

Dječji svijet

Istraživanjem sela Požeške kotline¹ koristeći malobrojne zapise, saznala sam nešto više o zanemarenom segmentu tradicijskog života. Njime je obuhvaćena tradicijska materijalna, duhovna i društvena kultura dječjeg života u požeškim selima krajem 19. i u prvoj polovici 20. stoljeća. Dječji svijet obrađen je kroz nekoliko tema, od trudnoće i običaja oko rođenja djeteta, babinja, krštenja, prve dječje odjeće, pokušava, igračaka, do njihova odrastanja kroz razne igre i brojalice i sudjelovanja u godišnjim običajima svoje sredine.

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Ključne riječi: dječja kultura, običaji, Požeška kotlina

Dječji svijet tradicijske kulture požeških sela danas je već pomalo zaboravljen. Ostao je jedino na starim fotografijama, malobrojnim sačuvanim predmetima i u sjećanju naših baka i djedova. Tradicijska materijalna i duhovna kultura dječjeg života na selu rjede se bilježila u literaturi.

Trudnoća i rođenje

U trudnoći su postojale neke zabrane i propisi kojima se htjelo utjecati na njezin ishod.

¹ Kazivači su bili iz Biškupaca (Marija Jagečić i Ana Knežević), Bučja (Manda Mikić), Dolca (Jula Plešić), Lukača (Mato Pavić), Pleternice (Brankica Potnar), Velike (Sofija Bošnjaković, rodnom iz Tornja, Josip Bošnjaković, Dragica Zvekić, rodnom iz Potočana), Vetova (Marija Petrić, rodnom iz Lukača, Ivica Petrić), te Zagrada (Barica i Jakov Galović).

Trudnica nije bila pošteđena posla, čak se vjerovalo da će imati lagan porod bude li puno radila (sjeveroistočni dio požeškog kraja).

U pleterničkom kraju trudnoća se krila u slučajevima kada je u kući bilo više djece jer se to držalo nepriličnim. Ako bi je netko pitao, žena nije smjela zatajiti trudnoću jer se vjerovalo da bi rodila nijemo dijete.

Trudnica nije smjela gledati u mrtvacu jer se vjerovalo da će dijete biti blijedo, niti je smjela ići k oltaru pri vjenčanjima da mladenka ne bi umrla (Vetovo). Također se nije smjelo ni puno gledati u trudnicu da je se ne urekne (pleternički kraj). Ako je trudnica poželjela nešto pojesti ili ubrati, nije se smjela u tom trenutku dodirnuti po tijelu jer da bi djetetu na tijelu nastao *biljeg*, mladež u obliku zaželjenog predmeta. Isto tako, trudnicu je trebalo ponuditi jelom ili joj dati što je zaželjela pojesti. Ako ju se odbije, dobije se *ječmenac*². Ako se pred trudnicom sakrije meso, vjerovalo se da ga njezino dijete neće htjeti jesti.

Kad su još krajem 19. i početkom 20. stoljeća u požeškom kraju postojale zadruge (*družine*), žene su zimi rađale u velikoj sobi zadržne kuće, a ljeti u svom kijeru. Nakon raspada zadruga, djeca su se rađala u spavaćoj sobi, a od 1960-ih godina i u bolnici. U zadržnoj kući žena je rađala odvojeno od ostalih ukućana u krevetu zasrtom *ponjavama*³ i *šarenicama*⁴ koje su visjele do zemlje.

Pri porodu roditelj je uglavnom pomagala žena iz sela vična tome, a mogla je biti prisutna i žena iz kuće. Ona bi i prerezala pupkovinu i okupala dijete, te ga povila.

Žene su rađale na krevetu, a u slučaju teškog poroda neke su rađale klečeći na podu i držeći se za krevet (Dolac) ili čučajući na podu s koritom u kojem se nalazila topla voda (pleternički kraj). Pri teškom porodu ženi se davalo vino i rakija za okrepu (pleternički kraj), puhala je u bocu da joj bude lakše ili je odmršivala kosu neke žene (Vetovo) da ne misli na bolove.

U zadrugama, kada se dijete porodilo, odmah su se oko njega okupile žene iz kuće, a bake su mu u ručicu stavile nešto od alata. Dječaku su stavljale svrdlo ili nešto drugo što je bilo pri ruci, a djevojčici vreteno ili preslicu (Čakalić, 1980). Vjerovalo se da će time dijete biti marljivo i s voljom obavljati poslove.

Djetetova se pupkovina odrezala, svezala u krpicu i spremila u kutijicu ili škrinju. Pred polazak u školu, dala mu se pupkovina da je odveže. Ako mu je to uspjelo, govorilo se da će biti pametno, *razveže mu se pamet*.

Nakon poroda roditelj nije smjela izlaziti iz svoje kuće šest tjedana. To se razdoblje nazivalo babinje, a žena *babinjača*⁵. U zadržnim kućama majka i dijete bili su od ostalog dijela prostorije odvojeni zastorom od ponjava ili plahti. Rodilja nije izlazila iza tih ponjava da je ne bi opazio koji muškarac i, kako se vjerovalo, urekao pogle-

² Infekcija očnog kapka.

³ Prekrivač za krevet od pamučnog ili miješanog (lanenog i pamučnog) tkanja.

⁴ Prekrivač za krevet od vunenog tkanja.

⁵ Naziv zabilježen samo za pleternički kraj.

dom (Čakalić, 1980). Govorilo se i da je žena *drukča* ili da *ni čista* (pleternički kraj). Nije smjela ni pomisliti da ode u susjedstvo jer ako bi stupila u tuđu kuću, unijela bi u nju nečistu gamad (Doljanovci). Žene iz zadruga - svekrva ili jetrva, posebno su pazile na roditelju, posluživale je, donosile jelo, kupale dijete, protresale prostirku i slično.

Čuvanje roditelje i djeteta u razdoblju od šest tjedana u nekim selima požeškoga kraja⁶ održalo se i do pedesetih godina 20. stoljeća. Nakon raspada zadruga taj se običaj smanjio na tri tjedna, osobito u onim kućama gdje je žena bila sama bez pomoći svekrve ili majke. Nakon *babinja* žena je odlazila *na uvod* u crkvu.

Na *uvod* u crkvu majka je išla sama, s nekom rođakinjom ili rođakom (pleternički kraj). Svećenik ju je iz sakristije uveo u crkvu do oltara, izmolio molitve nad njom i blagoslovio je. Nakon toga mogla je odlaziti u posjetu u druge kuće i obavljati poslove.

Prije Prvoga svjetskog rata bio je običaj *malih* i *velikih babinja* (Čakalić, 1980). U *male babinje*, koje su se održavale osam dana nakon poroda, dolazile su u posjetu susjede i rođakinje. One su donosile roditelji darove: jelo, piće, a u pleterničkom kraju ponekad i novac. *Velike babinje* održavale su se osam dana iza *malih babinja*, obično nedjeljom. Tada je u posjetu dolazila majčina i očeva rodbina. Svi su donosili poklone u hrani i piću: *pogaču* (Bučje, Zagrađe), mesa (obično kokoš), slanine, kobasice, *perece*⁷, *granu*⁸, *kugluf*⁹ (Vetovo, Velika, Toranj, Potočani Biškupci), vina i rakije. Ukućani su za svoje goste također pripremali jelo.

