

Folklore Training or Commitment

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(Summary)

The issue of folklore and training today is focused on a very serious problem – the misunderstanding born out of speaking for seemingly same things in “different languages”, from various perspectives. The positions from which we speak about *folklore training*, *folklore dance* and *commitment rites* are specified.

Dance training is not differentiated from the general training in the community culture, in the ritual and festive system. Passing through commitment rites is exactly the training school for body behaviour of the local community in traditional society.

The preparation for “lazaruvane” and “koleduvane” is this thing we could provisionally call folklore training in ritual dancing. The commitment rites in traditional culture are not only reduced to “lazaruvane” and “koleduvane”, which we perceive as emblematic exactly because they legitimate the maturity of the unmarried woman and man. It is a composite spread out complex in which each local community interprets and rearranges the elements of its worldview and technological order in its own terms. The result is a great variety of options which at first glance do not conform to some common logic, but appear to be contradictory.

This issue is considered on the basis of a selection of field evidence related to the assimilation of the folklore dance culture all over Bulgaria. In the analysis of ritual games from different regions of Bulgaria, we observe different variants and stages of introducing the child into the world of adults as expressed in the various ritual roles performed by them in the course of a lifetime.