**UDC:398.332.4.**

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**TO THE PROBLEM OF THE DEFINITION OF "EXIT AREA" OF EASTERN ROMAN POPULATION FROM SOUTHERN BESSARABIA (ON THE EXAMPLE**

**OF THE YULE RITUAL MASKING TRADITION)**

**Summary.** In this paper, based on the principle, that every ritual has its regional markers on the example of the tradition of the Christmas ritual masking (rite "Capra") the problem of the output zone of Eastern Roman population from Southern Bessarabia is studied. The results showed that the Eastern Roman population of Budjak representatives ritual " Capra " according to the tradition of historical- ethnographic region of Moldova in its local variants, which suggests to define this region as a output zone of Eastern Roman population from southern Bessarabia.

**Keywords:** holidays, masks, "Capra", East -Roman population, Southern Bessarabia.

***Introduction.***The rite is a marker of ethnicity on the level of ethnic and ethnographic groups. Variability (regionality) its operation is certified as a structural and attribute content and speech plan of expression. A comparative analysis of the systems of the traditional culture of ethnic groups of the Diaspora as a whole, and its separate elements in the context of the historical-ethnographic regions of Metropolitan gives information about the zone of its release. On the territory of modern southern Bessarabia during her stay in the part of the Moldavian Principality, the Ottoman Empire, the Romanian Kingdom, the Russian Empire had migrated East-Roman population from different parts of the then Moldavian and Wallachian principalities, partly from Transylvania and Dobrogea, which suggests the variability of the East-Roman cultural traditions in southern Bessarabia.

Analysis of ritual practices holiday trip, considering the process of historical evolution and cultural adaptation, will establish a dominant regional tradition "zone output" in the context of the historical-ethnographical areas of modern Romania and Moldova - Muntenia, Olten, Transylvania, Banat, Maramures, Krishny, Bukovina and the historical and ethnographical region of Moldova, which today belongs administratively to the two countries - Romania and Republic of Moldova, and at the same time to highlight local elements and attribute content of the ceremony, which has been formed under the influence of socio-cultural conditions in the southern Bessarabia.

***Historiography of the problem.*** The study of the traditions of authentic Christmas dress, and in particular rites "Capri" in region East Roman population is poorly known problem. So, one of the first fixations of this rites of the population of Bessarabia find in Kishinevskij eparchial sheets. Efimov, describing the Christmas crawls Moldovan and Ukrainian population Khotyn district, said that in the structure of the Christmas rituals of the population of the region is the rite "caroling with a goat", highlights the Genesis of this rite according to the existing historiography, and, importantly, takes note of the fact that if this rite tradition in the countries of the West (meaning the countries of Western Europe – G.V.) presents for Christmas, so in this area this action takes place on New year [1, 1561-1668.]. The researcher does not make a comparative analysis of ethnic markers rites of the Ukrainian and Moldovan population, showing them as a unit.

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In the study of A. Matiyevich "About the New Year holidays of Moldovans", which is placed in the same periodical, describes another authentic tradition of caroling Moldovans "the plough and the bull", [2, 1325-1346] genetic root which defines the Balkan academician A.N. Veselovsky [3, C. 115]. In some articles

A. Matiyevich and P. Sirke from the practice of the celebration of the Christmas holidays, in General described religious traditions, which have become a tradition of the Moldovan population along with pagan[4;5;6;7]. It is indicative that in the work of A. Zaschuk, despite a detailed description of ethnographic features of this ethnic group in the area of Bessarabia, mention of tradition crawls mummers Christmas and New Year single [8].

Fixing the practice of the Christmas campaign and research Moldovan ethnos

V.S. Zelenchuk [9]. The most thorough exploration in this direction is the work of P. Popovich "Moldovan new year holidays" [10], in which he describes the variability ritual masked crawls on Christmas and New year ("Capra", "horse", "Ursu" and others), are presented in the population of the modern Republic of Moldova and in Eastern-Roman population Budjaka, from which to the subject range of the researcher became only the village FurmanovkaKiliya district.

L. Antohijexplores the traditions of the holiday trip at the Moldovan population, the Northern Bessarabia [11, 191-198] with functioning here the edge of the Moldovan-Ukrainian rite "Malanka", which is not Moldovan but it is Ukrainian origin. At the same empirical field written work Moldovan researcher Spataru G.I., which explores the type of inversion of folk dramas "Goat" and "Malanka" the Moldovan population Dniester [12, 54-58]. Explores the carnival tradition of the East Roman population Bessarabian part of Bukovina modern domestic researcher Moses Anthony [13, 42-52; 14, 247-257; 15, 37-47], focusing holiday rituals as Romanian and Moldovan population of Bukovina, which was formerly part of Bessarabia. A number of articles on the study of the winter calendar rites of Moldovan population belongs to the famous Russian researcher Kurochkin A.V. [16, 168-174], comparing them with the Ukrainian winter holidays, he points differentiatedandcombining factors. When comparing the specifics of making masks Ukrainians and Moldovans, the author notes that "the Moldovan new year masks a more conditional and decorative. Important here is not the authenticity of this or that attribute and its brightness and color gamma. For example, the mask "goats" (Capri) at the Moldovans (SD Balasineshti Mr. Brichenskogo) decorated with coloured paper ribbons, beads made from corn cobs, artificial colors, while Ukrainians in most cases, traditional clothing goats is turned casing" [17, C. 173]. Accordingly, fine code festive ritual “with Kaprow” is todifferential in the Ukrainian-Moldovan frontier.

In General, the description of the Christmas traditions of the Moldovan population of Metropolitan is represented in the collective monograph "Moldovans" [18]. The tradition of ritual Christmas crawls Romanian population of Metropolitan contained in the works of Salmanovich M.Y. [19, 284-299], Golanth N., Hadeshen O. [20, 300-310], Plotnikova A.A. and others [21]that come to the conclusion that for each region of settlement of the Eastern Roman population has its own local version of the functioning of the Christmas ritual crawl with zoomorphic mask character, depending on the name, code of fine Christmas decoration and attribute-functional filling.

***Empirical base*** ritual Christmas crawls with the mummers on the territory of South Bessarabia were:  
- materials of the author, obtained as a result of a pilot research in villages where the Eastern Roman population is most andrecognizes its "Moldovan"/ "Romanian" identity:

* Anadol, Lymanske, Novosilskevillages;
* Dmitrijevka, Furmanovkavillages;
* Bogatoje, Kislitsa, Larzhanka, Ozerne, Pervomajskoje, Utkonosovka, Kamyshovkavillages;
* Novosjolovkavillage;
* Novije Kaplanyvillage;
* Vysochanskoje village;
* Nadrichnevillage;

Also for the analysis of the borders of proliferation and differentiation ritual tradition in the territory of the historical and ethnographical region of Moldova were involved in thematic ethnographic materials from a number of villages and towns such as Beshalma village, Vulcaneshty, Congaz, Kopchak, Cajracliya and Tvarditsa [22].

