Secular and Religious Archaic Terms from Archive Documents of the Parishes Bejan, Mintia (Hunedoara) and Fabric – Timişoara

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Les termes archaïques, les archaïsmes signifient des mots, des expressions, des formes phonétiques ou grammaticaux qui ne s'utilisent plus au présent. Pour les trois unités étudiées Mintia et Bejan situées à proximité de la ville de Deva et respectivement Fabric à proximité de la ville de Timişoara, ces termes s'intègrent des années 1845-1945 pour les parois de Hunedoara et des années 1830-1930 pour la paroi de Timisoara. Deux écritures holographes datées du 1698 et 1713 apparues en Munténie dans deux livres de culte ont été employés dans la paroi de Fabric grâce à la circulation des livres dans les provinces roumaines. Les mots employés notamment au discours religieux se retrouvent au langage simple des quels qui l'ont employé. Certains archaïsmes (peu à nombre) sont utilisés même aujourd'hui, notamment dans les zones rurales Mintia et Bejan, en retrouvant les locuteurs natifs qui les ont appris en les entendant de leurs parents. Les autres archaïsmes comme ceux du quartier Fabric de Timişoara, ne s'utilisent plus de nos jours grâce à l'évolution et au développement de la langue roumaine. Tous les archaïsmes ont un caractère spécifique même attractif (pourquoi pas ?), donné des temps passés, mais qui maintient la beauté de la vieille langue de Transylvanie et du Banat.

Mots-clefs: eglise, *paroais*, *archaïsme*, *vieux livre*, *archive*

Archaic terms, i.e. *archaisms* consist of obsolete, that is unused words, phrases, phonetic and grammatical forms in present times. We studied three church units: Mintia and Bejan, in the vicinity of Deva town (Hunedoara County) or Fabric from Timisoara. These terms fall in the period 1845-1945 for Hunedoara parishes, respectively from 1830 to 1930 for the parish of Timisoara. For the present study, concerning the Fabric perish, we used two handwritten writings dated 1698 and 1713, that had been found in two books of worship in Muntenia (because of the religious books movement in Romanian provinces). In our text, the archaisms found in the documents are given in italics and their significance is highlighted in the same way in parentheses, indicating the source of their interpretation. To

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explain these terms I used different dictionaries[1] in electronic format; for some I used my knowledge, but for others I did not find their present meaning.

For **Mintia** and **Bejan**, the oldest notes were kept in books of worship[2]. On a *Menaion* and *Apostle* or *General Menaion* (1781), two notes dated 1845 refer to the costs of restoring some prints and to some weather phenomena. Thus, for the restoration of several books "the church paid 14 *zloţi de aramă* (*name given in Transylvania for the Austrian florins* - DER) for nine *dărabe* (*pieces* - DEX) of books". "On Christmas Day it snowed all day. On the fifth day Saturday... it was cloudy and bad wind all day long, but *s-au turnat* (*it changed direction* - DER). On the sixth day, Sunday morning, it *morgurat* rain and mist and in *de sară* (*in the evening* - Şăineanu; Scriban) – there was nice weather ...".

The handwritten text from the *Apostle* dated 1856 (Rîmnic, 1747) indicates that bishop Alexandru Şterca Şuluţiu "*... au sălăşluit* (*dwelt*, *lived*) in Hunedoara at the parish *cvartiriul* at the most-honoured Archpriest Mr. Ioann E. Fodor ... and was waited at the place where the triumphant *porta* (*gate*) was errected...".

When purchasing a *Pentecostarion* (Sibiu, 1859), the priest who administered the parish notes that "he *globitu* (*fined, here in church language by "fine" is meant a canon, a correction, a material one in this case, probably applied in the Sacrament of Confession* - DAR) on the apiarist (beekeeper) Crişanu Toma from Bizani with 4 florins A.(ustrian) C.(urrency) and this *globiţi* money were given to help buying a book. Kajnilu, January 10, 1862, Avram Suciu *factu priest" ("de facto*" priest *is a diplomatic formula to recognize a certain situation, which did not acquire the necessary legal consecration* - MDN). He also donated the church a silver chalice that is engraved: "Besian (Bejan - our note) Avram *suei* (*himself, his*) of remembrance 1877".

A note from the *Triodion* (Blaj, 1890) testifies that "since the first year of the holy union in 1875 we had not a Triodion until June 10, 1890 that the undersigned believers conferred with *elimosina*".

On the *Apostle* (Sibiu, 1917) it is written: "it was purchased in 1925 by the good Christians Gheorghe Berariu and Saveta Vasiu through the persistence of the parish manager Avram Laslău and we *legăm* (*bind, make a covenant, here, perhaps with*

[1] Academia Română, Institutul de lingvistică din Bucureşti, *Dicţionar explicativ al limbii române*, ediţia a II-a, Ed. Univers Enciclopedic, Bucureşti, 1998 (DEX); *Idem*, *Dicţionarul limbii române moderne*, Ed. Academiei, 1958 (DLRM); Alexandru Ciorănescu, *Dicţionar etimologic român*, Ed. Universidat de la Laguna, Tenerife, 1958-1956 (DER); Lazăr Şăineanu, *Dicţionar explicativ al limbei române*, ediţia a VI-a, Ed. Srisul românesc, 1929 (Şăineanu); August Scriban, *Dicţionarul limbii româneşti*, Ed. Institutu de Arte Grafice „Presa bună", 1939 (Scriban); Gh. Bulgăr, Gh. Constantinescu-Dobridor, *Dicţionar de arhaisme şi regionalisme*, Ed. Saeculum Vizual, Bucureşti, 2002 (DAR); Florin Marcu, *Marele dicţionar de neologisme,* Ed. Saeculum, 2000, (MDN); Ioan M. Stoian, *Dicţionar religios*, Ed. Garamond, 1994, (DR); *Noul dicţionar explicativ al limbii române*, Ed. Litera Internaţional, 2002 (NODEX); Mircea şi Luiza Seche, *Dicţionar de sinonime*, Ed.Litera Internaţional, 2002 (SIN); Dorin Ştef, *Dicţionar de arhaisme şi regionalisme din Maramureş*, Ed. Ethnologica, 2011 (DRAM).

