Občina Markovci

KORANT

Koran(kot najbolj poznana maska s ptujskega polja, že be na Slovenije, vsako leto iznova na zmova preganja zimo iz dežele, kot velena ljudsko izročilo. Nekoč so to masko smeli obleči le fantje, ki so osebljali vojaški rok in so bili samski. Danes koranu ne more vsi ot tako. V koranom oprati sneženo majhne otroke, lenske Koranine lahko sneženo tudi na holoženem območju, vendar se različnejšo od »poland«kega je tem, da imajo na glavi nameščeno trakov in perati pritrjene kraje rogove.

Nekoč so si fantje koranovo opremo izdelali doma, sedaj pa za to skrbijo mojstri, ki se načrtno ukvarjajo z izdelavo korantji.

Obraz koranove kape je narejen iz usnja, na sredini kape je pritrjen nos, ki navadno spominja na svinjski rilec, pod nosom ima za brke služ, sirkove veljce, pod njimi pa so na vrvico nanizana semena belega oz. temnega fižola, ki ki naj predstavljale zobe. Iz ust koranu visi dolg rdeč jezik. Ob strani kape so nameščene slike pritrjena gosja oz. purani peresa. Vih kape pa koranta kraisjo razni živo pisani trakovi in role ledelane iz »krepe« papirja. Koran ima oblečen kožuh iz dolgodlake ovce. Okoli pasu pa ima na verigi privezane kravje zvonce s kateriimi povzanja in tako plaši starši in mlado.

Za obrambo v rokah nosi palico, na kateri je na koncu pribita jelenja koža, torba kožnata, Koran je ves prekrit z volnene doma spletene dele zelene nogavice, na nijih pa le ima nataknjene črne devlje. Koranti hodijo od hiše do hiše v skupinah, v sprevodu jih hodi, da jih danes po pobirajo svilene robce, všash pa dobijo tudi kakšno klobaso.

Enega izmed prvih korantovih opisov najdemo v Juprnijski kroniki Župnije sv. Marko nižje Ptuja iz konca 19. stol. Kronist pile, da je koranton opravil nameno iz narobe obrnjenega ovčjega ali zajčjega kožuha, obrazni del je iz starega usnja, po navadi iz kakšne rabljene čevlje, ki ima prišit nos in izrezane odprtine za oči in usta. Kapa ima rogove izdelane iz usnja, slame ali kobučevine, okoli pasu nosi koran privezan kravji zvonec, v rokah pa jedenko. Takšen lik, kot je opisan v kroniki, so v začetku dvaidesetih let 20. stol. replicirali člani etnografskega društva Koranti Markovci in ga vsako leto lahko občudujemo na markovskem faležnu.

Sama podoba maske se je skozi stoletja spreminjala in je bila pogojena s socialnim statusom tedaj živečih ljudi. Bogatejši so imeli bolj nadčlakane in umetelno izdelane maske, maske revnejših pa so bile skromnejše. Če danes govorimo o tem, da je izdelava koranovne opreme zelo draga je tudi v preteklosti bilo podobno, saj si tisti najrevnejši šedrije pravzaprav niso mogli privoščiti.

KORANT

According to folk tradition, Koranti, as the most famous mask from the area of the Ptujsko polje or even of all of Slovenia, drives away winter year after year. In the old days, only unmarried men who had finished military service were allowed to put on this costume. Nowadays, this is no longer the case, since even small children and women can wear it. We distinguish between the village Koranti that is covered in colourful ribbons and feathers, and the one from Haloze that has cow's horns.

Boys used to make the Koranti outfit themselves at home, while today the outfits are made by professionals.

The facial part of the head mask is made from leather, and the nose that is attached in the middle of the head mask is reminiscent of a pig's snout, while sorghum branches are used for the moustache; below are white or dark beards attached on a string which serve as teeth. A long red tongue hangs from the Koranti's mouth. Goose or turkey feathers are attached on the side of the mask. The top of the mask is decorated with colourful ribbons and paper flowers. The Koranti's fur is made of shaggy sheepskin and started visiting homes as independent beliefs fastened with a chain, with which they make a lot of noise and scare young and old alike.

