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LES DÉBUTS DU RÈGNE D'ETIENNE LE GRAND. COMMERCE, ALLIANCES ET ACTIONS MILITAIRES

ȘERBAN PAPACOSTEA

Le cadre géopolitique de la Principauté Moldave au cours du premier siècle de son existence a été dominé par la rivalité qui opposait la Hongrie et la Pologne pour le contrôle de la grande route commerciale moldave qui reliait la Mer Noire avec l'Europe Centrale. Instauré au pouvoir avec le concours de la Hongrie et de la Valachie, Etienne ne tarda pas longtemps à ramener son pays à son alliance traditionnelle avec le Pologne, alliance dont le liant principal était justement l'exploitation en commun de la route commerciale Maurocastrum (Moncastro) – Lvov (Lemberg). Lorsque, en 1462, un accord fut conclu entre la Pologne et l'Empire Ottoman, accord qui laissait au royaume des Jagellons le contrôle du bassin septentrional de la Mer Noire, Etienne considéra que le moment était venu de s'emparer de la forteresse de Licostomo (Chilia) qui contrôlait la navigation entre le Danube et la mer, position qui était la clef d'une autre grande route commerciale, celle nommément qui traversait la Valachie et la Transylvanie pour aboutir en Europe centrale. Echouée en 1462, la tentative fut reprise en 1465, avec succès cette fois-ci. Succès qui envenima les rapports entre la Moldavie et la Valachie et qui fut à l'origine d'une véritable guerre commerciale entre les deux pays.

CAMPULUNG MUSCEL À L'ÉPOQUE D'ETIENNE LE GRAND. SUR L'ÉVOLUTION D'UNE VILLE RESIDENTIELLE DE LA VALACHIE JUSQU'AU XVI^E SIÈCLE

CARMEN OPRESCU

Afin de présenter la ville de Campulung, en Valachie, à l'époque du voïvode de Moldavie Etienne le Grand (1457–1504), on évoque ici les conditions qui ont favorisé le développement de Campulung après la fondation des états roumains du Moyen Age, c'est à dire entre le XIV-e et le XVI-e siècle. L'essor économique a été prioritaire, surtout celui du commerce, grâce à la position de cette ville sur les routes liant l'Europe Centrale au territoire du Bas Danube par la voie de Brasov-Bran-Capulung (à travers les montagnes Carpates). Les découvertes des monnaies du XIV-e et du XV-e siècles dans une zone de la ville où les documents parlent aussi de l'emplacement du foire annuel de Campulung, prouvent les activités de commerce et les échanges auxquels participaient aussi les villages voisins. Une intense

activité des maîtres bâtisseurs est aussi prouvée par la grandeur et l'importance des monuments édifiés en pierre de taille : une monastère catholique, inhabituellement grande, surnommée par les habitants de Campulung *Cloaster*, une église catholique, connue comme *Baratia*, et l'église de la cour des premiers voïvodes roumains. L'existence de cette cour princière a favorisé aussi le développement de la ville qui est devenue, ainsi, le centre administratif de la région *Muscel*, un département de la Valachie médiévale et moderne. Grâce aux fonctions défensives et aux celles culturelles aussi, Campulung est devenue, au début du XVI-e siècle, la ville dont tous les noyaux de la structure urbaine moderne étaient déjà constitués.

**ABOUT ICONOGRAPHIC SOURCES WHICH ARE WRONG USED.
THE CASE „LIBER CHRONICARUM”**

ANDA-LUCIA SPĂNU

The *Liber Chronicarum* or *Nuremberg Chronicle*, as this compendium is popularly known, was one of the most remarkable books of its time. The text is an amalgam of legend, fantasy and tradition. The *Nuremberg Chronicle* is best known for its 89 views of towns and cities (from a total of 1.809 illustrations); from these views, 30 are more or less recognizable, while the other 59 are fanciful (and share only 17 different woodcuts). Although it is important for historiography, these book it is not a reliable source of images anymore, so that a question arises: why is it still used like such? This paper tries to correct some of the Romanian historical writings regarding the representations of our towns or land in this book.

**ROMANIAN URBAN STRUCTURE AND MORPHOLOGY AT THE
TURN OF THE 15TH AND 16TH CENTURIES IN TOWNS OUT OF
THE CARPATHIAN ARCH. MOLDAVIA IN THE TIME OF
STEPHEN THE GREAT**

TUDOR OCTAVIAN GHEORGHIU

The study is dedicated to Romanian medieval urbanism in its mature stage, and is focused on the time of Stephen the Great, although extended some decades before and after his reign.

