

*The Salva Greek-Catholic Parish (Bistrița-Năsăud County) during the First World War and before the Great Union*

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**Abstract.** Based on the information provided by the Bistrița-Năsăud Department of the Romanian National Archives, the present article tries to outline the situation of the Salva Greek-Catholic Parish during the First World War. We regard the role played by Priest Iuliu Morariu as quite important, for he has led this community between 1907 and 1946, and helped to preserve the spirit of national identity and morals in the context of the organised denationalisation activity promoted by the Austro-Hungarian authorities. This article also discusses the general situation of the village, the activity of the pupils from this Parish during the aforementioned period, and the way in which national identity was preserved thanks to the activity of the Greek-Catholic Gymnasium of the former Military Border District in Năsăud (town in the neighbourhood of Salva). Aspects like marriage, birth, child mortality, the lives of those who remained at home, that of the wounded soldiers coming back, the contribution of the Church to the formation of Romanian intellectuals (like the correspondent member of the Romanian Academy, physician Leon Daniello, who graduated from the above-mentioned Gymnasium of Năsăud during the war), and the peoples' efforts despite the unfavourable context are emphasized here, in a research in which the documentary sources are compared with the pauper historiography on the investigated topic.

**Keywords:** national identity, culture, birth, marriage, Priest Iuliu Morariu.

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## Introduction

The history of the Bistrița-Năsăud County during the First World War was commemorated especially during the celebration of the centennial anniversary, but also before this, in several studies, articles, and books. Therefore, different authors published documents related to war experience, and others tried to investigate important aspects of the conflagration, as for example, the way in which the Romanians from this area contributed to the event of the Great Union, perceived their lives as soldiers in the Austro-Hungarian Army, regarded the “myth of the Good Emperor,”<sup>1</sup> or used folklore to express the pain<sup>2</sup> caused by the fact that they were fighting for a

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<sup>1</sup> For a deeper understanding of this aspect and its meaning for the Romanians of Transylvania, see also: Petre Din, *Mitul bunului împărat în sensibilitatea colectivă a românilor din Transilvania în secolul al XVIII-lea* [The myth of the good emperor in the collective sensitivity of the Romanians of Transylvania in the 18<sup>th</sup> century], (Cluj-Napoca: Napoca Star, 2003).

<sup>2</sup> See, for example: National Archives, Bistrița-Năsăud County Service, *Războiul din spatele tranșelor. Contribuții documentare referitoare la județul Bistrița-Năsăud* [The war behind the trenches. Documentary contributions related to Bistrița-Năsăud County], eds. Adrian Onofreiu, Cornelia Vlașin (Cluj-Napoca: Argonaut, 2017); Alexandru Vaida Voevod, *Scrisori de la conferința de pace Paris-Versailles, 1919-1920* [Letters from the Peace Conference Paris-Versailles, 1919-1920], ed. Mircea Vaida-Voevod (Cluj-Napoca: Risoprint, 2018); Vasile Cordovan, Vasile Măgherușan, Gavrilă Rus, Gheorghe Șanta, Dan Lucian Vaida, *Din amintirile unui participant la Marea Unire. Col. Liviu Rusu (1898-1992)* [From the memories of a participant in the events of the Great Union. Colonel Liviu Rusu (1898-1992)] (Cluj-Napoca: Mega, 2018); Maxim (Iuliu-Marius) Morariu, “Țara Năsăudului” în *Primul Război Mondial*, [The “Năsăud country” during the First World War], 1<sup>st</sup> volume (Cluj-Napoca: Argonaut, 2018), Maxim (Iuliu-Marius) Morariu, “Țara Năsăudului” în *Primul Război Mondial*, [The “Năsăud country” during the First World War], 2<sup>nd</sup> volume (Cluj-Napoca: Argonaut, 2018); *Un ardelean în Marele Război: Albert Porkolab (1880-1920)* [A Transylvanian in the Great War: Albert Porkolab (1880-1920)], eds. Ion Cârja, Dan-Lucian Vaida, Lorand L. Madly, Dan Prahase (Cluj-Napoca: Argonaut, 2016); Maxim (Iuliu-Marius) Morariu, *Preoții năsăudeni și “Astra” (1861-1918)* [Priests from Năsăud and the “Astra” (1861-1918)] (Cluj-Napoca, Bistrița: Charmides and Argonaut, 2016); Dorin Dologa, “Locuitori din Mocod participanți la Primul Război Mondial” [“Mocod people who took part in the First World War”], *Arhiva Someșană*, 3<sup>rd</sup> series, 15 (2016): 99-108; Maxim (Iuliu-Marius) Morariu, *Asociaționismul cultural în zona Bistriței și a Năsăudului (1850-1918)* [Cultural associationism in the regions of Bistrița and Năsăud (1850-1918)], (Cluj-Napoca: Argonaut, 2017); Mihai-Octavian Groza, Iuliu-Marius Morariu, “Der Erste Weltkrieg, die rumänische Vereinigung und ihre Folgen in den Aufzeichnungen des Bistritzer Sachsen Gustav Zikeli,” in *Loyalitätswechsel und institutioneller Neuanfang. Die regionalen deutschen Minderheiten in Rumänien 1918-1928*, Rudolf Gräf, Daniela Stanciu (Cluj-Napoca: Presa Universitară Clujeană, 2018): 249-270; Florin Vlașin, “Locuitori din Runcu Salvei participanți la Primul Război Mondial” [People from Runcu Salvei who took part in the First World War], *Arhiva Someșană*, 3<sup>rd</sup> series, 15 (2016): 109-116; Dorin Dologa, “Locuitori din Nepos participanți la

