

DEVELOPING THE RURAL COMUNITY. VALUING LOCAL TRADITIONS. ROMANIAN TRADITIONAL VILLAGE. THE VILLAGES IN BANAT-CRIȘANA AREA

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Abstract

Banat-Crișana area defined as such in terms of the natural environment and history (Gheorghiu, 2008). Here a wide variety of ethnic groups live together: Romanian, Germans, Hungarians, Serbs, Bulgarians, Slovenes, Slovaks, Roma, as few Hebrew.

The territory had a troubled history.

After leaving Dacia by the Romans in the year 271, the Sarmatians migrated throughout the Banat, which will be romanized Christianizing once (after the second half of the fifth century), being gradually assimilated Daco-Romanians, forming future Romanian population. (Gavrilă, Gavrilă, Grivu, 2013).

Keywords: *village, houses, rural comunity, Banat-Crișana area.*

Research Objectives

Objective: To study the villages in Banat-Crișana area: history, structure, customs and traditions, to assess rural community development.

Specific objectives:

1. The study of the types of houses in the area, according to the traditions of minorities inhabiting.
2. Similarities.
3. Differences.

Research hypotheses

Over the history there have been many changes in the composition of houses and villages in the area, but with the preservation of significant characteristics, defining Banat-Crișana area. **The study**

The study was conducted by documentary and historical sources in the field, in the Banat-Crișana. Here were studied Romanian houses compared with houses of ethnic: Germans, Serbs and Bulgarian, in different historical periods.

The research methodology

For this study we used:

1. Historical sources documented in regional archive;
2. Documents and photographs from personal archives;
3. Fieldwork and documenting displacement field.

The research results

Since the second half of the fifth century, when the Sarmatians were Christianized and assimilated by the Daco-Roman forming future Romanian population, they lived in housing surface and buried in the earth.

The area houses the building materials were twigs "plastered" with clay walls and wood coating (beams). The huts level was about one meter from the surface, the earth being supported by rows of stakes side, the roof being supported by a central pillar. Outside the house were found hearths, kilns, landfills and traces of animal sheds (Bejan, 1995).

Representatives of the Austrian government in the eighteenth century describe similar homes: "The Romanian is building single his house. It is built mostly of trodden earth or of braided twigs or logs placed one upon another and thatched "(Ehrler, 1774). Period until the eighth century was marked by confusion in the area of the Huns, Gepids, Avars and Slavs. In the centuries X - XI were produced deep changes in the area, two strokes.

The first led to the appearance Voivodship of Glad (about 934) in Banat and Menumorut Criş area, under the influence of Byzantine and Bulgarian. In the third and fourth decades of the tenth century they disappear by the Hungarian intervention, forming Banat region's Ahtun (about 1028), a descendant of Glad, a vassal of the Byzantine Emperor, baptized at Vidin.

The second begins with the installation to precede Hungarians in Pannonia and especially with the trend of occupancy of the premises from the east. End occurs during King Stephen I (1000-1038) by replacing his violent Ahtun with Chanadinus (grandson of Glad, as Ahtun) and western Banat joining the Hungarian Kingdom in the eleventh century.

In the interval between the XI and XIII centuries, the Catholic Church appears by setting the Cenad episcopate (1030-1035), a new military organization by counties (Timiş County in 1177, 1197 at the Cenad, 1200 at the Caraş and the 1214 Arad) (Gheorghiu, 2008). During the same period sits Pechenegs and Cumans in the area. Pechenegs appear around 1000 and Cumans were placed here by King Ladislaus the Saint (1077-1095).

In 1333 in the city Caraşova settled southern Slavs Catholic groups, so-called "Craşoveni" or "Krashovani".

Serbs are mentioned in documents before 1389. It is also noted the presence of Ruthenians and Slovaks (Haţegana and Savulov, 1997).

In some parts of Banat (from XI century) and north of the Mureş were seated Hungarian Catholic community, whose numbers increased XIV-XVI centuries, although in Banat Ottoman occupation led to massive abandonment of the area by the Hungarian (Haţegana and Savulov, 1997).

On June 4, 1407 appears for the first time in an official document called "lower parts" of the Hungarian kingdom. "That was going to focus in an expression of committing multiple functions held by Filippo Scolari (1369-1426) in this area. Over time the term will be generalized for all counties of the Tisza and Carpathian Maramureş to the fords Danube" (Haşegana et al. 2007). It was, in fact, a military utmost importance in fighting against the Ottomans. Masters of law thereof will be castellans Timiş until 1552.

In 1429 the Hungarian king Sigismund of Luxembourg (1387-1437) instructs the Danube defense Teutonic Knights. This confirms the existence of the German groups in the area.