In their hands they hold a "jelenka", a wooden club with hedgehog skin at the top and white sheepskin socks on the handle. The Koranti wears a pair of red or green knitted socks with black shoes on top. Koranti go around from door to door in a group, accompanied by a devil; they collect handkerchiefs, but also get a sausage sometimes.

One of the first descriptions of a Koranti is found in the register from the end of the 19th century in the village of Markovci near Ptuj. The chronicler describes the Koranti: a coat made from sheep or rabbit skin worn inside out, the facial part being from old leather, usually from a used handbag, with a nose attached and openings cut for eyes and mouth. The head mask has horns made from leather, straw or felting, while he has one cow bell tied around his waist and holds the jelenka in his hands. The Koranti as described in this Chronicle was replicated in the beginning of the 90s of the 20th century by the members of the Koranti Markovci ethnographic society and can be admired at Carnival in Markovci each year.

The image of the mask changed through centuries and depended on the social status of the individual society. Wealthy people had richer and more skilfully made costumes, while the poorer people had simpler ones. Nowadays, the Koranti's outfit is known to be expensive, but in the past this was the same, since the poorest people could not afford it either.

ORAČI

Orači že od nekdaj velijajo za eno izmed najbolj priljubljenih pustnih mask na slovenskem. Ker so bili v preteklosti pogosto na domu, so vsakoletno upanje za dobro letino, ki je za vrstico tekel kar sako pomembna. Skupino sestavlja šest ali sedem »kmečev«, čisto odvisno od ljudi, ki se šemijo v njo (lik. 1). Ko so orači na vrsto prišli v Ormož, so tudi v ruse delon čisto nekaj zavezan moder prepasalo, bolo srajco in črni telovnik. Na glavi nosijo klobuk, ki je prešit s pisano rojo s franžami, prav takšo jim na ramenih izpod telovnika gledajo konci rut. Obuti so v črne škornje. Takšo zapravljenovskoi čeljo za sabo plug, (čoash je plug bil pravi, danes vlačijo zopaj repliko, na kateriem je smrečica ali dve okrašeni s pisanimi trakovi. Zraven skupine že hodi pobirač, ki poštra darove ob obisku domačije, obleplen v »nebrejo«. Sprejaja ma mešla iz lesenega lavoa z ulesi iz gobca pa ji visi dolg rdeč jezik. Vedkrat imajo meliko čeljuo, ki so premišljeno pred s pomočjo vrvice. Zadaj ima melika rep, spleten iz slame ali kakršnega drugega odpadnega materiala, pod repom pa ima »nevjesta« pripeljano in posušeno sušeno mehur. Obvezno ima tudi harmoniko, lubo iz sopel trombe, dried and filled with air. On the back is a rider, a rag doll called "Tafek", Melika is tousies as an independent group, but always together with Ploughmen. Today this is no longer the case in Markovci, since Koranti and Ploughmen parted ways and started visiting homes as independent groups. When the whip-crackers announce the arrival of the plough, the horses pull the plough and sing during the ploughing. Usually they sing songs with a rhythm which they follow while marching in front of the plough. Today the most commonly sung songs are "En hribček bom šel, ljubi", "Ko pol jaklaja" and other Slovenian folk songs. During ploughing the donation collector sows the chaff and wishes good crops in the coming year for the landlord as well as asking for a small gift. Sausages and eggs are still common gifts, but nowadays people donate money as well, which was uncommon in the past due to shortage of money. There is no landlady in Markovci or its surroundings that would not give a present to any mask, since it is believed that to refuse brings misfortune.

