

HISTORIA URBANA
Tomul XI, 2003, Nr. 1–2

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Brăila, 26–28 septembrie

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**ORȘOVA ET SON HINTERLAND DE LA PLAQUE TOURNANTE
DES MIGRATIONS DE POPULATION À LA VILLE
MULTIETHNIQUE**

CONSTANTIN JUAN-PETROI

Au cours des XVI^{ème} – XVIII^{ème} siècles Orșova a constitué le lieu par où sont passés des groupes de population soit sur le Danube, soit tout au long du fleuve, surtout d'Olténie vers Banat, mais au sens inverse également. Dès le début du XIX^e siècle ont eu lieu là bas une série d'ouvrages liés aux transports sur l'eau et sur la terre (on a introduit la navigation aux vapeurs par des compagnies européennes, on a construit des canaux sur le Danube, on a bâti le chemin de fer qui liait la Roumanie à l'Empire austro-hongrois et on a créé des entreprises industrielles). Maintenant les nouveaux venus – Allemands, Tchèques, Hongrois – s'y sont fixés et ont trouvé des emplois dans des activités qualifiées, Orșova devenant une ville multiethnique.

**DAS STADTLIBEN VON MEDIASCH/MEDIAȘ VOR DEM
AUSBRUCH DES ERSTEN WELTKRIEGES. EIN REKON-
STRUIERUNGSVERSUCH, DURCHGEFÜHRT ANHAND VON
STATUTEN UND JAHRBÜCHERN**

MICHEL TANASE

Der Beitrag bringt ein Beispiel einer (im Vergleich zu den „klassischen“ Methoden) komplementären Vorgangsweise in *der Erforschung des Stadtlebens einer Stadt*. Dieser Satz, scheint allen Anscheins nach eine Tautologie zu sein, doch gibt es auch heute in der Welt (große) Städte, in denen ländliche und städtische Strukturen nebeneinander vorhanden sind, wobei in jeder der genannten beiden Strukturen unterschiedliche Mentalitäten und Lebensweisen herrschen. Im Falle Mediaschs war die für eine mittelalterliche Stadt spezifische Antinomie – *intra muros–extra muros* – um das Jahr 1914 in gewisser Weise hinfällig geworden. Die Stadt besaß mehr oder minder ländlich gestaltete Viertel, sie befand sich aber in einem Stadium allgemeiner Verstädterung, wobei die letztgenannte Entwicklung in der Zwischenkriegszeit vollzogen wurde. Die Elemente der sich entfaltenden Verstädterung werden anhand der erforschten Belege aufgezeigt, die in solchen Untersuchungen nur selten verwendet wurden, nämlich anhand von (auf mehrere Jahrhunderte aufgegliederte) internen Regelungen (Statuten) und mit Hilfe eines 1914 (kurz vor Ausbruch des Ersten Weltkrieges)

erschienenen Jahrbuches. Ausgehend von den oben genannten historischen Quellen sowie mithilfe der im Jahrbuch genannten Angaben war es möglich, vergleichende Bilder nachzuzeichnen betreffend die Verwaltung, Wirtschaft, den Grundbesitz- und Immobilienfonds der Stadt usw., handelt es sich hier doch um jene Faktoren, mit deren Hilfe das Stadtleben glaubwürdig nachgezeichnet werden kann. Der althergebrachte antinomische Charakter städtisch-ländlich, der bis ins 18. Jahrhundert vorherrschend war, ist auch aus den in jener Zeit erschienenen Stadtplänen ersichtlich. Es sind kartographische Zeugnisse, die aufgrund von Urkunden aus dem Jahre 1267 und 1498 erstellt worden sind, sowie mit Hilfe einer Stadtordnung aus dem Jahre 1621, wobei einige dieser schriftlichen Belege für die gesellschaftlich-wirtschaftlichen und ethnischen Gegebenheiten jener Zeit einen wahren Fortschritt bedeutet haben.