The predominance of Romanians in Banat is proven diploma King Ladislau V (1439-1457) of August 29, 1457, confirming the privileges of the eight districts Romanian (Caransebeş, Mehadia Almaj, Lugoj, Caraşova, Ilidia, Comitat and Bârzava).

On October 13, 1479 Banat troops led by Paul Chinezul (1432-1494) come on the Bread Field next Orăştie, where he beat Ottomans.

Despite the victories of John Hunyadi (1407-1456) and Paul Chinezul against the Turks in 1552 falls into their hands Timişoara, which is velayetul (pashalic) of the Timişoara. The city will be released only in 1716 by General Eugene of Savoy (1663-1736).

From Chronicle Banat, written between 1825 and 1827, Nicolae Stoica of Haşeg (1751-1833) we learn that in 1730 the Banat plain, wilderness, were colonized Germans, Italians and Spaniards, on the initiative of Count Mercy (1666-1734).

During the eighteenth century (from 1716 to 1717), under the reign of Emperor Charles VI (1711-1740), are brought about 80,000 settlers in southwestern Germany (Swabian). With them are brought Serbs, Bulgarians Catholics and Italians, French and Romanian come from Oltenia and Muntenia. Since 1763, under Empress Maria Theresa (1740-1780), continued colonization Swabians, Serbs, Italians, French (Lorraine), Bulgarian and Romanian. Finally, in the years 1823-1828 were colonized Germans, Czechs and Slovaks in Banat mountain mining.

"Baroque in southeast expansion will build by merging elements of German culture, Slavic and Latin own forms of expression / ... / (Konschitzky, 2006).

This explains why in Banat-Crişana villages do not differ by ethnicity, as in Transylvania. In addition, rural areas of the region were standardized by plans established in Vienna, Banat is a province owned by the House of Austria. Settled villages during the Terezian or Josephine were built after plans which provided mandatory road network layout as the chessboard (Ghinoiu, 1981).

By systematizing was intended abolition of the old rural settlement type, ie piled or scattered villages, and replacing them with the type expected (Sacar, 1987) mainly in the plain geometric form and in mountainous areas, the linear form, along valleys or major streets.

Before Habsburg colonization, house was built of native population beaten down, sticking with clay, the roof was with four slopes, reed or straw. By the '30s there were still such houses (figure 1).

Soon after colonization ethnic Germans made their houses too (figure 2).



Fig.1. Romanian house on Sacoșul Mare (1932) (after Kunschitzky)



Fig.2. House of a German colonist in Ginlvăz (after Kunschitzky)

After systematizing and entry made by Austrian baroque influence in the house began to resemble each other, regardless of the nationality of the owner. The similarity was maintained until the twentieth century, in recent decades is beginning his city building type homes. In figure 3 we present Romanian gable of a house in 1922, built at Hitiaș (Timiș) in figure 4 that of a 1863 German houses, in figure 5 the gable of a house Serb Variaș (Timiș County) in 1887 and in figure 6 of a Bulgarian house in Dudeștii Vechi (Timiș county). The similarities are obvious.

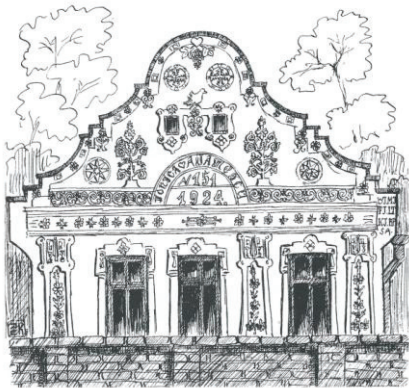


Fig.3. Romanian House of Hitiaş
(after Konschitzky)

Fig.4. German gable of a house,
1863 (after Konschitzky)



Fig.5. Serbian House of Varias, 1887
(after Konschitzky)

Fig.6. Gable of a Bulgarian house in
Dudeştii Vechi (after Konschitzky)

Even the locations of houses on the street are similar. The houses have a gable narrow street, stretching longitudinally depth. Next is the gateway into the yard and in the opposite court house are outbuildings.

Another type is the house facing the cross street. In figure 7 we present a Rustic house in Caraşova (Caraş-Severin), from the early twentieth century, and in figure 8, a Swabian house of Orţişoara (Timiş) from the middle of the nineteenth century. In this type of dwelling house outhouses are parallel to the backyard (figure 9).



Fig.7. Peasants House to Caraşova (after
Konschitzky)



Fig.8. Peasant House with wooden
transverse Caraşova (after Konschitzky)



Fig.9. Swabian transverse House in Orțișoara (after Konschitzky)
Churches in area villages are built mostly baroque, regardless of denomination.

Conclusions

Of course there are many variations in the composition of houses and villages in the area, but we believe that in the above we were able to present the most significant housing Banat-Crișana area.

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