

The Traditional Architecture of Pietroșița (Dâmbovița County, Romania) – an overview

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Abstract: *The traditional architecture of Pietroșița (Dâmbovița County) – an overview.* Attested at the end of the XVIth century, the commune of Pietroșița is situated in the northern part of Dâmbovița County, on Ialomița River Valley, upon the old commercial road between Târgoviște and Brașov. The advantageous geographical position of the locality and the ownership of the local landlords over several mountains of the area determined certain prosperity at Pietroșița. These landlords raised here, between 1765 and 1767, an elegant church, recently restored and listed today as a historical monument of “Categoría A”. The constant development of the community had the effect of building a large number of estates, having an architecture characteristic for the Carpathian area. Currently, nearly 30 from the commune of Pietroșița are registered in the List of Historical Monuments (2016). It is also significant that a large part of the center has been included in the same list, equally as a historic area of “Categoría A”.

Keywords: *Commune of Pietroșița, Dâmbovița County, Ialomița Valley, traditional architecture, landed gentry*

The commune of Pietroșița is situated in the North part of the Dâmbovița County, about the half distance between Sinaia and Târgoviște on the Ialomița River Valley. The commune is at 650 meters altitude in the homonym depression at the Bucegi Mountains foothills, to be more precise the Leaota Mountains, surrounded by the Subcarpathian hills (I. Zăvoianu, L. Mălăcescu, 1974) (fig. 1/1, 2). The square neighbours of the commune are: the commune of Moroieni at North, the commune of Buciumeni at East and South and the commune of Runcu at West. The settlement itself is compound of Dealu Frumos (formerly known as “Valea Țâții”), Lunca, Joseni and Afumați (D. Ulieru, 2002). If we are to talk about how it could be fructified the land, this village has a good forestry potential for its oak, beech and other hardwood trees. Pietroșița is informally referred to as being divided in “Joseni” and “Suseni” areas, also laying over the vast valleys and hills: “Dealurile Porumbel”, “Valea Lupului”, “Valea Pietroșiței” and so on (G.I. Lahovari, C.I. Brătianu, G.G. Tocilescu, 1901). The pictorial location is conferred by the Ialomița River Valley,

feature that can be easily observed especially when travelling from South to North while looking at the village projected over the Plaiul Domnesc – Moroieni with the Răteiu Mountains (2018 m), Lespezi (1685 m), Dichiu (1713 m), Oboarele (1707 m) respectively Păduchiosu (1409 m) in the background (D. Ulieru, 2002).

The settlement's name, as the legend says, comes from two raw materials used in constructions (A. Nicolescu, 2000; D. Ulieru, 2002): *piatră* (= stone) and *șîță* (= splinter, that is a piece of wood used in the traditional architecture for the roof) (I. Toșa, 2002). The same place name was alternatively used for Oboarele Mountain, situated upstream to Pietroșița, over the source of Ialomița, entity known as “Vârful-cu-Dor” (G.I. Lahovari, C.I. Brătianu, G.G. Tocilescu, 1901) (fig. 1/3). This landform that was popularized through the national culture in a lyrical drama of the Queen-poet Elisabeth of Romania (Carmen Sylva, Regina Elisabeta a României, 2016) and also through the artist George Demetrescu Mirea's canvas (now conserved at Tulcea Art Museum, inv. no. 373).

The first attestation of the settlement is an event dated the 6th of August 1592, regarding a land selling transaction between Ion and Stan (the brothers *Meleşeşti*), towards a man called Şerban: “...a cord of land in the head of Ruşeţul de Jos...” (“...o funie de

loc în capul Ruşeţului de Jos...”), for a payment of 300 Turkish *aspri** (doc. 63). This land is now a part of the commune of Moroieni, upstream to Pietroşiţa, where Ruşeţul Creek is flowing (G.I. Lahovari, C.I. Brătianu, G.G. Tocilescu, 1901).