For structural-attribute-functional analysis of the modern tradition of ritual crawl masqueraders on the territory of Moldova and Romania were used ***video materials*** from more than 40 Romanian/Moldovan villages that are stored in ***theInternet*** on the website ***youtube.com***, which were placedby the authors-participants of theseritualdetoursor, relatively speaking, "the audience" [23].

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***The main part.*** Among all kinds of festive charges at the East Roman population of South Bessarabia most common, even not only presents there is ritual bypass goat (“Capra”), which is running under the Old New year, on the night of 13th to 14th of January. Therefore, this ritual practice was focused around to identify possible areas exit East-Roman population of the region through the definition of regional markers ritual practices.  
In General, the tradition of caroling "with a goat" is common among many peoples of the world. Among the Slavic peoples in the winter rituals it is differentiated as follows: among the Eastern Slavs presented in Ukrainians and Belarusians[24, 178; 25; 26; 26,7-8; 27; 28, 110, 112, 116; 29, 295; 30, 196 to 199]and the Russians, to a lesser extent, only in the southern regions, not the North of Poshekhonsk’s parish of the Yaroslavl province that borders on ethnic Ukrainian lands in the West - in the Christmas cycle poles, among the South Slavs, to a greater extent the Serbs [31, 76-95]. For the Bulgarians of the metropolis separate ritual around "with a goat" or other characters not characteristic [32], this ritual practice operates as part of a carnival. Besides, more often instead of the goats went - "dzhamalar" or "kamilchiya" (camel, horse), who performed the ritual dance [33, 544; 35,79].The researchers came to the conclusion that the center localization of these ritual practices was Thrace and Asia Minor, from where it spread to the Balkans and, in particular, on the territory of Bulgaria [36].

[[1]](#footnote-2)

For Ukrainians except for certain ritual ceremonies with a goat, he is also part of another carnival celebration - "Malanka", but the goat is playing in it not the main, but the minor role [37, 105]. In all these ethnic groups ritual crawl masqueraders with the goat had a double stage of evolution, from archaic ritual caroling with a goat to a dramatic theatrical action. Moreover, the more ceremonial practice was transformed into the drama, the more she lost semantically associated with the agrarian magic and turned into a theatrical performance. Thus, the Ukrainian tradition, this evolution can be traced according to the importance and availability of folklore support ceremony - songs “Go-go-go”, the goat, the more the ceremony was transformed into view, the more often were offset the value and performance of the song. This has changed and temporary Panelist perform the rite - caroling with the goat in the Ukrainian tradition was carried out at Christmas, and dramatic action on New Year [37, 111]. The most detailed national game/Christmas interlude "Goat" is described in H. Yashchurdzinskogo [38, 73-82].

To identify regional filling the ritual of the "Capra" in East-Roman population of South Bessarabia let us characterize the practice in historical-ethnographical areas of the metropolis, such as "name", "characters", "plot structure" visual code of the rite, the attribute of the fullness and functional focus.

***Ritual "Capra" historical and ethnographical region of Moldova.*** This historical area covers the territory of modern Moldova and the East of Romania, namely:

Bacau, Botoshany, Vaslui, Njamts and Galats. In this area ritual crawling with zoomorphic mask character is called "Capra", according to the same name mask character.

According to researchers, in the historical and ethnographical region of Moldova crawl "with a goat", as in the Ukrainian practice, had a double stage of evolution. Ethnic feature of archaic Moldovan rite "Capri" was that there was no story of her death, the resurrection, the function of the choir performed the music, and the goat was dancing, beating out a certain rhythm, not reproducing the plot verbal support, as is typical for the Ukrainian tradition. For the musical instruments used pots, drums, and whistles. Local versions of the ceremony where verbal support, he was not a “ritual” that is not required playback, and was aimed at praising the qualities of the main character - goats. Not typical of archaic Moldovan variant was and character mechonosha which is needed in the structure of Ukrainian rite Metropol. It marks a well-known researcher of the Ukrainian carnival E. Kurochkin "archaic ritual caroling with a goat Ukrainians had a ternary structure - Goat - mechnosha choir, performing ritual cover song. Goat danced, reproducing the plot of the song.."[39, 46].

Dramatic ritual of "Capri", which presents on the territory of Moldova was formed, most likely in late XIX - early XX century in the Northern Bessarabia in the contact zone of the Ukrainian and Moldovan population, under the influence of the first, which this theatrical ritual action, according to the researchers, was circulated throughout the second half of the XIX century on the territory of Ukraine [40]. Gradually theatrical version was distributed to the South, together with the migration of the population, replacing option caroling. Therefore, it is recorded on the territory of modern Moldova and described in the mid-twentieth century researcher Popovich [41, 98-100] "Moldovan dramatic action is simply a structured scheme paintings: *1) goat and masks-characters chant verses - congratulations. After the invitation of the owner of the mask come into the house in a clear sequence - goat, grandfather, grandmother, etc. 2) traveling salesman makes a request to the grandfather to sell a goat, is negotiable; 3) the goat grandfather sells, but it does not want to go and beats his horns; 4) grandfather starts hitting the goat, she falls down and pretending to be dead; 5) the grandfather and the grandmother cry and lament. Someone send a priest/doctor. He comes and brings it to life. 6) goat comes to life, begins to dance and snapping jaws to the music; 7) the owners put the money in the mouth of the goat, thanks for the presentation.*

Anthony Moses, conducting investigations Christmas trip the Moldovan population of Bukovina, in the former part of Bessarabia (Novoselitsky district) notes that the local Moldovan and Ukrainian population also functions archaic variant, and modern, and they are equally both Moldovan and Ukrainian population.

So, he notes the following: *"The First version of the rite consists of the two partners (guide and goat). Guide recites, and fake clicks jaw to the beat of Christmas carols. The second is a theatrical performance with the plot of the auction for the goat and her death and resurrection". Moreover, two options can be run simultaneously in the same village* [42, 248].The author notes that the second option (modern) for the research of other scientists often first met on the territory of Northern Moldavia. Comparing ethnic marker data ritual at the Moldovans and Ukrainians in this area of settlement, he notes their identity except wordings that Ukrainians runs as recitative agricultural character, as in Moldovan rhythmic song. The presence text accompaniment without musical performance, demonstrate the influence of the Ukrainian component in a ritual ceremony of “Capri” that operates on the Moldovan-Ukrainian borderline. The Ukrainian component also submitted by the presence of a character's grandfather (the guide) that the Moldovan tradition is substituted by musicians. Thus, it can be noted that in general the local Moldovan population there is the Ukrainian-Moldovan variant archaic ritual practice caroling with a goat.

