

MUZEUL ȚĂRII CRIȘURILOR

# CRISIA

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# HISTORICAL-GEOGRAPHICAL EVOLUTION OF CUZAP PLEAD FOR A LOCAL HISTORY<sup>1</sup>

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## ABSTRACT

The present work is part of a project, which we started in 2010, to promote local history, more precisely the settlements of the Bistra Valley, to which most of the collaborators are sentimentally and professionally linked. We started from the premise that, in order to promote the settlements of the Bistra Valley, the inhabitants needed to know as much information as possible about local history, from the so-called memory of places. A good knowledge of the history, traditions, people and customs of the area is a serious prerequisite for their preservation and promotion and a chance for our descendants to understand local history. I believe that, in order to have a chance in this respect, we need to generate awareness among the rural elite, the inhabitants, to make them aware of their role in preserving and promoting local tradition and history. What we have achieved over the years with the involvement of younger colleagues, collaborators from home and abroad, the local elite and the inhabitants of Cuzap village and the villages in the area are proof that we are on the right track<sup>2</sup>.

**Keywords:** Cuzap village, Bistra Valley, Bihor County, historical evolution, geographical evolution

## 1. Geographical framework

Cuzap is located in the North-Western part of Romania, in the Northern half of Bihor County, with geographical coordinates 47°12' north latitude and 22°25' east longitude<sup>3</sup>. The nearest town is

<sup>1</sup> This study was published in Romanian, in an extended version, in Sorin Șipoș, Cosmin Patca, Ioana Blajec, *Cuzap - Album istorico-geografic*, Oradea, Ratio et Revelatio Publishing House, 2020, p. 3-27.

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<sup>2</sup> *Patrimoniul Țării Bistrei*, coordinators: Sorin Șipoș, Gabriel Moisa, Stelian Nistor, Gelu Serea, Cosmin Patca, Ioan Giarca, 2nd edition, Editura Muzeului Țării Crișurilor, Oradea, 2019, 80 p.; *Colinde din Bihor adunate din Voivozi și Cuzap de George Navrea*, coordinated by Sorin Șipoș, Cosmin Patca and Dan Octavian Cepraga, 2nd edition, Romanian Academy, Centre for Transylvanian Studies, Cluj-Napoca, 2016, 140 p.; *Patrimoniul Țării Bistrei*. Coordinators: Sorin Șipoș, Gabriel Moisa, Stelian Nistor, Cosmin Patca, Ioan Giarca, Editura Muzeului Țării Crișurilor, 2017, 80 p.; *Protocolul conscripției comunității bisericești greco-ortodoxe din Cuzap, început în anul 1901*. Edition and introductory study by Sorin Șipoș, Oradea, 2015, 126 p.; Sorin Șipoș, *The Villages on the Upper Bistra Valley*, University of Oradea Publishing House, Oradea, 2014, 270 p.; Stelian Nistor, Sorin Șipoș, "Historical and Geographical Considerations about Slovak Communities in the Villages of Upper Bistra Valley", in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, coordinators Mircea Brie, Ioan Horga, Sorin Șipoș, Cambridge Scholars Publishing, 2013, 517 p.; *Colinde din Bihor adunate din Voivozi și Cuzap de George Navrea*, Edition and introductory study by Sorin Șipoș and Dan Octavian Cepraga, Romanian Academy, Centre for Transylvanian Studies, Cluj-Napoca, 2012, 127 p.; *The Villages of Upper Bistra Valley. Monographic sketch*, coordinator: Sorin Șipoș, University of Oradea Publishing House, Oradea, 2011, 127 p.; Sorin Șipoș, Stelian Nistor, Bodo Edith, *Demographic and Historical Considerations About the Evolution of the Population in the Upper Bistra Valley*, in Ioan Horga, István Süli Zakar, Cross-Border Partnership, Debrecen, 2010, pp. 103-108.

<sup>3</sup> <https://cuzap-bh.pe-harta.ro/>.

Marghita, 30 kilometres away; the distance from Oradea is about 70 kilometres. From an administrative point of view, the village of Cuzap is part of the municipality of Popeşti, together with the localities of Popeşti – commune residence, Bistra, Budoii, Varviz, Vărzari, Voivozi. The territory of Cuzap has a relatively large area and borders on Pădurea Neagră (in the South), Voivozi (in the west), Popeşti and Varviz (in the North and North-East), Vărzari, Huta Voivozi and Şinteu (in the East).

Geographically, Cuzap is located in a basin depression, at the contact between the Plopiş Mountains and the Crişana Hills (Derna Hills). The Plopiş Mountains occupy an area of 530 sq. km and are located in the North-Western extremity of the Apuseni Mountains. It represents a ridge with a general North-West – South-East orientation and is surrounded by hilly which it dominates by about 200-250 m<sup>4</sup>. The Plopiş Mountains are 35 km long and 5-15 km wide and are also referred to in the literature under other names (Şes, Rez, De Aramă)<sup>5</sup>. From a geological point of view, the Plopiş Mountains are in the form of a crystalline horst, predominantly composed of micaschists, amphibolites and paragneisses, with Triassic sediments (sandstones, conglomerates, limestones) occurring marginally in the southern and eastern parts<sup>6</sup>. The maximum altitude is found in the South-Eastern part of the massif, at Vârful Măgura Mare (917 m); altitudes gradually decrease towards the North-West and from the centre to the periphery, up to 400 m<sup>7</sup>. The dominant landscape is formed of valleys, which are strongly embedded in the crystalline, and whose steep slopes are well wooded. In contrast to these are the main interfluves (remnants of leveling areas), where the forest has been replaced by grassland, meadows and agricultural crops<sup>8</sup>. The monotonous appearance of the mountain is broken by 100-250 m deep valleys, some with wide bottoms. These lead to the emergence of ridges that fall in steps up to an altitude of 400 m, both towards Barcău and Crişul Repede<sup>9</sup>. The highest altitudes here are in the south (Văratec peak, 755 m, Arsura Hill, 706 m and Poiana Florilor, 706 m). The altitudes gradually decrease towards the North-West and North, in the direction of the mountain peaks, at 607 m in Dealul Pietriş (South of Budoii), at 479 m in the peak of the Black Forest (Pădurea Neagră) (between Bistra Valley and Cuzap Valley), at 661 m on Dubina Hill (near Huta Voivozi), at 628 m on Otoanilor Hill, at 536 m on Huta Hill (South of Vărzari) and at 611 m on Boioţchi Hill (East of Varvizel Valley).

At the western end of the Plopiş Mountains are the Crişana Hills, as part of the Western Hills, an intermediate step between mountain and plain. In the literature there are several opinions about the delimitation of these hills, the most common being the Plopiş (Oradei) Hills and the<sup>10</sup> Derna Hills. The general altitude of the hills decreases from 350 m near the mountain to 180 m at the

<sup>4</sup> \*\*\*, *Geografia României, vol. III, Carpaţii Româneşti şi Depresiunea Transilvaniei*, Bucureşti, 1987, p. 458 (hereafter, *Geografia României, III*); Stelian Nistor, *Loc şi locuire în Judeţul Bihor* (hereafter, S. Nistor, *Loc şi locuire...*), in *Istoria Bihorului. Civilizaţie, Societate, Economie, Mentalităţi*, coordinators: Gabriel Moisa, Sorin Şipoş, Aurel Chiriac, Radu Românaşu. Preface by Ioan-Aurel Pop, Editura Muzeului Ţării Crişurilor, Oradea, 2018 (hereafter, *Istoria Bihorului...*), p. 17.

<sup>5</sup> Grigor P. Pop, *Carpaţii şi Subcarpaţii României*, 2nd revised and added edition, Presa Universitară Clujeană Publishing House, Cluj-Napoca, 2006, pp. 180-183 (hereafter, Gr. P. Pop, *Carpaţii şi Subcarpaţii...*).

<sup>6</sup> S. Nistor, *Loc şi locuire...*, p. 17.

<sup>7</sup> *Geografia României, III*, p. 459.

<sup>8</sup> Ioana Josan, *Ţara Silvaniei. Studiu de Geografie Regională*, University of Oradea Publishing House, Oradea, 2009, p. 41.

<sup>9</sup> I.O. Berindei, Gr.P. Pop, *Judeţul Bihor*, Editura Academiei Republicii Socialiste România, Bucureşti, 1972, pp. 20-21 (hereafter, *Judeţul Bihor*).