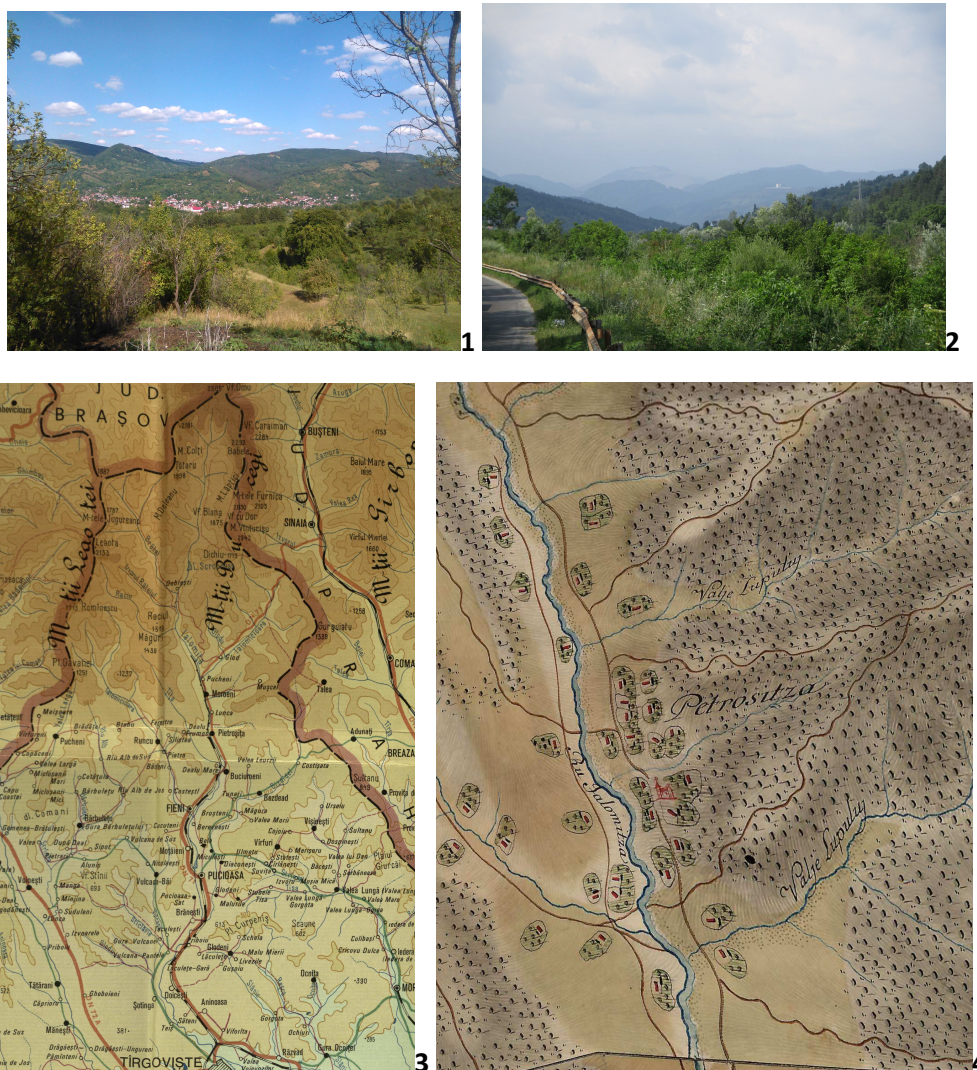


Fig. 1. – Landscape framework of Pietroşiţa (1 – view from West; 2 – view from South; 3 – detail physical map 1974; 4 – detail Austrian First Military Survey of 1763-1787).

The villagers have enjoyed a good financial situation within the Jurisdiction of Ialomiţa (*Plaiul Ialomiţei*), entity known as such up to the year of 1883; the Jurisdiction of Ialomiţa were compounding all the north part of the Dâmboviţa’s County (G. I. Lahovari, C. I. Brătianu, G. G. Tocilescu, 1901). The economic well-being was due to the commerce in the area. Also, the Pietroşiţa inhabitants were buying goods from the near villages: Muşcelul, Muşcelul Mare and Ruşeţul.

At the same time the Pietroşiţa’s land passed through a fragmentation process because some villagers sold parts of their own land to other people, while remaining on their grounds, with the promise that to other boyars shall not be forced to be displaced from their home ground („...la alţi boieri să nu fie volnici să se mute niciodată de pe locul lor părintesc...”). This mention was used as a strong argument in order to suppress the bond of prince Michael the Brave (P. P.

Panaiteescu, 1956, p. 104), as stipulated in the confirmation given, on the 15th of January 1605, by the prince Radu Șerban, to Mihul Armaș, for buying goods “...through fields and forest and water and the village hearth and the mountain...” („...din câmp și din pădure și din apă și din vatra satului și din munte...” (** doc. 153).