Djetetov kum bio je najvažniji gost. Tom su prigodom svi darivali dijete, stavljajući mu novac pod glavu. Kum im je za uzvrat darivao *peškir* ili *košulju*. Tih dana dijete je morao darivati svaki od stranaca koji je nekim poslom došao u kuću. Pri *velikim babinjama* skidale su se *ponjave* oko roditeljinog kreveta i ona je mogla prisustvovati gozbi. U pleterničkom kraju čepovi s boca od vina i rakije, koje su se donosile u *babinje*, bacali su se preko majke i djeteta za *postelj* da dijete ne bude *gluvo*. Ponegdje su se donosile boce bez čepova da bi žena mogla još rađati¹⁰.

U Biškupcima, djetetova kuma posjećivala je majku i dijete odmah nakon poroda. Kroz tjedan dana nosila im je ručak. Četrnaest dana nakon poroda održavale su se *velike babinje* i krstitke. Tada bi gosti donosili pečenku, kokoš, a od kolača *granu* i *kugluf*.

U pleterničkom kraju bio je običaj da se u *babinje* donosi pogača i živo *živoće*, najčešće pijetao tako *da djetetu ništa ne fali*, da ima sve prste, nokte, oči. Pogača je za muško dijete bila ukrašena na *pitlove*, a za djevojčice na *cvitove*.

⁶ Velika.

⁷ Vrsta peciva u obliku potkove.

⁸ Vrsta okrugla šupljeg kruha ukrašena raznim motivima od tijesta (najčešće ružicama).

⁹ Vrsta kolača.

¹⁰ Sela Zagrađe, Bučje.

Uroci i zaštita od njih

Vjerovalo se da malo dijete napadaju *more* i *vještice*. Da bi ga se zaštitilo od utjecaja tih zlih sila, u kolijevku se stavljao češanj bijelog luka ili krpica pokvašena svetom vodom. U okolici Pleternice djetetu se ponekad naopako oblačio odjevni predmet, a oko zapešća ruke vezala nit crvenog *natka*¹¹ ili vunice.

Na vratima sobe gdje je dijete spavalo ispisivalo se *mudro slovo* kao zaštita protiv mora i vještica. Natpis (petokraku zvijezdu) pisao je jednim potezom ruke netko od ukućana.

Kako se malom djetetu nije smjelo diviti, niti ga puno gledati, radi zaštite od pogleda lice bi mu se nagaravilo (Vetovo). Odjeća i pelene skidali su se sa *štrika* prije zalaza sunca, a voda u kojoj se dijete kupalo nije se smjela navečer bacati na dvorište. Isto tako, ako je netko po mraku ulazio u kuću, nije smio odmah pogledati dijete jer bi ga *namračio*.

Uroci su se s djeteta skidali svetom vodom i žari, te posebnim molitvama koje su određeni ljudi u selu znali moliti (Bučje, Dolac, Pleternica).

Krštenje

Početak 20. stoljeća djecu su nosili na krštenje odmah nakon poroda (Čakalić, 1980). Kasnije je krštenje bilo drugi ili treći dan nakon poroda, a sredinom 20. stoljeća nakon četrnaest dana. Dijete su na *kršćenje* nosili kumovi i netko iz roditeljske kuće, obično je to bio otac djeteta. Na krštenju dječak je imao kuma, a djevojčica kumu. Dijete je bilo obučeno u nove bijele pelene, bijelu, čipkom ili nekim vezom ukrašenu košuljicu, te položeno u bijeli šivani jastuk. Vrativši se s krštenja kumovi su darivali dijete stavljajući mu *pod glavu* nešto novaca.

U prvoj polovici 20. stoljeća imovinsko stanje ljudi na selu nije dopuštalo neko obilno darivanje, pa je ono bilo više simbolično. U Biškupcima, donijevši dijete kući s krštenja stavljali su ga na vočku s objašnjenjem: "Nek' se vere, da se ne boji." Ukućani su poslije krštenja počastili kumove jelom, a sredinom 20. stoljeća toga dana su se održavale i *velike babinje*¹².

Dječja odjeća

Novorođenče se umatlo u pelene koje su uglavnom bile mekane i od iznošene odjeće. Četiri bijele pelene od kupovnog platna služile su samo za krštenje ili posjetu liječniku. Između djetetovih nogu stavljala se jedna mala krpica ili gaza (sredinom 20. stoljeća). Drugom, većom pelenom stezale su se, umatale uz tijelo ruke, a

¹¹ Pamučni konac.

¹² Također i u Velikoj.

trećom velikom pelenom umatalo se cijelo tijelo. Posbena bi se čvrsto obavile noge, tako da stoje ravno jedna uz drugu. Pelene bi se zatim stegle povojem tankim poput vunene ili pamučne uzice. Taj se povoj nekoliko puta savio ispod najveće pelene u obliku slova S. Kada se dijete umotalo u pelene, kraj povoja naizmjenično se provlačio kroz petlje i stegnuo. Dijete je u tim povojima ostajalo do drugog, trećeg (Dolac, Zagrade) ili do šestog mjeseca (Vetovo, Biškupci, Zagrade).

Na djetetovu glavu stavljala se kapica šivana od kupovnog platna (koja se vezala vezicama pod bradom), ili mala trokutasta marama zvana *naglavačić*, koja je stezala glavu kako bi se kružno oblikovala (Vetovo, Lukač).

Povijeno dijete stavljalo se na običan jastuk i povezalo *tkanicom*. Dvadesetih godina 20. stoljeća (Vetovo) šivali su se posebni jastuci za dijete. Oni su u selu bili jako rijetki i koristili su se samo za krštenje, pa su ih, kao i svečane košuljice, posuđivali jedni od drugih.

Dok je dijete bilo u povojima, oblačila mu se košuljica, koja se vezivala otraga na vratu, a na leđima nije bila sastavljena. Tako obučeno dijete najčešće se stavljalo u *bešku*, čija se oprema sastojala od *strožice* ili *blazinice* (domaće tkanje ispunjeno zobenom slamom), *perinje*, plahte, *ponjave*, malog jastuka i *jorgana*¹³. Posteljinu su šivale žene uglavnom od kupovnog platna, *inleta*.

Od druge godine do polaska u školu djevojčice i dječaci nosili su rubinicu zvanu *betevara*, *bulevara* (Vetovo, Lukač), dugu košulju od domaćeg platna, ravnog kroja, nabranog vratnog izreza. Dječaci su nosili *betevaru* s kragnom, a djevojčice samo s okruglim vratnim izrezom. Zimi su preko toga oblačili haljinice, *suknjice* od kupovnog materijala, *cica*, a malo veći dječaci i hlače od domaćeg bojanog, a kasnije kupovnog, debljeg platna.

