**Ethnology**

**SCIENTIFIC WORK OF S. F. MARIAN AS A NEW STAGE IN INVESTIGATION OF TRADITIONAL CULTURE AND EVERYDAY LIFE AMONG BUKOVYNA POPULATION**

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**Introduction.** Simion Floria Marian (1847-1907) is a famous Romanian specialist in folklore, ethnographer, historian and writer; he is a member of Romanian Academy of Sciences. He was born on September 1, 1847, in Ilieșteș village, modern Suchava county in Romania, in peasant family. He studied in Suchava elementary school and in gymnasiums in Suchava, Neseud and Beyush. He graduated Chernivtsi orthodox theological institute. Later he was working as a priest in such villages as: Dorna-Kyndreny (July 1876), Poyana Stampty (July – October 1876), Voloka above Siret (October 1876 – May 1877) and in Siret city. In August 3, 1883, he taught religion in Suchava High orthodox gymnasium.

He was chosen to be a member of historical department in Romanian Academy of Sciences, in 1881. The King of Romania awarded him with the I degree medal “Bene merenti” for his achievements in ethnographic researches. He obtained the prize called „Năsturel-Herescu” for his two volumes work “Rumunska narodna ornitologie” [Romanian national ornithology] in 1884. S.F. Marian was awarded again by the king with a medal “Romanian Crown” and officer title in 1904.

S.F. Marian has left a large ethnographic heritage, which is consisted on about 150 historical and ethnographic works, a vast amount of manuscript materials. His scientific works are dedicated to family and calendar rites, national names and terms; they were regarded as initial profound monographic investigations in Romanian literature, which were based on ethnographic material collected in Bukovyna. While analyzing works and manuscripts of S.F. Marian, it is easy to say, that he had created the real folklore and ethnographic materials archive of Bukovyna; his scientific works had placed a new stage in investigation of traditional culture and everyday life among Bukovyna population. The scientist’s method of working also proves this, which was a new phase at the end of XIX century.

**Historiography of investigation.** There are collected a lot of S.F. Marian’s literature which is connected with different aspects of a problem, during more than a century period. However, Bukovynian specificity of his scientific work is not studied even in his Romanian historiography, that is felt even in monographies dedicated to him by M.Fotia and P.Leu. Ethnograph was from Bukovyna, he studied closely folklore and ethnography of his region, it had influence on his scientific work. That’s why, on our opinion, S.F. Marian’s Bukovynian specificity of ethnographic heritage must take an appropriate place in the world’s historiography.

Works of S.F.Marian are even less researched in Ukrainian historiography. It is necessary to notice the fact, that there are not all scientific works of Romanian ethnographers in national libraries of Ukraine, dating to the second half of the XIX – the beginning of the XX centuries. For example, there are only 10 works of S.F.Marian in Chernivtsi Yuriy Fedkovych National University, they are dedicated basically to the folklore. His works, which are regarded as the largest for their content and the most significant, are absent; they are dedicated to family rituals, which brought great popularity to the scientist.

**Presentation of the main material.** S.F. Marian has started to gather Bukovynian folklore from his early years, while studying in the third form of Suchava gymnasium. The title page of the fairytale manuscript “Soldat-piatnytsia” [Soldier-Friday] indicates this, it is situated in...
Works of S.F. Marian impress with the numerous names of birds, insects, animals, plants, home and agricultural equipment, mythology characters, traditional medicine terms and etc. Works dedicated to birds and insects include more than 1500 specific terms. There is also a large number of terms in the other his works, especially in those, connected with spelling, divination and prejudice. Due to peculiarities in his works, he was invited to pile up “Velkuy slovnik rumunskoy movy” [The large dictionary of Romanian language], so he had to generalize lexical material from works and manuscripts published by him. It is known, that during all his life the scientist has sent 8365 lexical terms to Bucharest; he wrote them on special cards, in chronological order.

