



They established Pojorta's residents of Olt Country Pojorâta of Câmpulung?

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THEY ESTABLISHED POJORTA'S RESIDENTS OF OLT COUNTRY POJORÂTA OF CÂMPULUNG?

Ionel Boamfă¹, Ioan Ciungara², Viorel Străjeriu³

Abstract. The article tries to demonstrate whether, and to what extent, there is a possibility that the present locality of *Pojorâta* from the former district of Câmpulung Moldovenesc, having been founded by natives from the village *Pojorta* of the Făgăraș Country. In support of the idea are brought documentary, statistical, cartographic and onomastic arguments. A probable, even possible migration, should be passed through the eastern part of Transylvania to the Toplita-Deda Gorge area, where either directly over Călimani Mountains or via a detour through Năsăud County, to the west and northwest Moldavia. This migration, held in the latter part of the eighteenth century, continued in the next century, and has led major currents population from Transylvania (including southern side – Mărginimea Sibiului, the Olt Country, the Bârsa Country), currents trained mainly, but not exclusively from Romanians (plus Széklers), this migration having ethnic, religious, economic, social, military reasons, etc. On the other hand, given the position, with the strategic role, of several place names identical and / or similar with *Pojorta/Pojorâta*, we consider that the meaning of those place names is not related to the removal of forest vegetation.

Keywords: *Pojorta*, *Pojorâta*, the Olt Country, the district of Câmpulung Moldovenesc, migrations, Transylvania, Moldavia

A local legend, taken by Adrian Negrea of *Pojorta* from his uncle, the priest Liviu Negrea (transmitted from generation to generation, by the family priests of *Pojorta* *Gușeilă-Negrea*), says that in the second half of the eighteenth century (probably through 1660-62), entered in conflict with the authorities of Principality of Transylvania, who wanted to impose another religion (Calvinist) in place of the ancestors, two *Pojorta* families fled to north-western Moldavia. Once here, the residents have received and tasks of defending the border for it being exempted from certain obligations and duties. After the documentary realised by **Ioan Ciungara** the fugitives were three bearers of name *Flocea* (*Comșa*, with two sons) and four family *Reua* members (*Comșa Reua* and three young boys). They took exile, moving on a path unknown⁴, to Northern Moldavia, where they founded a new settlement called *Pojorâta*, named after their native village in former *district* (Romanian: *ocol*) of *Câmpulung*.

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⁴ A trail probably could have passed through the *Szekler Land*, because all there seems to have escaped in the same period (the second half of the eighteenth century) from the eastern part of Olt Country (village *Crâng*, localized not yet accurately) the ancestor of *Ion Creangă* writer's surname is attested both by family names (in *Miercurea-Ciuc* – *Kranga*) and toponimic: the pass *Creanga*, which connects *Gurghiului* and *Borsec* depressions. Some of their

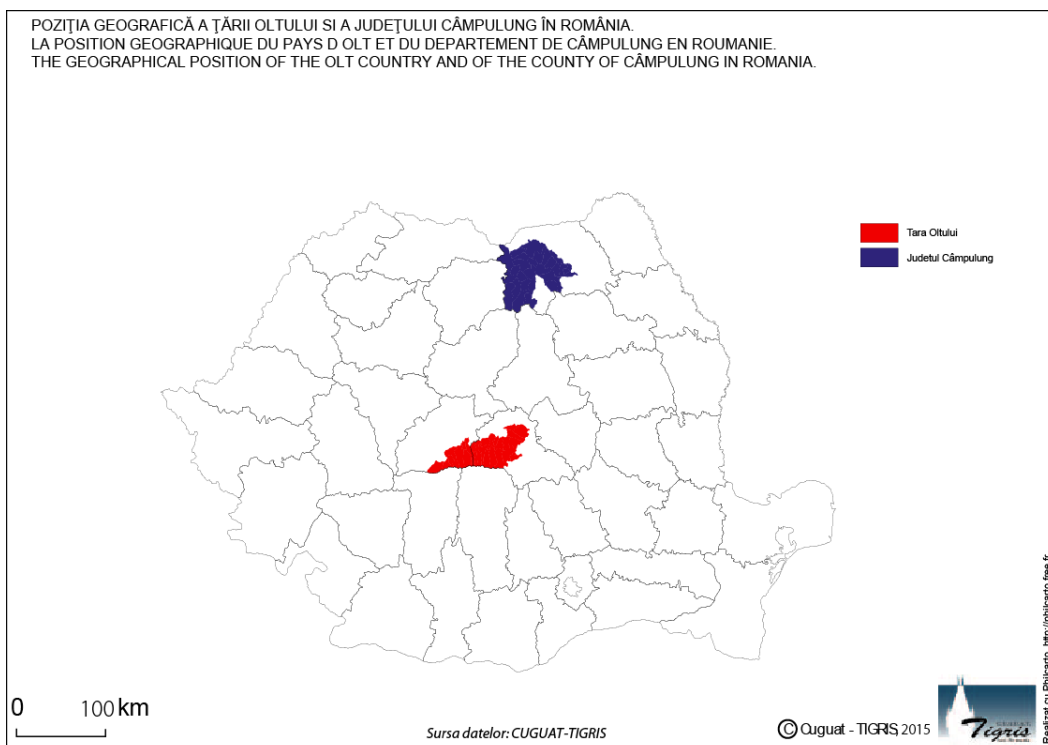


Figure 1 The geographical position of the Olt Country and of the county of Câmpulung in Romania

Let's see what the facts based on documentary record. In *Urbariile Țării Făgărașului*, published in 1970 (Volume I) and 1976 (Volume II) by **David Prodan**, in *Pojorta*, named in the documents **Pojorâta*⁵ appears *Kompsa Flok*, with two sons, in April 1637. The same is

descendants remained in the north-west of Moldova (the name is certified to *Botoșana*) and others have descended on Bistrița Valley to *Chiril* (which attested still the name *Creangă*) and *Pipirig* – where he was born grandfather storyteller, *David Creangă* (**I. Boamfă**, *The Olt Country – study of historical geography with special focus on place-names*, p. 238-240). Also in Volume II of *Urbariile Țării Făgărașului* (the land records of Făgăraș Country), there is a document issued in Făgăraș, which, on January 25, 1671, the Prince Apafi commands to provisor of the domain *Gurghiu* to send back to the Făgăraș Land village *Galați*, two serfs (Costea and Ioan), fled in the village *Bozed* (p. 486). The tradition of migrations from Făgăraș Country to Szekler Land is older. Following a documentary in the Ciuc Depression (September 2001), Mr. **Böyte Gyárfás** villager in *Ineu-Cârța*, provided the information that in the village *Cârța* of Ciuc was founded by natives of *Cârța* from Făgăraș Country, a Roman Catholic monastery, with the same name – St. Mary – as the Cistercian monastery in the Olt Country. To see how often it was customary flight of people from the Olt Country during this period, we mention of the same volume, a document of April 28, 1671, that Sigismund Haranglábi asks Princess Ana Bornemisza, the mistress of the domain of Făgăraș to confer two arrived on the estate's serfs (in the county Târnava), fled in the Olt Country (p. 500). Also, according to another document from February 4, 1674, at *Beclean*, 4 serfs and a boyar from *Recea* stand surety for Oprea Paraschivul, the shepherd of chief magistrate Sigismund Boer, that will serve the master and will not run in any place in Transylvania, Wallachia or Moldavia (p. 566). In support of such ideas, comes a study realized by the Polish linguist **W. Truszkowski** (*Studia socjolingwistyczne z dialektologii rumuńskiej. Na materiale uși Drăguș w Siedmiogrodzie rumuńskim konfrontacji z polską gwarą wsi Ochotnica Dolna w Gorcach*, Krakow 1992, p. 144-153), in which states that in *Ochotnica* (settlement in the woywodship of *Lesser Poland*, south-eastern Poland) are found fossils words, of Romanian origin, missing in Romanian, but attested in the language of the inhabitants of the village Drăguș, in the Olt Country. This strengthens the possibility that, if born in southern Transylvania arrived in south-eastern Poland, some of them, through eastern Transylvania, they sit in northern Moldavia.

⁵ **Andrei Veress**, *Documente privitoare la istoria Ardealului, Moldovei și Țării Românești*, vol. III, Editura Cartea Românească, București, 1931, p. 158-163, **Coriolan Suciu**, *Dicționar istoric al localităților din Transilvania*,

noted *Komsa Flok* in July 1637 (again with two sons) and *Komsa Floka* in March 1640 (when no record the boys). Perhaps, the mentioned villager of *Pojorta* bear the name *Comşa Floc*, or if the idea advanced by **Ioan Ciungara** is real, *Comşa Flocea*⁶.

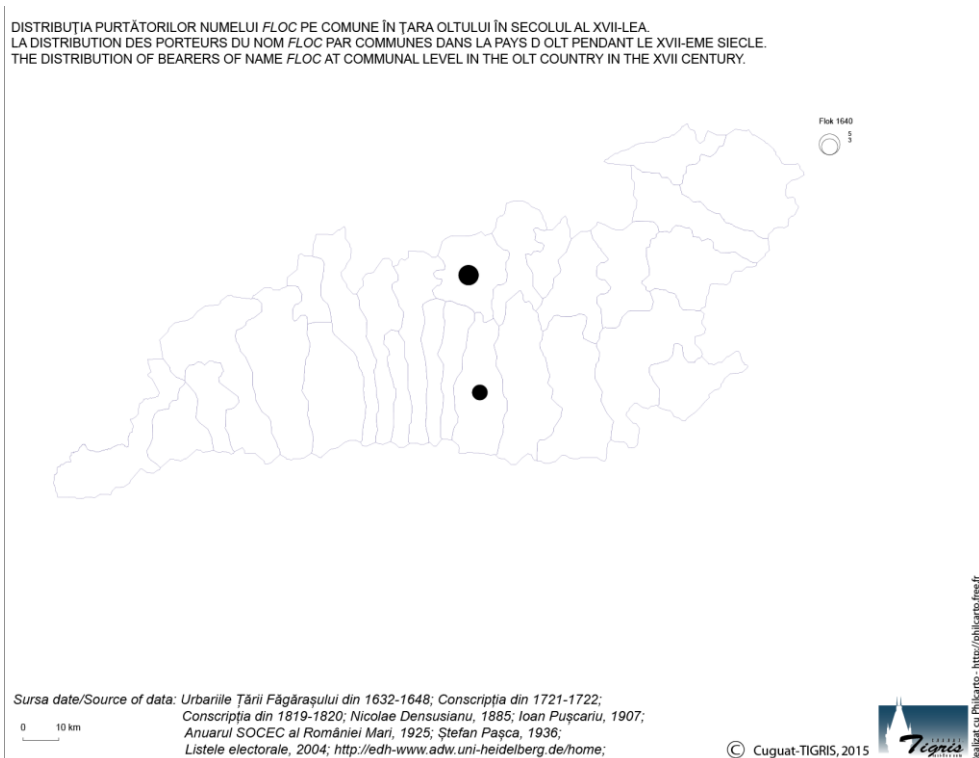


Figure 2 The distribution of bearers of name Floc at communal level in the Olt Country in the XVII century

On the other hand, the family noted *Reua* (*Komsa Reua*) in *Urbarii*⁷ would be continued, at *Pojorâta* by the name *Raia*⁸, attested in large numbers in the *Câmpulung*'s

volumul al II-lea, Editura Academiei, București, 1968, p. 54. The settlement appear in the forms *Posorita* (1589), *Possorita* (1601), *Posorita*, *Posoricza* (1630), *Posoritza* (1677), *Posorata* (1750), *Pojorata* (1781), *Posorita* (1850), *Posorita*, *Pojorita* (1854). In *Urbariile Țării Făgărașului*, volumul I, Editura Academiei, București, 1970, edited by **David Prodan**, *Pojorta* is mentioned 3 times, in April (p. 446) and July 1637 (p. 550) and in March 1640 (p. 634). The name of the village is noted, identical, *Posorita* (p. 446, 550, 634), in the second volume of *Urbarii*, published by the same author, in 1976 (the year 1662, p. 234). In *Conscriptia fiscală a Transilvaniei din anul 1750. Vol. 1 Descrierea localităților conscrise*, (the follows – in print), by **Ladislau Gyémánt, Remus Câmpeanu, Anton Dörner** and **Florin Mureșan**, to Editura Enciclopedică (2009), the village is noted *Posorita* (vol. 1, part II, p. 1665). Given the fact that in the Middle Ages, when official documents of the chancellery of the Hungarian Kingdom, of the Principality of Transylvania and, after 1699, of the Imperial Court in Vienna, were written in Latin, Hungarian and / or German, in which the Romanian phoneme *â* not exist, he was rendered to *a*, or more commonly, through *i*. So are mentionned the people, from Făgăraș Country, natives of this village, who lived in other localities of the Olt Country: *Pozsoritai* – in the seventeenth century, *Posoritanu* / *Poșoritzan* / *Posoritzan* / *Pojoritanu* / *Pozsoritai* – in the eighteenth century, *Pozsoritai* – in the nineteenth century. Only after 1900 are noted the present name of the village, *Pojorta*, preserved until today. In the interwar period the patronymic showing the origin of this village ancestors name bearer is noted, in 1925, *Pojortean*.

⁶ He sustain that those who registered the inhabitants in these records, was not Romanian, and noted the name wrong, the correct form, full name is, in fact, *Flocea*.

settlement⁹. Consequently, probable, of misunderstandings with the Principalities authorities in subsequent recordings, no longer recorded at *Pojorta*, nor a resident named *Floc(ea)*. The patronymic is recorded, continuously, in the Olt Country, but in other localities: in the eighteenth century, the anthroponym appear to *Sâmbăta de Jos*, in the following century were registered bearers of the name *Flock / Flokk / Floc(ul)* – on *Sâmbăta de Jos* and *Sâmbăta de Sus* and the patronymic *Flocsa / Flocea* – on *Părău* and *Șinca Veche*, in the nineteenth century appear bearers of the name *Flokk / Floc* on *Sâmbăta de Jos* and *Voila*, bearers of the name *Floca* – in *Avrig* and of the patronymic *Flocsa / Flocea* – at *Părău* and *Șinca Veche*, in the interwar period we noted the forms: *Flocu* – on *Sâmbăta de Jos*, *Floca* – in *Comăna de Sus*, *Făgăraș*, *Ucea de Jos*, *Ucea de Sus*, *Cârța* and *Avrig* and *Flocea* – in *Părău*, *Veneția de Jos*, *Veneția de Sus* and *Șinca Veche* and today (ie in 2004) we have recorded the variants *Flock* – in *Hălmeag*, *Floca* – in *Șinca Veche*, *Vâlcea*, *Făgăraș*, *Ucea de Jos*, *Victoria*, *Arpașul de Jos*, *Arpașul de Sus*, *Cârța*, *Porumbacul de Sus* and *Avrig* and *Flocea* – in *Părău* and *Grid* (figures 2-6)¹⁰.