At the middle of the XVIIth century, the prince Matei Basarab conferred a greater power to the local *plăieși* (frontier watchmen) of Pietroșița village, as well as to other people, in order to rule over Muntele Domnesc, their ancestral property dating as far back as the foundation of the Principality (“...a lor dreaptă și bătrână ocină den descălecată țării...” (A. Popescu, C. Ionescu, 1975, p. 266). The property evolution will always be associated with the rule over the mountains, around the villages and not only. For instance, a priest called Dumitru from Țâța village (nowadays a village belonging to the commune of Buciumeni) and another man called Dumitru from Pietroșița, received a princely confirmation from Radu Leon for the Curmătura Mountain along with Surla, in the year of 1668. Later on, in the year of 1742, the *vătaf* Marcu from Pietroșița, bought from the *vătaf* Oprea from Cotenești (nowadays a village in Stoenești, Argeș County), the Coteanu Mountain (A. Popescu, C. Ionescu, 1975). It was proved that the name of Leaota Mountain comes from a real person, who was a *vătaf de plai* (caretaker of the jurisdiction) during Prince Michael the Brave's rule (D. Ulieru, 2002).

The village of Pietroșița is mentioned in the documents of the XVII century along with other settlements in that valley (such as Țâța and Fieni), having the status of a village of *plăiași* (N. Stoicescu, 1960). The villagers of Pietroșița together with the nearby communities fulfilled the role of guardians for the borders (including against thieves and robbers), control over the road towards Transylvania (A. Ilieș, 1974); in exchange they received partial tax exemption. This task could be fulfilled both by the free villagers as well as by the ones undergoing a leader (N. Stoicescu, 1960). Obviously, *vătafii*, as leaders of the community, were having a better economic status than the rest of the local people, that is to say *plăieșii* (the first ones ruling over the second ones as in village status hierarchy); over the generations, *vătafii* have raised above the mediocrity of life in the community (N. Stoicescu, 1960; D. Ulieru, 2002). Among the XVIIIth century families of *moșneni* (gentry with an ancestral ownership), we shall recall the lineages of Popescu, Vătășescu and family of Lobodănești, that

governed the fields in *devălmășie* (common property), challenging rights over the land against the lineage of *Berevoiești* from Fieni (A. Popescu, C. Ionescu, 1975), against the Căldărușani Monastery (D. Ulieru, 2002), against the Holy Metropolitan jurisdiction and so on (D. Ulieru, 2002).

In the XVIIIth century Pietroșița village knew a certain growth and was mentioned along other urban centers as Țârgu Jiu, Țârgu Cărbunești, Horezu and Drăgășani for the daily market events they organized (R. Theodorescu, 1999) (Though on an Austrian military map, designed between the years of 1763-1787, Pietroșița seemed to be nothing but a larger village.***) (fig. 1/4). Due to such vast areas with pastures and orchards, fields of hays guarded by the mountains and the community members, raising cattle and sheep provided the village's income (A. Popescu, C. Ionescu, 1975). In the same time, Pietroșița village was a free commercial place; so in the year of 1838 was allowed “...trading apples, pears, cherries and such other first listings...” through the Transylvanian shepherds, led on the mountain trails by the local people (during about six months a year; the rulers of the area encouraged this “at sight” trading as a safe method, in order to avoid smuggling and fraud) (G. Penelea, 1968, p. 486). As a matter of fact, the Custom building in Pietroșița that was erected in the year of 1877 nowadays is the Local Council (fig. 2/1). As a long term contribution we must wool exploitation had a great contribution on developing the weaving. After the First World War, Pietroșița and Moroieni became an important knot for the production of *velințe* (peasant carpets) (G.I. Ciorănescu, 1938). Equally cattle were the prosperity base of the village's people (along with derivate products such as tallow, which in those times – the first half of the XIXth century – was necessary for lightning). These products were made at the slaughter houses owned by Șerban and Grigore Popescu (A. Popescu, C. Ionescu, 1975). Other than that the income was due to arboriculture, the operating water mills (A. Popescu, C. Ionescu, 1975), rocks carting for constructions (D. Ulieru, 2002), pavements (P.I. Săndulescu, 1936) and so on.