[2] See Cosmin Panţuru, *Viaţa bisericească a românilor din Parohia ortodoxă Bejan-Mintia*, Editura Universităţii „Aurel Vlaicu" din Arad, Deva, 2010, p. 54, 158, 160, 161, 162, 163, 167.

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the meaning of the priest praying to God for the sacrifice of the two donors) the Lord reward their gift a hundredfold. I wrote with *mâna de ţărâna / my dust hand* (*metaphor for the created mortal human body, made of earth or dust*), I, Avram Laslau - priest (from the) Tampa".

The *Book of Akathists* (Blaj, 1816) conceals a record, this time personal, of one of the church officers "*Râmătoarea* (*the sow* - Scriban) was *erit* on August 9 1891 by a *ghier* (*uncastrated pig, boar* - DEX)".

Ecclesiastical terms

The word *Greek-oriental* or *Greek-Orthodox* used in many notes designates the ancient name of the Orthodox Church which highlights the ethnic and geographic origin and membership of the Romanian Orthodox Church to the universal Church. Thus, in 1893, the priest Nicolae Berar was "priest of the Greek-Oriental church in Mintia"[3]. On a copy of *Kiriacodromion* (Sibiu, 1855) it is specified that "This book that we call *Speeches* belongs to the *gr.(eek) – or.(iental)* Holy Church of Bejan, bought by Bejan village with 10 f.m.k.i. year of G(od) (1)855[4]. On a *Pentecostarion* (Sibiu, 1859) it is written that "this holy book was bought on behalf of our *gr.(eek) - or.(thodox)* Holy Church from Mintia with the price of 12 florins, money taken from the treasury of the Church through my intercession in y(ear) 1882 23/3. Berariu-priest".

The church village (parish) was organized as *materă*[5] (*parish, church mother* - DR; *parish* - SIN). In time some *filii* were added (*branches, small affiliates*). Priest Aron Munteanu stated: "... I was, however, unhappy when in my parish *materă* and *filii* no priest showed at the conference ..."[6]. Among the objects of the church include: three wooden crosses, a *ţiitoare* (*ark, special box*) for the Holy Communion, *măsăriţe* (*tablecloths* - DEX), towels, etc.[7]. In the bell tower the *campanea (or compana, bell* - MDN) weighed 87 kg[8].

On July 14, 1899, the protopope of Deva exhorts the priest from Fornădia that "the accounting documents he will return him regarding the *raţiociniul of the parish (old name for the current "income and expenditure budget" prepared by*

[3] The archive of the Romanian Orthodox Parish Bejan - Mintia (hereinafter APORBM), *Document oficial – act notarial nr.148/1893*, in *Ds. proprietăţi*, without no.

[4] C. Panţuru, *op. cit.*, p. 159.

[5] The National Archives of Hunedoara County, Fond 306 - Greek - Catholic Parish Hunedoara II (hereinafter DJHAN), *Conspect despre parohiile matere şi filiale aparţinătoare de Districtul Protopopesc greco-catolic al Hunedoarei*, în Ds. nr. 1/1887, f. 65.

[6] APORBM, *Raport nr.34/1942 privind activitatea Cercului Pastoral VI - Deva pe anul 1941*, in Ds. nr. 1/1942, f. 29.

[7] APORBM, *Inventar despre averea imobilă şi mobilă a susnumitei parohii la finea anului 1933*, in Ds. nr. 1/1932, f. 1.

[8] DJHAN, *Inventarul parohiei greco-catoloice din Mintia din 14/2 iunie 1891*, in Ds. nr. 5/1891, f. 6-8; *Adresa Parohiei Mintia nr. 9/1881,* in Ds. nr. 1/1881, f. 37; *Conspect din 9 ianuarie 1897 despre numărul caselor, familiilor şi sufletelor pe anul 1896*, in Ds. nr. 5/1897, f. 2; *Raport nr. 147/6 septembrie 1877*, in Ds. nr. 1/1877, f. 158.

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each parish at the end of a calendar year) should be deposit at the parochial archive"[9].

On the back of several icons appear the word *spreînnoit* (correctly *preînnoi* meaning *to upgrade, restore, renew, renovate* - SIN) used by painters for the restoration of icons. For example the icon of St. Nicholas from 1778 or the Virgin Mary with Child and Saviour (some dated the second half of the 18th century). After trying to restore it there is a record: "It was *spreînoitu* in 1904. Blasz Veronica, mother of Popa Aron. *Maler* (*painter of icons* - DAR), painter Franz Teshel"[10]. The term is used for other more extensive repair: "The tower was *spreînnoitu* and church was *şindrilit*"[11] (*covered with shingle* - NODEX).