<sup>10</sup> Stelian Nistor identifies the Plopiş Hills running between Barcău and Crişul Repede. Nicolae Josan calls the Derna Hills, the subdivision of the Western Hills located between the North-Western branch of the Plopiş Mountains and the plain-like valley of Barcău. Vintilă Mihăilescu called "Derna Piemont" the Southernmost subunit of the Outer Plateau of Sălaj. According to Octavian Berchez, the Derna Hills extend Eastwards to the Popeşti Depression and the Bistra Depression. See S. Nistor, *Loc şi locuire...*, p. 23; Nicolae Josan, *Dealurile Dernei. Aspecte geomorfologice*, in *Lucrări Ştiinţifice, Seria A*, 1970, pp. 183-189 (further, N. Josan, *Dealurile Dernei...*); Octavian Berchez, *Bazinul Barcăului. Studiu pedogeografic*, PhD thesis, Scientific supervisor prof. univ. dr. Rodica Petrea, University of Oradea, Oradea, 2014, pp. 31-33.

contact with the plain. They are mainly composed of Pannonian sands and gravels<sup>11</sup>. In their entirety, the Crișana Hills are the result of an intense erosion process, carried out after the Valaisan uplift phase at the end of the Levantine period, up to the present phase, on an accumulation piedmont located at the base of the Apuseni Mountains<sup>12</sup>. As a result of the erosion, most of the piedmont material was removed and a glacis surface resulted, located at a lower elevation than the primary piedmont surface. Subsequently, during the formation of the valley terraces, it was fragmented into a hilly relief too<sup>13</sup>. At the contact of the Plopiș Mountains with the Derna Hills, i.e. at the contact of the crystalline with the sedimentary, the rivers carved small depression basins: at Sacalasaŭl Vechi (Old), at Sacalasaŭl Nou (New), on the Bistra upstream of Voivozi, at Cuzap, at Vărzari, at Borumlaca. A slight asymmetry in the actual appearance of the valleys is now observed, generated by the geological structure and the direction of flow of the rivers. The strata are inclined to the North and North-West favoring the permanent movement of the rivers to the right. Consequently, the right side of the valleys appears steeper and shorter compared to the left bank<sup>14</sup>.

As far as natural resources are concerned, the most important resource of the subsoil is coal (lignite). Lignite is present throughout the Bistra Valley basin and implicitly in the area of Cuzap village. Coal has been mined since the end of the 19th century, and during the communist period it was extracted in large quantities in mining operations. After the changes that took place after 1989, coal mining continued in Cuzap in surface mines (quarries) to the East and West of the village. Other important subsoil riches are the building rocks (crystalline rocks, gravel, sand, clay) and mineral springs. The main soil resource is wood, used both as a building material and as an energy source. Deciduous forests occupy a significant area of the Cuzap village area. The forests contain important wildlife: deer, roe deer, wild boar, fox, badger, wolf (passing through), hawk. Numerous species of edible mushrooms have been the food of the local people since ancient times (choughs – *Amanita caesarea*, pythons/hybrids – *Boletus aereus*, green-cracking russula – *Russula*, chanterelles – *Cantharellus cibarius*). The cold, steep mountain waters are rich in freshwater crayfish. Fruit trees (especially plum trees) and vines (hybrid varieties that do not require special treatments against pests) can be found on the land around the village. Pastures and meadows provide suitable conditions for rearing livestock (sheep, cows, horses, goats). Farmland is found mainly in low-lying areas near valleys. In addition to the traditional occupations specific to the inhabitants of Cuzap (farming, animal husbandry, forestry), two activities specific to the area were identified in the second half of the 19th century and in the 20th century: glassmaking and mining.

From a climatic point of view, Cuzap is characterized by a moderate temperate continental climate with a Pannonian<sup>15</sup> tinge. Summers are not very hot and winters not too cold. The overall climatic conditions are intermediate between lowlands and mountains. The multiannual average temperature reaches 8-10 °C in the hilly unit and 6-8 °C in the Plopiș Mountains<sup>16</sup>. Average rainfall is between 600 and 900 mm. Early spring or late autumn fogs and winter phenomena (fog, ice, frost) are frequent in the cold season, especially in the valley bottoms. The prevailing wind direction is from the North-West and West<sup>17</sup>.

From a hydrographic point of view, the village of Cuzap is part of the Bistra river basin. The Bistra formed a wide valley with the characteristics of an erosion depression as a result of the

<sup>11</sup> S. Nistor, *Loc și locuire...*, p. 25.

<sup>12</sup> *Județul Bihor*, p. 21.

<sup>13</sup> *Ibidem*.

<sup>14</sup> N. Josan, *Dealurile Dernei...*, p. 186.

<sup>15</sup> \*\*\*, Administrația Națională de Meteorologie, *Clima României*, 2008, p. 25.

<sup>16</sup> S. Nistor, *Loc și locuire...*, p. 29.

<sup>17</sup> *Ibidem*, p. 30.

sculpting action of the Bistra and its tributaries (Budoii, Cuzap, Varviz)<sup>18</sup>. The Cuzap stream, a right tributary of the Bistra, flows through the locality. The Cuzap brook rises near the Black Forest and has the following tributaries: Mutuzu, Cerbu, Cireşilor, Ponici, Vrăjitorului (with its tributary Buşac stream), Răchişilor, Pietriş and Tinoasa. The last two tributaries have low flows and the courses are not permanent. The Cuzap stream flows in a general South-North direction and empties into the Bistra river near Popeşti.

## 2. Historical developments in the Middle Ages and the Modern Age

The first documentary evidence of Cuzap (*poss. walachalis Kwzep*) dates back to 1406, on the occasion of the first conscription of the noble domain of the Fortress of Şinteu (Piatra Şoimului). The attestation of the settlements in the Bistra Valley is from the river mouth to the spring, that is in the direction of the penetration and conquest of the territory by the Hungarians. As in most cases, the date of the first documentary attestation does not necessarily mean the date of the foundation, the locality being much older<sup>19</sup>. What is certain is that at the beginning of the 15th century, the locality appears to be Romanian. Cuzap, like the other Romanian settlements in the area, most probably gravitated around the political and spiritual centre of Voivozi. Medieval documentary sources, as well as contemporary archaeological excavations, have demonstrated the existence at Voivozi of an Orthodox monastic centre under the jurisdiction of the Peri Monastery in Maramureş<sup>20</sup>. The toponym *Cuzap* (Hung. *Középes*) is based on the Hungarian word *közép* (middle) and probably signifies the way in which the locality was/is situated, in a depression of a basin, surrounded by hills, in the middle of forests and pastures for cattle, pigs and sheep. In fact, a local legend says that the village originated as a summer sheepfold and a yard for pigs raised in the local woods<sup>21</sup>. The location of Cuzap approximately halfway between the Crişul Repede Valley and the Barcău Valley and the evidence of pig herds in the Plopiş Mountains in the Middle Ages support this theory. Another possible explanation for the name of the village refers to the fence surrounding this sheepfold, which was made of *zapi* (*reg.* wooden stakes)<sup>22</sup>. In 1438, in Cuzap (*Kezepes*), the Bozzási family is recorded as having properties, which were taken over by the owners of the fortress of Şinteu<sup>23</sup>. Other documentary sources mention Cuzap as the property of Jakcsok<sup>24</sup>. Later records of the estate of the fortress of Şinteu mention two gates (a gate comprised two households/houses, and a household was usually inhabited by parents, children and grandchildren, i.e. the large family) in Cuzap in 1552 and 12 houses in 1599<sup>25</sup>. According to the record of 1614, there was only one house in Cuzap that was dependent on the lord of the fortress of Şinteu<sup>26</sup>. Certainly, the military conflicts between the Habsburgs and the Ottomans in the second half of the 17th century had negative effects on the population of the villages of the Bistra Valley. According to the *defter* (Turkish conscription) of 1665, the villages of Cuzap, Voivozi and Varviz were listed as

<sup>18</sup> N. Josan, *Dealurile Dernei...*, p. 186.

<sup>19</sup> See Ioan-Aurel Pop, *Istoria Transilvaniei medievale: de la etnogeneza românilor până la Mihai Viteazul*, Presa Universitară Clujeană, Cluj-Napoca, 1997, pp. 169-170; Sorin Şipoş, *Valea Superioară a Bistrei – între local şi regional (secolul al XIII-lea - începutul secolului al XVII-lea)*, in *Satele de pe Valea Superioară a Bistrei. Schiţă monografică*, coordinator: Sorin Şipoş, University of Oradea Publishing House, Oradea, 2011, p. 38 (hereafter, S. Şipoş, *Valea Superioară a Bistrei...*).

<sup>20</sup> See Radu Popa, Dan Căpăţână, Antal Lukács, *Cercetările arheologice de la Voivozi. Contribuţii la istoria Bihorului în secolele XII-XV*, in *Crisia*, XVIII, 1987, p. 66.

<sup>21</sup> Pr. Constantin Filip, *Monografia satului Cuzap*, Bishop Nicolae Popovici Publishing House, Oradea, 2009, pp. 7-8.

<sup>22</sup> *Ibidem*.

<sup>23</sup> Jakó Zsigmond, *Bihar megye a török pusztítás előtt* [Bihar County before the Turkish Desolation], Budapest, Sylvester Nyomba RT., 1940, p. 228.

<sup>24</sup> Dr. Borovsky Samu, *Bihar vármegye es Nagy-várad története*, Budapest, Apollo Irodalmi Tarsasag, 1901, p. 108.

<sup>25</sup> Liviu Borcea, *Bihorul Medieval*, Arca Publishing House, Oradea, 2005, p. 98.

