

**THE SCIENTIFIC RESEARCH OF DIMITRIE DAN AS A NEW STAGE
IN THE INVESTIGATION OF THE TRADITIONAL CULTURE
OF ETHNIC GROUPS IN BUKOVINA**

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Abstract: *In the proposed investigation, readers can consider the life path and working activity of the Dimitrie Dan – Romanian priest, public figure, historian, ethnographer and academician. In 2017 the 90th anniversary of his death was commemorated. Traditional culture of Bukovinian ethnic groups, folk beliefs of the Romanians from this region, history of churches and localities were topics under his scientific interest. In his investigations, the researcher followed the principle of authenticity; he used the method of comparative analysis, and he was admiring the ideas of the European ethno-psychological school. In his working method, it is felt the influence of the eminent Romanian ethnographer Simeon Florea Marian.*

Keywords: *Bukovina, traditional culture, ethnography, ethnic groups, Romanians, Ukrainians, Jews, Armenians, Gypsies*

Rezumat: *Creația științifică a lui Dimitrie Dan, o nouă etapă în investigarea culturii tradiționale a grupurilor etnice din Bucovina. În studiul propus atenției cititorului este prezentată viața și opera științifică a lui Dimitrie Dan, preot român, militant public, istoric, etnograf, academician, comemorându-se și prin acest gest împlinirea a 90 de ani de la decesul cărturarului. În câmpul cercetărilor acestui cărturar s-au aflat cultura tradițională a grupurilor etnice din Bucovina, credințele populare ale românilor din ținut, istoria bisericilor și localităților. În demersurile sale, Dimitrie Dan a rămas devotat principiului autenticității, a folosit sistematic metoda analizei comparative, fiind influențat de ideile reprezentanților școlii etnopsihologice europene. Abordările sale au stat sub înrâurirea eminentului etnograf român Simeon Florea Marian.*

Résumé: *Activité scientifique de Dimitrie Dan – une nouvelle étape des recherches sur la culture traditionnelle des groupes ethniques de Bucovine. L'étude en question présente l'analyse de la carrière ainsi que l'œuvre de Dimitrie Dan à l'occasion du 90 anniversaire de sa mort. Il s'agit d'un prêtre roumain, militant, historien, ethnographe et académicien dont les intérêts scientifiques étaient ciblés sur la culture traditionnelle des groupes ethniques de Bucovine, les croyances populaires des roumains de la région, l'histoire*

des églises et des localités. Passionné par les idées de l'école ethno-psychologique européenne, le savant suivait le principe de l'authenticité en faisant recours à l'analyse de comparaison. La méthode de son travail fait ressentir l'influence de Simeon Florea Marian, un ethnographe roumain renommé.

INTRODUCTION

The appearance of complex monographic investigation of Bukovina's population marked itself as a qualitatively new stage in the Bukovinian ethnology development in the second part of the 19th century – the beginning of the 20st century; there are studies of Romanian ethnologists such as I. G. Sbiera, S.F. Marian, E. Niculiță-Voronca, L. Bodnărescu, A. Gorovei, T. Pamfile. In the Dimitrie Dan scientific research there is a selected complex investigation of culture and everyday life of the ethnic groups of the region; his monographic investigation is dedicated to the historical folk believes, rituals of some Romanian and Ukrainian villages (Luzhany, Straja, Putna); more attention is paid to the description of material culture of Romanians in Bukovina. The scientific work of D. Dan also allows the tracing of common and distinctive features, the process of borrowing and inter-enrichment between different ethnic groups of Bukovina; even more, his work has not lost significance by the unicity and newness of the theme nowadays.

Scientific heritage of the Bukovinian ethnographer D. Dan was not enough projected in both Romanian and Ukrainian historiographies; he was a priest and a correspondent member of the Romanian Academy. Studies dedicated to him consisted only from his short biography data and list of works. The volume of Leonida Bodnărescu *Romanian authors in Bukovina*¹ (1903) is one of the first books where information about D. Dan's heritage has appeared. There is an article written by the same author, but signed with the pseudonym Leo Binder²; there are new biographical facts, fixed in service movements in Bukovina's parishes, participation in the activity of various cultural campaigns, also there is a list of the most important scientific studies. In the scientific life, only short biographical facts were placed, the most important works were enumerated in the article of

¹ Bodnărescu L. *Autorii români bucovineni* [Romanian authors of Bukovina], Cernăuți: Societatea tipografică bucovineană, 1903, 90 p.

² Leo Binder, *Bukovinaer romanen in der literature. Pharer Demeter Dan*, "Czernowitzer Allgemeine Zeitung", 1905, № 60, 12 Mart, p. 4.

I. Chendi³, in two anthologies of C. Loghin⁴, dedicated to the history of Bukovina's literature. We can also find short statements about D. Dan's life in *Contribution to Romanian bibliography. History of the Romanian literature. Texts and authors of 1500–1925* (1928), written by G. Adămescu, the second volume of *Anthology of Bukovinian literature* (1938) by C. Loghin, the second volume of *Literary documents. Studies and documents*⁵ (1973) by G. Cardaş, the articles of M. Boca⁶, O. Gherasim⁷, etc.