Common Terms

At Bejan the rectory was covered with *prăştilă*[12] (*shingles* - Şăineanu). This material was used for private households too. The chapel was made of old wood of *lascobe* de *gorun-stugeni* (*peeled oak*)[13]. The houses designed for the priest were very large consisting of two bodies and a *conie* (*room, summer kitchen*), made of wood and covered with *prăştilă*[14]. The roof of the school corridor "is so weak that from the teacher's *chilia* (*small living room, small room* - DLRM) until the school he had to pass under a *parapleu* (*umbrella*); the banks stumbled and are not provided with *puiucuri* (*drawers*), the teacher has no chair or table in the *sala de propunere* (*meeting room*) and room care of the *sală scolastică* (*classroom*) is entrusted to the children ..."[15].

"They receive *docentele* (*teacher*) in *cvartiriu* (*temporary dwelling; host* - DEX). However, they will not sit in the homes of the un-united because they hosted them in a house, where the *docentele* sat with another man who was smith with his *muierea* (*wife*) in *cvartiriu*. The priest took in *arendă* (*rented*) Mr. Saidelhöfer Ianos' homes with 130 fl. /year…"[16].

One of the religious school teachers in Mintia, Augustin Pop- Bociat, talks about the importance of the union in 1918, the meeting for election and a delegation of representatives to the National Assembly in Alba Iulia: "In a *măduoasă* (*energic*) speech he shows that today we have to decide on what we value most and he asks the people *coadunat* (gathered) there to elect trusted men among them. The people ... *exmite* (*appoints, proposes, delegates*) six members of

[9] APORBM, *Adresa nr. 313/14 iulie 1899 a Oficiului Protopopesc Geoagiu I,* in Ds. nr. 1/1899, f. 1.

[10] C. Panţuru, *op. cit*., p. 164 -166.

[11] C. Panţuru, op. cit., p. 165.

[12] APORBM, *Inventar despre averea mobilă şi imobilă a susnumitei parohii (Bejan – n. n.) la finea anului 1913*, in Ds. arh. nr. 1/1913, f. 1.

[13] DJHAN, *Inventarul parohiei greco-catoloice din Mintia din 14/2 iunie 1891*, in Ds. nr. 5/1891, f. 6-8; *Adresa Parohiei Mintia nr. 9/1881*, în Ds. nr. 1/1881, f. 37.

[14] DJHAN*, Adresa Parohiei nr. 7/6 septembrie 1880*, in Ds. nr. 2/1880, f. 34.

[15] DJHAN*, Adresa Episcopiei Lugojului nr. 2675/16 noiembrie 1900*, in Ds. nr. 2/1900, f. 45.

[16] DJHAN*, Adresa Parohiei Mintia nr.42/6 noiembrie 1893*, in Ds. nr. 2/1893, f. 105.

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trust as representatives of Mintia located in Hunedoara County..."[17]. He also "had *cortel natural*[18] (*host* - BUT, *simple, modest housing*). He was sick of *morb*[19] (*disability, illness* - DER, "*Pott's desease*" - *bone tuberculosis localized in the spine* - DEX).

In 1901, the priest also got "*debilitat* (*weak, feeble, frail* - DEX) due to old age and *morb* and could not manage the parish and subsidiaries"[20]. Finally, "priest Teodosie Lupşa *repausând* (*dying* - DR), the locals pleaded in front of the *Greek Orthodox* archpriest to make teacher Ioan Lupşa their priest, anglo-saxon he was the *repausat (departed)* priest's son"[21].

After frequent interventions before ecclesiastical authority, priest Lupşa was called "to have a different *cauţiune* (*attitude, behavior*) towards the people (...). And until making a stone church the faithful should build a smaller one of wood, which is much easier to build and *lezne*"[22] (*cheap* - DER). In a request to the same authority is required: "We add the *suplica* (*request with obedience, perseverance* - Şăineanu) that His Majesty Lord Bishop endure to help us another way with a foundational *stipendiu* (*cash aid* - Şăineanu) to the building of a new church"[23] because "The chapel we used so far from the mercy of His Highness the count in the shortest time will *retrage* (*be given back*) as *quoartiriu* (*home, host*) for the reformed priest *venitoriu* (*from another place, non-native*) and we will remain *mizeri* (*poor*) and *negătiţi* (*unprepared*), without church and chapel... and we know that their attempt to *restarce* us (*turn us back*) was left vain; and by losing these in addition to all *paupertatea* (*poverty* - Scriban; Şăineanu) we are forced to build our own church. The swarm got out of basket will not wait to come the *coşniţa* (*bee rush basket* - DRAM) of *glajă* (*glass*) from distant cities and if the basket is made of offshoot the swarm should be taken out of it, otherwise the cluster runs in the woods..."[24].

To another cleric who did not received his salary for a longer period of time they recommended to be "with *pacienţă* (*patience* - Şăineanu). And for the last 3-4 months they are all with *pacienţă*..."[25].

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[17] *Convocare din 1918 noiembrie 23, Mintia*, în *Muzeul Unirii Alba-Iulia, Documentele Unirii, tom I, f.913-914*, from Ion Frăţilă, Mihai Gherghedan, Vasile Ionaş, Dumitru Barna, Viorel Vânătoru, *Pentru libertate şi unitate naţională – Documente hunedoarene (1848-1920)*, Bucureşti, 1990, p. 363.

[18] DJHAN, *Arătare tabelară despre statul religios-moral al cantorilor greco-catolică din Protopopiatul Hunedoarei pe anul 1910*, in Ds. nr. 1/1911, f. 16.

[19] DJHAN, *Informaţiune despre cantorul Bisercii din Mintia pe anul 1914*, in Ds. nr. 1/1914, f. 17.

[20] DJHAN, *Adresa Protopopiatului Hunedoara nr.233/5 decembrie 1901*, in Ds. nr. 1/1901, f. 42.

