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Ph.D THESIS

**TRANSYLVANIAN MIGRATIONS IN GETIC
SUB-CARPATHIANS. STUDY OF
HISTORICAL GEOGRAPHY**

- ABSTRACT -

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Keywords: Migration of Transylvania, causes of emigration, Immigrants, Southern Carpathians, Getic Sub-Carpathians, contiguity, the axis of communication, areas of development, legislation, Romanian mental space, ethnographic mental spaces „Ungurenesc” mental space, traditions, traditinal costumes, behavioral traits, affiliation, descendant of Transylvania, elements of language, toponymy, anthroponymy, strategy.

CHAPTER I. METHODOLOGICAL FRAMEWORK OF RESEARCH

I.1. The purpose and objectives of the research project

This thesis title Transylvania migration Getic Sub-Carpathians. Study of historical geography want to work to determine the most accurate causes of emigration centuries Transylvania, by making reference to the Getic Sub-Carpathians, but also to identify villages that still retain elements currently specific area residents ancestors who arrived current and size. This project is based on a series of complex objectives, specificity, whose realization gives the proposed outcome.

The main objective is that we propose to conduct a study to elucidate the causes of both the proportion of the population of Transylvania to leave the area to settle elsewhere throughout different historical periods, and as an analysis of pull factors favorably in areas where they have established that they have a role in this case. To do this, it was necessary to obtain material for the synthesis of theoretical and methodological work to develop a basic methodology, obtaining information synthesis and processing of such information.

I.2. Methodology of the research project

All science is comprised of the following: the factual material, methodology and specific theories.

In research methodology can be found strategies and techniques are based on theoretical concepts. The task of the researcher is to act in his scientific research, of reality mining, processing and analysis of evidence. The methodology is scientific theory and interpretation methods of research collection methods, procedures, principles and means by which the researcher approaches a certain sphere of reality.

Methods used in the analysis are diverse and can demonstrate the following: technical analysis laboratory experience, dating and explanation of operation more effective.

I call principles relevant to our topic, namely the principle of spatiality, causality, integration, diversity, historicism, regionalism, uniqueness and other methods such as: observation of GIS analysis, investigation, and sinteze.

I.3. Migration. Geographical concept and notion

Definition of migration has been made over the years by geographers, sociologists, historians, etc. The growing interest in this problem is to become good mid-twentieth century, with the „population explosion”.

Migration of the population of Transylvania a Getic Sub-Carpathians ciency and other areas was based on the induction of human cases, with a low natural role as physical and geographical conditions were similar to those of Transylvania. Taxation, land confiscation, while recognizing the faith of the Romanian people, language and Orthodox, but their tolerance constraints abandonment of the orthodox faith, deprivation of political rights and legal regimes in Austro-Hungarian and Hungarian.

I.4. Research history

Migration from Transylvania has been several scientific fields and those who have studied the phenomenon have dressed a wide range.

Increased interest by researchers to study the phenomenon of migration was to elucidate the causes which led then followed by a detailed analysis of the effect. As mentioned above, those who have studied the phenomenon in various industries and can mention geographers, historians, sociologists and ethnologists. Thus, the explanation of this phenomenon was carried out in several ways, depending on the professional field, but each has a kernel of truth and bring new information on the occurrence and evolution of this phenomenon.

Studies on the Carpathian region are shown a series of questions related to geology, geomorphology, population, institutions, ethnography, which include some more relevant: L. Mrazec (1901), Emm. of Martonne (1902, 1907), Gh. Munteanu-Murgoci (1908), I. Popescu-Voitești etc.. Studies were made after 1930 and Regional: David (1932), N. Al Rădulescu (1937), N. Popp (1939), L. Badea (1967), Al Roșu (1967), H. Grumăzescu (1973), C. Brandus (1981), Gh. Lupascu (1996), Gh. Visan (1998), Mihaela Dinu (1999) etc.. May be cited and are made of: V. Mihăilescu (1966), V. Tufescu (1966), Gr Posea, N. Mr. Popescu și Ielenicz (1974), Valeria Velcea și Al Savu (1982), MN Popp (1933, 1942), T. Morariu (1937, 1942 și 1961), I. Conea (1937, 1938, 1939, 1941, 1943, 1957, 1965 și 1993) and others.

CHAPTER II. GETIC SUB-CARPATHIANS. SPACE OF GEOGRAPHICAL AND CARPATHIC CONTIGUITY

II.1 The natural component as a support of migration phenomenon

II.1.1 Geographical location and limits of Getic Sub-Carpathians

The boundaries of Getic Sub-Carpathians are in east the Dâmbovița Valley, in west the Motru Valley, in north the contact with the Southern Carpathians that contains depressions in which are some localities; in south the contact with the Getic Plateau is not well individualized, with a limit created from west to east by the localities : Berevoiești - Curtea de Argeș - Băbeni - Bistrița - Roșia de Amaradia - Țicleni - Bălteni – Rovinari, next to Tismana and till the Motru Valley.

Between Dâmbovița and Olt the mountain frame is represented by the Făgăraș Mountain Group, from east to west formed by the Păpușa, Iezer, Făgăraș, Ghițu and Frunți Mountains. Between Olt and Jiu is teh Parâng Group with the Căpățânei and Parângului Mountains. The contact with the Retezat-Godeanu Group is represented between Jiu and Motru by the Vâlcan Mountains .

II.1.2 Geotectonic and geologic organization of Getic Sub-Carpathians

The Sub-Carpathians, and this compartiment we are talking about, appeared in the alpine orogenesis, like the carpatic unity next to them, but at the end of this cycle (Sarmatian - Pliocen and Cuaternar).

The Getic Sub-Carpathians were formed by the water transport of carpatic alluvial material and thpaieir sedimentation into the Getic Depression, which appeared from the sinking of the south border of Southern Carpathians and the north border of the Moesic Plathform.

Generally speaking, on the synclines there are subcarpathian depressions, and over the anticlines there are hills. Exceptions are the places where have appeared the inversions in relief (Ocenele Mari).

The subcarpathic depressions were formed by the selectiv erosion made by the valleys at end of the mountain area and the beggining of the Subcarpati structures, which are from Eocen, Miocen and Oligocen.

The geological constitution of the Getic Sub-Carpathic sector is represented by inserted grit stones, diorite sands, clay, gravel from Miocen and Pliocen (partialy from Paleogen). The differenations from this sector appear between Dâmbovița and Olt, where the folds are covered with levatine gravel. From Olt to Motru, the folds appear at day.

The formation of intrahill depressions at the contact with the Getic Plateau is a result of the erosion that removed the piedmont gravel cover, and so there have formed the monoclinial structures and the depression alignment.

II.1.3 Geomorphologic characteristics of Getic Sub-Carpathians and their role in region antropization (including immigration)

The morphological component is first a support for the settlements and human activities' development.

The altitude is a very important factor in the habitual conditions analysis, having a great influence over the territorial system, through the ranging of natural elements and the constraint of restrictions about the settlements' arrangement.

The altitudes in the Getic Sub-Carpathians range between 69 m and 1218 m.

A special characteristic is given by the diminution of the altitudes from north to south and from east to west, from 1100 m east to Olt River to 400 - 500 m west to it.

The highest relief energy in east vary between 200 and 300 m. The transversal fragmentation, represented by wide valleys with terraces and the longitudinal fragmentation contributed to an easy circulation and to a high population of this area.

The highest relief energy in west vary between 300 - 400 m, and the anticlines and synclines are very deep and very ramified, being cut by a dense hydrographic network. They ease appearance and development of communication tracks.

These altitudes permitted the development of settlements in this area, both over the slope and in the valleys.

The fragmentation density ranges between 0 - 6,63 km/kmp.

The lowest values appear in the plane surfaces of depression basins at the contact with the mountain, of depression corridors and of the intracarpathian depressions: Câmpulung Muscel Depression, Arefu Depression, Jiblea Depression, Horezu Depression, Câmpu Mare-Tg. Jiu Depression a.s.o., which are very favourable for the development of settlements and human activities.

Higher densities appear along the valleys of the rivers Târgului, Doamnei, Argeşului, Oltului, Jiului etc.

The gradient represents a characterisc of morphometry that influences the outlining of the relief in the territorial system, determining the placement of settlements' precincts.

Speaking about Getic Sub-Carpathians, the lands have gradients that vary between 0-25°, but there are also settlements where the lands have more than 35°, especially at the contact with mountain.

In the low gradient lands there are the dwellings from the middle and lower water course of the rivers : Târgului, Bratia, Doamnei, Vâlsan, Argeşului, Oltului, Bistriţa Vâlceană, Luncavăţ, Oltet, Gilort, Jiu, Motru etc. Such settlements are Domneşti, Muşăteşti, Curtea de Argeş, Băbeni, Cernișoara, Tg. Cărbuneşti, Tg. Jiu a.s.o.

The moderate gradient land category includes the majority of settlements from the Getic Sub-Carpathians. The lands with high gradients appear over the slopes and sometimes include dwellings precincts and isolated farms. These categories are not good for dwelling.

The relief energy is a morfometric parameter and many things depend on it, as the risk of the appearance of geomorfological processes conditioned by other factors (lithology, gradient, vegetation).

Conform with distribution of settlements depending on the relief energy, most of the settlements from Sub-Carpathians have 0 - 500 m.

Between 500 - 1000 m there are settlements that lie at the contact with the mountains.

In Getic Sub-Carpathians, density is high due to the existence of numerous permanent streams (unit position to the Carpathians, along with climatic conditions leading role both in terms of densities and flow rates), but also those with temporarily represented by torrential bodies.

High values of drainage density (2,80-6.63 km / km) are found on the slopes of high Carpathian foothills, especially those valleys are due to energy relief and geological constitution which allowed the development of short valleys, but many that come together to arrival in depressions or subsidence areas, taking place reducing the value of this indicator. Other high values of drainage density, is more common in contact with the Carpathian units Getic Plateau (Cioina depression, depression Prigoria, Berbești - Alunu Basin, depression Băbeni, Retevoiesti) due to lithological constitution. Low density values (0 to 0.36 km / sq km) is at the level interfluves in areas that conserves leveling surfaces, bridges, terraces (Campu Mare, Câmpu Polovragilor, Câmpu Horez, etc..) and locally in depressions.

Its average value (1.04 to 2.80 km / km) is found on the slopes of hills interhill.

Depending on slopes, or inclined surface orientation in relation to the duration of insolation and camber of sunlight, soil thermal regime is influenced effects on vegetation cover, air and soil moisture regime, geomorphology and land use processes.

Practical use of this parameter required a slope classification according to their orientation, thus: sunny slopes - those southern and southwestern exhibition, semiînsoriți - south-eastern and western slopes, semidarkness - eastern and north-western slopes and shaded slopes - the northern and north-eastern. Carrying on the north-south main valleys, with slight deviations east or west near the mouth and according to local areas of subsidence, led to the fall of relief to this basic level, so that the monoclinic structure and the the folded structures.