Za svečane prigode, neki su već manjoj djeci, od tri do pet godina, istkali i malu nošnjicu: dječacima košulju i *gaće*, a djevojčicama *krila* i *oplećak*, te šivali *fertun* (pregaču) i maramu oko vrata od *delina*¹⁴ ili svile za crkvu.

Polaskom u školu odjeća postaje sličnija kroju i ukrasu odjeće odraslih. Djevojčice zadržavaju *rubinicu*, bogatiju vezom, ukrašeniju i od boljeg tkanja, koju uskoro zamjenjuju *krila* i *oplećak*. Dječaci pak dobivaju prve *gaće*, *rubinu* (kratku košulju) i *frosluk* (prsluk).

Zimi su majke i bake plele djeci vunene čarape, rukavice i kape. Djevojčice su se oblačile u pletene vestice i ogrtale malim maramama vuničarkama, dok su dječaci oblačili priproste kaputiće.

Djeca su u ljetnim mjesecima najčešće hodala bosa, jedino su za crkvu obuvala opančiće, a dvadesetih godina 20. stoljeća neki su već nosili cipele i sandale. Zimi su hodali u drvenim klompama, a za crkvu su obuvali visoke, *šnirane* cipele.

¹³ Prekrivač za krevet.

¹⁴ Vrsta kupovnog materijala.

Uređenje kose

Maloj djeci šišala se kosa do godinu dana, sa željom da izraste što gušća. Velika pažnja pridavala se uređenju kose kod djevojčica. Svakodnevna frizura djevojčica bila je jedna ili dvije pletenice spuštene niz leđa, ispletene u *bi(j)eli luk* ili podignuta u *tutuk*. Kosa iznad čela bila im je počešljana na razdjeljak ili začešljana unatrag.

Djevojčice su vrlo rijetko pokrivalo glavu maramom vezanom ispod brade ili iza glave. Kada bi djevojčice napunile trinaest ili četrnaest godina, "stjecale su pravo" nošenja i opremanja glave kao djevojke.

Kosa djevojčica bila je razdijeljena preko tjemena i zatiljka i spletena u dvije pletenice koje su se savijale oko glave. Isto tako, djevojke su plele kosu u *kotur* i ukrašavale je svježim ili umjetnim cvijećem. U najsvečanijim prigodama djevojkama se kosa plela u *perčin*¹⁵.

Dječje pokućstvo

U ranoj fazi djetinjstva prvom dječjem pokućstvu pripadaju kolijevka i predmeti u kojima dijete uči stajati i hodati, a napravljeni su prema zahtjevima tog uzrasta. Naziv za kolijevku je *bešika* ili *beška*. Ona može biti niska i visoka. Niske kolijevke izrađivane su od drveta u obliku sanduka sa zaobljenim krajevima koji su se spajali drvenom šipkom. Ta je poprečna šipka služila za nošenje kolijevke ili se na njoj držala lagana tkanina koja je štitila dijete. Na donjim nasuprotnim krajevima bešika je bila zaobljena, pa se dijete u njoj moglo ljuljati. Kolijevka je noću stajala na klupi ili dvjema stolicama kraj majčina kreveta. Ako je išla u polje, majka bi u njoj ponijela dijete.

Djeca su se u prvima mjesecima života stavljala spavati i u drvena korita, u kojima su ih danju nosili i u polje (Biškupci). U takvom su se koritu ona i kupala.

Visoka kolijevka sastojala se od gornjeg dijela i zaobljenih podnožnika na kojima se cijela kolijevka njihalala. Takvu su kolijevku samouki majstori ili *tišljari* (stolari) znali izraditi u velikim dimenzijama, pa je u njoj moglo spavati i šestogodišnje dijete.

Neke su kolijevke bile posebno ukrašene urezivanjem i rovašenjem. Najčešći motivi bili su rozete, zvijezde, cvijeće, srca i ptice.

Veća djeca spavala su u za njih posebno napravljenim manjim krevetima, s roditeljima ili po četvero u jednom većem krevetu.

Jedan je od važnih dijelova dječjeg pokućstva *stalak* u kojem je dijete učilo stajati. Tipičan oblik stalka sastojao se od četiri noge usadne u kvadratnu dasku u donjem dijelu, a u gornjem se nalazio okrugli drveni otvor u visini djetetova struka.

¹⁵ Kosa na zatiljku povezana u rep i podijeljena na 6-8 struka i ispletene u pletenice, koje su podignute od zatiljka prema tjemenu glave.

Dijete je učilo hodati u hodalici, polukružnom drvenom otvoru, pričvršćenom na dugu motku, koja je bila učvršćena u gredu na stropu sobe, a okretala se kako je dijete hodalo (Vetovo). Rašireniji tip hodalice bio je *stalak* na četiri kotačića. Dijete je stajalo unutar okrugla drvenog otvora, a hodajući pomicalo je cijelu hodalicu.

Ove stalke za stajanje i hodanje nije svatko imao, pa su ih u selu međusobno posuđivali.

Djeca su učila hodati i držeći se za bakinu ruku ili neki komad pokućstva u kući (snovaču, rub kreveta).

Kada je dijete napravilo prvi korak, ispekla se beskvasna pogača *postupaljka* (Pleternica), *proodaća* (Zagrade). Ispekla ju je djetetova baka ili majka. Ponegdje se u tijesto pogače umijesio i koji novčić. Prije nego se pogača stavila peći, dijete je bosom nogom zagazilo u pogačno tijesto. Ispečena pogača razdijelila se ukućanima (Vetovo, Lukač) i susjedskoj djeci (Pleternica). Ako dijete nije moglo dugo prohodati, pekla se pogača i lomila djetetu iznad glave.

Druga vrsta dječjeg pokućstva bili su umanjeni oblici pokućstva odraslih. Nije ga svatko imao. Obično su to bili mali *tronošci*, *stolčice* i okrugli ili četvrtasti stolići. Rjeđe su se izrađivale stolčice s naslonom.

Sav dječji namještaj izrađivali su očevi, djedovi ili profesionalni seoski stolari.

Dječje igračke

Već u prvim mjesecima igračka postaje sastavni dio djetetova života. Ona je prisutna u različitim oblicima sve do njegova odrastanja.

Prve su djetetove igračke bile zvečke od glavice maka ili ljuske oraha ispunjene kukuruznim zrnom. Ono se igralo kiticom raznobojne vune i zgužvanom krpicom, koja se objesila na kolijevku. Kako je dijete odrastalo, i samo je počelo pronalaziti predmete kojima će se igrati. Drveni štap predstavljalo je konja ili pušku, stare *rajnike* vukao je putom zavezane za špagu, odbačeni obruč bureta ili šinu s kotača tjerao je putom ispred sebe.

Neke igračke izrađivala su sama djeca ili njihovi roditelji. Druge su opet roditelji kupovali na sajmovima. Bilo je tu krpenih beba i lopti, *tica* od jajeta i papira, lopti od uvaljanih kravljih dlaka, lukova i strijela, drvenih noževa, mačeva, prački, topova od blata, maloga drvenog namještaja za bebe, pletenih košarica i korpica.