Considerable amount of Bukovanian material is situated in appendices to his scientific works. “Vesiluya rumuñiv” [Romanian wedding] contained appendix from Bukovyna and Moldova, there were: 8 farewell texts, 3 greeting speeches, 7 speeches while changing presents.; in “Pohoron rumuñiv” [Romanian funerals] were about 140 wails, recorded in Bukovyna and Transilvania. As he was a great expert in ethnic groups, living in Bukovyna, he investigated some customs and rituals which were typical not only for Romanians, but also for Ukrainians living there. He mentioned the custom of wearing flowers, weaving a day before wedding: the custom to sing various songs during weaving the wedding wreath, the custom to send monitors to beloved girl, and etc.

The group of experienced Bukovanian scientists received the invitation to take part in writing the 20\textsuperscript{th} volume of Austrian encyclopedic edition “Hertsoshsto Bukovyna u slovi i malyunku” [The Duchy of Bukovyna in word and painting], in 1893.

The article “Rumuny” [Romanians] written by I.H. Shibyer and S.F. Marian was the calling card of Bukovanian Romanians among nations of Habsburg monarchy. There was a description of their material and spiritual culture, in short and informative form. There was attempt to conceptually outline the most important features of ethnographic characteristic in Romanian ethnic community in Bukovyna on 26 pages. Because of the limited extent of the article, scientists presented such problems as folk holidays, believes, clothes. Wedding ceremony, believes, customs and rituals connected with “rodun” [period when guests come to see a newborn baby] and funerals were described the most completely and professionally. They also didn’t miss the most believed connected with calendar holidays and daily traditions of Bukovanian Romanians.

Compositions of everyday life from religious life and ritualism of Bukovanian Romanians were coordinated together with the artist E. Maksymovych, which he had to paint, in particular: Romanian peasant house, vechornytsi, painting, in particular: Romanian peasant house, vechornytsi, together with the artist E. Maksymovych, which he had to paint, in particular: Romanian peasant house, vechornytsi,

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1 Marian S. F. Chromatica populorum roman\'in, [Chromatism of Romanian nation], Tipografia Academiei Române, București, 1882, 55 p.
2 Marian S. F. Ornitolgia poporan\'in român\'in, [Romanian national ornithology], Tom I, Tipografia lui R. Eckhardt, Cernăuți, 1883, 438 p.
3 Marian S. F. Descântec\'e poporane român\'in [Romanian national ornithology], Suceava: Tipografia lui R.Eckhardt in Cernăuți, 1886. 352 p.
4 Marian S. F. Nunta la român\'i. Studiul istorico-ornitografic comparativ [Romanian wedding: History-ornithographic investigation], Edițiunea Academiei Române, Tipografia Carol Göbl, București, 1890, VI, 836 p.
8 Marian S. F. Insectele în limba, credin\'tele i obiceiurile român\'ilor. Studiul folkloristic [Insects in language, believes and customs of Romanians], Edițiunea Academiei Române, Institutul de arte grafice Carol Göbl, București, 1903, XIV, 595 p.
sheepfold, peasants in traditional clothes, “Vodohrescha” holiday [Water Christening], the procession with flesh of Ioan Suchavskyy, children’s games, the dance “arkan”, the meeting of bridegroom at bride’s home, return from church wedding and dowry, covering of a bride, mourning of dead, Christmas holiday, walking with a star. Because of little extent of the article, there were published only 11 illustrations out of 14. The pictures of “vechornysti”, children’s games, the dance “arkan” were rejected by editorial committee and a picture of textile machine was placed in the chapter “Housekeeping”.

The article “Rumuny” [Romanians] written by I.H. Sbiyer and S.F.Marian acquainted European public with culture and everyday life of Bukovynian Romanians, created the initial notions about basic aspects of family and calendar rituals in one of the ethnic groups of Austrian province, revealing the new stage of Bukovynian ethnology investigations.