⁷ **D. Prodan**, *Urbariile Țării Făgărașului*, vol. I., p. 446, 550, 634, where there are the records for the village Pojor(â)ta in April and July 1637 and March 1640. Probably the name of this inhabitant will be Comșa Raia, registered in the land record – *Reua*. At *Pojorâta* if the name *Flocea* is attested, in large numbers, from the first documents and statistical records from the years 1707-1774, the second patronymic is recorded directly, but through feminized version (matronymic) *Răoaia*, designating probably a widow, because, the *Russian census* from 1774 mentions the "Ioana Răoaia with Nicolai, young" (*Moldova în epoca feudalismului / Moldova in the era of feudalism*, VII-I, p. 250). Might this matronymic variant, *Răoaia* be "the link" between the name from Pojorta, noted *Reua* and the certified today at Pojorâta – *Raia*.

⁸ **N. A. Constantinescu**, *Dicționar onomastic românesc*, Editura Academiei, București, 1963, p. 357, put the name in relation to **RAI** theme, giving as forms (from Câmpulung) *Rae* and *Răescu* (certified in *Câmpulung Moldovenesc*, in the *Russian census* from 1774). The author mentions quoted as coincidence, the Thracian names *Raius*, *Raia*, encountered frequently to our ancestors.

⁹ If the name *Floc(ea)* does not appear to *Pojor(â)ta* after 1650, the other name is certified below: for example, in the eighteenth century (one inhabitant, to *Pojorta*, but also to *Breaza* and *Lisa*) in the forms *Reve*, *Reva* (**Șt. Pașca**, *op. cit.*, p. 313, where the author quoted him transcribe *Revea*), a sign that either not all family members have gone, or at least one of them will be returned in the area. Bound form of the name, considering the fact that to the same author appear transcripts (deformed by the authorities) of the name *Ioan*, and variants and derivatives thereof, in forms that *Iuvon* (1787) instead of *I(u)on*, *Vonja* (1766), *Vonya*, *Vona* (1787), for *Onea / O(a)na*, probably the forms *Reve*, *Reva* should read *Ră(u)e(a)*, not *Revea*. In this case, *Răea* seems closer to the (supposed) of land records from 1637 to 1640 - *Răia*, for *Reue*, which shows that, at some point, the form *Răia* went through *Răue(a)* variant and that *u* was charged in the eighteenth century (by the imperial officials) as *v*. Then *Răoaia* from Pojorâta from the 1774 Russian census, was the feminine form of *Ră(u)e(a)* and an intermediate, to the form attested later until today – *Raia*. Changing the form *Ră(u)e(a)* in *Răea* and, subsequently, in *Raia* was relieved by the habit of residents of northwestern Moldova to speak it *ă* as *a* (*paduri* = forest, *pașuni* = pasture, rather than *pădure*, *pășune*). The form noted *Rae* – probably an intermediary between *Reua / Ră(u)e(a)* from the Olt Country and the current form, *Raia* – appears in a document dated 6 August 1778, in the person of *Andreeș Rae*, witnessed to a sale of estate under the foot of Muncelul (**T. V. Stefanelli**, *Documente din vechiul ocol al Câmpulungului Moldovenesc / Documents of the old district of Câmpulung*, Bucharest / Vienna / Leipzig 1915, p. 126). See the alternation between the literary and the popular form of *să plouă* = raining – *să ploaie* and the dialectal variants of rain, Dacoromanian noun *ploaie* = rain: Aromanian – *plœe*, Meglenoromanian – *plœiă* rain (our bold - **I. Boamfă**) Istoromanian – *plœie*. In Banat and Oltenia says **a ploia**, **plœiat** = to rain, rained (bold **I. Boamfă**). For these details and more, see <https://dexonline.ro/definitie/plouat>, 21 September 2015. We can add the passage of masculine Latin from *novus* in the Romanian word *nou* = new (older plural form *noui* then *noi*), and of the feminine form *nova* in **noue*, then in *nouă* (to the plural **noue*, then – **noe*, and, finally, *noi*).

¹⁰ The continuous presence, after 1700, of the variant *Flocea* in villages from the eastern part of the Olt Country – to *Părău* (continuously until today, including with migrations in the commune's villages –to *Veneția de Jos* and *Veneția de Sus*, in the interwar period and / or to *Grid* – in the present) and to *Șinca Veche* (until the interwar period, though, but as *Floca*, the name is certified today, and from here seem to come those who were seated at present to *Vâlcea* hamlet developed after the World War II) would entitle a migration to the Szeklers Land to originate from *Pojorta*. Not binding, we can surmise that one of the fugitives (*Comșa* – the father, or at least one of

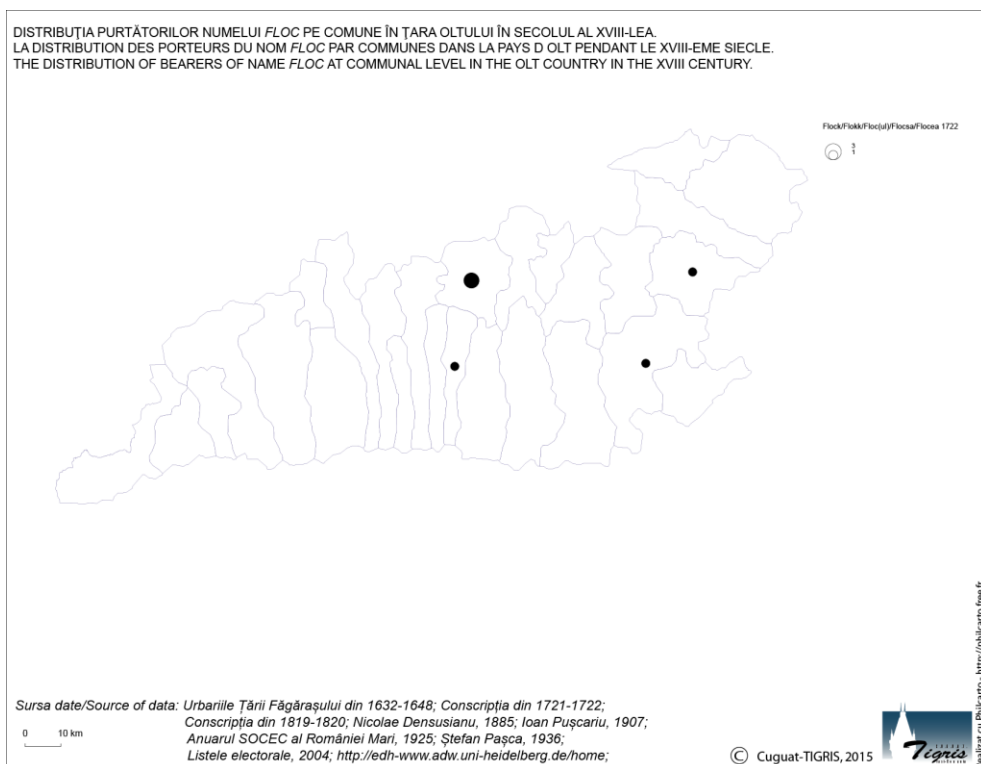


Figure 3 The distribution of bearers of name Floc at communal level in the Olt Country in the XVII century

On the other hand, the documentary record of the village *Pojorâta*, we can specify that the first mention dates back to January 6, 1707, when the brothers *Ieremie*, *Vasile* and

Dumitrașco, sons of *Gheorghe Flocea* do împărțătaștină și hotarnică (= partition and delimitation), *Ieremie* leaving his side of his sons, *Lupu* and *Ion*¹¹. *Flocea* family appears already quite large, in addition to mentioned brothers, signing the document seven other citizens, named *Flocea* (Figure 9). Of fact, in *Pojorâta*, all onomastic documentary mentions in the last over 3 centuries attest the importance of this family in the village. Thus, the 1774 Russian census, from 82 recorded householders, 15 bears the names noted *Floce* / *Flocea*¹², in the nineteenth century are mentioned another 7 bearers of the name (Figure 10), in the interwar period, occurring only two bearers of name, but one, *Vasile Flocea* was mayor, and another – *Pentelei Flocea* – owner of a watermills (Figure 11)¹³. Finally, nowadays (2008), after the data of telephone subscribers of the former company Romtelecom (today – Telekom România), among 232 subscribers, 10 are bearers of the name *Flocea* (Figure 12), and one of the bearers of the name is a local counsellor.

his sons, or maybe even the grandchildren) will be left at the eastern edge of the Olt Country to keep in touch somehow, between the village family home and the new place where they will be seated those who left. In the both villages appears the variant *Floca*, attested in 1726 (*Șt. Pașca, op. cit.*, p. 236). On the other hand, in one settlement, as the form *Floc(u)*, the bearers of name remained, uninterrupted, from the eighteenth century until today: in *Sâmbăta de Jos*, a village located close enough to *Pojorta*.

¹¹ T. V. Stefanelli, *Documente din vechiul ocol al Câmpulungului Moldovenesc*, p. 22-23.

¹² *Moldova în epoca feudalismului*, Editura Știința, Chișinău, 1975, vol. VII-I, p. 250-251.

¹³ *Anuarul SOCEC al României Mari*, București, 1925, vol. II, p. 53.

Ciungara in the eighteenth century, priests were between the smarter peasants, who had some knowledge of reading and religious service. In *Urbariile Țării Făgărașului, Comșa Flocea* was among the inhabitants of a village with a good financial standing, along with the priest *Bucur Bărbat*. To *Revizuirea preoților* (= the Review of the priests) of 3 June 1647, the priest *Bărbat* knew *Tatăl nostrum* (= Our Father), *Crezul* (the Creed) and the funeral service and knew to read and write Romanian¹⁵. When setting in the northern Moldavia was normal to be someone to provide a religious service for the families reached / is there. And it was *Comșa*

de tragere = master plan drawing, scale 1: 20000 and the post-war topographic map, scale 1: 50000, edition 1975) mentions, north to Drăgănești de Vede, a forest and a creek called *Pojorâtele*. In *Localitățile din România. Dicționar*, the slum *Pojorâta* was included in the village of Crăiești subordinated to the commune of Stănișești (Bacău County), mentioning only the village of *Pojorâta* (center of the homonym commune in Suceava County), a hamlet *Pojorâta* (in the commune of Lerești, Argeș County) and the village of *Pojorta* (in the commune of Lisa, Brașov County). On the other hand, during a documentary in the Olt Country (1995), I noted, in addition of the name of the village of *Pojorta*, a place called *Pojorta (Voivodeni)* and a place named *Pojoroșel* at *Șinca Nouă (I. Boamfă, Reflectarea realităților geografice în toponimia Țării Făgărașului / The reflection of the geographical realities in the toponymy of the Făgăraș Country, "Alexandru Ioan Cuza" University, Iași, 1996, p. 162)*. To the Romanian topographic map, scale 1: 50000, edition 1975 in the territory of the village of Poiana Mărului is a valley called *Valea Pojorâta*, water flowing in this valley being left tributary of the river Șinca, valley that starting from a hill named *Pojorâta* (separating the basin of Șinca and of the Bârsa). These two toponyms from the Făgăraș Country, like others in the area – *Pojore* – noted to *Sâmbăta de Sus*, I sustain, then, that attests rather the process of deforestation by burning (*pojar* = measles, *pojorâre*) of the forest vegetation, which occupies, in the historical past, the Olt Country practically full. I assumed that it could be and probably the original meaning of the place names *Pojorâta* and *Pojorâtele* from the Old Kingdom and of the bukovinian oikonym *Pojorâta*. Both in southern Moldavia (in the former Tecuci County) and in Muntenia (in the former Muscel and Teleorman counties) the forest vegetation have an important extension in the past. The same goes with Bucovina. If the name *Breaza* from Făgăraș Country (present, in addition to the Olt Country and to Bucovina, in Wallachia – in Prahova and Buzău counties) has the meaning *mesteacăn* = birch (and near to the two *Breaza* from Bucovina is a place name *Mestecăniș*), the local toponymy, not only in Bukovina (including this name, departing from an popular Romanian word – *bucovină*, plural *bucovine*, meaning *pădure/păduri de fag, făget/făgete* = forest / forests of beech, beech wood / beech woods) proves the presence, more extensive in the past, of the forest vegetation: *Frasin* = Ash, *Molid* = Spruce, *Păltinoasa* = Sycamore, *Bucșoia* (= meaning beech wood), possibly the name the river *Moldova*, if he derives from an older **Molidova* (meaning the name is, in this case, the river that springs from a forest of spruces) and others, prove the presence of the forest vegetation, which it was removed by *ciungire* = maimed, *poienire* = glades, *pojorâre* = burning, *runcuire* = deforestation, *ardere* = burning, *secare* = drying up (*uscare* = drying) etc. – resulting place-names as *Poiana Ciungi* (in the Massif of Giupalău), *Poieni Ostra*, *Pojorâta*, *Runcul*, *Arșița Huhului Secătura* etc. In these deforested places developed the hearths of the settlements, crops, pastures, meadows, track network communications, many of these lands taking the initial place-names that designed the formerly presence of the forest vegetation, either – the processes of removing of this vegetation. However, when the place-names *Pojore*, *Pojor(ă)ta*, *Pojorâtele*, *Pojoroșel* cannot give this meaning, because the burning vegetation is made only for the areas occupied by shrubs, for to forest vegetation using other methods (eg, *lăzuirea* = elimination of forest). In addition, the combustion, would have required a derivative of *pojar* = measles, *pojărâre* and *pojor* – a derivative *pojorâre*. In other news, the presence in the former Muscel County of the mountain *Pojorâta* (but not the homonym village, recently developed) may be a creation of the inhabitants originated from the Făgăraș Country, the northern part of Wallachia keeping many place names that attest a migration to south of the Făgăraș Mountains of some natives in the Olt Country: *Retevoiești*, *Berivoiești-Pământeni*, *Berivoiești-Ungureni*, *Corbi*, *Valea Iașului*, *Rucăr* (Argeș County), *Berivoiești*, *Perșinari* (Dâmbovița County) *Voila* (part of the city of Câmpina, Prahova County), *Olteni* (same district) and others. In the commune of *Lerești*, as evidence of the migration of the Făgăraș County inhabitants, still exist today people named *Avrigeanu*, *Berevoianu*, *Drăgușeanu*, *Rucăreanu*, *Ungureanu* – which refer to some settlements from the Olt Country (*Avrig*, *Berivoi*, *Drăguș*, *Rucăr*) or to the settlement here of some Transylvanians, called *ungureni* (Romanians from the other side of the mountains, from Transylvania), *Bucurenci*, *Mailat*, *Polexe*, *Șerb*, *Văja* / *Vija(n)* – which keeps specific names, often in the Făgăraș County, *Răcășanu* – shows that, with some inhabitants of the Olt Country, migrated to northern Wallachia some residents of neighbouring areas (from *Racoș*). *Berevoianu* and *Rucăreanu* names can attest too, migrations from the Muscel's villages *Berivoiești* and *Rucăr*, but these settlements were established throughout the originating from the Olt Country, come from the villages *Berivoi* and *Rucăr*.