foreign cause, or were sent to the first line of the battle, while Hungarians or Austrians were often asked to solve administrative problems behind the front.<sup>3</sup>

Still, there are some other aspects that can be presented, and there are sections of this topic that have not yet been deepened enough by contemporary research. One of them is definitely related to the life of those who remained at home and the situation of the Romanian villages of Transylvania. We will try to present the situation of the Salva Greek-Catholic community and its evolution during the aforementioned period. We will use the information provided by the Bistrița-Năsăud Department of National Archives, the census, and other additional sources, for providing details regarding the situation of this community during the war and about the way

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Primul Război Mondial” [Nepos people participating in the First World War], *Arhiva Someșană*, 3<sup>rd</sup> series 16-17 (2018): 143-153; Florin Vlașin, “Locuitori din Bichigiu participanți la Primul Război Mondial” [People from Bichigiu participating in the First World War], *Arhiva Someșană*, 3<sup>rd</sup> series, 16-17 (2018): 157-163; Ioan Seni, “Preliminarii și trăiri năsăudene premergătoare Marii Uniri din 1918” [Preliminaries and emotions of the Năsăud people before the Great Union], *Arhiva Someșană*, 3<sup>rd</sup> series, 16-17 (2018): 183-198; Dorin Dologa, “Locuitori din Sângeorz-Băi participanți la Primul Război Mondial 1914-1918” [People of Sângeorz-Băi who participated in the First World War], *Pisaniile Sângeorzene*, 7, no. 3, (2014): 31-35. Of course, we regard as necessary to mention the fact that there were also other important books or collections of documents published before the anniversary period, that have drawn the attention towards aspects related to it, and that are valuable contributions for understanding the investigated topic. Among them, we recommend to the reader who wants to find out more about the context of the events and the role of the Greek-Catholic Church in the Rodna Deanery: Mirela Popa Andrei, Aurelia Mariana Dan, *Școală și biserică: circularile școlare din vicariatul Rodnei (1850-1918)* [School and Church: School circular letters of the Rodna Deanery (1850-1918)] (Cluj-Napoca: Argonaut, 2008).

<sup>3</sup> As Dorin Dologa underlines when investigating the general situation of the Romanians of Sângeorz-Băi who took part in the battle: “Most of the Austrians and the Hungarians remained at home, accomplishing different administrative tasks, or took part in the war as officers at different military headquarters or in the troops behind the battlefield, where they performed a series of supply, transport, military construction and medical services, thus being less exposed to the dangers of a war started by the Austro-Hungarian king. On the other hand, the Romanians and the other oppressed nationalities of the empire were mobilized and sent to the front line, being exposed in the highest degree to the dangers arising from a war that was not theirs.” Dologa, “Locuitori din Sângeorz-Băi participanți la Primul Război Mondial 1914-1918”, 31. Cf. I. I. Șerban, “Românii în armata austro-ungară în anii Primului Război Mondial” [Romanians in the Austro-Hungarian Army during the years of the First World War], *Annales Universitatis Apulensis. Series Historica*, 2-3 (1998-1999): 201.

it has changed in the investigated period. Of course, we will speak also about the role played by the people of Salva in the event of the Great Union and the way in which Iuliu Morariu, parish priest at that time, intellectuals like Leon Mihăieșe, this community's delegate to Alba-Iulia, and the parishioners contributed to it.