<sup>26</sup> *Ibidem*, pp. 275-276.

deserted<sup>27</sup>. The Austro-Turkish military conflicts of 1685-1692 had negative effects on the population of the Bistra Valley. The 1692 chamber register of Bihor County, made immediately after the expulsion of the Turks, lists many localities in the Bistra Valley as deserted; Cuzap was listed as deserted for 7 years<sup>28</sup>. The *dijmă* registers from the end of the 17th century contradict this information; the registers refer to taxes imposed on cereals (wheat), wine and 'Christian money' from Cuzap<sup>29</sup>. It is likely that the inhabitants of the Bistra Valley temporarily left their old settlements during the conflicts, retreating to higher, wooded and sheltered areas, but after the end of the conflicts they returned to their old settlements. From the second half of the 18th century, the landowners in Cuzap were the Nemes, Erdódy, Szunyogh, Baranyi and Bernáth families; later, Amant János, Liebich János, Rauchlechner János, Csehy and Reményi families<sup>30</sup>.

The entry of the village under Austrian rule at the end of the 17th century meant an increase in the documentation of the village population in the 18th century. The first register referring to the village of Cuzap is the Orthodox register of 1786. In Cuzap there were 40 houses and an Orthodox church, the ministering priest was probably from Voivozi<sup>31</sup>. In 1811-1812 in Cuzap there were 50 houses, 221 Orthodox believers, and the priest was Zaharie Popovici<sup>32</sup>. In the first half of the 19th century, the community of Cuzap remained relatively constant: 50 houses and approximately 250 inhabitants. The village grew in the second half of the 19th century, reaching 86 houses in 1869, 139 in 1890 and 172 in 1900. The spectacular increase in the population of Cuzap in 1890 (1,029 inhabitants) compared to 1880 (454 inhabitants) can be explained by the fact that, since the 1890 census, the population of the Black Forest was counted together with that of Cuzap.

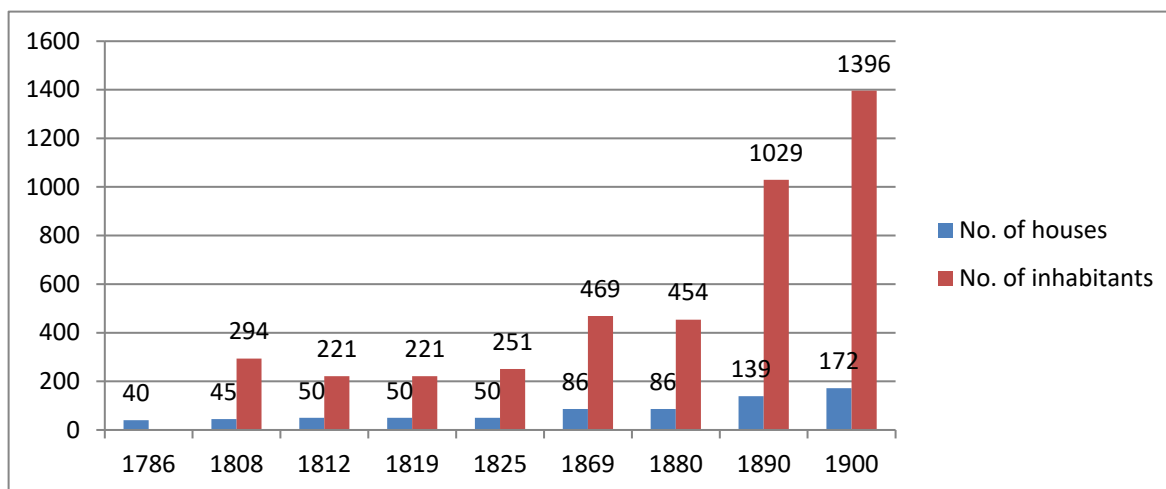


Fig. 1. Evolution of the number of houses and population in Cuzap between 1786 and 1900 (source: Census; Censuses)

<sup>27</sup> Bodo Edith, *Valea Bistrei în secolul al XVII-lea*, în *Satele de pe Valea Superioară a Bistrei. Schiță monografică*. Coordinator: Sorin Șipoș, University of Oradea Publishing House, Oradea, 2011, p. 47.

<sup>28</sup> Bársony István, *Conscrierea camerală din 1692 a comitatului Bihor*, în *Crisia*, no. XXII, 1992, p. 106.

<sup>29</sup> In 1686: 31 wheat crosses; 4 loc. have between 4-15 crosses; 4 loc. have 10 ... and 40 wine ...; 5 loc. pay c.m. (Christianity's money); in 1687: 17 ... and 40 ... wine; 5 loc. pay c.m.; in 1688: 31 loc. get 254 ... and 20 ... wine (together with Lower Derna and Varviz). See Barbu Ștefănescu, *Tehnică agricolă și ritm de muncă în gospodăria țărănească din Crișana (secolul al XVIII-lea și începutul secolului al XIX-lea)*, "Cele Trei Crișuri" Cultural Foundation, Oradea, 1995.

<sup>30</sup> Dr. Borovsky Samu, *op. cit.* p. 108.

<sup>31</sup> Cristian Apati, *Statul Austriac și Biserica Ortodoxă din Transilvania și Ungaria în efortul de modernizare a lumii românești (a doua jumătate a secolului al XVIII-lea – primele decenii ale secolului al XIX-lea)*, Primus Publishing House, Oradea, 2015, pp. 312-313.

<sup>32</sup> *Ibidem*, p. 357.

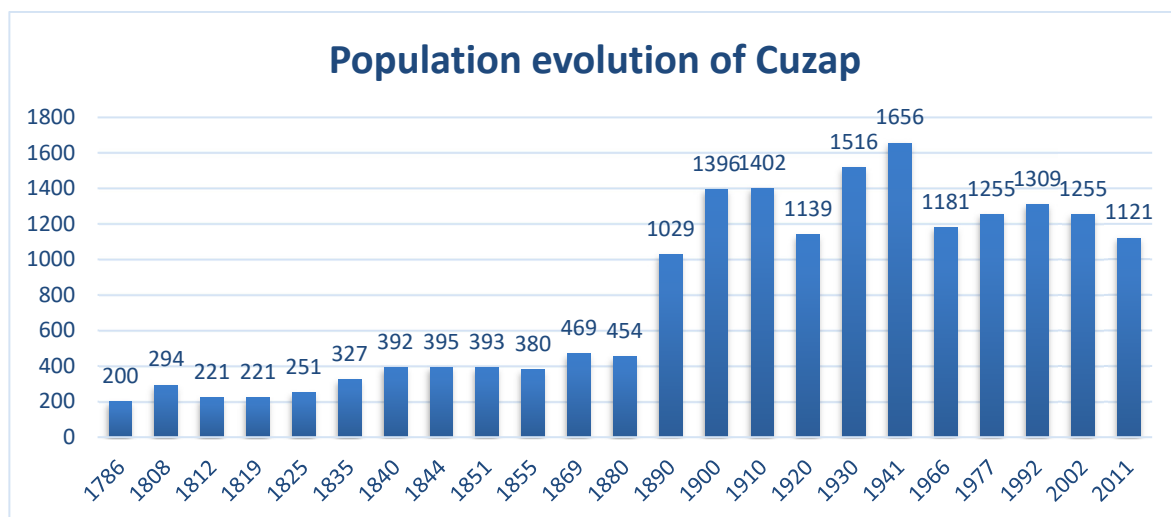


Fig. 2. General evolution of the population of Cuzap village (source: *Conscrieri, Şematisme r. cat., Census*)

The population census carried out in 1869 shows the following information for Cuzap: 86 houses, 97 families, 469 inhabitants, of which 240 men and 229 women<sup>33</sup>. The denominational structure is as follows: Orthodox 427, Roman Catholics 30, Jewish 8, Reformed 3, Evangelicals 1<sup>34</sup>. The data are important for the type of settlement. From the point of view of the number of inhabitants, the village of Cuzap falls into the category of medium-sized settlements in Crişana. With minor corrections, the ethnic structure of this settlement can also be established, based on the data on the confessional structure and, obviously, interpreting them critically. In the village of Cuzap the majority are the Orthodox Romanians, 427, followed at a great distance by the Roman Catholics, 30, most probably families of Hungarians and Slovaks and one family, maximum two, i.e. 8 members of the Jewish community, as well as three Reformed, probably Black Forest Germans and one Evangelical, also from the Black Forest.

The 1880 census does not bring significant changes. In Cuzap there are 86 houses and 454 inhabitants<sup>35</sup>. In terms of ethnic structure, there are 360 Romanians, 28 Hungarians, 21 Germans, 15 Slovaks, 17 other nationalities, 2 foreigners, 11<sup>36</sup> with unknown mother tongue. There are no significant differences between the ethnic and denominational structure. Orthodox 374, Roman Catholics 55, Jewish 13, Reformed 5, Evangelicals 4, Greek Catholics 3<sup>37</sup>. An important piece of information provided by the census result is the number of literate people; in Cuzap there were 58<sup>38</sup>.