Djeca su u proljeće izrađivala razne svirale od vrbe - *rogove*, *trumpete*, *fickala*, *piskove*, koje su proizvodile zvuk sve dok se kora ne bi osušila.

Od kukurozovine izrađivale su se *gusle* ili *egede*, koje su, kada bi ih se navlažilo, proizvodile neobičan zvuk.

Roditelji su na sajmovima kupovali djeci drvene konjiće, ptice, leptire, male tamburice.

Uspavanke

Malu se djecu uspavljivalo ili umirivalo tepanjem i pjevanjem različitih uspavanki. To je bilo jednolično nizanje različitih riječi popraćeno jednostavnom melodijom.

1. Nina, nina mama ima
sina/kćerku (ime djeteta)

2. Na, ni, na, ni zlato moje
Marija te majka zove
Gospa došla san donila,
Mojem zlatu zlo odnila.

Osim uspavankama, stariji su zabavljali malu djecu i raznim brojalicama, brzalicama i motoričkim igrama, npr., s dječjim prstićima, rukama, nosićem i sl.

Dječje igre

Godišnja doba, sredina i prostor određivali su vrstu dječjih igara i način njihove izvedbe. Na livadama i ravninama gdje je pasla stoka djeca su se igrala raznih igara. Na rijekama i potocima kupala su se, ribarila i ljuljala na granama obližnjih vrba. Dječje igre odvijale su se i na kućnim dvorištima i seoskim putovima. U zimskim mjesecima uglavnom se igralo u kućama, a vani kada bi pao snijeg. Tada su se djeca spuštala u koritima ili sanjkama niz obližnji brežuljak i klizala na zaleđenim površinama rijeka i potoka.

Šilimak (Lukač, Vetovo)¹⁶

Igralo je desetero do dvadesetero djece na sljedeći način: uhvate se dvoje po dvoje (dječak i djevojčica) i poslažu u red, jedno se dijete udalji od njih oko petnaest metara i stane nasuprot njima vičući:

"Šilim!" (Lukač, Vetovo)

ili

"Ćilim, šape na dvi kape, tko će biti moj drug?" (Vetovo)

ili

"Šape (žabe) lape (labe), tko će biti moj drug?" (Toranj, Velika, Biškupci)

Prvi par tada potrči prema njemu i razdvoji se, a on nastoji jednoga od njih uhvatiti prije nego što se opet sastanu iza njega. Ako uspije jednoga uhvatiti, onda ovaj koji je ostao bez para dolazi na njegovo mjesto, a on odlazi s parom u red. Ukoliko ne uspije uhvatiti jednoga od njih, tada i dalje ostaje na svome mjestu, a igra se nastavlja sa sljedećim parom.

U 19. stoljeću u Požegi se igrala verzija ove igre pod nazivom *širišape*, a igrale su je samo djevojčice (Ilić-Oriovčanin, 1997).

¹⁶ Ostali nazivi za tu igru su: *ćilimka* (Vetovo), *šape lape* (Toranj, velika), *žabe labe* (Biškupci)

Ćorava baba (Zagrađe, Vetovo, Lukač, Velika)

U igri je sudjelovalo desetero djece. Jednom bi se djetetu zavezalo oči i ostavilo ga se samog. Pipajući rukama, ono je moralo uhvatiti jedno dijete i pogoditi mu ime. Ostala djeca stajala bi okolo i prkosila mu. Ako bi uspjelo opipom pogoditi tko je uhvaćeno dijete, tada bi to dijete dolazilo na njegovo mjesto. Ako ne bi pogodilo, moralo je i dalje biti *ćorava baba*.

Pincek i pala (Požega i okolica)

Igru je igralo više igrača. Jedan od igrača s *palom* (štapom) baci *pincek* (komadić valjkastog drveta zašiljena na oba kraja) što dalje ispred sebe, prema ostalim igračima koji ga nastoje uhvatiti. Ako ga tko uhvati, gađa s njime sa svoga mjesta palu (koja je okomito položena preko rupe), koja se nalazi na mjestu odakle je prvi igrač bacio pincek. Ako pogodi palu, onda je on na redu za bacanje pinceka. Pri bacanju pinceka, igrači ga laganim udaranjem nastoje što dulje održati u zraku. Broj pogodjenih pala množi se s brojem udaranja pinceka u zraku. Tko je imao najveći broj, taj je bio pobjednik.

Vrebičanje (Vetovo, Lukač)

Ovu su igru igrali dječaci. Svaki igrač imao je po jednu *botu* (štap dugačak oko metar i pol). Igrači stoje svaki na svom označenom mjestu - *kući*, deset metara udaljeni od *vrebca*. Vrebac je komad okrugla vrbovog drveta, vrha zašiljena u *špic*, koji stoji usred ucertane kružnice. Igrači se postavljaju u obliku polumjeseca. Jedan od igrača mora sa svoga mjesta baciti botu i pogoditi vrebca. Podalje od vrebca stoji igrač koji na njega "pazi", to jest mora ga donijeti natrag na mjesto, prije nego drugi igrač baci svoju botu. Ako igrač ne uspije *zatepsti* vrebca, tada se mijenja za mjesto s onim igračem koji "pazi" na vrebca.

Titranje (Velika, Vetovo)

Igra se s pet oblikih kamenčića. Jedan igrač postavi pet kamenčića na zemlju, te jedan kamenčić baci u zrak, a drugi uzima sa zemlje. Istodobno, rukom kojom uzima kamenčić sa zemlje, mora uhvatiti i onaj kamenčić u zraku. U nastavku igre igrač u zrak uvijek baca po jedan kamenčić, a sa zemlje svaki put mora uzeti po jedan kamenčić više. U slučaju neuspjeha igru nastavlja drugi igrač.

Od ostalih dječjih igara bila je još igra *lončića*, preskakivanje *jarca* ili *kozlića*, razne igre s loptom, kao na primjer *graničar*, igre spretnosti poput *dedulata* (zabadanje vrha noža u zemlju iz raznih pozicija), igra *škole* koju su igrale djevojčice te igre s pjevanjem: *Ide majka s kolodvora*, *Umro čovjek*, *Oj ptičice lastavice*, *U podrumu je dama*, *Prolazite, prolazite*, *Ide maca oko tebe*, *Čika Mike* i razne druge.

Brojalice

Brojalice su se najčešće koristile za određivanje igrača koji će preuzeti ulogu u određenoj igri¹⁷

Tri mesara buhu klala,
buha sim, buha tam,
izašla je ipak van.

Aj, baj tu mi stoj,
tije mije,
kumpanije
ti mi rakuj
ti mi takuj,
aj, baj, bum.

Enci, benci, na kamenci,
Troja vrata zapečata,
an, ban, cigan van.

Tašun, tašun, tanana
i svilena marama,
u marami šećera,
to je seki večera.