REGARDING THE PATRICIATE AND “THE POOR” IN THE MEDIÉVAL TOWN OF WALLACHIA (XIVTH-XVITH CENTURIES)

LAURENȚIU RĂDVAN

The present study is on a less approached theme, referring to the components of the society from the cities of the Wallachia (XIVth-XVIth centuries). The urban hierarchy of this space was led by a class limited to a small group of people, that we should call **patriciate**. The main difficulty of the researcher of the medieval city from Wallachia arises from the identification of the members of the urban patriciate in the conditions in which no generic name to designate this group of townspeople was considered to exist. We have tried that, by going thoroughly into the studies we have at our disposal and within this group we have identified the following classes: județi (leaders of the city council elected by townspeople), pãrgari (members of the city councils), to which the „good people” (*meliores* from the Latin sources) are added. The last ones can be identified by occupation, wealth, privileged relations with the prince and to the towns across the mountains, in Transylvania, being opposed to the so-called „bad people”. Also, I have focused on the transformations within this group, on the background of the penetration of an oriental influence in the XVIth century, which determined the gradual decrease of the importance of the western origin elements (mainly Transylvanian Saxons) in parallel to the increase of the Levantine elements influence (Greeks, Jews). Within the urban society „the poor” also called *siromahi* had a particular place. The study of the cases from the historical sources led us to the conclusion that the *siromahii* represented the general mass of the people that consisted of the people belonging to the inferior class of the society. Within this class there entered people with different occupations and orientations, that is why the content of the notion by means of which they are defined should not be generalized; each case is individually analyzed, put in a context and solely in such a manner placed in one environment or another (rural or urban). Likewise, among „the poor” there certainly was a stratification of wealth.

DIE SZEKLER VORORTE IM LICHT DER KONSKRPTIONEN DES 16.-17. JAHRHUNDERTS

GABRIELLA OLASZ

In der Mitteilung werden die Szekler Konskriptionen des 16. Jahrhunderts (von 1575, 1602, 1604, 1614, 1627 u.s.w.) bis zur allgemeinen Erhebung von 1720 untersucht. Den Konskriptionen liegen zwar verschiedenartige Kriterien zugrunde, doch schließt dieses einen Vergleich der einzelnen Verzeichnisse nicht aus. Dabei ist die Erhebung des Fürsten Gabriel Bethlens von 1614 die genaueste, und liefert die vollständigsten Datenreihen zu den Szeklerortschaften.

Es ergibt sich für die wichtigsten Ortschaften – Oderhellen, Szeklerkreuz, Neumarkt, Szeklerburg, Szekler Neumarkt – sowohl die allgemeine Entwicklungslinie ihrer Bevölkerungszahl als auch das Verhältnis dieser Gesamtzahl zu jener der Ortschaften des Hinterlandes. Zugleich erlauben die Konskriptionen eine Einschätzung der sozialen Gliederung der Bevölkerung in althergebrachte Kategorien (*primipili* und *pixidari*) sowie in Bewohnerkategorien, die für das Szeklerland neu waren (Adlige, Leibeigene, Hospites und Sedler).

Im allgemeinen ist festzustellen, daß die Vororte des Szeklerlandes sowohl bezüglich ihrer Größe als auch in Bezug auf ihre Bevölkerungszusammensetzung besondere Merkmale aufwiesen; zugleich gab es merkliche Unterschiede zwischen diesen Orten. Die bedeutenden Städte und Marktflecken waren viel größer als die kleinen Orte, aber sowohl die großen als auch die kleinen unterschieden sich in ihrer Bevölkerungszusammensetzung ganz wesentlich von einfachen Dörfern.

LES CORRÉLATIONS ENTRE LA POPULATION CATHOLIQUE ET ORTHODOXE DANS LE MILIEU URBAINE (À LA FIN DU XVI-ÈME SIÈCLE – AU MILIEU DU XVII-ÈME SIÈCLE) D'APRÈS LES RELATIONS DES MISSIONNAIRES CATHOLIQUES

LILIA ZABOLOTNAIA

La population catholique des villes de la Moldavie présente une certaine variété et dépasse numériquement les autres groupes ethniques allogènes. Selon quelques statistiques élaborées grâce aux relations des missionnaires à la fin du XVI^{ème} siècle – milieu du XVII^{ème} siècle, il y avait des villes avec une population catholique considérable:

Bacău: B. Quirini -5,4%; P. Bakšić -43%; B. Basseti -46%.

