



THE INHABITANS OF TÂRGU JIU TOWN IN THE PERIOD 1832-1848

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Abstract: *AMONG THE MAIN REGULATIONS ESTABLISHED IN THE ORGANIC REGULATION ONE CAN COUNT THE SETTING UP OF THE CIVIL STATE REGISTER WHERE TO BE WRITTEN THE DEATHS AND THE "BURIALS" FOR THOSE WHO DIED AND THE TASK OF SETTING UP AND COMPLETING THESE PAPORS WAS GIVEN THE PRIESTS. (REGULAMENTUL ORGANIC, 1847, P. 362) FOR ACHIEVING THE PRESENT STUDY FOR ESTABLISHING THE NUMBER OF THE INHABITANTS EXISTING IN TÂRGU JIU TOWN, BORN, MARRIED AND DIED IN THE REGULARING PERIOD WRITTEN INSIDE THE 43 REGISTERS WHICH WERE SEARCHED ONE COULD FIND OUT THE FACT THAT THE NUMBER OF THE NEW BORN CHILDREN FROM THIS PERIOD WAS 599 AND THE NUMBER OF THE DEAD PEOPLE WAS 741, THE DIFFERENCE BEING 142 INHABITANTS, BUT TAKING INTO CONSIDERATION THE FACT THAT IN THIS PERIOD A NUMBER OF 26 MEN AND 75 WOMEN SETTLED IN TÂRGU JIU, THEY WERE 111 IN ALL. THUS THE DIFFERENCE BETWEEN MORTALITY AND THE BIRTH RATE BEING OF 31 INHABITANTS.*

Keywords: *TÂRGU JIU, INHABITANTS, CIVIL STATE, NEWBORN CHILDREN, CRISTENEDS CHILDREN, DEADS PEOPLE*

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According to the title "For the notes of the civil state" mentioned in the chapter VIII, annex 3 from the Organic Regulation typed in 1847 in Bucharest to the printing house belonging to Z. Carcalechi "the notes existing in the civil state register serves to the three main events of man`s life, namely the birth the marriage and the death" (*Regulamentul Organic*, 1847, p. 361). It was also mentioned in the first article of this chapter the fact that they have to know civil state of each person namely "the place and the rank of that person among the other citizens and in his family." Thus one can establish "the rights and the duties he had at a certain time or at a certain happening because a man has rights and duties which come into being or into end at the same time with him but he has many others which appear by his age in different minutes of his life; his rights and duties are like this



and they spring from advancing in age from his marriage when he becomes parent and many other similar happenings, whose existence can't be known if they are not mentioned in writings" (*Regulamentul Organic*, 1847, p. 361-362).

The special registers for writing the papers of civil state were going to be drawn up in the office of the Metropolitan Church or Bishop Church according to the "paper" which they were going to get from the Great Logofety. These registers were going to be signeted with the signet of the Metropolitan Church and Bishop Church and the seal printed on each page the Registers of the civil state were sent a month before the beginning of a new year by protopriests to the priest of every village and for the Bucharest city and other cities of the country to each priest like this; "three special registers and doubled at number, being drawn up by ten or twenty papers according to the increasing or decreasing of the number of the inhabitants" and the priests drew up for getting them a "letter of reciving" the completing of these were going to be done according to the regulations sent at the same time by the Great Logofety (*Regulamentul Organic*, 1847, p. 362-363).

One of the most important principle for which these registers were set up was the one that both the priests and the judgers, where were kept the second copy, had the obligation to hand "a short copy of the birth paper, the marriage paper or the death paper" (*Regulamentul Organic*, 1847, p. 363).

In the period of the Organic Regulation in the Romanian Country, in the town from the banks of the river Jiu, there were six churches with one three priests who, till the new reforms given by Alexandru Ioan Cuza in the year 1864 connected with the drowing up of these registers of civil state, were the ones who completed these registers.

Thus the priests from the churches with the holiday ot Saint Princes, Saint Apostles, which after the year 1850 figure with the holiday Asleeping, Saint Emperors, Saint Nicholas, Saint Cross and Saint Angels from the village Botorogi, which belonged in this period to Târgu Jiu. Begining with the year 1843 had the holiday Saint Cross and from the year 1845 the holiday of Saint Princes, had the duty to complete the two issues from the registers of the civil state for the inhabitants of his district (Bratu & Cismașu, p. 16).