The researches on the genesis of this generation of towns tempt the Romanian historiography for the last three decades, without having reached clear conclusions and having gained a consensus. This work intends to analyze the existing research results concerning the extend of the urban area and its zoning, the density and morphology of the plots, the characteristics of the town central areas, the street net, the position of main buildings and

other elements of interest, the defense system etc.

The historical moment considered in the study was contradictory in the region extended at the south and east of the Carpathian Mountains. On one side, a natural growth would have been expected after about hundred years of urban development; on the other side it was a time of destruction and structural changes. The study tries to establish the relations between development and regress and to outline the way the phenomenon is to be seen in the urban form.

Some previous conclusions concerning the towns of Suceava, Iasi and Roman are brought us to date; new case studies are lounged, concerning Cetatea Alba and Orheiul Vechi. Some other examples, like Botosani, Baia, Siret, Piatra Neamt, Harlau, Bacau, Vaslui, Soroca and Chilia are mentioned.

It is great time to draw some conclusions that could organize together the huge amount of information accumulated till now and to establish the future directions if interdisciplinary researches.

SPAȚII PUBLICE FLORENTINE PRERENASCENTISTE

CRISTIAN BLIDARIU

Începând cu secolul al treisprezecelea, Florența, datorită potențialului său economic și politic, s-a transformat într-un laborator al experimentărilor și inovațiilor. Renașterea, așa cum o percepem noi astăzi, nu ar fi fost posibilă fără existența unei scenografii urbane edificate în ultimele două secole ale Evului Mediu Târziu (secolul al XIII-lea și al XIV-lea). Perioada, caracterizată de o expansiune urbanistică deosebită, generează pe fondul mutării repetate a limitelor orașului, o serie de programe publice ce se concentrează în jurul noilor piețe. În secolul al XIII-lea majoritatea acestor spații sunt generate fie în curțile marilor ansambluri mănăstirești, edificate de ordinele de predicatori în exteriorul zidurilor medievale ale orașului, fie în jurul lor prin remodelări urbane. Astfel, ansambluri ca *Santa Croce*, *Santa Maria Novella* ori *Santo Spirito*, creează, prin introducerea lor în noul țesut urban, puternice centre comunitare, generând atât prin statura lor, cât și prin semnificația lor religioasă și socială vecinătăți importante, ce se păstrează până în ziua de azi. Susținute de puterea financiară și de influența ordinelor mănăstirești, remodelările urbane ale acestei perioade au scopul de a atrage majoritatea activităților publice în jurul bisericilor, proces ce a încurajat competiția atât între ordine, cât și între cartiere. Acesta este și motivul pentru care nici una din aceste operații nu a avut puterea de a genera un spațiu public reprezentativ pentru întreaga comunitate a orașului. În consecință, secolul al XIV-lea debutează cu două proiecte programatice, *Piața Signoriei* și *Piața Domului*, susținute atât de Comuna, cât și de breslele de meșteșugari ale orașului, în ideea de a sublinia caracterul de centru politic, economic și cultural al Florenței, aflată acum într-o competiție acerbă cu celelalte orașe italiene. Cele două spații, ce au avut

inițial rolul de a adăposti vastele șantiere de edificare ale *Palatului Signorial* și a *Domului Santa Maria del Fiore*, se transformă treptat, printr-o serie de reglementări atent impuse de Comună, în principalele spații publice ale orașului. Acționând ca doi poli aflați la extremitățile axei comerciale reprezentate de *Via de' Calzaiuoli*, cele două piețe constituie două platforme ale vieții florentine, una laică, în cazul *Pieței Signoriei*, și una religioasă, în cazul *Pieței Domului*. Spațial, cele două sunt cât se poate de diferite. Dacă Piața *Signoriei* este un spațiu pozitiv activat de diagonala vizuală a palatului situat în colț, *Piața Domului* este caracterizată de o succesiune de spații ce curg în jurul catedralei și a baptisterului. Astfel, spațiul interior al *Domului* devine, în concepția proiectanților medievali, o vastă piață acoperită, străbătută de alei interioare ce unifică, prin penetrările laterale din corpul bisericii, vechea tramă stradală. Dacă în cazul celor două piețe reprezentative ale orașului avem de-a face cu spații rezultate în urma modelărilor succesive în timp, raportate la diferite cerințe, exemplele ulterioare vor urma o linie prestabilită, ca în cazul *Pieței Santissima Annunziata* proiectată de *Brunelleschi*. Spațiile publice ale secolului al XV-lea sunt mai puțin comandate de interesul comunității, cât sunt generate pentru a susține programele de edificare ale marilor familii florentine.