Baia: B. Quirini -10,5%; P. Bonnici -13%; P. Bakšić -21%; B. Basseti -20%.

Bârlad: P. Bonnici -12%; P. Bakšić -17%; B. Basseti -14%.

Cotnari: B. Quirini -60%; P. Bakšić -57%; B. Basseti -21%.

Huși: P. Bonnici -40%; P. Bakšić -89,2%; B. Basseti -43%.

Târgul Neamț: B. Quirini- 30%; P. Bonnici -17%; P. Bakšić -18%; B. Baseti-15%.

Trotuș: P. Bakšić -43 %; B. Baseti -33%.

Dans la même période la population catholique a diminué de 10% jusque 3,5%. 60% de la population catholique habitait dans les villes, le reste dans les villages.

**NOTE DOCUMENTARIE RIGUARDANTI I RESIDENTI
STRANIERI NELLE CITTÀ DEI PAESI ROMENI (SECC. XVI-
XVII)**

CRISTIAN LUCA

Il presente testo delinea la fortuna di alcuni residenti stranieri delle città della Valacchia e della Moldavia, con particolare riferimento a personaggi trapiantati nei Principati Romeni per vari motivi, ma soprattutto per ragioni economiche e politiche. In base a molteplici documenti inediti, raccolti dall'Archivio di Stato di Venezia e dall'Archivio della Sacra Congregazione „De Propaganda Fide” di Roma, vengono puntualizzate le vicende che ebbero come protagonisti mercanti e avventurieri veneti e italo-levantini giunti da Costantinopoli nei Paesi Romeni, nei secoli in cui la capitale ottomana costituiva il serbatoio e la filiera di provenienza di molti forestieri che si stabilirono al di là del Danubio; con il passare degli anni, tali stranieri si naturalizzavano nelle terre romene. Così, in questo breve articolo, s'intrecciano destini di mercanti dediti alla politica, che raggiunsero posizioni di rilievo nell'entourage dei principi di Valacchia o di Moldavia; tra essi emergono i nomi del cretese Costantino Battista Vevelli e del veneziano Bartolomeo Locadello, i quali, pur in modo assai diverso, influirono decisamente su alcuni episodi della politica interna ed estera dei Principati Romeni. L'identità di altri stranieri residenti nelle città dei Paesi Romeni è venuta alla luce dalle stesse fonti italiane: Michele Servo, cretese suddito veneziano dimorava a Suceava, mentre un tale Nicolò Pimpinella, insieme con Antonio Sasso e Giorgio Speziali, abitava a Bucarest. Le notizie raccolte dai documenti italiani inediti ci consentono, dunque, di individuare alcuni dei protagonisti della vita urbana delle terre romene a cavallo fra XVI e il XVII secolo.

**FLUCTUATIONS ETHNIQUES DANS LA STRUCTURE DES
VILLES MÉDIÉVALES DE ROUMANIE, JUSQU'AU MILIEU DU
XX-ÈME SIÈCLE**

EUGENIA GRECEANU

L'exposé poursuit les fluctuations ethniques qui ont influencé le développement, l'organisation et l'image même des villes médiévales de Roumanie, dont la plupart avaient au 14^e siècle la structure polyethnique caractéristique aux villes européennes. Les principales causes de ces fluctuations sont:

Les conflits internationaux, à commencer par l'expansion ottomane, aux 14^e-16^e siècles, qui a entraîné: l'exode au nord du Danube des chrétiens chassés par l'Islam (arméniens, serbes, grecs, bulgares), la décadence et même la disparition des centres urbains génois de Chilia et de Vicina, l'établissement des turcs dans la Dobrogea et le Banat. Le recul ottoman après 1683, devant la victoire de l'empire d'Autriche, a été suivi dans le Banat par une nouvelle colonisation serbe et par une seconde vague de colonisation allemande, qui ont marqué profondément la structure des villes, non seulement dans le Banat, mais aussi dans la Transylvanie gouvernée par l'Autriche (la première colonisation allemande de Transylvanie, aux 13^e-14^e siècles, avait puissamment contribué à l'organisation des villes médiévales de tout le pays).