The registers of the christianed people from the period 1832-1834 didn't contain the rubric with the date of the birth being mentioned the date of the christianing only, the sex of the baby, the name given, the father's name, the godfather's name, the father's place of living and the godfather's place of living, the witnesses' names who were present to the declaration of the christianing and their signatures. The new typed paper beginning with the year 1834 didn't contain the rubric for the witnesses and the rubric with signatures included the parents' signatures, the godfather's signatures and the priest's signature only and, something new, it is mentioned a rubric regarding mother's name, the baby's name and the rubric regarding the date of the birth, and in the paper appeared in the year 1835 it is mentioned a rubric regarding the parents' job (Bratu & Cismașu, p. 16).

For those who were going to marry each other there were registers with the following rubrics: the holiday of the church where the marriage look place and the name of the priest, the date of the officialization of the marriage and the groom's name, the bride's name, the place or the district where they lived, mentioning the number of the marry of the two (groom and bride) the godfather's name and the place where he lived, the names of the witnesses and their signatures. The register appeared in 1834 didn't have the rubric with the witnesses' names and signatures and the number of the marry and to the rubric of signatures are written the priest and the two godfathers and a rubric with the bride's name and beginning with the year 1835, rubrics with the groom's job and the bride's job (Bratu & Cismașu, p. 17).

In addition with the elements of identification of the church and the priest, the registers for dead people had rubrics with the date of the death the name of the dead person, the place of living, the cause of the death and the age of the dead person, but, begining with the year 1834 these registers



didn't have the rubrics for the age and the cause of the death. The new registers appeared in the year 1835, in addition to the previous rubrics they had rubrics with name, nickname, the job and the sex of the dead person (Bratu & Cismașu, p. 17). We have to mention the fact that in the period 1832-1837 in the registers for dead people are mentioned the date of the death, but beginning with the year 1838 this rubric is replaced by the date of the burial of the dead person.

For the study regarding to the population of Târgu Jiu town born, married or dead in the period 1832-1848 were searched the 43 registers of civil state identified in the Collection "Registers Civil State" – Târgu Jiu town, being kept in the store house of the Gorj County Service at the National Archives.

We mention that, for this period, especially for the first 3-4 years to the mentioned institution, these registers weren't kept in totality, but studying the existing ones we could write a study which is relevant enough regarding the population of Târgu Jiu town in this period of time.

According to the calculations we learned that the total number of the christianed people in the period 1832-1848 in Târgu Jiu town was 599. They were christianed by the priests in different days of the week but most of them were officiated on Sundays, in number of 257, 73 christianings on Thursdays, 67 christianing, on Mondays, 63 christianings on Saturdays, 54 christianings on Sundays, 46 on Fridays, and 38 on Wednesdays.

For a Jewish christianed in the month of April of the year 1834 in the register it is not mentioned the day of the christianing.

Depending on the months of the year the most christianings were registered in January (64) followed by October (63) November (58) February (55) April (52) March (50) July (48) June (47) December (43) May and August (42) each and September (35).

Excepting the years 1832-1834, when it is not mentioned the date of the christening in the registers for births, years in which one can find a number of 114 births registered as well as 8 papers of birth which didn't mention the date of birth and 3 births where, by mistake, in registers the date of the christening is previous the birth, it was possible to settle the period of birth until the christening for every new born child like this: 4 christenings officiated on the day in which the babies were born, 4 christenings officiated a day after birth, 9 christenings officiated two days after birth, 13 christenings officiated 3 days after birth, 15 christenings officiated four days after birth, 40 christenings officiated five days after birth, 53 christenings officiated six days after birth, 83 christenings officiated seven days after birth, 79 christenings officiated eight days after birth, 46 christenings officiated nine days after birth, 57 christenings officiated ten days after birth, 15 christenings officiated 11 days after birth, 11 christenings officiated twelve days after birth, eight christenings officiated 13 days after birth, 9 christenings officiated 16 days after birth, 2 christenings officiated 17 days after birth, 5 christenings officiated 18 days after birth, 2 christenings officiated 19 days after birth, 2 christenings officiated 20 days after the birth, 1 christenings officiated 21 days after birth, 2 christenings officiated 23 days after birth, 2 christenings officiated 24 days after birth, 2 christenings officiated 30 days after birth, 1 christenings officiated 34 days after birth and 1 christenings officiated 42 days after birth.