Thus, all along the eastern slopes of the Getic Subcarpților these valleys have left West exhibition, so are semiînsoriți and western slopes of the eastern exhibit their right that is semidarkness. Are present and exhibit slopes with north-eastern, south-eastern, south-west and north-west, ie shade, semidarkness, sunny and semi sunny, the secondary peaks and valleys cut side.

II.1.4 Climatic component particularities - relevant factor in anthropization

Because of the position on the Globe, Romania is crossed almost in the center by the 45° N latitude parallel, situated at the half distance between the poles and the Equator, in the temperate climate.

Through its central position in the European continent, its climate is temperate continental, and through the distance to the barometric centers, the climate has a transitional character, varying from submediterranean influences in south-east that come from the barometric centers that lie over Africa, to oceanic influences in west and excessive continental climate in east.

The characteristic parameters of this climate give it individuality and influence in a positive way the settlements development.

The annual average of temperatures is of 8-9°C, the average temperature of January is -3°C and of July is 19-20,5°C. The annual average amplitude varies between

22-23,5°C. The absolute maximum temperature is 35-38°C and the absolute minimum temperature is -32...-33°C.

The precipitations are mostly liquid, with an annual average quantity of 650-850 mm and a warm season average quantity of 375-450 mm. There are 75-80 days with snow stratum in this area.

The winds belong to the general circulation of air masses from these latitudes, especially to the west winds, this region being nearer to the barometric centers from Adriatic Sea and Mediterranean Sea. The south-west, the warm winds determine a stronger heating and the development of Mediterranean flora and fauna.

In the corridors there are deviations from the normal wind direction because of the relief, so the wind blows along the corridors. At the contact with the mountain there are local winds: mountain breeze or valley - mountain wind.

Because of its width, the Olt Valley determines a north-south circulation of the wind, especially in summer. The rivers that spring from the south slopes of the Carpathians bring cold air when they enter in the Oltean Sub-Carpathian Depression, determining temperature inversions, especially in winter.

When there appear invasions of cold air from north, this stops in the Transylvanian Sub-Carpathian Depressions, or they cross the mountains, flowing down to the southern regions.

Through their position, protected by the Southern Carpathian, the settlements are far away from blizzards and frosts.

Climate is one of the physical-geographical factors that contributed to the development of pastoral settlements temporary use or permanent Carpathian and Subcarpathian area.

Within one year forecast influenced activities within the area and create a calendar pastoral mountain, the civic somewhat different, which was strictly observed.

II.1.5 Hydrographic network role in migration phenomenon support

The hydrographic network has a high density because of the position of the Sub-Carpathian sector between Southern Carpathians and Getic Plateau. This sector share both autochthonous and allochthonous valleys, that have their springs in the Meridional and Oriental Carpathians (Olt river).

The valleys are orientated north-south in upstream and slowly turn to east or west in downstream. The transversal orientation of the rivers facilitates the circulation, almost all the rivers following the rivers' course.

The hydrographic network is represented, from east to west, by the Argeş, Olt and Jiu rivers.

The Argeş hydrographic network, which crosses the Getic Subcarpathians, springs from the Făgăraş Mountains. This network contains mostly tributary that come from the left side of Argeş and are collected outside the Sub-Carpathian sector, near Piteşti, exception being Dâmboviţa, which conflues with Argeş downstream Bucharest. From east to west there are these tributaries: Argeşel, Târgului, Bughea, Bratia, Doamnei, Vâlsan.

The Olt river crosses the Sub-Carpathian sector from north to south, downstream Cozia village till downstream Băbeni town. The tributaries that cross the Sub-Carpathian sector come from left, springing from Făgăraş Mountains (Ciosca, Topolog with its

tributary Sâmnice), and from right, springing from Căpățâni and Parâng Mountains (Olanești, Pârâul Sărat, Govora, Bistrița with its tributaries from the left side - Costești and Otăsău and from the right side - Luncavăț, Oltețul with its left tributary Cerna).

The Jiu River's tributaries spring from the Parâng and Retezat-Godeanu Mountains. The left side tributary is Gilort, and the right side tributaries are Tismana and Motru with its right tributary Coșuștea.

The courses of rivers have been exploited, yet ancient, by using primary energy of water, for timber transport, location of traditional machineries used to processing of agricultural primary products: „*mori*” (mills), „*vâltori*” (whirlpools), „*pive*”, „*dârste*”, „*șteampuri*”.

The hydrographic network density has determined the apparition of roads next to them, the Sub-Carpathian sector being one with the highest number of roads, fact that intensified the travel of people in and out of it.

II.1.6 Edaphic component secondary role in anthropic activities evolution

The Getic Sub-Carpathians belong to the Central - European province - *Provincia danubiano-getica* - that is specific in south part of the sector.

In the Sub-Carpathian depressions and hills there are soils that take part of the secondary podzols - highly podzolized, acid forest brown soils.

The appearance of premediterranean influences in the *Provincia danubiano-getica* causes warm winters and hot summers, and the appearance of forest brown and red-brown soils.

The forest brown soil that appears at a higher altitude is determined by the Central - European influences. The main characteristic that determines this fact is that the precipitation and evaporation annual average are almost the same. Because of the characteristic humidity and relative high temperatures for a big part of the year, the alteration process is fast and determines the decomposition of organic substances, which determines an high fertility. This fact permits an intense development of natural hayfields in areas with evergreen oak, beech, beech and fir forests, but also of artificial hayfields created through the clearing of this kind of forests in the Argeș Sub-Carpathian sector.

The red-brown forest soils appear under the quercus forests, with a temperate with sub-Mediterranean influences climate. They have high fertility, because of their highly nutritive substances content, fact that can be utilized in an agricultural and forestry way.

In the west part of the sector appear, especially in the Cerna Basin, red forest soils, formed by red residual clays from the alteration of limestones. In the profile's superior part, the soils have a brown - red color, because of the presence of humus; this becomes fewer and fewer as we go down the profile, reaching the red color. They have a good productivity for vineyards and trees.

II.1.7 Vegetation role in supporting anthropic activities evolution

Getic Sub-Carpathians belong to the European flora region, European - Siberian subregion, east - Carpathian province.

They correspond to the vegetation from the *beech, beech and evergreen oak, and evergreen oak forests subzone*.

The forests from the east part of Olt River have beech and evergreen oak forests that alternate with hayfields of *Agrostis Tenuis*, *Festuca rubra*, and those from west evergreen oak and balcanic beech forests at the contact with the mountain, hayfields up the mountain, and in the south part – oak forests.

The evergreen forests contain *Rubus idacus*, *Rubus fruticosus*, *Vaccinium myrtillus*, *Veratrum album*, *Urtica dioica*, *Lamium maculatum*, *Lapa*, *Rumex viridis*, *Campanula persicifolia*, *Dryopteris felix-mas*, *Taraxacum ofical*, *Plantago major*, *Colchicum autumnale*.

Over the gentle slopes, terraces and valleys with fertile soils appear hayfields with lots of *Arrhenatherum elatius* and other weeds, with high qualities and very productive, in the entire evergreen oak subzone.

This hayfields formed especially after the deforestation of evergreen oak forests and contain fodder graminee and other weeds: *Agrostis tenuis*, *Festuca rubra*, *Cynosurus cristatus*, *Arrhenatherum elatius*, *Fesutca pratensis*, and also leguminous species, such as clover: *Trifolium monatanum*, *Trifolium pratense*, *Trifolium alpestre*.

In the western submountain depressions exist evergreen oak forests and termophil vegetation and hayfields over the southern hills; the intrahill depressions contain oak, evergreen oak, cerris forests, hayfields and farming lands.

In the depressions from the east side of Olt river there are beech, beech and evergreen oak forests, and the hayfields take in a larger part than the west sector, instead the forests that have been cleared.

This hayfields from the beech forests contain mezzo-xerophile and xerophile species, such as *Festuca sulcata*, *Achillea millefolium* and xero-mezzophile species, such as *Medicagofalcata*, *Filipendula vulgaris*, with a low productivity.

In the valleys we find specific vegetation, with black alder, willow and poplar forests.

The presence of areas with pasture and hayfields oriented human activities towards livestock, amplified by the Southern Carpathians neighborhood who offered themselves vast pasture lands and quality. In all localities from Carpathian is rearing, some of them remarked to the regional and national level, through specialization in terms of livestock, especially sheep (Corbi, Vaideeni, Polovragi, Novaci, a.s.o.), and, in a lower number, cows, horses, goats. Pastoral tradition of these villages lie in transplanting some population groups in Transylvania past centuries in the Getic Sub-Carpathians because of the political regime of that time. Now, these places have a large number of livestock, the first being located sheep (eg in 2009: Corbi - 36000 sheep, Vaideeni - 45000 sheep¹).

¹ Data source from halls of villages Corbi and Vaideeni.

CHAPTER III

CAUSES OF TRANSYLVANIAN EMIGRATIONS INTO THE GETIC SUB-CARPATHIANS

III. 2. Aspects about population and housing age in southern Transylvania, Southern Carpathians and Getic Sub-Carpathians

III. 2. 1. Population and housing age

Ancient dwelling of our country land shows that physical and geographical conditions have been benefic to the development of life, human settlements and activities. The first traces of habitation have been dated as belonging to Palaeolithic, but at that time there weren't none well organized settlements or a significant number of people.

Our analyzed territory represented by the Southern Transylvanian, the Southern Carpathians and Getic Sub-Carpathians was a favorable space for the appearance and development of settlements. Originally households were founded in the mountains, and then to be lowered in mountain depression spaces and valleys corridors gradually forming nuclei of settlements. Climbing the mountain was made for management and utilization of pastures and hayfields and in times of distress, marked by invasions of migratory peoples and empires expansion.

Archaeologists have found in the south of the Southern Carpathians and Transylvania traces of habitation (tools and human bone fragments) from the Paleolithic to Ohaba-Ponor, Șelimbăr, Turnișor, Părău and Racovița. inhabiting traces from Neolithic were found at Ohaba, Drastic, Miercurea Sibiului, Fântânele, Cristian, Sibiul, Poplaca, Rășinari, Sibiu, Cisnădie, Tâlmăciu, Boița and Avrig, Scoreiu, Ucea de Sus, Drăguș, Cincșor, Hârșeni, Galați, Berivoi, Copacel, Bucium Ohaba, Șercaia, stream, Cuciulata (Fagaras depression) (I. Boamfă, 2007), that are well defined, showing a population increase from the previous era. In metalworking ages, a population growth occurs which determined also an increase in settlements, accompanied by a process of settling the population. Here we mention settlements: Orăștie, Pui, Râu de Mori, Sarmizegetusa, Baru, Sibiul, Orlat, Poplaca, Rășinari, Sibiu, Arpasul de Sus, Breaza, Voila, Făgăraș, Ungra.