Les conflits confessionnels.

- Quelques 16.000 arméniens de Moldavie, persécutés pour leur attachement au monophysisme, ont émigré au 17^e siècle en Transylvanie, où ils ont obtenu le droit d'avoir leur propres villes, moyennant une forte redevance et le renoncement à l'orthodoxie en faveur du catholicisme. Des deux villes mono-ethniques, nouvellement bâties auprès de villages attenants à des châteaux féodaux – Elisabethopolis-Dumbrăveni et Armenopolis-Gherla –, le dernier a représenté jusque vers 1960 le plus bel ensemble baroque de Roumanie.

- Après le troisième partage de la Pologne, en 1795, la persécution des juifs en Russie, Galicie et Silésie a déclenché leur exode massif vers les principautés roumaines, surtout vers la Moldavie, grâce à l'hospitalité financièrement intéressée offerte par le prince Mihail Sturza (1834-1849). Résultat: l'accroissement au double de la population citadine, grâce à la composante juive, qui s'est adjugé le monopole du commerce et la transformation de quelques 70 villages en bourgades, dont quelques-unes ont évolué vers le stade de villes.

La politique discriminatoire à l'égard des citadins roumains, poursuivie par les dirigeants transylvains après la disparition en 1526 (Mohács) du rôle modérateur de la royauté de Hongrie. Cette politique a provoqué l'apparition des centres urbains mono-ethniques, entourés d'enceintes fortifiées, en dehors desquelles vont se regrouper les faubourgs roumains.

L'exposé se termine par la critique des études concernant les villes médiévales de Roumanie qui ont évité l'analyse des composantes ethniques, en montrant les regrettables effets d'une telle omission.

**L'ÉVOLUTION DE LA STRUCTURE SOCIALE ET ETHNIQUE DANS
LA VILLE SOROCA (LA FIN DU XVIII-ÈME SIÈCLE – LE DÉBUT DU
XIX-ÈME SIÈCLE) À LA SUITE DES ÉVÉNEMENTS POLITIQUE**

ALINA FELEA

L'évolution de la structure sociale et ethnique dans la ville Soroca (la fin du XVIII-ième siècle – le début du XIX-ième siècle) á la suite des événements politiques. Les guerres de la fin du XVIII-ième siècle – le début du XIX-ième siècle, le rapt de la Bessarabie ont influencé la situation démographique. On constate la diminution brusque de la population dans la ville Soroca. Le gouvernement russe s'efforçait de changer réellement la structure sociale. Du point de vue ethnique la ville Soroca reste prépondéramment roumaine.

**DATA CONCERNING THE BEGINNINGS AND THE EVOLUTION
OF THE JEWISH COMMUNITY IN THE TOWN OF SIBIU**

NADIA BADRUS

The first part of the study deals with the matter of the Jewish population in the town of Sibiu. In the beginning, a text drawn up in the 16th century is presented, telling the story of the (imaginary) founding of the Talmaciu fortress (in the immediate vicinity of Sibiu) by the Jews far back in ancient times. The main argument in favor of this (unfounded) theory was the resemblance between the Latin name of the locality, Thalmus, and Talmud. Based on far more reliable data further on, the study presents the demographic evolution of the Jewish population in Sibiu from the middle of the 19th century to the present. Some problems related to the current interpretation of any census in Transilvania between 1880- 1918 are emphasized as well, when "nationality" was identified according to the respective mother tongue (which determined great distortion in the case of the Jews). The second part refers to the prayer houses of the Jews, especially the synagogue inaugurated in 1899, which is currently on the list of historical monuments.

