



SERIA SIMPOZIOANELOR DE TEORIA ȘI PRACTICA REABILITĂRII PATRIMONIULUI CONSTRUIT – TUSNAD
CONFERENCE SERIES ON THEORETICAL AND PRACTICAL ISSUES OF BUILT HERITAGE CONSERVATION – TUSNAD
AZ ÉPÍTETT ÖRÖKSÉG FELÚJÍTÁSÁNAK ELMÉLETI ÉS GYAKORLATI KÉRDÉSEI NEMZETKÖZI KONFERENCIA-SOROZAT – TUSNAD

RIMETEA
TOROCKÓ
2009



RIMETEA ■ TOROCKÓ ■ 2009



ISSN 1843-7109
ISBN 978-973-9377-52-2



87,13 LEI

nka
Nemzeti Kulturális Alap



Cartea a apărut cu sprijinul
ADMINISTRAȚIEI FONDULUI
CULTURAL NAȚIONAL

ARHITECTURA VERNACULARĂ ÎN REGIUNI MULTICULTURALE
THE VERNACULAR AND THE MULTICULTURAL DIALOGUE
TÖBBNEMZETISÉGŰ RÉGIÓK NÉPI ÉPÍTÉSZETE



SERIA SIMPOZIOANELOR DE TEORIA ȘI PRACTICA REABILITĂRII PATRIMONIULUI CONSTRUIT – TUSNAD
CONFERENCE SERIES ON THEORETICAL AND PRACTICAL ISSUES OF BUILT HERITAGE CONSERVATION – TUSNAD
AZ ÉPÍTETT ÖRÖKSÉG FELÚJÍTÁSÁNAK ELMÉLETI ÉS GYAKORLATI KÉRDÉSEI NEMZETKÖZI KONFERENCIA-SOROZAT – TUSNAD



ARHITECTURA VERNACULARĂ ÎN REGIUNI MULTICULTURALE
THE VERNACULAR AND THE MULTICULTURAL DIALOGUE
TÖBBNEMZETISÉGŰ RÉGIÓK NÉPI ÉPÍTÉSZETE



CUPRINS / CONTENT / TARTALOMJEGYZÉK

■ SZABÓ Bálint – TAKÁCS Enikő	9
Arhitectura vernaculară în regiuni multiculturale. Raportul conferinței TUSNAD, ediția a 14-a	
The Vernacular and the Multicultural Dialogue. Overview of the TUSNAD Conference, 14 th Edition	
<i>Többnemzetiségű régiók népi építésze. Jelentés a TUSNÁDI konferencia 14. ülészakáról</i>	

Declarația de la Rimetea	19
Rimetea Document	
<i>Torockói dokumentum</i>	

PROTECȚIA ARHITECTURII VERNACULARE ȘI CONDIȚII RURALE DE EXISTENȚĂ PROTECTION OF VERNACULAR ARCHITECTURE AND RURAL EXISTENCE CONDITIONS A NÉPI ÉPÍTÉSZEK VÉDELME ÉS A VIDÉKI LÉTFELTÉTELEK

■ Sergiu NISTOR – POZSONY Ferenc	27
Concluzii legate de modulul Protecția arhitecturii vernaculare și condiții rurale de existență	
Conclusions Regarding the Module Entitled Protection of Vernacular Architecture and Rural Existence Conditions	
<i>A népi építészet védelme és a vidéki létfeltételek modul következtetései</i>	

■ SZABÓ Árpád Tőhötöm	31
<i>Erőforrások, stratégiák, szükségletek. Gazdasági és társadalmi adaptáció a családi épületek használatában</i>	
Resources, Strategies, Necessities. Economic and Social Adaptation in the Use of Family Houses	

VALORI DE PATRIMONIUL ALE ARHITECTURII VERNACULARE HERITAGE VALUES OF VERNACULAR ARCHITECTURE A NÉPI ÉPÍTÉSZEK ÖRÖKSÉGÉRTÉKE

■ BENCZÉDI Sándor – BALASSA M. Iván	47
Concluzii legate de modulul Valori de patrimoniu ale arhitecturii vernaculare	
Conclusions Regarding the Module Entitled Heritage Values of Vernacular Architecture	
<i>A népi építészet örökség-értéke modul következtetései</i>	

■ Virgil POP	53
Despre influența arhitecturii culte în arhitectura vernaculară	
On the Influence of Cultured Architecture on the Vernacular One	

■ BENKŐ Elek	63
<i>A régészet szerepe és eredményei a népi építészet kutatásában</i>	
The Role and Results of Archaeology in Vernacular Architectural Research	

■ KERNER Gábor	73
<i>A lemkek építésze Kárpátalján</i>	
The Lemko Architecture in Carpathian Ruthenia	

MULTICULTURALITATEA VALORILOR DE PATRIMONIUL VERNACULAR MULTICULTURALITY OF VERNACULAR HERITAGE VALUES A NÉPI ÉPÍTÉSZEK ÖRÖKSÉGÉRTÉKEK MULTIKULTURALITÁSA

■ Ana BĂRCĂ – Marc DE CARAFFE	88
Concluzii legate de modulul Multiculturalitatea valorilor de patrimoniu vernacular	
Conclusions Regarding the Module Entitled Multiculturalism of Vernacular Heritage Values	
<i>Népi építészet örökségértékek multikulturalitása modul következtetései</i>	

■ Adriana STROE	93
Șaroș pe Târnave. Exemplu clasic de localitate multi-etnică din zona de colonizare săsească	
<i>Șaroș pe Târnave. A Classical Example of a Multi-ethnic Locality in the Saxon Colonization Area</i>	
■ Ligia FULGA	105
Arhitectura vernaculară în spațiul multicultural din sudul Transilvaniei. Codlea – modele de locuire	
<i>Vernacular Architecture in the Multicultural Area of Southern Transylvania: Codlea – Dwelling Models</i>	
■ Iozefina POSTĂVARU	113
Suburbiile istorice ale Brașovului. Interferențe etnice în arhitectura vernaculară	
<i>Historic Suburbs of Brașov. Ethnic Interferences in Vernacular Architecture</i>	
■ Aurelian STROE	125
Forța exemplului. Satul Șmig	
<i>The Power of Example. Șmig Village</i>	
■ Paula POPOIU	135
Dobrogea – Zonă de multiculturalitate și multi-etnicitate	
<i>Dobrudja – A Multicultural and Multi-Ethnic Area</i>	
PROTECȚIA ARHITECTURII VERNACULARE	
PROTECTION OF VERNACULAR ARCHITECTURE	
<i>A NÉPI ÉPÍTÉSZET VÉDELME</i>	
■ Călin HOINĂRESCU – SISA Béla	181
Concluzii legate de modulul Protecția arhitecturii vernaculare	
<i>Conclusions Regarding the Module Entitled Protection of Vernacular Architecture</i>	
<i>A népi építészet védelme modul következtetései</i>	
■ MÁTÉ Zsolt	187
<i>Csongrád Belváros. Visszatekintés – az első magyarországi népi építészeti területi védelem</i>	
<i>Csongrád Centre. Retrospection – The First Example of Territorial Protection of Vernacular Architecture in Hungary</i>	
■ Victorija ALADŽIČ	199
<i>Ternary Rural Houses in Subotica</i>	
<i>Háromosztatú falusi házak Szabadkán</i>	
■ Călin HOINĂRESCU – Manuela HOINĂRESCU – Irina PAVELEȚ	213
Aplicarea în România a Convenției europene a peisajului. Studiu de caz – județul Prahova	
<i>Enforcement of the European Landscape Convention in Romania. Case Study – Prahova County</i>	
■ Ana BÂRCĂ	231
Patrimoniul arhitectural – un atu pentru dezvoltarea locală	
<i>Architectural Heritage – an Advantage for Local Development</i>	
■ MÁNYI István	241
<i>A beregi árvízkarok helyreállítása – 2001</i>	
<i>Flood Damage Restoration Project in the Bereg Region – 2001</i>	
■ Hossam MAHDY	251
<i>Preliminary Notes on the Vernacular Heritage in the Arab Region</i>	
Note preliminară asupra patrimoniului vernacular din regiunea arabă	
■ Autori / Authors / Szerzők	259