Jedan, dva, tri,
Potukli se fratri

Na crkveni vrati
Jedan drugom viče
pomozi mi striče
kako ću ti pomoći
kad i mene tuku
i za čupe vuku.

Engele, vengele,
vičkači, čiči, riči
bumbači.

Eci, peci, pec
ti si mali zec,
a ja mala vjeverica
eci, peci, pec.

Kate lopore,
naberi salate,
starog radiča za
mladog mladića.

Op, cupa, cupica,
na tavanu korpica,
u korpi je Ružica,
Ivu voli Marica.

Jedan, dva, tri, četiri, pet,
podvuko se pod krevet
i odgrizo mački rep.

Jedan, dva, do neba
tri, četiri, po sjekiri
pet, šest, bit će ples
sedam, osam do pol osam,
devet, deset, ti si mali, crni pesek.

Djeca u običajima

Djeca su često bila i glavni nosioci sadržaja nekih godišnjih običaja.

U ciklusu božićnih običaja, uoči sv. Lucije, dječaci su obilazili kuće s izdubljenim bundevama u kojima je gorjela svijeća.

¹⁷ Uglavnom zapisane u Pleternici, Vetovu i Velikoj.

Ujutro na Badnjak ili na sam Božić, u kuću je dolazio *položaj*, dječak, koji bi sjeo na stolac ili stao za vrata (ili u kut). Po dolasku, pozdravio je ukućane i zaželio plodnost i obilje kući: "prasilo se, janjilo se, jarilo se, štenilo se, telilo se, leglo se ..." (Vetovo). Dok je sjedio za vratima, domaćica kuće posula bi ga kukuruzom, govoreći pritom: "Živ i zdrav bio." Na kraju ga je darivala novcem. Položaj je u starije vrijeme (19. stoljeće) bio mlađi muškarac (Čakalić, 1972).

U pokladnim običajima, na dan zvan *mali čorac* djeca su se maskirala i obilazila kuće u selu pjevajući i plešući. Ukućani su ih pri tome darivali jajima i novcima.

Za vrijeme Velikog tjedna, u korizmi, dječaci su prolazili selom klapajući klapaljka-ma (Buk).

O Uskrsu šarala su se i bojala jaja, a posebna zabava bilo je udaranje jajeta o jaje (tucanje).

U vrijeme *kolinja*, dječaci (*ražnjari*) su navečer ostavljali ražanj kod prozora kuće u kojoj se toga dana klalo. Na ražanj bi zataknuili cedulju sa šaljivom porukom upućenom ukućanima. Domaćica je zauzvrat na nj zatakla kobasice i kolače. Time je završavao ciklus godišnjih običaja.

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3.01



3.02



3.03



3.04



3.05

The World of Children

Research conducted in the villages of the Požega basin¹ and the use of sparse written records enabled me to learn more about a neglected segment of traditional life. It encompasses traditional material, spiritual and social culture in the villages around Požega in the late 19th and early 20th century. The world of children was dealt with through a number of themes: pregnancy and customs related to childbirth, confinement, baptism, first children's clothes, furniture and toys, the growing-up process through various games, counting rhymes and participation in the annual customs of their environment. The theme of children's culture was presented at the exhibition "The World of Children" staged by City Museum of Požega from December 10 to 17, 2001. This paper is the adapted text from the exhibition catalogue.

Key words: culture of children, customs, Požega basin

The children's world of traditional culture has been already forgotten to a certain degree in the villages around Požega. It has been captured only in old photographs, in sparse preserved objects and the memories of our grandmothers and grandfathers. There are only few written records of the traditional material and spiritual culture of the children's life in villages.

Pregnancy and childbirth

Pregnancy was subject to certain rules and prohibitions with the intention to influence its outcome. Pregnant women were not exempt from work. It was even

¹ The informants were from Biškupci (Marija Jagečić and Ana Knežević), Bučje (Manda Mikić), Dolac (Jula Plešić), Lukač (Mato Pavić), Pleternica (Brankica Potnar), Velika (Sofija Bošnjaković, born in Toranj, Josip Bošnjaković, Dragica Zvekić, born in Potočani), Vetovo (Marija Petrić, born in Lukač, Ivica Petrić), and Zagrađe (Barica and Jakov Galović).

believed that they would deliver more easily if they worked a lot (north-eastern part of the Požega region).

In the area of Pleternica, pregnancy was kept secret if there were children in the house, since it was considered to be embarrassing. However, if asked directly, the woman could not deny pregnancy because it was believed that she would then give birth to a mute child.

The expectant mother was not allowed to look at a corpse, because of the belief that this would cause the child to be pale. She was also not supposed to approach the altar at weddings, as otherwise the bride would die (Vetovo). It was also inappropriate to look too much at a pregnant woman, since this would expose her to spells (region of Pleternica). If the pregnant woman craved to eat or pick something, she should avoid touching her body at that moment as otherwise the child would get a birthmark (*biljeg*) in the shape of the craved object. The pregnant woman was also to be offered food or given whatever she desired to eat. Whoever refused to give her what she desired, would get a sty.² If meat was hidden from a pregnant woman, it was believed that her child would not eat it.

In the late 19th and early 20th century, when people in the region of Požega lived in extended families (*družine*), women used to deliver in the big room of the common house in wintertime and in the small house reserved for individual families (*kijer*) at summertime. After the breakdown of the extended families, children were born in bedrooms and since the 1960s also in the hospital. In the big house, the woman would give birth on a bed screened off by sheets (*ponjave*³ and *šarenice*⁴) hanging down to the floor to separate her from the rest of the household.

The woman in childbed was assisted by an experienced village woman and possibly also by a woman from the house, who would cut the umbilical cord and then bathe and swaddle the child up.

Women normally delivered lying on the bed. In the case of difficult delivery, the woman would also knee on the floor and hold on to the bed (Dolac) or squat on the floor over a trough filled with warm water (region of Pleternica). If the travail was difficult, the woman was given wine and plum brandy to brace her up (region of Pleternica), she was blowing into a bottle to ease the labour pains or unravelling a woman's hair (Vetovo) to keep her mind off the pain.

As soon as the child was born in an extended family, the women of the house gathered around it and the grandmothers put a tool into its hand: a drill or another handy tool if it was a boy and a spindle or distaff if it was a girl (Čakalić, 1980). This was believed to make the child diligent and willing to work.

The child's umbilical cord was cut off, bound into a cloth and stored away in a box or a chest. Before the child went to school, it was given the umbilical chord to untie

² Inflammation of the eye

³ Bed covers made of cotton or mixed (cotton and flax) weave

⁴ Bed covers made of woollen weave

it. If it succeeded in doing so, it was believed that it proved that the child would be smart: *its mind would untie*.