### **The Salva Greek-Catholic Parish during the First World War**

Before speaking about the situation of the Salva Greek-Catholic Parish during the First World War, we regard as necessary to mention a few aspects related to the history of the village and its situation at the beginning of the war. We consider important for the reader to understand its long history, its ethnical and confessional composition, as well as its interest in promoting culture at the beginning of the event that we intend to present here.

The village that we intend to investigate here was firstly attested in documents under its contemporary name in 1245, and it has always been inhabited by a Romanian majority.<sup>4</sup> In the 19<sup>th</sup> century and at the beginning of the 20<sup>th</sup> century, there were also some Jewish families<sup>5</sup> and a few Hungarian and German ones living in the village, brought here by the Habsburg or Austro-Hungarian administration. From the confessional point of view, the majority was, as expected, Orthodox until the 18<sup>th</sup> century.

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<sup>4</sup> Victor Onișor, *Istoria dreptului român pentru anul I al facultății de drept* [History of Romanian law for the 1<sup>st</sup> year students of the Faculty of Law] (Cluj-Napoca: Presa Universitară Clujeană, 1925), 191; Pompei Boca, "Vechimea documentară a localităților din județul Bistrița Năsăud, secolele XII-XIV" [The documentary age of the villages of the Bistrița-Năsăud County in the 12<sup>th</sup>-14<sup>th</sup> centuries], *File de istorie*, 1 (1971): 90.

<sup>5</sup> For more information about this aspect, see also: Iuliu-Marius Morariu, "Aspecte demografice privitoare la evreii din localitatea Salva, județul Bistrița-Năsăud (1885-1894)" [Demographic aspects regarding the Jews of Salva, Bistrița-Năsăud County (1885-1894)] *Astra Salvensis*, 6, no. 11 (2018): 107-116.

Therefore, in 1714, there were 9 priests in the village, and only one of them was Greek-Catholic.<sup>6</sup>

The village resources became also a subject for various debates among the members of the minorities living in this area. One of these debates is the following one: Documents dated July 9, 1753 mention the name of the village in a letter of the Saxon people, who accused one of the local priests for not paying taxes to Bistrița city. The author of this letter also claims the fact that Salva was a Saxon village occupied by the Romanians, which is not sustainable.<sup>7</sup>

After the uprising led by Tănase Todoran,<sup>8</sup> the majority became Greek-Catholic. In the years of the First World War, the majority of the inhabitants were Greek-Catholic. According to the official census of 1910, in Salva lived 1964 people, i.e. 991 men and 973 women.<sup>9</sup> Among these, there were 403 literates, and 104 spoke Hungarian. With regard to the civil status, it is worth mentioning that 1061 were married, 3 divorced, and 795 unmarried.<sup>10</sup>

From the point of view of their employment status, the census of 1910 revealed the fact that while 819 were employed, 1145 were supported by

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<sup>6</sup> Virgil Șotropa, "Două tablouri istorico-statistice din anii 1714 și 1733 privitoare la preoții români din Valea Someșului" [Two historical and statistical images from 1714 and 1733 about the Romanian priests of the Someș Valley], *Arhiva Someșană*, 28 (1940): 16.

<sup>7</sup> Virgil Șotropa, Al. Ciplea, "Documente bisericești" [Church documents], *Arhiva Someșană*, 2 (1925): 27; Virgil Șotropa, "Revolta districtului năsăudean 1755-1762" [The revolt of the Năsăud District], *Arhiva Someșană*, 22 (1937): 6. Cf. Iuliu-Marius Morariu, "Pagini din istoria Salvei. Partea I - Salva în documentele vremii în secolele XIII-XVIII [Pages from the history of Salva. First part - Salva in the documents of the 13<sup>th</sup>-18<sup>th</sup> centuries], *Astra Salvensis* 1 (2013): 18-19.