ARHITECTURA VERNACULARĂ ÎN REGIUNI
MULTICULTURALE

THE VERNACULAR AND THE MULTICULTURAL
DIALOGUE

TÖBBNEMZETISÉGŰ RÉGIÓK NÉPI ÉPÍTÉSZETE

ARHITECTURA VERNACULARĂ ÎN REGIUNI MULTICULTURALE THE VERNACULAR AND THE MULTICULTURAL DIALOGUE TÖBBNEMZETISÉGŰ RÉGIÓK NÉPI ÉPÍTÉSZETE

Raportul *Seriei Simpoziunelor Internaționale Științifice de Teoria și Practica Reabilitării Patrimoniului Construit – TUSNAD*, ediția a 14-a

Overview of the "International Conference Series on Theoretical and Practical Issues on Built Heritage Conservation – TUSNAD", 14th Edition

Jelentés *Az épített örökség felújításának elméleti és gyakorlati kérdései – TUSNAD konferencia 14. ülészakáról*

■ SZABÓ Bálint, TAKÁCS Enikő

■ Ediția a 14-a a *Seriei Simpoziunelor Internaționale Științifice de Teoria și Practica Reabilitării Patrimoniului Construit – TUSNAD* a avut loc la Rimetea și Colțești (jud. Alba/România), între 19-24 mai 2009. Programul de protecție a patrimoniului din satul Rimetea a câștigat în 1999, Medalia Europa Nostra, decernată în premieră pentru un program de protecție a patrimoniului din România. Tematica ediției actuale a evenimentului, important și la nivel internațional, este *Arhitectura vernaculară în regiuni multiculturale*.

În mod neobișnuit, conferința a debutat cu o excursie de studiu, sub tematica *Multiculturalitate, migrație, globalizare*. Participanții au pornit în data de 20 mai 2009 de la Sibiu, prima oprire a fost la Cislădie, apoi au urmat Rășinari, Călnic și Alba Iulia, unde participanții s-au și cazat pentru noapte. A doua zi, în 21 mai 2009, participanții au pornit de la Alba Iulia către Roșia Montană, în Țara Moșilor au vizitat comuna Ocoliș, după care au ajuns, prin valea Arieșului, la Rimetea. Aici



■ Foto 1. Membrii ICOMOS-CIAV la conferință. © Utilitas

■ Photo 1. ICOMOS-CIAV members at the conference's venue. © Utilitas

■ 1. kép: ICOMOS-CIAV tagok a konferencia helyszínén. © Utilitas

■ The 14th issue of the *International Conference Series on Theoretical and Practical Issues on Built Heritage Conservation – TUSNAD* was held in Rimetea and Colțești (Alba County, Romania) on May 19-24, 2009. In 1999, the Rimetea Heritage Conservation Project won the Europa Nostra medal, which was granted for the first time to a Romanian built heri-

■ *Az épített örökség felújításának elméleti és gyakorlati kérdései nemzetközi konferencia-sorozat – TUSNAD 14. ülészakára* 2009. május 19-24. között került sor Torockón és Torockószentgyörgyön (Fehér megye/România). Torockó 1999-ben elnyerte az Europa Nostra díj Romániai Műemlék-helyreállítás számára először megítélt érem fokozatát. A



PROTECȚIA ARHITECTURII VERNACULARE
ȘI CONDIȚII RURALE DE EXISTENȚĂ

PROTECTION OF VERNACULAR ARCHITECTURE
IN RURAL EXISTENCE CONDITIONS

A NÉPI ÉPÍTÉSZELET VÉDELME ÉS
A VIDÉKI LÉTFELTÉTELEK

■ Moderatori / Chairmen / Moderátorok: **Sergiu NISTOR, POZSONY Ferenc**

Erőforrások, stratégiák, szükségletek

Gazdasági és társadalmi adaptáció a családi épületek használatában

■ SZABÓ Árpád Töhötöm

■ **Kivonat:** A tanulmány egy székelyföldi falu, Siménfalva (Șimonești) néhány, hagyományos és kevésbé hagyományos lakóépületének (és érintőlegesen gazdasági épületének) példáján azt vizsgálja, melyek azok a társadalmi és gazdasági tényezők, amelyek a népi építészetnek egészen a XX. század második feléig jól körvonalazódó regionális tagolódását az egységesülés felé mozdították el. Ezzel összefüggésben pedig felvetődik a kérdés, hogy ezeknek a tényezőknek milyen kapcsolatai vannak a helyi gazdasági stratégiákkal, mintákkal és aspirációkkal. Az elemzés emellett érvel, hogy a ház nem egyszerűen a menedéknyújtás funkcióját tölti be, hanem ezzel együtt nyilvánvaló és maradandó tárgyi jele és lenyomata a tulajdonos gazdasági helyzetének, szükségleteinek és törekvéseinek, amely révén a tulajdonos család mintegy beleírja magát a helyi – a sajátos természeti környezettől egyre inkább eltávolodó és egy külső háttérrel rendelkező populáris regiszterbe ágyazódó – világba. Ennek következtében a tanulmány végső állítása, hogy ezeknek a helyi világoknak és ízlésvilágoknak a működését kell megértenünk ahhoz, hogy a népi építészetet meghatározó logikák működését fel tudjuk térképezni.

■ **Kulcsszavak:** családi épület, adaptáció, stratégia, erőforrások, szükségletek, minták, esztétikai ízlésvilágok

Bevezetés

■ A magyar néprajztudomány – de általában az európai etnológia – egyik fontos kiindulópontja és egyben sokat kutatott területe a népi kultúrának a táji-területi tagolódása, amelynek összetevőiként a kutatók az öltözködést, a nyelvet, a táncokat, a zenét, a gazdálkodás különböző ágait stb. sorolják fel

Resources, Strategies, Necessities

Economic and Social Adaptation in the Use of Family Houses

■ **Abstract:** The study tries to investigate among the traditional and less traditional dwellings (and some of the outbuildings) from a Szekler village, Șimonești, which social and economic factors moved towards unification, despite the regional differentiation of vernacular architecture. Until the second half of the 20th century this differentiation was well-palpable, and it raised the question about the kind of connections that there are between these factors and the local economic strategies, patterns and aspirations. The analysis argues for the fact that a house is not simply a shelter, but it is the obvious and lasting sign and mark of the economic position, needs and endeavours of the owner, through which the owner's family registers itself in the local world – which is slowly moving away from its special natural environment and is embedded in a popular register with an exterior background. Hence, the conclusion of the study is that we have to understand how these local worlds and tastes function in order to be able to map the ideas that determine vernacular architecture.