PLOUGHMEN

The Ploughman is an extremely popular Carnival costume in our area, since its very popularity is mentioned in the folk tales and songs of upanje za dobro letino, ki je za vrstico tekel kar sako pomembna. Skupino sestavlja šest ali sedem »kmečev«, čisto odvisno od ljudi, ki se šemijo v njo (lik. 1). Ko oraši so imali turge oblečeni v črne hlače preko katerih imajo zavezan moder prepasalo, bolo srajco in črni telovnik. Na glavi nosijo klobuk, ki je prešit s pisano roto s franžami, prav takšo jim na ramenih izpod telovnika gledajo konci rut. Obuti so v črne škornje. Takšo zapravljenovskoi čeljo za sabo plug, (čoash je plug bil pravi, danes vlačijo zopaj repliko, na kateriem je smrečica ali dve okrašeni s pisanimi trakovi. Zraven skupine že hodi pobirač, ki poštra darove ob obisku domačije, obleplen v »nebrejo«. Sprejaja ma mešla iz lesenega lavoa z ulesi iz gobca pa ji visi dolg rdeč jezik. Vedkrat imajo meliko čeljuo, ki so premišljeno pred s pomočjo vrvice. Zadaj ima melika rep, spleten iz slame ali kakršnega drugega odpadnega materiala, pod repom pa ima »nevjesta« pripeljano in posušeno sušeno mehur. Obvezno ima tudi harmoniko, lubo iz sopel trombe, dried and filled with air. On the back is a rider, a rag doll called "Tafek", Melika is tousies as an independent group, but always together with Ploughmen. Today this is no longer the case in Markovci, since Koranti and Ploughmen parted ways and started visiting homes as independent groups. When the whip-crackers announce the arrival of the plough, the horses pull the plough and sing during the ploughing. Usually they sing songs with a rhythm which they follow while marching in front of the plough. Today the most commonly sung songs are "En hribček bom šel, ljubi", "Ko pol jaklaja" and other Slovenian folk songs. During ploughing the donation collector sows the chaff and wishes good crops in the coming year for the landlord as well as asking for a small gift. Sausages and eggs are still common gifts, but nowadays people donate money as well, which was uncommon in the past due to shortage of money. There is no landlady in Markovci or its surroundings that would not give a present to any mask, since it is believed that to refuse brings misfortune.

RUSA IN MELIKA

Nepogrešljivi del markovskega faležnja so tudi ruse in melike. Vendar mnenja in ne samo Markovcev, ki so bili v preteklosti pri tem, ni enotni terminologiji teh dveh mask. V različni literaturi skozi zgodovino in tudi sedanjost, beremo kako je rusa maska na štirih nogah, melika pa maska na dveh. Ampak temu ni tako, saj ruse, da je v rusi eden človek v melki pa dva. Obe dve ograva sta si dokaj podobni, vendar se razlikujeta na to, kakšno ljudi samo maska nosi na ramenih. Z maske rusa ne melike so ljudje v preteklosti hoteli vpisati na zdravje štirinožne živine. Prednosti teh dveh mask so zelo pomembne, saj ne le ruse, temveč tudi melika lesena, ki nosita okoli dva metra dolgo ogrodje. Njegovi dolži strancii sta med seboj povezani z loki iz lesenih palic, samo ogrodje pa je pokrito s ponijavo - najbolje iz »redkovo«. Spredaj ima melika lesenu glavo z ulesi iz gobca pa ji visi dolg rdeč jezik. Vedkrat imajo meliko čeljuo, ki so premišljeno pred s pomočjo vrvice. Zadaj ima melika rep, spleten iz slame ali kakršnega drugega odpadnega materiala, pod repom pa ima »nevjesta« pripeljano in posušeno sušeno mehur. Obvezno ima tudi harmoniko, lubo iz sopel trombe, dried and filled with air. On the back is a rider, a rag doll called "Tafek", Melika is tousies as an independent group, but always together with Ploughmen. Their faces are either covered with a mask or coloured with soot. The donation collector carries a basket and rake, while the drover carries a whip to announce their arrival. Rusa is basically the same thing, with the difference that the frame is smaller and can be carried by one person, and that Rusa does not carry a "Tafek" on its back. Usually there are many Rusas in a group, which also results in a higher number of drovers. Both masks are wild and mischievous; they kick everyone and scare everyone around them. However, it is taken as a bad sign if Rusa deliberately lays itself down in a farmyard. During the ritual of a farmyard, the drover and donation collector try to pursue and convince the landlord to buy their livestock while praising it to the moon. However, the landlord does not give in, even after the long negotiations, but treats the masks with a glass of wine and lunch instead, while the landlady gives them a sausage or money.