The result of the 1900 census shows the following data for Cuzap: 172 houses and 1,396 inhabitants<sup>39</sup>. The census by language reveals the following data: 548 Romanians, 282 Hungarians,

<sup>33</sup> Sorin Şipoş, *Satele Cuzap şi Voivozi de la primele consemnări documentare până la începutul secolului al XX-lea* (hereafter, S. Şipoş, *Satele Cuzap şi Voivozi...*) in *Colinde din Bihor adunate din Voivozi şi Cuzap de George Navrea*, edition and introductory study by Sorin Şipoş and Dan Octavian Cepraga, Romanian Academy. Centre for Transylvanian Studies, Cluj-Napoca, 2012, p. 27; *Recensământul din 1869. Transilvania*, coordinator Traian Rotariu, Maria Semeniuc, Mezei Elemer, Presa Universitară Clujeană, 2008, p. 76. For the history of the village of Cuzap see the work of Petru Constantin Filip, *Monografia satului Cuzap*, Editura Episcop Nicolae Popovici, Oradea, 2009.

<sup>34</sup> S. Şipoş, *Satele Cuzap şi Voivozi...*, p. 77.

<sup>35</sup> S. Şipoş, *Satele Cuzap şi Voivozi... Recensământul din 1900. Transilvania*, coordonator Traian Rotariu, Maria Semeniuc, Cornelia Mureşan, Staff Publishing, 1997, p. 72.

<sup>36</sup> S. Şipoş, *Satele Cuzap şi Voivozi... Ibidem*.

<sup>37</sup> S. Şipoş, *Satele Cuzap şi Voivozi... Ibidem*, p. 73.

<sup>38</sup> S. Şipoş, *Satele Cuzap şi Voivozi... Ibidem*.

<sup>39</sup> S. Şipoş, *Satele Cuzap şi Voivozi...*, p. 28, p. 33. *Recensământul din 1900. Transilvania*, coordinator Traian Rotariu, Maria Semeniuc, Mezei Elemer, Staff Publishing, 1999, p. 146.

211 Germans, 326 Slovaks, 27 other languages, 1 Croat, 1 Serb<sup>40</sup>. As for the distribution of denominations, the results of the census by religion are as follows: 538 Orthodox, 8 Greek Catholics, 807 Roman Catholics, 27 Reformed, 16 Jewish<sup>41</sup>. It should be noted that Cuzap was also registered in the census for the inhabitants of the Black Forest. The population of Cuzap probably did not exceed 550 inhabitants. We are inclined towards this number, based also on the registration of the inhabitants in 1901. According to the results of the census in the village of Cuzap, there were 116 houses and 532 inhabitants<sup>42</sup>. The result is very close to that of the census conducted by the state authorities, in which the Orthodox were 538 people. A Romanian Orthodox family could very well have settled in the Black Forest. To the number of 532 inhabitants can be added some Hungarian, German and Jewish families recorded in the previous censuses as living in Cuzap. In Cuzap, the number of the literates was 434<sup>43</sup>. The number of those who knew the Hungarian language in Cuzap is also very interesting, 558, which is more than the total number of Hungarians, Germans, Slovaks and Jews.

In 1910, i.e. ten years later, the census conducted in the village of Cuzap revealed the following situation: 1,402 inhabitants of whom 580 were Romanians, 189 Hungarians, 180 Germans, 444 Slovaks<sup>44</sup>. In Voivozi, 736 is the number of the census population, of which 646 declared themselves Romanians, 76 Hungarians, 3 Germans and 4 Slovaks<sup>45</sup>. In both the 1900 and 1910 censuses, the inhabitants of Cuzap were also counted in the Black Forest. This explains the large number of inhabitants and the high proportion of Slovaks, Germans and Hungarians in the total population.

As far as onomastics are concerned, Hungarian historiography states that in 1599 most of the names mentioned in the locality were Hungarian. Documents from the 15th-16th centuries mention the following surnames in Cuzap: *Margythas* (1), *Fodor* (2), *Coloz* (1), *Siket* (4), *Byz* (4), *Kozma* (1), *Ruska* (1)<sup>46</sup>. Information on the surnames of the inhabitants of Cuzap can also be extracted from the analysis of the tables contained in the urban regulation of 1767<sup>47</sup>. The table contains 44 family heads of Cuzap, under the control of the noble family Baranyi. The surnames mentioned were as follows: *Herkucz* (8), *Sipos* (8), *Sika* (4), *Kozma* (4), *Fodor* (3), *Keresi* (3), *Somogyi* (2), *Urszuly* (2), *Magyar* (2), *Viczuj* (2), *Hopegye* (1), *Zaikas* (1), *Ringe* (1), *Ursz* (1), *Attyim* (1), *Mocsan* (1). As for male first names, the use of a Latinized form is notable; the most frequent were: *Ioannes* (11), *Georgius* (7), *Nicolaus* (4), *Laurentius* (3), *Thomas* (2), *Nestorius* (2), *Demetrius* (2), *Michael* (2), *Gregorius* (2), *Gabriel* (1)<sup>48</sup>. Data about the names of the inhabitants of Cuzap can also be found in the analysis of the register started by Father George Lăpușan in 1901, continued for the year 1905, and in which the most recent entries are from 1909. According to this register, in the village of Cuzap in 1909 there were 117 families declared Orthodox<sup>49</sup>. If we analyze

<sup>40</sup> S. Șipoș, *Satele Cuzap și Voivozi...*, *Ibidem*, p. 147.

<sup>41</sup> *Ibidem*.

<sup>42</sup> Archive of Cuzap parish. Conscrierea poporului din comuna bisericească gr.-or. românească din Cuzap, începută din anul 1901. Lucrată prin Georgiu Lapoșan, preot în Voivozi și Cuzap, p. 58.

<sup>43</sup> S. Șipoș, *Satele Cuzap și Voivozi...* p. 34. *Ibidem*, p. 148.

<sup>44</sup> *Bihar megye településeinek etnikai adatai 1880-2002*, p. 116 in <http://www.kia.hu/konyvtar/erdely/erd2002.html>

<sup>45</sup> *Ibidem*, p. 117.

<sup>46</sup> Jakó Zsigmond, *op. cit.* p. 288.

<sup>47</sup> This regulation is available on the portal [hungaricana.hu](http://hungaricana.hu), under the section *Urbarium of 1767* (<https://archives.hungaricana.hu/en/urberi/>, accessed on 09.12.2019). For the village of Cuzap, the tables were drawn up in 1770.

<sup>48</sup> *Ibidem*.

<sup>49</sup> *Protocolul conscripției comunității bisericești greco-ortodoxe din Cuzap, început în anul 1901*, edition and introductory study by Sorin Șipoș, Oradea, 2015, p. 10. Cuzap Parish Archive. *Conscrierea populației greco-ortodoxe române din comuna Cuzap, protopopiatul Oradiei Marii, eparchia Aradului începută în anul 1901 lucrată prin Georgiu Lăpușanu, paroh*



the name structure of these families we notice some important things for Cuzap village. Of the 117 families living in the village of Cuzap there are some families like: Şipoş, Maghiar and Hercuţ who dominate numerically in the village. For example the name Şipoş is borne by 25 families in Cuzap, Maghiar by 13 and Hercuţ by 11 families<sup>50</sup>. Percentage-wise, the following data would result: the names Şipoş are 21.36%, Maghiar 11.12% and Hercuţ 9.41%. The three names represent 41.49%, almost half of the families in the village. The families with the names Giarca, 6 in number, and Biţiu, 5 families, are next at a great distance, with 5.13% and 4.28% respectively. Along with these three names, which are the most common, there are other family names in Cuzap that are used by the inhabitants of the village: Hebriştean, Caraba, Somodi, Sica, Petruţiu, Câlba, Popoviciu, Fodor, Cheresi, Ţinţar, Zaicaş, Ponis, Fanea, Urs, Gondic, Andrisca, Nagy, Ştefănuţi, Suciu, Patca, Magdas, Zaicaş, Maior, Gavriş, Hopidea, Canalaş, Şerban, Hebre, Baicu, Barbura, Fic, Rácz, Réti, Stiak, Schölller, etc.<sup>51</sup>. Special mention should be made of the following names: Réti, Câlba, Gondic, Ponis, Andrisca and Busuioc. In the case of these families the husband came from other locality. Most probably also Fic, Rácz, Stiak and Schölller. Nicolae Réti was born on 27 December 1868 in Darvas and married Iuliana Popoviciu, born on 22 April 1874 in Diosig<sup>52</sup>.