■ **Keywords:** family house, adaptation, strategy, resources, needs, patterns, aesthetic tastes

Introduction

■ One of the important starting points and one of the much researched fields of the Hungarian – but generally of the European – ethnography is the regional division of vernacular culture. According to the researchers, the elements of this regional division are the



VALORI DE PATRIMONIU ALE
ARHITECTURII VERNACULARE

HERITAGE VALUES OF
VERNACULAR ARCHITECTURE

A NÉPI ÉPÍTÉSZEZET ÖRÖKSÉGÉRTÉKE

■ Moderatori / Chairmen / Moderátorok: **BENCZÉDI Sándor, BALASSA M. Iván**

Despre influența arhitecturii culte în arhitectura vernaculară

■ Virgil POP

■ **Rezumat:** *Termenul de „arhitectură vernaculară” a pătruns relativ recent în literatura de specialitate din România. Se poate spune că, în mare, acest subiect a fost inclus în ceea ce se cheamă „arhitectură populară”. Influențele din urban în rural continuă și în ziua de azi, dar caracterul lor este doar negativ. Influențele sunt în primul rând la nivelul mentalității. Populația rurală, disprețuită de orășeni, nu apreciază propriului patrimoniu. Multe biserici sunt părăsite de către comunitățile sătești, după ce și-au construit o biserică nouă. Lumea satului în tranziție este afectată grav de lipsa de repere.*

■ **Cuvinte cheie:** arhitectură vernaculară, arhitectură populară, biserică din lemn, sat, urban, rural

■ Termenul de „arhitectură vernaculară” a pătruns relativ recent în literatura de specialitate din România, chiar dacă preocuparea pentru subiect exista cu mult înaintea acestei pătrunderi. Fără nici o dorință de a face o istorie sau o ordine în evoluția terminologiei, se poate spune că în mare, acest subiect a fost inclus în ceea ce se cheamă „arhitectură populară”.

Chiar dacă preocupările pentru acest tip de artă și arhitectură sunt o consecință a Romantismului, în România este perioada interbelică în care acestea iau amploare. Reputați specialiști care au abordat domeniul erau oameni ai modernismului. Totodată, acum e perioada în care se descoperă arta primitivă care face furori în lumea elitei intelectuale europene. Arhaismul este un deliciu. Cultura nu face decât să inhibe adevăratul creator. Nu e de mirare atunci, că influențele arhitecturii culte asupra celei populare au trecut într-un plan secundar. În studiile dedicate artei populare, autenticitatea și primitivismul sunt elementele considerate de valoare.

După instaurarea comunismului, întreaga activitate științifică este ideologizată. Se pune un accent deosebit pe influența

On the Influence of Cultured Architecture on the Vernacular One

■ **Abstract:** *The syntagm “vernacular architecture” entered the Romanian specialized literature quite recently. It can be said that to a great extent, this subject was included into what is now called “folk architecture”. Influences from the urban to the rural environment are still current nowadays. But now, they are negative. The influences are manifest, first and foremost, at mentalities level. Rural population is looked down upon by citizens, and as a consequence, it fails its own heritage. Many churches are deserted by the rural communities once they build a new one. The universe of the Romanian village caught in this transition is now gravely affected by the lack of landmarks.*

■ **Keywords:** vernacular architecture, folk architecture, wooden churches, village, urban, rural

■ The syntagm “vernacular architecture” entered the Romanian specialized literature quite recently, even though the preoccupation for this subject had been manifest long before the adoption of this term.

Not wishing to dwell on historical matters or to put some order into the evolution of terminology, it can be said that to a great extent, this subject was included into what is now called “folk architecture”.

Even though the interest in this type of art and architecture is a consequence of Romanticism, in Romania, the period in which it reached its climax was between the two World Wars. The famous specialists that approached this field were disciples of modernism. This is also the time when primitive art was discovered and quickly became all the rage among the European intellectual elite. Archaism was

A régészet szerepe és eredményei a népi építészet kutatásában

■ BENKŐ Elek

■ **Kivonat:** *A régész, a művészettörténész, valamint a népi építéssel foglalkozó szakemberek munkája között szoros összefüggés van. Dolgozatomban a régészetnek a népi építészet kutatásában játszott szerepére hívom fel a figyelmet. Ezt példázza SABJÁN Tibor néprajzos és TAKÁCS Miklós régész együttműködése az Árpád-kori veremházak elvi rekonstrukciója és gyakorlati újraépítése terén. A téma egyre aktuálisabb, főként, ha az Árpád-kor népi építészetének vizsgálatára vagy a magyarországi régészeti parkokban (Szarvasgede, Ópusztaszer, Tiszaalpár, Kisrosvágy) zajló rekonstrukciós tevékenységekre gondolunk.*

■ **Kulcsszavak:** népi építészet, régészet, kutatás, interdiszciplinaritás

■ Cseppet sem szokványos módon, a régészelőadó köszönettel tartozik a szervezőknek a konferencia címének megválasztásáért. A cím ugyanis azt fejezi ki, amit a középkori és kora újkori régészet, a kastélyok és udvarházak művészettörténész és építész kutatói, illetve a népi építéssel foglalkozó szakemberek gyakorlati munkájuk kapcsán már hosszú ideje tudnak: e testvértudományok közötti módszertani különbözőségek és a XX. századi történeti hagyományból eredő, sokszor mesterséges demarkációs vonalak erősítése helyett az egymásrautaltság és a közös kutatás érdemel egyre nagyobb hangsúlyt.

Ami az Árpád-kor népi építészetének vizsgálatát illeti, az utóbbi 15–20 év nagy kiterjedésű megelőző feltárásain napvilágot látott hatalmas mennyiségű ház- és egyéb épületmaradvány, továbbá a magyarországi régészeti parkokban (Szarvasgede, Ópusztaszer, Tiszaalpár, Kisrosvágy) zajló rekonstrukciós tevékenység a korábbinál lényegesen intenzívebb régész-néprajzos együttműködést igényelt, magába foglalva a minél pontosabb régészeti dokumentáció természetes elvárását, az újraépítést,

The Role and Results of Archaeology in Vernacular Architectural Research

■ **Abstract:** *There is a strong bond between the work of the archeologists, the art historians and the vernacular architecture experts. In this paper we draw the attention upon the role of archeology in the research of vernacular architecture. A great example of this is the collaboration between the ethnographer Tibor SABJÁN and the archeologis Miklós TAKÁCS during the reconstruction in theory and the actual rebuilding of pit-houses from the Arpadian age. The issue is of great actuality since the research on the vernacular architecture from the Arpadian age, and since the reconstruction works from the Hungarian archaeological parks (Szarvasgede, Ópusztaszer, Tiszaalpár, Kisrosvágy).*

■ **Keywords:** vernacular architecture, archeology, research, interdisciplinarity

■ In a rather unusual manner the archaeologist lecturer needs to thank the organizers for choosing this title. That is to say the title expresses exactly what the art historians and architects have long found out during researches carried out in the field of medieval and early modern age archaeology, on castles and manors, as well as what the vernacular architecture experts have encountered during their work: instead of emphasizing the methodological differences between these kindred sciences and the often artificially placed delimitation lines originating from the historical tradition of the 20th century, more attention should be given to co-dependence and collaborative research regarding these scientific fields.

With regard to the research on the vernacular architecture from the Arpadian age, the

A lemkek építésze Kárpátalján

■ **KERNER Gábor**

■ **Kivonat:** *A lemkek falvai a Latorcától Poprádig húzódó hegyvidéken, az Alacsony-Beszkidék lejtőin találhatók. Ez a néhány ezer négyzetkilométer minden szempontból érdekes és népi építészetben gazdag terület, amelyről azonban kevés anyagot találunk a szakirodalomban. Dolgozatomban építészetük főbb jellegzetességeit mutatom be, és leírom az itt fellelhető fontosabb épülettípusokat. Kitérek ugyanakkor az ezeket a különleges épületeket veszélyeztető főbb károsodásokra és külső hatásokra is.*

■ **Kulcsszavak:** lemkek, népi építészet

■ Egy barátom felhívott telefonon, és megkérdezte: „De kik azok a lemkek?” Azonnal elkezdtem magyarázni, hogy a lemkek tulajdonképpen ruszinok, vagy ha úgy tetszik rutének, és azoknak is egy etnikai csoportja.