Today on the territory of the historical region of Moldavia on the results of our research differentiation of this ritual practices generally presented in the following form - on the territory of North and Central of the historical region of Moldavia there is a modern - theatrical ceremony of "Capri", which still is called "playing the goat" (mold. JoculTapului) and only in its extreme southern part - operates archaic ritual caroling with a goat under constant name "capra" (in mold. goat).

The upper boundary between this ritual practices passes through cities Oneshty - Barlad - Congaz - Chadyr-Lunga. The lower bound through cities - Covasna - Tecuci - Cahul - Burlăceni. ***(See map 1)***

Between these borders presents the transition, the rite of Capri, which can be performed in different ways: either in the structure of the rite presents other costumed characters (Old woman, old man, doctor, soldier, and others), but the plot with the sale and purchase and nominal death goats lottery; or has only some part of the plot.

Mask -character "Capri" in the historical and ethnographical region of Moldova varies in several versions, the main differences are connected with material, which cover the basis of:

* used blanket single/multi-coloured, which is more typical for Northern regions of Moldova and the southern Bukovina;
* used real goat/sheep's fell, body (or material that looks like fur) - this option is used most often in the Northern and Central areas of the historical and ethnographical region of Moldova;
* used a variety of tape, which fully covered the body of a goat - occurs throughout the historical and ethnographic region of Moldova, but widely common in Moldovan population the population of the southern part of the historical and ethnographical region of Moldova.

In General it should be noted that the color of the Moldovan “Capri” distinguishes it from Ukrainian, which traditionally did authentic, and only in the border area with Moldova, mainly in the Transdniestrian territory you can find a colour mask - character goats.

The head of the goat/Capri produced almost the same throughout the territory of the historical and ethnographical region of Moldova. The basic requirement, which adhered to all the craftsmen had to make it with movable jaw, which was due to its semantic functional loads, connected with the necessity of physical rhythm during a ritual dance, which had a magical agrarian content.

Differentiation ritual "Capra" regarding its archaism/modern in the spatial area of the historical and ethnographic region of Moldova can be traced on the example of Gagauz and Bulgarian villages, which are located on its territory in relevant areas, and which I borrowed this ritual practice at local Moldovan works.

First archaic ritual ceremony of “Capra”presented in such towns and cities as Czyshmy, Kairakliya and Vulcaneshty [43]. It is characterized by the presence of one masks - zoomorphic mask goats and musicians and musicians together with singers, accompanied by music which “goat” executes the rhythmic dance. According to the respondents: *"Yes, with "Capra" here walking, as they come, then immediately goat starts dancing and shouting "mya"... one always has harmonica, tambourine, and the others sing a song with that they wish the owners health and a lot of harvest... after sing, the owners are put in the mouth goats money, and give the rest to roll..."* [44].

It is indicative that among the Bulgarian population Loshynovka village Izmail district, which was populated Kairakliya village is not in the structure of the Christmas rituals ritual practices "Capra" instead of it borrowed other ingetinty the rite " seeding". It says in the first place that this practice “Kairakliya” was adopted after the part of the population moved to the village of Loshynovka. Secondly, due to the different factors that determine the direction of intercultural communication population, Bulgarians data villages, first had a single territory of exit and common culture, today perform various traditions of the neighbouring nations.

In the city Vulcaneshty this ritual practice, as mentioned above, also be run only in archaic variant, but with chronological tied the bundle at the same time up to three dates on December 25, and January 1 and 2, i.e. at Catholic Christmas and New year according to the new style. According to the Respondent: *"tradition walk with Capra is , 25, 1, and 2 numbers go home with dance, always different it is done, sometimes the sheep's clothing, and housing in the colored belts (sometimes even cut out from Newspapers-magazines tape and get their..)"* [45].

It is this version of "Capri", with the binomial or a ternary structure - goat and musicians/ goat - musicians - reader presents in the South of the historical and ethnographical region of Moldova. In particular, both options can be observed in the area of the city Galats. Mask in techniques are also introduced in this area in two ways - with coloured coating [46], or in a more authentic form using this goat/sheep's clothing or body [47].

In Gagauzia-Bulgarian village Copchak village that is located on the territory of the Autonomous Republic of Gagauzia in Southern Moldova, presents contaminame/a transitional option between the archaic and modern. In the structure of the ceremony the audience characteristic costumed characters, but the story with the symbolic death-rebirth of the goats not lottery. According to the respondents:

*"One person walking with Capra, the other plays the harmonica, and you can add several more people, they would change into old women, girls.. No plot, where she dies, it treats the doctor, a goat just dancing..."* [48].

*There is no plot, where she dies, it is treated by the doctor, this is not a goat just dancing..."* [48].  
In, Congaz, that is to the North, represented theatrical modern version of the rite "Capra". Among the characters are present - goat, the grandfather, the grandmother, the doctor, the merchant and the musicians who play out the scene with the sale and purchase and nominal death and resurrection goats [49].  
Thus, not only on the example of the Moldovan and Gagauz and Bulgarian villages of the historical and ethnographical region of Moldova, who borrowed this practice and introduced it to the body of their rituals, you can explore the evolution and differentiation of this ritual. **Ritual with zoomorphic mask character "Braza" historical and ethnographical region of Wallachia.** This field comprises the historical region of Muntenia and Oltenia. On this territory ritual new year's crawling with zoomorphic mask character is called "Breza"that comes from the name of the main character's actions "Breza". It is significant that this name is "ethnonym", that is, under this name, operates a ceremony only among the local population, others are more likely to use the classic title "Capra", although structurally attribute and fine codes specified ritual Holy tradition is different from authentic Moldovan "Capri".  
First of all, the difference lies in the appearance of the main mask with the character, and, consequently, in the technique of manufacture. Yes, externally "Breza" like a large bird, not the goat. **(See photo 1)**. This type is primarily due to the structure that resembles a large crest placed on the head masks, instead of horns from Capra **(See photo 2).**  
In addition, for the mask Breza not typical manufacturing masks with movable jaw. As a result, the dance goats goes without typical “Capri” beating rhythm. It abusively and use of neutronic tools rowed this practice and introduced it to the body of their rituals, you can explore the evolution and differe musicians - mostly, the pipe, in consequence of which is melodic song that dances “Breza” [50].  
Outwardly "Breza" most often covered with colorful ribbons or other materials (blankets), but with preservation of colors : solid coating is not applied. Bearing the character of the mask is changed, Breza dances only on two legs (as birds), respectively, of "Capri", which is along the lines of the image reminds goat [51].  
The set of participants of the ceremony can be characterized as the presence of other entertainers characters that do not have the appropriate semiotic functional responsibilities, and by their absence. Most often mask-adult accompany narajan music..