Some information about the biography and work of D. Dan dedicated to the traditional culture of Romanians from Bukovina was published earlier in the journal «Glasul Bucovinei» (2005).⁸

The source basis. We make an attempt to investigate the questions based on the materials of National archive of Chernivtsi Region, taking into account the fact that historiographical literature contains few data about life, scientific and public activities of D. Dan. For example, the important information about D. Dan's life and activities in the spheres of education, economy, science and culture is contained in the appeal of Rădăuți's county chairman to the Chernivtsi provincial presidium with the purpose of awarding him for his merits with the Golden cross and the crown (F. 3, O. 1, D. 9523). Up to 1906, there are 45 pages with about 30 documents that prove all the information about D. Dan's scientific activity as a priest. There are documents about his honours, awards, election as member of communities and organizations, promotion in work and etc.⁹ A lot of materials

³ Chendi I. *Doi membri corespondenți ai Academiei, E. Hodoș și D. Dan* [Two members-correspondents of the Academy: E. Hodoș and D. Dan], "Semănătorul", 1904, A. III, p. 14.

⁴ Loghin C. *Scritori bucovineni* [Bukovinian writers], București: Reforma socială, 1924, p. 209–215; Loghin C. *Istoria literaturii române din Bucovina 1775–1918* [The history of Romanian literature in Bukovina], Cernăuți, Tipografia Mitropolitului Silvestru, 1926, p. 258–259.

⁵ Cardaş G. *Documente literare. Studii și documente* [Literary documents. Studies and documents], București: Minerva, 1973, Vol. II, 408 p.

⁶ Boca M. *Preotul Dimitrie Dan* [The priest Dimitrie Dan], "Mitropolia Moldovei", Iași, 1963, № 9–10, pp. 610–613.

⁷ Gherasim O. *Preotul Dimitrie Dan, istoric și folclorist. 40 de ani de la moartea sa* [The priest Dimitrie Dan. Historian and folklorist. 40 years from his death], "Mitropolia Moldovei și Sucevei", 1967, № 11–12, p. 699–701.

⁸ Moisei A.E., Moisei A.A., *Dimitrie Dan – valorificator al culturii tradiționale a românilor din Bucovina* [D. Dan – researcher of traditional culture of Romanians of Bukovina], "Glasul Bucovinei. Revistă trimestrială de istorie și cultură", Cernăuți-București, XII, 2005, nr. I (45), pp. 23–29.

⁹ *National archive of Chernivtsi region* (infra - NACR), F. 3, O. 2, D. 16254.

about the literary and publishing activities of D. Dan are stored in the Bukovinian metropolis fund; folders about edition and distribution of his books¹⁰; reports about receiving money and their spreading; documents about his assignment as priest in a Bukovinian parish¹¹; applications about vacations for participating in works of the Romanian Academy¹²; request for giving him money as help (subsidy)¹³. These materials help to trace his literary, scientific and academic evolution and also his participation in the Romanian Academy activities.

We can mark as a positive fact the range edition of his papers dedicated to the ethnic groups in Bukovina named *Dimitrie Dan. Bukovinian ethnos: Jewish, Armenians, Lupovans, Ruthenians, Gypsies* (Suceava, 2012), published with the help of the cultural association "Future Bukovina".¹⁴

BIOGRAPHICAL FACTS

Dimitrie Dan (1856–1927) was a priest, public figure, historian and ethnographer; he was born in October 8th, 1856, in a family of craftsmen (shoemaker) in the city of Suceava. He gained elementary education in trivial school and secondary education in Suceava gymnasium (1868–1876). He entered the theological faculty in Chernivtsi University and he graduated in 1880. In August 27th, 1880, he was ordained as deacon; in August 29th he has become a priest and intended to become parochial administrator in Mahala. He was a priest in villages such as Mahala (1880–1881), Yuzhynets (1881–1890), Luzhany (1890–1896)¹⁵, Straja (1896–1916)¹⁶, and in Rosha¹⁷. He was awarded with the exarch dignity and the red waist for his honest ministrations to the Orthodox Church in 1897, also he was appointed to be a vicar in Vicov protopresbytery¹⁸ in 1905. Later he was an archpriest (1908), in 1919 he was Stavrophore and in 1923 he became Archpriest Mitrophorus. Since 1920 he was an advisor¹⁹.

¹⁰ NACR, F. 320, O. 2, D. 2279; NACR, F. 320, O. 2, D. 2282; NACR, F. 320, O. 1, D. 2174.

¹¹ NACR, F. 320, O. 1, D. 3814, p. 195; NACR, F. 320, O. 2, D. 2896, pp. 61-62, 66, 78.

¹² NACR, F. 320, O. 1, D. 3814, pp. 20-177.

¹³ NACR, F. 319, O. 3, D. 13.

¹⁴ Dimitrie Dan, *Etnii bucovinene. Armenii, Evreii, Lipovenii, Rutenii, Țiganii* [Bukovina ethnos. Armenians, Jewish, Rutenians, Lipovans, Gypsy], red. de carte: Drăgușanul I., Suceava: Mușatinii, 2012, 350 p.