A dolog azonban ennél bonyolultabb, hiszen a ruszinoknak két fő csoportját különböztetjük meg. Az alföld közelében, a Kárpátok alacsony nyúlványain vannak a völgy -, illetve síklakók (dolisnyánok), míg a Kárpátok gerince közelében, a hegyvidéken a verhovinaiak. Azután ezeken belül is vannak még a lemkek, bojkók és a huculok. A ruszinok tehát elsősorban a Kárpátokhoz kötődnek, így Kárpátalján, Kelet-Szlovákiában és Délkelet-Lengyelországban élnek, hol határozottan elkülönülve, hol pedig etnikai csoportok keveredésében. A lemkek lakta területek nagyjából behatárolhatók, falvaik a Latorcától Poprádig húzódó hegyvidéken, az Alacsony-Beszkidék lejtőin találhatók. Egyszóval, a kérdésre – mármint, hogy „kik azok a lemkek?” – nagyjából ez a válasz fogalmazódott meg, és még néhány híres személyiség neve merült fel, így BOMKÁLÓ Sándor irodalomtörténészé, HODINKA Antal történészprofesszoré, Alfred REDL katonatiszté, aki REDL ezredesként vonult be a köztudatba, és nem utolsósorban Andy WARHOL festőművésze, akit egy kelet-szlovákiai faluból, Mezőlaborcból (Medzilaborce) „exportáltak” a szülei egyenesen Amerikába, ahol még Andrij

The Lemko Architecture in Carpathian Ruthenia

■ **Abstract:** *The Lemkos' homeland can be roughly delimited, their villages are situated in the mountain region between the Latorytsa and Poprad Rivers, on the slopes of the Low Beskyds. This Lemko region of a few thousand kilometres is very interesting in many aspects, its vernacular architecture is very rich, however we do not have sufficient scientific material on this subject. In this paper we present the main characteristics of their architecture, and we describe a few of the building types that can be found here. We also write about the major lesions and the main impacts that endanger these unique buildings.*

■ **Keywords:** Lemkos, vernacular architecture

■ A friend of ours phoned one day and asked: “But who are the Lemkos?” We started to explain to him at once, that the Lemkos are in fact Rusyns or, if you like, Ruthenians, more precisely an ethnic group within this nationality.

At the same time it gets more complicated, as the Rusyns can be divided into two main groups. Closer to the Hungarian Plain, at the lower foothills of the Carpathians, we find the dale dwellers (the Dolinians), while in the vicinity of the ridge of the Carpathians we find the mountain dwellers, the Verhovina. These groups include the Lemkos, the Boykos and the Hutsuls. The Rusyns are mainly attached to the Carpathian region, they live thus in Carpathian Ruthenia, in East Slovakia and South-East Poland. They live either in total isolation or they mingle with other ethnic groups. The Lemkos' homeland can be roughly delimited, their villages are situated in the mountain region between the Latorytsa and Poprad Rivers, on the slopes of the Low Beskyds. In a word, this answer came to mind to the question “who are the Lemkos?”, together with the names of some famous people, like Sándor



MULTICULTURALITATEA VALORILOR
DE PATRIMONIU VERNACULARE

MULTICULTURALITY OF
VERNACULAR HERITAGE VALUES

A NÉPI ÉPÍTÉSZETI ÖRÖKSÉGÉRTÉKEK
MULTIKULTURALITÁSA

■ Moderatori / Chairmen / Moderátorok: **Ana BÂRCĂ, Marc DE CARAFFE**

Șaroș pe Târnave

Exemplu clasic de localitate multi-etnică din zona de colonizare săsească

■ **Adriana STROE**

■ **Rezumat:** Localitatea Șaroș pe Târnave, atestată documentar la 1283, este așezată într-o zonă viticolă, pe valea Târnavei Mari, la cca. 17 km sud de Mediaș și la cca. 9 km nord de Biertan. Șaroșul este tipic pentru localitățile libere de colonizare săsească, împărțite în cartiere pe criterii etnice, o particularitate a Șaroșului fiind subîmpărțirea cartierului românesc pe criterii confesionale. Cartierul sâsesc, grupat în jurul bisericii evanghelice și al principalelor clădiri de folosință publică ale acestuia, ocupa cea mai mare parte a teritoriului așezării. Cartierul românesc, care se păstra, încă, în bună stare de conservare acum un deceniu, reproducea, păstrând proporțiile, structura organizatorică, tipul de locuință și modul de organizare a gospodăriilor din cartierul etniei dominante – cartierul sâsesc. Cartierul roma tradițional prelua, în măsura posibilităților, unele elemente ale arhitecturii locuințelor din cartierele etniilor menționate mai sus.

■ **Cuvinte cheie:** Transilvania, structură, localitate multi-etnică, sași, români

Introducere

■ Așa cum este cunoscut, colonizarea săsească pe pământurile regale (*fundus regius*) din Transilvania a avut un caracter organizat, dispunerea localităților în teritoriul de colonizat având rațiuni militare și de optimizare a economiei. Așezările întemeiate de coloniști aveau un caracter închis, membrii celorlalte etnii din Transilvania neavând dreptul de a se stabili pe teritoriul acestora. Astfel, deși chiar începând cu recensămintele din secolul al XVI-lea în așezările rurale săsești sunt menționați și păstori, de regulă români, statutul lor în aceste așezări putea fi asimilat doar celui al jelerilor.

Șaroș pe Târnave

A Classical Example of a Multi-ethnic Locality in the Saxon Colonization Area

■ **Abstract:** Șaroș pe Târnave is a locality attested for the first time in 1283. It is placed in a wine-growing area, on the Târnava Mare River valley, about 17 km south of Mediaș and about 9 km north of Biertan (Romania). Șaroș is a typical free Saxon colonization locality, divided in neighbourhoods according to ethnic criteria, a particularity of Șaroș being the fact that the Romanian neighbourhood is sub-divided according to confessional criteria. The Saxon neighbourhood, clustered around the Lutheran church and the main public buildings, took up most of the village surface. The Romanian neighbourhood, which was still well-preserved about ten years ago reproduced, to a smaller scale, the organizational type and structure of households in the Saxon neighbourhood, inhabited by the dominant ethnic group. The traditional Roma neighbourhood took over, with limitations imposed by their financial possibilities, certain elements from the architecture in the Saxon and Romanian neighbourhoods.

■ **Keywords:** Transylvania, structure, multi-ethnic locality, Saxons, Romanians

Introduction

■ It is common knowledge that the Saxon colonization on the royal land (*fundus regius*) in Transylvania was a well-organized phenomenon, the placement of localities across the territory to be colonized having military and economic optimisation reasons. The settlements founded by the colonists had a hermetic character: members of the other ethnic groups in Transylvania did not have the right to settle down on their land. Thus, even

Arhitectura vernaculară în spațiul multicultural din sudul Transilvaniei: Codlea – modele de locuire

■ **Ligia FULGA**

■ **Rezumat:** *Codlea, așezare săsească atestată documentar din secolul al XIII-lea, se constituie din două zone diferențiate: cartierul săsesc și cel românesc. Gospodăriile ridicate la sfârșitul secolului al XVIII-lea și începutul secolului al XIX-lea reflectă tipul de arhitectură și modul de organizare a gospodăriilor care au răspuns necesităților cotidiene legate de modul de viață (aceștia fiind agricoli și crescători de animale mari), preluat după câțva timp și de locuitorii români.*

■ **Cuvinte cheie:** așezare rurală, cartier, gospodărie, anexe gospodărești, locuință, fațadă, fronton, decorație, mod de locuire, preluare, asimilare.



