



DG Educație și cultură

Programul Învățare pe toată
durata vieții

"LET'S SHARE OUR CULTURE"



HISTORY, CULTURE AND TRADITION

SCOALA PETRESTI

DAMBOVITA

Romania

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This booklet is a part of an activity of the Comenius project



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HISTORY, CULTURE AND TRADITION

THE VILLAGE PETRESTI

The village Petrești is situated within the commune with the same name, in the Dambovită county, in the south of Romania.

The village Petrești is attested in documents since the 16th century, but archeological research revealed that the Roman wave “brazda lui Novac” passed through this area. As proof of this there is a roman dwelling (2nd – 3rd century) situated on the outskirts of the village – unfortunately because it isn’t a tourist attraction it isn’t very well preserved. Exact dates from when the village was established don’t exist, the majority of the pieces of information being gathered from the stories of the old people of the village. Looking through the old documents of the region once called Țara Românească (part of which was the village Petrești), we can find some data from which we can draw the conclusion that the village already existed in the year 1500.

The village is first mentioned in documents in the year 1504 when the ruler Radu cel Mare writes a document in which he gives to his sons pieces of land in Petrești: “ I, Radu Voievod Mare ruler of all the Ungrovlahia region, the son of the kind and great Vlad Voievod, order that my will be done and my servants Ioan with his son, Ivan, and his daughter Stana, and his sons, be given in Petrești as much land as Ion, because they are rightful owners.”

The main lane that goes through the Petrești of today was called “Ulita Manestilor” , after a man named Manea, a soldier of Tudor Vladimirescu, who remained in the village after Tudor was killed and the rest of the soldiers scattered. He married the daughter of a peasant named Nistor.

The elders tell the story of times long gone as they heard it from their grandparents. It is said that in the times in which the Turks were still invading this land, the people of Petrești were building homes in the ground with walls and ceilings of twigs.

Today, elders say that the villages that now make up the Petrești commune were grouped differently over time and that there were communes where monuments for the heroes of the two world wars were built. Today such monuments stand with pride in the villages Gherghesti, Ionesti, Potlogeni, Greci, Puntea de Greci.



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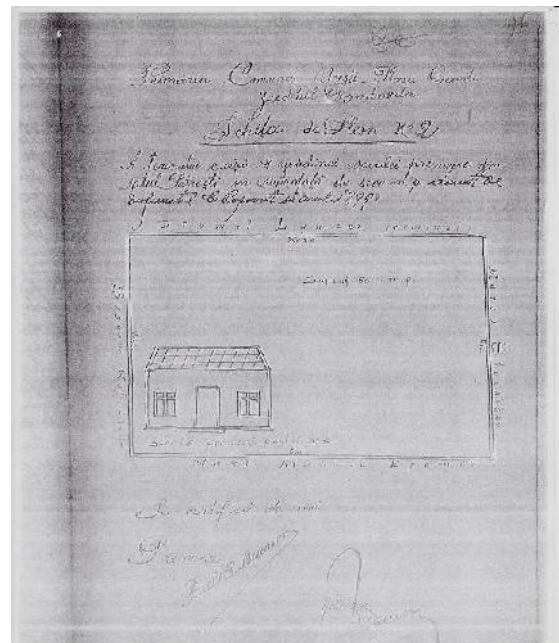
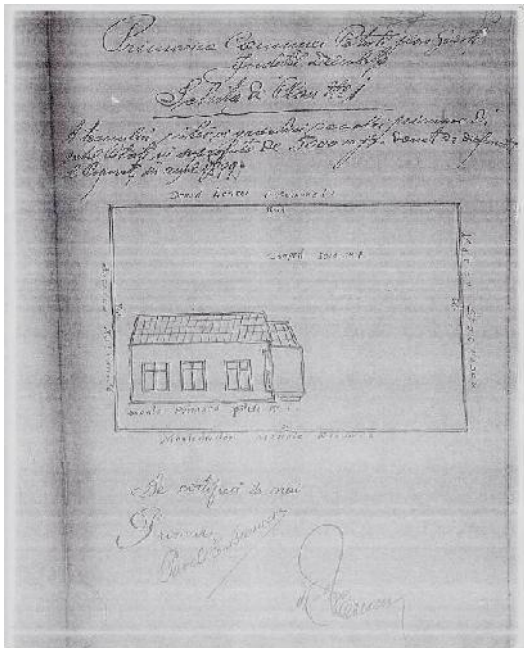


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The first school in the village Petrești was established in 1896 and was led by Ioan R. Popescu, a priest's son from Gherghești. The second school was built in 1905. There began to study the children from the villages Greci and Petrești. After the census at Petrești school in 1902, the situation was as follows: 25 students in the second division and 14 students in the third division – a very good situation for that period.