**DIE BEVÖLKERUNG VON BUZĂU BIS ZUM ERSTEN
WELTKRIEG**

VIOREL GHEORGHE

Buzău war eine wichtige Handelstadt der Walachei und bereits in früher Zeit machte sich der Einfluss von Kronstadt / Braşov bemerkbar. In dieser Händlersiedlung ließ vor langer Zeit eine Bevölkerung nieder, die zu verschiedenen Ethnien gehörte. So kam es in Buzău zum Zusammenleben verschiedener Völkergruppen, wie dieses in keinem anderen Teil des Landes zu finden war.

**LA COMMUNAUTE DE LA VILLE DE TARGOVISTE A LA FIN DU
XIX-EME SIECLE ET LE DEBUT DU XX-EME SIECLE:
DIMENSION DEMOGRAPHIQUE, RENOUVELLEMENT ET
SOLIDARITE SOCIALE**

NADIA MANEA, DANIELA DUMITRESCU

L'évolution de la population de la ville de Targoviste peut être suivie d'une manière plus précise selon les documents à partir des années 1810 et 1831. Pour les années mentionnées, ce sont les autorités russes qui ont pris l'initiative, elle ont demandé aux prêtres de dresser une statistique pour l'année 1810 et aux policiers, „un tableau statistique” plus tard, en 1831.

Une analyse quantitative plus complexe est possible seulement à partir du dernier quart du XIX^{ème} siècle, c'est à dire depuis l'époque où les sources (le rapport fait par C. Șerbănescu au nom de la police locale pour l'année 1874; les recensements de 1894, 1899, 1912; le rapport présenté au roi Charles I^{er} par le maire en 1914) offrent des détails qui peuvent apporter des informations sur la valeur de plusieurs indicateurs géo-démographiques: l'évolution numérique de la population et sa dynamique, la structure socio-économique et, selon le sexe, la qualité de la vie, la stabilité familiale, la structure ethnique et confessionnelle.

Une analyse comparative de ces valeurs avec celles connues au niveau national et l'examen des archives peut révéler des aspects plus particuliers et plus importants de la vie communautaire de la ville; par exemple, les essais de modernisation se sont concrétisés par la création du Conseil pour Hygiène et Salubrité Publique (c'est celui-ci qui fait des efforts pour créer la deuxième pharmacie de la ville, pour amener un autre docteur, pour organiser la vaccination des enfants, pour prêter assistance médicale aux femmes enceintes, pour prendre des mesures en faveur de la salubrité publique) et des unités des sapeurs pompiers, par l'élaboration du plan architectural de la ville, par la dénomination des rues et la numérotation des foyers (pour le recensement de 1912), par l'introduction de l'éclairage public.

On peut trouver aussi dans les documents des traces visibles de la solidarité sociale: la mairie se charge de l'éducation et de l'adoption des enfants abandonnés; pendant l'hiver très difficile de l'année 1879 c'est toujours la mairie qui organise un bal de charité en faveur des plus pauvres de la ville.

**THE “GREEKS” ROLE IN SIBIU AND BRAȘOV AT THE END OF
THE 18TH CENTURY AND THE BEGINNING OF THE 19TH
CENTURY**

RUXANDRA MOAȘA NAZARE

The article studies the „Greeks” role within the economy and society in Sibiu and Brașov at different comparison levels with the Greek orthodox Diaspora from the Central Europe. Demographically, the members of the Greek trade companies were representing a minority according with the