RUSA AND MELIKA

Rusa and Melika are also an indispensable part of Carnival in Markovci. Nowadays, there is a lot of discussion and opinions regarding both masks. Various written sources throughout history and also in the present state that Rusa is a mask on four feet while Melika has two feet. However, this is not entirely true. It is known that there is one person in Rusa and two in Melika. Both outfits are very alike, but the main difference is how many people carry the mask on their shoulders. With both Rusa and Melika people wanted to influence the health of their livestock, mainly horses and cows. As already mentioned, Melika is portrayed by two boys, who carry an around a two-metre-long frame. Its two longer sides are connected with bent sticks and covered with a poniava - preferably with a rarapalin - mostly sackcloth. A wooden head with ears and a muzzle with a red tongue hanging out is attached at the front. The lower jaw is movable and is moved by the first boy stretching and loosening the rope. At the back, Melika has a tail from straw or any other waste material, to which, beneath the rump, a pig's bladder is tied, dried and filled with air. Obvezno ima tudi harmoniko, lubo iz sopel trombe, dried and filled with air. On the back is a rider, a rag doll called "Tafek", Melika is tousies as an independent group, but always together with Ploughmen. Their faces are either covered with a mask or coloured with soot. The donation collector carries a basket and rake, while the drover carries a whip to announce their arrival. Rusa is basically the same thing, with the difference that the frame is smaller and can be carried by one person, and that Rusa does not carry a "Tafek" on its back. Usually there are many Rusas in a group, which also results in a higher number of drovers. Both masks are wild and mischievous; they kick everyone and scare everyone around them. However, it is taken as a bad sign if Rusa deliberately lays itself down in a farmyard. During the ritual of a farmyard, the drover and donation collector try to pursue and convince the landlord to buy their livestock while praising it to the moon. However, the landlord does not give in, even after the long negotiations, but treats the masks with a glass of wine and lunch instead, while the landlady gives them a sausage or money.

PICEKI

Večina izmed markovskih ostrovnoločcev, ki so obiskovali markijade tudi so se v svojih kostumih oblekli v fantje oz. dekleta s piceki. V piceka se maskira mlad fantiz, tako, da si obleče belo srlico, ki ima belo krilo pa si nadene okoli vrato. Na glasi ima kapo stožčaste oblike, ki ima prešito »pisano« rojo s franžami. Tudi zajčje palico, ki ima spredaj prišlanto glavo, bodisi pravo ali pa leseno, zadaj pa boo kokošjih peres. Prav tako kot mnogo ostalih mask piceke spremlja pobirač, ki je oblečen v stare hlače, nosi moder prepasanik in klobuk. V roke ima kovrčasto »semenjo« - pesnjo, in pa grabljge. Taka »semenjo« so vasi šeli domačum vse dobro pri letini pomagali tudi v obliki hrane, hens and chickens. They usually get eggs or money as a gift.

KORIKA

Korika je prav tako kot piceki t.i. ptičja maska. Njen prihod na »mečko« dvorišče simbolizira predvsem zdravje in dobro nesnosi kokoši. Ogrode maske je valjast oblike, ki ima na vrhu dve ušesi, debelo, spredaj in zadaj pa ošiljeno. Napej je kokošja glava, od zadaj pa za rep služi kokošje perje. Na spodnjem delu je odprtina, ki je namenjena osebi, ki bo maskiran. Samo ogrodje je izdelano iz lesenega in obeljenega s perjem. Tudi h kokoši sodi pobirač, ki za darove pobira jajca.