¹⁵ D. Prodan, *Urbariile Țării Făgărașului*, vol. I., p. 833.

Flocea, which was perceived by those who followed as priest. We emphasize, moreover, that this conflict with princely authorities, in *Pojorta* from the Olt Country, had religious reasons.

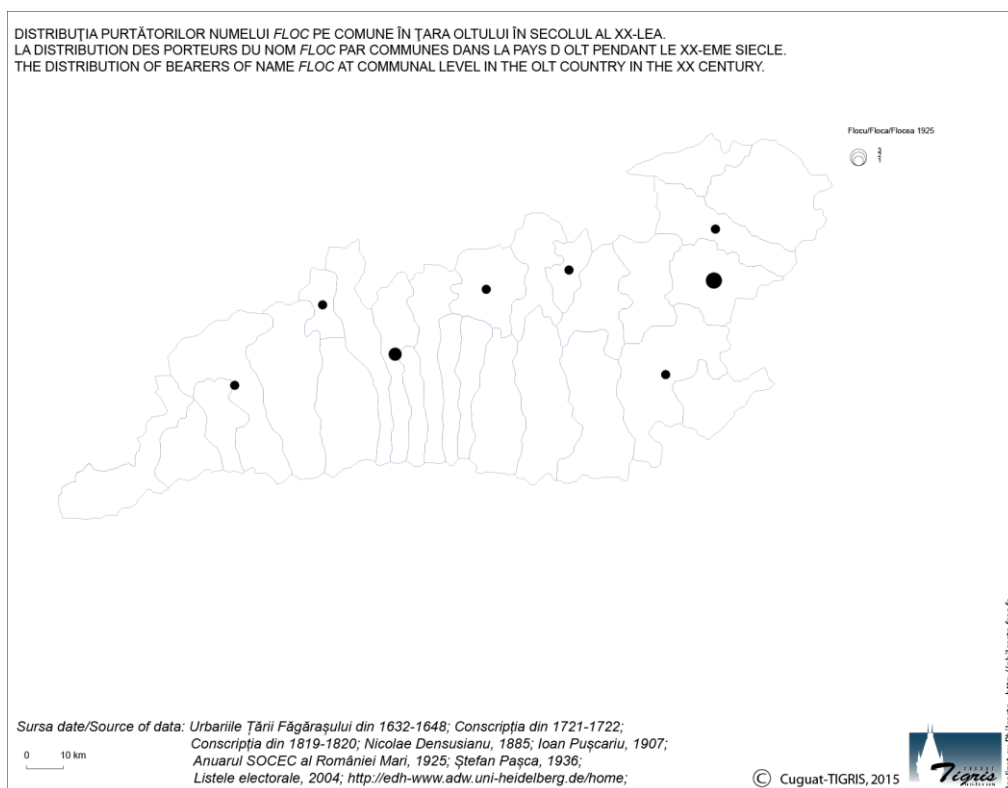


Figure 5 The distribution of bearers of name Flocea at communal level in the Olt Country in the XX century

It is possible that, after having tried to resist efforts towards the Calvinisation of the Orthodox Church of the Romanians from Transylvania, he decided to leave *Pojor(â)ta*, with his sons and with some (or all) members of *Comșa Reua / Ră(u)e(a)*'s family. The timing of their departure may be on or around April 20, 1662 (after this date), when at *Nicula*, the Prince of Transylvania **Michael Apaffi I** decide the removal of the Făgăraș Country under the authority of the bishop (Orthodox) Sava Brancovici (from *Bălgrad / Alba Iulia*) and this passage under the authority of the bishop *Daniil*¹⁶ (probably willing to the Calvinisation of the Olt Country). *Comșa Flocea* in 1640 had around 40 years. She had two children who are up to leave, they would have had children. So, *Flocea* family arrived in northwestern Moldova was larger, so *Gheorghe Flocea*, attested by the Câmpulung's documents in the years 1684-1707, could be a grandson of *Comșa*.

In support of the idea of immigration from the intra-carpathic region of some residents Pojorâta from Câmpulung, are some of the first onomastic documentary attestation: in the 1774 Russian census are surnames that *Moroșan* – 6 people, *Bârgăoan*, *Prundean* – one each, three citizens of the village has a Transylvanian origin, being named *ungureni* (Romanians

¹⁶ D. Prodan, *Urbariile Țării Făgărașului*, vol. II, p. 224.

coming from Transylvania), a inhabitant is named *Maroșan*¹⁷ (if is not a transcription error, of *Moroșan*, the name can attest, in a partly magyarized variant, a migration from the upper sector of the Mures, over the mountains Călimani or, bypassing by the Bârgăielor region, from the former county Năsăud¹⁸, or – to the Valley of Bistricioara and, then, upstream, on Bistrița¹⁹), and a citizen is called *Păcurăroi* (given that the pastoral term *păcurar* = shepherd circulates mainly, though not only, in Transylvania).

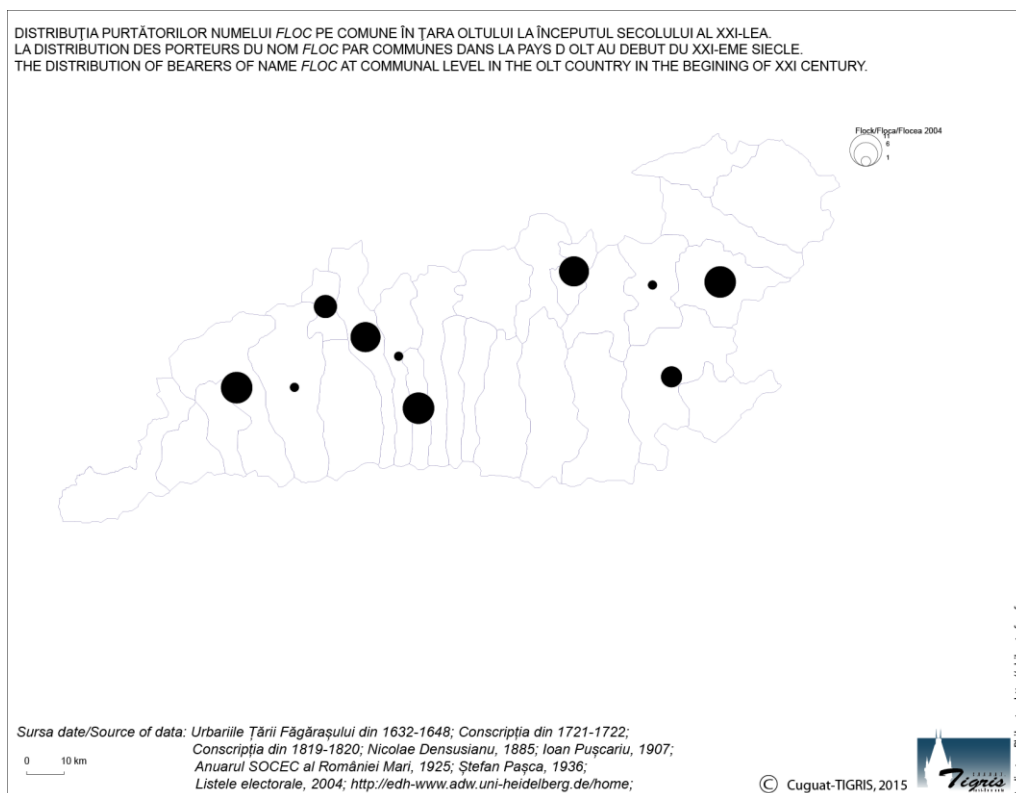


Figure 6 The distribution of bearers of name Floc at communal level in the Olt contry in beginning of Xxi century

The topographic maps (both the Austrian and the Romanian) attests, toponimical, a migration from Transylvania: a hamlet, south-west of *Vatra Dornei* is called *Smida Ungurenilor*, to west of *Fundul Moldovei* occurs *Valea Moroșan*, a tributary from Călimani of Dorna is called

¹⁷ Supporting the view that the name is correctly noted in the Russian census comes that, in the interwar period, this patronymic appears written *Maroșan*, at *Candrenii Dornei* (*Anuarul SOCEC al României Mari / SOCEC Yearbook of Greater Romania*, vol. II, p. 51).

¹⁸ Where the oikonyms of the Bârgăului Valley – from downstream to upstream (*Josenii Bârgăului*, *Mijlocenii Bârgăului*, *Susenii Bârgăului*, *Mureșenii Bârgăului* – until 1989, the last village before Tihuța Pass, which passes in the northern part of Moldova) – confirms a migration from the upper sector of the Mureș.

¹⁹ In the existing localities of the Bistrita Valley – *Dorna* (currently, *Vatra Dornei*), *Crucea*, *Bistrița* (today *Broșteni*) – the 1774 Russian census recorded, besides specific names from the Olt Country (*Buta Gliga*, *Orza*), more information about *ungureni* (only in *Dorna*, for example, were 12) or about who originated from the Bârsa Country – *bârsani* (mentioned, for example, in *Bistrița / Broșteni*), mentions that confirming migrations from the intra-carpatic region. Moreover, in *Crucea* is recorded two residents named *Flocea / Flocia*.

Pârâul Bârsanilor, etc. Also, as in Olt Country, in the neighbour of *Pojorâta* from Câmpulung is located near another village named *Breaza*²⁰.

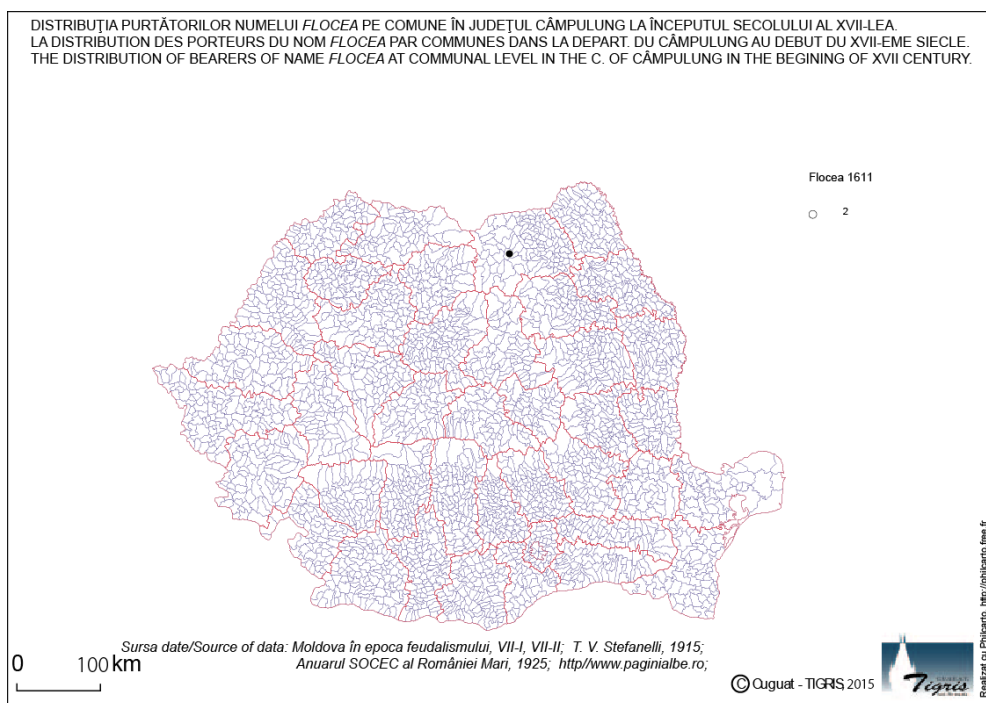


Figure 7 The distribution of bearers of name Flocea at communal level in the C. of Câmpulung in the beginning of XVII century

Among the oldest name of the village are, from the early nineteenth century, *Ștefan Birău* (son of an immigrant from Transylvania, *Ion Birău*, attested in *Câmpulung* in 1774), *Ioana* and *Istrate Floce*, *Larion*, *Gheorghe* and *Ion Ungureanu*, presenting here, only those who could be directly or indirectly originating from Transylvania or by the name given, were connected with *Pojorâta*, which is likely to be settled inhabitants originated from the other side of the mountains, even from the *Făgăraș Country*²¹. We add the surnames *Grămadă* and *Moisă*, about whose bearers' states, in the same paper, that came "from Transylvania"²².