At the time of land allotment in the year of 1864 there were only a few people expropriated due owning large fields. Thus, the baron Barbu Bellu (1825-1900) lost about 70 *pogoane* (about 35 hectares), land that was given to the people of Buciumeni and Țâța villages; another expropriated landlord was Șerb Popescu, from which only 70 people received allotments of one *pogon* per person, though the land on



Fig. 2 – Main historical monuments of Pietroșița (1 – former custom house of 1877; 2 – Church of Pietroșița-Suseni of 1873; 3, 4, 5, 6 – Church of Pietroșița-Joseni of 1765-1767, details).

this opportunity was insignificant (D. Ulieru, 2002). We shall also mention that, descending from the *vătaf de plai* Leaotă, the lineage of Popescu (also with others branches coming from the same root: Grigorescu, Călineț, Panțuroiu, Diaconescu, Arzoiu and so on), owned by the last middle century, some mountains and mountain shares in Bucegi area: Tătaru, Pripor, Zănoaga, Lespezile, Colții, Coteanul and so on (D. Ulieru, 2002).

Alexandru Vlahuță in his work *România pitorească* (1901) was to observe and describe the beauty of Pietroșița: "...Petroșița, a big village with beautifully displayed settlements over the fields – all around with houses more and more spread flowing over the hillsides as if in a competition: who can have a higher perspective? – by the river saws, mills, fulling mills, steadfast and impatient calling upon each other in ether, in the upper ending of Moroeni, from where it begins the high solitude of the mountains, the greatest and serene kingdom of Bucegi...". ("...Petroșița, sat mare cu mai multe cătune frumos revărsate pe brăiele plaiului – de jur împrejur case albe, din ce în ce mai rari, se urcă pe coastele dealurilor, ca și cum s-ar fi luat la întrecere: care să privească mai de sus – în lungul apei, ferăstraie, mori, pive și dârste, zorite, se strigă unele pe altele până hăt, în capătul de sus al Moroenilor, de unde ncepe înalta pustietate a munților, marea și liniștită împărăție a Bucegilor...") (A. Vlahuță, 1989, p. 85-86).

The author painted enthusiastically the beauty of the village totally justified, succeeding to catch the local habitat's specifics: the houses ruling their noblesse in their natural environment alongside all the elements foretelling a dynamic economy.

Now we will focus on the Pietroșița's built patrimony that comprises 30 buildings mentioned as historical monuments on the *Lista monumentelor istorice* (2016) document****; a significant part of Pietroșița's downtown being included within this list as historical area of "Categoria A".

Pietroșița has three churches (D. Ulieru, 2002): "Adormirea Maicii Domnului" (Dormition of the Virgin) and "Cuvioasa Parascheva" (Devout Parascheva) Church in Pietroșița-Joseni (1765-1767), then "Duminica Tuturor Sfinților" (All Saints Sunday) in Pietroșița-Suseni (1873) (the latter: fig. 2/2), and also "Întâmpinarea Domnului" (Presentation of Jesus at the Temple), "Sfinții Voievozi" (Holy Archangels) and "Sfântul Spiridon" (Saint Spiridon) Church in Dealu Frumos (1876-1878).

Within this list the most important is Pietroșița-Joseni Church (fig. 2/3, 2/4, 2/5), a reference monument for the Wallachian architecture of the XVIIIth century, approached by many important authors such as N. Iorga (N. Iorga, 1931), N. Ghika-Budești (N. Ghika-Budești, 1936), Gr. Ionescu (Gr. Ionescu, MCMXXXVII) and so on (N. Stoicescu, 1970).

There are few more masterpieces built following the same pattern: the Kretzulescu Church in Bucharest (1722), the Cathedral in Târgu Jiu (1747), the "Bunavestire" (Annunciation) Church in Râmnicu Vâlcea (1747). The building itself has a clubs shape with the steeple placed above the narthex, an arched and large porch yet the towers – preserved in building – wear high and pointed roofs. The work of art reaches its harmony due to the painted walls inside – including portraits of the founders – and the elegant vegetal motifs on the outside. The work of building consolidation and paintings restoration begun in the year of 1991 and came to an end in the year of 2004. This was the first PHARE on time project under exceptional circumstances, in the Dâmbovița County – as presented by the academician Răzvan Theodorescu, the Minister of Culture and Religious Affairs at the time (D. Ulieru, 2002).