It should be noted that the ritual festive ceremony of Breza presents only archaic version and does not know the date version. In the border zone between the historical and ethnographical region of Moldova and Wallachia presents both rites, that, in general, is typical of the transition zone" in general.  
Thus, a ritual ceremony of Breza", functioning on the territory of historical and ethnographic region of Wallachia different visual, musical and choreographic codes, but is common to all masked Yule ritual crawls semantically associated with the wishes of prosperity in the New year.

**"Turka" -- festive ritual bypassing the historical and ethnographical region of Transylvania.** On this territory, which is located in the centre of modern Romania, on New year Eve they perform ritual crawling with zoomorphic mask character under the name "Turk" in accordance with the same main mask character. The etymology of this name dual - in the first variant, it is connected with the name of an animal of the tour, on the other hand "Turk" in translation in Romanian means ethnicity. It is indicative that in the structure of the mummers Christmas Balkan peoples character "Turk - conqueror" was very common, although he was represented in accordance with the authentic look.

On the territory of Transylvania simultaneously two options ritual crawl are presented- dramatized and simple. The first operates in the border area with the historical and ethnographical region of Moldova, where it was transformed under the influence of a more modern version of "Capri". He played on the permanent plot. Main masculinity participants of the ceremony there's grandfather, Baba the Turk and the doctor (See photo 3). In archaic variant the structure of the rite is twochannel - mask-adult and readers.

The ceremony of “the Turk” operates on the territory of Hungary in the structure of entertainers on carnival [53,193]. The researchers note that for the Hungarians, in general, zoomin mask-characters are not typical, they appear in the later period, in contrast to the Slavic peoples, in which they were presented during the middle Ages. The most popular are the mask of a horse,a stork and a bear. And masks goats and bull appear later [54,193]. But this information contradicts other research indicates that in the Magyars living on the territory of Transylvania in rituals from the old times was presented a mask character deer in the Christmas and New Year ritual traditions [55, 200]. We can assume that the ceremony of “the Turk” is late for Hungary as it appeared, most likely, due to the re-emigration of Hungarian population during administrative changes between modern Hungarian and Romanian lands.

In favour of this version speaks that in the region presents a dramatized version of the rite of “Turk”that is the product of the second half of the XIX century. In Hungary there are more than a simplified modern version: there is only a plot of sale and death goats, without her “treatment”, among masqueraders characters - betari (porrassalmi),gypsies,agroom,a bride, grandparents with baby-doll.

The availability of these characters in the structure of the Hungarian pancake`s rite suggests that the region presents contaminame option Bulgarian (Balkan) kukeries and Moldovan theatrical ceremony of “Capri”/ “Turk”.  
Directly on the territory of Transylvania archaic ritual "Turk" is distinguished both by the participants of the ceremony, maintenance and vehicle manufacturing zoomorphic mask character. So, instead of musicians, typical for Moldavian “Capri”, the character “Turk” is accompanied by a reader who perform ritual verbal text designed to wishes of prosperity in the new year masters [56]. Mask-adult consists of two parts - frame and wooden head.The base of the frame are woven twigs that on top are covered with multicolored warsame tissue. The mask of the chair is made from a tree - it can be similar as on the head of "Capri"and "Breza". For bearing the character resembles a horse **(Picture 4)**.

As noted scholar A.A. Plotnikova, *"mask horse is known throughout the study area of settlement of the South Slavic population in Dubrovnik on carnival went Turca. Outwardly it looked like this - with fake wooden conaco head and lasauca mouth* [57, 93]. It is obvious that mask-adult horse was generated by nomadic peoples, horse ensuring their livelihoods, and the character of the "tour/Turci" is the product of a settled agricultural crops, where he played a beast of burden during the processing of the earth. Modern data dissemination character is the result of historical migration processes and interpenetration of cultures

A special region in the historical and ethnographical region of Transylvania is the region of **Hunedoara**, where instead of the character "Turk" go with the character "deer". Deer is a sacred animal in Magyar, that is connected with the earliest history of this nation, and as the researchers note, a ritual ceremony "regalias" with mask-adult deer is the most ancient among Hungarians [58, 200]. The mask deer were carved out of wood, horns served young branchy tree, which was decorated with different colours and ribbons and was put to the body. People could put such a "horn" toalive cattle and do with it a crawl.

The researchers note that gradually mask-adult deer in the rites of the Hungarians metropolis was replaced with more modern image. Thus, only the population of the region **Hunedoara** that there Matyrskogo origin, has kept a ceremony in authentic mind that due to the peculiarity of preservation of traditions in the Diaspora. It is significant that today in Hungary this rite is not already running. In this case, it was the mechanism of preservation of traditions in the Diaspora

We can assume that most likely mask-adult "Turk", common on another site of historical and ethnographic region of Transylvania is modified/transformed the image of the deer that was presented on this site before. As evidenced by "incompatible" great design for the head, which is decorated with colorful ribbons and flowers, and which resembles a horn of a deer, and the basis of the character for posture likea "horse".

Character "braza", presents historical and ethnographical region of Wallachia, judging by making technology and image, there contaminant option "Hungarian" deer/Turks and "Moldovan" Capri, since the top of the mask - Chairman with enormous Chub similar to symbolic deer antler/Turks, and the lower part of the torso in a straight posture, covered with colorful ribbons, is a variant of the South-Moldovan "Capri", although the reverse effect, as straight posture and color gamma is more typical for the birds, which is perceived "Breza"than for goats. What is certain is that the rites "Turk" and "Breza" were formed on the basis of the autochthonous rite of the "deer" Madyrskogo population of Transylvania.