whole population of the two cities. But from the economy point of view they had an important role in the foreign trade by means of the import of the natural products from the Turkish Empire and the export of the manufactured products from The Habsburg Empire. Thus, they provided with the necessary raw materials the guilds and also other industries from The Central Europe and distributed the finite goods of it on the regional market of Transylvania and Romanian Principalities. By their means a part of the goods exchange between the two states and also the transit between Vienna and Istanbul was made, the two economic regions being related by the business and personal relationships between the Greeks and their partners. In the same time they had an important contribution in bringing and trading the products, locally made, into the international market circuit. The commercial activity was completed by land investments – rents, properties, vineyards, beehives, and farms -, and also by implicating the commercial capital into guild production, home industry and manufacturers or money lending. The initiatives in the industry meant sort of pre-capitalist enterprises, which didn't change essentially the production in a modern way. But, they stimulated the economic growth by means of the goods production development. They also had a contribution in spreading modern economic techniques and behaviours and getting a faster pass from the old to the new forms. Socially, the privileged law status of the Greek companies represented a possibility of social hierarchy climbing for the Romanians in Transylvania, offering in the same time an organizing pattern for the Romanian associations in the field. The Greeks, by means of their preoccupation and interests, represented a component of the Balkans bourgeois society on one hand and of Braşov and Romanian society on the other hand, integrating themselves into the different social levels in different proportions. They established cultural institutions, churches and schools, some of them in partnerships with the Romanians and opened to all the people having the same religion. Gradually, starting from the nucleus represented by the commercial companies, the national Greek community born. The national one replaced the confessional solidarity, the orthodox consciousness lost its importance in the 19th century, and the Romanians and the Greeks separated one from the others from the commercial, religious and educational point of view.

ITALIAN TRADES AND THE BUCHAREST'S ARCHITECTURE AT THE END OF 19TH CENTURY

ILEANA ZBÎRNEA

It is difficult to identify the first Italian who arrived in the Romanian Countries as the Italian emigration starts with Iulius Cezar epoch. Around 1877, in Bucharest there were 1000 Italians, merchants, builders, engineers, housekeepers, contractors, doctors, architects and artists, they were very well integrated in the Romanian business society.

Architects as Giulio Magni, Domenico Rupolo and Mario Stoppa gave their contribution to the architectural image of Bucharest in numerous erected private and public buildings.

The recent studies kept in consideration the Italian contribution to the development of Romanian society and its modern culture.

**THE PARTICIPATIONS OF THE MINORITIES PRESENT IN
BUCHAREST IN THE MORAL AND MATERIAL SUPPORT FOR
ROMANIA DURING THE INDEPENDENCE WAR**

VIRILIU Z. TEODORESCU

An old Romanian saying summarizes the experience of many centuries of hardships which the people of the lands between the Carpathians, the Danube and the Black Sea have faced. They say „Friendship can be proven in times of need” and so it happened between 1877-1878, when all the human, moral and material capacities of the Romanian people were called up to remove the remnants of the former domination deriving from the old treaties concluded with the Ottoman Porte. As major requirement for the complex process of modernization of the Romanian society, for the rise of a due status among the European states, the declaration and the defence of the Independence was the goal of those people who, during the previous decades, have acted to prepare the release of such an action. Although many things had been done, when the time came for the great fights, it turned out that many others were still pending and needed to be completed and suited to the resources of the future field enemies. Under such circumstances, all the Romanian people were called up to make their contribution to help the army to get proper equipment, to establish and equip medical facilities, to provide material help to the families of the soldiers, to widows and orphans. The enthusiasm of everybody, regardless of their resources or means, was catching and drove to action the citizens of other nationalities living in Romania at that time, either temporarily or for long. There were however citizens of other states who, although they considered themselves Romanians, exceptionally did not participate in the support for Romania, given that the states whose subjects they were understood to support the Ottoman Empire and even to take oppressive measures against those of a different behaviour. We think that, among the many anonymous, must have been foreign people who, for purposes of protection, chose to stay unknown. This essay refers to the presence of the foreign citizens in Bucharest, the way they acted to their honour, in order to collect funds and the use they understood to make of such collections. Moreover, following the example of doctor Carol Davila who in 1870 was by the side of the people in need during the French-Prussian war, we remind you of those rescue contributions of many aliens, physicians and sanitary personnel, who came under the sign of the Red Cross to provide medical assistance to the people in need.

We may say by coherent examples that, in time of big hardships, the contributions of such aliens were a relevant example of human solidarity and laid a brick in, as the generation of the last quarter of the 20th century and the first of the 21st determined to be a major goal, the construction of the United Europe.