[21] Toma Nistor, *Istoria Parohiei Mintia. Temă pentru sinodul de primăvară a anului 1934*, in Arhivele Episcopiei Lugojului-Dosarul Parohiei Mintia, f. 2-4.

[22] DJHAN, *Adresa Preotului Alexandru Munteanu din 8 decembrie 1876*, in Ds. nr. 1/1876, f. 160.

[23] DJHAN, *Adresa Poporenilor din Mintia din 28 decembrie 1875 către Episcopul Lugojului*, in Ds. nr. 1/1875, f. 16-17.

[24] DJHAN, *Adresa Parohiei Mintia nr. 16/9 octombrie 1877*, in Ds. nr. 1/1877, f. 172.

[25] DJHAN, *Adresa Parohiei Deva nr 3/17 februarie 1922*, în Ds. nr. 1/1922, f. 1-2.

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Probably because of the too low payment, and the shuttle he was supposed to do, in order to more revenue, "the teacher brings sugar whistling and *bomboţ* (*candy*) to sell them to the pupils... On March 9th *birăiţa* (*the mayor's wife*) went to school to light a fire for the children because it was cold. They were ready to fight each other. The *birăiţa* came *pe ponoslu* (*with complaint* - Şăineanu). I can't do anything about it because for *fiece* (*everything*) the teacher says to children: go to your *popa* (*priest*) *pe ponaslu* (*to complaint*)"[26]!

Not being able to take certain steps in the establishment of a new cult, the people involved asked: "Can this *insinuare* (*subtle way of making another to receive your opinions* - Scriban) to remain *in tărie (valid, legal*)? I pray God to give him *tărie* (*power*) and virtue to be able to defeat all *bater* (*at least*, *even* - DER) only *contrarii* (*those against*) and *pizmaşii* (*the envious*) did not cease to *dezbate* (*divide*) them...[27]. They wanted the started action not to delay unduly in time, lest the people *desporindu-se* (*lessen*) it will lead to our *scădere*[28] (*reduction*).

However, the priest Toma Nistor show that in 1733 the church is *suscepută* (*regarded*) as united parish, but later it *defecţionat*, and only in 1875 was restored[29], but the people from Mintia did not *maculat* (*spotted, stained* - DER) anyone. Finally the faithful being in "most *dezolaţiune*"[30] (*great devastation, extreme sorrow* - Scriban) by contributing according to their "*debile*"[31] (*modest* – our note) ability, bought the site to build the church.

On the other hand some clergymen thought that "some people made priests even from *păcurari* (*shepherds* - Şăineanu) with no culture and from *murari* (*owner of a mill or its leader* - Scriban) for *simonie* ..."[32] (bribes).

Units, taxes, subsidies, guarantees

To have a new priest the people must show they want him and undertake to support their priest as following: how many *mertice* (*old measure for grain, equal to about. 1-2 ocale* - DEX; *small bushel of twenty ocale* - Şăineanu) of food and how many working days per year with hand and with yoke[33]. They finally decide "to organize a competition in which to specify the following conditions: a salary of 150 florins; 50 *metrete* of *stripped corn* in nature with 50 florins; 4 *orgi* of

[26] DJHAN, *Raport din 1894,* în Ds. nr. 2/1894, f. 32.

[27] DJHAN, *Adresa Parohiei Veţel nr. 18/1875 adresată Protopopiatlui Hunedoara* in Ds. nr. 1/1875, filele 47-48.

[28] DJHAN, *Adresa Parohiei Veţel nr. 22/1 mai 1875 înaintată Protopopiatului Hunedoara*, in Ds. nr. 1/1875, f. 40.

[29] Toma Nistor, *op.cit.*, filele 1-5.

[30] DJHAN, *Adresa Protopopiatului Hunedoara nr. 6/1876 către Parohia Veţel*, in Ds. nr. 1/1875, f. 79.

[31] DJHAN, *Srisoarea credincioşilor greco-catolici din Mintia către Victor Mihaly din 13 decembrie 1876*, in Ds. nr. 1/1876, f. 162.

[32] DJHAN, *Adresa Parohiei Veţel nr.25/15-3 mai 1875 înaintată Protopopiatlui Hunedoara*, in Ds. nr. 1/1875, f. 64.

[33] DJHAN, *Adresa Parohiei Mintia nr. 575 din 13/1mai 1875*, in Ds. nr. 1/1875, f. 62.

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firewood, which was to heat the school and *cortelul* (*residence, home*) of the teacher and the priest from Mintia should not join the reformed school nor should receive the Greek Orthodox *docentele* (*teacher*) until he receives the decision from the Venerable Order"[34].

"To repair the church and rectory in cases of shortage it was assigned according to the *fumuri* (*house number, ie a parish families, household* - NODEX) by 20-50% *fumuri* and not infrequently, 150-200%. In these ten very weak economic years the believers *exhauriat* (*exhausted*) the former material almost completely, leaving even the churches in a deplorable state and they almost cannot help them at all. To support the priests and the *cantors (singers*), the believers should contribute with the so-called *adeu* (*cult contribution of a believer* - SIN) of 20 liter (*unit of weight equal to a quarter of a kilogram* - NODEX) consisting of 15 *cupe* (*measure for liquids more than one liter, respectively mug, bowl having this ability* - DEX) *de cucuruz* (*corn*), which, however, in most cases, and especially today, on time of *resbel* (*war* - Şăineanu) cannot collect at all due to the economic misery of the faithful"[35]. Therefore the parishioners did not pay to the teacher the 2 *cupe* (*measure for liquids* - DEX) of *cucucruz* (*corn*) in grain...[36].