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During the period 1984 – 1985 a new school was built in the village, a modern building with one floor, a building which has undergone continuous modernization, today being among the best equipped and welcoming schools in the county.

In the summer of 2006 the school benefited from a governmental rehabilitation programme, thus becoming not just a modern building but an institution in which quality is the most important principle.



TARGOVIȘTE CITY

The Dâmbovița county has been inhabited ever since the Lower/Inferior Paleolithic (material traces belonging to the gravel culture have been discovered in Petresti, Potlogeni etc.). Vestiges from the era of the Geto – Dacians were found in the region Cătunu (1st century B.C.) and from the Daco-Roman era, in Căprioru, Cojasca etc.

The name of the city Târgoviște (municipality residence) was mentioned in a travel story of J. Schittberg in 1396. Mircea cel Bătrân moved the capital from Curtea de Argeș to Târgoviște in the year 1396, and was maintained there (with slight interruptions) until the middle of the 17th century. During almost three centuries the city was the most important economic, political and cultural centre of the region Țara Românească.

Târgoviște was the royal residence for many rulers: Mircea cel Bătrân, Vlad Țepeș, Radu de la Afumați, Mihai Viteazul etc. A period of glory of the city was during the rule of Constantin Brancoveanu (1688 – 1714), after which it was abandoned by the Phanariot rulers, which led to the decay and ruin of the monuments.

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In the 1821, Târgoviște played an important role in the revolution led by Tudor Vladimirescu, who comes here only to find his death. (his body was thrown in an abandoned well on the outskirts of the city).

The complexity of the natural landscape, (given by the alpine areas, the attractive Valley of Ialomița), the richness of the value of the monuments with historical and spiritual importance, the variety of the fauna and the presence of some natural reservations render a rich content to the patrimony of the county.

PLACES OF INTEREST

1. *The Royal Court of Târgoviste.*

The aulic complex was built between the 14th century and the 17th century and it represented the place from where the rulers that lived there led Tara Românească, the centre from which the independence struggle started and a source of culture and civilization.

Representative for the Romanian architecture and art, the monuments from the Royal court comprise innovating elements and solutions which have strongly influenced the era.

The founders of the museum tried to create an organic bond between the monuments and the exhibition activity.



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The exhibition “Vlad Țepeș – Dracula. Legend and Historical Truth” was held in the Royal Church. In the basements of the royal house of Petru Cercel there is an interesting lapidary collection and a short history of the Royal Court. Although the main monuments that exist here date from the period after Mircea cel Bătrân, archaeological investigations revealed an interesting fortifications and the house “Casa parcalabului” (parcalab – administrator) other archaeological findings dated in the second half of Mircea cel Bătrân.

Within the Royal Court the visitors can distinguish many areas of interest, among which is the residential area, the area of the military fortifications, the domestic area and the royal gardens.



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2. The Museum of the Printing Press and the Romanian Books.

Found in an imposing building, the architectural monument which the craftsmen of Constantin Brâncoveanu built on pre-existing basements at the beginning of the 17th century, for his daughter, Lady Safta, and in which Constantin Cantacuzino held his library – among the most valuable in the Tara Românească of that time.



The museum, one of the first institutions of culture from the country, was opened to visitors on the 11th of May 1967. It is structured in rooms which represent the printing activity from Târgoviște from the beginnings (the 16th century), but also from the other printing centres that appeared afterwards in Moldavia and Transilvania (17th and 18th century) and peaks with the editing of the first newspapers (that appeared regularly - -the 19th century), when the evolution of the Romanian book ends.