¹⁵ NACR, F. 320, O. 2, D. 2896, pp. 61–62, 66, 78.

¹⁶ NACR, F. 320, O. 2, D. 15899; NACR, F. 320, O. 3, D. 3003.

¹⁷ NACR, F. 320, O. 1, D. 3814, pp. 195.

¹⁸ NACR, F. 3, O. 1, D. 9523, pp. 30, 52.

¹⁹ NACR, F. 319, O. 3, D. 13.

He actively participated in the work of “The Society for Romanian culture and literature in Bukovina”²⁰, in “Arboroasa” association²¹, “Orthodox Academy”²², “Society of Austrian ethnology” from Vienne²³, committee for collecting Romanian national songs from Vienne²⁴. He taught religion lessons in rural schools, donated money for buying books and school equipment for poor pupils, created a charity fund in Prague (1898) where he was appointed to be inspector of elementary school (1896), later he became the chairman of the local school council.²⁵

He was awarded repeatedly with prizes of Romania (Romanian royal medal “Bene Merenti” I category, in 1904)²⁶ and Austria – Hungary.²⁷ The editorial activity of D. Dan received wide support from the public. The range of his researches was published with the help of the Romanian Academy, and the others²⁸ with the support of the Bukovinian metropolis.

In 1904, he was elected to be a correspondent member of the Romanian Academy for his priestly, public and scientific activity; in 1908, he was awarded with the imperial Golden cross and crown.

The interest to study folklore and ethnography appeared during the gymnasium years. His first article *A reading room from Suceava* was published in 1875 in a newspaper from Budapest called “Albina”. He published: *Doine și hore din Bucovina* (1877), *Izvorul și cataractul Sucevei* (1879), the translation of the short story *The Singer* by W. Hauff (1880), etc.

The ethnographic theme occupied a prominent place in his activity, he was inspired by S. F. Marian²⁹. Dimitrie Dan listed 135 of his papers printed

²⁰ NACR, F. 3, O. 1, D. 6576, p. 6.

²¹ Ștefanelli T.V. *Societatea academică „Arboroasa”* [Academic society „Arboroasa”], “Calendarul pe anul 1877”, pp. 112–113.

²² NACR, F. 3, O. 1, D. 9523, p. 42.

²³ NACR, F. 3, O. 1, D. 9523, p. 53.

²⁴ *Vom Arbeitsausschus für die Sammlung und Herausgabe des rumänischen Volkslieder der Bukowina „Das Volkslied in Österreich” (Rumänisches Volkslied in der Bukowina)*. Anleitung zur Sammlung und Aufzeichnung. Fragebogen. Druch von Schneider & Lux, Wien, 1906, 28 p.

²⁵ NACR, F. 3, O. 1, D. 9523, pp. 27–29.

²⁶ NACR, F. 320, O. 1, D. 3814, p. 44.

²⁷ NACR, F. 3, O. 1, D. 6576, pp. 8, 10, 15–23; NACR, F. 3, O. 1, D. 9523, p. 31.

²⁸ NACR, F. 320, O. 2, D. 2279, pp. 78, 80–80; NACR, F. 320, O. 2, D. 2282; NACR, F. 320, O. 1, D. 2174; NACR, F. 3, O. 1, D. 9523, p. 34.

²⁹ Moysey A.A. *Simion Florea Marian – ethnoraf Bukovyny* [Simion Florea Marian – Bukovinian ethnographer], Chernivtsi: Ruta, 2003, pp. 134–135.

until 1918³⁰ in the study *Rolul preoþimei bucovinene în menþinerea româanismului* (1925). Over 35 scientific studies cover the ethnology thematic. He paid the biggest attention to studying oral national art, culture and everyday life of Romanians³¹ from Bukovina. Dimitrie Dan also investigated the history of villages such as Luzhany³², Straja³³, Putna³⁴. He approached very attentively the investigation of traditions, rituals and believes of the other ethnic groups that inhabited the area, he also discovered their material culture.

³⁰ Dan D. *Rolul preoþimei bucovinene în menþinerea româanismului de la robirea (1775) – la desrobirea Bucovinei (15.XI.1918)* [*The role of Bukovinian priesthod in maintaining Romanianism from the robbery (1775) - at the manumission of Bucovina (15.XI.1918)*], Cernăuþi: Tipografia Mitropolitului Silvestru, 1925, pp. 47–52.