■ Foto 1. Biserica evanghelică din Codlea
■ Photo 1. Lutheran Church in Codlea

Vernacular Architecture in the Multicultural Area of Southern Transylvania: Codlea – Dwelling Models

■ **Absrtact:** *Codlea, a Saxon settlement attested for the first time in the 13th century, consists of two different areas: the Saxon and the Romanian neighbourhood. The households built at the end of the 18th, beginning of the 19th century reflect the type of architecture and the manner of organising the households as an answer to the daily needs of the inhabitants' way of life (farmers and breeders of large animals), which was adopted after some time by the Romanian inhabitants as well.*

■ **Keywords:** rural settlement, neighbourhood, household, outbuildings, dwelling, main elevation, gable, decoration, inhabitation model, borrowing, assimilation.

■ Codlea, a Saxon settlement attested for the first time in the 13th century (1265), is located in the Țara Bârsei Depression, at the foot of the hill bearing the same name as the locality, positioned along the north-west, facing the hills, and developing towards the Bârsei Plain



■ Foto 2. Biserica ortodoxă din Codlea
■ Photo 2. Orthodox Church in Codlea

Suburbiile istorice ale Braşovului

Interferenţe etnice în arhitectura vernaculară

■ Iozefina POSTĂVARU

■ **Rezumat:** Inventarierea Braşovului în anii 1997-1998 desfăşurată în cadrul Proiectului româno-german de inventariere a bunurilor culturale din zona de colonizare săsească din Transilvania¹ a identificat pe teren, între altele, interferenţe etnice manifestate în structura urbană, arhitectura vernaculară şi „cultura locuirii” în general. Procesul de populare multiethnică a suburbiei Braşovechi (Altstadt/Ó Brassó) s-a impregnat în caracteristici ale arhitecturii anonime ce au fost identificate în timpul inventarierii. Centralizarea datelor de teren a revelat caracterul „diversităţii în unitate” în conglomeratul patrimoniului construit al oraşului istoric.

■ **Cuvinte cheie:** inventarierea patrimoniului construit, suburbii, case, români, saşi, unguri, inscripţii

Introducere

■ În reprezentările cartografice istorice şi moderne ale oraşului Braşov este uşor de distins caracterul particular al celor trei vechi aşezări ce încadrează Cetatea (Corona/Innere Stadt): Scheii Braşovului (Obere Vorstadt/Bolgárszeg), Blumăna (Blumenau/Bolonya) şi Braşovechi (Altstadt/Ó Brassó) – devenite suburbii ale oraşului în secolul al XIV-lea (fig. 1).

Acestea sunt descrise de către Johannes HONTERUS într-o scrisoare din 1547 către Sebastian MÜNSTER: „Braşovul are trei suburbii, aşezate de-a lungul văilor, ai căror locuitori sunt

1 Coordonat de Sfatul Cultural al Saşilor din Transilvania, Gundelsheim, Germania şi desfăşurat în perioada 1991-1998 împreună cu instituţii ale Ministerului Culturii, Ministerului Învăţământului şi ale Academiei Române. Fotografiiile din articol au fost realizate în cadrul inventarierii, de către dl. dr. Ioan George ANDRON.

Historic Suburbs of Braşov

Ethnic Interferences in Vernacular Architecture

■ **Abstract:** The inventorying of Braşov, carried out between 1997 and 1998 in the framework of the Romanian-German project of inventorying cultural goods in the Saxon colonization area in Transilvania¹ identified on the premises, among others, ethnic interferences transposed in urban structure, vernacular architecture and the “inhabitation culture” in general. The multiethnic population process of the Braşovechi (Altstadt/Ó Brassó) suburb became imbued with characteristics of an anonymous architecture that were identified during the inventorying process. The field data centralization revealed the character of the built heritage in the historic town best illustrated by “diversity in unity”.

■ **Keywords:** inventory of the built heritage, suburbs, houses, Romanians, Saxons, Hungarians, inscriptions

Introduction

■ In cartographic representations of Braşov, both historic and modern, it is easy to distinguish the particular character of the three old settlements that surround the Fortress (Corona/Innere Stadt): Scheii Braşovului (Obere Vorstadt/Bolgárszeg),

1 Coordinated by the Cultural Council of the Saxons in Transilvania, Gundelsheim, Germany and carried out between 1991 and 1998, together with institutions of the Ministry of Culture, Ministry of Education and the Romanian Academy. The photographs in this article were taken during the inventorying process by Ioan George ANDRON, Ph.D.

Forța exemplului

Satul Șmig

■ Aurelian STROE

■ **Rezumat:** Șmigul (jud. Sibiu) este o localitate multiethnică și pluriconfesională așezată la aproximativ 10 km est de Mediaș, într-o regiune de dealuri înalte, pe valea unui mic afluent al Târnavei Mari. Este menționat documentar la 1317 ca sat iobăgesc, păstrându-și acest statut până la 1848. Spre deosebire de localitățile multietnice din



■ Foto 1. Vedere aeriană a localității, după Siebenbürgen im Flug
■ Photo 1. Bird-eye view of the village, from Siebenbürgen im Flug

The Power of Example

Șmig Village

■ **Abstract:** Șmig (Sibiu County –Romania) is a multi-ethnic and pluri-confessional village situated about 10 km east from Mediaș, in a region of high hills, along the valley of a small affluent of the Târnavă Mare River. In 1317, it was attested in documents as a serfs' village and preserved this status until 1848. Unlike multi-ethnic localities in the Saxon colonization area, in Șmig, neighbourhoods were not organized according to ethnic criteria, due to the way the locality was formed. Although the Saxons in the village were not numerous, by comparison with the other ethnic groups, their social and economic prestige and the reputation of the neighbouring Saxon settlements influenced not only the structure and decoration of the dwellings, but also the organization of households in the entire village.

■ **Keywords:** Transylvania, vernacular architecture, multi-ethnic locality, serfs' village

■ Șmig was inventoried in 1994, in the framework of a Romanian–German project aiming at making a complete inventory of Saxon colonization localities in Transylvania.

Șmig was quite small: in 1930, when the village reached its climax, it had no more than 993 inhabitants, of which 623 Romanians (Greek-Catholics and Orthodox), 291 Hungarians (Catholics and Protestants) and 53 Saxons (Lutherans).

The most compact inhabitation area, delimited to the north by the Protestant Church and to the south by the Orthodox Church, is located on both banks of the wide brook valley and is characterised by uninterrupted fronts of houses, with the narrow side facing the street. The households have cellars, a high ground floor, a pitched roof and big barns placed along the rear part of the plot. Because

Dobrogea – Zonă de multiculturalitate și multietnicitate

■ **Paula POPOIU**

■ **Rezumat:** *Prezenta cercetare s-a bazat inițial pe ideea de salvare și protejare a patrimoniului construit din zona rurală a Dobrogei, activitate ce presupunea o inventariere minuțioasă a arhitecturii vernaculare din această zonă, însă și-a adăugat treptat componente determinate de necesitatea cunoașterii ansamblului condițiilor care au dat naștere acestor construcții, în speță a habitatului dobrogean și a modului complex de viață ce s-a desfășurat aici de-a lungul timpului, favorizat de relația om – ambient.*

■ **Cuvinte cheie:** arhitectură vernaculară, Dobrogea, ambient, multicultural, multietnic, conviețuire, tipologie, gospodărie, locuință, prispă, fațadă, decorație.