²⁰ By **T. V. Stefanelli**, *op. cit.*, p. 393-394, *Breaza* from *Câmpulung* appears in documents in 1826, while *Breaza* from *Făgăraș* is first mentioned in 1554 (**C. Suciu**, *op. cit.*, vol. I, p. 104), before with about a half of century to *Pojorta*. The *Câmpulung*'s toponyme *Breaza* appears even earlier, it can be a hamlet of the village of *Fundul Moldovei*, mentioned by the same publisher in a document dated August 17, 1808 (**T. V. Stefanelli**, *op. cit.*, p. 339-340). On 7 August 1826, the village was already "rennet" having distinct authorities: *Mihalachi Macovei* was *vornic* = mayor, *Gabriel Bodnar* – *vataman*, *Ion Ungureanu* – *giurat* (**Ion Drăgușanul**, *Breaza, satul primei iubiri a lui Iraelie Porumbescu / Breaza village's first love of Iraelie Porumbescu*, Publishing "Mușatinii" Suceava 2011, p. 30-32). The quoted author states that, in fact, the first mayor of *Breaza* was *Grigore Hadegeac*, attested in March 2, 1824 (*Op. cit.*, p. 219).

²¹ **Ion Drăgușanul**, *Breaza, satul primei iubiri a lui Iraelie Porumbescu*, p. 30-32. The author states that *Ioana* and *Istrate Floce* were owners in the future settlements *Breaza*, until 2 February 1723 when, although the author of the work does not specify, the two seem to have sold this property to *Teodosia* and *Miron Checheriță* (since they appear as owners at the same time).

²² *Idem*, p. 54, 179.

In addition, in the 1774 Russian census, in the department of Suceava, even further the Olt Country than *Breaza* and *Pojorâta* from the north of today Romania, is mentioned a village, named *Săscior*²³, in which a inhabitant – *Petrea Crăciunescu*²⁴ – jitar (= farmland guard), settled in *Vatra*²⁵ (*Câmpulung*)²⁶.

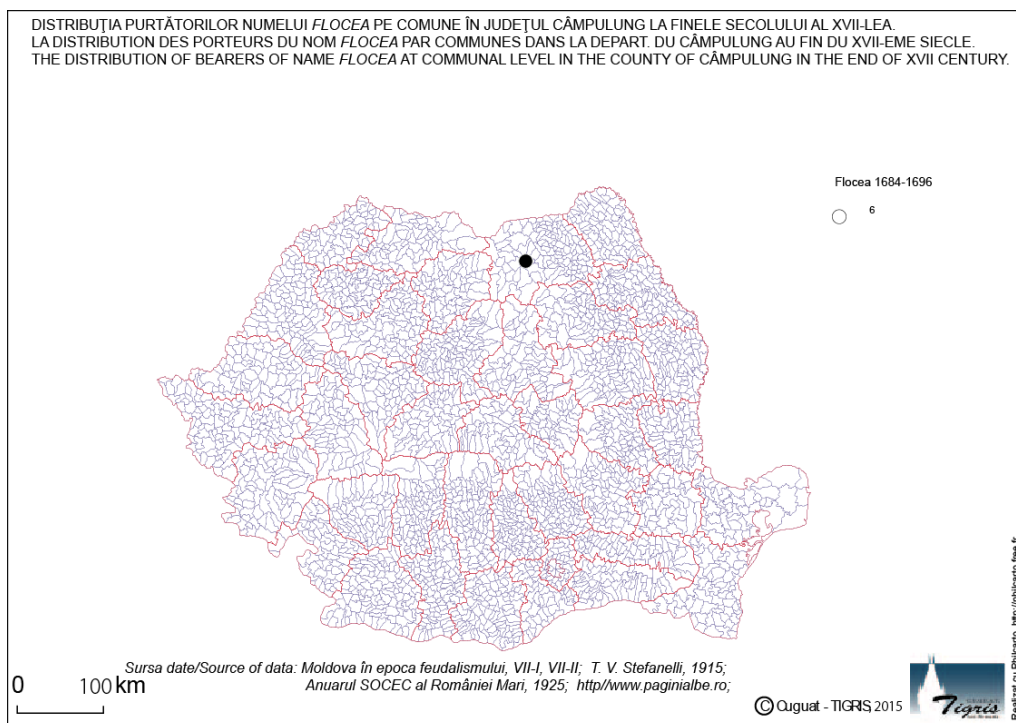


Figure 8 The distribution of bearers of name Flocea at communal level in the C. of Cămpulung in the end of XVII century

²³ *Tezaurul toponimic al României. Moldova*, vol. I, partea a II-a, Editura Academiei, București, 1991, p. 1039. The settlement is mentioned in 1771 and 1772, but then 1774 we have no other words. The village appeared in the area of the current settlements of *Vâlcelele* (previously called *Gropile*, name changed by Decree 799 of 17 December 1964 on changing the name of settlements), in the commune of Stroiești, Suceava County (*Tezaurul toponimic al României. Moldova*, vol. I, partea a II-a, p. 1311).

²⁴ To strengthen the hypothesis of the establishing in the former district (ocol) of Cămpulung of some natives of *Săsciori* from the Olt Country, we added, again, anthroponymic arguments. According to *Urbariile Țării Făgărașului*, in the village of *Săvăstreni* are mentioned three people named *Crăciun* and in *Berivoi* – one, the name being spelled *Kraczion* / *Kracsun* and in the Austrian census (conscription) from 1721-1722, it continue to be certified in *Berivoi* one inhabitant with the name *Crăciun*, name that is recorded too in *Pojorta* and *Beșimbac* (today Olteț) and is mentioned a woman from *Voila*, named *Crăciuneasca*, a female's variant of *Crăciunescu*. So, since the eighteenth century, the patronymic *Crăciun*, which, according to Romanian language specific, can form with the derivative with the suffix *-escu* (*Crăciunescu*) appears in two neighbouring villages of the Olt Country settlement of *Săsciori* (*Berivoi* and *Săvăstreni*).

²⁵ **T. V. Stefanelli**, *op. cit.*, p. V. By *Vatra* was understood into the weather of the District of Cămpulung (the "republic" that was talking the prince-scholar **Dimitrie Cantemir**) and to understand even after the establishment of the Austrian domination in the north-west of Moldavia, "the centre or the administration seat of the whole district, hence proceeded the commandments, the judgments and the rulings for all the inhabitants of the villages belonging to this district".

²⁶ *Moldova în epoca feudalismului*, vol. VII-I, p. 248.

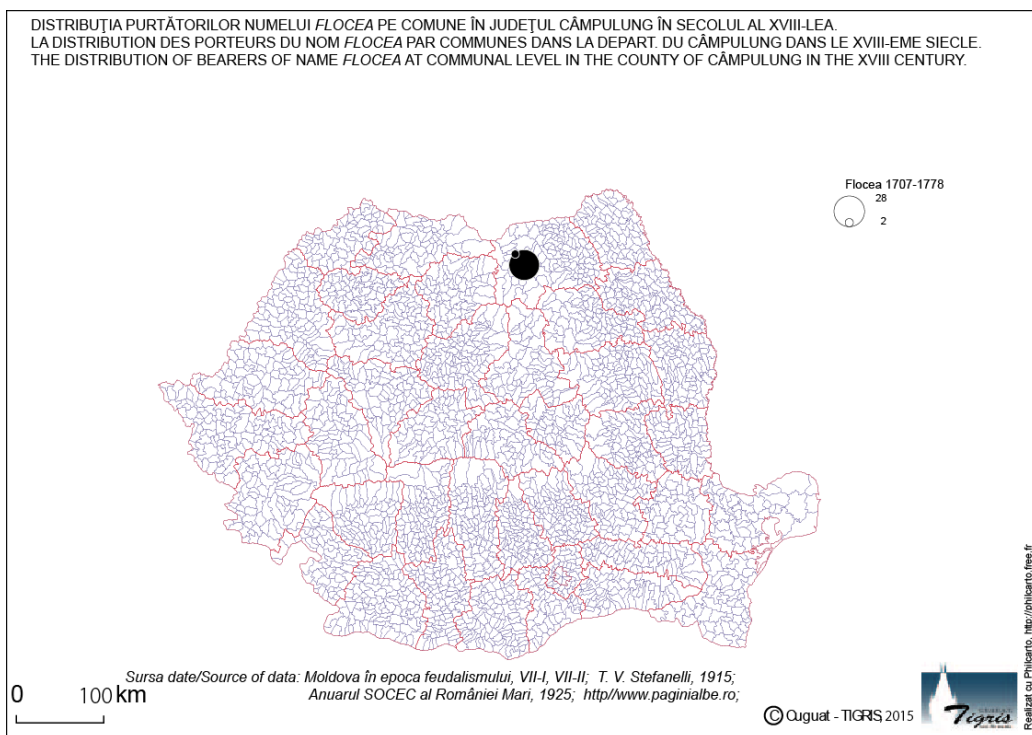


Figure 9 The distribution of bearers of name Flocea at communal level in the C. of Câmpulung in the XVIII century

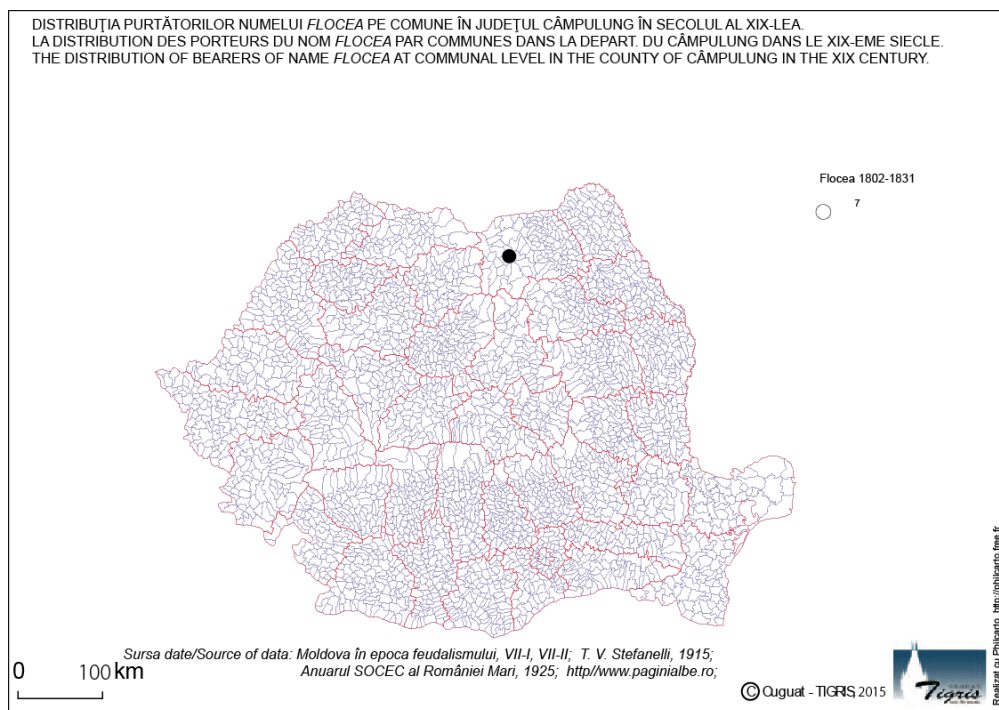


Figure 10 The distribution of bearers of name Flocea at communal level in the C. of Câmpulung in the of XIX century

DISTRIBUȚIA PURTĂTORILOR NUMELUI FLOCEA PE COMUNE ÎN JUDEȚUL CÂMPULUNG ÎN SECOLUL AL XX-LEA.
LA DISTRIBUTION DES PORTEURS DU NOM FLOCEA PAR COMMUNES DANS LA DÉPART. DU CÂMPULUNG DANS LE XX-ÈME SIÈCLE.
THE DISTRIBUTION OF BEARERS OF NAME FLOCEA AT COMMUNAL LEVEL IN THE COUNTY OF CÂMPULUNG IN THE XX CENTURY.

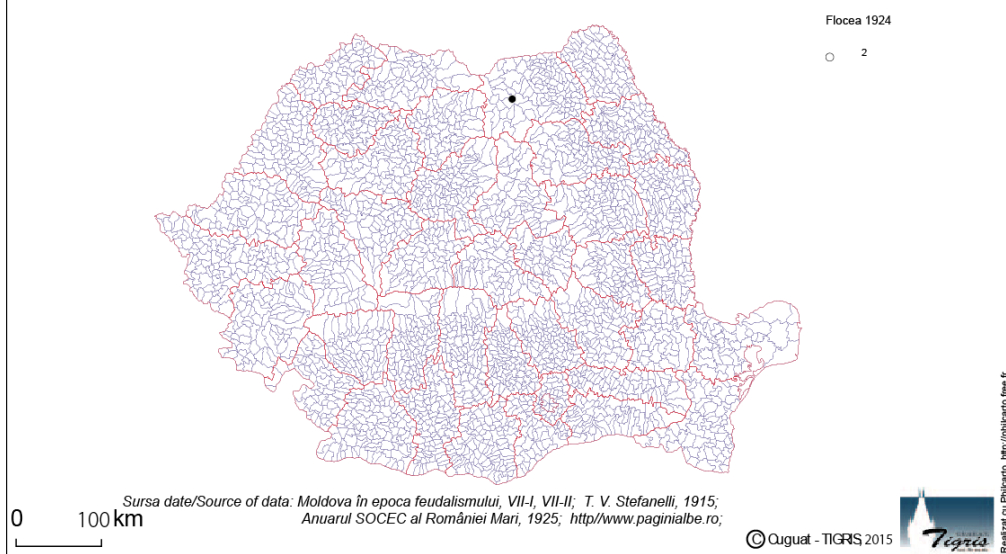


Figure 11 The distribution of bearers of name Flocea at communal level in the C. of Câmpulung in the XX century

DISTRIBUȚIA PURTĂTORILOR NUMELUI FLOCEA PE COMUNE ÎN JUDEȚUL CÂMPULUNG LA ÎNCEPUTUL SECOLULUI AL XXI-LEA.
LA DISTRIBUTION DES PORTEURS DU NOM FLOCEA PAR COMMUNES DANS LA DÉPART. DU CÂMPULUNG AU DÉBUT DU XXI-ÈME SIÈCLE.
THE DISTRIBUTION OF BEARERS OF NAME FLOCEA AT COMMUNAL LEVEL IN THE C. OF CÂMPULUNG IN THE BEGINNING OF XXI CENTURY.