After childbirth, the mother was not supposed to leave the house for six weeks. This time was called *babinje* (confinement), and the mother would be referred to as *babinjača* (woman in confinement)⁵. In big houses, mother and child were separated from the rest of the room by a curtain of bed sheets (*ponjave*). The woman would stay behind the curtains to avoid being seen by a man whose look could, as it was believed, cast a spell on her (Čakalić, 1980). It was also said that the woman was different (*drukča*) or unclean (*ni čista*) (the region of Pleternica). She could not even think of visiting the neighbours, since she would infest other people's homes by unclean vermin if she stepped in it (Doljanovci). The women of the family - mother-in-law or sister-in-law - were taking special care of the woman in confinement, serving on her, bringing her food, bathing the child, shaking the covers etc.

The six-week special care of the mother and the newborn persisted in some villages⁶ in the region of Požega as long as into the 1950s. After the dissolution of the extended families, this custom was reduced to three weeks, especially in houses where the woman was alone, without the help of the mother-in-law or sister-in-law. After confinement, the woman would go to church for introduction (*na uvod*).

The mother would go to the church to be introduced alone or accompanied by a female or a male (region of Pleternica) relative. The priest would lead her from the vestry to the altar in the church, pray over her and bless her. After that, she was allowed work and visit neighbours.

Before World War I, there was a custom to celebrate *male babinje* and *velike babinje* (small and big confinement celebration) (Čakalić, 1980). The small confinement celebration was held eight days after childbirth, when female neighbours and relatives would visit and bring presents to the mother: food, drinks and in the region of Pleternica sometimes also money. The big confinement celebration was held eight days after the small confinement celebration, usually on Sundays, when the family was visited by the mother's and father's relatives. They would bring food and beverages: sweet bread (*pogača*) (Bučje, Zagrade), meat (usually a hen), bacon, sausages, various pastries such as *pereci*⁷, *grana*⁸ and *kugluf*⁹ (Vetovo, Velika, Toranj, Potočani Biškupci) as well as wine and brandy, while the household members would prepare a meal for their guests.

The child's godfather was the most important guest. At such visits, everyone would put money under the child's head as a gift. The godfather gave them a towel or a shirt in return. On these days, every stranger who came to the house on business had to make a present to the child. At the big confinement celebration, the curtains

⁵Term recorded only for the region of Pleternica

⁶Velika

⁷Type of horseshoe-shaped pastry

⁸Type of round hollow bread decorated by various dough motives (usually flowers)

⁹Type of cake

were removed from the mother's bed and she could take part in the feast. In the region of Pleternica, the cork stoppers of the wine and brandy bottles brought as presents to the confinement celebration were thrown over the mother and the child behind the bed to prevent child deafness. In some villages, the guests would bring bottles without stoppers, so that the woman would be able to give birth again¹⁰.

In Biškupci, the child's godmother would visit the mother and the child immediately after childbirth and bring them lunch for a week. The big confinement celebration and the baptism celebration took place fourteen days after childbirth. On this occasion, the guests would bring roast meat, a hen and cakes such as *grana* and *kugluf*.

It was customary in the region of Pleternica to bring sweet bread and live poultry, usually a rooster, so that the child would not lack anything and have all fingers, nails and eyes. The sweet bread was decorated by rooster motives (*na pitlove*) if the child was a boy and by floral motives (*na cvitove*) if it was a girl.

Spells and protection from spells

It was believed that a small child was susceptible to incubi and witch attacks. To protect it from the influence of these evil forces, a garlic clove or a cloth sprinkled with holy water would be put into the cradle. In the surroundings of Pleternica, the child would be sometimes dressed in clothes turned inside out and a *natak*¹¹ or woollen thread would be tied around the baby's wrist.

To protect the child from incubi and witches, a member of the household would draw at one stroke a *wise letter* (a five-pointed star) on the door of the room where the child slept.

Since a little child was not to be admired or regarded too much, its face would be blackened by sooth to protect it from evil looks (*Vetovo*). The clothes and diapers would be removed from the rope before sunset and the water where the child was bathed was not to be thrown to the yard in the evening. Similarly, if someone entered the house in the dark, he should not immediately look at the child because it would *darken* it (*namračiti*).

Spells were removed from the child by holy water, glowing ember and special prayers known by certain people in the village (Bučje, Dolac, Pleternica).

Baptism

In the early 20th century, children were taken to baptism immediately after birth (Čakalić, 1980). Later on, the baptism took place on the second or third day after childbirth and in the mid-twentieth century the child was christened after fourteen

¹⁰ Villages Zgrade, Bučje

¹¹ Cotton thread

days. The child would be taken to the baptism by godparents and someone from the mother's house, usually the child's father. The baby-boy would be held at baptism by the godfather and the baby-girl by the godmother. The child would be dressed in new white diapers and a white shirt decorated with lace or embroidery and put into a white sewn pillow. Having returned from the baptism, the godparents used to put some money under the child's head as a present.

In the first half of the 20th century, people in villages could not afford lavish presents, which is why gifts were usually symbolic. In Biškupci, after they brought the child home from baptism, they would put it on a fruit-tree with the explanation: "Let it climb, so that it becomes fearless". The household members would prepare a meal for the godparents after baptism. In the middle of the 20th century, the big confinement celebration took place on the day of baptism¹².

Childrens clothes

The newborn was swaddled into diapers, usually made of soft and worn clothes. Four white diapers made of purchased textile were used only for the christening and for visits to the doctor. A small cloth or gauze was placed between the children's legs (mid-twentieth century). A second, bigger diaper was used to press and tighten the hands to the body, and the third big diaper was used to wrap up the whole body. Especially the legs would be wrapped tightly, to straighten them out next to each other. The diapers would then be fastened by a swaddling-band as thin as woollen or cotton rope. This band would be wrapped underneath the biggest diaper several times in the shape of the letter S. Once the child was wrapped in diapers, the end of the band would be alternately pulled through loops and tightened. The child would remain in such swaddling clothes until the age of two or three months (Dolac, Zagrade) or six months (Vetovo, Biškupci, Zagrade).

The child's head would be covered by a cap sewn from purchased textile (fastened under the chin with ties) or a small triangular scarf called *naglavačić*, which was tied tightly to ensure that the head takes a round shape (Vetovo, Lukač).

The swaddled child would be placed on an ordinary pillow and bound with a sash (*thanica*). In the 1920s (Vetovo), special pillows were sewn for the child. Since they were very scarce and used only for baptism, they were, just like festive shirts, borrowed among the villagers.

While the child was in swaddling clothes, it would be dressed in a shirt tied at the neck and open on the back. Dressed like this, the child would be usually put in a cradle (*bešika*) equipped with a mattress (domestic textile filled with oat straw, called *strožica* or *blazmica*), featherbed (*perinje*), sheets, covers (*ponjave*), a small pillow and *jorgan*¹³. The bedclothes were usually sewn by the women, mainly from purchased ticking (*inlet*).

¹² Also in Velika

¹³ Bed cover

From the age of two to the school age, both girls and boys wore long shirts called *betevara*, *butevara* (Vetovo, Lukač). They were made of domestic linen, cut straight and creased at the neck. The boys' shirts had collars, while the girls' shirts had only a round neckline. In wintertime, dresses (*suknjice*) made of purchased textile, chintz, would be worn over the shirts, while bigger boys also wore trousers made of coloured domestic and later also purchased thicker textile.