■ Studiul habitatului (așezare și arhitectură vernaculară) din Dobrogea depășește simpla inventariere a datelor privind arhitectura tradițională și propune o analiză de tip monografic în care locul principal îl ocupă legătura intimă dintre peisajul antropizat și modelatorul acestui peisaj – locuitorul satului tradițional.

Bazată inițial pe ideea de salvare și protejare a patrimoniului monumental din zona rurală a Dobrogei, cercetarea și-a adăugat treptat componente determinate de necesitatea cunoașterii ansamblului condițiilor care au dat naștere construcțiilor vernaculare, în speță a habitatului dobrogean și a modului complex de viață ce s-a desfășurat aici de-a lungul timpului.

Studiul Dobrogei a relevat, pe parcursul desfășurării sale, o regiune fascinantă prin istoria sa, locuită de o multitudine de populații cum nu întâlnim nicăieri în Europa, populații care au lăsat peste tot în peisaj urmele trecerii și care au dat naștere unui model de conviețuire interetnică valabil și astăzi, în condițiile diminuării drastice a numărului etniilor ce populează acest loc.

Extinderea cercetării în Dobrogea, inclusiv în Dobrogea bulgărească și în zonele învecinate din Basarabia și Ucraina, altădată surse de populare a Dobrogei cu diverse grupuri afla-

Dobrudja – A Multicultural and Multi-ethnic Area

■ **Abstract:** *The present research was initially based on the idea of safeguarding and protecting the built heritage in the rural area of Dobrudja, an activity which implied a detailed inventory of the area's vernacular architecture, but it was gradually enriched with other components as well, due to the necessity of establishing the set of conditions that shaped these buildings, in particular the Dobrudjan habitat and the complex way of life that has been unfolding here throughout history, brought about by the man – environment relationship.*

■ **Keywords:** vernacular architecture, Dobrudja, environment, multicultural, multi-ethnic, cohabitation, typology, household, dwelling, veranda, elevation, decoration.

■ The study of the Dobrudjan habitat (vernacular settlement and architecture) is more than a mere inventory of the data related to traditional architecture. It sets forth a monographic analysis, in which the most important aspect is the intimate connection between the landscape that has been shaped to become anthropic and its moulder – the inhabitant of the traditional village.

Initially based on the idea of safeguarding and protecting the built heritage in the rural area of Dobrudja, the research was gradually enriched with other components, due to the necessity of knowing the set of conditions that shaped vernacular buildings, in particular the Dobrudjan habitat and the complex way of life that has been unfolding here through the centuries.

The study of Dobrudja reveals a region with a fascinating history, inhabited by a melting pot of populations like nowhere in Europe, populations that left marks of their pass-



PROTECȚIA ARHITECTURII VERNACULARE

PROTECTION OF VERNACULAR
ARCHITECTURE

A NÉPI ÉPÍTÉSNET VÉDELME

■ Moderatori / Chairmen / Moderátorok: **Călin HOINĂRESCU, SISA Béla**

Csongrád Belváros

Visszatekintés – az első magyarországi népi építészeti területi védelem

■ MÁTÉ Zsolt

■ **Kivonat:** Csongrád Belváros vízjárta, vályogos talajú vidékén a sárépítkezés honosodott meg. Noha a házak időről időre átépültek, a beépítés és a kerítetlen belsőségből maradt festői rendezetlenség megőrződött, mivel az új házak építése jószerivel mindig az előző ház helyén történt. A negyven évvel ezelőtt megvizsgált és részben fel is mért, több mint száz, archaikus építési jellegzetességet mutató ház egy településszerkezeti rekvizitumnak tekinthető környezetben állt egyetlen tömegben. Ez – különösen városi környezetben – már a XX. század közepén is valódi kuriózumnak számított. Bár az egykor védendőnek javasolt házak egyharmadát lebontották, ami mára megmaradt, feltétlenül kivételes érték, megőrzendő örökség, ami a negyven éve megkezdett védelmi munka nélkül teljes egészében elenyészhetett volna, ahogyan ez a terület másik, védelem nélküli részén be is következett. A városkép jellegét és folytonosságát és a messze visszanyúló archaikus településszerkezetű beépítést a területi védelem eszközével sikerült megmenteni. Ma a régi belső város teljes egészében műemléki jelentőségű területként védelem alatt áll, környékének jó része pedig kijelölt műemléki környezet.

■ **Kulcsszavak:** népi építészet, területi védelem

■ Csongrád és különösen a Belváros, vagy régebbi nevén Belső város nagyon régóta lakott hely. A városrész nyugati végén, a parókia és a régi városháza közötti területen szarmata sírokat, az Iskola utcában római tárgyakat tartalmazó IV. századi női sírt tártak fel, a Gyöker utca végén hun kori sírokat kerültek elő. TARI László a régészeti leletek és a Priszkosz rétoról fennmaradt leírások alapján feltételezi, hogy a keletrómai követség útja itt a Tisza jobb partján, Csongrádon vezetett Attila fő szálláshelyéhez.¹ Anonymus szerint a csongrádi földvárat Ond vezér fia, Ete építette a nemzetség központjául. A város nevével honfoglalás után elsőként 1075-ben a garamszentbenedeki apát-

¹ TARI. 207, 191, 187.

Csongrád Centre

Retrospectation – The First Example of Territorial Protection of Vernacular Architecture in Hungary

■ **Abstract:** In the loamy soiled wetland of the old town centre of Csongrád, mud constructions became generally used. Although the houses were sometimes transformed, the construction and the picturesque disorder of the unfenced courtyards were well-preserved, as the new houses were almost always built on the grounds of the former houses. More than a hundred houses with archaic construction characteristics were analysed and partly surveyed 40 years ago, which stood in one group in an environment that could be considered as a special settlement structural requisite. This – especially in an urban environment – was a real curiosity even in the middle of the 20th century. Although one third of the houses recommended for protection were demolished, those existing today are exceptional values, a heritage to be preserved, which could have been destructed in its entirety, if it weren't for the protection works started 40 years ago, a phenomenon that occurred in the area that remained unprotected. The character and continuity of the townscape and the archaic settlement structure were saved through regional protection. Today the inner town is a protected historic site, a big part of its surroundings being a designated historic area.

■ **Keywords:** vernacular architecture, regional protection

■ Csongrád, especially the centre formerly known as the inner town has long been inhabited. On the western side of the town's outskirts, between the parish house and the old town hall, Sarmatian tombs were discovered, in the Iskola Street a woman's grave was found with Roman artefacts dating from the 4th century and at the end of Gyöker

Ternary Rural Houses in Subotica

■ **Viktorija ALADŽIĆ**

■ **Abstract:** *Subotica was granted the status of free royal town as early as 1779, although in terms of architectural and urban features, the settlement could not have been perceived as an urban unit. The entire settlement area was dominated by rural architecture and it was at this time that the traditional Pannonian type of ternary house was established, consisting of two rooms and a kitchen, with an open fireplace in-between. Gradually, the house was upgraded with additional utilities, new rooms, barns, sheds or veranda. The house was built on the plot overlooking the northern side and the neighbouring house with a wall without openings. Houses were constructed along the street line with a typical triangle-shaped gable that after the mid-19th century was decorated with style ornaments, according to which the houses in Northern Bačka were classified into three distinctive types – Tisa, Central and Danube type of houses. These different types of gables can still be identified in Subotica, but none of the houses have been preserved in their original form, since most of them were drastically redecorated at different stages of adaptation. Thus, an extremely valuable architectural heritage of Subotica is gradually disappearing.*