THE COCKERLS

Most primary school pupils from Markovci represent themselves in the mask of a cockerel during Carnival. The cockerel mask is worn by a young boy, dressed in a white skirt and with another white shirt put around his neck. His head is covered by a conical cap which is decorated with colourful ribbons. A cockerel rides a stick with a carved hen's head at the front end and a wisp of hen's feathers at the back end. Like many other masks, a cockerel is also accompanied by a donation collector, dressed in old trousers, a blue apron and a hat. He has a basket with chaff, and a rake in his hands. Such a group goes from house to house and wishes good crops and, especially, healthy hens and chickens. They usually get eggs or money as a gift.

THE LITTLE HEN

Like that of the cockerels, the little hen is a so-called ornithological mask. Its arrival at a farmyard symbolises mainly good health and health. Ogrode maske je valjaste oblike, ima na vrhu dve ušesi, debelo, spredaj in zadaj pa ošiljeno. Napej je kokošja glava, od zadaj pa za rep služi kokošje perje. Na spodnjem delu je odprtina, ki je namenjena osebi, ki bo maskiran. Samo ogrodje je izdelano iz lesenega in obeljenega s perjem. Tudi h kokoši sodi pobirač, ki za darove pobira jajca.

KOPAJA

Če v času pred faleknom v vasi ni bilo poroke, se ob sterdnjem vlaki lenca »kopajna«. Pri tem risanem kosu sodelujejo fantje od dekleta, ki ve zavisi od tega, kdo se v vasi ni omožilo nobeno dekle, fantje iz slame napravijo zensko lutko, ki jo obležejo, posadijo v kopajo, okrašajo z enemim in pisanimi trakovi. Tudi zajčje palico, ki ima spredaj prišlanto glavo, bodisi pravo ali pa leseno, zadaj pa boo kokošjih peres. Prav tako kot mnogo ostalih mask piceke spremlja pobirač, ki je oblečen v stare hlače, nosi moder prepasanik in klobuk. V roke ima kovrčasto »semenjo« - pesnjo, in pa grabljge. Taka »semenjo« so vasi šeli domačum vse dobro pri letini pomagali tudi v obliki hrane, hens and chickens. They usually get eggs or money as a gift.

THE TROUGH

If there was no wedding in the pre-Carnival period, a wooden trough, known as "kopaja", is polished for Carnival. Boys or girls take participation in this ritual, depending on who did not get married. If no woman got married, boys make a straw doll, dress it up and put it into the trough which is decorated with greenery and colourful ribbons. They dress themselves up as old women (long skirt, blouse, apron, kerchief and a shawl over their shoulders) and cry while dragging the trough. They offer the doll called "Micka" from house to house, searching for a groom, as well as making fun of girls who haven't got married. However, if a new child did not get baptised, the trough is made of wood. The trough is then used as a cradle.

KOPJAŠI

Čeprav kopjaši po svojem pomenu ne sodijo med faleniške maske, so prav tako pomembno, da jih omenimo. Kopjaši bil in le redko se spremljevalec porok. Je nekakšen voditelj in zabavljač. Po navadi je ob poroki kopjaši najbolj»žrtev« prijateli. Her je he ravno v pretekloisti bilo nazaj: porok prav v predpustnem času, so se kopjaši zlili s kurenti, ker pa so bili v preteklosti pogosto tudi »kmečki« fantje, ki so bili v vojaški rok, so bili samski. Danes se kopjaši ne more vsi ot tako. Na glasi ima kapo stožčaste oblike, ki ima prešito »pisano« rojo s franžami. Tudi zajčje palico, ki ima spredaj prišlanto glavo, bodisi pravo ali pa leseno, zadaj pa boo kokošjih peres. Prav tako kot mnogo ostalih mask piceke spremlja pobirač, ki je oblečen v stare hlače, nosi moder prepasanik in klobuk. V roke ima kovrčasto »semenjo« - pesnjo, in pa grabljge. Taka »semenjo« so vasi šeli domačum vse dobro pri letini pomagali tudi v obliki hrane, hens and chickens. They usually get eggs or money as a gift.