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The museum presents a succession of aspects regarding the development of writing and of the printing presses on Romanian territory, starting with the first form of writing “protoliterata” (pictographic / ideographic, similar to the oldest form of writing in the world – the Sumerian one) and followed by the tablets of clay from Tartaria, in the Alba county (4th – 3rd century BC).

This support, as well as the clay / earthenware pots, the tree bark or the pergament, were used until paper was discovered. The first paper mills appeared in : Brasov (1563), Sibiu (1573), Câmpulung – Fierbinți (1768), Batiste – near Snagov – (1755) and the royal paper mill from Ciorogârla (1796).

From the sumptuous hall, in which the above mentioned were found, we pass to the 16th century room, where the most important manuscripts and prints were found. From the 1st category we mention : “The Letter of Neacsu fom Câmpulung” addressed to Hans Benker, the judge from Brasov, (1521), which is the first written Romanian text which has been preserved. Another exceptional manuscript is “The teachings of Neagoe Basarab to his Son Teodosie”, the most significant work of the Romanian literature in Slavonic language. Besides these there are also texts from Maramures.



In order to consolidate the prestige of the Church as the main support of the state, the ruler Radu cel Mare(Radu the Great) (1495 – 1508) brought in the country the monk Macarie, formed as an expert printer in Venice (where books in Slavonic were printed). He had already printed five books in Cetinje between 1493 and 1495. within the royal printing press centre led by Macarie the first books were printed: “Liturghierul”(1508), “Ohtoih” (1510) and “Evangheliar” (1512), all in Slavonic, language used then in the royal chancery and in religious sermons / services.

Among the books printed here we can also mention “Indreptarea Legii” (1652), one of the first secular books from Tara Românească.



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Other printing centers presented within this room are: Iasi, where “Cazania “ of Varlaam was printed (1642 – 1643), and later on, the religious writings of the archbishop Dosoftei, the talented translator and rhymer; Alba- Iulia – “The New Testament from Bălgrad” 1648, printed with the help of the archbishop Simion Stefan; and Bucharest, where in 1688 the monumental “Bible” (called the “Bible of Stefan”) was printed – it tries to unify the dialects of the Romanian language, thus creating the premises of the Romanian literary language. The busts, carved in maple and linden wood, of the Moldavian archbishops Varlaam and Dosoftei complete the exhibits of this room.



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3. The History Museum.

The current History Museum was opened to visitors in September 1986, in the building of the former “Palace of Justice”, building which began to be built (as the documents of the time say) on the 23rd of February 1901. The Neoclassical building was finished one year later. The balance of the building and the simplicity / sobriety of the volumes demanded that, after 1918, demanded a floor to be added. Within this area is the basis of the museum which tells the visitor about the history of the Romanian people from the Paleolithic age until 1918.



Here we can find material and spiritual proof of the existence of the Geto-Dacians – pottery and Neolithic figurines, the Thassian and Macedonian treasury of silver coins from Căprioru (2nd and 1st century BC), the treasury of Dacians coins from Adanca etc.



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The space reserved for the rulers Neagoe Basarab, Petru Cercel, Mihai Viteazul, Mihai Basarab, Constantin Brâncoveanu, is illustrated through decorative objects of art, the Brancoveanu mural, old books, typography ornaments, wood engravings, the lapidary from Potlogi Castle, which demonstrate the effort of the rulers to develop medieval culture.

A room is reserved for the revolution led by Tudor Vladimirescu, where we can see documents, weapons, uniforms, art.

The section which talks about the effort of the Romanians to accomplish the unification of the Romanian countries, under the rule of Alexandru Ioan Cuza, offers the visitor not only documents, but also personal belongings of the ruler. Another monument in the history of the Romanian people, the war of independence, is represented through original documents, weapons, uniforms, heraldic signs etc. Regarding the Great Unification, the exhibition offers the visitor, besides the historical evidence, the map of the unified Romania.



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4. The Brancoveanu Palace from Potlogi.

The palace is a monument of history and of secular architecture. In 1706, Constantin Brancoveanu started the building process for a palace for his son, Mateias. Today, from the old palace, only the inside wall of the court and the foundations of the palace remain.