MEDIEVAL SUCEAVA – ITS GENESIS AND EVOLUTION TILL THE FIRST HALF OF THE 16TH CENTURY. MORPHO- STRUCTURAL URBAN ELEMENTS

TUDOR OCTAVIAN GHEORGHIU

Suceava is one of the most thoroughly researched Romanian (Moldavian) medieval towns, a great deal of historical, archaeological and architectural data having been recorded in the last 50 years. In addition, the last two decades brought a rich urban information. However, the latest studies concerning the morpho-structural and territorial evolution, using both classic and complementary („alternative”) methods, have not been archaeologically verified. The opportunity to perform researches, that could have revealed relevant data, at the moment of the massive demolishing works of the middle '80 s, was not seized. In spite of the incomplete information, Suceava is the Romanian medieval town which successfully points out the existence of the three evolution stages characteristic for this class of towns:

1. The pre-state stage (up to the 14th century)
2. The genesis, consolidation and centralisation of the independent feudal states (14th to the 16th centuries)
3. The dependence on the ottoman Empire stages (including the Fanariot ruling, 16th to the 19th centuries)

The town is located at the confluence of the Suceava river (the river bed was, in the previous centuries, close to the town it is today) and on of its small

tributaries-the Cacaina river. The town was protected by the water courses, the cliffs existing along the shores and, indirectly, by the fortifications built on the surrounding high hills.

The support-plan is the 1877 topographical survey „Suczawa sammt Ortschaften Kut, Itzkani, Schepelitz et Zamka in der Bukowina”, checked up with the plans from 1856, 189-1906 and 1907. These plans display the final medieval evolution stage, nearly unaffected by the minor town-planning Austrian interventions.

1st stage. The pre-state Suceava (till the mid 14th century) is not mentioned in any historical document. The existence of a settlement here is archaeologically proved by pinpointing an inhabited area of pre-urban level (13th century – the middle of the 14th century) crowded around a naturally defended area where it is believed that the residence of the local noble has been located. Today this place is occupied by the Mirăuți Church (the first Metropolitan Bishopric of Suceava, acknowledged after 1401). The constituent elements of the settlement are the following: the residence (which must have been independently fortified with earth works, perhaps a palisade and a ditch), the inhabited area, fortified in a similar manner, and open inhabited areas. The reconstitution is based on the entire system of information (both archaeological and in plan) approached in an optimum manner.

One can find numerous settlements, located on similar sites and similar as type, in the area inhabited by Slavic population, in central and north-north-east Europe (from the end of the 1st millennium and the beginning of the 2nd millennium till the 13th century) as well as in Moldavia (a certain case is Roman, for the period corresponding to the end of the 14th century).

The 2nd stage coincides with the foundation and consolidation of the medieval state of Moldavia (the middle of the 14th century). Suceava is taken over by Moldavia's voievodes and, after a set of measures with demographic, social, economic, commercial, military and religious consequences, it becomes the city most frequently chosen as chief town of the new state, until the 16th century.

The oldest certain documentary mention of the town is that contained by a document issued on the 10th of February 1388 by Petru I Mușatinul I from „Cetatea Sucevei” (Suceava's Fortress). This document is backed up by another document, also from 1388, which mentions the religious organisation of the Armenians living in Suceava. Many subsequent documents provide useful information about the complex organisation of the main town. Since this moment the documentary information can be corroborated with the archaeological and plan data, and a sufficiently complete and credible image of Suceava's evolution can thus be outlined.

Till the beginning of the 15th century, by colonisation, strong Catholic and Armenian communities are added to the local population. The quality of household objects manufacturing increases. Numerous military, religious and civil constructions are erected. The urban organisation of the centre and other districts begins. The town is granted the „Warehouse Right” in 1408. Craftsmen set up and organise themselves in guilds, the town starts to be provided with several utilities. The administration and the relationship of

the urban community with the state adopts the model of the free towns of Central Europe. In Suceava, the town council, made up of „Richter und seine Geschworen” according to a document from 1449, was doubled by a council of the Armenian community (called „voitul”- „the chosen ones”- and mentioned in a document from 1456). Additionally, Suceava had a „vornic” (the king’s representative, a dignity that was specific to Medieval Moldavia) whose responsibility was to maintain the relationship with the state and to take care of the royal properties in the town.