The political authorities threatened and forced the believers to raise a proper stone school according to the law, requiring 10 *ogi* of stone and 10000 bricks[37]. For the religious school building, people gave no more than 5 *cruceri* in Austrian currency after *florenul de dare* (*tax*). However, for the public school, the count will pay 100 florins after *florenul de dare*[38]. The confessional school could be supported from the Innkeepers tax and "*censul* of the school (*annuity in money or nature specific for the feudal society and owed to the lord by the owner of land* - DEX) will be cover from the rent of *râtului* (*plain along a flowing river with grass for mowing or grazing* - DEX) of the annual communal pasture..."[39].

In 1904, "the mayor Iosif Lupşa – one of the three children of priest Ioan Lupşa, who was not counted among *erezii* (*heirs*) of the deceased Ioan, because he contributed nothing to *spesele* (*expenses*) for the funeral of his father nor did go to the grave of his deceased parent- did not deposit to a certain institute 240 crowns from sheep grazing in the border village of Mintia…"[40].

In the studied rural area over time, "priest is exposed to destruction: very little earth, *eclejie* (*meadows and land owned by the church, the local parish*; are place names frequently in Maramures - DRAM); we do not receive *adăul* anymore of malevolence and impossibility; no parish house; few and poor parishioners that

[34] DJHAN, *Adresa Protopopiatului Hunedoara nr.132/1 august 1886*, in Ds. nr. 2/1886, f. 30.
[35] APORBM, *Adresa Parohiei Bejan - filia Mintia* nr. 22/ 22 martie 1918, in Ds. nr. 1/1918, f. 27.
[36] DJHAN, *Adresa Parohiei Mintia nr. 9/7 februarie 1886*, in Ds. nr. 6/1886, f. 21.
[37] DJHAN, *Înştiinţare din 1 august 1885*, in Ds. nr. 2/1885, f. 33.
[38] DJHAN, *Raport nr. 10/14 octombrie 1885*, in Ds. nr. 2/1885, f. 48.
[39] DJHAN, *Adresa Protopopiatului Hunedoara nr. 203/8 octombrie 1902*, in Ds. nr. 2/1902, f. 29.
[40] DJHAN, *Adresa Parohiei Mintia nr.14/7 februarie 1904*, in Ds. nr. 2/1904, f. 7.

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stola (*income earned by the priest from the altar service* - DAR) is void ..."[41]. How much *stola* (*would be needed* - Ed) for each sacred and parochial service[42]? Many times the clergyman did not receive "the legal *adăul*, of which the priests of this parish support their living"[43].

Since incomes were very low, the priest was to give the teacher *lecticalul (adăul*) received from parishioners, namely: 50 measures of *cucuruz* of 1 florin a measure (50 florins). In case the *subsidiul* (*subsidy*) might return to the teacher with 30 florins he was to get 80 florins in the future years. It notes that "during the latter years the *adeul* was cut off by the people under the pretext that the priest receives the *congruă* (*the minimum income any servant of the church need to have; state interest for the church loans* - DAR). The parish cannot *arânda* (*temporary leasing of rights to use certain goods in return for payment*; *lease* - DRAM) a house cheaper than 1000 crowns as there are no houses de *arândat*"[44].

Because of the many loans, the bonds of Greek-Catholic faithful from Mintia will be *străpune* (*transposed*) by the political judge in the possession of the remaining Greco-Orientals alond with the collection of outstanding *cametelor* (*interest above the legal fees* - Şăineanu)..."[45]. This is why the "Archpriest's trip cannot be supported by the parish as *crucerii* (*creiţarii, bănuții, gologanii* - DAR) received on Sundays and holidays are given to Fekete George for paying *progăzii* (*courtyard of a church used as a cemetery* - DEX)[46].

Teacher Augustin Pop-Bociat complained to the Archpriest: "The priest does not *solveşte* (*pay* - DEX) the fee established by the diocesan statutes, while only 5 families (out of 60) give me the *lecticul* and priest shared the prosphora according to his pleasure. From 7 *Liturgies* (here: *prosphoras*), the priest has 4/7, cantor has 2/7, and *clisierul* (*altar man*) has 1/7. Then the diptychs for which every family is charged four crowns a year, I think that I *compete* (*I would be entitled to*) to a third; however, I did not get any part. From the Church revenue in cash to me nothing is *solveşte*. Priest should have *întregire de congruă* (*completion of salary*) from the minimum amount of 800 crowns annually"[47]. The cantor "cannot claim *stolă* because along with closing the Greek-Catholic religious school the *instrumentul dotaţional* lost its value and has no binding power[48].

The main real estate of parish consists of *sesiile parohiale* (*allotments*). They included *dotaţiunea preoţească* (*priestly dowry, gift*) and *dotaţiunea bisericească*

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[41] APORBM, *Raport nr. 90/14 decembrie 1943 a Parohiei Ortodoxe Bejan - filia Mintia privind situaţia Parohiei Bejan*, in Ds. nr. 1/1943, f. 69.

[42] DJHAN, *Adresa Parohiei Mintia nr. 575 din 13/1mai 1875,* in Ds. nr. 1/1875, f. 62.

[43] APORBM, *Adresa Parohiei Bejan - Mintia nr. 50/5 august 1943*, in Ds. nr. 1/1943, f. 40.

[44] APORBM, *Contul capitalelor active la filia Mintia pe anul 1919, Coala B,* in Ds. arh. nr. 2/1919, f. 2.