The Pietroșița-Joseni Church was raised "...with the hard work and all expenses of the honourable Negoită son of Șarban Fusea, merchant of Târgoviște, and of the honourable Radu *vătaf de plai* of Ialomița, son of Bordea Vătășescu of Pietroșița..." („...prin osteneala și toată cheltuiala dumnealui Negoită sin Șarban Fusea, cupeț ot Târgoviște, i a dumnealui Radu văt[af] za plaiu Ialomiț[i], sin Bordea Vătășescu ot Pietroșița...") (M. Oproiu, 2004, p. 158). Following Nicolae Iorga's words, the absolutely necessary assistance offered by the diligent merchant from Târgoviște meant more than just a momentary open-handedness (N. Iorga, 1931); this person, Radu *vătaf*, most probably was the one that married Marica, the daughter of the old man Șerban Fusea (G. Lazăr, 2011) therefore we can conclude that the founders of Pietroșița-Joseni Church were brothers in law. Neither the less, a decade later, after finishing the work here, Negoită Fusea signed a document for the "...fellowship trading in Pietroșița..." (G. Lazăr, 2011, p. 498); so lineage and business relationship were the base of the Fusea merchants trade interest in this village, hence the initiative of building a church here. Colourfull painted, the votive painting of the founders

(fig. 2/6, 3/1, 3/2, 3/3, 3./4) gives us the image of an evolving class: the patriciate's representatives that also assumed the religious patronage and the boyars' representatives that created the same sort of patronage based on the income that only a continuous sustained work could have bring.

The traditional art ensemble from Pietroșița was

way too less presented and inquired, in the both monographic studies dedicated to this village (1974 and 1982), the second one receiving add-ons in the 2002 edition which was our reference consistently. In the study we owe to professor Dumitru Ulieru, the area dedicated to this village's laic monuments is about only a few pages (D. Ulieru, 2002).



Fig. 3 – Donors' votive effigies of the Church of Pietroșița-Joseni (1 – Ion *logofăt* and Stanca; 2 – Negoită Fusea and Ilinca; 3 – Radu *vătaf* and family; 4 – Bordea *vătaf* and family, with Alexander Ghica, prince of Wallachia).

We already mentioned the numerous amounts of monuments indicated on the *Lista monumentelor istorice*, where we could add even more edifices that exist in this area and were not subscribed in the official registers. Most of these buildings were listed as patrimony of the XIXth century and the XXth century, except for the Vasile Iosif house (having the indicative “DB-II-m-B-17617”) listed as belonging to the XVIIIth century****. (The author hasn’t succeeded to identify this building, which is neither referred to in professor Ulieru’s volume.) The most remarkable character of the architectural patrimony of the village comes also from the great variety in which we can synthesize the examined material; so we can define the following criteria: by location, by the social status of the property owners, by the construction material used, by the conservation status of the initial building, by the agro-pastoral / fruit-wine / crafts specifics and so on.

Now, first of all, let’s revise some details about the area of Ialomița Valley habitat. Considering the village name, the basic construction raw materials were the stone and the wood, both at hand for the locals. The most edifices listed as homes are situated in the village’s center, on a South-North axe and on the left shore of the Ialomița River; this axe is due to the old road connecting Buciumeni with Pietroșița and the village center due to First World War Heroes Monument, on the National Road 71 connecting București – Târgoviște – Sinaia (fig. 4/1, 4/2, 4/3, 4/4, 4/5). From this point spread rocky streets with a not inconsiderable inclination such as: “Biserica Veche”, “Vămii” and “I.H. Rădulescu” (D. Ulieru, 2002) and so on, roads that are a valuable characteristic of the village (fig. 4/6, 5/1). The village’s households, mostly the central ones, have irregular areas, hence variable sizes. From the main crossroad towards North, Ciulache and Panait houses (D. Ulieru, 2002), there are more buildings built on ground floor + first floor pattern, situated on the main road, yet the ground floor area is designated to commercial spaces. Also, the same pattern in the center exploits to its most the not so generous yard space, especially the area around the street “I.H. Rădulescu”. Here also the house of the village’s mayor at 1848, Iancu Bălășescu, is preserved (fig. 5/2); the Forty-Eighter leader Ion Heliade-Rădulescu was hosted here after he left from the capital due to the conspiracy against the revolutionary government (R. Gioglovan, 1973; D. Ulieru, 2002).

We have no records regarding the conservation of the rustic houses – beams of build – that belonged to

the initial architectural patrimony (D. Ulieru, 2002), yet the remaining buildings allow us to classify them upon three basic characteristics:

1. Peasant farms specific to the Carpathian foothills;
2. Peasant farms with inspired town architecture;
3. Peasant farms reminding of boyars’ courts.

It is obviously that all these types of households share some specifics and differ too much by other considerations; this is exactly why now we come adding more details to it.