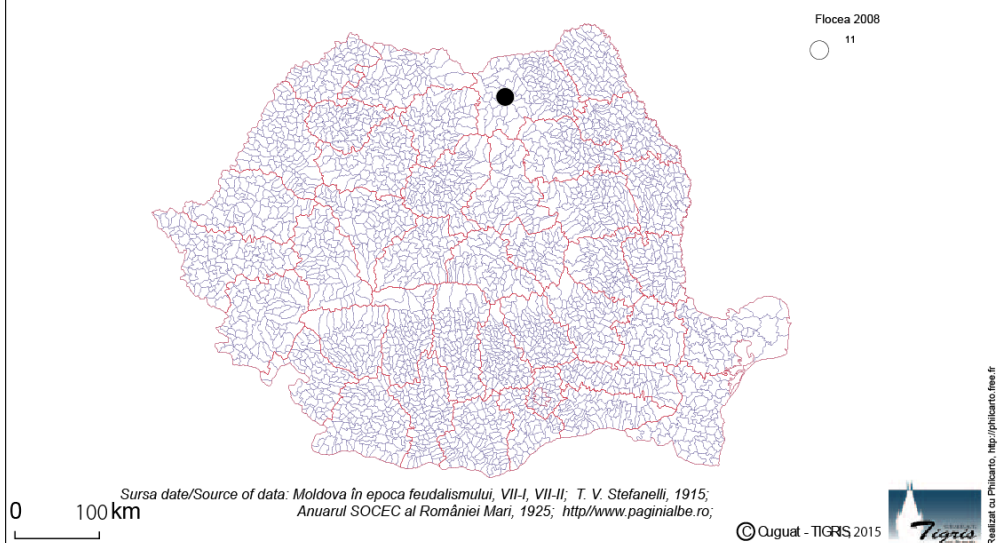


Figure 12 The distribution of bearers of name Flocea at communal level in the C. of Câmpulung in the beginning of XIX century

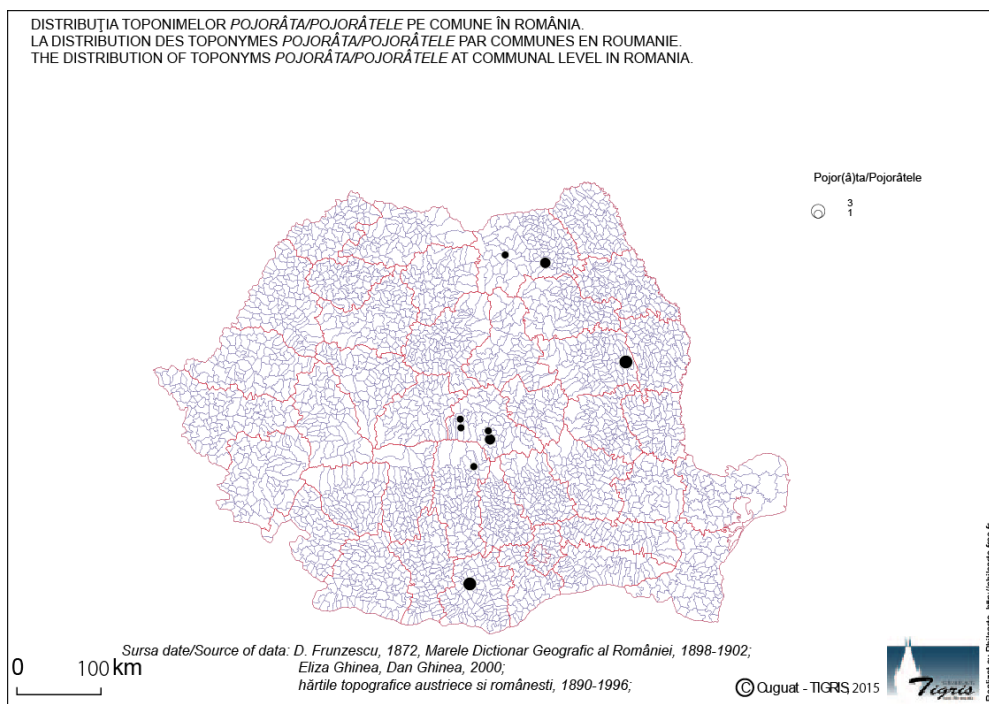


Figura 13 The distribution of toponyms Pojorăț/ă/Pojorățele at communal level in Romania

The first documentary mention of Moldavian village *Săsciori* is at May 14, 1737²⁷. In the same century, the inhabitants originated from the Olt Country continued to migrate to the northern Moldova, the most important stream being recorded after the occupation, by the Austrians, of the north-western corner of the Principality of Moldavia (1775), called, thereafter, Bucovina²⁸. Immigrants from the Olt Country, settled in the northern part of Moldavia, was established more far to the north, a proof being the place name *Olteanu*, registered to the Romanian topographic interwar map, at the scale 1:100000 (Dorohoi sheet), between the villages *Igești* and *Gura Pătrăuți*, south of the Siret river (in the ancient department of Storojineț, today – in the Cernăuți region, Ukraine)²⁹.

These migrations, towards the extracarpathian lands, including towards the north of Moldavia, had that reasons the persecution linked to the orthodox confession (still in the sixteenth century the authorities of the Principality of Transylvania tried to convert the Romanians to *Calvinism*³⁰, and after 1700 the Habsburg authorities had created the first

²⁷ **Constantin Burac**, *Ținuturile Țării Moldovei până la mijlocul secolului al XVIII-lea*, Editura Academica, București, 2002, p. 601.

²⁸ **Ion Nistor**, *Istoria Bucovinei*, Editura Humanitas, București, 1991, p. 18-19. According to the bukovinian historian, the colonization, at the end of the eighteenth century, of the land annexed by Austria was achieved, largely with Romanians (and Szeklers) from Transylvania, in this process participating the inhabitants originated from the Olt Country.

²⁹ The mentioned topographic map was edited in 1938, by the Military Geographic Institute and may be found at the address <http://www.cartomundi.fr/site/E01.aspx?FC=43785>, accessed at September 1, 2016.

³⁰ **N. Iorga**, *Istoria bisericii românești și a vieții religioase a românilor / The History of the Romanian Church and of the religious Life of Romanians*, vol. I, Tipografia „Neamul Românesc”, Vălenii de Munte, 1908, p. 166, 170-171. The first attempts of crossing of the Orthodox Romanians to a Protestant worship dates back to 1559, when

confessional division among Romanians, through the establishment of *the United Church with Rome – Greek Catholic*), economic and ethnic reasons, the creation, also after 1700, of the border regiments, the military occupation³¹, the hunger (as happened in the years 1717-1719, when a drought phenomenon product earlier, in 1603³²), etc. *Fleeing from the feudal domains*, as was the Făgăraș Country (often, in the Romanian principalities outside the Carpathians), it is well documented, from the first part of the eighteenth century. Thus, the land record made in 1632 for *the large domain of Făgăraș* (which included *the domains of Făgăraș, Porumbac and Comăna*) shows a total of 2329 heads of families and 145 family heads flee. In 1637, the same domain included 3687 heads of families and 292 flee, and that in the years 1640 to 1648 (last year was performed land records for Porumbac and Comăna) includes 4040 heads of family and 287 flee³³. *Conscriptiia din 1721-1722* (conscription largely similar to a Census) found a number of 4108 householders, 53 vagrants and 22 flee³⁴, but the most important "exodus" of the inhabitants from the Făgăraș Country ("poured", largely in the south and east of the Carpathians) is observed at the Josephine census, realised in the years 1784-1787, when many villages were almost "empty" for people³⁵. Perhaps this influx is due to the emergence of a hamlet of *Iacobeni*³⁶ called *Hașu*³⁷, oiconim that appear frequently, but as anthroponym, long time, in the villages of the Făgăraș country³⁸.

the City Counsel of Brașov tried to impose *the Lutheran Catechism* to the Romanian Church of Saint Nicholas in Șchei. The first pressures of the Transylvanian Princes towards the Calvinisation of Romanians in Transylvania and Banat dating back to 1562.

³¹ **Șt. Meteș**, *op. cit.*, p. LX. After the Austrian occupation of Oltenia (1718-1739), the Austrian army units brought you to set not in the area of Sibiu, to not to offend the Saxons, but in the Olt Country.

³² *Idem*, p. LXXXVII.

³³ **D. Prodan**, *Urbariile Țării Făgărașului*, vol. I, p. 12-14. The land records from the years 1632-1648 are found between 6.2 percent and nearly 8% of residents fled from the area. (6.23% in 1632, 7.92% in 1637 and 7.1% in 1640-1648). By comparison, in the years 1721-1722, the total fugitive (including and "vagrants") is less than 2% (1.83%).

³⁴ **Șt. Meteș**, *op. cit.*, p. XII. We note the almost stagnant population in about seven decades (1640 / 48-1721 / 22), partly due at least to the fact that some of the inhabitants of the Olt Country fled to other regions.

³⁵ Here are some examples: *Luța* – 136 inhabitants (compared to 160 – in 1766 and 230 – in 1820), *Copăcel* – 93 (620 or 822), *Sebeș* – 109 (429 or 603), *Bogata Olteană* – 173 (230, respectively 265), *Lisa* – 98 (830 or 1102), *Pojorta* – 19 (258 or 342), *Râuror* – 284 (412 or 440), *Scoreiu* – 292 (590 or 887), *Racovița* – 1061 (1615 respectively 2006) etc. It is noted that, with few exceptions, depopulation affected mainly the eastern part of the Olt Country. On the other hand, this depopulation should be made in conjunction with the social upheavals of those years, primarily, with the peasant uprising carried out in 1784-1785 under the leadership of *Horea, Cloșca and Crișan*. After our calculations, it is clear that the deficit of the population due largely escape the villages of the Făgăraș, as over 7700 people (more than 15% of the registered population in the Olt Country at this time), plus the internal migration between the localities of the Făgăraș Country, what would total 2400 inhabitants. Among others, these years, occurred the foundation, south of the Carpathians, of the Muscel's village *Berivoiești-Ungureni*, alongside to the oldest, *Berivoiești-Pământeni*, founded several centuries earlier, by the originally from the Olt Country's settlement *Berivoi* (**Ion C. Hera-Bucur**, 1996).

³⁶ In the area of the neighbouring village, *Ciocănești* (included until recently in the commune of Iacobeni) was attested in the interwar period, a hamlet called *Breaza* (*Dicționarul statistic al Bucovinei / Statistical dictionary of Bucovina*, p. 16). The settlement (also called *Brezuța*) is first mentioned in 1896, being temporarily included in *Ciocănești*. Both the mentioned sources, *the Dictionary and Anuarul SOCEC al României Mari / SOCEC Yearbook of Greater Romania*, vol. II, p. 50) believes, incorrectly, that *Breaza* and *Brezuța* were two separate hamlets. The village disappear, permanently, in 1956, when it is again attached to *Ciocănești* Village (*Tezaurul toponimic al României. Moldova / Toponymic Treasure of Romania. Moldova*, vol. I, Part I, Academy Publishing House, Bucharest, p. 152). It seems that between the two bukovinian *Breaza* there was a link, because in the area of the former *Breaza / Brezuța* hamlet of *Ciocănești*, to the Romanian interwar topographic map, scale 1: 100,000, is a place called *Lesanciuc*, and in *Breaza* (now a commune located to the upper Moldova) the name is certified for over 180 years, as anthroponym, with the form *Lesenciuc* (**Ion Drăgușanul**, *op. cit.*, p. 31, 271).

³⁷ *Dicționarul statistic al Bucovinei*, Tipografia „Gutenberg” Societate Anonimă, București, 1922, p. 18.

Also in support of the idea of the existence of immigration in northern Moldova from southern Transylvania (Olt Country) seem to come the anthroponyms *Străja*³⁹ – recorded in the 1774 Russian census to *Pojorâta*, *Gliga*⁴⁰ – met, in the same record statistical tax, in *Fundul Moldovei*⁴¹ and *Comenariu* attested in *Voroneț* in the interwar period⁴².

³⁸ The first documentary linked to the patronymic Haș(u) is found in in the Austrian census from 1721-1722, the name being certified to *Breaza* – one *Stoica Haș* (*Șt. Meteș*, *op. cit.*, p. 124), village where this occurs patronymic then continuously and with a significant number of bearers, until today. That might explain the presence, at short distances, of the two names that remember the same locality from the Făgăraș Country: the name Hașu of someone, but also the name of the village where it will be gone, *Breaza*, became oikonyms in western Bukovina. A hamlet Hașu (noted, germanised, *Hasch*) existed that a part of the city of *Vatra Dornei* (*Recensământul austriac din 1880 / Austrian census from 1880*, Cernăuți, 1885, p. 5). The hamlet appears in the next Censuses (in 1900 is registered *Hașu*) and even in the first statistical and administrative record after the Union of Bukovina with Romania (1919, as *Haju* – *Dicționarul statistic al Bucovinei / Statistical Dictionary of Bukovina*, p. 2, but not in 1924, in *Dicționarul SOCEC al României Mari / The SOCEC Yearbook of Greater Romania*, no longer mentioned)

³⁹ *Moldova în epoca feudalismului*, VII-I, p. 250. In the Olt Country, the patronymic *Streza*, common, occurs in *Streja* variant, as the name of the former settlement *Streza-Cârțișoara* (incorporated in 1964 under the current commune of *Cârțișoara*) appears noted as *Streja-Cârțișoara*. In the Făgăraș Country the name still appears in the sixteenth century, in forms that *S(z)trez(s)a / Sztreza / Ztresă / Ztroza*, being certified at *Mândra*, *Făgăraș*, *Copăcel*, *Dridif*, *Beșimbac* (*Olteț*) and *Cârțișoara* (in this settlement, in the eighteenth century, appear 16 bearers of the name) and is subsequently confirmed, ongoing, in several localities of the area until the eighteenth century, appearing spelled (Hungarian) in the variant *Streza*, transliterated – *Streja*. Spelling of the village *Streza-Cârțișoara*, alternatively, as *Streja-Cârțișoara* lasts until the interwar period (*C. Stan*, *Școala poporană din Făgăraș și depe Târnave / People School of Fagaras and from Târnave*, vol. 1, Făgăraș, 1928, p. 431).