THE SPEARMEN

Although the Spearmen are not a genuine Carnival figure according to their meaning, it is important to mention them. A Spearman was and still is a companion of weddings. He is a sort of leader and entertainer. Usually the spearman at a wedding is the groom's best friend. Since Carnival was traditionally used to take place in the pre-Carnival period, spearmen became an essential part of this holiday and have only been attending Carnival in the last years. Spearmen are dressed in a white shirt and a white hat with a black band. A bunch of flowers is attached to their hat with tricolour ribbons. From the right shoulder to the left hip they wear a tricolour ribbon in the colours white, blue and red, which is reminiscent of the Slovenian flag. In their hands they carry a spear with numerous colourful silk ribbons. The spearmen go at the head of the Carnival procession and while dancing and shouting they toss their spears high into the air. Dropping the spear on the ground is a big disgrace for the spearmen.

ŠE VEČ MASK

V Markovcih se zraven vsih že omenjenih mask pojavljajo še nekatere druge. Predvsem jih lahko vidimo ob organizaranem dogajanju na faleniku ali pa tudi spontano na vasi. Srečamo lahko fraljice, navadno so to dekleta, v dolgih oblekicah oblečeni, ki se na okrašenih kolesih vozijo skozi vas. Vžasih so se pojavljali tudi mazači, ki so moško spomladnjo na cigame, damej jih srečamo le ob kakšni priložnosti. Na vasi pa lahko srečate vsakih sorte čudnih mask, ki so jih srečali namazati s sajami. Vsega tega pomga, okoli faleknja pa ne bi bilo brez okolitkih organizaranih in zelo živečnih skupin, ki vsako leto znova izbernejo najzimnejšo ideja in se maskirajo ter tako popestrijo vsakoletno dogajanje na pustnika. Na organizaranem dogodku, ki poteka vsako leto v soboto pred pustom, pa se vsem domačim maskam, pridružijo tudi otroci osnovne šole, ter gostje iz drugih krajev Slovenije in tujine.

MORE MASKS

As well as all the mask mentioned already, there are also other masks that appear at Carnival in Markovci. We can see them at organised events at Carnival or spontaneously in the villages. We can encounter "fraljice", who are usually girls or women in girl's dresses, riding their decorated bikes through the village. We also used to see "mazači", who are very similar to gypsies, but nowadays they rarely appear. They had an open fire on the cart that they were driving and they spread soot on everyone they met. However, all this Carnival pomp would not exist without locally organised and very numerous groups, which choose an original idea each year and mask themselves and by doing so make the events of Carnival more interesting. The organised event that happens each year on the Saturday before Carnival, is attended by local masks as well as children from the primary school and guests from other parts of Slovenia.

VILE

Čeprav vekčrat slišimo, da so vile novodobni lik, počasi vet temu ne tako. Res je, da mnogi svoje kostumiranje take kot marsikatera druga maska, se ga je kar nekaj desetletij pojavljajo ob faleniku. Kuret pravi, da so se pojavile, ko je v mdesetih letih prejšnjega stoletja v »kloju« šole ena izmed učiteljic v markovski šoli predstavila igro v katero so nastopile vile. Te so se kasneje postavile ob bok svojim vrstnikom ob faleniku, saj so se v pretekloisti smeli šemiti samo moški, tudi otroci ne. V vile se obležejo deklice. Na sebi imajo belo obleko, plet in krono, ena izmed njih ki igra kralja, tista ki ima kljuko in krono kot ostale. Vile se na dvorišču ali v hiši postavijo v krog in pojejo pesmi ki pverokujejo dobro letino. Njihova specifika pa se kaže predvsem v tem, da so kot dar vedno prejemale denar.

