

ІСТОРІЯ МЕДИЦИНИ

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TRADITIONAL METHODS OF TREATMENT IN BUCOVINA IN SCIENTIFIC WORKS OF ROMANIAN RESEARCHERS (SECOND HALF OF 19TH – FIRST HALF OF 20TH CENTURY)

Ключові слова: народна медицина, Буковина, румуни Буковини, духи-хвороб, румунські дослідники.

Мойсей Антоній. Народні методи лікування на Буковині у наукових працях румунських дослідників (II половина XIX – I половина XX ст.)

У статті подано огляд основних праць румунських дослідників II половини XIX – I половини XX ст. (С.Ф. Маріана, Є. Нікуліце-Воронку, Д. Дана, А. Горовея, Т. Памфіле та ін.), в яких висвітлена тема народної медицини, що практикувалася східнороманським населенням Буковини. Корпус матеріалів містить величезний пласт народознавчих знань, зібраних румунськими етнографами в означений період шляхом польових досліджень, і представляє важливу частину знань в цій царині.

Sources of traditional medicine of Romanians of Bucovina go back to old times, when carriers of medical knowledge were special competent people. Unlike professional doctors, whose means of treatment were based on rationalism, folk healers used their medical practice almost exceptionally on magic means, mythological cognition of the world. Their harmonious adaptation to environment, thorough knowledge of virtues of plants and animals affirms this fact. They appealed not to the power of mind, but to feelings, emotions, fantasy, imagination, and intuition. And it was quite naturally for a person of traditional culture, besides not only for that person who needed such healing.

Rapid growth of interest to traditional culture was noticed in second half of 19th century in Bucovina that in this time was the part of Austro-Hungary Empire. Contribution, made by Romanian researchers, is very significant in general thesaurus of ethnographic knowledge about Bucovina. In this period traditional culture of Bucovinians became the object of study for more than 100 Romanian researchers. Among them we should mention S.F. Marian, E. Nikulitse-Voronka, D. Dann, A. Horovey, T.Pamfile and others, who touched upon the issues of traditional

medicine of Romanians (in less measure Ukrainians) of Bucovina in their works.

The independent status of Ukraine gave powerful impulse for studying the origin and development of traditional culture. Informational material in traditional medicine of Romanians of Bucovina, contained in scientific works and manuscript heritage of Romanian researchers of second half of 19th – first half of 20th century, is not brought into scientific circulation and excites special interest in this aspect. Studying given material will increase the possibilities of carrying out the comparative characteristics of spiritual and material culture of Romanians and Ukrainians of Bucovina. This will give us an opportunity to find more extensive researches of contacts between Slavic and East Romanian culture.

Actuality of the investigation consists in fact that international relations in North Bucovina, where representatives of different nationalities live, harmonization of these relations, taking into consideration and ensuring economic, cultural, and inner needs of all ethnic groups of Bucovina make the core of problems. The stable democratic development of western region of Ukraine depends on solving these problems.

Territorial borders of investigation cover territory of Bucovina that in mentioned period formed the crown region of Austria (Austro-Hungary) and was territorial and economic entity.

Such wide interest to this sphere of folk culture is natural and understandable. It's excited first of all by applied aspects of traditional medicine, opportunity of using centuries-old, diverse people's experience in medicine. Recently the interest in natural remedies becomes more active. Expediency of means that came into scientific medicine from traditional medical practice becomes more obvious.

Historiographical review. Information about certain aspects of traditional medicine of inhabitants of Bucovina we can get from Bucovinian scientists' ethnic investigations. Among them "Ethnography of Bucovina"¹, "Birth-baptize rituals of Ukrainians of Bucovina"² by G. Kojolanko, "Fire and water in atropaic calendar magic of Ukrainians of Bucovina"³, "Demonological believes and folk calendar of Ukrainians of Carpathian region"⁴ by I. Chehovsky, "Ethnographical aspects of traditional medicine of Ukrainians of Bucovinian Prypruttia"⁵ by L. Ionets, I. Bulbuk, I. Piazza, "History of medicine of Bucovina, figures and facts"⁶ by S.D. Kobylansky, V.P. Pishak, B.J. Drobnis, "Cleaning function of fire in calendar holidays of Ukrainians of Bucovina"⁷, "Cleaning characteristics of fire in family rituals, everyday and medical magic in the end of 18 - 20 century in Bucovina"⁸ by V. Hriaban.

Unfortunately these works include insignificant data about traditional medicine of East Romanian population of Bucovina. The material of

mentioned themes that is in notes of foreign travelers, in works of Romanian investigators of traditional culture of Bucovinian population (second half of 19th – 20th century) is not used.