**In historical and ethnographical region of Banat**, which is located in North-Western Romania and borders with Serbia, simultaneously operating two ethnic traditions - Serbian and Eastern Roman. This is driven largely by the specifics of the ethnic composition of the population of the region, which presents a significant percentage of ethnic Serbs. In the past two zoomorphic mask character, made a similar process is called "locale", in the East of Romanets - "shcherbul". A.A. Plotnikova noted that for the New year, owing to the neighborhood location of villages, "the Romanians go to the Serbs with serbales and Serbs to the Romanians with localeu" [59, 93]. Regional feature of the Banat rite is that "*the mask-adult accompanied guys, smeared with ash, tied with beards and moustaches, they knock tableware, and shcherbul clattered to the beat"*. Mummers carolers is more archaic tradition which was maintained in the region, directly on the territory of South Banat [60, 83].

**In the region of Maramures** presents condominiali Ukrainian-Moldovan option that has developed due to the fact that in this area is home to a large percentage of the Ukrainian population, which appeared here from the beginning of XII century [61]. The ceremony, which here is the Moldovan called "Capra" has docline structure - grandfather and a goat. Adult grandfather made in Ukrainian tradition, the goat - in Moldovan. Instead of musicians, which are typical for Moldovan ethnic traditions, presents a verbal recitative in the performance of his grandfather, under which the goat performing a dance. Rhythm is reflected by sticks of the old man, which are attached to the bells [62].

Especially characterized by variations in the ritual practice of driving goats in the Romanian part **ofthe historical and ethnographical regionof Dobrudja.** Here at the same time presents archaic, modern and the rite of passage Moldovan "Capri", the Ukrainian rite "driving goats" with Moldovan elements and voloska "Breza" [63]. This diversity Yule ritual practices rajanna due to the multi-ethnic composition of the population, which was the result of long-term migration processes on the territory.

In particular, in the region Metalica more presents modern theatrical version of Capri, Ukrainian-Moldovan option of driving "goats", where the ethnic Ukrainian influence is due to the character of his grandfather that leads a goat, Moldovan musicians. In the region, Constanta dominates the Moldovan archaic variant of the ritual of "Capri" [64].

**Romanian Bukovina** - the territory, representing the County of Suceava and Botosani. In the first County presents ethnic most Romanians (96,3%), Roma and Ukrainians make up 1.2% [65]Botosani - Romanians make up 98%of the Ukrainian ethnic minority - 0,2% [66]. In this region are operating simultaneously several options rite "Capra" and tech manufacturing zoomorphic masks characters. First of all, presented is a modern version of "Capra" with participation of the classic characters - grandfather, women, doctor (priest)in which the mask-adult goats made in the classic North-Moldovan variant that is characterized plated frame colored comforters [67]Also in one of the videos from the field of Suchava was recorded ritual crawl with the simultaneous participation of two "kapr - frame and without, as well as face-character "deer" [68], which occurs in the territory Translan along with mask "Turk". But this ritual ceremony can be seen no longer as autentico tradition, and as folklorism - modern reconstruction of polyphony ritual practices in Romania.

Thus, in general, it can be noted that each historical and ethnographic region of Romania and Moldova is characterized by a regional variant of the Christmas rajanna "Capra" and its derivatives in such modes as the name of the rite, machinery manufacturing mask character; the participants of the ceremony; the plot of the performance of ritual actions; graphic and attributive ritual codes.

Analyze differentiation ritual practices "Capri", presented at the East-Roman population of South Bessarabia to determine regional token traditions, which indicates the presence of one or the other ethnographic traditions in the region, causing its prevalence, indirectly, to determine the area of access of local East-Roman population.

This ritual practice is presented in southern Bessarabia in four areas **(Look at the map №2).**

**The first zone is characterized archaic variant caroling with the goat** - estimated the extent of this ritual practices further to the West along the border with Moldova, in the East - on the left Bank of the lake Yalpug, including the village Ozerne, in the North - line of the city of Belgrad, in the South of the border with Romania. It is presented today in the villages with Roman population Reni district – Limanskoe village and Novoselske village ; village Ozerne,Izmail district.

Clean version without impurities exists primarily in the villages of the Reni district. The peculiarity is the mechanism of the manufacturing base of the mask-adult goats, which are made from this goat skin (sheep) or casing. On the territory of the historical and ethnographical region of Moldova, as mentioned above, it is often cover a colorful blanket or tapes, especially in the southern part.

For the entire Bessarabia and ethnic groups in the region, in the structure of the Christmas rajanna have the rite driving goats, characteristic is the use of authentic materials (hides the body) to cover the basics of the mask character. The formation of this regional traditions can be explained in two ways: either held save archaic variant that, sooner was characteristic for the rite "Capra" Moldovan ethnic group as authentic material for the manufacture of masks-character, undoubtedly, is earlier than the blankets, tape and so on. This is evidenced by the experience of one of the studied villages. Thus, according to respondents, Limanskoe village Reni district, in the absence of goatskin, the last couple of years the Foundation do out of the bag that the top is covered with tape, cut out of Newspapers [69], making the design volume. The second explanation of the formation of the regional tradition may be due to the influence of the Bulgarian population in the ritual practice whose mask "goats" in authentic form, was first in the structure kucharska ritual practice, and then unchanged entered the rite of "Capri", which had been taken in the first half of the twentieth century

For this zone is also characteristic of classical manufacturing masks with movable jaw, which invested after caroling. According to the respondents: *"do goat skins, and put on them like a cloak, and wooden mouth... the Mouth moving as if she sings.. "Goat accompany the music, they bring with them - who accordion who day is this like a drum..Cosa dancing, and there is none that she died, and then she was treated.. With the goat go only adults but plugoshorom such more teenagers "* [70].

Identical ritual bypass goat typical for the neighboring Gagauz and Bulgarian villages. According to the respondents: *"But the character goats do? "Yes all of the different.....anyone that has found, and puts it.....but generally accepted that she howled in the skin..... make a wooden head, necessarily, that opened....mouth..Capra dancing, and then opens her mouth and put money in there"* [71]. "The goat is dancing, and all the othersare playing musical instruments - pipes, drums and others ,so we called Capra." [72].  
For manufacturing technique of the character "Capra" differs only in the village of Lake Izmail district. Here it is made in two variants - or covered with skin, or multi-colored ribbons. The latter option is more likely a result of folklorism in the context of processes of information communication between the Diaspora and the homeland.

On this basis, it is possible to speak about the zone functioning rite without differentiation with respect to ethnicity. In general ritual practice on the structure of the plot and attribute content corresponds to the one presented in the extreme South of the historical and ethnographical region of Moldova, so on the principle of ethnographic zoning of the area can be included in a historical and ethnographic region of Moldova.