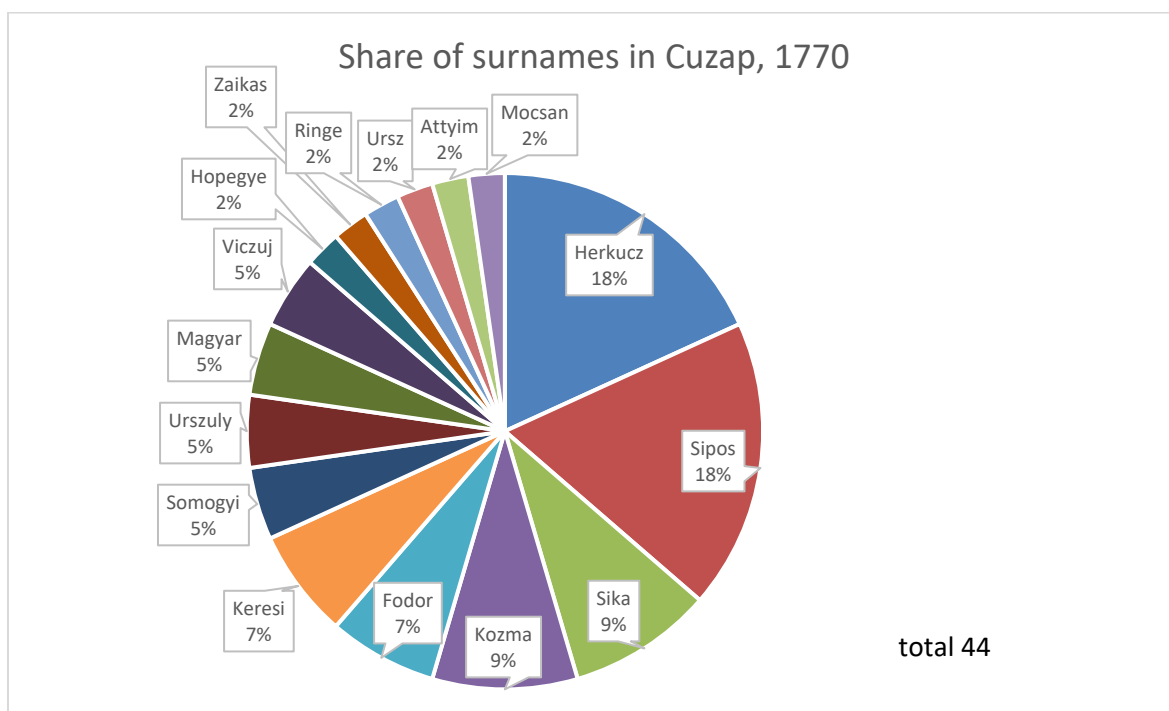


Fig.3. Share of Cuzap surnames in the 1770 Urban Register (*data source: hungaricana.hu*)

Of the 117 families that were in the village of Cuzap at the beginning of the 20th century, 37 young women came to Cuzap from nearby villages to start a family<sup>53</sup>. The vast majority of those who settled in Cuzap naturally came from the nearby villages, i.e. from Voivozi two girls, from Varviz

în Voivozi şi Cuzap, p. 58. The data have been analysed and processed by Sorin Şipoş *Satele Cuzap şi Voivozi de la primele consemnări documentare până la începutul secolului al XX-lea* (hereafter, S. Şipoş, *Satele Cuzap şi Voivozi...*), in *Colinde din Bihor*, pp. 20-73.

<sup>50</sup> *Protocolul conscripţiei comunităţii bisericeşti greco-ortodoxe din Cuzap, început în anul 1901*, edition and introductory study by Sorin Şipoş, Oradea, 2015, p. 10 (hereafter *Protocolul conscripţiei comunităţii...*). *Ibidem*, passim.

<sup>51</sup> *Protocolul conscripţiei comunităţii*, p. 10. *Ibidem*.

<sup>52</sup> *Protocolul conscripţiei comunităţii*. *Ibidem*, p. 58.

<sup>53</sup> *Ibidem*, passim.

eight girls, from Popești two girls, from Budoii two girls. In Cuzap, girls who lived more than ten kilometres away also settled in order to start a family, namely from Borumlaca, Derna and Dernașoara, two persons each, from Chiraleu and Bogei, one girl each, and from villages further away, namely from Peștiș, Bucium, Picleu, Marca, Huta Bătrână/Huta Veche and Luncșoara, one person each, and from Margine, two girls. As for the young people settled in Cuzap, ten of them married here, two from Voivozi and Varviz, and one each from Bogei, Borumlaca, Peștiș, Popești, Darvaș and Giurtelec<sup>54</sup>. If we calculate the percentage, it turns out that out of 117 girls who married in the village of Cuzap 31.63% came from other localities. As for the boys who started families in the village, out of 117 young men, only 8.55% came from other localities<sup>55</sup>.

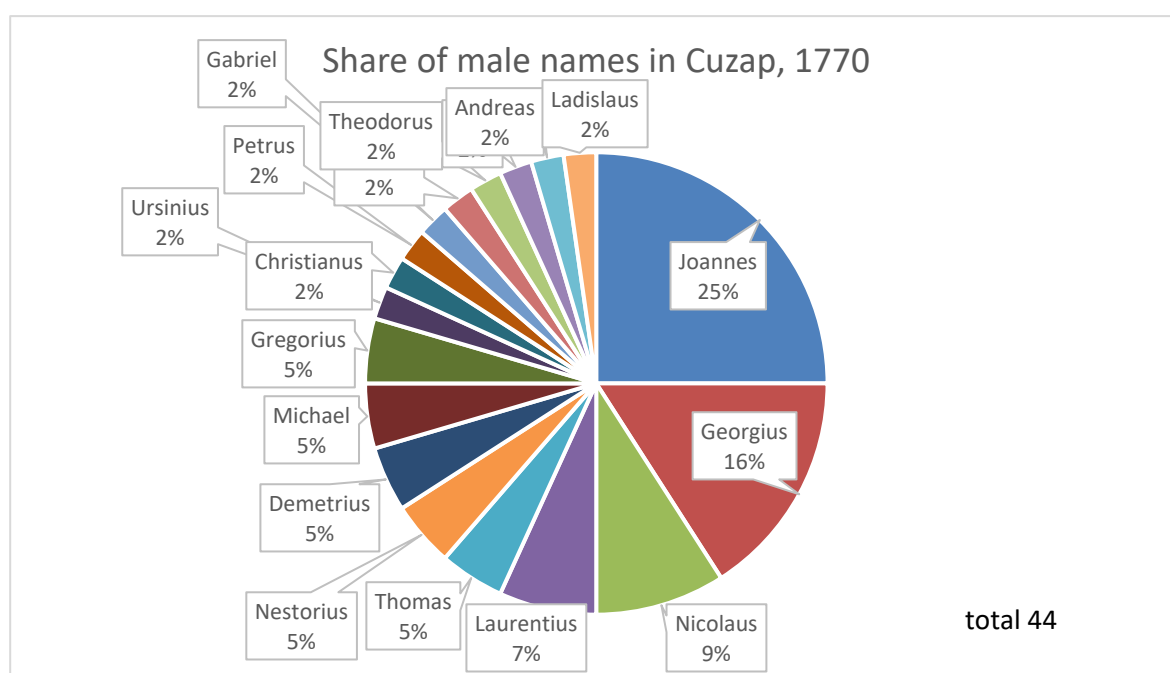


Fig.4. Share of male first names in Cuzap in the 1770 Urban Register (data source: hungaricana.hu)

An interesting aspect is the average number of family members in Cuzap. In 1905, there were 117 families in the village of Cuzap with a total of 702 members<sup>56</sup>. Consequently, the average number of members in a family in Cuzap was 6.06, a large number for a Romanian village. But we must also point out that mortality was very high in the Romanian village at the beginning of the 20th century. Families are numerous and often the head of the family stays with the youngest son and, next to the parental home, the older brother also sets up his own home and starts a family. The tranquility of daily village life was interrupted either by plagues and famines or by military conflicts, such as the First World War, which claimed many lives among the villagers. During the First World War the two church bells were also requisitioned by the Austro-Hungarian authorities to be used as raw material in the war.

The agricultural census of 1895 reveals some important facts about the configuration and structure of the two localities. 115 households are recorded in Cuzap and the locality had an area of

<sup>54</sup> *Protocolul conșcripției comunității bisericești greco-ortodoxe din Cuzap, început în anul 1901*, edition and introductory study by Sorin Șipoș, Oradea, 2015, pp. 10-11.

<sup>55</sup> *Ibidem*, pp. 10-12.

<sup>56</sup> *Ibidem*.

6,428 acres<sup>57</sup>. Of the total land area in the village, 5,318 acres was forest, 680 was arable land, 232 was pasture, 83 was fallow land, 25 was garden and 73 acres was unproductive land<sup>58</sup>. The 1910 census on the population structure according to occupations indicates 1,402 inhabitants in the village of Cuzap and 736 inhabitants in Voivozi<sup>59</sup>. Of the total population of Cuzap, 556 inhabitants are engaged in various activities and 846 are maintained<sup>60</sup>. Further, the structure of the population by branches of the economy is as follows: 234 people are involved in agriculture, 283 in industry, 19 in domestic services, 8 in public services, 4 in other branches of the economy, 3 in trade and credit, 3 in transport, and 2 in other occupations<sup>61</sup>. As regards the population employed in agriculture and horticulture, 210 persons were men and 24 were women, of the category of persons employed as housekeepers 126 were men and 349 were women. The result of the census indicates a number of 23 smallholders and 73 day workers, while 77 are workers over 16 years and 3 workers are under 16<sup>62</sup>. For a rural locality, the share of the population involved in industrial activities is high. This is explained by the presence of the Glass Factory in the Black Forest, where most of the inhabitants were engaged in glass production, and the numerous mining operations in the area. In the case of Cuzap, the vast majority of those recorded lived in the Black Forest, which at the time belonged to Cuzap. The other types of occupation are also linked to the Black Forest. However, the majority of the inhabitants of Cuzap and Voivozi were engaged in agriculture, animal husbandry, woodworking and other related occupations.