Summary. Ethnological works of Romanian investigators of second half of 19th – first half of 20th century contain significant material about traditional medicine of East Romanian population of Bucovina. They are: S.F. Marian, I.G. Sbiera, D. Dann, E. Nikulitse-Voronka, A. Horovey, T. Pamfile, L. Bodneresku and others. Among them we have to mention the following: "On psychology of Romanian peasant. Customs and believes of fellows and girls of our country in the period of love and before marriage"⁹ (1909), "Believes and prejudices of Romanians"¹⁰ (1915), "Botany of Romanians"¹¹ (co-authorship with M. Lupesku) (1915), "Romanians' conjurations"¹² (1931) by A. Horovey; set of articles "Folk believes of Bucovinians"¹³ (1894-1895) by D.Dann; "Romanian conjurations"¹⁴ (1886), "Fortune-tellings, sorceries, withdrawals"¹⁵ (1893), "Birth in Romanians"¹⁶ (1892), publication in 3 volumes "Romanian holidays"¹⁷ (1898-1901) by S.F. Marian; "Customs and believes of Romanians"¹⁸ (1903), "Folklore studios"¹⁹ (1908-1913) by E. Nikulitse-Voronka; "Romanian holidays. Summer holidays of Romanians"²⁰ (1911), "Romanian holidays. Christmas"²¹ (1914), "Romanian holidays. Autumn holidays and Christmas fasting"²² (1914), "Romanian mythology. In accordance with believes of Romanians"²³ (1916-1924), "Diseases and treatment of people, animals, birds"²⁴ by T.Pamfile, etc.

The classification of esoteric knowledge and its carriers in S.F. Marian's work "Romanian conjurations" (1886)

Nº	Romanian name	Ukrainian analogue	Romanian name of carrier of esoteric knowledge	Ukrainian analogue
1.	vrajă	fortune telling, sorcery	vrăjitoare	fortune-teller-sorceress*
2.	farmec	sorcery	fermecătoare	sorceress
3.	descântec	conjuration	descântătoare	healer
4.	desfacere	withdrawal, removal	vrăjitoare fermecătoare descântătoare	fortune-teller-sorceress** sorceress healer

* This term is translated in S.F. Marian's understanding, given to this term in the late 19th and early 20th centuries. Notion "fortune-teller" has lost the part of range of actions of this carrier of esoteric knowledge in modern understanding (modern "fortune-teller" tells fortunes with cards, beans, etc.). Similar understanding of this notion has P. Chubynsky, he determines "a sorcerer" as that who concludes a deal with devil, damages people or helps in love.

** This conclusion draws from analysis of all types of magic actions in S.F. Marian's works.

Nowadays the name of S.F. Marian plays an important role among stars of the first magnitude of Romanian ethnographic science. We find considerable material in traditional medicine in S.F. Marian's ethnographical heritage. Especially data about traditional medicine of Romanians of Bucovina is indicated in "Birth in Romanians". In this work customs and believes of family members, related with a provision of a newborn with optimal living conditions and his or her protection from evil sorceries, are investigated. Ethnographical material is divided into 25 parts. The main parts are the following: "Romanian's wish", "Zburetorul", "Female" or "Avestica", "Birth", "The loss of child", "Bathing", "Giving suck", "Prophet", "Christening", "Name", "The change of name", "The table of midwife", "Hair-cutting", "Weaning", etc. According to content the material can be divided into 4 parts: prenatal rituals, birth rituals, socializing customs and rituals (christening, godparents, presenting of kalach, etc), after christening rituals, which lasted till weaning.

In his first part S.F. Marian has described the following components of prenatal rituals: methods of determining baby's sex; an attitude to man's-made expiry of pregnancy; charms, treating with herbs, prayers, and magic to influence the barrenness; an attitude to birth; different prohibitions for pregnant woman in food, behavior, work, etc.

S.F. Marian's work "Romanian holidays" includes the cycle of traditional Romanian holidays starting from New Year till Green week (Pentecost). The material is ordered according to calendar: 1st volume includes period from New Year till Great lent; 2nd – Great lent holidays; 3rd – from Easter till Green week. It contains interesting facts about cycle of holidays which Romanians of Bucovina followed to ensure themselves and relatives from diseases, epidemics, etc., people's believes in existing disease spirits, methods of their counteraction.