³¹ Dan D. *Doine din Bucovina* [Bukovina's Doinas], "Þezătoarea", Budapest, 1878, A. IV, p. 22; Dan D. *Poezii populare adunate în comuna Bilca* [Popular poems gathered in Bilca village], "Aurora română", Cernăuþi, 1881, A. I, p. 14–16; Dan D. *Credinþe populare bucovinene* [Bukovinian popular believes], "Gazeta Bucovinei", 1894, A. 4, № 30, pp. 1–2; № 63, pp. 1–2; № 67, pp. 1–2; № 70, pp. 1–2; № 74, pp. 1–2; № 79, pp. 1–2; № 84, pp. 1–2; № 97, pp. 1–2; № 99, pp. 1–2; 1895, A. 5, № 2, pp. 1–2; № 5, pp. 1–2; № 12, pp. 1–2; № 17, pp. 1–2; № 19, pp. 1–2; № 23, pp. 1–2; № 30–31, p. 2; № 32, pp. 1–2; № 37, pp. 1–2; № 40, pp. 1–2; № 43, pp. 1–2; Dan D. *Două legende populare religioase. Legenda vameþului. Legenda broaþtei* [Two religious national legends. Legend of the custom house officer. Legend of the frog], "Patria", 1898, № 130, A. 2, p. 132; Dan D. *Legende populare din Bucovina. XII. Preminte Solomon și șarpele* [Folk legends of Bukovina. XII. Solomon and snake], "Þezătoarea", 1898–1899, A. 5, p. 49–51; Dan D. *Tradiþii populare din Bucovina* [Folk traditions from Bukovina], "Þezătoarea", 1901, A. 6, p. 130–139; Dan D. *Din scrierile lui Dimitrie Dan* [From D. Dan's writings], Cernăuþi: Societatea Tipografică Bucovineană, 1902, 89 p.; Dan D. *Legenda pământului și a muncii* [The legend of the Earth and Labour], "Foaia poporului", 1902, A. 10, p. 65–66; Dan D. *Muntele Cucu* [The Cucu mountain], "Foaia poporului", 1903, A. 11, p. 329–330; Dan D. *Cu ce-i mai bună mămăliga?* [How is polenta better?], "Þezătoarea", 1904, A. 8, p. 68–70; Dan D. *Stâna la românii din Bucovina* [Sheepfold at the Romanians from Bukovina], Cernăuþi: Glasul Bucovinei, 1923, 38 p.

³² Dan D. *Lujenii. Biserica, proprietarii moþiei, satul și locuitorii lui (schiþă istorică, topografică și etnografică)* [Luzhany. The church, landowners, village and its inhabitants (historical, topographical and ethnographical essay)], Cernăuþi: Tipografia concesiionată Arch. Silvestru Morariu-Andrievici, 1893, 34 p.

³³ Dan D. *Comuna Straja și locuitorii ei (studiu istoric, topografic și folcloric)* [Straja commune and its inhabitants (historical, topographical and folklore study), Cernăuþi: Societatea tipografică bucovineană, 1897, 112 p.

³⁴ Dan D. *Mănăstirea și comuna Putna, cu două apendice* [Monastery and commune of Putna village, with two annexes], Bucureþti: Institutul de arte grafice "Carol Gobl", 1905, 262 p.

He was the founder of ethnographic exploration of spiritual and material cultures of Bukovinian Armenians³⁵, Gypsies³⁶, Russians (of old rituals – Lipovans)³⁷, Jewish³⁸, and Ruthenians³⁹.

TRADITIONAL CULTURE OF ETHNIC GROUPS IN BUKOVINA

Considering all studies of D. Dan dedicated to ethnic groups of Bukovina from the point of view of the methodology investigation it is possible to distinguish some typical features: the author's examination of the resettlement of these nations in Bukovina's history, etymology of names, analysis of anthropological data with emphasis of the ethno-psychological specific features, mandatory presentation of terminology on the language of the nation that is studied, striving to classification of ethnographical and social facts, comparison of different nations' traditions, displaying of their relationships, partial usage of illustrative material in the form of pictures and photos. His studies change in size and thematic depending on availability of the material.

D. Dan started his investigation regarding the ethnic groups in Bukovina from Ukrainians (1885). Gathering material about traditional culture of Bukovinian Ukrainians has opened the way to investigate another ethnic groups in Bukovina. In 1891, he published the ethnographic study dedicated to Armenians, in 1892 to Gypsies, in 1894 to Lipovans, and in 1913 to Ukrainians. In these publications, he emphasized the scientific motivation of the investigations. The history and religious peculiarities of the Lipovans were well known in scientific circles of that time, but the ethnographic features were poorly known

³⁵ Dan D. *Armenii orientali din Bucovina* [Eastern Armenians from Bukovina], Cernăuți: Tipografia și Litografia concesionată Arch. Silvestru Morariu-Andrievici, 1891, 45 p.; Dan D. *Die Verfolgung der Armenier in der Moldau im 1551*, Cernăuți, 1894, 18 p.; Dan D. *Obiceiuri și credințe armene la naștere, nuntă și înmormântare* [Armenian rituals and believes connected with birth, wedding and funerals], Cernăuți: Societatea tipografică bucovineană, 1904, 20 p.

³⁶ Dan D. *Țigani din Bucovina* [Gypsies from Bukovina], Cernăuți: Tipografia și Litografia concesionată Arch. Silvestru Morariu-Andrievici, 1892, 32 p.

³⁷ Dan D. *Lipovenii din Bucovina* [The Lypovans from Bukovina], Cernăuți: Tipo-Litografia concesionată Arch. Silvestru Morariu-Andrievici, 1894, 43 p.

³⁸ Dan D. *Evreii din Bucovina. Studiu istoric, cultural, etnografic și folcloric* [The Jews from Bukovina. Historical, cultural, ethnographic and folkloric study], Cernăuți: Societatea tipografică bucovineană, 1899, 37 p.