<sup>8</sup> For more information about this event, but also for a bibliographical guide of its reception, see also: Gavrilă-Tudor Zinveliu, Maxim Morariu, *Noi aspecte ale martiriului Sfinților năsăudeni* [New Aspects of the Martyrdom of the Năsăud Saints] (Cluj-Napoca: Renașterea, 2016).

<sup>9</sup> Information taken from: *Recensământul din 1910. Transilvania* [The Census of 1910. Transylvania], ed. Traian Rotariu (Bucharest: Staff, 1999), 175-176; Virgil Șotropa, "Istoricul districtului năsăudean" [History of the Năsăud District], *Arhiva Someșană*, 9 (1928):17.

<sup>10</sup> Victor Onișor, *Istoria dreptului român pentru anul I al facultății de drept* [History of Romanian Law for the 1<sup>st</sup> Year Students of the Faculty of Law], 175-176.

individuals who did not have a stable work place.<sup>11</sup> Concerning their profession/occupation, we would like to mention that 658 were farmers, 2 were working in other branches of primary economics, 33 as merchants, 4 in industry, 4 in other commercial activities and credit societies, 10 in transport services, 1 in public service, 94 in the army,<sup>12</sup> 7 were daily workers, and 6 house-keepers.<sup>13</sup> As it has already been mentioned in other previously published research works,<sup>14</sup> compared with the situation of 1880, for example, the population increased as did the number of literate individuals. From the confessional point of view, while in 1900, 1646 of 1690 were Greek-Catholics, in 1910, 1891 had adopted this confession, 5 were Protestants, and 42 Jewish.<sup>15</sup> The novelty was represented by the 27 Orthodox people, who most probably were former Greek-Catholics who had divorced.<sup>16</sup>

Due to the fact that this is the latest document before the war that we have, it is impossible to present the situation at the beginning of the war. Still, we can assume that it was not very different from that of the last census. When the conflagration began, the community was coordinated by Fr. Iuliu Morariu,<sup>17</sup> who was the parish priest. He succeeded Fr. Basiliu Dumbravă in

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<sup>11</sup> *Recensământul din 1910. Transilvania, vol. II: "Populația după ocupații"* [The Census of 1910. Transylvania, vol. II: "The population and their jobs"], ed. Traian Rotariu (Cluj-Napoca: Presa Universitară Clujeană, 2006), 168-169.

<sup>12</sup> Due to the existence of the Second Boundary Regiment and the fact that military education was already a tradition since the 18<sup>th</sup> century, the high number of people working in the army appears as a normal fact (o.n.).

<sup>13</sup> Rotariu, *Recensământul din 1910. Transilvania, vol. II: "Populația după ocupații"* [The Census of 1910. Transylvania, vol. II: "The population and their jobs"], 168-169.

<sup>14</sup> Vasilica Augusta Găzdac, "Localitatea Salva (județ Bistrița-Năsăud) între anii 1869-2002. Studiu demografic" [Salva, Bistrița-Năsăud County between 1869 and 2002. A Demographical Study], *Astra Salvensis*, 2, no. 3 (2014): 76; Iuliu-Marius Morariu, "Comuna Salva în perioada 1880-1910. Studiu demografic" [Salva Village in the Period 1880-1910. A Demographical Study], *Arhiva Someșană*, 3<sup>rd</sup> series, 13 (2014): 72.

<sup>15</sup> Rotariu, *Recensământul din 1910. Transilvania* [The Census of 1910. Transylvania], 182-183.

<sup>16</sup> It is a known fact that the Greek-Catholic Church followed a very strict policy in the case of divorce, and did not allow second marriages.

<sup>17</sup> Iuliu-Marius Morariu, "Preotul astrict Iuliu Morariu din Salva" [ASTRA Priest Iuliu Morariu from Salva], in *Reporter prin Țara Năsăudului* [Reporter through the Năsăud County], ed. Virgil Șerbu Cisteianu, (Alba-Iulia: Gens Latina, 2012), 66-72.

this position, who had retired in 1907.<sup>18</sup> The priest was also involved in the cultural activity of the village, as an active member of the Salva Branch of the Transylvanian Association for Romanian Literature and the Culture of the Romanian People, founded in 1900 by this village's intellectuals,<sup>19</sup> as documents show.