**The second zone** – contagion boundaries of which are: from the West – the left bank of Yalpug lake, from the East – the Black Sea, from the South – the Danube river serves as the boundary, from the North – by points – Bolgrad – Kholmske – Glyboke, is characterized by functioning of an archaic version of rite "Capra" that was transformed under influence of another ethnic factor, as well as the same type of the rite “Capra” represented in historical retrospect of the third quarter of the ХХ century which was replaced by another tradition or ceased to be in force in the context of historical evolution without another ethnic factor that would be a factor/impetus to preserve own identity and ethnic culture within limits of one settlement; and an archaic version of the rite “capra” transformed under influence of another ethnic factor.

**The first sub-option** is characterized by contamination of a Moldovan version of the “capra” blended with Ukrainian traditional carnival procession “Malanka”. It is represented in biethnic settlements of these ethnic groups, such as Pershotravneve and Kyslytsa of Izmail district.

Fusion of two traditions was facilitated by openness of Ukrainian and Moldovan communities with respect to each other, availability of communication which was presupposed by matrimonial exogamy. As a result, Moldovan and Ukrainian cultures were exposed by mixture process in the course of historical evolution. Today the contaminated rite has the following form – in the rite structure it was preserved only main characters – the goat – for Moldovans, Malanka – for Ukrainians, accordingly.

Upon contamination of two rite practices Malanka accepted role of a guide (did), story of the rite procession is enacted by the ethnic Moldovan tradition. A Ukrainian component in the rite became an accompanying song that replaced classic musical score of Moldovan ethnic version. In these villages a later version of Malanka song is performed (“Malanka was walking, asking Vasylka”) [73]. It is indicative that this carnival most often functions under Ukrainian name “Malanka”, though sometimes an older generation use the Moldovan name “capra”.

According to respondents, - *‘Melanka and the goat are walking… When we perform this song, we sing this one – “Melanka was walking, asking Vasylka”,but most often just shchedrivkas, the goat dances, after this dance hosts hand out sweets to everybody”* [74]. *“A guy disguised in a Ukrainian costume – it is Melanka. It is this guy who leads the goat over our village, the goat has become the main holiday symbol for us, we give sweets to the goat, and them go to others and visit almost every house in the village! Last time we went to other villages”[*75].

In a Moldovan part of Larzhanka village of Izmail district that is also Ukrainian and Roman, in the first half of the ХХ century, it was used two rite practices – Ukrainian “Malanka” and Moldovan “Capra”. This fact contributed to preservation of identity of two ethnic groups, thereof the respondents recall, - *“we (Ukrainians – Lesnikova G.V.) were walking with Malanka, a Cossack was leading it, we did not walk with the goat,Moldovans has the goat, and we didn’t”* [76]. Today Moldovan population of the village has lost its ethnic practice. It was enculturated by the Ukrainian tradition as most part of the Moldovan ethnic group that changed identity to Ukrainian one. According to young generation of the village, – *‘We are going with Melanka, dress a guy as Melanka, a girl as a Cossack, in addition Gypsies, devils..the goat many be in the group, or not.. No, Moldovans of our village as we do, walk with Melanka, at least within my recollection we do not distinguish among – Moldovans, Ukrainian, Russians ..we have a lot of Russians in Novaya Nekrasovka... we do not distinguish’* [77].

***In Bogate village of Izmail district*** that is biethnic Moldovan and Bulgarian settlement, tradition functioning mechanism was a bit different. As a result of fact that each other, ethnic communication between them was not established that contributed to preservation of their own ethnic traditions. This ethnic contra-version was reflected in special of the village. Two communities have settled in two different parts of the village that were divided by a central road. This situation was retained in the village by the seventies-eighties of the ХХ century. When so-called “new street” had appeared, Bulgarians and Moldovans started to settle it, however a prejudice with respect to purity of married couples is preserved. Often girls or guys marry a representative of the other ethnic identity and from another village (city), that is viewed by the village community more favorably than selection a marriage partner from the “hostile” community of the village [78].

In functioning of the tradition it was reflected in existing of two parallel carnival traditions – for Bulgarians (“mylanka”), for Moldovans (capra), moreover the “goat”/capra character was excluded from a group of guisers in the Bulgarian carnival. It is explained as follows: *‘Moldovans have the goat, we don’t have the goat, ourguisers differ from theirs’* [79]. The ‘capra’ is performed according to the classic Sourth-Moldovan regional version [80].

Differentiation by the ethnic principle is also peculiar for other traditions of the village. Thus, for example, only in this village so-called ‘zvizdari’, i.e. carolers who walk with a star on Christmas, is a “monopoly” of the Moldovan ethnic group, though in other Bulgarian villages this Christmas practice was included into Bulgarian ethnic holydays long ago. According to respondents*, ‘We name a holiday of the 6th to 7th “Kolada”. On Christmas we walk with the Star. A walking stick, star form. An icon is in the center. And it is decorated by strands, broken toys, ribbons. The whole walking stick is decorated. They are called “zvizdari”. But only boys take part. They come in. In an entrance hall or in a large room. They sing looking at the icon. We give money instead. They walk with the Star in the Christmas morning. Only Moldovans walk with the Star, Bulgarians do not. They sing song in Moldovan”* [81].

In Furmanivka village of Kiliysky district that is Ukrainian and Moldovan by its composition, where a Moldovan ethnic community has clear identity, the functioning mechanism was a bit different. First of all, it should be noted that for this village it is peculiar another tradition of Christmas rite procession with a transformed zoomorphic mask – a character, namely a bull and a plough that is directly connected with an agricultural cult of Roman population, and symbolizes ploughing process. Carols that accompanied a rite text are called ‘geykannya’ from ‘gey’ exclamation that is cried out during the carol [82]. According to researches yet in the first half of the ХХ century this rite was represented in a full form, in particular guys-carolers made the “plough” and the “bull”. In making of the first one they took a stick with two horns (cu douacoarne) that were decorated with cornflowers and ribbons of different colors. The bull was made as follows – a small empty tub was stretched with wet sheepskin through which horse hair was passed through. When it was drawn, it made a sound similar to bull roar. It is an origin of this New-Year caroling of Moldovans – “aumbla cu cuBugaev” (to walk with the bull).

Today in the village two traditions are represented at the same time – walking with the bull (the Moldovan tradition) and “Malanka” (the Ukrainian tradition). Differentiation by the ethnic criterion is not supported with respect to these two traditions, though Ukrainian residents of the village participate in Malanka more often, and Moldovans – in the rite with the plough. These two rite practices were separated in time and by age of participants. Thus, in evening young men – single teenagers walk with the plough and the bull, older man as a rule married one walk with Malanka at night. According to respondents, *“Guys walk without Malanka and sing shchedrivkas, they walk with a bell – “klopotsel”. They sing “Plugare”- and cry “Gey” at the end, sometimes they carry the bull – they make such structure that roars.. Youth walk with the plough, and older man take Malanka…* [83].