The following urban and architectural achievements are significant for this stage: the organisation of a large east-west oriented central square (located in the spot where commercial roads crossed and where a 13th – 14th centuries gate probably existed); the erection of two fortresses on the eastern and western heights (The Scheia Fortress to the west and the „Cetatea de Scaun” Fortress to the east); the erection, in the south-eastern corner of the square, of a royal fortified residence, court extended up to Caiana); the erection of an urban wood and earth fortification, which protected the town westwards, south-westwards and southwards. In addition one can mention the erection of several Catholic, Armenian and Romanian Orthodox churches as bishoprics (such as Mirăuți Church, located on the place of the former local magistrate’s residence) or as parishes (centres of the respective districts) and the erection of some monasteries, in the proximity of the town. This period of development, lasting till the first half of the 16th century, lead to a complex urban organism, well divided functionally and well-defended directly (by the ditch, the earth fortifications and by the big interior buildings) and indirectly (by the exterior fortresses and monasteries).

To sum up, Suceava, in the interval 14th – 16th centuries, displays a common central European type (adapted to the respective circumstances and place) in which scarce fortification of the the scantily fortified town (with numerous similar cases in the Transylvania, in the 12th – 13th centuries and immediately after the Tartar invasion) is compensated by a defence system made of castles and fortresses tangential to the urban area or exterior to it. Moreover, the interior defence system became gradually stronger due to the participation of feudal courts, churches, monasteries, hermitages, inns etc. This system will be generalised across the two Romanian extra-Carpathian medieval states.

OBSERVATIONS ON THE DEVELOPMENT OF CRAIOVA BETWEEN THE XVTH AND THE XVIITH CENTURIES

LAURENȚIU RĂDVAN

The research of the XVI-th century documents points that Craiova, as well as Caracal, is located among the market-towns developed on the domains of boyars, in the vicinity of the dwelling of a local ruler. The residences near which these markets were held were considered to be villages in official

documents, since the ruler (*domnul*) would grant the label of „town” to none other than its own possessions. The status of such a residence could only change if the domains on which the respective markets were held became its own property (by seizing, acquiring them etc.), as was the case eventually with Targul Jiului, Craiova, Caracal and others. A former domain of the influential family of the Craiovești boyars, Craiova became town in the period spanning between the rule of Neagoe Basarab and that of Alexandru II Mircea, after that it had never stopped developing; it came to be one of the large urban centers of Wallachia in the XVIII-th century, along with București and Ploiești.

COMUNITATEA GREACĂ LA BRĂILA ÎN SECOLUL AL XIX-LEA – ÎNCEPUTURILE ORGANIZĂRII EI

CRISTIAN FILIP

Articolul prezintă în prima parte aspecte referitoare la condițiile interne și externe care au contribuit la constituirea Comunității elene la Brăila, originea, numărul și structura ocupațională a grecilor din oraș în secolul al XIX-lea. Sunt amintite primele forme de organizare ale acestora în orașul de la Dunărea de Jos – Deputăția mercantilă (1838) și Banca filemborică (1845). Pe fondul creșterii continue a numărului grecilor la Brăila și a unei vieți economice active și prospere, Comunitatea greacă din Brăila își definește o structură proprie de organizare și de reprezentare în fața autorităților și a propriilor membri în anul 1863, în jurul ideii construirii unei biserici proprii în oraș, care să aibă hramul Buna Vestire și în care slujbele religioase să se officieze în limba greacă de către preoți greci. În urma demersurilor reprezentanților marcanți ai comunității, la 15 mai 1863, domnitorul Alexandru Ioan Cuza a stabilit printr-un decret domnesc cadrul legal de organizare și reprezentare a grecilor din Brăila în fața autorităților. Această reglementare a rămas în vigoare până în anul 1900, când în urma semnării la București a unei convenții comerciale între România și Grecia, printr-un protocol și o listă anexă, statul român a recunoscut statutul de personalitate juridică a comunităților elene din orașele Brăila, Galați, Calafat, Mangalia, Constanța, Tulcea, Sulina și Giurgiu. În a doua parte a articolului prezentăm succint geneza, etapele adoptării și conținutul primului regulament de organizare al Comunității elene din Brăila. Regulamentul, redactat în limba greacă, a văzut lumina tiparului la Brăila în tipografia „Trianglu” în anul 1870. Acesta consacră formele de organizare specifice care au stat la baza desfășurării activității comunității până în anul 1890, când se adoptă un alt regulament.

THE CENSUS OF BUCHAREST FROM 1810. A NEW LECTURE (II)

OLIVER VELESCU

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 document's content as by a quantity analyse the datas furnished to be put in a new light. As a result are overlighed 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 being 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 inhabitants. 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 mortlity. Endemic diseases and post-birth infections were the main causes of mortality, the moffected being both the female population

and the children. Statistical data were confronted with other sources, anthropological (osteological).

VI. The education and the state of culture. A special aspect overlooked by the Census is the intellectual level of Bucharest'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 view, 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 Bucharest'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 data included in this study can be used in future by discovering their other significance, and, naturally, other interpretations...