The First World Conflagration, that affected the rhythms of rural life,<sup>20</sup> influenced also the situation of the population in the village that we investigate. This aspect can be easily deduced from the documents of the Greek-Catholic Parish of Salva, issued in the years of the war and today stored at the Bistrița-Năsăud Service of the National Archives. Therefore, while in 1914, 14 people got married there<sup>21</sup> and the average marriage age was about 20 years, in the next year, the number of marriages decreased to less than a half, namely to 5 (as in 1916, 1917, and 1918).<sup>22</sup> At the same time, the marriage age increased to about 24, and there was also an increase in the number of widows who married for the second time. The interesting fact is that in 1919, shortly after the end of the conflict and after the moment of the Great Union, the Parish Office recorded 49 marriages,<sup>23</sup> in which most of the married people were survivors of the events that took place between 1914 and 1918.

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<sup>18</sup> For more information about his life and activity, see: Iuliu-Marius Morariu, "Preotul Vasile Dumbravă (1854-1907) și activitatea lui pastorală în localitățile Bichigiu și Salva" [Priest Vasile Dumbravă (1854-1907) and His Pastoral Activity in Bichigiu and Salva], *Astra Salvensis*, 3, no. 6 (2016): 180-186.

<sup>19</sup> Iuliu-Marius Morariu, "Înființarea cercului *Astra* al Salvei (11 februarie 1900) – o restituire istorică" [The Foundation of the Salva Branch of "Astra" – a Historical Restitution], *Pisanii Sângeorzene*, 3, ), no. 5 (21) (2014): 54.

<sup>20</sup> Eugenia Bârlea, *Perspectiva lumii rurale asupra Primului Război Mondial* [The Perspective of the Rural World on the First World War] (Cluj-Napoca: Argonaut, 2004), p. 12.

<sup>21</sup> Bistrița-Năsăud County Branch of the National Archives (will be further abbreviated as BNCBNA), *Fond Registre parohiale de stare civilă (Matricula cununăților din localitatea Salva 1910)* [Fund of Parochial Registers of Civil Status (Weddings Register of Salva, 1910], register no. 1077, f. 59-60.

<sup>22</sup> *Ibid.*, f. 59-61.

<sup>23</sup> *Ibid.*, f. 63-65.

When we take a look at the number of births, we can see that from 1914 to 1918, there was a visible decrease. Therefore, while in 1914, there were 80 births,<sup>24</sup> in 1915, there were 58<sup>25</sup>, 48 in 1916,<sup>26</sup> 43 in 1917, and 41 in 1918.<sup>27</sup> Interesting is the fact that, during the war, there was a decrease in infant mortality, and not an increase, as expected. The number of midwives was about 27 during the entire period. The efforts of Parish Priest Iuliu Morariu are revealed by the fact that, although this was a complicated period, the moral level was a high one and the number of births out of wedlock was lower than 10 percent.<sup>28</sup>

From the point of view of cultural life, it is worth mentioning that the Parish Priest was deeply involved in this activity, with his contributions to the Transylvanian Association for Romanian Literature and the Culture of the Romanian People (ASTRA), Salva Branch. Therefore, in 1914, in the series of events coordinated by the aforementioned institution, he presented the conference entitled: *Work and relief - Sloth and waste*,<sup>29</sup> which outlined the role of work in the development of society. He also said that he was going to continue to approach different topics during the war as well, but unfortunately, the lack of documents from this period does not allow us to see which these were. Important is the fact that in 1918, he was still a member

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<sup>24</sup> BNCBNA, *Fond Registre parohiale de stare civilă (Matricula botezărilor din localitatea Salva 1910)* [Fund of Parochial Registers of Civil Status (Baptismal Register of Salva, 1910], register no. 1074, f. 22-27.

<sup>25</sup> Ibid., f. 26 r- 30 v. Morariu, "*Țara Năsăudului*" în  *timpul Primului Război Mondial* [The "Năsăud Country" During the First World War], vol. 1, 95-127.

<sup>26</sup> BNCBNA, *Fond Registre parohiale de stare civilă (Matricula botezărilor din localitatea Salva 1910)* [Fund of Parochial Registers of Civil Status (Baptismal Register of Salva, 1910], register no. 1074, f. 31r- 33v.

<sup>27</sup> Morariu, "*Țara Năsăudului*" în  *timpul Primului Război Mondial* [The "Năsăud Country" During the First World War], 2<sup>nd</sup> volume, 96-97.

<sup>28</sup> Ibid., p. 93.