In a number of villages that are marked by monoethnicity of East-Roman population (Kamyshovka of Izmail district, Dmytrivka of Kyliysky district) as a result of availability of another cultural factor within boundaries of one village community that is a weighty factor for preservation of their own ethnic culture. Performance of this rite practice was ceased in Soviet time approximately in the 70-80ies.

In a group of villages it is Utkonosivka of Izmail region stands apart where this tradition is still practiced but as a result of cultural retransmission (folklorism). Its main performer is the local ensemble “DorBessarabyan” that makes performances with “Malanka”, “capra”, and “ursu” at the same time [84]. Common residents of the village do not support this tradition under the same circumstances as have habitants of the abovementioned villages.

Thus, in the second contagion zone of the rite performance with the zoomorphic mask – the character in East-Roman villages of the regions it is also represented an archaic Moldovan version of “*capra*” caroling in its different local versions: in a *pure version*, in opposition to another cultural tradition within boundaries of one village community (Bagate village of Izmail district), in contamination with Ukrainian carnival tradition (Kysliya and Pershotravneve villages), and as a result of cultural retransmission (Utkonosivka village of Izmail district).

**The third contagion zone** of the Christmas rite practice coverage, connected with walking with the zoomorphic mask-goat character, can be defined as a “transition” one. It is limited by the following territorial boundaries – on the South it goes by the points: Bolgrad – Kholmske – Glyboke; on the North: Novi Troyany – Delen’ – Zorya – Sergeevka. It can be traced by an example of other ethnic villages of the region that are recipients of this tradition, and by an example of adjacent Moldovan villages of the region located in the territory of Moldova.

In Budzhak this version can be studied by an example of Gorodne village of Bolgradsky district. This village is Bulgarian by ethnic identity. Approximately in the twenties-thirties of the ХХ century they borrowed the “capra” rite from a Moldovan ethnic group. Though in this village it is performed under “kuzychka”, “kuzyflezy v dvoda” name.

Its peculiar features are additional characters – a doctor, Gipsy woman, cashier who accompany the goat, but a theatricalized plot with the goat is not played. According to respondents, *“a fortune-teller with the goat, she foretell future, and the cashier who collects money and food, someone dresses as a doctor..others wear just different old clothes“* [85]. According to respondents, rite folklore formulas were performed in Moldovan language that proves a fact of borrowing of this rite practice once more. Respondents tell, *“When the group comes up to a yard, people say, “Скоалэ, скоалэ, бадиНикола" - «ПодковетеМагарицу»* - (in Romanian/Moldovan: Get up, get up older brother Mykola, shoe a she-donkey”). This phase was taken by hosts as “Give us money”. *“Thereafter the group entered the yard. The goat danced signing all songs in Romanian, Bulgarian, they are treated with sweets, nuts, wine, if carolers are adults“* [86]”.

**The forth contagion zone** of the Christmas rite practice, connected with walking with the zoomorphic mask-character, can be defined as modern or theatricalized one. Its Southern contagion boundary goes by lines – Novi Troyany – Delen’ - Zorya - Sergeevka (South boundary); North boundary is the Dniester river.

In all East Roman villages represented in this zone, and in Bulgarian ones, that borrowed this tradition, it is performed a modern (theatricalized) version of the Moldovan “capri” similar to that exists in a middle and Northern part of historical and ethnographic region of Moldova described above. Basing on the foregoing, as a whole Bessarabia region can be considered as a part of historical and ethnographic region of Moldova according to dissemination of the Christmas rite tradition “capra”.

The brightest theatricalized (modern) version of “capri” is represented in Novosyolovka village pfSaratsky district. There it is put on an act with such anthropomorphic masks-characters as goat, old man, old woman, doctor, shepherd, and a seller [87]. In another one there is only the goat, doctor and musicians according to the following scenario*, “guisers are walking ...the old man takes the goat to a market place, there a buyer touches it and it dies, they call the doctor but he cannot save it …then the shepherd comes and starts to sing and it comes to life.. everybody dance and leave...”* [88].

A mechanism of “capri” character making is “Bessarabian” (it is made from skin of small horn cattle or an artificial identical material) **(See Photo 5).**

It is indicative that irrespectively of an ethnic environment where this rite practice is performed in the modern version of “capri” mechanism of mask production is the same – a base is made of a skin of small horned cattle or an artificial identical material, that is the Bessarabian regional tradition as it was stated above.

In addition, a “head” is made according to an authentic look – or it is used a skin from head of a real goat to which horns are attached, or it is worn an artificial goat mask. But even in villages with East Roman population it is not made characteristic for Moldovan ethnic tradition wooden “head” of the goad with movable lower jaw, that is met in the South region of Budzhak where an archaic version of the Moldovan “capri” functions. This fact indicates once more that the theatricalized version of the rite has been formed under influence of the Ukrainian tradition on frontier settlements of these ethnic groups wherefrom it was carried to Budzhak territory as a result of migration processes. Moreover, this method of tradition contagion does not raise doubts as among Ukrainians of Budzhak the rite of goat procession is represented rarely, in addition in the South Moldovan ethnic version the goat mask is special.

It is retained a tradition that only single men participate in the rite peculiar for all groups of guisers in different ethnic versions, - this tradition is connected with a cult of “men unions” of old times. It is indicative that the modern tradition of the “capri” rite is also represented in Bulgarian villages of this zone. This fact allows to speak about a regional version of tradition contagion without reference to ethnicity though with elements of ethnic differentiation according to rite attributes.

**The Conclusions.** Thus, in general, it can be noted that each historical and ethnographic region of Romania and Moldova according to the functioning of ritual practices "capra" and of its derivatives are characterized by regional load in such modes as the name of zoomorphic mask - character , the same name of the ritual; technical skillof the mask - character; the celebrants of the ceremony; the plot of execution of ritual actions; figurative and attribute codes.

So, for the historical and ethnographic region of *Moldova* is characterized by the ritual and Christmas round "Kara" which is the most popular among other traditional practices guisersbringing zoomorphic masks - character as the main participants of the ceremony ("plugusorul", "Ursu"). It in the region is represented by three types. The first is archaic, it function initially in the extreme southern part of the region, it is characterized by a three - or two member structure - goat - reader - music/ goat - music. The plot of the ceremony the following: goat dancing, beating the rhythm jaw head. Upon completion of the dance hosts put into the goat’s mouth funds, and give others caroler -musicians kolatch. Above all, as tools are being used different kinds of dish - covers, which beat each other, pots, spoons, imaginary drum etc.