[45] DJHAN, *Adresa Episcopiei Lugojului către Protopopiatul Hunedoara nr. 811/10 iulie 1875*, in Ds. nr. 1/1875, f. 80.

[46] DJHAN, *Adresa Parohiei Mintia nr.14/16 mai 1887*, in Ds. nr. 2/1887, f. 23.

[47] DJHAN, *Cerere personală din 7 septembrie 1910*, in Ds. nr. 1/1910, f. 33-35.

[48] DJHAN, *Adresa Episcopiei Lugojului nr. 2946/29 ianuarie 1914*, in Ds. nr. 2/1914, f. 1.

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(patrimony church)[49]. *Porţiunea canonică* (*canonical possession)* of the priest was 4 *iugăre* and 800 *stânjeni*, and the *sesiunea* (*session*) of the *cantor* (*land plot used by the singer*) of 800 *stânjeni*[50]. The priest does not give up *dotaţiunea parohială of* 20 *metre* from his *lecticalul* for the teacher[51].

Two books of worship, *Strastnicul* (*The Holy and Great Week Book* - Blaj, 1817) and *Octoechos* (Blaj, 1825) were given "on behalf of the Greek-Catholic church from Mintia and the *spesele* (*fees, expenses* - Scriban) were paid by bishop Ordinariate of Lugoj in AD 1881"[52].

Activities, occupations, professions, institutions

In 1883 there were held *prelegeri* (*courses*) with children at school and an exam took place in the presence of the notary Rettegi Miclos, the *judelui comunal* (*village judge or mayor* - Şăineanu, DEX, DER) and a *jurat* from the place[53]. The house was designed for school for several years when there was German *tisturia* (*service, job* - Şăineanu)[54].

Provisionally it was found "a house that serves as the chapel for the celebration of divine worship and is situated in *localitatea* (*place, property*) of the Illustrious Sir Count Geiza Kunn, *primarintiu,* owner from the village. It is built with the money of the *curiei dominale (ruling,* form of the verb *to rule)* on account of the reformed spiritual pastor of the court, near the Reformed Church which is built by the illustrious *comiţi* (*administrative leader of a county* - DEX) from the Geiza family"[55]. Since the building was not appropriate the communal *antista* (City Hall) sent them a notice[56].

People did not pay *docentelui (teacher*) 2 cups of cucucruz in grain also because he is busy with *birăirea* (*taxation, collector of tax*)[57]. In the common days he was prevented in accomplishing the cantoral agendas because he was *docente de stat*[58] (*state school teacher, not religious teacher)*. Instead, in 1919 one of the *curatori* (*trustees*) was Petru Ioja[59].

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[49] APORBM, *Inventar despre averea imobilă şi mobilă la finele anului 1939*, in Ds. nr. 1/1939, f. 23; *Inventar despre averea imobilă şi mobilă a susnumitei parohii la finea anului 1933*, in Ds. nr. 2/1934, f. 1; *Consemnare nr. 15/ 12 ianuarie 1941 despre starea averilor bisericeşti la finea anului 1940*, in Ds. nr. 2/1941, f. 19.

[50] APORBM, *Inventar despre averea imobilă şi mobilă a susnumitei parohii la finea anului 1933*, in Ds. nr. 2/1934, f. 1; *Adresa Parohiei Bejan - filia Mintia nr. 8/26 mai 1944*, in Ds. nr. 2/1944, f. 11.

[51] DJHAN, *Adresa Episcopiei Lugojului nr. 2019/11 decembrie 1887*, in Ds. nr. 2/1887, f. 4.

[52] C. Panţuru, *op. cit.*, p. 163.

[53] DJHAN, *Înştiinţare f. nr. din 28 noiembrie 1883,* in Ds. nr. 2/1883, f. (4)8.

[54] DJHAN, *Adresa Parohiei Mintia nr. 23/6 august 1886*, in Ds. nr. 2/1886, f. 33.

[55] DJHAN, *Adresa Protopopiatului Hunedoara nr. 124/8 iulie1876*, in Ds. nr. 1/1876, f. 112.

[56] DJHAN, *Adresa Parohiei Mintia nr. 6/13 septembrie 1886*, in Ds. nr. 2/1886, f. 38.

[57] DJHAN, *Adresa Parohiei nr. 9/7 februarie 1886*, in Ds. nr. 6/1886, f. 21.

[58] DJHAN, *Arătare tabelară despre statul religios-moral al cantorilor greco-catolici din Protopopiatul Hunedoarei pe anul 1910,* in Ds. nr. 1/1911, f. 16.

[59] DJHAN, *Adresa Parohiei Veţel nr. 62/6 noiembrie 1919*, in Ds. nr. 1/1919, f. 44.

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Because many fights took place, but also "3-4 *poporeni* (*villagers*) threw *pâra* (*blame*) an investigation commission was formed together with Protopresbyter Papiu and Mr. Procedural Judge Mahrai... (who – our note) favoured the people and said to Archpriest that according to the law, everyone is allowed to move freely to any *lege* (*faith, religion*).

*

In **Timisoara**, the oldest record is in two religious books. In 7207 from the creation of the world (1698 AD) the January Menaion was donated to the church from the Serbian slums in Targoviste, the donor specifying: "to be *stătătoare* (*stable, fixed*) for the church from priest to priest and no one should be *volnic* (*free, entitled* - SIN) to take it or give it as gift elsewhere"[60].