THE FAIRIES

Although fairies are known as a modern mask, this will soon change. They do not have their ancestors in the pre-Carnival period, although they have been present in Carnival for decades. Kuret says that the origin of fairies goes back to the thirties of the previous century, when one of the teachers from the school in Markovci presented a play in which fairies performed. Later, fairies joined their peers in Carnival, since in the past only men were allowed to dress up in the pre-Carnival period, but now also allowed. Young girls are dressed in fairy costumes. They wear white dresses, a plait and a crown. One of them is the queen, whose crown is the biggest and finest. In the farmyard or in the house, they form a circle and sing songs foretelling good crops. Another of their specific characteristics is that people always gave them money.

MEDVED

Tako kot drugod po svetu in Sloveniji, je v času falenika v Markovcih v navadi gonjenje medveda. Do konca druge svetovne vojne je le-ta dlje so medved bili oblečeni v obleko iz vrečevine, vlasih je imel v maski bil bolj natlačen s senom. Na glavi je nosil maske ki je bila dolama narejena iz kože ali take kot oblaka, iz vrečevine. Spremljal ga je gonjač, ki ma je igral na orglice in ga imel privezanega na vrvi ali verigi. V rokah je nosil kolarno v katero je spremljeval darove. Sam gonjač je navečkrat bil nadomljen v cigana. Medved je moral rentati , wuutite, plesati, in sploh biti divji, pa tudi se zaletavati v ljudi, posebej v mladenče, ki jih je šemnil, saj naj bi medved poroki tudi za zaščito na naših domačiv srečevati medveda, ki imajo obleko narejeno iz ovčje kože, na glavi pa nosijo maske, ki na las spominja na medvedovo glavo. Po navadi to bet medvedov vet v skupini spremlja pa jih tudi vešče skupina ciganov. Ki ih uvajajo in igrajo na različne inštrumente. V Markovcih se le redno pojavljata obe varianti medveda.

THE BEAR

As elsewhere in the world and Slovenia it is also common in Markovci to lead the bear. Up until the end of the Second World War and a bit longer, bears wore dresses from sackcloth, and the masked person was also sometimes stuffed with hay. The headpiece was made partly of rabbit skin or sackcloth, the same as the dress. He was accompanied by a drover, who played the harmonica and had the bear tied on a leash or chain. He carried a basket for gifts. The drover was usually dressed as a gypsy. The bear had to growl, howl, dance and be wild, as well as bump into people, especially girls. Towards the end of Carnival, another kind of bear appeared in our area, their dress is made of sheepskin and they wear a headpiece that resembles the bear's head. Usually there are many bears in one group, accompanied by a larger group of gypsies, who lead them and play various instruments. In Markovci both bear-types are still popular.

BOZJAK

Vsako leto lahko to masko srečamo na faleniku v Markovcih, všasih pa tudi izven organizaranega dogajanja. V bozjaka se navadno šemiti starejši moškarji. Oblečeni so bili v stare delovna oblačila, okoli vratu pa so imeli obešen nekakšen pladenj, na katerem so pomajali naštirne stvari. Svojim sovaščanom so pridajali šaltaste, kreme za čevlje, staro kramo mogoče kakšne metle ali štile ter mnogo, neuporabnih predmetov. Posebnih darov niso prejemali, so pa bili za njih obsek vedno pogočkani. Ob bojakju se je šemiral pozavi tudi »žlefjar« , mažakar, ki je bil podobno napravljen kot bozjak , le da je namesto trpovca kot suvje uležje pomajal trubetnje nogo.

BOZJAK

This mask is also a part of the annual Carnival in Markovci, but we sometimes encounter it outside of the organised events too. The Bozjak mask was usually worn by older men. They dressed in old working clothes and had a sort of a platter hanging around their neck, on which they offered various things. They sold brushes, shoe creams, old things, maybe brooms or sticks and many useless objects and tools. They did not receive special gifts, but were always treated with food and drinks for their visit. As well as Bozjak, we used to see "žlefjar", a man dressed similarly to Bozjak, but who offered sharpening of knives instead of tools.

THE TROUGH

THE SPEARMEN

KOPJAŠI