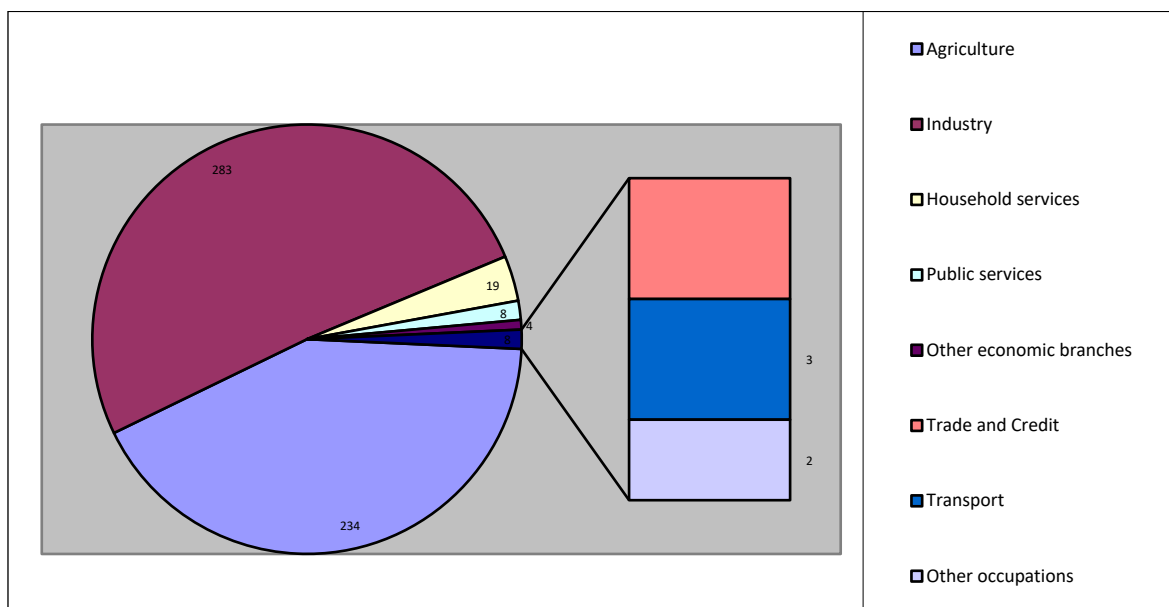


Fig. 5. Occupational structure of Cuzap village according to 1910 census data (data source: T. Rotariu, 2008)

<sup>57</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 44; *Recensământul agricol din 1895. Transilvania*, vol. I, coordinator Traian Rotariu, Maria Semeniuc, Mezei Elemer, Presa Universitară Clujeană Publishing House, Cluj, 2003, pp. 68-69.

<sup>58</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 44; *Ibidem*, p. 69.

<sup>59</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 45 *Recensământul din 1910. Transilvania. Vol. II. Populația după ocupații*, coordinator Traian Rotariu, Maria Semeniuc, Mezei Elemer, Staff Publishing, 1999, p. 146. Presa Universitară Clujeană, 2006, p. 132.

<sup>60</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 45. *Recensământul din 1910. Transilvania. Vol. II. Populația după ocupații*, coordinator Traian Rotariu, Maria Semeniuc, Mezei Elemer, Staff Publishing, 1999, p. 146. Presa Universitară Clujeană, 2006, p. 132.

<sup>61</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 45. *Ibidem*.

<sup>62</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 45. *Ibidem*, p. 133.

As far as the typology of the houses is concerned, we are dealing rather with a rural and traditional locality where wood and stone were the main building materials<sup>63</sup>. In Cuzap, the 1900 census data indicates 174 houses, of which 132 were made of wood, 8 of mud or clay and 32 of stone or brick. In 106 of the houses the roof was made of thatch and in 66 of splinter<sup>64</sup>. Ten years later, in Cuzap, of the 167 houses, 121 are made of wood, 17 of mud or wood, 10 of stone and clay and 29 of stone and brick. The large number of wooden houses in Cuzap is linked to the existence of a large area of forest in the village. In a period of only 10 years, industry in the area has had a major influence on the configuration and development of the village. The industry also played a significant role in the change of mentality, by increasing comfort, by the possibility of education, which was much more evident compared to other rural areas far away from the industrial areas. The presence of the glass factory in the Black Forest and the mining operations in the area accentuated the process of modernization and, implicitly, the disappearance of popular traditions and the Romanian village<sup>65</sup>.

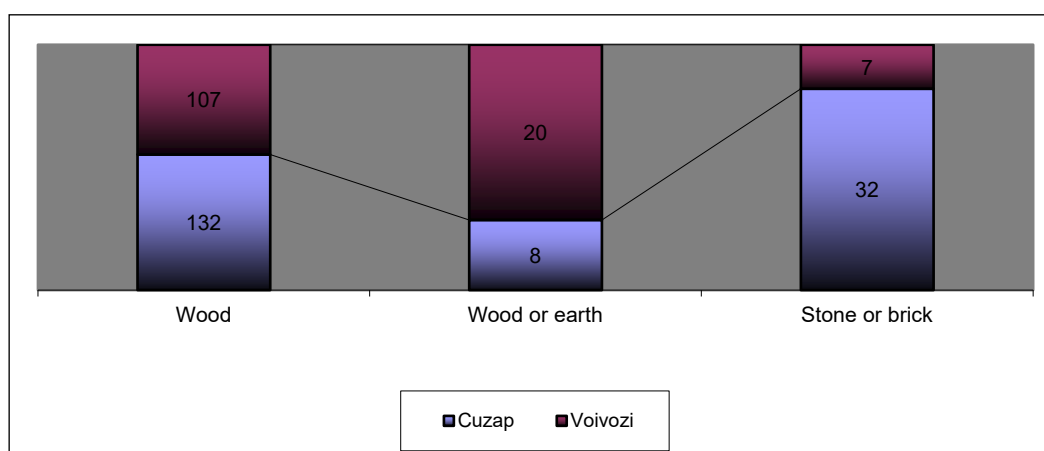


Fig. 6. Typology of houses in Cuzap and Voivozi villages according to the 1900 census data (data source: T. Rotariu, 2008)

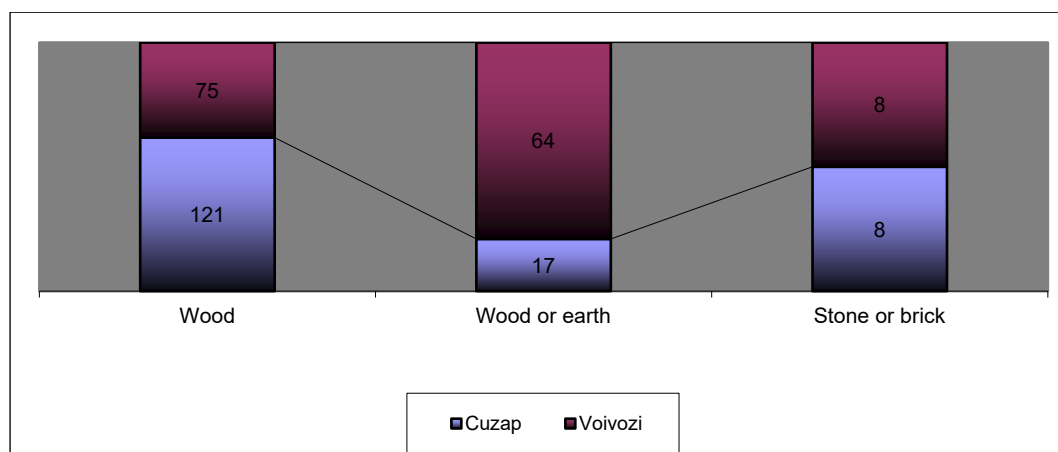


Fig. 7. Typology of houses in the villages of Cuzap and Voivozi according to the 1910 census data (data source: T. Rotariu, 2008)

<sup>63</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 48. *Census of 1900. Transylvania...*, p. 146; 149.

<sup>64</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, p. 49. *Ibid.*

<sup>65</sup> S. Şipoş, *Satele Cuzap și Voivozi...*, pp. 63-64.

As for the old church in Cuzap, it is believed to have been built of oak in 1726, as it appeared on the door of the old church nave. According to Coriolan Petranu's analysis, following his visit to Cuzap in 1929, at the time of the construction of the new wall church, the place where Petranu found it was not the original one<sup>66</sup>: it was situated on a hill on the Eastern side of the village, about 2 kilometres away from the present church, and was dismantled and moved, around 1750, to the place where the present church stands. About the painting of this church, Petranu said that it was badly preserved, but excelled in the richness of the scenes relating to the Last Judgment and the punishment of vices<sup>67</sup>, having a strong pedagogical character. The wooden church of Cuzap was later dismantled (in 1930) after the construction of the new stone church between 1929 and 1930. Analyzing the information from the Chronicle of the Cuzap Parish, in conjunction with the information provided by topographical surveys and field research, we were able to identify a possible site of the former wooden church: about 2 kilometers from the site of the present church, in the direction E-SE, at the place called *Tăul Har*.