Shaping of the Geto-Dacian state and the thriving evolution under the leadership of Burebista and Decebal until conquered by the Romans, resulting from the war between the years 105-106 AD, led to new settlement and development of the existing gap between Carpathians, the Danube and the Black Sea. Among them stood the center of power of the Dacians represented by Sarmizegetusa city, along with other smaller, built strategical points in southern Transylvania, namely: Costești - Cetățuie, Costești - Blidaru, Bănița, Lunca - Piatra Roșie, Căpâlna, Tilișca, Arpașul de Sus, Breaza, Cuciulata, Comana de Jos, Copăcel, Șercaia and Șinea Veche. Roman conquest determined to powerhouse to move, by placing the capital at Sarmizegetusa Ulpia Traiana. For a better defense and surveillance of the Carpathians gates, whereby could penetrate various migrating peoples from Asia were raised a number of camps in marginal areas of the basin, which include: Jigurul Mare, Comărnicele, Boița (Caput Stenarum), Hoghiz, Cincșor, Feldioara and others.

The Middle Ages documents points out the existence of some state formations of „Country” type: Lovișteea Country, Terra Blanchorum (north side of Făgăraș Mountains).

Age of habitation in the Getic Sub-Carpathians since the Paleolithic was also attested to by numerous archeological findings, so that on the river valleys of Argeș River and some tributaries were identified areas of Prund Culture. Middle and Upper Palaeolithic is well represented by materials found in the settlements of Bârsești, Căzănești (Vâlcea), Baia de Fier (Gorj). Neolithic is represented by the identifying of the oldest traces of settlements in the area of Cetățeni, Albești de Muscel (Argeș) and Râureni, Ocnîța, Buleta, Govora (Vâlcea). Bronze Age was identified in areas of Bunești, Vlădești, Govora, Costești, and the Iron Age at Copăcelu, Ocnîța, Govora, Costești, Râureni, Brezoi etc.

Dacians presence in this area was highlighted by remains of some settlements dating from the centuries IV BC - I AD. At Cetățeni (sec. II - I BC) Geto-Dacians had a strong trading center (*emporium*), where the exchange of goods with Greeks and other peoples from south of Danube, which were transited through Rucar-Bran Corridor, in Transylvania. Were found in Valcea County complex discoveries of powerful Geto-Dacian citadels from centuries IV BC - I AD at Ocnîța, Ocele Mari, Stolniceni, Vaideeni, etc.

Here Roman domination proceeded to border strengthen of the new provinces by creating a safety space through a line of fortifications called Limes, among which: Arutela (Păușa), Castra Traiana (Sânbotin) Buridava (Ocnîța) Rucăr, Jidava (Pescăreasa), Câmpulung, Bumbesti-Jiu, Săcelu.

After the Roman withdrawal from Dacia (271-275 AD), population still lived in these Socially organized and administrative territories. During the first millennium and the beginning of IIth millennium, the migrations of powerful nations of Asia to Europe, entered our country.

On The Knights of St John Diploma information about the administrative organization of the territory marked by the existence of Romanian pre-state formations which were represented by the following Getic Sub-Carpathians cnezate and voievodships: Litovoi Voivodeship (Litua Country), and Fărcaș's Cnezat and Seneslau Voivodship, which extend outside to southern Transylvania (Hațegului Country, Amlășului, Mărginimea Sibiu, Olt Country (Făgăraș).

III. 2. 2. Settlements organization from ancient times to the present

Transylvanian population migration to Subcarpathians Getic was determined by multiple causes resulting from historical events that took place in Transylvania and beyond.

Hungarians in Transylvania from entering the tenth century, and strengthening rule between XI-XIII centuries by colonization of Székely and Saxon then prompted dissatisfaction Romanian population.

Analysis conducted by researchers on the organization of human communities in ancient times revealed that the original villages were founded by one or more old men with their families, and organized in communities, and the earth was ruled in absolute condominium, which was perpetuated for a good time on our country. So, Romanian

prefeudal administrative organization was represented by village communities and unions of communities led by *cneji and voievozi*, and the legal entity shall guide by the unwritten law of the land (*jus valachium, ritus valachicae*) stored in the feudal period. Another administrative entity was organized as part of „countries” (terrae), forming a constitutionally recognized state called Universitas Valachorum.

Imposing of Hungarian rule over Transylvania brought significant changes from the administrative point of view and for strengthen border defense they settled in southern and eastern marginal areas of the new region conquered secu and sași groups, giving them vast territories. They were organized according to the following structure: „*comuna, scaunul (sades), university*”, which included Romanian-inhabited villages. Kings have booked also a specific territory in the Voivodship, on which they were lords and the noble law named „*Fundus Regius (royal land)*” did not apply, and the inhabitants were obliged to pay an annual rent to the king and military aid if necessary. Romanian villagers belonging to this territory had a privileged position until the were given to sași. Because of the tolerance enjoyed by the kings, whose purpose was to attract them to the Catholic faith, they began to treat (discriminatory) the unfavorable Romanian population, subjected them to various commissioning, land dispossessions, discrimination and persecution of all sorts applied model Hungarian nobles. Other villages from the rest of the Transylvanian land belonged to noble domain and were dependent on their masters, with duty taxes in money and kind, making working days, and were called serfs (iobagiones).

If the villages from Amlaș Duchy, Mărginimea Sibiului and Făgăraș Land belonged to Imperial Lands and later came under the jurisdiction of the Scaunele and implicit to Saxon University, and the Hațeg Country early in Hungarian rule was recognized the autonomy of Romanian villages that they considered kings devoted. This was due to acceptance of the Catholic religion and Hungarianisation by families of cneji in exchange for privileges.

After the revolution of 1848 took place a new organization of Transylvania, the principality was divided into six „*military districts*”, which were divided into „*circumscripții*” and „*cercuri*”. In 1852 a final division was made in „*prefectures*” and „*preturi*” that included ten prefectures. After 1870 it returned to the county organization by the law of municipalities in 1870. They were divided into „*cercuri*” that had no legal personality for which they were created „*comunele*” with legal personalities.

The following organization is made by the union in 1918. It was governed by the law of 1926 as a result of administrative unification, Romania Mare is divided into „*județe*” and „*plăși*” and then the one from 1968 that keeps the date and consists of a total of 41 counties.

South of the Carpathians, the old prefeudal organization mentioned above, was maintained until later, until the foundation of Wallachia by Basarab I around the year 1300.

Allotment of land by the lords with villages of some people on different criteria has become a model of the feudal period. Donated villagers were forced to work for those who came under the rule of, being called „*Rumâni*”, and others who remained free had to give a certain percentage of products obtained and certain amounts of money to the state. There were also clăcașii that were not subordinate to feudal lords and only worked on their lands being forced to pay taxes or enforcement of corvee days.

Administrative division of the territory from south of the Carpathians was characterized since the XIV century by the presence of political-administrative units, known as the „*județe*” or „*judecii*” which mean city or market leader. They were subdivided into "*plaiuri*" whit subordinate villages, organization that has been preserved until late, some more there presented till now. After unification in 1918, the first territorial organization was in 1926, when the territory was reorganized into 71 districts, 49 plăși and 10 ținuturi. From 1950 until 1956 Romania was divided into regions and districts joining in our sector Argeș Region and Oltenia Region, followed by that of 1968 which currently applies.

III. 3. Historical events that caused Transylvanian population migration

Transylvanian population migration to Getic Sub-Carpathians was determined by multiple causes resulted from historical events that took place in Transylvania and beyond.

Hungarians entering in Transylvania at the beginning of the tenth century, and rule strengthening between XI-XIII centuries by colonization with sași and secui prompted dissatisfaction of Romanian population.

New guests Transylvania kings were constantly stimulated by empire rulers by granting many privileges to gain their support and loyalty, prompting to move gradually to undermine public property and other assets of Romanians. Settlers were encouraged aslo by the issuance of documents such as „Golden Bull” diploma issued in 1224 by King Andrew II of Hungary, where was set many rights, some of which were interpreted by them biased and against the Romanians.

Tatars invasion in Transylvania, between 1241-1243, was another historical event that has triggered a movement of Transylvanians over Southern Carpathians, namely to the Northern Oltenia, in the principality of Litovoi, because part of Wallachia was plundered by the Tatars, the kind in Moldova. Setting in this area is confirmed in The Knights of St. John Diploma issued by King Bela IV in 1247 during their colonization of the SW Oltenia, in a passage where King document asks them to not receive immigrants from Transylvanian subjects of the king „*peasants of all kinds and bloodlines and sași, and Germans without special royal approval*” (according to the Documents of Hurmuzaki quoted by Șt. Meteș, 1971).

Another event led by injustices imposed by the sași to Romanians had the outcome triggering a popular uprising in 1382 which included Marginimea Sibiu region led by princes Vladimir and Căndea (Rășinari).

An important popular movement in Transylvania was organized by Hungarians and Romanians in 1437, known as the *Uprising of Bobâlna*. Organizers were defeated by Hungarian nobles with help from sași and secui, who by this time had concluded a mutual assistance pact called „Unio Trium Nationum” and which were recognized three nation with political rights, Romanians were excluded.

Later another historical moment - Gheorghe Doja revolt broke out in 1514, negatively influenced Romanians life increasing drastic measures including „binding serfs to earth”, meaning they were no longer entitled to change their feudal lord.

Battle of Mohacs in 1526 between Turkish and Hungarian army who had the outcome collapse of Hungarian Kingdom and culminated with the fall of Buda in 1541 was another historic event with negative influences on Romanians because they will bear the costs of new installed power. Transylvania became an autonomous principality under Ottoman suzerainty, a fact which brought the impose of other taxes and tributes in addition to existing ones. The three recognized nation have given new rights by reviewing legislation, some of which have affected Romanians, such as prohibiting their law actions with pact members.

The Țara Românească situation was characterized by political instability caused by a short reigns due to Ottoman influence.

Another key moment in the history of the entire Romanian people and hence of Transylvania was the reign of Michael the Brave, first ruler of Țării Românești (1593-1601), then of Transylvania (1599-1600), and of Moldavia (1600), who proposed and managed to unite the Romanian nation even if for a short period of time. But after the murder of Michael the Brave in Turda, to deter Romanians who were planning to start a new uprising, they began their persecution regardless of social status: nobles, priests, serfs, prompting increased emigration phenomenon.

In 1688 Transylvania came under the rule of Austria, ruled by the Habsburg dynasty, and in 1691 the Leopoldine Diploma issued by Leopold I determined three political nations (Unio Trium nationum) and the four faiths (catholicism, calvinism, lutheranism and unitarism) that are listed as official, with no specifications about the Romanians.