The first household type is specific for the hilly area of Wallachia: the ground floor has a rocky socle, sometimes also the entire ground floor + first floor structure, with a veranda or in some cases a porch, with sculpted wooden pillars, wood panels fencing and fretted rafters. The veranda is leaning on the foundation itself or on pillars directly giving the aspect of a balcony (G. Ionescu, 1957) (the veranda sometimes can be large as for Ignătoiu house, built in 1890) (fig. 5/3, 5/4, 5/5, 5/6, 6/1, 6/2, 6/3). The walls were bricks made or clay (dried mud) on wood structure, afterwards plastered and painted (G. Ionescu, 1957) (fig. 6/4, 6/5). Having one, two or more rooms with lowered ceilings in order to keep warm this type of household was completed by the outhouses – so necessary for the daily life. The courtyard entrance is guarded by wooden gates, sometimes covered with splinters (fig. 6/6). The most appealing feature for this type of houses is the wood panels fencing and the fretted rafters, skillfully rendering (especially for decorating the gables of turrets) animal and vegetal motifs (fig. 7/1, 7/2), sometimes even heraldic motifs (fig. 7/3).

The second household type shows the villagers opening towards architectural styles, the urban one. This new trend can be presented in two steps: the eclectic influences and the Neo-Romanian style yet the highly detailed standard features of this architectural type were not applied (fig. 7/4). The city of Târgoviște, as a district center, offered enough architectural models****, due to its own urbanistic development (and also the workers who could accomplish such plans). Most of the houses have a mixed architectural style: with the entrance, windows and architrave inspired from the urban style and with glazed wall enclosed porches or gazebos galleries, decorated with a true “wooden lace” (fig. 7/5, 7/6, 8/1); also ingenious solutions façade ornamentation, such as the Marmandiu house (fig. 8/2). Generally, these habitati-



Fig. 4 – Roads structure (1, 2, 3, 4, 5 – typical old road across the locality, from South to North; 6 – typical secondary street).

-ons are raised in brick masonry, except for the imposing Manolescu family mansion of 1880 (co-owners of the Colții and Coteanul Mountains), that is built of stone blocks (fig. 8/3). These buildings have large rooms, also large windows and doors, with the central part of the façade treated sometimes with a particular emphasis (fig. 8/4, 8/5). The most appealing house built in Neo-Romanian style is the Negulescu house; situated by the national road, with the balcony supported by groups of two columns with elegant arched openings (fig. 8/6). Here we must add also the buildings adapted to commercial function, with a shop on the ground floor and housing at the first floor (fig. 9/1). We conclude the series of house presentation with the Ethnographic Museum of Pietroșița building – Aurica's house, daughter of Ghiță Șerb Popescu. A massive building with ground floor and first floor, with a wide veranda at every level, interior staircase and a closed balcony on the alley side. It reminds us of a traditional Levantine closed balcony ("sacnasiu") (I. Rădulescu-Gaiță, G. Bulei, 1974; D. Ulieru, 2002) (fig. 9/2, 9/3). This house was built at the end of the XIXth century and we can easily consider it as a boyar's house. Fact confirmed by architect G.M. Cantacuzino's thought that "...the noblemen houses are nothing more than evolved traditional peasant houses...". This observation referred to the Oltenia houses but can be extended also for the region that Pietroșița belongs to (G. M. Cantacuzino, 1977, p. 153). Thus we acknowledge the vision of the popular craftsman regarding the architectural wood decorations and sculptures that can be seen on many other monuments in the village area but raised to a higher level at the boyars' houses.

The third household type is the most interesting one and can be seen mostly on the area of Pietroșița-Joseni on buildings that belonged to families such as Popescu, Andreescu, Grigorescu and others. Behind these widespread surnames are "hiding" various descendants of the *vătafi* of the XVIIth-XVIIIth century (D. Ulieru, 2002). In the census of 1838 these families' representatives (including the lineage Vătășescu) appear as being *de neam* (having gentle status) and some of them being *mazili* (descendants of boyars) (D. Ulieru, 2002). Noble rank holders were not so many, as the *pitari* Șerb Popescu (†1864), buried near the Pietroșița-Joseni Church, with a Neoclassicist funeral monument at his head (fig. 9/4). Even though the assimilation of the local elites to the noble class (that is to say boyars with personal ranks) of the Principality was insignificant, they were fully aware of