Considerable material about traditional medicine of Romanians of Bucovina in second half of 19th – first half of 20th century is fixed in memorial-documental fund of S.F. Marian's house-museum in Suceava (Romania). There are such ethnographer's manuscripts: 1. Folk collections: V. 1-3 – Songs from Bucovina and Transylvania; V. 4-5 – Doinas from Bucovina; V. 6 – Doinas from Transylvania; V. 7 – Choruses, exclamations and songs from Transylvania, Bucovina and Hungary; V. 8 – Military doinas, ballades, and carols; V. 9 – Carols; V. 10 – Riddles; 2. Bucovinian fairy tails (2 volumes); 3. Romanian folk botany (12

volumes and herbarium); 4. Youth in Romanians; 5. Holidays in Romanians; 6. Mammals (3 volumes), etc.²⁵ S.F. Marian's manuscripts about folk botany consists of 12 school note-books (each 10 pages), which contain information about 525 kinds of plants and are decorated with the herbarium. Accept of recipes of traditional pharmacy, there are written customs, believes, ballades, doinas, fairy tails, charms, and magic practice related with described plants. The author described every plant, mentioned indigenous names of plants widely-distributed in different ethnographical areas of Romania, indicated the place of growing of every plant, methods of its use in different spheres, ethnographical materials related to every plant. Hazel, cornflower, hemps, fern, poppy, belladonna, haw, wormwood, pepper, elder, tobacco, garlic are mentioned in these works²⁶.

Among S.F. Mariana manuscripts of folk botany there is handwritten author's work "Romanian flora", dated 1870 (46 p.). There is an alphabetical list of plants (31 pages)²⁷.

Analyzing manuscripts and scientific articles dedicated to folk mythology, it should be mentioned that they were based on 80 myths collected and arranged in chronological order. Such mythological creatures as birdman (zburătorul), werewolf (tricolici), Mother of the Forest (Mama Pădurii), strihoy (strigoi), tomboy (spiriduș), Holy Friday (Sfânta Vineri), ghost (stafie) and spirits of the diseases: plague, female, cholera and more are minutely described in manuscripts. They allow us to study religious and mystical people's ideas about diseases²⁸.

The material about folk medicine is contained in a researcher's series of articles. Conventionally, they can be divided into 2 groups. There are publications about herbs in the first group, such as basil²⁹, belladonna³⁰, tobacco³¹, "cholera", potatoes³², garlic³³, sage³⁴, poppy³⁵ and others³⁶. The second group includes S.F. Marian articles dedicated to religious and mystical people's idea of disease³⁷.

One can't confidently say that during S. F. Marian period there was no interest in botany consideration through the light of ethnography. In these theme were published researches of such investigators as C. Davila "Botanical excursion Muschelsky County" ("Excursiunea botanică in județul Muscel") (1862), K. Nehrutstsi "Romanian flora" ("Flora româna") (1869) S.Mandzhyuka "Value of romanian botany" ("De însemnătatea botanicii românești") (1874) etc. But these works were only trying attempts of scientific research in this area. S.F. Marian's work would be the first scientific research in point of view of botany and

ethnography. It will improve studying of folk medical practice. Moreover, along with the systematization of the vast ethnographic material S. F. Marian made a significant contribution to the methodology of scientific development of the Romanian botany. "Romanian botany" was expected by the scientific world. His colleagues – members of the Romanian Academy of Sciences were interested in it. Only the sudden death of the author did not let these plans realize.

In D. Dann's set of articles were published under the title "National beliefs of Bukovinians" (1894-1895), contained a number of beliefs related to traditional medicine. Scientist described the popular treatments for such diseases as fever, headache and toothache, short breath diphtheria, inflammation of lymph nodes, cough, jaundice, inflammation of the tonsils, burns, colics, from fright fear, overlook, etc.

The work of D. Dann "Bukovinian Rusyns" is also worthy of it history writings, shows the long-term and permanent scientific interest of researcher to Ukrainians. Thematically it is possible to distinguish four blocks of topics: material culture, rituals of transition, calendar ritual, customary law. The theme of traditional medicine was not passed by the researcher. It was interested from the perspective of the fight against epidemic diseases of Bucovinian Ukrainians. After analyzing the state of epidemic diseases, scientist ascertained that the most common diseases in Ukraine were: diphtheria, scarlet fever, measles, asthmatic cough of children, malaria, typhoid, phthisis, syphilis, it resulted in to a significant percentage of death. Despite frequent disease, according to observation author's, peasants do not apply to professional doctors, except the epidemics. Medicines prescribed by a doctor, according to D. Dann, peasants didn't take because of their belief³⁸.

Analyzing the information basis of A. Horovey "Beliefs and prejudices of Romanians", it should be mentioned that it is mainly based on the material, collected in Suceava, district of Romania (southern part of Bucovina). The complex of beliefs and prejudices was placed in the alphabetical order. Significant material in the work is dedicated to a traditional medicine, namely it contains information about herbs, magic items and special substances which were used by sorceress, traditional methods of disease prevention, etc. Considerable material about traditional medicine of Romanians of Bucovina is contained in author's number of articles³⁹.

