

НАУКОВІ ПРАЦІ С. Ф. МАРИАНА - НОВИЙ ЕТАП У ДОСЛІДЖЕННІ ТРАДИЦІЙНОЇ КУЛЬТУРИ ТА ПОБУТУ НАСЕЛЕННЯ БУКОВИНИ

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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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Мойсей Антоній. Научная работа С. Ф. Мариана как новый этап исследования традиционной культуры и быта среди населения Буковины. Симион Флория Мариан (1847-1907) - известный румынский специалист по фольклору, этнографу, историку и писателю. **Цель исследования** состоит в том, чтобы вернуть имя одаренного ученого С.Ф. Мариан, несмотря на свою деятельность в культурной и национальной сферах жизни Буковины, остался без реального внимания исследователей. **Методология** содержит исторические методы исследования и сравнительный анализ. **Новизна исследования.** Работы С.Ф.Марьяна еще менее изучены в украинской историографии. Необходимо отметить тот факт, что не все научные труды румынских этнографов в национальных библиотеках Украины, относящиеся ко второй части XIX - началу XX вв. Его работы, которые считаются самыми крупными по своему содержанию и самым значительным, отсутствуют; они посвящены семейным ритуалам, которые принесли большую популярность ученому. **Выводы.** Работы С.Ф. Мариан по-прежнему ценны для буковинского этнографического исследования. Огромный слой эмпирического материала, собранного в этом районе, имена буковинских информантов, параллели с другими румынскими провинциями и индоевропейскими народами, классический стиль его работ, значительное внимание к обычаям и традициям украинцев из Буковины создали отличный фундамент для дальнейшего поиска,

Ключевые слова: Симион Флория Мариан, традиционная культура, Буковина, ритуальные обряды, фольклор, этнограф.

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 Ilisheshty 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 Stampiy (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 “Rumunská narodná ornitologhiya” [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 part 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

Suchava residence-museum of S.F.Marian. During his studying in the fourth form of gymnasium (1866), he made his debut with the article "Vesillya v Ilisheshtah" [The Wedding in Illisheshty], printed in the "Simia" ("Familia") magazine. He was chosen as valid member of Romanian Academy of Sciences (1881), it was meridian point in his establishing as scientific and ethnographer. It is necessary to point out, that he has become the second Bukovynian (after E. Hurmuzaki), which was chosen as a valid member of the Academy of Sciences.

Ethnographic heritage of S.F.Marian. Among his most prominent ethnographic works are: "Hromatuka rumunskoho narodu"¹ [Chromatism of Romanian nation] (1882), "Rumunska narodna ornitohiya"² [Romanian national ornithology] (1883), "Rumunski narodni zaklyannyya"³ [Romanian national spells] (1886), "Vesillya u rumuniv:istoryko-etnografichne doslidzhennya"⁴ [Romanian wedding: History-ethnographic investigation] (1890), "Rodunu u rumuniv: etnografichne doslidzhennya"⁵ [Romanian families: ethnographic investigation] (1892), "Pohoron u rumuniv:etnografichne doslidzhennya"⁶ [Romanian funerals: ethnographic investigation] (1892), "Voroshinnya, charu ta yih vidvedennya"⁷ [Divination, charm and their withdrawing] (1893), "Svyata u rumuniv"⁸ [Romanian holidays] (3 volumes), (1898-1901), "Komahu v movi, viruvannyah s zvychayah rumuniv"⁸ [Insects in language, believes and customs of Romanians] (1903), and etc.

S.F. Marian has proposed innovative approach in investigation of traditional habits of Bukovyna population. For instance, his three-volumes publication, dedicated to Romanian family customs ("Rodyny", "Vesillya", "Pohoron"), had become the basis for Romanian researchers A. Horovey and T. Pamfile. Among the works of these writers, only Marian's work was based on the Bukovynian material. The same was with his 3-volumes work "Svyata u rumuniv" [Romanian holidays], which has become the first profound monographic investigation of calendar traditions in Romanian literature. It is necessary to point on his works dedicated to mythology ("Rumunski narodni zaklyannyya" [Romanian folk charming] (1886), "Voroshinnya, charu ta vidvedennya" [Divination, witchcraft and withdrawal] (1893), there was made initial attempt to classify the porters of esoteric knowledge, as well as works dedicated to folk knowledge ("Hromatuka rumunskoho narodu" [Chromatic of Romanian folks] (1882), "Rumunska narodna ornitohiya" [Romanian national ornithology] (1883), "Komahu v movi, viruvannyah s zvychayah rumuniv" [Insects in language, believes and customs of Romanians] (1903)), they are the basis in forming such branches of ethnology as ethnobotany, ethnozoology, ethnomedicine and etc.