THE CENSUS OF BUCHAREST FROM 1810. A NEW LECTURE

OLIVER VELESCU

In 1810, during the Russian occupation of the Roumanian Principalities, the military commandment orders an extended and detailed taking the census of the country, which had to be fulfilled by local ecclesiastical authorities. At the end, after some hesitations, concluded with the deposition of both Roumanian metropolitans, the census was ended in the autumn of 1810.

The hard laboured documentation of these census is deposited at the Roumanian Academy's Library and was partially published for different countries (județe) or cities from Roumania. In 1908 historian Alexandru Lapedatu published the section about București under the title „*Catagrafia bisericilor bucureștene a 1810*” (The census of churches from București in 1810). This documentation interested only those which studied the ecclesiastical history of București, and, in the historiography of the capital-city was signaled the value of this document as a demographical source and of general interest for București history without ever being analysed in detail.

The actual study is different from the text published in 1908, because it tries, by a new lecture, to order so the documentat`s content as by a quantity analyse the datas furnished to be put in a new light. As a result are overligheted social facts, human types and elements of psychology of the communities from the early XIXth century.

The study was structured in eight chapters, as follows:

I. The citie`s adult population. The content of the census was restructured using the size criteria, by this method resulting the most inhabited parishes (mahalale) of the town. So was determined the total population of București: 32,418 inhabitants.

II. The dwellings. Their aspect and their number. Here were compared the datas from 1798 Census and from 1810 Census. From better knowing the number houses were used the notes made by foreign travellers in București, all underlining the rural look of the town. In 1810 in București were listed 7,503 dwellings.

III. Urban density in București. Taking into account citie`s characteristic pattern, houses in the middle of large gardens, the density resulted by dividing the number of inhabitants to the number of dwellings. The average of urban density in București was 4.28%.

IV. The priests and their families. The ecclesiastical body beeing the main subject of the Census, its statistical situation was of real interest. The tables revealed that in București were 246 priests, and 1 priest deserved 132 inha-

bitants. In the meantime was analysed the composition of priests' families, the number of children, wives age, and, what is pregnant it is the large number of widows, reported mainly to wives age and the number of children.

V. The mortality. Endemic diseases and post-birth infections were the main causes of mortality, the moffected beeing both the female population and the children. Statistical datas were confronted with other sources, anthropological (osthological).

VI. The education and the state of culture. A special aspect over lighted by the Census is the intelectual level of București's priesthood detected mainly in their attitude for educating their children. It is important to underline that, with some exceptions, the tuition language was Roumanian.

VII. The morality. This aspect preoccupied the census takers. Almost all the ecclesiastical body was characterised by the words: „fără nici o patimă, cu cetire și cântare bună” (not at all vicious, good reading and good singing). The exceptions were noted, too.

VIII. The immigration. From the declaration of the people took for census results that the newcomers (19%) are, in their majority, from village situated in the Roumanian Plain, Fact also confirmed by anthropological researches. The conclusions of this study confirms that the numbers – the numerical quantity – must not be considered by their arithmetical value, but also by their moral value.

The Census is a document limited from a factological point of vue, because reveals day by day life, ordinary events, facts which nobody wishes to remember, but were registered as they happen by the census takers. Here we face the dichotomy „minor fact – historical fact”, the aim the author proposed himself, that is to unlock the daily life of București's society in 1810.

Please be attentive to the 18 tables included and especially to column „size”. They are relevant for knowing the development directions of the town, others than those generally accepted, for example the parishes, more crowded than „târgul”, that means „the centre”.

The numbers and datas included in this study can be used in future by discovering them other significance, and, naturally, other interpretations...

THE CENSUS OF VASLUI TOWN IN 1828

DAN DUMITRU IACOB, VALENTIN A. CONSTANTINOV

The census of Vaslui town in 1828, even incomplete, offers new information about demographically and social development of the town, but also about the evolution of fiscal classes (tax payers, privileged *et alii*). In the relation with other sources, it presents interest for onomastic and genealogical potential which it possesses.

Through a complete publication of this statistic source we are going to carry on the editing process of the Vaslui's census, the process was initiated in the period of the interwar by the historian Gheorghe Ghibănescu.