A significant research of traditional medicine of east Romanian population of Bucovina is known by the works of E. Nikulitse-Voronka "Customs and beliefs of the Romanians" (1903), "Folk Stu-

dies" (1908-1913) and others. The huge volume of material, collected by researcher in Bucovinian villages, that was placed in the book "The customs and beliefs of the Romanians," structurally was submitted in accordance with the basic elements of space: I - the creation of the World and man, cosmogony; II - the land; III - the Earth; IV - water; V - fire. Folk demonology took the prominent position in this work. In the researcher's works we found a lot of material on the etiology of diseases, texts of invocations from various of diseases, etc.

The first volume of work of T. Pamphile "Diseases and treatment in humans, animals, birds," was approved for publication at a meeting of the Romanian Academy of Sciences on May 16, 1911, entitled "Diseases and medicine according to the customs and beliefs of Romanians, in humans, animals and birds collected from the commune of Țepu Tekuch County. "The author gave symptoms of diseases, means of prevention and treatment of 141 human diseases, 36 - animal, 8 - for birds in all - 766 recipes treatment (mostly invocations).

Considering the traditional treatment of Romanians in Bucovina, we can not ignore the work of Romanian ethnographer Tudor Pamphile in his work "Christmas. Ethnographic research"⁴⁰. In the context of the calendar ritualism of Romanians T. Pamphile considered numerous prohibitions and warnings, related to the prevention of various diseases, that may occur as a result of punishment for inobservance certain customs and holidays. The various advices when and how to gather herbs, in which diseases they need to use are mentioned and recipes of using of certain medicine and are provided in this work. The notions of Romanian population about etiology of various diseases are submitted in this work, analyzing rites, related to traditional medicine, T. Pamphile draws line between the customs of the Romanians of the southern Bucovina, Moldova and Macedonia.

Valuable information about traditional medicine of Romanians are in the study of Leonidas Bodnaresku "About the Easter of the Romanians"⁴¹. It includes references to the various warnings and customs, concern for human's health throughout the year and prevention of various diseases.

In summary overview of sources, we note the large number of archival - museum and print materials on traditional medicine east Romanians of Bucovina and Ukrainian population in the second half of XIX - the first half of the XX century. Review of the literature shows that despite series of occasional references and some small studies, mainly descriptive, we still don't have special comprehensive study of traditional

medicine of Ukrainian and Romanian ethnic communities of Bukovina. A number of problems didn't find scientific coverage, in particular, language semantics, media esoteric tradition, traditional methods of disease prevention and curative magic in the family domestic rituals and so on. All these issues require further detailed studies.

**Translated by Heletska A.
Antofijchuk I.**

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Antoniý Moysey. LES METHODES POPULAIRES DU TRAITEMENT EN BUCOVINE DANS LES JOURNAUX SCIENTIFIQUES DE CHERCHEURS ROUMAINS (SECONDE MOITIE DU XIX - DEBUT DU XX SIECLE).

Cet article donne un aperçu des œuvres principales de chercheurs roumains de la seconde moitié du XIX - début du XX siècle. (S. F. Mariana, E. Nikulitse Voronku, D. Dan, A. Horovey, T. Pamfile etc.). On a mis en relief le thème de la médecine traditionnelle qui est

pratiquée par la population roumaine de l'est de la Bucovine. Le matériel ouvre un entrepôt de connaissances d'ethnologiques recueillies par ethnographes roumains dans la période désignée par des études de terrain. Il faut conclure que ce soit une partie très importante de connaissances dans ce domaine.

Mots clés: *médecine traditionnelle, la Bucovine, les roumaines de la Bucovine, les esprits des maladies, chercheurs roumains.*

Мойсей Антоний. НАРОДНЫЕ МЕТОДЫ ЛЕЧЕНИЯ НА БУКОВИНЕ В НАУЧНЫХ РАБОТАХ РУМЫНСКИХ ИССЛЕДОВАТЕЛЕЙ (II ПОЛОВИНА XIX - I ПОЛОВИНА XX В.)

В статье подан обзор основных работ румынских исследователей второй половины XIX - первой половины XX в. (С.Ф. Мариана,

Е. Никулицэ-Воронку, Д. Дана, А. Горовея, Т. Памфилэ и др.), в которых раскрыта тема народной медицины, что практиковалась восточнороманским населением Буковины.

Корпус материалов включает в себя огромный пласт народоведческих знаний, собранных румынскими этнографами в указанный период путем полевых исследований, и представляет собой важную часть знаний в этой области.

Ключевые слова: *народная медицина, Буковина, румыны Буковины, духи-болезней, румынские исследователи.*