<sup>29</sup> BNCBNA, *Fond ASTRA - Despărțământul Năsăud* [ASTRA Fund - Năsăud Department], dossier 133/1914, f. 6.

of this Association,<sup>30</sup> together with many of the other priests from the neighbouring villages. In addition, although he was not mentioned in the 1918 Report of the Romanian National Guards of Salva, led by his friend and helper Leon Mihăiese,<sup>31</sup> who was also this community's delegate to Alba-Iulia,<sup>32</sup> he took part in this historical moment, as his son, geographer Tiberiu Morariu, later confessed in his autobiography.<sup>33</sup>

Linked with the cultural activity of the Parish Priest and the community is also the fact that during the war, there were three Greek-Catholic pupils studying at the Gymnasium of the former Military Border District in Năsăud (two others were Jewish). Among the Romanian pupils, beside Arsenie Pașcu, Vasile Finegar, and Isidor Bodescu<sup>34</sup>, there was also Leon Silviu Daniello, future member of the Romanian Academy.<sup>35</sup> The fact that they could attend this school, Leon Silviu Danelo, Arsenie Pașcu and Vasile Finegar succeeded to graduate with good marks, and that they were

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<sup>30</sup> Andrei Bârseanu, Romul Simu, "Raportul pe anul 1918" [The 1918 Report], *Transilvania*, 40 (1919), no. 1-12: 29.

<sup>31</sup> *Anul 1918 în județul Bistrița-Năsăud. Contribuții documentare* [1918 in the Bistrița-Năsăud County. Documentary Contributions], eds. Adrian Onofreiu, Ioan Pinteia, Cornelia Vlașin, (Cluj-Napoca: Mega, 2018), p. 162.

<sup>32</sup> *Ibid.* 316. *1918 la Români. Documentele unirii* [1918 for the Romanians. The Documents of the Union], vol. VIII, ed. Ștefan Pascu (Bucharest: Editura Științifică și Enciclopedică, 1989), 79-80.

<sup>33</sup> Tiberiu Morariu, "Autobiografie" [Autobiography], in *Salva - repere monografice* [Salva - Monographic Reference Points], eds. Ana Filip, Ioan Morariu (Bistrița: George Coșbuc, 2005), 509.

<sup>34</sup> He was mentioned only in 1914, as pupil in the last year, but he did not graduate because he did not succeed to pass the final exam. *Raportul al LI-lea despre gimnaziul superior fundațional din Năsăud pentru anul școlar 1913-1914* [The 51<sup>st</sup> Report on the Superior Foundational Gymnasium of Năsăud for the School Year 1913-1914], ed. Ioan Gheție, (Bistrița: G. Matheiu, 1914), 94.

<sup>35</sup> *Raportul al LIII-lea despre gimnaziul superior fundațional din Naszod-Năsăud pentru anul școlar 1915-1916* [The 53<sup>rd</sup> Report on the Superior Foundational Gymnasium of Năsăud for the School Year 1915-1916], ed. Ioan Gheție, (Bistrița: G. Matheiu, 1916), 66-68. For more information about his life and activity, see: Florea Marin, *Vieți dedicate omului. Personalități medicale clujene* [Lives Dedicated to Man. Cluj Medical Personalities], vol. 6 (Cluj-Napoca: Dacia, 1997), 97-134; G. Petrescu, "Profesorul Leon Daniello (1898-1970). Evocare postumă la 35 de ani" [Professor Leon Daniello (1989-1970). Posthumous Evocation After 35 Years], *Clujul medical*, 80, no. 1 (2007): 208-209; Iuliu-Marius Morariu, "Preocupările medicale ale lui Leon Daniello, reflectate în paginile *Buletinului Eugenic și Biopolitic* (1927-1947)" [The Medical Interests of Leon Daniello Reflected in the *Eugenical and Biopolitical Bulletin*], *Astra Salvensis*, 3, no. 5 (2015): 116-123.

appreciated for their school results and their conduct proves that Priest Iuliu Morariu has guided them.