On pages 15-22 from May Menaion printed in Buzau in 1698 (19963), there is a note from the year 7221 from creation of the world (1713 AD): "Let it be known that I bought the land from Picir on Părău Doamnii of Zmid. I gave it asalms until *rătu* (*plain along a flowing river* - DEX) at the top to 9 *lii* all. Do not *oară care* (*any*) man search it *sal (or*) take, him or son, or nephew, or cousin, or anyone else. And who would take it from the monastery be *anathima (anathema, curse*) and *proclet* (*damn, anathematized* - DER), as I dedicated it to the the monastery and I *vădit* (*revealed* - Sriban), I, Ion Luca,with *soţul meu* (*my wife*) Ana and my boys and my girls 12, 7221" (1713)[61].

On November 13, 1830, in the old church dedicated to "St. Elias" in "Fabric *forştatul*" in Timisoara there were more objects. Thus, "*Beserica (the church*) has 12 windows of *uiagă* (*glass*) made of lead, 7 *şuhi* (*feet*) high, 4 *şuhi* wide. *Templa* (*veil*) of fir plank made by *tişler* (*carpenter*) adorned with *ţiraturi* de *bildhaur*; a lamp of yellow *mesing*. *Firangu* (*curtain*) from the royal doors is of green *tiţ* with yellow flowers. In the Holy *Oltariu (Altar*) the table has 8 *măsae* (*tablecloths*), one of German cloth and 7 of *cercelie*. Năstrăgar (*ark*) for the Holy Communion. A cross and 6 seraphims worked of *bildhaur* with *îndoită* (*double)* farbă *(paint*) dyed and golden. At proscomidy a *toţască* cloth. For mixing *cara-findlă (vessel) of uiagă (glass)*. The other airs tiny of white *raih* surrounded with port. A veil for the communion made of cloth which is called *sadă* sewn with gold and surrounded with golden *cipcă* (*lace*). A *lipleş* (*Lithia vessel*) for blessing the five loaves made of *compoziţie* (*mixed metal*) overlaid with silver.

The washing sink has 12 *peşchire* (*towels* - DAR) to dry the hands of the priest. 31 *dărăburi (pieces*) of iron which is called *plec (iron*). Two *analoghii (analogue*) with red *cordovan* (*sheep or goat leather*); six tin *tănere (dishes*) for anaphora; a tin *blid* for water blessing; a large *dolap* (*closet*) dyed *silberfarb,* a *olcuţă* (*pots,*

[60] P. P. Panaitescu, *Însemnări din cărţile bisericeşti româneşti (greco-orientale) din Timişoara*, in *Revista istorică*, nr.10-11/1922, p. 201, at Ion B. Mureşianu, *Cartea veche bisericească din Banat*, Ed. Mitropoliei Banatului, 1985, p. 264.

[61] *Ibidem*.

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cup) of clay for heat, two pots of yellow mesing for *fumare* (*incense*) that are called censer.

In the church there were six candles for the *dieci* (*cantors*). An iconostasis of *măsariu* worked with *deschilinite (different*) paints and marbled. For singers, *răstăniţate* chairs that are called *păvniţe*, made by *tişler* (*carpenter*) worked with embellished *ţirate* de *bildhaur*.

The seat of the bishop maed of *mesariu*, *silberfarb*, *marmoriruit* (marbled) with *ţirate de bildhaur,* all embellished and golden. Three tin *scafe (plates)* that are called *tasuri.* One *karanfindlă (vessel)* of *uiagă (glass)* for the holy oil. A large *şofei (tub*) of *gorun (oak*) linked with iron hoops; the iron cross above is clad in *futrol* of brass with globe that is *cugla (ball*) of bronze. A *şuc (a sixth of a fathom*) of wood to the cross. In the tower there are two bells, one of 2 *ţente* and 9 t, the second of 1 *ţent* and 12 t.

The churchyard was half with *stobori* (*groove seem fence*), and half fenced with plank"[62].

To improve the parish hearth, "they regulate the flow of water from the eaves of the churchyard and bring 500 bricks and three *cocii (wagons*) of *ţărigă (sand* - DAR)"[63].

In order to build the new church, "the architect Iosif Kremmer was entrusted by the parish to compose plan and *preliminar de spese (expenses*) for a building with *etagiu* (*upstairs*) in *cvadrat (square* - DEX)[64]. At the bidding of some works, Iosif Ecker Jr. filed as *(collateral*) bank coupons representing 4% of the nominal value of 12,000 crowns and further he undertakes to complete *to* 10% of the value"[65]. At the same auction Iosif Kremmer senior presented too whose offer was refused because "*vadiu* missed ..."[66].

As regards school, it was "of earth, covered with *şindrile*, 11 *stînjeni* long and 3 wide, had 2 *sobe* (*rooms*), a *cuina* (*kitchen* – SIN) and a pantry. It has 7 windows of *uiagă (glass*) and 4 doors made by the *tişler (carpenter* - SIN) with good *încuietori (locks*). *Soba (room*) *din nainte* (*in front*) is *hotărâtă (destined*) for the young pupils. The schoolyard is fenced by *stobori (fence, groove* - DER)[67]. "*Vălăul*

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[62] Timişoara, Arhivele Statului. Registre stare civilă, Parohia Beregsău Mare, u.a.5, f. 45—49, *Inventarul bisericii Sf. Ilie şi al şcolii confesionale române din Timişoara-Fabric*, at I. D. Suciu, R. Constantinescu, *Documente privitoare la istoria Mitropoliei Banatului*, vol.I, Ed. Mitropoliei Banatului, Timişoara, 1980, p. 612.

[63] The archive of parish Timişoara-Fabric (APTF), *Conclusul nr.25* al Şedinţei a V-a a Comitetului parohial din 27 aprilie 1898, in *Protocolul şedinţelor Comitetului parohial Sfântul Ilie şi Sfdntul Gheorghe (1892-1908)*.