The forenames which the parents gave to the girls born in Târgu Jiu town in the period 1832-1848 were: Alexandra (with variants Alexandrina, Alisandrina) with five cases, Ana (with variants Anița, Ancuța) with 17 cases, Anastasia with a case, Anghelina with a case, Bălașa with 6 cases, Capitolea with a case, Casia with a case, Caterina with a case, Catinca with a case, Cleopatra with a case, Costandina with 7 cases, Costasa with a case, Dumitra (with variants Dumitrana) with 22 cases, Ecaterina (with variants Iecaterina) with 16 cases, Efrosina with a case, Elena (with variants Elenca) with 11 cases, Elisaveta with a case, Floarea (with variants Florea) with 4 cases, Frusina (with variants Frosina) with 2 cases, Gheorghîța with 2 cases, Iinca with 16 cases, Ioana with 14 cases, Iuliana (with variants Ioliana) with 2 cases, Magdalena with a case, Manda with 3 cases, Maria (with variants



Marica, Mariea, Mariia, Marița) with 58 cases, Marta with a case, Mitra with a case, Oprița with a case, Păuna with a case, Policsenia (with variants Policseni) with two cases, Profira with 9 cases, Raluca with a case, Rucsanda (with variants Rucsandra, Lucsandra) with 4 cases, Safta with a case, Samfira (with variants Sanfira) with 2 cases, Sandra with a case, Sandipi with a case, Savastița with 7 cases, Smaranda (with variants Zmaranda) with 17 cases, Sofica (with variants Sofiia) with two cases, Stana with 3 cases, Stanca with 14 cases, Sultana with a case, Teodora with a case, Trandafira with a case, Varvara with a case and Vasilichea (with variants Vasilica) with 2 cases.

The boys received at birth, in the same period, the following fore names: Adam with a case, Alecsandru (with variants Alicsandru, Alisandru) with 11 cases, Anastasie with two cases, Andrei with two cases, Apostolache with a case, Barbu with 3 cases, Corneliu with a case, Costandin (with variants Costache) with 42 cases, Crăciun with a case, Darie with a case, Dumitru (with variants Dimitrie, Dumitrache, Dumitrie) with 23 cases, Florea with two cases, Fota with a case, Gavril with a case, Gheorghe with 40 cases, Grigorie (with variants Gligore, Gligorie) with 15 cases, Ion (with variants Ioan) with 47 cases, Iordache with a case, Iosif with a case, Lazăr with a case, Manolaiche with a case, Marin with 3 cases, Matei with 9 cases, Mihai (with variants Mihail, Mihalaiche) with 20 cases, Milcu with a case, Mitran with a case, Naidin with a case, Nani with a case, Neagoe with a case, Nică with a case, Nicodim with a case, Nicolae (with variants Nicola, Nicolaie) with 24 cases, Nistor with a case, Panait with a case, Pandeia with a case, Parascheva (the son at the merchant Ilinovici Grigorie and Maria born in the year 1845 which, in register, at the rubric regarding the sex is mentioned "male") with a case, Pârveu with a case, Pătru (with variants Petru) with 9 cases, Pavel with 6 cases, Platon with a case, Postolache with a case, Preda with 3 cases, Radu (with variants Răducan) with 7 cases, Roman with a case, Romos with a case, Sandu with two cases, Sarchidan with a case, Sava with two cases, Simion with two cases, Staicu with a case, Stancu with a case, Ștefan with two cases, Stoian (with variants Stoean) with 3 cases, Teodor with a case, Tit with a case, Titu with two cases, Toma with a case, Tudor with a case, Vasile with 3 cases, Vlăduți with a case and Zamfir (with variants Zanfir) with 2 cases.