Measures taken by the installed were high taxes regime, seizure of assets in case of default, the destruction resulting from frequent military operations, imposing of Catholic faith have determined popular uprisings including one of importance was the one of the Hungarian noble Francis Rakoczy, during 1703-1711, supported by the Romanians to. The movement ended with the peace of Satu Mare (1711), beneficial for the Hungarian nobility which accepted Austrian rule because it was guaranteed their domination, and unfavorable for Romanians who did not accept the Catholic faith.

In 1762 the Austrian General Nicholas Adolf von Bucow established four border regiments militarizing the Transylvania border with Moldova and Țara Românească. The strict Austrian military regime conditions at baseline and military obligation to move to Catholicism, were not agreed by the Romanians, which began mass emigration, especially those in marginal depressions of Transylvania.

The century was characterized by broad popular uprising of Romanians to defend their faith and regain lost rights over time, riots which were often defeated and had fatal consequences for participants, prompting the powerful wave of emigration of Transylvania.

The uprising of Horea, Cloșca and Crișan (1784-1785) led to the abolition of serfdom in Transylvania and qualify for the teaching of Romanians, however the phenomenon of emigration continued to maintain because of the other mentioned measurements.

The union in 1859 conducted by Alexandru Ioan Cuza intensified Transylvanian emigration phenomenon, both by adopted policies favorable for peasants, and the fact that a simple establishment of a state form was giving people a sense of security and belonging, no longer felt tolerated and / or excluded.

Agrarian reform of 1864 which abolished serfdom in the newly founded state, the abolition of servitude and secularizing monastic domains gave a new way of development for rural life by allotting land to the peasants.

Austro-Hungarian dualism in Transylvania in 1867 was still an important determinant of Transylvanian immigration due to Magyarization policy (language imposition and no recognizing for other ethnicities).

The massive migration phenomenon of Romanians from Transylvania decreased rapidly with Great Union of 1918, in Alba Iulia, when was founded the *Romanian national state*.

III.4. Economical – social causes that carried off the Transylvanian emigrational phenomenon

Denial as a nation by the pact of 1437, restricting the right to choose their work place and even freedom of movement (1514) by "binding down" once the ban on field moving from the noble's land, high taxation resulting from numerous commissioning and taxes which peaked with the inauguration of the Austrian regime, represented social and economic causal factors of emigration. Mentions appeared in all Romanian provinces, but Transylvanian immigrants were favored by various fiscal facilities (exemption or reduction for a specified period of time) by the rulers of the Romanian lands which boosted migration phenomenon.

Mentions were collected from all activities practiced and carried significant name, the Transylvanian the following: tithe, pigs tithe, sheep tithe, beehives tithe, flax tithe, cattle tithe; tithes, land taxes, census, head giving, smoke giving, etc.

Magyarization process that started after the 1848 revolution was accompanied by economic and legal measures that affected the Romanian population by confiscating properties of those who did not accept Hungarian Language and the Catholic faith, and giving possession of Hungarian nobles.

Taxation was raised during the Austro-Hungarian Empire, according to statistics provided by the Stephen Bethlen Committee, the Kelet newspaper from Cluj. So, serf Transylvanian villages, which before 1848 each paid 150 florins direct contribution, under dualism paid 3000, almost twenty times more. The same source states that he knew about estates which under Austrian absolutism (1850-1860) paid 80 florins each, and giving today (in 1880) a 9000 florins paid.

In this context of land dispossession and higher tax charges, the number of those who emigrated increased especially since the Union of the Romanian Principalities (1859) and allotted after 1864 resulting from land reform of Alexandru Ion Cuza ruler were events which led to a political stability in the territories beyond the Carpathians.

III.5. Religious causes

Christian teaching appeared in Transylvania after the conquest of Dacia by the Romans, being gradually assimilated by the local population because its tenets were much closer to those of their faith (belief in immortality).

Later, the events held externally reflected in internal religious life. Thus, after 1054 when took place The Great Schism the two churches, Catholic and Orthodox, were permanently separated, began a fiercely process of attracting faithful to convert, especially from Catholics, who to fulfill their purpose appealed often to coercive measures to help those affected and to countries leaders with the same denominational structure. So religious oppression of the Transylvanian Romanians was due cult affiliation of Catholic Hungarian kings. Catholic proselytism grew in size with the Fourth Crusade in 1204, when Constantinople was conquered, the center of Orthodoxy by the Western army (Catholic), an event that spurred the work of converting schismatics (Orthodox) by any means. For example, the Synod of Buda in 1279 took the decision that schismatici priests not be given permission to hold divine worship and to build churches, and believers were not allowed to attend services.

As natural, the Orthodox persecution in Transylvania were under pressure applied to Hungarian kings by the prelates of Rome, being taken numerous decisions in this regard. They were disrupted due to penetration of Protestant Reformation in the sixteenth century embraced by much of settlers, which culminated in the recognition in the Dieta of four faiths, the Orthodox was excluded but tolerated.

After installing the Habsburg power (1688), following the insistence of the popes, the authorities switched to applying many measures to determine the Transylvanians *to adopt Catholicism* to grow the number of believers because it decreases due to moving settlers to the Protestant faith, but also to remove those the Romanian Orthodox religion which was common with those of the mountains, which could lead to political instability. The solution was to accept the union of the Orthodox Church with Rome, who gave birth to a new church - Greek-Catholic Church, as a compromise at Catholic dogmatic acceptance of rules, but fully preserving Byzantine rite and worship.

Methods used by the Jesuits (with help from the Austro-Hungarian army and priests who accepted union) to Orthodox believers for disobedience and non-compliance with the new faith, and confiscation and destruction of property, imprisonment, numerous beatings and various rituals of desecration of a human lifetime, from baptism, confession, impart, wedding, until the funeral, persecuting priests, were the main causes of increased emigration during the eighteenth century.

In the fight to preserve the Orthodox faith were involved in addition to the ordinary people and clergy, of which mention the monk Sofronie from Cioara (Alba), and personalities of the Transylvanian School (Innocent Micu Klein, Samuil Micu, Gheorghe Șincai, Petru Major, Simion Bârnuțiu, Alexander Papiu Ilarian, Densușianu Nicolae and Andrei Șaguna) who agreed or were baptized in the new compromise religion.

CHAPTER IV. STABILIZATION AREAS OF TRANSYLVANIAN IMMIGRANT POPULATION

Emigration of Transylvanian population to the Carpathian areas automatically led to the emergence and develops of the trainees of the settlement in response to the population here.

Getic Sub-Carpathians through their position close to the Southern Carpathians and the numerous attributes offered by the physical-geographical and anthropogenic conditions (old housing, population of the same language and religion) were easily a Transylvanian contiguous space.

A large part of the population who emigrated were shepherds and why many have chosen to settle in the Carpathian foothills areas to be able to continue this activity. Of course, some of them had turned the focus to other activities such as merchant or wood manufacture, woods holding large areas in this region and some of them have been cleared for agricultural lands obtained from the category of arable or pasture (which were needed to feed animals).

Therefore, in the Getic Sub-Carpathians have emerged numerous nuclei of Transylvanian immigrant settlements, called by the native population as shown in the research performed by our precursors (N. M. Popp, 1933, 1940, I. Conea, 1939, and others) the appellation of „ungureni” because of whose territory came under Hungarian and Austro-Hungarian occupation.

If in the past the „ungurenesc” specific, because of temporal proximity between emigration flows, it was still preserved in a higher number of villages in Getic Sub-Carpathians, now their number has decreased, many of the Transylvanian elements (customs, traditions, costumes, folklore, language, etc.) are still similar or keeping the part.

Our study aimed to identify the specific settlements that have been preserved and which elements have been preserved to date and to highlight the perception that people have membership on „ungurenesc” Transylvanian mental space. I made a foray into history to try to determine as accurately for each city examined primary arrival time of Transylvania, future flows, the circumstances in which they occurred and the impact it had on local communities or existing neighboring that date.

As such, we subjected introspection Getic Sub-Carpathians sector settlements by reference to its sectoral division done by Gr. Pop (2006), namely: Sub-Carpathians sector between Dâmbovița and Bistrița Vâlceană and the one between Bistrița Vâlceană and Motru.

I paid special attention on communication axes represented contoured roads along the Carpathian valleys and mountain paths used by Transylvania to succeed in the Roman countries. Using alpine trails was priority for migrants because they were poorly supervised and that many knew them because they were shepherds, and thus was passing through so-called „vama Cucului” as they were called the hidden paths in the mountains, where there was need ravaged crossing and the goods were not inventoried.

In rural sector of Getic Sub-Carpathians are established a large number of immigrants coming from settlements located in the valleys of southern Transylvania.

From Făgăraș Depression a large number of people emigrated from Avrig, Porumbacu, Corbi, Viștea, Arpașu, Ucea, Sâmbăta and Recea settled mainly in the east

sector of Getic Sub-Carpathian and less in the west. Then the depression Sibiu from Jina, Poiana, Rod, Tilișca, Săliște, Sibiel, Gura Râului, Rășinari, Mohu, Veștem, Miercurea Sibiului, and others have emerged in both directions of emigration in the sub-carpathian sectors because this area was a reservoir of people whose main occupation was represented by shepherding and involved a large number of livestock and therefore require a large area of alpine meadows. Interesting is that the best preserved was the Transylvanian specificity of „ungurenești” settlements (Corbi, Băbeni, Vaideeni, Polovragi, Novaci, Crasna) that those who founded them in large numbers came from Sibiu Depression. For Hațegului „country”, the migratory flow was not so strong to Getic Sub-Carpathians, but rather to Petroșani depression and Western Jiu corridor, where exist settlements or villages whose name pair formed by derivation from the Hunedoara one and thus indicates origin of inhabitants: Petros - Petrosani, Paroș - Paroșeni, Coroești - Coroești de Jii, Uric - Uricani, Livadia - Livezeni, Valea Lupului - Lupeni, Mățești - Mățești de Jii, Râul Bărbat - Bărbătenii de Sus - Bărbătenii de Jos, Hobița - Hobiceni - Hobița (R. Vuia, 1926).

In the sector between Dâmbovița and Bistrita Valceana we analyzed the following settlements: Valea Mare-Pravăț, Mioarele, Lerești, Câmpulung Muscel, Albeștii de Muscel, Godeni; Poienari de Muscel, Berevoiești, Corbi, Domnești, Brăduleț, Arefu, Corbeni, Albești de Argeș, Cicănești, Sălătrucu, Șuici, Cepari, Sălătrucel, Berislăvești, Runcu and Băbeni that I found keeping specific „ungurenesc” items in different proportions.

In the area between Bistrița Vâlceana and Motru I have inventoried the following settlements as a result of studies undertaken by our ancestors: Vaideeni, Polovragi, Baia de Fier and Bumbăști-Pițic, Novaci, Crasna, Benghești-Ciocadia and Săcelu, Schela, Târgu Jiu, Bâlteni, Stănești, Runcu Peștișani, Tismana, Padeș, Dănești, but we analyzed only those specific elements in the „ungurenesc” space that were also preserved in some way.