Therefore, in 1914, the year in which the war began, in the second class of the Gymnasium, there was Arsenie Pașcu who behaved very well, but was not a very successful pupil.<sup>36</sup> Vasile Finegar, the son of a retired elementary school teacher, was in a similar situation, but in the seventh class<sup>37</sup> (he later improved). Leon Silviu Daniello was the son of Ioan Daniello, who worked at the Budapest train station; he obtained very good results in both areas, in the sixth class.<sup>38</sup> Although during the war, the total number of pupils attending the Romanian school decreased, that of young people coming from Salva remained constant and, thanks to a few Jewish new pupils, it also increased in the last years, but the level of their school results remained quite the same. Notable is also the fact that in the year following the Great Union, among the school pupils was Iuliu Morariu Jr.,<sup>39</sup> the son of the Priest who, after the death of his father in 1946, remained Parish Priest of this village until 1984.

The interest of the young people of Salva in education during the difficult times of the war reveals the importance of the care for avoiding the loss of roots and for evolution through culture. One could also say that this was connected with the general concern of the village intellectuals for this area, based on the fact that, as before the war, after its end, it fostered its relationship with institutions like the Transylvanian Association for Romanian Literature and the Culture of the Romanian People (ASTRA). The

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<sup>36</sup> *Raportul al LI-lea despre Gimnaziul superior fundațional din Năsăud pentru anul școlar 1913-14* [The 51<sup>st</sup> Report on the Superior Foundational Gymnasium of Năsăud for the School Year 1913-1914], 86.

<sup>37</sup> *Ibid.*, 91.

<sup>38</sup> *Ibid.*, 90.

<sup>39</sup> *Anuarul liceului român grăniceresc din Năsăud – Anul școlar 1918-1919* [The Yearbook of the Romanian Gymnasium of the former Military Border District of Năsăud – School Year 1918-1919], ed. Emil Domide (Bistrița: Gh. Matheiu, 1919), 50.

facts that the first assembly of the Năsăud Branch after the Great Union and after the break caused by the beginning of the war was held in Salva, and that there, the community and its Parish Priest played an important part are relevant for understanding the relationship between national identity, religion, and culture.<sup>40</sup>

Of course, in the moments just before the Great Union, the documents that mention not only official correspondence (like that of November 7, 1918, when Leon Mihăieșe, president of the National Guard, requested the installation of a telephone in Salva<sup>41</sup>, or that containing the list of the 21 members of the aforementioned Guard of the village),<sup>42</sup> but speak also about some issues concerning the administration of the border<sup>43</sup>, the railway,<sup>44</sup> or about the spent funds that were not justified in a very clear way,<sup>45</sup> show that there were also some deficiencies. Fortunately, these issues were not connected with the Parish business, and they do not represent a consequence of its activities and policy.

Another two important aspects that are closely connected to religious life are the losses of human lives and the folklore. The first one can be seen in

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<sup>40</sup> For more information about this aspect, its meaning, and about the decisions that were taken there, see also: Iuliu-Marius Morariu, "Un document important despre adunarea Despărțământului Năsăud al *Astrei* din anul 1919" [An Important Document About the 1919 Assembly of the Năsăud Branch of the ASTRA], *Pisanii Sângeorzene*, 3, 3 (2014): 21-25, and Iuliu-Marius Morariu, "Un document important despre adunarea Despărțământului Năsăud al *Astrei* din anul 1919. Partea a II-a- raportul general al Despărțământului" [An Important Document About the 1919 Assembly of the Năsăud Branch of the ASTRA. Part two - the General Report of the Branch], *Pisanii Sângeorzene*, 3, 4 (2014): 46-50.

<sup>41</sup> *Anul 1918 în județul Bistrița-Năsăud. Contribuții documentare* [1918 in the Bistrița-Năsăud County. Documentary Contributions], eds. Onofreiu, Pinteș, Vlașin, 112-113.

<sup>42</sup> *Ibid.*, 581-582.

<sup>43</sup> BNCBNA, *Fond Vicariatul Rodnei* [Rodna Deanery Fund], dossier 1215/ 1918, f. 1.

<sup>44</sup> *Anul 1918 în județul Bistrița-Năsăud. Contribuții documentare* [1918 in the Bistrița-Năsăud County. Documentary Contributions], eds. Onofreiu, Pinteș, Vlașin, 131.