[64] APTF*, P.V. al Şedinţei a IV-a din 15/28 ianuarie 1911, in Protocolul şedinţelor Comitetului Parohial Sfântul Ilie (1908-1913)*, f. n.

[65] APTF*, P.V. al Şedinţei a XI-a extraordinară din 18/31 iulie 1911,* în *Protocolul ... (1908-1913),* f. n.

[66] *Ibidem*.

[67] Timişoara, Arhivele Statului. Registre stare civilă, parohia Beregsău Mare, u.a.5, f. 45—49, *Inventarul bisericii Sf.Ilie şi al şcolii confesionale române din Timişoara-Fabric*, at I.D.Suciu, R. Constantinescu, *Documente* ..., vol. I, p.612.

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(gutter - DAR) from the eaves of the school for boys postpones for other times"[68]. The roof of the school for boys (has to be made) with spese as possible cheaper, with "cloth *cătrănită*"[69] *(tar and tarred*).

For the post of teacher, besides *coalificaţiunea (qualification*) prescribed by law the competitors have to present *testimoniu (note, documentary proof, certificate, attestation* - DEX) of graduating four middle class. Other candidates were admitted too who gave in their *praxis (practice*) clear evidence of commendable progress in education[70].

At the request of the teacher Nicolae Nicorescu "the committee decides to do at his *cvartirul* a double door of *uiagă (glass*) for *scutirea (protection*) of the *cvartirul* from cold because the entrance is *ambit*"[71] *(outside, direct out*). He was given "6 *orgii* of wood and half of the income *stolar (of the services*)..."[72].

A house owned by the church "was built of brick and *văiugă (adobe bricks dried in the sun* - DER)"[73]. In 1903 they had "to close a door that united two *cvartire (housing, temporary rooms* - DEX) for the tenants threaten *abzicerea (renouncing*) *cvartirului* because of this"[74].

At one of the houses George Ioanovici requests "the necessary renovations to be made for *din contră (otherwise*) he *abzice (refuse*s - spelling) *arânda* (*rent*) by May 1, 1913"[75]. "The yard wall to Griviţei str. *s-a îmburdat* (*fell*). *Cuglaua (Bowler* - BUT) is 25 m length...[76]. "In order to keep the *birt (bar*)" one of the conditions imposed to the tenant was "cleansing *amblătorei (latrine*-Scriban, *bathroom* - DEX; SIN), the chimneys and the garbage"[77]. A craftsman repairs the fountain roof with *cloambe*[78] *(chipper* - DAR).

The venerable committee supplemented the *preliminar (provisions for expenses*) with 20 crowns as "help fot Beiuş boarding school" and the purpose for

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[68] APTF*, Conclusul nr. 22 al Şedinţei din 4/17 octombrie 1905, in Protocolul ...(1892-1908).*

[69] APTF*, P.V. al Şedinţei a III-a din 8/21 decembrie 1910, in Protocolul ... (1908-1913)*, f. n.

[70] APTF*, P.V. din 6/19 iulie 1900*, in *Protocolul şedinţelor comitetului parohial Sfântul Gheorghe (1899-1925)*, f. n.

[71] APTF*, Conclusul nr.27 al şedinţei a IX-a a Comitetului Parohial din 13/26 octombrie 1903*, in *Protocolul... (1892-1908)*, f. n.

[72] Virgil Popovici, *Ortodoxismul şi Biserica naţională românească din Timişoara*, Timişoara, 1935, p. 72-73.

[73] APTF, *Primăria municipiului Timişoara, Serviciul econom. Biroul inventarelor. Proprietatea imobilă a diferitelor instituţiuni şi culte etc. de pe raza Municipiului Timişoara. Dosarul imobilului nr.11: Str. Renaşterii,* f. n.

[74] APTF*, Conclusul nr. 11* al *Şedinţei Comitetului Parohial din 10/23 martie 1903*, in *Protocolul ...(1892-1908),* f. n.

[75] APTF, P.V. al *Şedinţei a XVIII-a extraordinară din 5/18 septembrie 1912*, in *Protocolul... (1908-1913)*, f. n.

[76] APTF, *Scrisoare-sesizare din 5 mai 1931 adresată de Nicolae Despot Consiliului Parohial din Fabric*, f. n.

[77] *Conclusul nr.18* al *Şedinţei a III-a Comitetului Parohial din 17 aprilie 1893*, in *Protocolul ...(1892-1908)*, f. n.

[78] APTF*, Ofert din 28 august 1916.*

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which this *aruncul* (*counting*, *release* - DRAM) of 20 crowns was done does not affect immediately our village church..."[79].

For a plot of land the saleswoman received a *căpară (earnest* - SIN) of 300 crowns[80].

*

Of the above, the words employed including religious language found in common speech of those who used them. To a small extent, some mentioned archaisms are in use today, especially in rural areas of Mintia and Bejan, being found at native speakers who learned them "by hearing" from their parents. Others, such as from Fabric district of Timisoara, are far from finding their use nowadays due to the evolution and development of the Romanian language. However all have a personalized, specific and unique character (and why not? even attractive) from times that are already gone. But they still retain their charm of the old dialect used by few speakers in Transylvania and Banat...

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[79] APTF, *Conclusul nr. 26 al Şedinţei a IX-a din 13/26 octombrie 1903*, in *Protocolul... (1892-1908)*, f. n

[80] APTF, *P.V. al Şedinţei a V-a din 22 ianuarie/4 februarie 1911, in Protocolul ... (1908-1913)*, f. n.

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