■ **Keywords:** architecture, Subotica, ternary rural house, typology

Introduction

■ It is not exactly known when the first traditional ternary Pannonian houses were built in Subotica. According to the written sources, after the withdrawal of the Turks began in 1686, the first settlers in Subotica area started to build their settlements in the form of dugouts. Only a small number of native Slavic population remained on the territory of Bačka after the Turks had left. They were scattered and hidden across the brushwood, while only a few remained in settlements. In Subotica they

Háromosztatú falusi házak Szabadkán

■ **Kivonat:** *Szabadka (Subotica) már 1779-ben elnyerte a szabad királyi város címet, bár építészeti és városi jellemzőit nézve a települést nem lehetett városi egységként kezelni. A település teljes területére a népi építészet volt jellemző, és ebben az időben épült a legtöbb hagyományos, háromosztatú középmagyar típusú ház, amely két szobából és egy nyitott tűzhelyes konyhából tevődött össze. A házat fokozatosan újabb helyiségekkel bővítették, új szobákkal, pajtákkal, csűrökkel vagy tornáccal látták el. A ház a telék északi felére nézett, míg a szomszéd ház felé eső oldala tűzfal volt. A házak az utcák rendezési vonala mentén épültek tipikus háromszögű oromzattal, amelyet a XIX. század második felétől különböző díszítésekkel láttak el. Ezek alapján az észak-bácskai házak esetében három típus különböztethető meg: a tiszai, a központi és a dunai háztípus. Szabadkán ma is fellelhetőek ezek a különböző típusú oromzatok, de egyetlen ház sem maradt fenn az eredeti állapotában, mivel ezek közül sokat a város változó arculatához alkalmazkodva alaposan átalakítottak. Szabadkának ez a különösen értékes építészeti öröksége ilyen módon fokozatosan eltűnik.*

■ **Kulcsszavak:** építészet, Szabadka (Subotica), háromosztatú falusi ház, tipológia

Bevezető

■ Még nem tisztázott az első szabadkai háromosztatú középmagyar típusú házak építési ideje. Az írott források arról számolnak be, hogy az első telepések, akik a törökök 1686-ban megkezdett visszavonulása után érkeztek a területre, veremházas településeket alakítottak ki Szabadka területén. A törökök távozása után csak egy kisszámú, helyi szláv lakosság maradt Bácska területén, amely szétszórva, elbújtán élt a bozótos vidéken, és még ennél is

Aplicarea în România a Convenției europene a peisajului

Studiu de caz – județul Prahova

■ **Călin HOINĂRESCU, Manuela HOINĂRESCU, Irina PAVELEȚ**

■ **Rezumat:** Prezenta expunere continuă suita de prezentări pe care colectivul nostru le-a susținut pe tema arhitecturii vernaculare începând cu anul 1999 la simpozionul organizat la Băile Tușnad, apoi la Sofia în 2002 și Tulcea în 2004 (peisaj cultural) și la Brașov în decembrie 2008. De fapt, această temă ne-a preocupat încă din anii 1987-1990, când intenția de a aborda problema configurației așezărilor sătești din România, în continuarea studiului Locuința sătească din România nu s-a putut finaliza. Acel demers este în prezent aproape de finalizare.

■ **Cuvinte cheie:** moșnenească, Țara Românească, Prahova, răzeșească, Moldova, proprietăți sătești autonome, Convenția europeană a peisajului

■ La vremea aceea, încercând să reperăm factorii formativi ai așezărilor pe baza studiilor existente, am constatat că majoritatea criteriilor de clasificare erau descriptive și nu se refereau la factorii formativi fundamentali care au generat în timp și au produs evoluția așezărilor sătești din zona studiată și dintr-o mare parte din teritoriul țării.

Caracteristici de tipul alungit, lătit, așezare răsfirată, adunată, compactă nu sunt decât constatări vizuale fără conotație formativă. Nici clasificările pe bază de ocupații nu au o relevanță definitorie. Agricultură, pomicultura, viticultura se fac în mai toate satele în procente diferite.

Indiscutabil că formele de relief au o pondere substanțială în conturarea peisajului dintr-o localitate, dar culturalitatea acestor repere este tangențială.

Echipa noastră simțea că elemente importante scapă analizei și am încercat pe parcursul a mai bine de două decenii să

Enforcement of the European Landscape Convention in Romania

Case Study – Prahova County

■ **Abstract:** The present study is a continuation of the lectures on this topic that our team has been holding since 1999: firstly during the symposium organised in Băile Tușnad, later in Sofia in 2002 and Tulcea in 2004 (cultural landscape), and finally in Brașov, in December 2008. Actually, we have been interested in this topic since 1987-1990, when our intention to approach the issue of the configuration of rural settlements in Romania, as a continuation of our study on Locuința sătească din România (The Rural Dwelling in Romania) was not concluded. At this moment, that particular project is almost finalized.

■ **Keywords:** joint landed property (“moșnenească”), Wallachia, Prahova County, Moldavia, free peasants (“moșneni”), autonomous rural communities, European Landscape Convention

■ At that time, while we were trying to discern the factors that determined the formation of settlements on the basis of existing studies, we noticed that most classification criteria were descriptive and did not refer to the fundamental formative factors that generated, in time, the evolution of rural settlements in the studied area and in a large portion of the country.

Characteristics like “elongated or wide, compact or scattered” are nothing more than visual observations related to the settlements, having no formative connotation. Classifications based on occupation do not have any defining relevance, either. Agriculture, pomol-

Patrimoniul arhitectural – un atu pentru dezvoltarea locală

■ Ana BÂRCĂ

■ **Rezumat:** Muzeul Național al Satului „Dimitrie Gusti” din București a achiziționat o casă în comuna Pietroșița, jud. Dâmbovița (România). Acolo Muzeul Satului poate pune bazele unui ecomuzeu, într-o perspectivă completă, care privește raportul între om și ambientul în care locuiește. Dar atenția este îndreptată spre contemporaneitate, spre construirea unei legături directe cu patrimoniul cultural în cea mai largă accepție, trecând prin cunoaștere, folosință, dorința de a-l proteja. Un ecomuzeu aduce proceduri permanente și sistematice de acțiuni concentrate pe patrimoniul cultural, ca sursă primară de cunoaștere și îmbogățire individuală și colectivă, plecând de la experiența și de la contactul direct cu produsele și manifestările culturale. Considerăm abordarea cazului în discuție ca având două paliere complexe. Unul devine suport în croirea unui proiect de reabilitare a casei monument istoric, iar celălalt se definește în implicarea activă a muzeului în recuperarea, conservarea și valorizarea memoriei culturale locale, cu efecte în ocuparea forței de muncă.

■ **Cuvinte cheie:** studiu de caz, conservare, ecomuzeu

■ Muzeul Național al Satului „Dimitrie Gusti” a achiziționat o casă în comuna Pietroșița, jud. Dâmbovița, respectiv „Casa Lenuța Ignătoiu”, datată aproximativ la începutul secolului al XX-lea, după cum figurează în Lista Monumentelor Istorice a jud. Dâmbovița, publicată în MO/2004, la nr. crt. 1002, cod DB-II-m-B-17639.