In this chapter we did a review of the legislative framework on pastoral past century and a statement of the current national and European level on all the activity. This study has indicated that European standards are flexible and do not require specific waiver to traditionally, on contrary, by adjusting them to the Romanian legal framework and its composition according to farmers needs would contribute to the improvement and development this activity.

CHAPTER V. MENTAL SPACES GENERATED BY TRANSYLVANIAN EMIGRATION PHENOMENON

V.1. Mental space issue

Romania have been identified within three major types of mental spaces, 'provincial mental spaces, ethnographic specific mental spaces, habitation mental space, plus a derivative mental space, the metropolitan generated by capital city "(P. Cocean, 2005).

Provincial mental spaces arose with the advent of the historical Romanian provinces of Moldavia, Romanian Country, Dobrogea, Transylvania, Banat, Crisana and Maramures, their completion taking place over time, putting specific characters that were influenced by historical events.

Transylvanian immigrants settled in existing villages or founded new ones, preserving their original occupations, traditions, customs and costumes almost intact, but there were cases when they adopted the customs of earthlings. Thus, there were villages where „ungureni” were a separate community, wherever they assimilated the earthly, and villages where they were assimilated.

Interaction between natives and immigrants produced changes in the mind of both parties, sometimes favorable and sometimes pejorative. For example, the names of „ungureni” or „bârsan” assigned to Transylvanian immigrants reflects the perception of first about the membership to the former Kingdom of Hungary and to the ancient Romanian civilization entity called „country” (Bârsa) in the second case.

Although currently there is no need to impose the following constraint, namely that terms, 'earthly' and ungureni define Romanian population with the same common Daco-Roman core, problem display under both names, serving to meet the objectives of our study, and not to define two different peoples.

V.2. Oltean and muntean provincial mental spaces formation

Oltean and muntean provincial mental spaces were formed over time on the scaffold of two Romanian provinces, Oltenia and Muntenia, which in turn were formed by joining the first Romanian pre-state formations. These special characteristics meet provincial mental spaces with a well defined personality.

Setting immigrants extracarpethian areas contributed to the development of „mental spatial enclaves” (P. Cocean, 2005) of the Transylvanian space into the oltean one (the Băbeni, Vaideeni, Polovragi, Novaci, etc.) and in the muntean one (Corbi, Gales, Berevoiesti, etc.). The two provincial areas, Oltenia and Wallachia contain overlapping ethnographic mental spaces the Getic Sub-Carpathians, divided as follows: gorjean, vâlcean, argeșan, muscelean, with inserts of Transylvanian mental space, which we will call „ungurenesc” mental space because it meets the different characteristics from the one in specific that emerged in that it is enriched with new elements and at the same time lost some of the old ones.

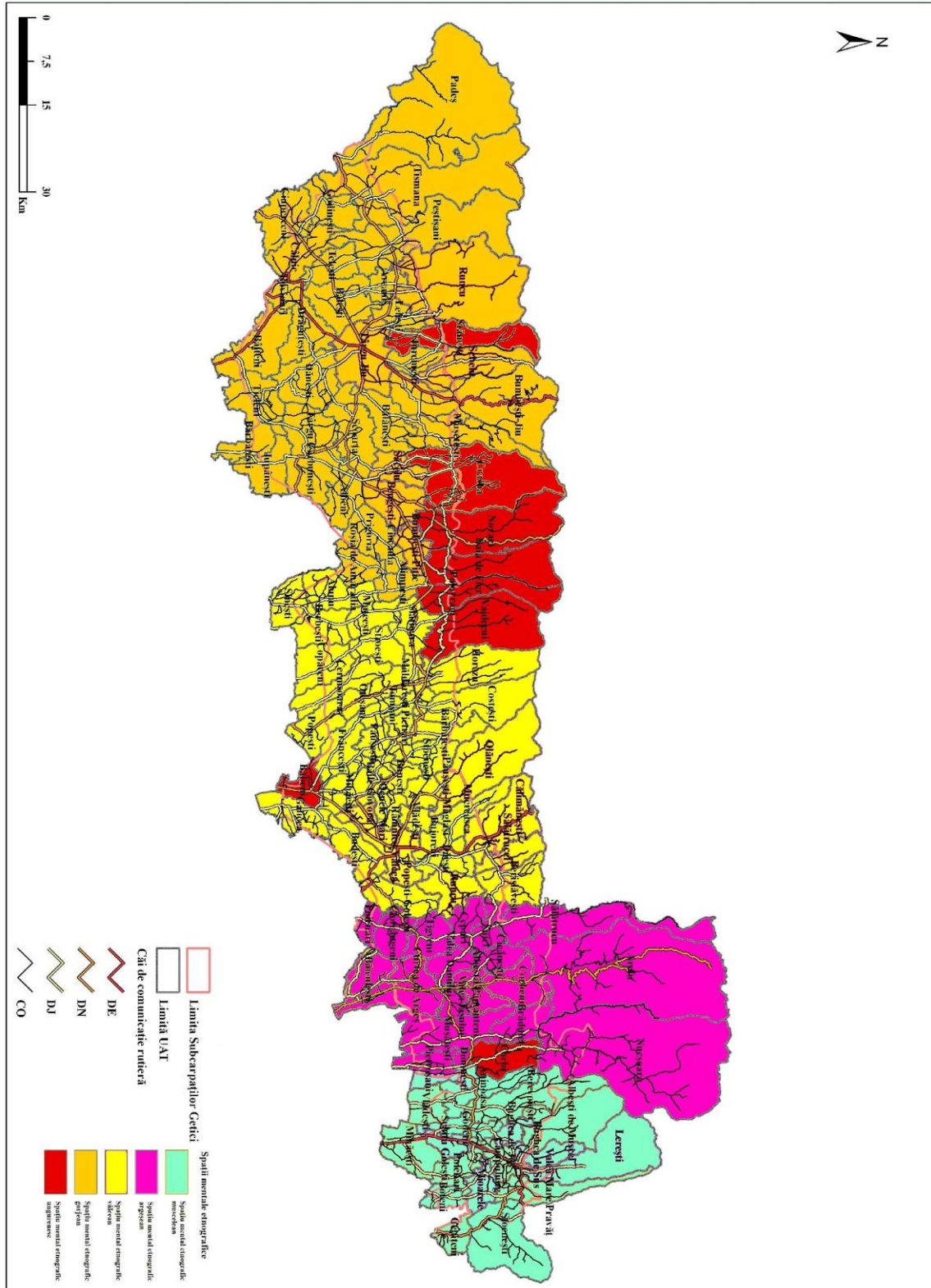


Fig. 1 - Ethnographic mental spaces in the Getic Sub-Carpathians

V.3. „Ungurenesc” mental space position within the Romanian mental space

„Ungurenesc” mental space, consisting of provincial mental space elements that interact with external Carpathians ethnographic mental spaces (still referring to those aimed by Getic Sub-Carpathians), has shaped its own identity with unique specificity. It was divided in turn into mental space habitation due to the influences received by transposing the Carpathians areas (vaideean, novăcean, corbean, and so on).

Items that have been crucial in keeping up today „ungurenesc” specificity in areas of Getic Sub-Carpathians are mainly the following: a large number of immigrants, promoting continuous Transylvanian descent, keeping customs, traditions and costumes.

In conclusion, „ungurenesc” mental space is a reflection of ardelean mental spaces into the oltean, muntean and moldovean mental spaces that was born in Transylvania by emigration to Carpathian regions due to historical, economic, political, religious and social events and persisted over time due to storage and transmission to future generations of customs, traditions, costumes, folklore, architecture, perception of life and promotion of the Transylvanian descent immigrant population.

V.4. „Ungurenesc” mental space structure

Structure mental space „Ungureni” respects the composition of Romanian mental space, taking that form which the basis or foundation of the pyramid is the „*Soll*”, which it is in human consciousness house (household), and identified by „*family lineage*”, and ethnicity, the next level is placed „*tradition*” (cutuma), marked unwritten customs, traditions, folklore, „*myth*” followed, the result of explaining phenomena of man who understood meanings attributed supernatural and at the top is placed, „*Divinity*”, who watches over all (P. Cocean, 2005).

Soll is identified by its place, the property and had a sacred significance when circumstances have led the Transylvanians to leave, break that caused painful feeling of alienation. By moving and setting in other areas they have suffered moves in the mind but the places where they left were not forgotten, as evidenced by naming new settlements with names derived from the same or abandoned (Galeş - Argeş / Galeş - Sibiu, Berevoieşti - Argeş/Berivoii- Braşov, and so on).

However respect and love for the land fertile and life-giving, with rich pastures and meadows were applied with the same intensity and the areas where they settled.

Home (household) where special characteristics „ungureni” due to their main occupation and consists of several bodies. Thus, as a house site is located in the center of the village, there are activities taking place prior to thrust or wintering sheep, it being the place of reference for shepherds. You live and operate shepherds to families that are targeted revenues and are also the meeting place of all members.

The second place in the mind shepherds perceived as home is *chalet (stâna)*. This is represented by buildings and outhouses necessary for pastoral activity. Chalet in mind of Shepherd is sometimes more important than the house because the construction is living, but the venue most of his life by practicing pastoral activity. The house is designed to accommodate family that is closely related to people.

Family lineage has strong connotations perception „ungureni”, they are also a social group more interiorized their ancestry.

Those who want to practice shepherding must have certain qualities which involved skills that were acquired since childhood and whose mysteries they knew only community, so those who were not part of this category were mostly excluded. Also were and are still favorite businesses inside the nation, and marriage aimed at candidates who had this occupation to not squander income, but also because he knows ordinances of the henhouse. These characteristics were transplanted over the Carpathians and up along with others, mental space „Ungureni” which in this respect has created a dark mental space.

Customs, traditions and folklore inherited from ancestors and adapted over time are reflected „*tradition*”, unwritten law passed orally from elders. Material and spiritual creations, original and unique in their forms were not only crowned shepherds life there on the mountaintop, but Romanian folk culture. They were passed down from generation to generation, some supporting structural changes, vague or essential. For those who dealt with shepherding, implicitly and „ungureni” was representative organization and „*fairs two lands*”(I. Conea, 1957) or *Nedeiile* as it was called. They had an economic role reflected by the exchange of products, handsel of mountains for the next pastoral year, handsel workers sheepfold and fixing, fellow between owners of sheep.

There were some points in time after which performs well established community and family life that led to the division between work and leisure time striking a balance essential to the vitality of the person, which led to the birth of the staggered timetable civic pastoral.

Positive or negative events that occurred and were manifested in his life, more distinctive morphology of places he traveled, meteorological phenomena, and in general all those whose mode of expression and conduct could not be deciphered by mind, were explained by their projection in the supernatural, and the creation *myth*.