In 1902 there was a *state school* in Cuzap (i.e. a school taught exclusively in Hungarian) with 83 pupils (36 boys and 47 girls). Archival sources also speak of the existence of a denominational school in the locality, at least for the year 1895. It faced serious financial problems. In February-March 1902, the state school in Cuzap is mentioned with a number of 70 pupils, the school premises having clean study rooms and satisfactory school attendance. At the end of the school year 1903-1904, the teacher at Cuzap was Nicolau Radovici<sup>68</sup>, of Romanian origin, but later became Réti or Réthi<sup>69</sup>.

### 3. Toponymy

Toponymy analysis provides valuable information about the village of Cuzap. Toponymy can be considered as the unwritten history of a people, a real archive that preserves the memory of events, facts and happenings that took place over time, more or less old or important, but that have somehow impressed the popular mind<sup>70</sup>. The toponymy of a territory can be reached by two means: direct research in the field and recording on historical documents, especially maps. The geographer Ion Conea considered these two methods to be obligatory stages in toponymic research<sup>71</sup>. Minor toponyms (names within a region or locality) play an important role. They better reflect the organic link between man, nature and the social environment and are therefore more stable. Microtoponymy also has the advantage of providing data on linguistic contact and the stratification of lexical items in areas with a population made up of diverse ethnic groups<sup>72</sup>. Austrian and Austro-

<sup>66</sup> Dr. Coriolan Petranu, *Monumentele istorice ale Judeţului Bihor. I. Bisericile de lemn / The Wooden Churches in the County of Bihor (Roumania)*, Printed by Tipografiei Krafft & Drotleff S.A., Sibiu, 1931, p. 9.

<sup>67</sup> "The richest scenes of this kind we have in Bihor county in the churchyard of Cuzap: *who sleeps on Sundays until the pope is in the church*, the crooked confessor, the tavern keepers, the millers, *who listens to another's oblation, who takes another's pay, the drunkards (drunken women)*, the woman *who does not bear children, who takes mana (milk from cows)*, the *whoremongers, the outlaws, the smoker*". *Ibidem*, p. 20. See Cosmin Patca, *Schiţă istoriografică privind preocupările etnografice şi folclorice din Cuzap şi Voivozi* (hereafter, C. Patca, *Schiţă...*), in *Colinde din Bihor adunate din Voivozi e Cuzap by George Navrea*. Edition and introductory study by Sorin Şipoş, Dan Octavian Cepraga and Cosmin Patca, 2nd edition, Romanian Academy, Centre for Transylvanian Studies, Cluj-Napoca, 2016, pp. 7-20 (hereafter, *Colinde din Bihor*).

<sup>68</sup> Radu Rominaşu, *Participarea la evenimentele majore ale vieţii sociale şi politice din Bihor (1711-1919)*, in *Satele de pe Valea Bistrei...*, pp. 65-66.

<sup>69</sup> *Cronica Sfântă a Parohiei Cuzap*, f. 10.

<sup>70</sup> Iorgu Iordan, *Toponimia românească*, Editura Academiei R.P.R., 1963, p. 1.

<sup>71</sup> Ion Conea, *Din geografia istorică şi umană a Carpaţilor*, in *Buletinul Societăţii Regale Române de Geografie*, LV, 1936, p. 101.

<sup>72</sup> Adelina Emilia Mihali, *Toponimie maramureşană. Valea Superioară a Vişeuului*, Mega Publishing House, Cluj-Napoca, 2015, p. 21.

Hungarian topographical surveys from the 18th-19th centuries provide valuable information on local microtoponymy.

From a quantitative point of view, the microtoponyms recorded in the area of Cuzap village by various historical-cartographic sources from the Modern Era register a continuous increase. The recording of a number of toponyms at a given time does not mean that there were only so many. It only depends on the interest that the authors and recipients of the maps and cadastral plans had. At the same time, it also depends on the type of topographical document. However, assessing the number of place names in an area or locality can provide valuable information on the dynamics and evolution of the territory in question over a historical period.

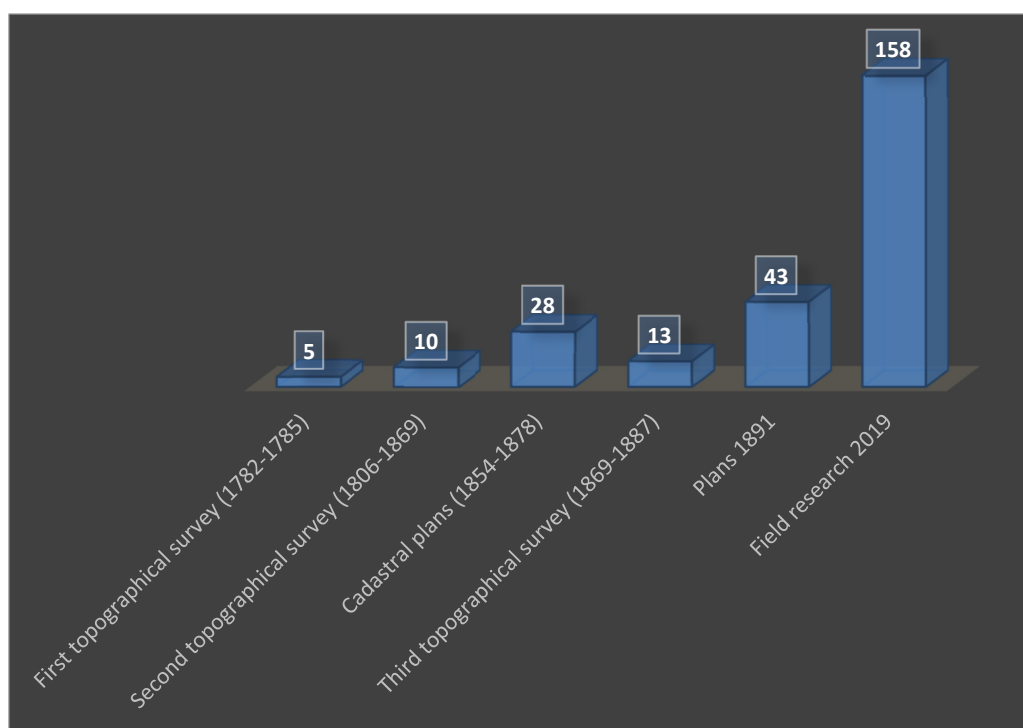


Fig. 8. Quantitative evolution of microtoponyms in Cuzap (source: Cosmin Patca<sup>73</sup>)

The first topographical survey carried out by the Austrian imperial authorities between 1782 and 1785 contains few place names. Most are homonyms (place names). Interesting are a few Romanian microtoponyms that appeared in the South-Eastern extremity of the village and that testify the beginning of the deforestation action. The mention of Romanian toponyms is proof that the deforestation was carried out by Romanian workers, possibly inhabitants of the village of Cuzap: *Pojana Florij* (Poiana Florilor), *Vale Hankritai* (Valea Hankritai, this is the Bistra Valley), *La Tayatura* (La Tăietură) or *Pe Culme, Mormentu Fanyi* (Mormântul Fanii; n.p. Ștefan), *Runku B* (Runcu - lat. *rancus*, deforested place used as pasture or for cultivation; courtyard)<sup>74</sup>. The assault on the forest continued in the 19th and 20th centuries and left traces in the toponymy: *Ponitza B*, *Pojana* (Poienița, dim. – sl. *poljana*, an area of land within a forest, devoid of trees and covered with grass and flowers), *Kuratura* (Curatura – lat. *curatura*, a place cleared of stumps, roots, brambles, etc. for

<sup>73</sup> Cosmin Patca, *La microtoponomastica dei villaggi della Valle del Bistra: Evoluzione statistica*, in *Transylvanian Review*, vol. XXIX, Supplement no. 1 (2020), pp. 151-165.

<sup>74</sup> <https://mapire.eu/en/map/europe-18century-firstsurvey/?bbox=2476417.9157441864%2C5980109.84577041%2C2502196.303533362%2C5987753.548598927&map-list=1&layers=163%2C165>, accessed on 15.11.2019; <https://dexonline.ro/definitie/terebint> (hereinafter DEX'09, accessed on 10.12.2019).

cultivation), *Între butrucii* (pasture on Pietriş Hill; was a forest in the past<sup>75</sup>). Other toponyms refer to various features of the relief or to elements of flora and fauna; they have been mentioned at various times on topographical maps and are found in contemporary field research. *Gruiu* (lat. *grunium*, *grunium*, small hill, hill<sup>76</sup>) is a hill and pasture in the South-Western part of the village, stretching from the *Răchiţilor Valley* to *Dos* and *Culme*. *Chicera* (*Kitşera B.*, 1806-1869) is a valley and ridge, located in the Southern part of the village, near *Drumul Țării* (*Country Road*) (*chicera*, origin unknown – peak, ridge<sup>77</sup>). The *Dealul Caprii* is an important ridge in the forest, situated upstream of the *Corăturilor* valley and is mentioned on the *second topographical survey* as *Spinaru Kapri* (Goat's Thorn). *Lupoiaia* is a pasture located in the eastern part of the village. *Ursoi*, *Pietriş* and *Vâlceaia Tinoasă*, situated in the Western part of the village, also belong to the same category of place names. Some toponyms were formed on the basis of anthroponyms (surnames, first names, nicknames): *Podu Poniş* (n.f. Ponici), *Podu Fanii* (n.p. Ştefan), *Rātu Şichii* (n.f. Şica), *Rātu Şimoujii*, *Rātu Pepichii*, *Rātu Popii* (n.f. Pop), *Vâlceaia Căruntului* (nickname Cărunt), *Vâlceaia Todii* (n.p. Teodor), *Todeasca* (n.p. Teodor), *Biţasca* (n.f. Biţ), *Dealul Călbii* (n.f. Chilba), *Fântâna Bencic* (n.f. Bencic), *La Mândruţoie* (n.f. Mândruţ), *Vâlceaia Hifner* (n.f. Hifner), *Clejia Popii*, *Clejia Notar*. *Valea Vrăjitorului* (*The Valley of the Wizard*) is the main tributary of the Cuzap stream; near it is *Biserica Dracilor* (*The Devils' Church*), a place from which people extracted stone for building<sup>78</sup>. *La Finanţ* is a place relatively isolated from the village, where there are a few households, located in the confluence of *Valea Vrăjitorului* and *Valea Cabanei* (Cuzapului).