For festive occasions, some people wove small garments for children aged three to five: shirts and pants for boys, shirts (*krilo*) and bodices (*oplećak*) for girls. They also sewed aprons (*fertun*) and neckerchiefs of *delin*¹⁴ or church silk.

When children started to attend school, their clothes started bearing more resemblance to patterns and tastes of adult clothing. The girls keep their long shirts, only with richer embroidery and decoration and made of better textile, which would be soon replaced by skirts and bodices. The boys got their first pants, short shirts (*rubi-na*) and waistcoats (*frosluk*).

In the winter, mothers and grandmothers knitted woollen socks, gloves and caps. Girls wore knitted cardigans and wrapped themselves into small woollen shawls, while boys wore simple jackets. Children usually walked barefoot in summer months and wore small *opanci* (strapped soft-soled footwear) for church, while in the 1920s some already had shoes and sandals. In winter they wore wooden clogs and high laced shoes.

Hairstyling

Children had their hair cut until the age of one to make it grow as thick as possible. Great attention was paid to girl hairstyling. The girl's everyday hairdo consisted of one or two braids down her back, plaits arranged in circular form to resemble garlic (*bi(j)eli luk*) or lifted up plaits (*tutuk*). The hair over the forehead was either parted or combed back.

The girls very rarely covered their head with scarfs tied under the chin or at the neck. When the girls reached the age of thirteen or fourteen, they "became entitled" to wear headgear and style their hair like young women. The girls' hair was parted over the top and back of the head and plaited into two braids wrapped around the head. The girls also plaited their hair in the form of a wheel (*kotur*) and decorated it with fresh or artificial flowers. At most festive occasions, the girls' hair was plaited into a pigtail (*perčim*)¹⁵.

Children's furniture

In the early stage of childhood, the children's furniture consisted of the cradle and devices designed to help the child learn to stand and walk, built according to

¹⁴ A type of purchased textile

¹⁵ Hair at the back of the head tied to a pigtail, divided into 6-8 strands and plaited into braids, which were then lifted up from the back to the top of the head.

requirements of this age. The cradle was called *bešika* or *beška* and could be high or low. Low cradles were made of wood in the form of a trunk with rounded edges connected with a wooden stick. This transversal stick was used to carry the cradle or to cover it with a light cloth to protect the child. The cradle was rounded at the lower opposite ends, so that the child could be rocked. By night, the cradle would be placed on a bank or two chairs next to the mother's bed. If the mother went to the field, she would also take the cradle along.

In the first months of their life, children were also put to sleep in wooden troughs, which were also used to carry them to the field by day (*Biškupci*) and bathe them.

The high cradle consisted of an upper part and rounded footparts on which the whole cradle was rocking. Self-taught handymen or carpenters (*tišljari*) knew how to make big-size cradles, where even a six-year old could sleep.

Some cradles were specially embellished with incisions and notches. The most popular motives were rosettes, stars, flowers, hearts and birds.

Bigger children slept in custom-made small beds, with parents or in fours in a bigger bed.

An important part of children's furniture was the *frame* in which the child learned to stand. The frame was typically made of four legs inserted into a square board below and a round wooden frame above in the height of the child's waist.

The child learned to walk in a baby walker, a semi-circular wooden opening fastened to a long rod pole attached to a beam on the room ceiling, which turned as the child walked (*Vetovo*). A more widely distributed type of walker was a four-wheeled *stand*. The child stood in the round wooden hole and moved the entire walker as it made its steps. Since not everybody had such standing frames and walkers, they were borrowed among the villagers. Children also learned to walk by holding their grandmother's hand or a piece of furniture (edge of the bed or a cloth rolling rack called *snovača*).

When the child made its first step, the mother or grandmother would bake unleavened bread called *postupaljka* (*Pleternica*) or *proodaća* (*Zagrade*). Sometimes a coin was kneaded into the bread dough. Before the unleavened bread was put into the oven, the child would tread on the dough with its bare foot. The baked bread was handed out to the household members (*Vetovo*, *Lukač*) and the neighbouring children (*Pleternica*). If the child took a long time to learn walking, the unleavened bread would be baked and broken in pieces over the child's head.

Another type of children's furniture, which was not available to everyone, were small-size forms of adult furniture, usually small tripods, chairs and round or square tables, less frequently also backed chairs.

All children's furniture was made by fathers, grandfathers or professional village carpenters.

Children's toys

Toys were integral parts of the child's life from the first months and in various forms remained its companions until adulthood. The first children's toys were rattles made of poppy capsules or nutshells filled with corn seeds. The child also played with a bundle of colourful wool or a crunched cloth hanging over the cradle. As the child grew up, it started discovering things to play with. A wooden stick represented a horse or a gun, the child dragged old pots (*rajnike*) tied to a rope along the road or chased a discarded barrel hoop or wheel with a stick.

Some toys were made by children or their parents themselves, while others were purchased at fairs. There were rag-dolls and rag-balls, birds made of eggs and paper, balls made of rolled cow hair, bows and arrows, wooden knives, swords, slings, mud cannons, small wooden doll furniture and wicker baskets. In spring, children made various flutes of willow branches - *horns*, *trumpets*, *whistles*, *reeds*, which produced sounds until the bark would dry.

Maize stalks were used to make fiddles (*gusle* or *egede*), which produced a peculiar sound if moistened. Parents bought wooden horses, birds, butterflies and small string instruments (*tamburice*) at fairs.

Lullabies

Little children were lulled into sleep or soothed by baby talk and various lullabies. Lullabies consisted of monotonous chanting of words accompanied by a simple melody.

- | | |
|---|--|
| 1. Nina, nina mama ima
sina/kćerku (ime djeteta) | Neena, nana, mother has
a son/a daughter (name of the child) |
| 2 Na, ni, na, ni zlato moje
Marija te majka zove
Gospa došla san donila,
Mojem zlatu zlo odnila. | Na, ni, na, ni, my darling
Mother Mary is calling
Our Lady came, gave you a dream,
Took evil from my darling away |

Besides lullabies, adults used to amuse children with various counting rhymes, tongue twisters and movement games with the child's fingers, hands, nose, etc.

Children's games

The seasons and the environment determined the type of children's games and the method of playing. Children played various games on meadows and planes where cattle were grazing. They swam in rivers and streams, caught fish and swung on the willow branches. Children's games also took place on house yards and village roads. In wintertime children played mostly indoors. When snow fell, children would slide in troughs or on sleds down a nearby hill or skate on frozen rivers and streams.

Šilimak (Lukač, Vetovo)¹⁶

The game was played by ten to twelve children. They lined up in couples (a boy and a girl) holding hands, and one child moved some 15 meters away from the line, facing it and shouting:

"Šilim!" (Lukač, Vetovo)

or

"Ćilim, šape na dvi kape, tko će biti moj drug?" (Vetovo)

"Carpet, paws on two caps, who will be my friend?"

or

"Šape (žabe) lape (labe), tko će biti moj drug?" (Toranj, Velika, Biškupci)

"Šape (žabe) lape (labe), who will be my friend?"

