

ZANIMLJIVOST | Unatoč razvoju civilizacije, muškarci su još uvijek isključivi nosioci ovog pokladnog običaja, kojemu su glavne karakteristike prerašavanje u životinjske likove (ovnove) i travesticija (simulacija promijene spola).

INTERESTING DETAIL | Despite the advancement of civilisation, men are still holders of this carnival custom, characterised by wearing animal costumes (costumes of rams) and the change of sex simulation.

ZAŠTIĆENA NEMATERIJALNA KULTURNA BAŠTINA | Slični pokladni običaji njeguju se i u drugim selima podno Kamešnice, koji su kao Godišnji pokladni ophod mačkara podkamešničkih sela na listi zaštićenih nematerijalnih kulturnih dobara Republike Hrvatske.

INTANGIBLE CULTURAL HERITAGE UNDER PROTECTION | Similar carnival customs have also been preserved in the rest of the villages at the foot of the Kamešnica mountain. Known as the Annual Carnival Pageant from the villages at the foot of the Kamešnica mountain (Godišnji pokladni ophod mačkara podkamešničkih sela), these carnival customs have been included on the Intangible Cultural Heritage List of the Republic of Croatia.



IMPRESSUM

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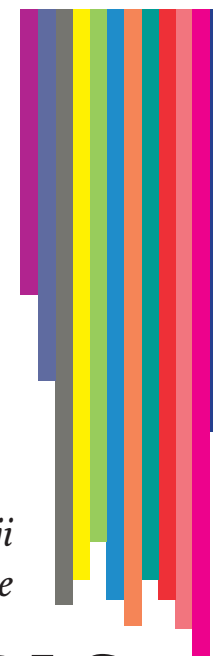
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*Pokladni običaji
Dalmatinske zagore*

DIDI S KAMEŠNICE

*Carnival Customs
in the Dalmatian
Hinterland*



Invazijom bučnih, šarenih, prkosnih ovnova, poznatijih kao Didi, počinje dan pokladnog ophoda u Gljevu, selu u Dalmatinskoj zagori, nedaleko granice sa Bosnom. Ovu dugu tradiciju pokladnih običaja za koju vežemo očuvanje lokalnog identiteta, njeguje i promovira udruga Didi s Kamešnice iz Gljeva.

The invasion of an uproarious pack of colourful, unruly rams, known as the *Didi*, marks the day of the carnival pageant at Gljev, a village in the Dalmatian hinterland, not far from the border with Bosnia. A long-standing tradition of carnival customs, associated with the preservation of local identity, has been cultivated and promoted by the *Didi s Kamešnice* organisation.

CRNI I BILI SVATOVI | Pokladna povorka poredana je po strogim pravilima zasnovanim na tradiciji. Prva ide skupina bilih mačkara, barje i svatova, zatim *komedija* i na kraju s određenim razmakom crne mačkare. Svatovi, koji simboliziraju proljeće, predvođeni su nekada *prvim didom*, a u današnje vrijeme *barjom* (barjaktarom). Muškobanjasta, trudna nevjesta, u pratnji *divera* traži mladoženju, što je i glavna zadaća ophoda. Tu su još *jenge* (udane žene), *jengije* (cure) i ostali svadbena likovi obučeni u svečanu odjeću (narodnu nošnju). Turčin zapovijeda mačkarama, pazeći da se ne miješaju bili i crni svatovi, koji ne smiju



biti u isto vrijeme na istom mjestu. Likove *turčina* i *bule* vežemo uz dugu prisutnost Turaka na ovim prostorima. Iza svatova idu *komedije*, mačkarska grupa koja kritizira aktualne društvene i političke teme. Crne svatove predvode baba i did, koji vezani uz kult plodnosti simuliraju spolni čin i na taj način prizivaju bolji godišnji urod. Tu su i žalovice, udovice koje nariču šaljive slogane. Najatraktivniji dio povorke čine *didi*. Na glavama nose ovčje mišine u visini do 1,5 m, a oko struka zvona. Obučeni su u staru odjeću s našivenim raznobojnim resama. Utjelovljuju obrednu borbu dobrih duhova sa zimom, koju tjeraju bukom i skakanjem.

BLACK AND WHITE WEDDING PROCESSION | The carnival pageant is arranged following the strict tradition-based rules. At the head of it there is a white carnival pageant group with the *barjo* (standard-bearer) and a carnival wedding procession. They are followed by the *komedija* and a black carnival pageant group. The wedding procession, symbolic of spring, used to be led by the first *did* (an old man), and nowadays it is led by the *barjo*. A pregnant, mannish bride, accompanied by the *diver* (bridesman) is on the lookout for a bridegroom which is the very end of the pageant itself. The *jenge* (married women) and the *jengije* (maids)



as well as other wedding figures wearing formal dress (national costume) also engage in the pageant. An Ottoman commands the both carnival pageant groups so that they do not mix, since they are not allowed to be in the same place and at the same time. Then comes the *bula*, a veiled female figure, trying to kiss a young woman. The figures of the Ottoman and the *bula* are associated with long-standing Ottoman rule in this area. The *komedije*, a carnival pageant group criticising the current social and political issues, follows the carnival wedding procession. The black wedding procession is led by the *baba* and the *did* (an old woman and an old man). Being associated with the fertility cult, this couple simulates intercourse in order to yield a better crop. There are also the *žalovice*, widows letting out humorous wails. The most interesting participants, however, include the *didi*. Up on their head they wear sheep fleeces, up to 1.5 metres in height, and bells around their waist. The *didi* are dressed in old shabby clothes with colourful fringes sewn on. They symbolise the ritual battle of good spirits with winter, chasing it away by making noise and jumping up and down.