Two of the best known Romanian myths, Mioritic and Dochia, refer to pastoral activity and the age of our country.

Legends of get down of Voda's Black are numerous in the muscelean area and have a large circulation in valleys of the rivers Vâlsan and Doamnei.

All are subsumed *Divinity* who is above all, located in the sky, watching the smooth conduct of affairs.

We speak of a people overwhelmingly orthodox confession and analyzed region is the least affected by the presence of other religions, that due to the small number of people and other ethnic structure (except for nomadic Gypsies who by their behavior adapts to faith country where be determined), which puts it in the top level in our country and as such the whom or demand brought prayers of thanksgiving is God, the ultimate symbol of the Christian faith.

This proportion increased to manifest religious over the past centuries in this region, one of the arguments motivating the Transylvanian Romanians who created adverse events because foreign domination chose to emigrate.

Due to increased financial comfort „ungureni” have contributed significantly to the construction, beautification and care of many churches in Sub-Carpathian sector, as evidenced by the existence in their inscription church, royal documents and documents of the time the names and sometimes the occupation and their origin.

Need for expression of Divine love for man urged the building of smaller buildings, *shrines*, where they can express thanksgiving prayer request or when it was busy with daily chores. Related to architecture shrines I noticed the similarities between Sibiu and the rural „Mărginimea” with „ungureni”. Special exterior and interior painting are the first to draw attention, then the roof, but also the way of organizing the construction.

V.5 Defining elements of „ungurenesc” mental space

V.5.1 Actual elements of Transylvanian language that still remain in „ungurenesc” settlements

The existence of a fund of words and expressions regional flavor was rich Transylvanian villages „ungureni” in Getic Sub-Carpathians, but now their number has decreased due to the drastic reduction of emigration phenomenon occurred in historical context, namely the formation of the Romanian state resulting consequences, leading to uniformity, sedentary population and development education by imposing a framework of linguistic rules.

Currently many of the words and phrases that are still used, the activity of the sheepfold, elements of folk, customs and traditions. The rest have disappeared, been replaced or turned under the influence of idioms Oltenia and Muntenia.

So signaled the presence of current popular speech features as: playing a „u” final delivery of verbal and nominal forms: a umblatu - a umbla (to foot it) , mi-l gatu (i do it) voice close to her to auxiliary verbs for tense forms from the past continuous (*o mers* - one drive, *o fost* - one was) palaterizarea the presence of consonants and vowel: *ghine* (good), *chicioarele* (feet) strengthening of certain nouns or verbs (to spend) atibuirea a diminutive connotations of words by adding termination - *or* : *stogușor* (rick), *podiușor* (plateau), regional expressions (*tulesc ciobanii* - down from the mountain shepherds, Good God, help us!) topical inversions (*drag v-ar fi* - darling would be, *duce-m-aș* - i would go) port names of parts and ornaments popular: (*șurt, slop* - *ciupag, floda-flodor, drunk-îmbetire*), names of tools in the henhouse: *bâtâi* (*butter churn*), *mâtcă* (*pulp press for butter*) or others (*bade* - *wisdom old men or darling, văruț / văruță* - *cousin*).

V.5.2 Decoration and realization of clothing and household items

Another trademark of mental space „Ungureni” is related to the presence of home embellishment items „ungureni”. How was normal, the fabrics were made from primary products derived from livestock, namely: wool, hemp, goat hair and less cotton and dyed materials that were previously processed. Women „ungurenesc” kept that sobriety characteristic in performance of fabrics and seams. In traditional home décor „ungurenești” is always present on the bed ter the war woven wool plaid white and gray bark for wall cladding which was achieved by combining the three colors and the grounds were generally chosen the geometry. Seams contain motifs inspired by elements of the pastoral life of the mountain landscape. On the bed or even on the floor were made of sheepskin and fur tanning. Some „ungureni” deals with the processing of animal products to achieve clothing and have noticed the furrier. Furs and skins were processed with great

skill and craftsmanship resulting *lamb leather* waistcoat worked - winter („*bitușele*”) and *short coats* worn to celebrate with lamb fur hats and representative *wide belt* („*chimirele*”) this. Woodworking emphasis on achieving sculptat and painted furniture and containers used in the henhouse (*tub-cheese butt or water butt, keeve*), but also sculpture gates and some household items (*spoons carved and decorated wooden necklace of links, plates, forks artistically spun, spindles, shuttles*).

V.5.3 Popular costumes

Costume „Ungureni” characterized by sobriety and elegance due to the cut, its component parts and chromatic colors, black and white, also owns clothing items that were made by ancient technique specifically Transylvanian represented by *male slop* with „Barbur” and *women slop* „*sewn technique*” plotted on the line, according to research so far (N. Danube, 1963) which were sent across the Carpathians.

As such, the male costume consists of: shirt with front and rear cross („*Barbur*”), made by modern techniques, but there are some places, the bottom drawers of old and old models, then *vest or jacket cloth black, bitușă* - lamb leather waistcoat worked (winter), *wide belt or girdle - leather, broadcloth bag (ițari), rudimentary sandals or boots, hat small* (clop), lamb hat cap raised and ass round.

Woman's costume consists of: *kerchief, slop* sewn with black thread (arnica, silk), *black velvet vest or cloth* (ilic), *bitușă* - lamb leather waistcoat worked (winter) with different colored embroidery and floral or geometric, *white skirt* that small crease, fate woven black wool, *belly- belt* worked in colored threads war, rudimentary *sandals or boots*.

In Getic Sub-Carpathians I made an inventory of the settlements where costume „Ungureni” has become totally or partially, as follows: Mioarele, Berevoiești, Corbi, Galeș, Runcu, Sălătrucel, Berislăvești, Băbeni, Vaideeni, Polovragi, Baia de Fier, Novaci, Stănești, Crasna, Bumbesti-Jiu, Schela, Tismana, Peștișani, Runcu (la Bâlta), Mușetești, Bengești.

V.5.4 Defining behavioral features of „ungureni” and their descendants

Individual behavioral traits are reflections of the environment in which he lived, and their cataloging community as a specific geographic region was due to maintaining the status quo on a similar time prompting them to transmit and followers. Restrictions imposed many Transylvanian Romanians rights by foreign domination and individualistic character of knowing settlers, determined in their mind a limitation on available resources and focus on achieving personal and family interest, it was printed and the resulting behavioral avarice which was attributed to long, but actually came from the need to live a better life and actually was sober.

Tame words complements this feature at present is reflected by detachment and wisdom with which they deal with aspects of contemporary society, and retention obvious when it comes to the economic situation of the family.

Pride was often equivalent to self-esteem as a result of better financial situation, and the entrepreneurial spirit that they displayed. But actually has another side in mind

„ungureni”, namely the joy that comes from practicing pastoral activity and preserving elements of spiritual culture, which is still, treated most of mockingly of our current society.

Adaptability was again a feature of „ungureni” but supported the humanitarian spirit and conscience of fellow earthlings characteristic, which in collaboration with the above contributed to the sedentary population and settlements development.

V.5.5 Transylvanian cuisine reflected in the cuisine of Getic Sub-Carpathians

Besides defining components of space metal „Ungureni” mentioned above must mention those for culinary preparations derived from products derived from pastoral work and beyond, who have influence in Transylvania. These include the most popular „mutton soup”, „stew mutton”, „mixture of polenta with cheese and butter” („balmoșul”), „polenta with cheese ball” („bulz”) and „cabbage with pisătură (cabbage with mixture of fried onions with bacon)” which even has color name Transylvania.

Preparing these foods has spread to the Romanian territory, but their origin is in pastoral areas initially developed Carpathian crown and the Subcarpathians Getic the menu still devoid of positive or negative events in human life and the local folk festivals, even if associated with each other, and I found at: Corbi, Galeșu, Băbeni, Vaideeni, Polovragi, Baia de Fier, Novaci, Crasna și Stănești.

CHAPTER VI. TOPONYMY AND ANTROPONIMY, INSTRUMENTS OF „UNGURENI” DESCENDENTS IDENTIFICATION IN GETIC SUB- CARPATHIANS

VI.1. Theoretical aspects

A Transylvanian migrants evidence establishing the existence Getic Sub-Carpathians is given by place names and mailing anthroponyms who Transylvania, with special regard to those encountered in the south of it.

In most cases the establishment of the Carpathian regions Transylvanians have opted for a separate fireplace body of the locality in which they arrived, avoiding mixing with the natives, it is envisioned and royal documents. To distinguish between them and the natives was given or a name attached settlements that were established or founded, their analysis is important in making research.

In areas extracarpathian appearance and anthroponyms toponyms from the Transylvanian branch as a result of population movement in history, was based on two perceptions of space and one another Transylvanian earth that influenced their formation.

Based on studies conducted by our predecessors and investigations carried out by us in the field, we have identified a number of names transplatate due to emigration phenomenon which have been preserved to date.

VI.2. Transylvanian migration reflection into Getic Sub-Carpathians toponymy

The relationship between place names and anthroponyms has great relevance, especially in our case, but we decided treating them individually, even if we do sometimes references to one or the other. If we have identified the following groups toponyms relevant to the subject of our study:

- Oiconimes of Getic Sub-carpathians with an identical correspondent in Transylvania, represented by a toponym or a antroponim in as: Mărcuș - Câmpulung neighborhood of the village name came from Mărcuș in Covasna departement; Galeșu - Brădulețu (Argeș) village commune component whose name comes from the village of Galeș, belongs Săliște city of Sibiu; Iași Valley - village component of the homonymous village in Arges, which is corresponding to the common Recea, Iași village (Brașov) and Iași property in joint names Berevoiești (Argeș); Vaidei - componet village commune in Stănești (Gorj) namesake is Vaidei, Romos the village, Hunedoara. From its name certainly comes Vaideeni (Vâlcea) derivative.

- Oiconimes which were formed by derivation from a antroponim times toponym of Transylvanian origin, from which we quote: Berevoiești (homonymous village commune, Argeș) comes from the name Bera, Berivoi or village Berivoi divided into Berivoii Great and Berivoii Small belonging to the common Recea, Brașov; Manești (village commune mentioned above), made from anthroponyms Man, Tămășești (Bălești common, Gorj departament) - anthroponyms name comes from Tămaș, which according

to studies Transylvania specific language would come Thomas by pass the name of the Hungarian, Dăbăcești from Doboka - Dabacevschi - Dăbăcescu².