⁴⁰ *Moldova în epoca feudalismului*, VII-I p. 251. *Gliga* family names occurs frequently in the Olt Country, but also occurs in *Toplița-Deda Gorge* (brought, like other name – *Olteanu*, *Precup* etc. – from the villages of the Făgăraș Country). The first mention of the name – in the form *Gligan*, dating from 1721-1722, in *Veneția de Jos*, the anthroponym is attested later, as *Gliga*, in *Arpașul de Sus* and in *Porumbacul de Sus* (in the interwar period), in *Arpașul de Sus* being very well represented, until today. In the *Toplița-Deda Gorge* (where they settled some inhabitants from the Făgăraș Country, others moving, just, here, included to the district of Câmpulung) the name is represented by a toponym (*Dealul Glighii / the Hill of Gliga* – south of *Ciobotani*) and by the anthroponyms – in *Toplița*, *Stânceni Lunca Bradului*, *Răstolița*, *Iod*, *Gălăoia*, *Borzia*, *Deda*, *Filea*, *Pietriș Bistra Mureșului*. The settlement of some inhabitants from the Făgăraș Country in the *Toplița-Deda Gorge* seems to be confirmed toponimic: the village of *Borzia* seems to have the name as a result of the settlement here of one *Borzea* (written in the past *Borzia*), the anthroponym being frequently in the localities *Viștea de Jos* (where is attested, uninterrupted, from the sixteenth century) and *Drăguș* (here occurs continuously from the eighteenth century). To the *Austrian topographic map*, sheet 43-47, 1910 edition, appearing in the same area, two hamlets whose names sent to the southern Transylvania: *Cobor* (downstream of *Andreneasa*, commune of *Răstolița*), *Rogoza* (downstream of *Neagra*, commune of *Lunca Bradului*), and a peak in *Călimani*, situated south of *Pietrosul* and called *Drăguș* (north of the villages of *Ciobotani* and *Meștera*). The first name refers to the village *Cobor*, situated to north of Olt Country), the second – to the anthroponym *Rogozea*, attested in the eighteenth century to *Comăna de Jos* and *Drăguș* (here occurs, in large number, uninterrupted, until today), the oronym recalled seeming to do, and more direct link with the eponymous village in the Olt Country. We can cite *Pârâul Voievodesei* and *Piatra Voievodesei*, which might link to the village of *Voivodeni* (*master plan drawing*, sheet *Bâtca Mogoșului*, edition 1931). After the specific of the onomastics with an origin in the Făgăraș Country, in the villages located in the gorge, it seems that the preponderance of migration has from the western half of the Olt Country, located between *Voivodeni* and *Lisa* (east) and *Avrig* (west), with the participation of the natives leave from *Breaza*, *Pojorta*, *Drăguș*, *Viștea de Jos*, *Ucea de Jos*, *Arpașul de Jos*, *Cârțișoara* and *Porumbacul de Sus* plus, more rarely, the natives of the localities situated in the eastern part (*Comăna de Jos*, *Comăna de Sus*, *Veneția de Jos*, *Pârâu*, *Toderița*, *Făgăraș*, *Dejani*). In this area appear names like *Precup* (certified, in *Făgăraș*, from the sixteenth century and in *Arpașul de Sus* – from the next century), *Gramă* (certified continuously from the sixteenth century, in *Făgăraș* and in *Arpașul de Jos*, but attested, in large numbers, in other settlements) *Buta* (currently, first in documents related to the Olt Country, from the sixteenth century, in *Arpașul de Jos*, and attested, subsequently, continuously, especially in *Pârâu*), *Dușa* (attested from the eighteenth century, in *Dejani* and *Toderița*), *Căbuz* (currently, ongoing, in *Voivodeni*, from the sixteenth century and in *Avrig* – from the next century), *Greab* (in the Olt Country appear *Greavu* – confirmed, continuous, in *Lisa*, from the eighteenth century), *Bândilă* / *Bindilă* (derived from *Bânda* – registered from the eighteenth century, in *Ucea de Jos*), *Vodă* (in the Făgăraș Country is currently in *Comăna de*

Mr. **Viorel Străjeriu**, based on local legends, says that the zone of the current settlement *Pojorâta*, had several *places of sentry*, dating back to the Tatar invasion (1241), which proved by the local place names: on the road from *Câmpulung* to *Pojorâta* is find, both sides of the road connecting Transylvania, Moldavia and Maramureș, *Munceii Străjii* (= *the Little Mountain of sentry*) and *Piatra Străjii* (= *the Stone of sentry*). The interwar Romanian topographic map shows a name, *Drumul Tătarilor* (= *Tatars Road*)⁴³. It also, states that the first inhabitants of the village had the mission of watchmen of this way, the first three families of *străjeri* (= *guards*) taking place guard set in a place called *Piatra Străjii*, and the first houses appeared instead in the place said *Valea Străjerului* (= *the Valley of the Guard*) – a hamlet of the village. On the other hand, the village elders states that the name of the village would come from the word *descălecat* (= *down*), or *pogorât* (= *down*) and, from this latter term synonymous with others, the name, initially, feminine, would have been **Pogorâta* (= *descended*), from this form developing the variant attested in the documents – *Pojorâta*. Would reinforce this idea, **Teodor Bălan**'s statement, that the term *pojor* had meaning of

Sus from the eighteenth century and in *Ucea de Jos* – from the next century), *Fogarasi*, *Olteanu*, the latter being mentioned in the villages of southwestern Bukovina – to *Șarul Dornei*, *Neagra Șarului*, *Stulpicani*. The migration of some natives from the Olt Country to the Northern Moldavia is strengthened by toponymic and anthroponymic facts, the place names *Olteanul* – in the area of the city of Bicz, the place called *La Olteanu* and 4 families named *Olteanu* (Agapia), which Mr. **Constantin Ciucălău**, employee to the Village Hall, held (September 2001) that are "old in the village" (**I. Boamfă**, *Țara Oltului – studiu de geografie istorică cu privire specială asupra relațiilor cu toponimia* / *The Olt Country – study of historical geography with special focus on relations with the toponimy*, Axis Foundation Publishing House, Iași, 2007, p. 239, 241-243). To the north-west of Moldavia were directed streams of migration from the Olt Country and from Mărginimea Sibiului (a mountainous, pasturing area, situated south of the city of Sibiu), which helped develop the slum (Romanian: mahala) named *Țuțuieni* of *Târgul Neamț* (**Vasile Vrânceanu**, *Călător prin orașul Târgu-Neamț de altădată și de astăzi* / *Around the city of Târgu Neamț in the past and today*, Piatra Neamț, 2005 vol. I, p. 9-30). The fact that current migration is old is reinforced by the attestation, to the Bistrița Valley, from the time of the 1774 Russian census, of some specific names to the Olt Country: we have noted, one inhabitant named *Buta* in *Dorna* (today *Vatra Dornei*), five people named *Cârjă*, three – named *Orza* and two – who were named *Gliga* in the village *Bistrița* (today *Broșteni*) and in *Crucea* were a *Alexandru Flocia* and a *Ștefan Flocea*. There were links between the *Toplița-Deda Gorge* and the western part of *Bucovina*, proof being named as *Ujică*, *Horga*, *Pașcan*, *Platon* (attested on the upper Mureș, but also in *Bucovina* – here the first name is recorded in the form *Ojică*) *Moldovan*, *Dorneanu*, *Arbureanu* (name present in the *Toplița-Deda Gorge* and certifying migrations with an *Moldovan-Bukovinian* origin) and *Maroșan* (attesting the probable settlement of some natives along the upper reaches of the Mureș in *Bucovina*, now more than two centuries) . It is possible that these migratory currents from the upper reaches of the Mureș, over the Călimani Mountains, to westward *Bucovina* to be trained both locals and descendants of migrants from the Olt Country and established in the *Toplița-Deda Gorge*. In this way, the *Toplița-Deda Gorge* served as "turntable", as intermediary between the Olt Country and *Bucovina*. In fact, the topographic maps come to strengthen a migration from the Făgăraș Country, by the *Toplița-Deda Gorge*, to westward *Bucovina*, the master plan drawing at 1: 20000, *Fundul Moldovei* sheet, conducted by the Geographical Institute of the Army, edition 1939, registering the toponym *Dealul Gligii* / *the Hill of Gliga*, south of the village of *Fundul Moldovei*.

⁴¹ The bearers of the name *Gliga* found, themselves, still in this village, in the late nineteenth century, in 1897, when it is mentioned a *Nicolai Gliga* (**Ion Drăgușanul**, *op. cit.*, p. 100). The same author specifies that *Breaza* village was developed in the early part of the nineteenth century with the contribution of some citizens of *Fundul Moldovei*, which included, in 1758, a part of territory, called *Breaza* (p. 54).

⁴² *Anuarul SOCEC al României Mari*, vol. II, p. 65. This citizen of *Voroneț*, then a commune, named *George Comenariu*, was mayor of the settlement. The name seems to be a deformation, to the foreign "linguistic territory" (probably German, since, until the Union of *Bucovina* with *Romania*, the official language was German), of the Romanian name *Comănariu* (patronymic that has meaning originating from *Comăna*, de *Jos* or de *Sus*, both villages being located in the eastern part of the Făgăraș Country).

⁴³ *Planul director de tragere*, scara 1:20000, foaia *Fundul Moldovei*, ediția 1939, Institutul Geografic al Armatei, București. However, this toponym may the recall campaign against the Austrians of Prince **Mihail Racoviță**, allied with the Tatars (1717) and the local memory to refer to the older medieval Tatar invasion in Central Europe.

strajă, locul unde se ținea straja (= *guard, where they kept watch*). After the occupation by the Austrians of the north-western part of Moldavia (1775), later called *Bukovina*, in the official documents of the Court of Vienna, the name of the village became *Pozoritta*⁴⁴.

⁴⁴ *Plan urbanistic general com. Pojorâta*, S. C. Habitat Proiect S. A., Iași, 2008, p. 12. The two opinions seem to contradict themselves, because it is difficult to have a group of people *alighted from the mountains* (perhaps from Maramureș where, in the middle of the fourteenth century, they dismounted the princes *Dragoș* and *Bogdan*, to establish the Voivodship of Moldavia) to do a *watch*. If this contradiction can be resolved, somehow, the descendants of those *settlers*, can become *watchmen*, can create, in the community, through folk etymology, the confusion between the terms – *pogorât* (= down) versus *pojor(ât)* – however, appear a different matter, in the linguistic field, due to which **Pogorâta* he could not perform in *Pojorâta*. Perhaps, we should give to explain the name down, developed by folk etymology. If the presence, including in the lower regions (former counties Tecuci and Teleorman) of more *Pojorâta* would incline, rather, to the sense of place with forest vegetation removed by *pojorâre* (= *burned vegetation?*), however, in favour of above folk etymology would plead the mean how it call, themselves, the inhabitants of *Pojorâta*: not *pojorâteni* but *pojoreni* (**Viorel Străjeriu**, with the occasion of a documentation in July 2015), attested anthroponymic too, nearby, I noticed a *Pojoranu* in Rusca (component village of Dorna-Arini commune) and a *Pojoreanu* in *Vatra Dornei*, and toponymic – in the interwar period, a village of the Bardar commune, in the Bessarabian county of *Lăpușna* called *Pojoreni* (*Tablou de regruparea comunelor rurale / Table regrouping the rural communes*, Official Gazette and Printing of the State, Bucharest, 1931, p. 234), today under the name *Pojăreni* (village, commune centre, located in Ialoveni district). The name *Pojoreanu* is certified in other areas (in Bucharest – where we noted the variant *Pojoranu* too, in Gorj, Argeș, Bacău, Neamț – especially in urban areas, appears to be about emigrants who left *Pojorâta* or descendants thereof), the first written mention of the name being registered (so far) from 1772 to 1774 Russian census, in *Urechești-Mocani* (today – Urechești, Bacău County). In Câmpulung is attested a bearer of name *Pojora* (Figure 14). However, it seems that there was a term *pojor* used even in the Făgăraș Country, meaning probably, in Romanian, *loc de pază* (= *the place of guarding*), which seems to be proven by the toponym *Pojore*, a plural of *pojor*, located in *Sâmbăta de Sus*. By contrast, both folk speaking of the inhabitants of the Olt Country, and the local anthroponymy, state the derivative *pojor(ă)tean* and the anthroponyms with the form *Pojoritean(u) / Pojor(ă)tean(u)* for residents and / or originated from *Pojor(ă)ta* from the Olt Country. On the other hand, the official form of the name, during the Austrian occupation – *Pozoritta* (attested in the documents – the Austrian censuses of 1869, 1880, 1890, 1900 and 1910 – and in the maps, for example in the sheet 43-48 of Austrian topographic map from 1910) – is very close to that used by the administration of the Vienna Court for *Pojorta* of Făgăraș: *Posorita, Pojorita*. **Ioan Ciungara** states, however, that the above etymologies disproves the thesis that the toponym *Pojorta-Pojorita-Pojorâta* comes from the Serbian word *POZAR* = foc, ardere (fire, burning). Firstly, which the fact that the land on which arose these villages was obtained by *LĂZUIRE* (= deforestation) of woodland (near *Pojorta*, as in fact and in other areas of the Olt Country, there are many place names: *Laz, Lazuri, În Lazuri*, attested in 17 settlements of the Făgăraș Country: in *Lupșa, Comăna de Jos, Comăna de Sus, Veneția de Jos, Grid, Făgăraș, Hurez, Mărgineni, Pojorta, Voivodeni, Dridif, Noul Român, Cârțișoara, Porumbacul de Jos, Bradul, Racovița* – **I. Boamfă**, *Reflectarea realităților geografice în toponimia Țării Făgărașului / Reflection of the geographical realities in the toponymy of the Făgăraș Country*, p. 161-162) and not by burning of small vegetation – as DEX (= Explicative Dictionary of Romanian Language): *pojărit, pojărită*, adj. (reg.; despre ierburi, buruieni) *distrus prin incendiu / measles, measles*, adj. (reg. ; about grasses, weeds) *destroyed by fire*. Secondly, in all historical documents and attestation of the localities, the second vowel of toponym is always *O*, from *POZOR: Pozsorta, Posorta, Posorita*, etc and not *A*. A credible idea, especially because, if in Transylvania and Bucovina, a potential variant **Pojărâta* could be changed through the official channels (Austro-Hungarian), in *Pojorâta* (there is no the phoneme *ă* in German and Hungarian), the place names of this kind from the Old Kingdom (where the administration was Romanian) appear all in the forms with *o*: *Pojorâta* (Muscel / Argeș, Tecuci / Bacău, Fălticeni / Suceava), *Pojorâtele* (Teleorman). There are, on the other hand, the hypothesis of the development of all place names form *Pojor(ă)ta / Pojorâtele* independently of each other, so including the name of the village from Făgăraș Country and from Câmpulung. In this case, we might as well explain the toponym *Pojoroțel*, located in the area of the village of *Șinca Nouă*. Unfortunately, the lack of documents to clarify this issue does not help, nor the purpose of confirmation or reject of this idea. However, there is another clue that would contradict the idea of deriving of the names *Pojor(ă)ta, Pojorâtele, Pojoroțel*: in many situations (in the commune of Mălini, Suceava County, commune of Stănișești, Bacău County, commune of Lerești, Argeș County, commune of Șinca Nouă, Brașov County), there is at least a height (peak, mountain, hill) called *Pojorâta* (in Mălini – both a mountain and its peak) or *Pojoroțel* (at Șinca Nouă the toponym is in contact with the mountainous area of Făgăraș), which that would strengthen the significance of *place of guard*, given from a term *pojor(ât)*, with its variants and derivatives.