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 "Velukuy slovnuk rumunskoyi movu" [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 Bukovynian material is situated in appendixes to his scientific works. "Vesillya rumuniv" [Romanian wedding] contained appendix from Bukovyna and Moldova, there were: 8 farewell texts, 3 greeting speeches, 7 speeches while changing presents.; in "Pohoron rumuniv" [Romanian funerals] were about 140 wails, recorded in Bukovyna and Transilvaniya. 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 Bukovynian scientists received the invitation to take part in writing the 20th volume of Austrian encyclopedic edition "Hertsoshtvo Bukovyna u slovi i malyunku" [the Duchy of Bukovyna in word and painting], in 1893.

The article "Rumuny" [Romanians] written by I.H. Sbiyer and S.F. Marian was the calling card of Bukovynian 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 "rodunu" [period when guests come to see a newborn baby] and funerals were described the most completely and professionally. They also didn't miss believes connected with calendar holidays and daily traditions of Bukovynian Romanians.

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

¹ Marian S. F. Chromatica poporului român, [Chromatism of Romanian nation], Tipografia Academiei Române, București, 1882, 55 p.

² Marian S. F. Ornitologia poporană română, [Romanian national ornithology], Tom I, Tipografia lui R. Eckhardt, Cernăuți, 1883, 438 p.

³ Marian S. F. Descânțece poporane române [Romanian national ornithology], Suceava: Tipografia lui R.Eckhardt în Cernăuți, 1886. 352 p.

⁴ Marian S. F. Nunta la români. Studiu istorico-etnografic comparativ [Romanian wedding: History-ethnographic investigation], Edițiunea Academiei Române, Tipografia Carol Göbl, București, 1890, VI, 856 p.

⁵ Marian S. F. Nașterea la români: Studiu etnografic [Romanian families: ethnographic investigation] / Simion Florea Marian, București, Lito-Tipografia Carol Göbl, 1892, 441 p.

⁶ Marian S. F. Înformântarea la români. Studiu etnografic [Romanian funerals: ethnographic investigation], Edițiunea Academiei Române, Lito-Tipografia Carol Göbl, București, 1892, III, 593 p.

⁷ Marian S. F. Vrăji, farmece și desfaceri [Divination, charm and their withdrawing], Simion Florea Marian, București: Lito, Tipografia Carol Göbl, 1893, 242 p.

⁸ Marian S. F. Insectele în limba, credințele și obiceiurile românilor. Studiu 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 Suchavskuy, 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 “vechornytsi”, 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 “Svyata u rumuniv” [Holidays in Romanians], “Tvaryny-ssavtsi” [Animals-mammals], materials dedicated to oral folk art (collections of songs, doins, horas, ballads, mysteries, carols, fairytales, which were collected 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 Certificate 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 member of different communities: “Tovarustvo rumunskoyi kultury ta literaturny na Bukovyni” [Community of Romanian culture and literature in Bukovyna], “Yuna Rumuniya” [Young Romania], “Dakiya”, “Yunist” [the Youth], “Tovarustvo rumunskoyi istoriyi” [Community of Romanian history], his participation in writing famous Romanian and Austrian editions (“Avstro-Uhorska monarhiya u slovi ta malyunku” [Austria-Hungary monarchy in word and picture], “Topohrafichnuy i statustuechnuy slovnuk Bukovyny” [Topographical and statistical dictionary of Bukovyna], “Slovnuk rumunskoyi movu” [Romanian language dictionary]). Correspondence that is situated in the fund, can show us S.F. Marian’s relations with other leading scientists. Epistolary heritage lets to reveal the relations with Romanians (V. Aleksandri, I.H. Sbiyer, E.Nikulitse-Voronka), Austrian (M. Fridvagner), and the other European scientists (T. Kovari, A. de Hubernatis, Zh. Ulrih, I.Shukart, Ya. Yarnik). Correspondence analyze lets to make the con-

clusion that S.F. Marian’s works had become popular far from Austria empire and Romania. Foreign specialists asked him for advice, he was regarded as one of the most competent expert of Romanian ethnology.

Considerable amount of manuscripts is situated in folklore archive of National library, in Academy of Sciences; there is S.F.Marian’s Fund of manuscripts. Basically, there are his manuscripts dedicated to oral folk art and speeches which he used to speak for students of Suchava gymnasium, ethnographic studios, dedicated to peasant life (“Selo” [The village], “Reusen”). Manuscript materials are perfect addition to memorial-documentary heritage of S.F. Marian’s house-museum in Suchava, which exceed the amount of works printed during his life.

Methods of investigation. S.F. Marian was using various methods in the process of gathering material, such as: questionnaire, recording of material during the direct contact with informant, during his travels, with the help of his students, teacher, priests, writers, ethnographers.