<sup>45</sup> BNCBNA, *Fond Prefectura județului Năsăud - subprefect* [Fund Năsăud County Prefecture - Vice-Prefect], dossier 330/1921, f. 12-13. Cf. *Anul 1918 în județul Bistrița-Năsăud. Contribuții documentare* [1918 in the Bistrița-Năsăud County. Documentary Contributions], eds. Onofreiu, Pinteș, Vlașin, 296.

the list of war widows and orphans, 52 according to official documents,<sup>46</sup> which is a rather high number. Unfortunately, the lack of information about their biographies, the way in which their husbands or fathers lost their lives on the battlefield, and about the contribution of the Church in helping them does not allow us to deepen our research of this issue and to perform a complex analysis of this topic. The second aspect is very important due to the fact that, together with memoirs, folkloric creations were the only uncensored sources about the war.<sup>47</sup> In the county to which the village belongs, there are many books containing songs about the war, written by different historians and ethnographers.<sup>48</sup> Unfortunately, most of them mention the place where they collected the songs or the funeral poems, not the ones in which they were composed, and therefore, although we can suspect in many situations that a certain song originates from Salva, it is difficult to have certainty. Thus, we cannot perform an analysis of the folklore from Salva and of the contribution of the Parish to the development of this segment of folk literary creation with multiple valences.

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<sup>46</sup> For more information about this topic, see also: Maxim Morariu, "Urmări ale Primului Război Mondial în localitatea Salva, județul Bistrița-Năsăud: orfani și văduve de război" [Consequences of the First World War in Salva, Bistrița-Năsăud County: War Orphans and Widows], *Astra Salvoensis*, 2, 4 (2014): 81-84.

<sup>47</sup> Cf. Iuliu-Marius Morariu, "Identitatea națională și loialitatea dinastică reflectate în memorialistica și folclorul din Primul Război Mondial din zona Năsăudului" [National Identity and Dynastic Loyalty as Reflected in the Memoirs and the Folklore from the Time of the First World War in the Năsăud Area], *Analele Aradului*, 3 (2017): 158.

<sup>48</sup> See, for example: Ion Lucian, *Păunaș mândru rotat: culegere de folclor din Parva, județul Bistrița-Năsăud* [Proud Round-Tailed Little Peacock: Folklore Collection from Parva, Bistrița-Năsăud County] (Cluj-Napoca: Napoca Star, 2006); Liviu Păiuș, *Lacrimi și durere* [Tears and Pain], (Bistrița: George Coșbuc, 2003); Liviu Păiuș, *Folclorul Țării Năsăudului* [Folklore of the Năsăud Country] (Cluj-Napoca: Napoca Star, 2009); Liviu Păiuș, *Sus la munți ca negura. Folclor din ținutul Năsăudului* [Up in the Mist-Like Mountains. Folklore from the Năsăud Region] (Cluj-Napoca: Napoca Star, 2005); Valeria Peter Predescu, "Cântarea de pe urmă". *Versuri și cântări morțești din ritualul de înmormântare din județul Bistrița-Năsăud* ["The Last Song." Verses and Songs from the Funeral Ritual in the Bistrița-Năsăud County] (Bistrița: Arcade, 2005); Valeria Peter Predescu, *Cântări năsăudene culese și alese de Valeria Peter Predescu* [Songs from the Năsăud Area, Collected and Selected by Valeria Peter Predescu] (Timișoara: Popa's Art, 2002); Octavian Hodoroaga, *Scrisori în versuri de pe front* [Letters in Verses from the Front] (Cluj-Napoca: Eikon, 2007).

### **Conclusion**

We tried to briefly describe the situation of the Salva Greek-Catholic Parish during the First World War. As we have already mentioned, from the demographic point of view, the war brought a decrement in the number of births and marriages, while with regard to morality, it must be underlined that the number of births out of wedlock has never surpassed 10 percent during the investigated period, and the number of divorces was also low. Moreover, the number of widows married for the second time (in a context where the Church did not allow a second marriage excepting this situation) was also very low. This says a lot about the work of Father Iuliu Morariu and his contribution to the preservation of the morals in a society where the war brought some challenges, and also about the way in which the people of Salva understood Church and spirituality. We would like to underline the fact that, at cultural level, the aforementioned priest tried to help people to preserve their cultural and national identity in a context in which they were threatened by the authorities. After revealing all these aspects, we can state that in Salva, like in many other villages in the Bistrița-Năsăud County, the Greek-Catholic Church contributed in those years to the preservation of morals and national identity through the work of its Priest Iuliu Morariu, aided by other Romanian intellectuals.