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5. Dealu Monastery.

At the end of the 15th century, the ruler Radu cel Mare (Radu the Great) – 1459-1508 – decided to build an ensemble of monasteries from the ground, on the place of an existing one from the 14th century, for various reasons: “Either this sanctuary had collapsed during its lengthy existence, or the ruler wanted to build an <<edifice>> near the capital, that would surpass in splendour the existing ones, or, in the end, because – as tradition says – he wanted to build a great monastery on the <<beloved bones of his ancestors>>”.

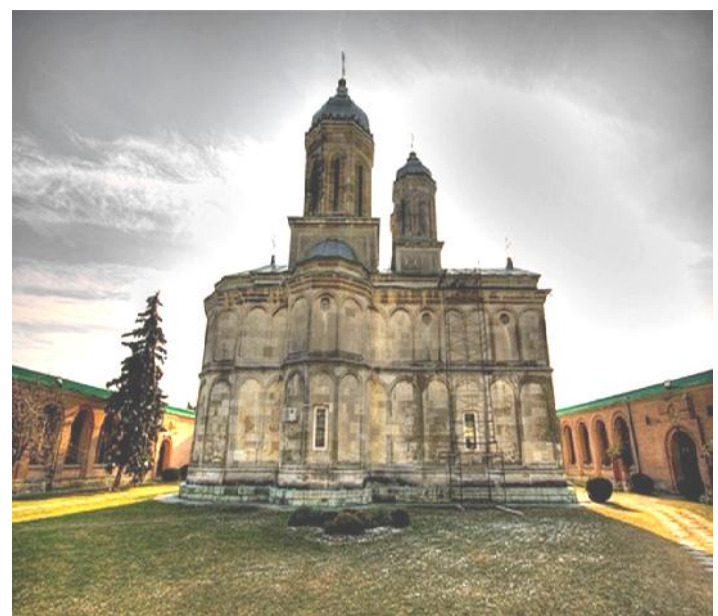
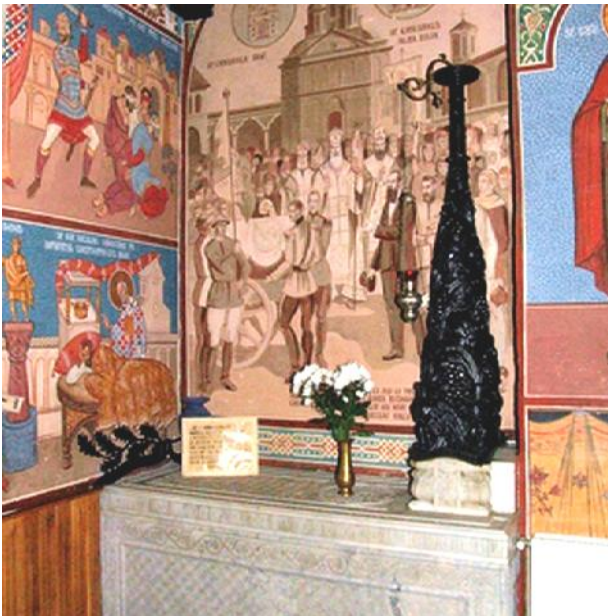


Being an important royal sanctuary and necropolis, the monastery continued to be well looked after by the leaders that love beauty and their people, who contributed to the rebuilding of the ensemble, making their way among the important founders. For example, Matei Basarab (1632-1654) is said to have abolished the worship of the Iviron Monastery on Mount Athos, out of the desire that this sacred place not fall in the hands of foreign monks. Further more, the ruler put on the name of the monastery several properties, giving as a gift some sacred pots made out of gold (that no longer exist today). Among other sacred object that he gave as gifts to churches – which he thought to be of high rank – we mention a cross made from cypress wood, overlaid with silver, the frames being adorned with ornamental plants. The cross is sculpted on both sides, the scenes being framed with columns and having explanatory Greek inscriptions. The leg of the cross is supported on an elliptical basis, having a the inscription: “This sacred cross was made by the ruler Matei and his wife Elena and was given to the Dealu Monastery, in the year 1757. The cross can also be found today at the monastery.



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