It is necessary to point out the importance of manuscript materials and documents which convey personal character, connected with S.F. Marian’s life and scientific activity; they are archived in memorial-documentary fund in the house-museum of the scientific, in Suchava, (Romania). Materials and documents which are served in the museum, are divided into three basic funds: manuscript, documental and correspondence. Manuscript fund is the largest one; there are unpublished ethnographic, folklore and historically -regional collections, such as: “Botanica rumunskoho narodu” [9] [The botany of Romanian nation], “Mifolohiya rumunskoho narodu” [Mythology of Romanian nation], “Yunist u rumuniv” [Youth in Romanians], 4th and 5th volumes of “Svata u rumuniv” [Holidays in Romanians], “Tvarny-savstvi” [Animals-mammals], materials dedicated to oral folk art (collections of songs, doins, horas, ballads, mysteries, carols, fairytale, which werecollected by the researcher on Bukovyna territory), historical essays (monography devoted to a church in Mirautsy village). There is a huge amount of materials about lifetime of S.F. Marian in the documentary fund, starting from Birth Certific ate and to medicine coupons which were paid by his son Liviy after his death. Documents connected with Marian’s cooperation with Academy of Sciences cause interest, in particular, his participation on Academy’s meetings, his rewarding, his public activity (Scientific’s election to be a particular rite. On our opinion, S.F. Marian’s usage of the first part of XX). It is connected with collecting field material during a particular rite. On our opinion, S.F. Marian’s usage of the direct method of investigation is a very important achievement in the process of formation the Romanian ethnography as science (the second part of XIX – the first part of XX). It gave him an opportunity to accumulate valuable documentary collection of Bukovynian folklore material.

The amount of localities and informants is impressive, while analyzing the works of S.F. Marian. For instance, in order to write “Pohoron v rumuniv” [9] [Romanian funeral], he used folklore material from 48 informants and from 30 localities in Bukovyna.

Marians’ questionnaires give better opportunity to realize the aim and accumulation peculiarities of ethnographic material, which were published in the mass media: “Zaklyk do zboru zvychayiv, povyazanych z ornitolohiyeyu” (1879 – 1882) [The call to gathering customs, connected with ornithology], and “Zaklyk do zboru materialiv, povyazanych z zymovymy zvychayamy” (1886) [The call to gathering material, connected with winter traditions].

Conclusions. The works of S.F. Marian are still valuable for Bukovynian ethnography investigation. Enormous layer of empirical material gathered in the area, the names of Bukovynian informants, the parallels with another Romanian provinces and Indo-European nations, classification style of his works, significant attention to customs and traditions of Ukrainians from Bukovyna created excellent basement for further searching. The classification of such occurrence as family, youth, wedding, funeral, were used in works of his followers: A. Horovey (“Nashi rodyni zvychayi” (1999) [Our family customs], “Nashi vesilni zvy-
Bukovynian ethnology material, as a countdown point in traditional culture complex of Romanian nation, has been a distinctive feature of S.F. Marian’s ethnographic works in family and calendar customs. That is why his works are still valuable anthologies of folklore poems and songs, connected with family customs in Romanians from Bukovyna.

S.F. Marian’s activity in cultural and national spheres of Bukovynian life hasn’t been left without attention of descendents. S.F. Marian’s bust was installed in the park, in front of scientist’s house, with the help of Bukovynian cultural communities and former students from gymnasium; it was made in 1935, during celebration 75 years after foundation of Suchava gymnasium “Shtefan Velykyy”. There was also festival for honoring his memory (100 years from his birth); folk art and ethnomusicology competition in 1971; festival of ethnology and folklore in behalf of S.F.Marian in 1972, where the Association of folklorists in Suchava county was established. In 1974, the house-museum was opened in honor of S.F. Marian, taking into account his important role in formation the Romanian ethnology as science and creating the real Bukovynian archive. This is a single museum dedicated to ethnography in Romania.

Mоісей Антоній. Наукові праці С. Ф. Маріана - новий етап у дослідженні традиційної культури...