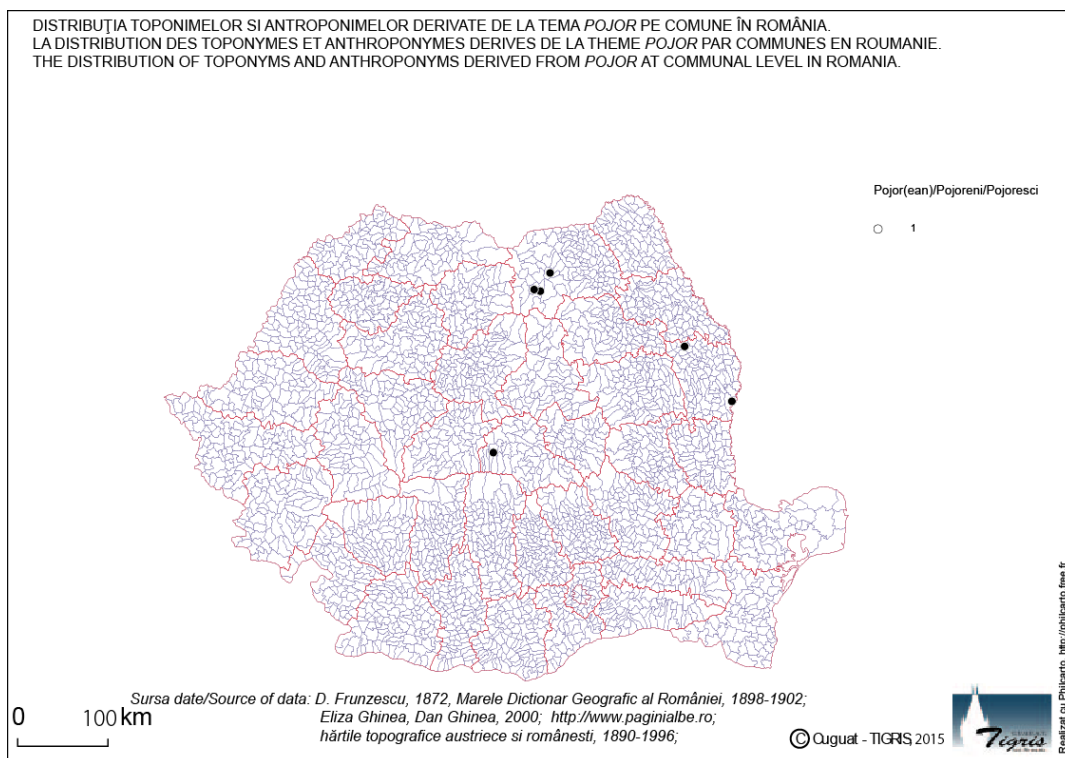


Figura 14 The distribution of toponyms and anthroponyms derived from Pojor at communal level in Romania

In support of this idea come the considerations related to the significance of the name *Pojor(â)ta* from the Olt country. Here, in the place of a Dacian fortresses, was built a medieval fortress, attributed to the legendary **Negru Vodă**, with an observation role, "Ridge... that is the fortress... providing a viewing angle wide enough to the north"⁴⁵. Fortress has also a warning role (from the serbo-croat terms *POZOR* = attention, *POZORNO* = carefully *POZORISTE* = theatre, place of observation⁴⁶) and was built in the meadow at the meeting of the two rivers and the valley and the creek received the name of the first places in its way: *Valea locului de observare* (= the Valley of the site observation, *VALEA POJORÂTEI*⁴⁷. Moreover, says Mr. **Ioan Ciungara** even after the appearance of the village of *Breaza* in the Făgăraș Country which –, although documented 35 years before the village *Pojor(â)ta* (1554 to 1589) – is newer (**Ioan Cavaler de Pușcariu** claims that the inhabitants of *Breaza* were *vecini* / a lot of *serfs* of the boyars of *Pojorta*⁴⁸), reality reinforced by the presence in the land

⁴⁵ **Thomas Năgler**, *Cercetările de la Cetatea Breaza*, in *Studii și comunicări*, nr. 14, Muzeul Brukenthal, Sibiu 1969, p. 89.

⁴⁶ *Dicționar sârbocroat-român*, Editura Științifică, București, 1970.

⁴⁷ Alternation (or evolution) *z-j* frequently appears in Romanian: *breaz-breji*, *viteaz-viteji*, *treaz-treji* and is denoted in the onomastics: older form of patronymic *Cojan* was *Cozan* (preserved both by the Romanians from eastern Transylvania – in area of Toplița, where a part past in Moldavia, founding the villages named *Cozănești* – one on the Bistrița Valley, the other – on Oituz Valley – and by the Szekler speakers of Hungarian, as *Kozan*, confirmed today at Vlăhița and Miercurea-Ciuc), and in the Olt country, in Hurez, I noted toponym *Zariște*, modified in *Jariște* (**I. Boamfă**, *Reflectarea realităților geografice în toponimia Țării Făgărașului*, p. 224), form which is found in the name of the village *Jariștea* (Vrancea).

⁴⁸ **Ioan Pușcariu**, *Fragmente istorice despre boierii din Țara Făgărașului*, Sibiu, 1907, p. 228-231.

records of Făgăraș, of someone, named *Bica*⁴⁹, originally from *Voivodeni* ("the village of the princes") to *Pojorta*⁵⁰, though the ruins of the ancient fortress and the river that crosses the village *Breaza* (and *Pojorta*) received names related to the upstream village (*Colții Brezei* – for the fortress, respectively river *Breaza* for the downstream sector of this village), the upper water from the source located in the Lake Urlea from Făgăraș Mountains to the ruins of **Negru Vodă** fortress, remained named *Pojor(ă)ta*. The toponyme *Pojorâta*, with a meaningful defence, watch meet him in the commune of Lerești, Argeș County, which "is surrounded at sunset by the *Pojorâta* peak and by *Coasta râului / the Coast of the river*"⁵¹, the mentioned commune including the hamlet of *Pojorâta*. In support of the idea, we add that, to *Poiana Mărului*, *Mălini*, *Stănișești* and *Lerești*, at least one name with the form *Pojorâta* is given to a height (mountain peak, hill), or fall on contact with a higher surface (*Pojore – Sâmbăta de Sus* and *Pojoroțel – Șinca Nouă*, both – at the contact with the Făgăraș Mountains), which reinforces the significance of *pojor(ă)t* – a place of observation. In the area of the village of Crăiești (commune of Stănișești), the formerly slum and the water named identically, can take this name by metonymy. A *Pojorâtei Valley*, which springs from *Pojorâtei Hill*, is found in the area of the village of *Poiana Mărului*, neighbor to the south of *Șinca Nouă*. In forms derived from *pojor*, in *Dicționarul topografic și statistic al României / The topographical and statistical dictionary of Romania*, published by **D. Frunzescu** (1872), was mentioned in the Old Kingdom, two place-names, as *Pojoresci*: the first relates to an isolated house in the area of the village of Șcheia, plasa (= district) Funduri, Vaslui County,

⁴⁹ **D. Prodan**, *Urbăriile Țării Făgărașului*, vol. I, p. 550. In the land record of the village, in July 1637, appears *Sandor Bika*, came probably from *Voivodeni*, where the name appear, as in *Arpașul de Jos*, from the sixteenth century.

⁵⁰ In the activity of documentation from the *Anthroponymic Treasure of the Olt Country* (in progress), we noticed several links between the villages of this area, situated, sometimes at great distances (even tens of kilometres). Thus, we noted the existence of relationships, anthroponymic certified, between the villages of *Arpașul de Jos* and *Voila* (whose territory is, under the current administrative division, the village of *Voivodeni*). The two communes seem to be related, for instance, by the attestation of the patronymic *Bica*. Considering that, in the vicinity of the first capital of the voivodship of Făgăraș, *Cârța* (until 1200), in *Arpașul de Jos*, is attested in the sixteenth century, this patronymic, which appearing, continuously, since then, in *Voivodeni*, we might assume that the bearers of the name migrated from around this first capital to one with a temporary character – *Voivodeni* – in the first part of the XIIIth century, like a migration eastward could mean in the case of bearers of the name Călin, certified simultaneously in the XVth century, both in *Scoreiu* (near to the former capital, *Cârța*) and *Vad*, quite close to the new residence of the duchy, at the end of XIIIth century – Făgăraș. On the other hand, if in the XIIIth century, the patronymic *Basarab* was certified in Făgăraș, and subsequently, appear bearers of the name to the neighbourhood, in *Râușor* (until the eighteenth century, when perhaps this family out of here), we suspect that the whole family of Basarab from Făgăraș, related to the prince Negru Vodă, passed, in 1290, in Wallachia, some remaining in the vicinity of the residence of the duchy of Făgăraș, pending resumption of ties with the country beyond the mountains, and another – in *Scoreiu* (near to *Cârța*), certified by the name appears until the eighteenth century. Probably, to prevent any trouble that the voivodship of Făgăraș would have had at the part of the Hungarian Kingdom, a bearer of name *Mailat* from Comăna entered, since the early years of the XIIth century, in the king's service, where we find already at 1131 reached the rank of count, as, to protect Făgăraș, four centuries later, another *Mailat* (Ștefan), will oscillate, in alliances, between Ferdinand de Habsburg and Ioan Zăpolya. Do not know what links (relationship) will have been *Mailateștii* of Comăna with the branch from Dejani of the bearers of this name, but it is possible that, preventively, if the fate of Comăna branch were unlucky, though others have had a better chance including, if necessary, to emigrate to Wallachia (in *Dejani*, in fact is certified, since 1452, a *Stanciu Mailat*, boyar / nobleman), although this branch continued to be present at the foot of Fagaras Mountains until today. We might surmise, on the other hand, that, among those being in the suite or in the voivodal council of the legendary *Negru Vodă* would be found the ancestors of those named *Călin*, *Bica*, *Mailat*, attested at inception of anthroponymic documentary mentions, among the *boyars of the Făgăraș Country*. However, in the absence of more detailed documentary and onomastic explanations for the XII-XIV centuries, we launch these ideas with caution.

⁵¹ *Istorie Lerești-Argeș*, <http://ro.scribd.com/doc/78158707/istorie-leresti#scribd>, accessed in August 25, 2015.

and the second, also at an isolated house in the village of Lunca Banului, plasa Prut, Fălciu County⁵². Both forms appear to be derived, at plural, either from an anthroponym *Pojorescu*, be at the root of it – **Pojor* of which will be developed, as patronymic, the form *Pojora*, attested today to *Câmpulung Moldovenesc*⁵³ and wich departing from the appellative *pojor*. Also, **N. A. Constantinescu** mentions a village *Pojorăni*⁵⁴ (without specifying where they are – may be the same Bessarabian village mentioned in 1931 in the commune of Bardar, Lăpușna County, in the form *Pojoreni*⁵⁵, today – *Pojăreni*, district of Ialoveni). It remains to explain the significance of names from Teleorman County, designating a (former) estate, a creek and a forest called, with a plural form, *Pojorâtele*. It is possible, however, that – here too – the toponym to be had, at the beginning, the sense of a *place prepared for guarding, observation, watch*, given that this name locates in the north-central part of this county, are mentioned in a high plain, *Găvanul-Burdea*.

There are, however, arguments against the foundation by the natives from *Pojorta* of the *Pojorâta* village from the old district of Câmpulung. The first would be that the bearers of the name *Floce* / *Flocea*, are certified in the area, even before the possible migration of inhabitants from *Pojorta* to northern Moldavia. In the Suceava County is certified thus a village *Flocești* in a document issued by the office of Prince **Ieremia Movilă**, at December 24, 1597 (*DIR A*, XVI-4: 184), which means that, previously, there had been a founder of the settlement, called *Flocea*. In the next century, the first mention is from 1611 in which is mentioned a *Gheorghi Floce* and a *Ștefan Leuștian sin Nechifor Floce*⁵⁶, the son of the first understood with Ursul Mănăilă on a place in *Peciște*⁵⁷. Then, in another document, from May 10, 1684, related to a property in the area of the Mount of *Rarău* are mentioned *Gheorghie Floce* and *Ion sin of Istrate Floce*⁵⁸. A *Gheorghie Floce* (probably the same) appears in a document dated March 22, 1686⁵⁹, followed by *Ion Flocea*, perhaps the same attested in 1684⁶⁰. The document dated August 7, 1696, includes references to those of the richest in the family / families named *Flocea*, mentioning them, with that name: *Petre*, *Istrate* and *Nichifor*. An *Istrate Floce* appears in the document that represent the first mention (so far), from 1707, of the village *Pojorâta*⁶¹. Toponyms resulting from this patronymic are found, even until the

⁵² **D. Frunzescu**, *Dicționarul topografic și statistic al României*, București, 1872, p. 369. In *Dicționarul statistic al României*, vol. I, București, 1914, p. 380 it appears a hamlet, noted *Pojoreni*.