Other toponyms are related to some anthropic activities: *Drumul Țării* (*The Country Road*) (the stone road built in the mid-19th century, linking Cuzap to the glass factory at the Black Forest; the road is recorded on cadastral maps from 1863-1878 under the Hungarian name *Uj út*, Rom. *Drumul Nou*; it was built to supply the coal-fired glass furnaces in Cuzap), *La Linie* (high voltage power line built in the 1960s on the old walking road connecting Cuzap to the Black Forest; it is most probably a medieval ridge road; it appears on cadastral plans from 1863-1878 with the Hungarian name *Gyalog út*, Rom. *Walking road*), *Rături* (arable land located in the Northern part of the village, in the lowlands; Hun. *rét*, snout), *La Moară* (site of a former water mill in the Southern part of the village), *Gana* (place with vineyards, meadows and arable land, between *Preşchert* and *Hijuri*), *Preşchert* (vineyards, meadows, arable land; Hun. *kert*, garden), *Hijuri* (vineyards and meadows, in the upper part of the slope), *Iertaş* (arable land and meadows, administered by the communists in the past; nowadays, former coal quarry), *La Cărbunişte*, *La Baie* (site of an old coal mine, used in the Black Forest factory), *La Laviţă* (resting place on the footpath to the Black Forest), *La Mezerătoare* (resting place for animals in the afternoon), *La Mormânt* (on the footpath to the Black Forest, above Mortunaş; it is said that a man was killed here by bulls and that is why it is still customary to place a small twig there), *La Puţ* (the site of a former mining operation during the communist period), *La Răstănire* (Crucifixion, the site of a trophy built in 1937 in memory of the heroes of the First World War), *La Teglărie* (on the Răchiţilor Valley, the place where unburned bricks were made in the past, made of earth and straw), *La Valău* (a place on the Valley of the Wizard, near the Fanii Bridge, where water flows faster on the rock and where children used to bathe in summer), *Văratec* (a wooded ridge of considerable length, situated in the South-Eastern part of the

<sup>75</sup> Informant: Jarca Florin, b. 1963, Cuzap (2019).

<sup>76</sup> DEX'09 (10.12.2019).

<sup>77</sup> N. Drăganu relates this toponym to alb. *kikëre* "summit" and considers it to predate the Romance ones; cf. DEX'09 (10.12.2019).

<sup>78</sup> Informants: Chereji Traian, b. 1957, Cuzap; Maghiar Florian, b. 1930, Cuzap; Jurcsik Ioan, b. 1954 (Foglaş), Cuzap; Curtui Dorel, b. 1976, Cuzap; Muha Ioan, b. 1957 (Black Forest), Cuzap; Hercuţ Nicolae, b. 1947, Cuzap; Şipoş Ioan, b. 1945, Cuzap; Jarca Gavril, b. 1948, Cuzap (2019).

village, where animals were kept in summer), *Tău Har* (on the ridge road linking Cuzap to Huta Voivozi and where rainwater collects to form a small *tău*, lake; probably the site of the old wooden church, moved around 1750 to the present church).

A significant proportion of the microtoponyms recorded on the historical-cartographic sources is represented by hydronyms, in the form *valley* (lat. *vallis*, negative form of relief formed by the action of a flowing water): *Cuzap / Cuzepe Valley, Three Valleys, Wizard Valley, Cabana Valley, Corăturilor Valley, Răchișilor Valley, Puietilor Valley, Staulilor Valley, Burete Valley, Cherry Valley*. Thus, most of the microtoponyms in Cuzap are Romanian words, in accordance with the majority ethnic group that has lived here over the centuries. Most of the words are etymologically of Latin and Slavic origin, having entered the Romanian vocabulary long before. Toponyms of Hungarian and later Slovak origin (*Mutuzu, Bușaki*) are the result of the interaction of the inhabitants of Cuzap with these nearby ethnic groups.

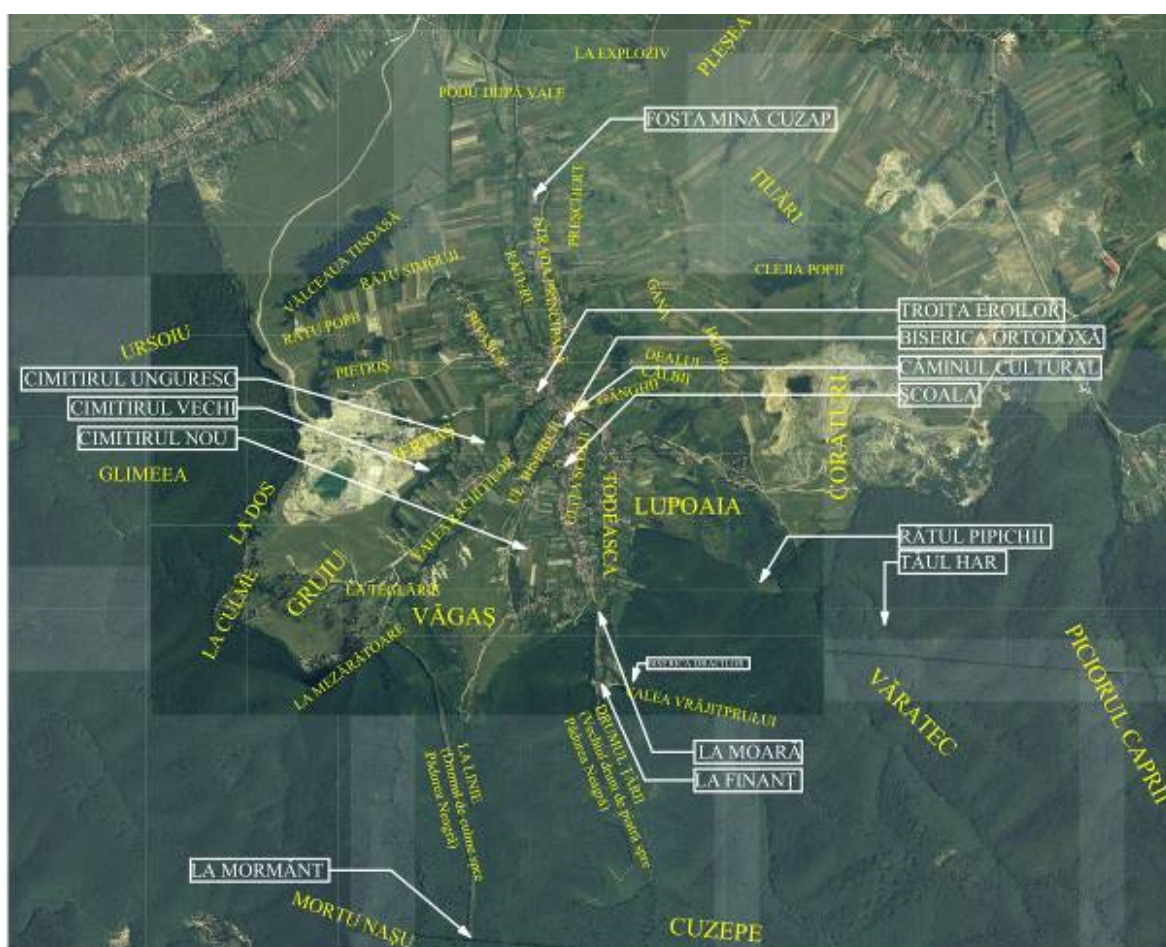


Fig. 9 Cuzap – place names

## Conclusions

The village of Cuzap came to the attention of written documents as the Kingdom of Hungary took over the settlements of the Upper Bistra Valley. As we approach the modern times, the documentary sources are more and more generous, the historian succeeding in reconstructing the social life, ethnic and confessional structure, onomastics and toponymy of the village.

The introductory study is intended to accompany the images in the album for a better understanding of the ethnic, confessional, economic and social realities, in order to highlight the relationship between geography and history in the evolution of Cuzap village.



Undoubtedly, the work could not have been printed without the dedicated and responsible involvement of the group of specialists from the Centre for Interdisciplinary Studies at the University of Oradea and the history lovers of Cuzap. The authors understand the present work as a tribute to the inhabitants who lived, worked and made possible the Romanian permanence in these places.