The second is transition, it is presented in the area between the boundaries along the lines of - Onesti - Byrlad - Congaz – Cheadar- Lunga – the upper bound; Covasna - Fluid - Cahul - Burlacheni – the bottom line. It characterized by the availability of maskers carolers, anthropogenic and zoomorphic characters who accompanying the goat, but without playing theatrical performances with their participation.

The third is modern or theatrical, it is presented in the Central and Northern parts of the historical and ethnographic region. It is characterized by playing performances with the participation of carolers in masks - grandmother, grandfather, a doctor, a bargainer.

The average variant of the story - grandfather sells goat, a bargainer buys her, goat does not want to go with the new owner, beats horns, grandfather starts to beat her, she falls to the ground and pretending dead, grandmother and grandfather lament the goat, they are call the doctor, he comes to treat the goat by different methods - makes a prick, clyster etc. - goat alive, dancing. This option began to exist in the region because of the influence of the Ukrainian population, which this option interlude was widespread on the whole territory of Ukraine during the nineteenth century.

In historical and ethnographical region of *Transylvania*, Christmas ritual detour with zoomorphic mask character is called a "Turk". At the same time, under this denomination, go two masks, accordingly which differ by the method of manufacture and in the appearance - this masks of "turk" and " deer”. It can be assumed that the mask of turk is transformability mask of deer, since the last is characteristic of the Hungarian population, which at a certain time constituted the majority in this region. In confirmation of this is also the specificity of manufacturing masks, in particular its head, which is doing on top with a large triangular constructs, which is likely to mimic the horns of a deer. Although it is possible functioning previously of two separate masks - deer and tour. The two masks are common because their basis is made with the extended frame line along the trunk, thanks to, posture resembles a four-legged animal.

As for the plots of options, the territory border with the historical and ethnographical region of Moldova operates a dramatized option with the playing of the play, on all the other area - archaic easiest option of caroling.

In historical and ethnographical region of *Wallachia* Christmas ritual detour by the name "breza". This zoomorphic mask likely as and Transylvanian character "turk" is a transformed version of the Hungarian "deer" because the design contained on the head mask similar to the transformed antlers.

Historical and ethnographical region of *Dobrudja*has not excellent regional options Christmasritual detour with zoomorphic mask character. There presents several traditions Christmas ritual detour - Moldavian archaic, Ukrainian and Moldavian modern variants of "capri" and "breza". Such variability traditions conditioned to the diversity of the population and also border location of this area with the historical-ethnographic regions - Moldavia and Wallachia, whose population periodically migrated to the territory of the Dobrudja.

The original version of the Christmas ritual detour differs from the region of *Banat*, where two names, "serbul" and "locale" presents a festive ritual detour the same zoomorphic mask-character goat. The double name conditioned composition of the population of the region - Romanians and Serbs. The first rite functioning by the name of "cerbul" the second - "klotsalitsa". For manufacturing technique mask generally corresponds to the "Capri" in its North-Moldovan version. The main difference of these ritual rounds is that Banat detour performed maskers carolers - tylyb, smeared with ashes and with dishes instead instruments".

In the regions of *Maramures and Bukovina* by the presence of a significant percentage of the Ukrainian population living in these areas since the middle Ages function contaminated Ukrainian-Moldovan options of rite (Maramures)and also polyphony various ritual practices from other regions (Bukovina).

In Bessarabia this ritual practice is presented in four local variants: a "clean" South-Moldovan archaic variant caroling with a goat (1); in particular transformed under the terms of the impact on the tradition of the ethnic factor, (2):

* factor "Bethnal" within the limits of one settlement contributes to a better preservation of tradition (v.Pershotravneve, v. Kyslytsia of Izmail district, v. Furmanivka of Kilia district)than in mono-ethnic villages (v. Komyshivka of Izmail district, village Dmytrivka of Kilia district) if is not present the fact of transmission of tradition (v. Utkonosivka of Izmail district).
* in the conditions of biethnical settlements tradition, operates in conditions of ethnic controversy (v. Bagate of Izmail district), ethnic contamination (v. Kyslytsia of Izmail district), ethnic acculturation (v.Larzhanka of Izmail district);

transition (3) and modern/theatrical version (4), which formed by the influence of the Ukrainian traditions on the territory of the Dniester borderland and spread in Budzhak together with the later migration of the Moldovan population.

Despite the common traditions of the metropolis Moldovan population and the region, it can be allocate the markers that were formed directly on the territory of the region and typical for all ethnic groups which have in the structure of the maskers Christmas rite “capra” (Bulgarians, Gagauz, Moldovan):

* the basis of the mask- character “capra” on the whole territory of southern Bessarabia do with the use of authentic materials (sheep’s/goats skin or artificial fur, torso), unlike the Moldovan ethnic traditions, where “Capra” is usually color;
* the zone of distribution modern /dramatized version of the rite of “capra” in Northern Bessarabia goats mask-character even the Moldovan population of the region is manufactured by the principles of Ukrainian tradition - without wooden movable lower jaw, dedicated to the rolling of the lower jaw, which indicates that the initial impact of the Ukrainian locus in the context of forming a modern version of ritual variant.

Despite on these regional characteristics, comparing the Bessarabian variant "capri" in the context of tradition historical-ethnographic regions of resettlement of the Eastern Roman population, it can be noted that the region presents Christmas ritual practice maskers that are typical for the historical and ethnographic region of Moldova. This gives grounds to affirm that most of the Eastern Roman population of Budjak come from the historical and ethnographical region of Moldova and by ethnographic characteristics are carrier of Moldovan culture.

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**Анотація.** В даній статті, базуючись на принципі, що кожен обряд має свої регіональні маркери, на прикладі традиції святочного рядження (обряд “капра”) вивчається проблема зони виходу східно-романського населення Південної Бессарабії. Результати дослідження показали, що у східно-романського населення Буджака обряд “капра” представлений відповідно до традиції історико-етнографічної області Молдова в її локальних варіантах, що дає підстави визначити даний регіон як зону виходу східно-романського населення Південної Бессарабії.

**Ключові слова:** святки, ряджені, “капра”, східно-романське населення, Південна Бессарабія.

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1. In addition to the villages FurmanovkaKiliya district and village VysocanskaTarutino district, where is caroling with a plough and a bull (in the first case) and Malanka( in the second case). [↑](#footnote-ref-2)