⁵³ The presence here of the patronymic *Pojora* adds a similarity between the Olt Country and the former district of Câmpulung, because, as we mentioned before, close to *Pojorta* at *Sâmbăta de Sus*, is attested a place named *Pojore*.

⁵⁴ **N. A. Constantinescu**, *op. cit.*, p. 350. The village is cited, for example, at the theme **POJAR** (= measles). Not knowing where is locate the settlement, we express our reserves about the form of the name: *Pojorăni* or *Pojărăni*?

⁵⁵ *Tablou de regruparea comunelor rurale*, Monitorul Oficial și Imprimeriile Statului, București, 1931, p. 234.

⁵⁶ **T. V. Stefanelli**, *op. cit.*, p. 1-2.

⁵⁷ The author cited states, in a note (1) accompanying the document, that it is "the part of the mountain where is the place" – designated by the term "opcină". *Peciștea* was later developed as a village, included in 1775 in the village of *Pojorâta* (*Tezaurul toponimic al României. Moldova*, vol. I, partea a II-a, p. 923). We note that some place names from the area of the current settlements of *Pojorâta* (*Obcină*, *Peciște*) are older, it seems, than the mentioned locality, reality found in other settlements of the area.

⁵⁸ **T. V. Stefanelli**, *op. cit.*, p. 8-9.

⁵⁹ *Idem*, p. 10-11.

⁶⁰ *Ibidem*, p. 14-15.

⁶¹ Again appears *Gheorghe Flocea*, obviously other than that in 1611, the father of the three brothers (*Ieremie*, *Vasile* and *Dumitrașco*), which share the estate left over from their father in *Obcină* (height called the same – or *Opcină* – in the area of *Pojorâta* certified a century later). As witnesses to strengthen this understanding arises, in addition of *Istrate Flocea* (perhaps the same from 1684 and 1696), other bearers of name: *Simion*, *Gavril*, *Nicolai*, *Ștefan* and a *Luca sin Petre Floce* and *Nicolai brat Luchii*. Sure, the witnesses called to been cured this agreement

interwar period, in this area. Thus, there is a hamlet named *Floceni*, in the commune of Ostra, and in the area of the village of Vama, a height called *Preluca Flocii*⁶². Also, on the interwar Romanian topographic maps, between the streams Ostra and Geamăna appears a place called *Floceni*, at the confluence of these waters are noted a toponym *Gura Floceni*⁶³. **N. A. Constantinescu** gives him more examples, derivatives, under the theme **FLOC**: *Floca* (in the Moți Country, and in the south of Romania), *Floce(a)* (in Bukovina), the family of *Floceni*, the village of *Floceni*, *Flocescul* (in Moldavia), *Floacă* (in Transylvania) *Floacea* (in the Moți Country), *Flociu* (place-name in Muscel), *Flocos* (in Oltenia), *Flocosul* (also, more specifically in Gorj), *Flocoșești* (in Oltenia too) and *Flucuş* (currently in the Olt Country), *Flocotă* (in the south of Romania)⁶⁴. We add the well-known *Flocii*, noted, erroneously, *Târgul (Oraşul) de Floci*, located formerly at the confluence of Ialomița with the Danube, decayed and disappeared about two centuries ago⁶⁵.

On the other hand, until the middle of the twentieth century, the Bukovinian village of *Breaza*, close to *Pojorâta* was inhabited by a Ruthenian majority and no patronymic indication not entitle a migration (and) some inhabitants from *Breaza* of the Olt Country to found the eponymous village in the old district of Câmpulung. However, as we saw, there was a *Breaza*, but to the Golden Bistrita Valley, hamlet of the village of Ciocănești probably founded by the natives from the Olt Country, and between the two there was, apparently, a link proven onomastic. In addition, it is possible that, at the foundation of the current Bukovinian commune have participated other inhabitants from the Făgăraș Country ("hidden" by the name *Ungureanu*), or natives of *Pojorâta* (from the *Flocea* family, property owners in the area of the current village *Breaza*, until 1723) or of *Fundul Moldovei* (where, between 1772 and 1897, are certified bearers of the name *Gliga*)⁶⁶.

Even though there are these arguments contrary, we should note that although the patronymic *Flocea* (like other forms: *Floc*, *Floca*) has a distribution extended to the Romanian space (being, at the origin, probably, a nickname, the term deriving from an ancient word of Latin origin – *floccus*) and even at the level of the toponymy there is a spatial distribution in all three major historical-geographical regions (Transylvania, broadly, historical Moldavia and Wallachia), the onomastic attestations of the name in northern

are not relatives of the three brothers, and among them, only two (*Luca* and *Nicolai* are brothers and sons of *Petre Flocea* perhaps, present in the document from 1696, but that was not present at the preparation of the act).

⁶² *Dicționarul statistic al Bucovinei*, p. 10.

⁶³ *Harta topografică românească*, scara 1:100000, foaia Fălticeni, ediția 1938-1939, Institutul Geografic al Armatei, București.

⁶⁴ **N. A. Constantinescu**, *op. cit.*, p. 275.

⁶⁵ **M. Ciubotaru**, *Revizuire toponimice: Târgul (Oraşul) de Floci*, in *Studii și cercetări de onomastică*, 6, 2001, Craiova, p. 53-72. The author states that the oikonym is derived from a patronymic *Floc(e)a* (nickname) in a toponymic function. It also mentions other place names derived from this anthroponym. Thus, in Moldova three villages on Horaița, Trotuș and Tazlăul Mare were called *Flocești*, two estates *Flocoasa* and another (former) village near Ostra (Suceava) *Poiana Flocei* (*Tezaurul toponimic al României. Moldova*, vol. II, partea a II-a). A *Flocenii* estate existed in the former county of Iași, across the Prut (in Bălți County) [L. T. Boga, *Documente din Basarabia*, II, Chișinău, 1938, p. 252, 254 (1806 martie 5)], and two villages *Flocești* in Wallachia, on Sabar and Buzău (*DIR B*, XVI / 2, p. 108 -109, XVI / 3, p. 75 XVII / 1, p. 433 XVII / 3, p. 322, XVII / 4, p. 223, 254 and others) – *op. cit.*, p. 66-67, including the infrapaginal notes 119-121.

⁶⁶ **T. V. Stefanelli**, *op. cit.*, p. 339-340. The editor of Câmpulung's documents mention, in brief presentation of a document dated August 17, 1808, the commune of *Breaza* (probably, already the settlement was a hamlet of the village *Fundul Moldovei*), at the confirmation of sale of Muntele Veja mare by Toader Șandru from *Fundul Moldovei* with his wife and sons, and to Timoftei and Grigori Sirghie, participating, as giurat, *Ioniță Gliga*. The fact that *Breaza*, even as a small distinct settlement (hamlet) was still dependent from *Fundul Moldovei* is enhanced by the application of the seal of the latter settlements and by the strengthening of the validity of understanding by the of the vornic (= magistrate) of *Fundul Moldovei*, Grigori Cocărță.

Moldavia are not so numerous as to cause us to completely eradicate the hypothesis of the establishing of some inhabitants from *Pojorta* named *Floc(ea)* in north-western Moldavia. There are only a toponymic mention (that is in 1597) and a patronymic one (in 1611), because if the originated from *Pojorta Comșa Floc(e)a* left, with his two sons, around 1660-1662, from the Olt Country, to the future *Pojorâta* in the north of the actually Romania, it was possible that *Flocești* family to become sufficiently numerous in the former district of Câmpulung, that after about 22-24 years (1660 / 1662-1684), leading to many of the mentions of the name bearers⁶⁷ (which probably they knew they are relatives, but already, the link between them was quite far away).

Two issues remain unclear: 1) do not know how his name was (last name) on two boys of *Comșa Floc(e)a* and 2) whether the mention of the name *Flocea* with the likely successors – grandchildren or even great-grandchildren? of his *Comșa* (probably somewhere in the area of the city of Câmpulung or nearby – in a document, one in 1684, speaking of the *Massif Rarău*⁶⁸, over extending today as the city of *Câmpulung*, and the commune of *Pojorâta*), occurs over two decades before the first mention of *Pojorâta*, why we have no mention of it earlier? It is possible that the village may have developed earlier in the eighteenth century (perhaps in its second part) and, being still small (a hamlet probably of *Câmpulung*⁶⁹), is not earlier mentioned explicitly (between 1684 and 1707). Or, maybe there are other acts in public or private archives, unpublished, which can "down" the moment of the first historical mention of *Pojorâta*. In any event, we note, in addition of many similar elements (which may, if not confirmed the above ideas, the more coincidences), the high degree of autonomy, with its own institutions, old and strong, so from *the Olt Country* and from *the old district of Câmpulung Moldovenesc*. Maybe, if the assumption of the migration from Făgăraș's *Pojor(â)ta* to Câmpulung's *Pojorâta* confirmed, the flees, from the families

⁶⁷ Although we have little information to help us to outline the possible connections between generations, we can assume, with very great caution, that *Gheorghe Flocea* from the documents from the years 1684 and 1707 is the same person and should be of the same generation with *Istrate Flocea* (mentioned in the same documents – first indirectly, through his son, *Ion*), with *Petre Flocea* (mentioned, indirectly, in 1707 by two sons, *Luca* and *Nicolai*) and with *Nichifor Flocea*. They would be at the second generation after *Comșa Floc(e)a* (holding that, between generations, we have about 20 years), so – grandchildren's or boys' two sons (no name mentioned in the land records) go to around 1660 of *Pojorta*. In this case, between the generation of *Gheorghe Flocea* (*Istrate*, *Petre*, *Nichifor*) it would be, at most, the family of the cousins of the first degree, and between their children (the three sons of *Gheorghe*, *Ion* al lui *Istrate* and the brothers *Luca* and *Nicolai*, sons of *Petre*) there is a family relationship of second cousins. However, there is a question mark in connection with North Moldavian attestation of the name in 1611 (another *Gheorghe Flocea*), only in the first part of this century but before the migration of three natives named *Floc(e)a*: what family relationship between it and those certified after 1680 and how relevant it is, in case either, highly insulated of the name in the area, the idea of "bringing" him of the patronymic *Raia*, of the name of *Pojorâta* and, possibly, of the names of *Breaza* / *Brezele* from the Olt country?

⁶⁸ In anthroponymic variant, the name of the massif appears spelled *Rareu*, in 1688 and *Rárov*, in 1726, at *Corbi* (*Șt. Pașca, op. cit., p. 311*).

⁶⁹ The inhabitants of Câmpulung were further in the *Dorna Depression*, secondary housing and land with meadows, in the medieval period. As, in around the city of Câmpulung was founded, first, a hamlet, developed then as a significant settlement (*Pojorâta*), the same things happened in *Dorna Depression*, where, in the 1772-1774, Russian census is mention one settlement – *Dorna* (today *Vatra Dornei*) or, as we have seen, in the development, gradually, in the area of village of *Fundul Moldovei*, of a hamlet, *Breaza*, in the early years of the nineteenth century. It is possible that the testimony of Mr *Viorel Străjeriu*, that the first houses of present locality of *Pojorâta* was to *Valea Străjerului* (= the Valley of the Watcher), this being the initial nucleus of the hamlet separated from Câmpulung, to be a well-founded opinion. In addition, late, until the interwar period, was attested both statistical and documentary (in the Austrian and Romanian censuses, dictionaries, yearbooks) and cartographic (in the topographical maps), many hamlets, developed from isolated dwellings, detached from the old localities of the area.

Floc(e)a and *Reua / Raia*, wanted to settle in a place that ensure that, one of their freedoms (freedom of religion), about to be impaired, would be respected.

Following are some ideas-conclusion:

- The departure of the two families – *Floc(e)a* and *Reua / Ră(u)e(a)* to the north-west of Moldavia would, as reasons, the confessional pressures of the authorities of the Principality of Transylvania (the Calvinisation of Romanian people, of Orthodox confession, from the villages of Olt country, the removal of Făgăraş Country under the jurisdiction of the bishop of Bălgrad being, probably, the moment when they decided to leave);

- The identities and similarities by onomastic order between southern Transylvania and northwest Moldavia – *Pojor(â)ta-Pojorâta*, *Breaza-Breaza*, *Pojore-Pojora*, *Haşu*, *Gliga*, *Săsciori* – would justify the probable founding of *Pojorâta* from the old district of Câmpulung by the residents leave, most likely, after 1660 from *Pojor(â)ta*, passing, perhaps, through *the Toplita-Deda Gorge* (where the presence of the natives from the Olt Country is also onomastic confirmed) and then to the northwest Moldavia (in the Bistriţa Valley and over the Stânişoarei mountains, or over *Rarău*, to the Depression of Câmpulung (proved by the presence – in the Bistriţa Valley – of the bearers of name *Flocea*, but by other specific names from the Olt Country, attested during the 1774 Russian census and by the place names with the form *Floceni*, *Gura Floceni*, noted in the area of the communes of Ostra and Stulpicani);

- The sense of the place-names *Pojore*, *Pojor(â)ta* seems to be, not only in the Olt Country and in northwestern Moldavia, but also in other areas (southern Transylvania, northern and southern Moldavia, north of Wallachia – where such place-names define or hills, mountains, peaks, or places located in the vicinity of the mountain), developed from an appellative *pojor*, with the meaning of a *place of watch (observation, surveillance)*, without any relation to the removal of forest vegetation, the derivatives *Pojor(â)ta*, *Pojoroşel*, maybe *Pojorâtele* created from the adjective *pojorât*, having, probably, the meaning of the *place prepared for watching, surveillance, observation*;

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