Among the ones christened and written in the registers of the churches from Târgu Jiu on the period 1832-1848 only for a case it is not mentioned godfathers name in the rubric destined for it, for one of the godfather the name couldn't be read and for a number of 50 christened babies at the rubric regarding the writing of godfather's names it was written only the forenames but for the rest of the cases this rubric was completed correctly. In very many cases the ones who were christened had a single person as a godfather but there are cases when a family consisting of husband and wife, father and daughter or mother and son are mentioned.

We found Moldoveanu called Șomanescu Ion with 15 children christened and registered, followed by Barbovici called Lânaru Radu with a number of 13 children christened; Brașoveanu Ioan/Ioniță with 12 children christened; Poceca Ion/Ioan and Ioana with 11 children christened; Roșianu Constantin/Dincă and Ruxandra/Luxa with 10 children christened; Pâhă Ion/Ioan/Ioniță and Sâmboteanu Ion/Iancu with 9 children christened; Hurezanu Vasile/Vasilaiche, Lupulescu Gheorghe/Ghiță, Mihulețu Constantin/Costache and Ilina and Samegiu/Simigiu Enache with 8 children christened each; Sânzianu/Simzianu/Sânzianu Zamfir and Vasiliu Gheorghe/Ghiță with 7 children christened each; Sănătescu Ilinca and Pârveu with 6 children christened; Călinescu Grigore and Zmaranda, Cojocar Tudor and Manda and Protopopescu/Presviteria Elenca/Ilinca with 5 children christened; Bădițoiu Ion, Bâlțeanu Grigore, Chiriac Dumitru/Dumitrașcu, Cornea Ion/Ioniță, Costandinovici Ioan, Ionici Constantin/Dinu and Dumitra, Măldărescu Uța, Măldărescu Constantin/Costache and Sămigiu Ion/Ioan with 4 children christened; Bâlțeanu Zanfir, Boiovici Marin, Butan Mihai from Urechești, Gălbincea Ion and Ilinca, archpriest Hartofilacs Costache, Herescu Dimitrie, Mehedințeanca Elenca/Ilinca, Niculescu Constantin/Costache and Maria,

Pojogeanu Matei, Politimos/Politimoiu Bănică, Sămigiu Panait, Sânzianu/Simzianu Gheorghe/Ghiță, Sărdănescu Corneliu/Cornea, Săftoiu/Seftoiu Grigore, Tobă Gheorghe/Ghiță and Urdăreanu Dumitrache and Păuna with 3 children christened each.

For many of those mentioned the number of the christened babies is more taking into consideration that after 1848 they christened many other babies. Among the ones who were godfather in this period we meet both persons and riched families of landowners and merchants and handicraftsmen, priests and ploughmen.

The evidence regarding the total number on years and churches for those who were born and christened, identified in the registers of civil state of Târgu Jiu town on the period 1832-1848 is shown in the table below.

BORN BABIES 1832-1848																		
THE CHURCH	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	TOTAL
SFINȚII VOIEVOZI	14	11	9	18	13	18	19	15	7	9	8	0	11	19	17	9	19	216
SFINȚII ÎMPĂRAȚI	15	22	4	2	7	2	1	11	11	5	9	6	6	6	4	13	3	127
SFINȚII APOSTOLI	4	9	4	5	6	3	2	6	-	4	8	3	-	8	4	4	8	78
SFÂNTUL NICOLAE	5	3	-	4	4	4	2	3	-	3	5	2	1	4	2	4	6	52
SFÂNTA TROIȚĂ	-	-	4	1	-	4	3	2	8	7	3	7	3	5	10	8	4	69
SFINȚII VOIEVOZI (MAHALAUA BOTOROGI)	-	7	3	5	5	1	4	5	3	5	3	2	1	6	1	2	4	57
MALE	18	24	16	14	20	17	19	18	12	21	22	11	13	26	17	23	33	324
FEMALE	20	28	8	21	15	15	12	24	17	12	14	9	9	22	22	16	11	275
TOTAL	38	52	24	35	35	32	31	42	29	33	36	20	22	48	39	39	44	599

In the registers for married people from the Collection "Registers Civil State", Târgu Jiu town for the period 1832-1848 were identified 254 marriages registered in different months of the year like this: January 45 marriages, February 88 marriages, March 3 marriages, April 5 marriages, May 19 marriages, June 3 marriages, July 10 marriages, August 3 marriages, September 11 marriages, October 18 marriages, November 43 marriages and December 6 marriages.