³⁹ Dan D. *Rutenii din Bucovina (schiță etnografică)* [The Ruthenians from Bukovina. Ethnographic sketch], Cernăuți, 1913, 44 p.

and their investigation was the main aim of his work. In general, pure scientific interest generated his ethnographic investigations. However, in 1912, under the pressure of inter-ethnic and inter-confessional tensions, he pointed to a political motive of the publication of *Ruthenians from Bukovina* (he was blamed in lack of knowledge of the Ukrainian language and traditions as he was priest in a Ukrainian parish).⁴⁰

In these studies, he pointed the motifs and reflected the history of settlement of ethnic minority groups in Bukovina. In his opinion, one of the first national community was the Eastern Armenian one⁴¹. Also, the author analysed the motifs of the Jewish immigration to Bukovina; presented the history of their resettlement, describing in detail the conflict from 1579, which has resulted in their expulsion from Moldova; offered the demographic statistics about Jews in Bukovina (1787–1899)⁴². In his papers about Lipovans, Dimitrie Dan investigated the problem of settling the Russian dissenters around the world and their immigration to Bukovina.

One more characteristic feature of D. Dan's ethnographic investigations is examination of the etymology of ethnic groups names in Bukovina. While investigating the etymology of the Gypsies ethnic group, he suggests that it derives from the name of the people "chenhar"/ "chinhar"; it was a tribe of a lower social status than "untouchables" in India. The most common name of this nation is "rom" that means a man or a gypsy⁴³. The name etymology of the "Lipovans" has many variants. In one case, the old Lipovans explain the origin of their name from Apostle Philip, whose supporters were called philippovans, in the other case, from the everyday peculiarity to make most of the wooden things out of lime trees⁴⁴.

Another particular feature of his ethnographic exploring is describing anthropological characteristics of the representatives from each ethnic group. In our opinion, in this case we can see the impact of prominent French anthropologists of that time (Manouvrier, Topinard, Hervé, Hamy, Letourneau). Frequently, the anthropology features serve as an objective and tolerant basis for ethno-psychology investigations. For example, in describing the anthropological features of the Armenians D. Dan noted the psychological aspect of the problem – the Armenians are very kind in interacting with representatives of the other

⁴⁰ Dan D. *Rutenii din Bucovina*, pp. 4–5.

⁴¹ Dan D. *Armenii orientali din Bucovina*, pp. 1–6.

⁴² Dan D. *Evreii din Bucovina*, pp. 5–6.

⁴³ Dan D. *Țiganiii din Bucovina*, pp. 1–5.

⁴⁴ Dan D. *Lipovenii din Bucovina*, p. 12.

nationalities and confessions. They frequently joined mixed marriages⁴⁵. The charity is also a noticeable feature in the Jewish description. The Ukrainians are characterized as people with soft temperament, of middle height, hair and with a bright face, brown, grey or blue eyes. Their health and being hard-working are some psychological peculiarities, and as they are fatalists, they rely on the will of God⁴⁶. Considering the analysis of the anthropology data of different nations' representatives, who live in Bukovina, and the output to ethno-psychological peculiarities, Dimitrie Dan, as a representative of ethno-psychological school, took his ideas from S. F. Marian.

A wide spectrum of special terminology used in his ethnographic studies represented a scientific value for ethnographers and linguists interested in dialects, being applied to the investigated subject in all its complexity. In the named papers, more than 1000 specific technique terms and national sayings are used: i. e. in the volume *Ruthenians from Bukovina* about 250 of them are used, and in *Sheepfold at the Romanians from Bukovina* – about 300 terms (the general number of pages in the study is 37). Some publications are well illustrated with pictures and photos: *Rusins of Bukovina* (9 photos), *Sheepfold at the Romanians* (1 photo and 13 pictures).

The D. Dan predilection for classification of the ethnographic and social events, under the impact of S. F. Marian, it is traced in all his studies. The example can be the social stratification of gypsies which are separated, by the scientist, on state, monastic and landowner's. State gypsies were divided into masters who created wooden spoons (lingurari), eyed bears (ursari), goldsmiths (aurari), migrated (lăieși), fools (netoți). According to his research, monastic and landowner ones were migrants and sedentary (vătrași)⁴⁷. A similar approach in studying the Bukovinian ethnic groups is traced in all his ethnographic researches.

The scientific interest is on D. Dan's investigation of relationships and mutual impacts of nations which lived in Bukovina. It is necessary to point out the researcher's observations about the Armenian susceptibility to mixed marriages⁴⁸. He noted the same approach to marriages among the Lipovans (with Romanians, Germans, and the most often with Ukrainians)⁴⁹; it means that ethnic affiliation didn't play a significant role between orthodox nations. However, there

⁴⁵ Dan D. *Armenii orientali din Bucovina*, p. 41.

⁴⁶ Dan D. *Rutenii din Bucovina*, p. 16.

⁴⁷ Dan D. *Țigani din Bucovina*, pp. 18–19.

⁴⁸ Dan D. *Armenii orientali din Bucovina*, p. 41.