- Oiconime consist of appellations assigned by the local population Transylvanians: Ungureni -2, (Braduleț and valley villages Iași, Argeș), Ungureni (village common Dănești, Gorj departament), Căpățâneni-Ungureni, Albeștii-Ungureni and Oeștii-Ungureni, the to Bârsan we Bârsești (common Mihăești, Vâlcea) Bârsești (localitate component Târgu Jiu, Gorj) and Bârzești (common Bărbătești, Vâlcea departamen). We reviewed the following toponyms composed all the appellations: Poiana Ungureanului - common Cicănești, *Scoaba Ungureanului Pârâul Ungureanului* and *Scoaba Jinarului* in Gornăcel village, commune Schela, the Gorj departament, the latter indicating the exact original owner (village Jina, Sibiu departament).

- Toponyms formed because of their pastoral activity, and the presence of „ungureni” in Subcarpathians Getic: *Capra, Berbecul, Dealul Oii, Plaiul Oii, Muchia Berbecului* (geomorfonime and oronime), *Pârâul Calului, Pârâul Mânzatului* (hydronyms) *Drumul Oii* - sheep Road (hodonime), *Vf. Nedei -Parâng, Nedeuța, Padina Nedeiului, Nedei* - Vaideeni (resulting from the execution holidays Shepherd), *Înțarcătoare, Cășeria, Piscul Colibelor Stânile, Săiele* (name inspired construction and land related pastoral activity).

- Toponyms formed due to the practice of agricultural work that led to changes in landscape or refer to its appearance: *Laz, Lazuri, Lăzulețe, Bărc, În Bărc, Barcane, Bărcaciu, Brădățel(e), Răchiți(ele)*

- Toponyms which arose by assigning the name of the owner, in this case „ungurean” or those who reside in proximity: *Valea lui Șerb (Corbi), Podul Stanciului, Piscu Oancii, Piscul lui Negru Vodă* (Berevoiești), *Priporul Mogăi, Dealu' lu' Moga, Piscu' Mogăi, Muchia Oprii, Valea lu' Stroeie* (Vaideeni).

- Other toponyms of Transylvanian origin identified in the field: *Bezbug (Băzduc), Cârstenie, Erji (Herja) Ștorf.*

VI.3. Transylvanian migration reflection into Getic Sub-Carpathians anthroponymy

We reviewed mainly anthroponymy to that occur at least five times a family name in each commune and have a clear Transylvanian origin, resulting from their resonance and demonstrated by research (related to semantic and spatial distribution Frequent). However, I remembered some of the names that, even if less frequently, are important marker for the immigrants.

Therefore we have established the following categories of anthroponymy:

- Anthroponyms and some derived their main suffixes (-escu, -an/-eanu/-ianu, and iu-Aru), here pointing out those that: *Berevoianu* (Lerești, Câmpulung, Nucșoara), *Jinaru* (Horezu, Râmnicu Vâlcea, Vaideeni), *Mohanu* (Arefu, Corbeni, Curtea de Argeș, Râmnicu Vâlcea, Vaideeni, Novaci, Târgu Jiu), *Ungureanu* (Lerești, Berevoiești, Nucșoara, Corbi, Corbeni, Valea Mare-Pravăț, Ciofrângenii, Polovragi, Baia de Fier).

- Anthroponyms and some of their derivatives, which are based on common nouns resulted from the practice of pastoral activity, some having necessarily a

² Vezi și Capitolul IV. *Areele și zonele de stabilizare a populației imigrante transilvănene.*

Transylvanian origin, of which mention a few: *Baciu* (Lerești, Câmpulung Albeștii de Muscel, Corbi Nucșoara, Curtea de Argeș), *Brînzan* (Râmnicu Vâlcea, Polovragi, Baia de Fier, Crasna, Bumbești Jiu, Târgu Jiu, Drăguțești, Tismana, Peștișani), *Hâșcău* (Crasna), *Strungăreanu* (Vaideeni).

- Anthroponyms and some of their derivatives, which are based on proper nouns of Transylvanian origin (according to previous research) motivated by their presence in villages in southern Transylvania, mainly, and mention a few: *Dănuleț* (Băbeni, Râmnicu Vâlcea, Curtea de Argeș, Câmpulung Muscel), *Iancu* (Valea Mare-Pravăț, Domnești, Nucșoara, Cobeni, Polovragi, Baia de Fier), *Manu* (Lerești, Câmpulung Muscel, Godeni, Albeștii de Muscel, Berevoiești, Nucșoara, Brăduleț, Curte de Argeș, Râmnicu Vâlcea, Târgu Jiu), *Șandru* (Câmpulung Muscel, Godeni, Râmnicu Vâlcea, Novaci, Bengești, Târgu Jiu).

- Anthroponyms consist of appellations: *Mocanu* (Berevoiești, Novaci, Corbeni); *Badea* (Câmpulung Muscel, Albeștii de Muscel, Berevoiești, Corbi, Domnești, Corbeni, Curtea de Argeș Baia de Fier, Nucșoara) *Bădica*, *Bădilă* (Baia de Fier, Câmpulung Muscel), *Bădiță* (Polovragi, Câmpulung), *Șerb* (Lerești, Câmpulung Muscel, Corbi, Domnești, Râmnicu Vâlcea), *Șerbucă* (Corbi).

- Anthroponyms old Romanian with greater frequency in Transylvania: *Bucur* (Valea Mare-Pravăț, Câmpulung Berevoiești, Nucșoara, Corbeni), *Cîndea* (Câmpulung Muscel, Albeștii de Muscel, Godeni, Vaideeni, Târgu Jiu), *Dobrotă* (Râmnicu Vâlcea, Vaideeni, Târgu Jiu, Godinești, Tismana, Peștișani), *Negru* (Lerești, Câmpulung Muscel, Nucșoara, Corbi, Albeștii de Argeș, Râmnicu Vâlcea, Târgu Jiu).

- Anthroponyms less frequent: *Bebeșelea* (Corbi), *Dancilă* (Râmnicu Vâlcea, Novaci), Târgu Jiu), *Hanciu* (Câmpulung Muscel, Vaideeni, Târgu Jiu), *Mailat* (Lerești, Valea Mare-Pravăț, Câmpulung Muscel, Brăduleț), *Năftănăilă* (Lerești, Câmpulung Muscel, Albeștii de Muscel, Curtea de Argeș), *Orzan* (Vaideeni, Polovragi), *Smeada* (Vaideeni), *Smedescu* (Râmnicu Vâlcea), *Straulea* (Vaideeni), *Tarciatu* (Corbi), *Țugulescu* (Vaideeni).

For a better illustration of toponym formation of the original anthroponyms Transylvania, due to the individual's borrowing of native village name after emigration, we present below tree Tărtăreanu I. Ion engineer in village Vaideeni of department Vâlcea, helped us in the realization of the scheme.

It is enlightening in terms of his Transylvanian lineage, because the guidelines from the tree indicates that our ancestors originated in the villages of southern Transylvania: Tărtăria and Vinerea in Alba County (on which names formed *Tărtăreanu* and *Vinereanu* common in Vaideeni) and Săliștea in Sibiu, but this by keeping a name attested by researchers (I. Conea, 1934, I. Boamfă, 2007) as having a high frequency Transylvania and especially in this localitate, namely *Banciu*. Also in this genealogy we meet a high frequency of female forename *Ana* known it was often attributed to Transylvania.

In conclusion, in settlements where specific „Ungureni” has been preserved frequency there is a similarity of names based on genealogical and employment, like those in Transylvania, especially in the south region.

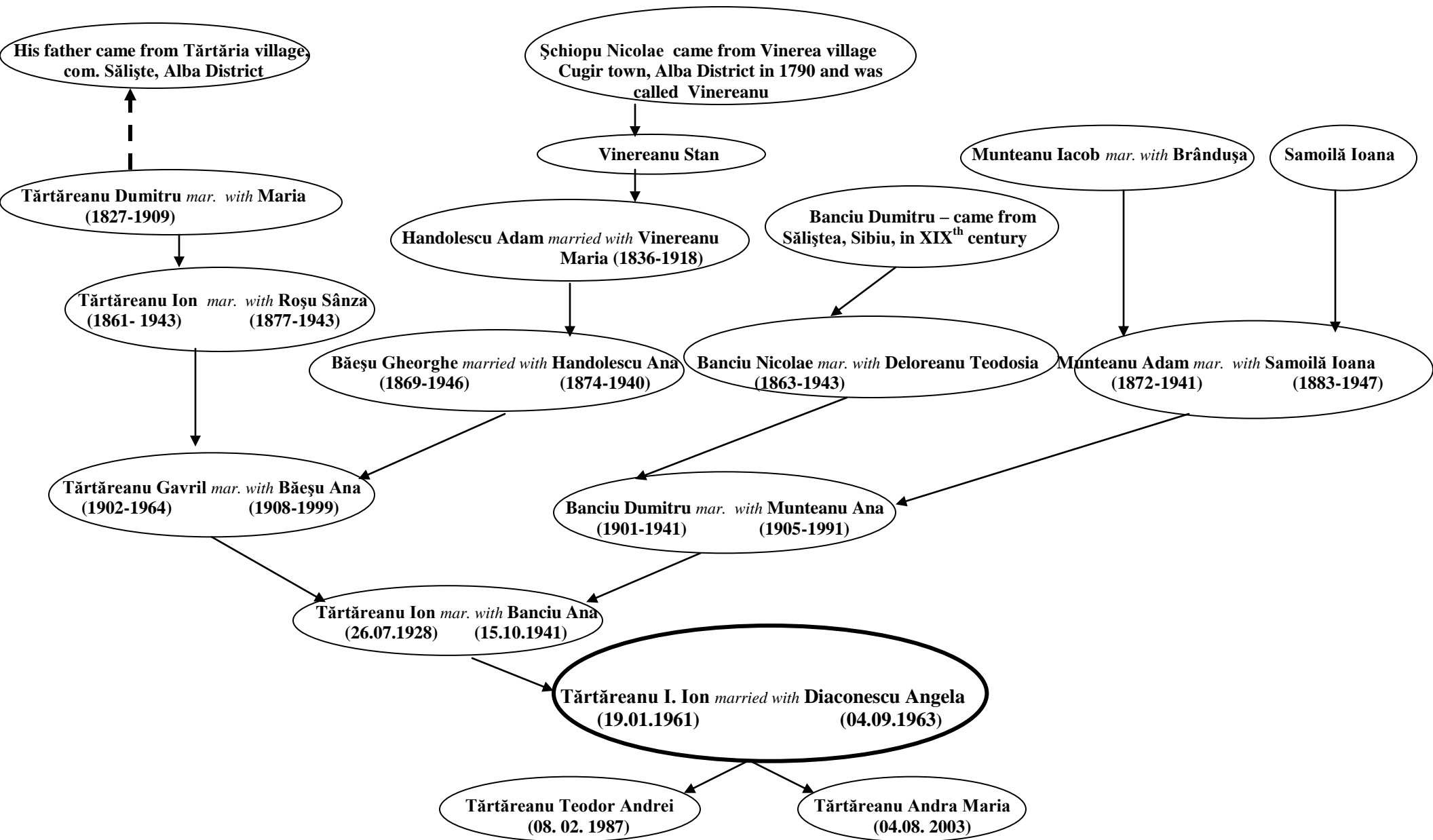


Fig. 2 - Tărtăreanu I. Ion Vaideeni, Vâlcea District - family tree

CONCLUSIONS

Physical and geographical conditions (relief, climate, water, vegetation, soil) with natural resources (salt, forests, grasslands, oil, gas, mineral springs) were favorable factors for the development of life and human activities in Getic Sub-Carpathians.