Deși casa a fost cumpărată cu intenția de a fi adusă în muzeul din București, cu cât a trecut timpul, cu atât mai mult s-a realizat că o dată demontată și transferată, aceasta ar pierde multe dintre calitățile care-i conferă statutul de monument istoric. Proporțiile construcției, adaptarea volumetriei la terenul în pantă și aportul ei urbanistic în sit sunt aspecte care pledează pentru menținere pe loc. În plus, locuința se înscrie prin am-

Architectural Heritage – an Advantage for Local Development

■ **Abstract:** The National Village Museum “Dimitrie Gusti” from Bucharest bought a house in Pietroșița Commune, Dâmbovița County (Romania). There, the Village Museum may set the bases of an ecomuseum, in a full perspective, which refers to the relation between man and its environment. However, attention is focused on contemporaneity, on the construction of a direct connection with the cultural heritage in its widest acceptance, going through knowledge, use, and desire to protect it. An ecomuseum brings permanent and systematic procedures of actions concentrated on the cultural heritage as a primary source for individual and collective enrichment and knowledge, going from experience and direct contact with cultural products and manifestations. We consider that the approach of the case under discussion has two complex levels. One level becomes a support for the tailoring of a rehabilitation project of the house, a listed historic building, and the other level is defined in the museum’s active involvement in the recovery, conservation and enhancement of the memory of local culture, with effects upon employment.

■ **Keywords:** case study, conservation, ecomuseum

■ The National Village Museum “Dimitrie Gusti” bought a house in Pietroșița Commune, Dâmbovița County, respectively the “Lenuța Ignătoiu” house, dating approximately from the beginning of the 20th century, as recorded in the List of Historical Monuments of Dâmbovița County, published in the Official Journal of Romania/2004, under No. 1002, code DB-II-m-B-17639.

Although the house was bought with the intent to be brought in the Bucharest muse-

A beregi árvízkarok helyreállítása – 2001

■ MÁNYI István

■ **Kivonat:** A 2001 márciusának a Tisza vízgyűjtő területén lezúduló csapadék hatására a folyó vize jelentősen megnövekedett, majd átszakítva a töltéseket, Bereg elárasztását eredményezte. Előadásom a helyreállítási munkát, Bereg (Magyarország) épített örökségét, az árvízi károkat, valamint az értékméntésre jutott 240 nap erőfeszítéseit és eredményeit kívánja bemutatni.

■ **Kulcsszavak:** Bereg, újjáépítés, épített örökség, Tisza, árvízkarok

Áttekintés

■ 2001 március első napjaiban a Tisza vízgyűjtő területén lezúduló csapadék hatására 9 métert emelkedett a folyó vízszintje. A töltések nem bírták az óriási nyomást, és a víztömeg március 6-án 13³⁰-kor Tivadarnál, egy órával később Tarpánál átszakította a töltést. Bereg víz alá került. 36 óra alatt Balatonnyi víztömeg áradt ki a lakott területekre. 215 ház órák alatt összedőlt, 693 megroggyant, 1200 ház állapota veszélyessé vált, 53 településen további 3500 épület károsodott. Az építés-felújítás időszakát a kárt szenvedett emberek a szomszédságnál, rokonoknál, középületekben és/vagy a saját portájukon felálhúzott katonai sátrakban vészték át. November végére 5000 család költözhetett vissza otthonába, közöttük 736-an az összeomlott épületek helyére épített új családi házukba. A károk elhárítását, a települések megújítását kormányhatározat alapján a központi költségvetésből finanszírozták.

Előadásom a helyreállítási munkát, Bereg épített örökségét, az árvízi károkat, valamint az értékméntésre jutott 240 nap erőfeszítéseit és eredményeit kívánja bemutatni.

A megyei főépítész felhívására két hét alatt 197 pályázati terv érkezett be. Az árvíz utáni újjáépítés ajánlott terveit a 2001. április 5-én a megyei önkormányzat székhelyén össze-

Flood Damage Restoration Project in the Bereg Region – 2001

■ **Abstract:** In March 2001, due to a huge rainfall in the drainage basin of the Tisza River the water level rose, the river broke its banks, which resulted in the inundation of the Bereg Region (Hungary). Our paper is aimed at presenting the restoration works, the built heritage of the Bereg Region, the flood damages, as well as the efforts and results of the 240 days of value preservation.

■ **Keywords:** Bereg Region, reconstructions, built heritage, Tisza River, flood damages

Survey

■ In the first days of March, 2001 due to a huge rainfall in the drainage basin of the Tisza River the water level rose 9 meters. The banks could not handle the tremendous pressure and the river broke its banks on March 6, at 13:30 near Tivadar, and then one hour later at Tarpa. The Bereg Region was under water. In 36 hours, a body of water like Lake Balaton flooded the inhabited areas. 215 houses collapsed in a few hours, 693 houses started to give away, the state of 1200 houses became dangerous, and in 53 settlements other 3500 buildings got seriously damaged. During the construction-restoration period the flood-affected people lived at neighbours, relatives, in public buildings and/or in military tents set up in their own courtyard. By the end of November, 5000 families could move back in their homes, 736 of them into their brand new family house built in the place of the collapsed buildings. According to a government decision, the alleviation of the flood damages and the restoration of the settlements were financed from the central budget.

My paper is aimed at presenting the restoration works, the built heritage of the Bereg Region, the flood damages, as well as the

Preliminary Notes on the Vernacular Heritage in the Arab Region

■ **Hossam MAHDY**

■ **Abstract:** *A spectacular site like Shali in Siwa oasis in Egypt was only legally protected when it was listed as an “Islamic historic building” by the Supreme Council of Antiquities (SCA) as late as 2007. This protection doesn’t cover the integrity of the site as a living vernacular heritage. The administrative mechanism of SCA and its legal mandate do not protect the living and intangible aspects of the heritage of the settlement. Furthermore, SCA doesn’t oversee the integration of the site within its natural setting in the oasis. Tens of thousands of sites of vernacular heritage throughout the Arab region do not even enjoy this limited protection by the relevant governmental institutions. Meanwhile the pace of modern life and development endeavours is sweeping away so much of the heritage across the region.*

■ **Keywords:** protection, rural, urban, house dwelling, traditions

Does the Arab region have a common vernacular heritage?

■ Arabic language is obviously the most important common cultural phenomenon among Arab countries. Not only as a means of communication but as a major form of cultural expression. The place of Arabic in the cultural scene in the Arab region is perhaps unequalled. It is the language of Qur’an. Even in pre-Islamic Arabia, the language was the most important form of cultural expression for the Arabs.

Islam is the religion of the majority of the Arabs. However, it shouldn’t be seen as a mere belief system. Islam inspired crucial cultural phenomena for more than fourteen centuries of

Note preliminară asupra patrimoniului vernacular din regiunea arabă

■ **Rezumat:** *Un sit atât de spectaculos cum este Shali din oaza Siwa, Egipt, a început să fie protejat din punct de vedere legislativ numai în anul 2007, după ce a fost listat ca „monument islamic” de către Consiliul Suprem al Antichităților (CSA). Totuși, această protecție nu acoperă integritatea sitului ca patrimoniu vernacular. Sistemul legislativ al CSA și mandatul său legal nu protejează toate aspectele intangibile ale patrimoniului acestei așezări și nici nu prevede integrarea acestui sit în cadrul său natural – oaza. Altor zeci de mii de situri de patrimoniu vernacular de pe teritoriul Arabiei le lipsește chiar și această protecție limitată din partea instituțiilor guvernamentale responsabile, în timp ce rapiditatea vieții moderne și dezvoltarea sa distruge atât de mult patrimoniul acestei regiuni.*

■ **Cuvinte cheie:** protecție, rural, urban, locuință, tradiții

Are lumea arabă un patrimoniu vernacular comun?

■ Limba arabă este, în mod evident, cel mai important fenomen cultural comun tuturor țărilor arabe, nu doar ca mijloc de comunicare, ci și ca formă majoră de expresie culturală. Locul limbii arabe pe scena culturală a lumii arabe este probabil fără egal. Întâi de toate, araba este limba Coranului. Chiar și în perioada pre-islamică, limba arabă era cea mai importantă formă de exprimare culturală a arabilor.