⁴⁹ Dan D. *Lipovenii din Bucovina*, p. 41.

were overpowering obstacles or taboos, in his opinion. For example, Bukovinian Ukrainians thought that non-orthodox nations are not Christians, that's why Germans, Polish and Gypsies were strangers for them; sexual connection with the Jewish people was regarded as a big sin, and to kill the Jewish was not regarded as serious offence⁵⁰. But despite it, in his opinion, Ukrainians suffered from the "disease of a too big trust in the Jews"⁵¹. The taboo was spreading among the gypsies who belonged to slaves for their social status and who were buried only in separate cemeteries⁵². Therefore, the main criteria of relationship regularity between the main ethnic groups of Bukovina was the confessional affiliation.

In many cases D. Dan as supporter of evolutionary theories drilled in roots explanation of ancient customs. There is an Armenian practice to kill the animals on some holidays during the year and to give the meat to the poor people; he compared this custom with the Turkish one on the Muslim holidays, which was an ancient pagan custom of immolation. He believed that this custom was typical for the Armenians before Christianity and it was based on bringing the victim to the goddess Anahit⁵³. There was also the ritual of offering while moving to new house in Ukrainians from Bukovina⁵⁴.

It can be stated that the biggest number of common features between Ukrainians and Romanians is traced in material culture. Common elements are seen in planning, furnishing, and inner design of peasants' houses. Elements of house interior indicate it: a pole attached to the ceiling, chest, wardrobe, linen products (carpets, towels) which were common things in peasants' houses of both Ukrainian and Romanian. It is necessary to note that mutual borrowing is traced in the other ethnic groups in Bukovina. For example, the Armenians built or reconstructed their houses' verandas with stone or wooden columns by the model of Romanian houses⁵⁵.

The Dimitrie Dan investigation methodology of ethnic groups in Bukovina can be traced by the example of separate monography. In our opinion, the most significant one by the size and by the level of circumstantiality of ethnology investigation is the volume of D. Dan *Ruthenians of Bukovina*. The history of the writing *Ruthenians of Bukovina* testifies the constant and regular scientific

⁵⁰ Dan D. *Rutenii din Bucovina*, pp. 15–16, 36.

⁵¹ *Ibidem*, p. 40.

⁵² Dan D. *Țigani din Bucovina*, p. 17.

⁵³ Dan D. *Armenii orientali din Bucovina*, p. 36.

⁵⁴ Dan D. *Rutenii din Bucovina*, p. 4.

⁵⁵ Dan D. *Armenii orientali din Bucovina*, pp. 42–43.

interest of the researcher to neighbours-Ukrainians. The D. Dan volume has a monographic character that profitably differentiates the book from various papers of Romanian ethnographers whose material is more collective although it covers almost all the spectrum of ethnographic investigative ways. It is valuable not only as a section in a particular stage of investigation of spiritual and material culture, but as material for comparison process.

The structure of this paper is quite complicated (19 chapters and 44 printed pages), however, four blocks of subjects can be distinguished: material culture (household, building, food, clothes, units of measurement); rituals of transition (birth and death, wedding traditions, family relationships, crusade fraternization, godfatherhood), calendar rituals (national traditions, believes), customary law (different ranges of law), and three out-of-block problems: attitude toward Judaism, traditional medicine, proverbs.

The areal of this investigation includes Ukrainian villages of Bukovina with prevalence of concrete examples from villages of Prut-Dniester watershed. For 15 years he was a priest in some Ukrainian villages of Bukovina (Yuzhynets, Luzhany) and as he said, he perfectly mastered oral Ukrainian language and writing⁵⁶. It helped him to gather various and informatively saturated material from many neighbour villages.

Wide spectrum of Ukrainian terminology accounts more than 230 terms, it applies to the whole complex of investigated themes. The proverbs from the last chapter of the book look especially original. Dimitrie Dan paid a significant attention to the material culture of the Ukrainians. For example, the homestead of poor peasants described by him with free placement of buildings was widespread in all areas of Bukovina, however, it prevailed in mountain zones. It concerned practical buildings in the farmstead of a rich peasant⁵⁷.

The author analysed such types of law as family, wedding, commercial, criminal, customary ones, customary legal relationships between landlord and servant, practiced customs of justice implementation.

The subject of traditional medicine is also under investigation. It interested him from the side of struggle against epidemic diseases among Bukovinian Ukrainians. Having analysed the condition of epidemic diseases, he stated the most widespread diseases of the Ukrainians that resulted in significant mortality percent. Nevertheless, despite frequent illnesses, peasants did not apply to professional doctors, unless in the cases of mass spreading of epidemic. Peasants

⁵⁶ Dan D. *Rutenii din Bucovina*, pp. 1–2.

⁵⁷ *Ibidem*, pp. 4, 12.

used to refuse taking medicine prescribed by doctors, most often because of their belief. Almost each village had its own doctor-charmer („descântător”), who was very authoritative in his own village and in neighbour ones. The researcher noted the most widespread methods of traditional medicine: spells, bathing, coal extinction or smoking with fume from medicinal plants, treatment with *horilka* [vodka] steeped in medicinal herbs⁵⁸.