Most of these marriages were officiated usually on Sundays, but not only. Marriages could take place on any other day of the week like this: We found 14 marriages registered on Mondays, 16 marriages on Tuesdays, 25 marriages on Wednesdays, 47 marriages on Thursdays, 27 marriages on Fridays, 25 marriages on Saturdays and 98 marriages on Sundays.

The brides and the grooms who married in the period 1832-1848 at the churches from Târgu Jiu town had different jobs: 1 barman, 3 grocers, 3 barbers, 2 boyers, 2 bakers, 1 singer, 17 shoemakers, 1 confectioner, 6 tailors, 1 school master, 1 doctor, 1 Jewish (it was mentioned as a job), 1 candleman, 9 workers, 2 merchants, 98 poughers, 2 shoehorsemakers, 1 teacher, 2 owners, 1 slave, 1 soapmaker, 1 writer, 2 carpenters, 1 church singer, 2 pottiers, 1 coachman and for a number of 63 marriages the rubric regarding to the groom's occupation wasn't completed.

A part of grooms were not inhabitants of the town most of them being from the village Șişești in number of 9 from Romanești and Vărsățuri 2 and 2, and one from each of the following villages: Andreești, Borăscu, București, Cernădia, Jupânești, Olănești-Vâlcea county, Piștești-Scoarța, Rovinari, Sănătești, Urechești, Văcarea and Vădeni.



A number of 75 brides came from the following villages: 7 from Romanești, 6 from Bucureasa, 5 from Slobozia, 4 from Șișești and Vădeni, 4 from Bârsești, 4 from Văcarea, 3 from Botorogi, Brădiceni, Cănașoi, Cernădia, Craiova, Dănești; 2 from Iași, Petrești, Piștești, Sănătești, Urechești, Ursați, Vărsături; 1 from Baea, Bălăcești, Bălani, Budieni, Cartiu, Crețești, Lelești, Monești, Părau, Preajba, Șasa, Tălpășești, Telești, Turcinești and Vălari.

Among the families who were godfathers for many couples in the period 1832-1848 we mention: Barbovici Radu, mercant alone or together with his wife Stanca. They were godfathers for 8 couples having the job: plougher, carpenter, merchant, shoemaker, tailor.

Brașoveanu Ion and Maria were godfathers for 4 couples; Brătuianu Răducan (without wife) was godfather for 4 couples; Lupulescu Gheorghe and his wife Ioana were godfathers for 4 couples; Moldoveanu called and Șomanescu Ioan owner/baker and Profira were godfathers for 6 couples; Pâhă Ion and Ancuța/Tița/Maria were godfathers for 10 couples having the following jobs: plougher, potterer, merchant; Pârvulescu Dincă, plougher and his wife Stanca were godfathers for 6 couples; Roșianu Dincă/Constantin and Lucsandra/Ruxa were godfathers for 5 couples; Sănătescu Elena/Ilinca was godfather for 4 couples; Tobă Bălescu Ghiță/Gheorghe with Ana were godfathers for 4 couples (Bratu & Cismașu, p. 28-29).

The evidence of the married people from Târgu Jiu town, the years, the churches on the period 1832-1848 can be seen in the table below.

MARRIED 1832-1848																		
THE CHURCH	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	TOTAL
	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	
SFINȚII VOIEVOZI	-	2	7	3	4	6	6	4	2	1	0	5	2	3	5	7	7	64
SFINȚII ÎMPĂRAȚI	4	6	3	0	2	7	4	4	2	4	0	11	3	6	7	1	3	68
SFINȚII APOSTOLI	3	4	1	3	0	2	1	7	2	1	3	-	-	1	2	2	1	33
SFÂNTUL NICOLAE	4	4	2	1	1	2	3	6	1	9	0	2	2	2	0	0	0	39
SFÂNTA TROIȚĂ	-	-	0	1	2	2	5	0	3	1	0	5	0	1	2	3	2	27
SFINȚII VOIEVOZI (MAHALAUA BOTOROGI)	-	0	1	1	2	6	2	0	2	1	1	1	2	1	1	2	1	24
TOTAL	11	16	14	9	11	25	21	21	12	17	4	24	9	14	17	15	14	254