The first couple then ran toward him and split, while he tried to catch one of them before they get together again behind his back. If he managed to catch one of them, the child that was then left without a partner took his place, while the new couple joined the line. If the catcher didn't catch anyone, he stayed where he was and the game continued with another couple.

A version of this game called *širišape* was played in Požega in the 19th century, but only girls played it (Ilić-Oriovčanin, 1997).

Ćorava baba - Blind man's buff (Zagrađe, Vetovo, Lukač, Velika)

It took ten children to play the game. One would be blindfolded and left alone. Feeling with its hands, the blindfolded child tried to catch another child and guess his or her name. Other children would stand around and taunt him. If he managed to guess the name of the caught child, then it would take his place. Otherwise he would continue to be the blind man.

Pincek and pala (Požega and surroundings)

The game was played by several players. One of the players would use a stick (*pala*) to throw a piece of cylindrical wood pointed at both ends (*pincek*) as far in front of himself as possible, towards other players who try to catch it. If someone catches it, he aims from his spot at the stick, placed vertically over a hole at the spot from where the first player threw the *pincek*. If he hits the stick, it is his turn to throw the *pincek*. When throwing the *pincek*, players try to hit it lightly to keep it in the air as long as possible. The number of times the stick was hit is multiplied with the number of hits to the *pincek* in the air. He who gets the highest score, wins.

¹⁶ Other names for this game are: *ćilimka* (Vetovo), *šape lape* (Toranj, Velika), *žabe labe* (Biškupci)

Vrebičanje (Vetovo, Lukač)

This game was played by boys. Every player had a 1.5 m long stick called *bota*. Each player stood on a marked spot - the *home*, ten meter away from the *vrebac*, which was a piece of round willow wood with a pointed tip, standing in the middle of a drawn circle. The players formed a crescent line. One of the players had to throw the *bota* from his spot and hit the *vrebac*. Next to the *vrebac* stood its keeper, who had to bring the *vrebac* back to its place before another player threw its *bota*. If the player failed to hit the *vrebac*, he became the keeper of the *vrebac*.

Titranje - Juggling (Velika, Vetovo)

The game is played with five round stones. One player puts the stones on the ground and throws one in the air, taking another from the ground. With the hand taking the stone from the ground, he must simultaneously catch the stone in the air. As the game proceeds, the player always throws one stone in the air, but must always take one more stone from the ground. If he fails, the game is continued with another player.

Other children's games were *lončića* (a chasing game), leap-frog or vaulting over the buck, various ball games such as dodge-ball (*graničar*), skill games such as sticking the knife point into the ground from various positions (*dedulat*), hop scotch (*škole*), which was played usually by girls and various chanting games: *Ide majka s kolodvora* (Mother comes from the railway station), *Umro čovjek* (A man died), *Oj ptičice lastavice* (Oh, swallow bird), *U podrumu je dama* (There is a lady in the cellar), *Prolazite, prolazite* (Go by, go by), *Ide maca oko tebe* (A cat walks around you), *Čika Mike* (Uncle Mika) and many others.

Counting rhymes

Counting rhymes were mostly used to determine the players who will take a certain role in a game¹⁷.

Tri mesara buhu klala,
 buha sim, buha tam,
 izašla je ipak van.
 Engele, vengele,
 vičkači, čiči, riči
 bumbači.

Three butchers chased a flea,
 the flea jumped back a forth,
 an finally escaped.

Aj, baj tu mi stoj,
 tije mije,
 kumpanije
 ti mi raku
 ti mi takuj,
 aj, baj, bum.

¹⁷ Mainly recorded in Pleternica, Vetovo and Velika.

Eci, peci, pec,
 ti si mali zec,
 a ja mala vjeverica,
 eci, peci, pec.

Kate lopore,
 naberi salate,
 starog radiča
 za mladog mladića.
 Enci, benci, na kamenci,
 Troja vrata zapečata,
 an, ban, cigan van.

Tašun, tašun, tanana
 i svilena marama,
 u marami šećera,
 to je seki večera.
 Op, cupa, cupica,
 na tavanu korpica,
 u korpi je Ružica,
 Ivu voli Marica.

Jedan, dva, tri,
 Potukli se fratri
 Na crkveni vrati
 Jedan drugom više
 pomozi mi striče
 kako ću ti pomoći
 kad i mene tuku
 i za čupe vuku.
 Jedan, dva, tri, četiri, pet,
 podvukose pod krevet
 i odgrizo mački rep.

Jedan, dva, do neba
 tri, četiri, po sjekiri
 pet, šest, bit će ples
 sedam, osam do pol osam,
 devet, deset, ti si mali, crni pesek.

Eci, peci, pec,
 You're a little rabbit,
 I'm a little squirrel,
 eci, peci, pec.

Kate lopore,
 Pick some lettuce,
 Old chicory
 For a young boy.
 Enci, benci, on a stone,
 Three sealed doors,
 an, ban, Gipsy out.

Tašun, tašun, tanana
 And a silken scarf,
 Sugar in the scarf
 Is the girl's dinner.
 Op, cupa, cupica,
 A basket in the loft,
 Rose in the basket,
 Mary loves John.

One, two, three,
 The monks had a fight
 At the church door
 One says to the other
 Help me uncle
 How can I help you
 If they drag my hair
 And beat me too.
 One, two, three, four, five,
 He climbed under the bed
 And bit off the cat's tail.

One two, to the sky,
 Three, four, on the axe,
 Five, six, there will be a dance,
 Seven, eight, until half eight,
 Nine, ten, you are a little black puppy.

Children in annual customs

Children were often also the main carriers of the content of some annual customs.

In the Christmas customs cycle, on the eve of St. Lucy, boys would go from house to house carrying scooped out pumpkins with candles inside.

Early on Christmas Eve or on Christmas, a boy called *položaj* would call at the house and sit on a chair or stand behind the door or in a corner, greeting the household members and wishing them fertility and abundance in the house: "May you have

farrows, lambs, kids, puppies, calves, chicken..." (Vetovo). While he was sitting behind the door, the housemistress would pour maize over him, saying: "Be healthy and blessed" and giving him some money. Some time earlier, in the 19th century, this custom role was played by a young man (Čakalić, 1972).

At shrove-tide, on the day called *mali ćorac*, children would wear costumes and go from house to house singing and dancing, for which they would receive eggs and money from the household members.

During Holy Week, in the Lent, children would go through the village making noise with clappers called *klapaljke* (Buk).

At Easter, eggs were decorated and painted, and a special amusement was knocking eggs against each other.

At the time of pig-slaughter, boys called *ražnjari* (roasters) would leave a roasting spit at the window of the house where a pig was slaughtered on that day, together with a funny note to the household members. The mistress of the house would put sausages and cakes on the spit in return.

This custom wrapped up the annual customs cycle.

Translated by Sanja Novak