D. Dan dedicated to Bukovinian population one more paper: *Luzhany. The church, landowners, the village and its inhabitants* (Chernivtsi 1893). The author also analysed traditional clothes of the youth, traditions, occupation of tenants from Luzhany from an ethnographic point of view. Special attention was paid to lingual interferences of Romanian and Ukrainian cultures, in particular loans of surnames and daily phrases. He also gave examples of loans of traditional clothing names⁵⁹.

TRADITIONAL BELIEVES OF ROMANIANS FROM BUKOVINA

A special place belongs to the series of articles of D. Dan with the general name *Credințe populare bucovinene* [Bukovinian folk beliefs] in context of studying traditional culture of ethnic groups of Bukovina which was published in the newspaper “Gazeta Bucovinei” during 1894-1895. This paper was gradually published by the author in 21 newspaper editions and included about 1000 folk believes, but unfortunately, it was not published separately.

In this study, Dimitrie Dan covered the whole complex of traditional culture of bukovinian Romanians: calendar and family rites, traditional medicine, magic, meteorology, dreams interpretation. There are also believes connected with labour activity of peasants; for example: entry to new house, conduction of the first furrow, for providing cattle’s offspring and crop capacity of garden cultures.

The calendar ritualism of the Bukovinians occupies an important place in this research. Dimitrie Dan described the believes connected with the most important holidays: Easter, St. George, St. Foca, Water christening, St. Andrei, Christmas, New Year, St. Basil. Such rituals involve a complex of girls’ witchcraft, rituals connected with loving magic, protective magical actions against wolves’ attacks, weather predictions, etc. There are also believes connected with prohibition of some actions connected with calendar holidays: prohibition to

⁵⁸ *Ibidem*, p. 40–42.

⁵⁹ Dan D. *Lujenii*, pp. 31–33.

work in St. Foca day⁶⁰, to weave and leave sourdough for the night during the first week of the Lent⁶¹, to cultivate hems during nine Thursdays after Easter holiday, to visit guests on Easter⁶², etc. Pre-New Year rite of guessing the weather for the next year with the help of a “calendar” made of onion⁶³ is also a very popular one. Also, we can find here the believes about “rohmani” existences⁶⁴.

Dimitrie Dan cited the examples of individual girls’ witchcraft who aimed to charm the desired boy. One of the most popular example of this is magic with the help of a bat. The cached bat is put in a new pot with three tears. The pot is turned over and is placed on an anthill. The girl must go quickly in order not to hear dying cries of the bat. Exactly on the third day after it, bones of the bat eaten by ants can be divided on those which have the form of “hook” and “rakes”. It is enough to place unnoticed this “hook” to the boy and he will immediately fall in love with that girl, and if she pushes him with “rakes”, he will never disturb her⁶⁵.

The Dimitrie Dan research presented, among other believes, rituals, and magic actions, the protective actions of Bukovinian Romanians connected with the cycle of “wolves” holidays. People burn rags during water dedication on Water christening day; they believed that the person who holds this rag in hands will be protected from wolves⁶⁶.

Dimitrie Dan didn’t miss family rites. Believes connected with weddings play a dominant position in this complex of rituals. Specifically, he analysed the wedding rites in the church. A lot of believes are connected with “rodina” [when guests are visiting newborn child], various prejudices for pregnant women, post-giving birth traditions and believes, motivation of behaviour for young mothers after giving birth. There are some rituals not outspread enough which are connected with the act of childbirth, socializing rituals and traditions connected with the name of a child. Some rituals concern funerals and the notion of soul, commemoration of a dead person, and maintenance of a dead body before the funeral.

A distinct feature of this study is given by the attention paid to the subject related to traditional meteorology. By summarizing this part of material it can be said that simple Romanian peasants forecasted weather for the near future as well

⁶⁰ Dan D. *Credințe populare bucovinene*, “Gazeta Bucovinei”, 1894, № 67, p. 2.

⁶¹ Dan D. *Credințe populare bucovinene*, “Gazeta Bucovinei”, 1894, № 74, p. 2.

⁶² Dan D. *Op. cit.*, “Gazeta Bucovinei”, 1895, № 43, p. 2.

⁶³ Dan D. *Op. cit.*, “Gazeta Bucovinei”, 1894, № 99, p. 1.

⁶⁴ Dan D. *Op. cit.*, “Gazeta Bucovinei”, 1894, № 97, p. 2.

⁶⁵ Dan D. *Op. cit.*, “Gazeta Bucovinei”, 1895, № 2, p. 2.

⁶⁶ Dan D. *Op. cit.*, “Gazeta Bucovinei”, 1895, № 5, p. 1.

as for longer periods using these signs: 1) pets and birds' behaviour (sheep, cats, cows, dogs, dugs, cocks); 2) wild animals and birds' behaviour (bear, wolf, cuckoo, swallow, stork); 3) insects' behaviour (bats, chafers, crickets); 4) creepers and amphibians' behaviour (snakes, frogs); 5) trees and plants (parsley, rose, mushrooms, spruce, poppy); 6) atmosphere phenomena (rain, lightning, hail, dew, wind); 7) heaven signs (sky colour, the moon, stars). Weather prognostication described by D. Dan has certain scientific interest as it has pre-Christian origin; this forecast was made with the help of spleen of dead pig. If the spleen has long form the winter will be long, if it is short – the winter will be short⁶⁷.