their own economic and social status, in this part of the country. So, in the moment when the nobleman status was coming to an end, given the stipulations of the Convention of Paris (the 7th/the 19th of August 1858) (I. Ionașcu, P. Bărbulescu, G. Gheorghe, 1971), some of the wealthiest living in Pietroșița, were building houses inspired by the mansions of greater Wallachian boyars, at those times. Now we should remember Ion Ghica's words regarding these residences, which were having "...strong walls as a fortress..." (C. Nicolescu, 1979, p. 52) (About the house of Ghiță Șerb Popescu, that was demolished after 1977 in order to make room for the Pietroșița Cultural House, they said that the building had a wall made of stone and bricks just as the one at the Princely Court of Târgoviște.) (D. Ulieru, 2002)

The most common feature of these households is the double-leaf entrance gate that looks pretty impressive. Sometimes this gate can be made as a hewn stone blocks arch, just the way it was built for Ion and Grigore Popa Nicolae the year of 1888 properties (fig. 9/5, 9/6). These two properties seem as if they were just one in the past, due to its surrounding strong walls (fig. 10/1). In some other cases the imposing effect is gave by the position of the house on its property, just by the road and the yard on the back side of the house, hidden from the curious glances of the pedestrians – this display reminds us of the Saxon Transylvanian architecture. A house like this is the one (dated 1877) that belonged to Andreescu-Onicioiu-Iliescu families (fig. 10/2, 10/3). At this type of gates it can be observed a decorative element displayed above the arch, a symbol (the choice belongs to the owner of course; it is not an architectural rule). The example for this case is the property of Ion Popa Nicolae that has as gate symbol a horse (fig. 10/4) (L.V. Lefter, 2007).

We overlooked the published data regarding placing, history and the habitat particularities of the commune of Pietroșița. We have seen an interesting evolution of this village for both economic and social reasons, reaching its pick at the end of the XIXth century. The beginnings of the XXth century lead to building the traditional architectural ensemble – the central part of it conferred with the title of historical area "Categorica A". Unfortunately this ensemble is suffering from modernization work that is leading to a totally and irreversible loss of the area's specifics. Factors that are contributing to the existent buildings degradation we must mention: the area specific humidity that cause land gliding resulting the weakening of the houses walls also their foundation;

the restoration works in the area that do not take into consideration the architecture authentic character.

We hope that in the near future can be found concrete measures so that the traditional house owners

mentioned in the *Lista monumentelor istorice* and also the others will be provided upon necessity in order to preserve this unique architectural ensemble.



Fig. 5 – Roads structure (1 – typical secondary street) and traditional houses (2 – house Bălășescu, where stayed I.H. Rădulescu in 1848; 3, 4, 5, 6 – houses with typical verandas, respectively porches).

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Fig. 6 – Traditional houses (1, 2, 3 – verandas and porches), building technique (4, 5), wooden gate (6).



Fig. 7 – Fretted wood decoration (1, 2, 3), house with classical elements (4), houses with both traditional and classic elements (5, 6).

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Fig. 8 – Houses with both traditional and classic elements (1, 2), impressive mansions having both traditional and classic elements (3, 4, 5), example of Neo-Romanian architecture (6).



Fig. 9 – House adapted to commercial function (1), and “souvenirs” of the upper families of the past (2, 3 – Museum of Ethnography; 4 – funeral monument of Șerb Popescu; 5, 6 entrances of estates of Ion and Grigore Popa Nicolae of 1888).



Fig. 10 – Stone wall of the estate of Grigore Popa Nicolae (1), facades and entrances reminding the Saxon architecture of Transylvania (2, 3), and an apotropaic symbol of a horse, carved upon the entrance of the estate of Ion Popa Nicolae (4).

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*** *General Charte deren Lisieres von der Moldau und Walachey, Worinen zu entnehmen ist, wie die Sectiones derenselben mit jenen des angränzenden Gross-Fürstenthum Siebenbürgen zu Samen zu setzen sind*, 1763-1787, 1:28.800, pl. 47

**** *Ordinul ministrului culturii nr. 2.828/2015 pentru modificarea anexei nr. 1 la Ordinul ministrului culturii și cultelor nr. 2.314/2004 privind aprobarea Listei monumentelor istorice, actualizată, și a Listei monumentelor istorice dispărute, cu modificările ulterioare din 24.12.2015*, Monitorul Oficial al României, partea I, nr. 113 bis din 15 februarie 2016

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