The landscape through its various forms of expression to the earth's surface was a factor worthy of consideration by the man at the foundation of settlements, activities development, knowledge of new lands, creating roads, etc.

Depressions were favorable places for the emergence and evolution of settlements and also for the development of agricultural activities, and valleys that cross them were the support for communication development on north-south direction, due to their general orientation. Roads' shaping by the east-west direction (transversal) was facilitated by the presence of Sub-Carpathian saddles. Communication axes within the sector developed as ancient trade ("Road Salt"), transhumance ("Roads Sheep") or strategic routes ("limesurile"), being devoid of connections with other regions. Over Sub-Carpathian depression tongue, from east to west, it is noteworthy the road linking the settlements strung under mountains pinnacle of Luncavăț and Jiu, on the line between localities Vaideeni - Izvoru Cold - Racovița - Polovragi – Baia de Fier - Novaci - Cărpiniș - Crasna - Mușetești - Lăzărești, namely DJ 665 or "Under the mountain road", as it is known by locals, then it goes down to Târgu Jiu. Then those developed along the interhill depressions, on Câmpulung Muscel - Arges - Domnești - Râmnicu Vâlcea (DN 73C), the roads marked by the hills' Ciocanu, Toaca, Chicioara and Tămaș saddles, which continues west of the Olt with communication axis Râmnicu Vâlcea - Horezu – Târgu Jiu (DN 67) and the ones that cross the saddles of Pietrarilor, Negruleștilor and Cernii hills. They intersect at many points with the roads which descend along the north-south valleys, of which we mention two that connect with Transylvania by Olt Valley (E 81) and Jiu and Streiului valleys (E 79).

Roads' presence is closely related to the existence of settlements, which in turn are strung along the valleys, like some beads on the thread, climbing where the slopes mellowed down and sometimes following ridges' line; the settlements number is high, with no lacking from those founded or enriched by immigrants.

Hills are an orographic barrier that contributed to maintaining a shelter climate in depressions. The vegetal mass, represented by forest which provided the wood needed for construction, heating and other activities, through the grasslands meadows that were sources of animal feed requirements, supported human activities. Forest deforestation has also led to obtaining useful grassland for animal feeding, but also brought and horticulture and viticulture development sites. Because a large number of immigrants were dealing with pastoral activities, the presence of alpine meadows in proximity was beneficial in supporting and carrying out this activity. Areas owned by people were insufficient for livestock feeding, so they proceed with the leasing of others to achieve useful quantity of fodder.

Altitude is a factor that should be taken into account in the analysis of habitual conditions, being favorable in settlements emergence and evolution. A special feature is given by its decrease from north to south and from east to west, from 1100 meters east of the Olt River, to 400-500 meters west of the river. In Getic Sub-Carpathians this was not an impediment in the development of settlements fireplaces, especially since the first core

(for defense reasons) has emerged, mainly on slopes or top, then has gradually descended along the valleys, in this case a main role being taken by the legislative regulations imposed over time (e.g. location of households in the line stipulated by the Organic Regulation of 1831-1832).

Other morphometric parameters (slope, slopes exposure and fragmentation) also had a positive role in the region's anthropisation through the average slope which contributed to a diverse use of land for both construction, but also from an agricultural point of view, surface variation that influenced the location of settlements and the shaping of communication and also through cultures localization depending on the degree of land shading.

All these features of the landscape have provided and continue to provide optimal conditions for settlements founding and for their development.

Humanizing of the sector goes down deep in history and the fact that it was a favorable place for settlements development through the attributes given by territory's physical-geographical characteristics is supported by the presence of two settlements that held the role of capital in Țara Românească: Câmpulung and the Curtea de Argeș. Old settlements fireplace and population with the same ethnicity who share the same cultural and spiritual values stimulated the establishment of immigrants in this place.

The causes that have led the to Transylvanian Romanians emigration were not the physical-geographical conditions of the Transylvania territory, which enabled the smooth running of daily activities, but the permanent persecutions applied by foreign domination. Dominators' politic decisions in the context of historical events aimed against the Romanian community, though most numerous, and led to the generation of *economic-social* reasons (many taxes, the idea of tolerated nation, etc), *religious* (constraint related to the acceptance of the Catholic faith) and *military* (the appearance of regiments where certain conditions were unacceptable for Romanian incorporation, since they had to give up their religion and language), which stimulated emigration.

Defenders of their homelands and ancestral faith, Romanians did not give up easily, but responded by arms when the yoke was too oppressive. However, permanent state of conflict generated by aliens' charges, culminating with the idea of denying the identity of the Romanian people in Transylvania, has led some of them to seek more politically tranquil places, and more.

Of these, most were shepherds that were used to be free and to carry out their daily activities after ancestors' well-established rules, true custom, who could not accept the conquerors constraints that did not meet their life values. The highest number of those involved in the migration to Getic Sub-Carpathians lived in the Transylvania's marginal depressions (Sibiu, Făgăraș and Hațeg), and on the slopes of the Southern Carpathians, where the relief conditions were favorable, which allowed their retreat and housing here and in the Subcarpathian area, where they contributed to the development and establishment of settlements and generated a new mental space, which we called it „ungurenesc”.

In delimiting areas occupied by „ungureni” we had to guide us after the mental criterion as main parameter, the other (landscape, functional, political-administrative, structural) having less importance today. The items that we've analyzed for a localities hierarchy settled or founded by „ungureni” regarded **the degree of recognition of Transylvanian descent and belonging to „ungurenesc” mental space**, supported by

customs and traditions keeping, folk costumes, pastoral occupation, physiological traits, types of villages, and the existence of suggestive anthroponyms and toponyms.

Therefore, currently the Getic Sub-Carpathians still preserve villages where the perception of Transylvanian lineage and membership to „ungurenesc” mental space is recognized and accepted by more than half the population, but also those of neighboring localities, but there are settlements where the intensity decreased to extinction. The current locations of high keeping of „ungurenesc” specificity are: Corbi, Galesu, Băbeni, Vaideeni, Polovragi, Baia de Fier, Novaci, Crasna and Stănești. These are followed by those in which the „ungurenești” elements (perception, port, folklore, customs and traditions) are kept at a smaller scale: Mioarele, Poienarii de Muscel, Berevoiesti, Domnesti, Căpățânenii-Ungureni, Albeștii-Ungureni, Cicănești, Muereasca, Bumbești-Pitic, Bengești, Ciocadia, Tismana.

So, the „ungurenesc” mental space, formed in time is outlined by the presence of Transylvanian elements implemented across the Carpathians, together with the former ones contributing to the formation of its specificity. For example, the *nedeile* that still appear in some „ungurenești” localities present through the folk groups a combination of Transylvanian *invarțite* with oltenian *sârbe* and Wallachian *hore*, sometimes accompanied by a mosaic of popular clothing pieces; in the behavior of some „ungureni” offspring we noticed Transylvanian calm speech associated with speeding deployment actions characteristic with the oltenian or muntenian pragmatism.

Of course, historical events led to political-administrative decisions that have changed the borders configuration, from village level up to the national territory level, within higher or lower limits, which led in time to change perceptions of people about space habitation, especially since some communities have changed the name. Also, the division of the territory was made following the scenery, functional, ethnic or cultural principles, but there have been cases when clippings were lacking objectivity and bias.

As we noted in our interviews, the popular perception of the term „ungurean” gets a new valence over the scientific conclusion issued to date. If the term „ungurean” was proposed by our precursors for the appointment of all Transylvanian immigrants, of which a percentage large enough to deal with shepherding, argued also through historical documents, however, popular sense, past and present, it is associated only with shepherd character, the same for the folk costumes, often called as the shepherd port. Popular perception was based on the idea that most of those who emigrated were shepherds, drawn mainly from southern Transylvania.

Climbing herds over the mountain in spring, grazing throughout the summer, their downward in autumn and the winter retreat in the plains represents an annual cycle, whose age could not be established with certainty, but only approximated. These pastoral cycle stages are still present, but in some places they decreased in intensity or disappeared, leaving the status of the local sheppard or plain settlement.

Cooperation between specialized state bodies and farmers is necessary for success on both sides at Community level. We believe that the following proposals would be effective in the implementation of projects in line with European standards:

- Frequent actions and qualitative information of those interested, through all channels;

- Public consultation through organizing various meetings at all levels, in terms of elaborating legislative rules to identify and meet the real needs of it;

- Swift development of better practice guidelines for Romanian shepherds, taking into account the suggestions.

Mobilization, good management of the authorities in collaboration with farmers, as well as a positive publicity would be the elements that contributed to the assimilation of European standards and to the rapid development and effective pastoral activity, and more.

We believe that Romanian shepherds are still the same person full of initiative, open to new ideas and willing to invest to increase revenues as their ancestors, who had a significant role in economic and political life of the Romanian provinces over the centuries, when political situation was not very favorable. Even today, many of them are descendants of Transylvanian shepherds, who have maintained over the centuries ties with Romanian countries and with their ideal for union. Like their predecessors, they recognize their origins and accept their membership into that „ungurenesc” mental space, whose values they still promote and preserve through costumes, folklore, customs, traditions and elements of speech.

This activity whose seniority is lost in time, had a major role in the formation and development of the Romanian people and, therefore, its practitioners should be treated with respect, rather sardonically as in many situations.

Toponymy and anthroponymy still reflects the massive population shifts that have occurred over time from Transylvania to Getic Sub-Carpathians under this „*mountain wing*” that „*if it was not, Romanian nation would be destroyed completely, only the Mountain kept us from dying*”, as well stated in 1930 a villager from Racovița village, Polovragi commune, questioned by Conea I. (1932, p. 342). Toponyms as Crângu Badii, Stoșor, La Comanda, accompanied by the oiconims Berevoiesti, Vaidei, Ungureni and the antroponyms Avrigeanu, Berevoescu, Iancu, Tărtăreanu, Sescioreanu, Vinereanu are argumentative in this case.

Our role is to preserve, harness and transmit ancestral heritage because it will be the one that will represent our identity as a nation in the world in the present context of globalization. Even though it may seem difficult, transmitting to younger generations THE Romanian folk cultural elements is a measure that should be applied from the family to the authorities. Also, making local cultural activities known through traditions, customs, costumes and folklore, and also their extension at national and international will be an approach that will generate buds which will preserve Romanian essence and vitality.

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