Credințe populare bucovinene is distinguished by the fact that there is a big amount of believes connected with dreams interpretation. According to this group of believes, dreams help to predict someone's destiny and/or weather. For example, a Bukovinian Romanian believed that if he dreams he's swimming in clear water he will be healthy for the next few days⁶⁸; swimming in dirty water means disease⁶⁹. If you see yourself flying⁷⁰ or rising the mountain⁷¹ it means general respect. Dreaming about a person shooting⁷² or hitting a bad person⁷³ means good news. To hold a babe⁷⁴ in your dream means disease, and to see cows⁷⁵, to eat fresh baked bread⁷⁶ or to fall in gulf⁷⁷ means disaster or even death.

Dimitrie Dan described in detail believes connected with traditional medicine. He depicted traditional means of treatment from such diseases as: fever, headache and toothache, inflammation of lymph nodes, dyspnoea, cough, diphtheria, yellows, tonsils inflammation, burns, colic, as well as from fright or witchery.

This study describes D. Dan as a very meticulous and diligent investigator of popular old traditions; he succeeded to write the true encyclopaedia of traditional Bukovinian culture with the help of parishioners, friends and colleagues-ethnographers.

⁶⁷ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1894, № 74, p. 2.

⁶⁸ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1894, № 84, p. 1.

⁶⁹ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1895, № 43, p. 1.

⁷⁰ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1895, № 40, p. 1.

⁷¹ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1894, № 84, p. 1.

⁷² Dan D. *Op. cit.*, "Gazeta Bucovinei", 1895, № 43, p. 1.

⁷³ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1895, № 40, p. 2.

⁷⁴ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1895, № 40, p. 1.

⁷⁵ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1895, № 32, p. 1.

⁷⁶ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1894, № 99, p. 2.

⁷⁷ Dan D. *Op. cit.*, "Gazeta Bucovinei", 1894, № 89, p. 1.

DIMITRIE DAN' METHODS OF INVESTIGATION

I can't say that D. Dan ignored the necessity of a scientific approach in his ethnological researches. For example, in his study *Sheepfold at the Romanians from Bukovina* (1923) the author clearly followed authenticity principles: links to specific informants, the specification of the places of information gathering, the use of various base of writing sources from Bukovina, Romania and Occident. Besides, this paper held many pictures and photos; the author used the comparison method, conducting parallels with ethnographic materials from the other Romanian provinces (Banat, Wallachia). The researcher tried to find the roots of some rituals and traditions during their description. Therefore, he approached very patiently to terminology coverage of a branch of agriculture such as sheep breeding. We can find about 300 specific technical terms and phrases on 37 pages of this publication.

The areal of D. Dan's investigation looks considerable enough. He used information from 10 localities of northern part of Bukovina (Bila Krynytsya, Verenchanka, Luzhany, Mahala, Napolokivtsi, Nizhni Shyryvtsi, Repuzhyntsi, Rosh, Shypyntsi, Yuzhynets) and 10 localities of its south part (Bilca, Vicovu de Sus, Climăuți, Mitocul Dragomirnei, Pătrăuți, Putna, Straja, Suceava, Sucevița).

D. Dan was influenced by S. F. Marian who made him to promise, in a friendly way, that "he will not leave feather to be rusty, while it has already been soaked"⁷⁸. Later, D. Dan remembered: "And if I worked in thorny field of literature till today, if I have not lost precious time because of laziness and feasts, but I constantly worked on my table, I owe it to the motivation of S. F. Marian"⁷⁹.

CONCLUSION

Based on our analysis, we can say that the versatility is distinct feature of the scientific activity of Dimitrie Dan. The interest in the Bukovinian ethnography played one of the leading roles in his scientific activity. Studying the main ethnic

⁷⁸ Dan D. *În amintirea lui S. F. Marian* [In memory of S. F. Marian], "Junimea literară", Suceava, 1907, № 6, 7, A. IV, pp. 156–157.

⁷⁹ Popescu-Sireteanu I. *Simion Florea Marian în amintirile contemporanilor. Studiu introductiv* [S.F. Marian in memoirs of contemporaries. Introductory word], in *Simion Florea Marian în amintiri, mărturii, evocări* [Simion Florea Marian in memories, testimonies, evocations], Suceava: Suceava, 1997, pp. 7–8.

groups of Bukovina (Romanians, Ruthenians, Armenians, Russians of old traditions /Lipovans/, Gypsies, Jews) became a noticeable feature of his investigative work. This working direction was based on scientific principles; facts of investigation conducted in the spirit of European ethno-psychological school, adherence to historical method of investigation, his penetration with evolutionism ideas, tolerance and objectivity, mutual respect during presentation of different part of ethnic Bukovinian groups' life. These investigations became a significant contribution in studying the material and spiritual culture of nations who lived in Bukovina. This fact place Dimitrie Dan in an important range of scientists of the traditional culture of Bukovina's population in the second part of the 19th century – the beginning of the 21st century.