The collection of large amount of information from priests, teachers, peasants lead to the concrete territorial certification of ethnographic data with obligatory pointing on informant and village where the information was used. Unlike the other Romanian ethnographers (I.H. Sbiyer, D. Dana and etc.), the scientist denoted the social status of an informant in the interlinear comments. He frequently used more than one informant from a village for checking the information.

In 1970s of the XIX century, S.F. Marian used methodological way for obtaining ethnographic information, it was almost unusual for a wide range of Romanian ethnographers. 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” [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, povyzanyh z ornitohiyeyu” (1879 – 1882) [The call to gathering customs, connected with ornithology], and “Zaklyk do zboru materialiv, povyzanyh 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 base-ment for further searching. The classification of such occurrence as family, youth, wedding, funeral, were used in works of his followers: A. Horovey (“Nashi rodylni zvychayi” (1909) [Our family customs], “Nashi vesilni zvy-

⁹ Marian S. F. Botanica poporană română [The botany of Romanian nation], vol. I (A - F), ediție critică, introducere, repere biobibliografice, indice Botanica, indice capitole publicate antum, postum, text stabilit, indice informatori și bibliografie de Aura Brădățan, Editura Mușatinii, Suceava, 2008, 700 p.

chayi” (1910) [Our wedding customs], E. Nikulitsa-Voronka (“Zvychayi i viruvannya rumunskoho narodu” (1903) [Customs and believes of Romanian nation], T. Pamfile (“Kohannya u zvuchayah rumunskoyi molodi” [Love in traditions of Romanian youth], as well as in the works of Romanian ethnographers of the next centuries. He has become a wise mentor and adviser for a large amount of scientists and ethnographers. A lot of his followers continued the subject of his investigations in their scientific activity, using his methodology and appealing to Bukovynian areal of scientific searching. most of them regarded S.F. Marian as their teacher, some of them were spreading his popularity in Europe countries.

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 descendants. 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 ethnology 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.

Мойсей Антоній. Наукові праці С. Ф. Маріана - новий етап у дослідженні традиційної культури та побуту населення Буковини. Вступ. Симіон Флорія Маріан (1847 – 1907) – відомий румунський фольклорист, етнограф, історик та письменник. **Мета дослідження** – повернути ім’я обдарова-

ного вченого С. Ф. Маріан, що не зважаючи свою активність у культурно-національних сферах буковинського життя, залишився без реальної уваги дослідників (мета недобре). **Об’єктом дослідження** є наукові праці С. Ф. Маріана, присвячені традиційній культурі населення Буковини. **Методологія** містить історичні методи дослідження та порівняльний аналіз. **Новизна дослідження.** Роботи С.Ф.Маріана мало досліджені в українській історіографії. Необхідно відзначити той факт, що в національних бібліотеках України не всі наукові праці румунських етнографів, що належать до другої частини XIX – початку XX ст. Його твори, які вважаються найбільшими для їх змісту та найбільш значимими, відсутні; вони присвячені сімейній обрядовості, що стали найбільш важливим етнографічним дослідженням того часу. Концентрація у цих працях величезного обсягу емпіричного матеріалу відкривала для дослідників широкий спектр наукового пошуку. Названі наукові твори охопили своїм змістом життя людини від народження до громадського похорону, будучи водночас першим монографічним дослідженням подібного масштабу. **Висновки.** С.Ф. Маріан залишив величезну етнографічну спадщину, що складається з понад 150-ти історичних та етнографічних праць, великої кількості рукописних матеріалів. Свої етнографічні дослідження він проводив у трьох найголовніших напрямках: 1. Сімейна обрядовість: „Родини у румунів”, „Юність у румунів”, „Весілля у румунів”, „Похорон у румунів”; 2. Календарна обрядовість: „Свята у румунів” у 3-х томах; 3. Праці, присвячені народним назвам і термінам: „Хроматика румунського народу”, „Румунська народна орнітологія”, „Румунські народні примовляння”, „Ворожіння, чари та їх відведення”, „Комахи у мові, віруваннях та звичаях румунів” тощо. Варто зазначити, що саме у своїх працях С.Ф. Маріан відкрив нові напрямки етнографічних досліджень: народна хроматика, етнотологія, етнотаніка. Роботи автора значущі для вивчення буковинського етнографії. Величезний шар емпіричного матеріалу, зібраний в цьому районі, імена буковинських інформаторів, паралелі з індоєвропейськими народами, створили важливе (глибоке) підґрунтя для подальшого наукового пошуку.

Ключові слова: Симіон Флорія Маріан, традиційна культура, Буковина, ритуальні обряди, фольклор, етнограф.

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