The registers for dead people or "buried people" offer us pieces of information in connection with the inhabitants of Târgu Jiu town on the period 1832-1848 thus, from a total number of 741 deaths we find out that, for the period 1832-1837, when in the registers for dead people appears the rubric with the date of the death, a number at 252 inhabitants distributed on days like this: 28 on Mondays, 49 on Tuesdays, 37 on Wednesdays, 33 on Thursdays, 32 on Fridays, 31 on Saturdays and 42 on Sundays and for the period 1838-1848, when in registers, is mentioned the rubric with the day of burial, were buried a number of 489 inhabitants distributed on days like this: 63 on Mondays, 68 on Tuesdays, 59 on Wednesdays, 81 on Thursdays, 67 on Fridays, 70 on Saturdays and 80 on Sundays. We mention that for a buried person in the year 1838 one couldn't identify the day of burial.

Unfortunately mentions regarding the cause of the death for a detailed study, one can find in the registers of the years 1832-1833 there were, for a number of 63 dead people only it is mentioned the cause of the death. According to these mentions, 28 persons died of disease, 8 of cold, 4 of eraziness, 6 of natural death and the rest of different other diseases: "disease with pain", "heart ache", "drowned", "burnt", "to the birth" etc. Having in view the big number of deaths registered on the years



1837, 1842 and 1843, I suppose that during these years it took place different epidemics which caused the death of some of the registered dead people. For example cholera (for the year 1848) brought the death of numerous inhabitants from Târgu Jiu town, there fore, from the 83 persons who died on the year 1848, 37 died on July (Bratu & Cismașu, p. 34).

The number of dead people and buried people on the period 1832-1848 in the cemeteries situated around Târgu Jiu town, can be found in the following table:

DEAD PEOPLE/BURRIED PEOPLE 1832-1848																		
THE CHURCH	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	TOTAL
SFINȚII VOIEVOZI	16	14	12	10	10	20	16	10	18	8	14	12	7	10	9	9	20	215
SFINȚII ÎMPĂRAȚI	6	10	19	10	7	6	5	7	4	11	20	13	7	9	4	13	14	165
SFINȚII APOSTOLI	6	3	10	3	6	9	6	9	4	10	7	15	-	3	5	3	16	115
SFÂNTUL NICOLAE	7	11	-	11	6	7	6	4	6	5	16	9	6	3	9	6	12	124
SFÂNTA TROIȚĂ	-	-	3	5	2	5	3	8	8	3	8	4	5	3	2	2	17	78
SFINȚII VOIEVOZI (MAHALAUA BOTOROGI)	-	2	4	6	1	5	2	4	0	3	3	3	2	3	0	2	4	44
TOTAL	35	40	48	45	32	52	38	42	40	40	68	56	27	31	29	35	83	741

Having in mind the fact that, from the studied documents for writing the statistics of the inhabitants existing in Târgu Jiu town on the period 1832-1848, we couldn't find their density on square meter, we tried with a probability shown on the month May 1832 as to be formed of 1269 inhabitants, we calculated that until 15th of October 1835, 126 babies were born, being registered on the same period 134 dead persons. If we have in view the fact that between June 1832 and October 1835, 19 persons came in the town by marriage, the population registered on the date of 16th of October 1835 were of 1280 inhabitants and this means a density of the population of 681, 58 inhabitants/km² (Bratu & Cismașu, p. 38).

Though the birth rate was diminished in favour of death rate, the number of the inhabitants, of the small town from the banks of the river Jiu increased due to the migration of the landowners (boyers) who came from the residences or from the mansion from the lands they owned in the county, especially the mansion` sons who, due to the institutional changes which took place because of the Organic Regulation in the Romanian Country, had different administrative jobs, or jobs at the Lau Court at the new institutions from Târgu Jiu town. Many people settled in villages because they found here a refuge and a job being slaves for rich people and for merchants.

Therefore we appreciate that in spite at the negative evolution of the birth rate in this period, the population of Târgu Jiu town increased a little and helped Târgu Jiu to become a "fair-town" where, beginning with this period, good affairs could be developed especially in agriculture, trade and manufacture.



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