

ABOUT CULTURAL HERITAGE OF JIMBOLIA

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Abstract: Jimbolia is an example of the multiculturalism and interculturality of the Banat, with Swabians, Hungarians, Romanians, and Serbs have been living here for centuries. Today, the six museums and memorial houses remind us of the cultural wealth of Jimbolia: the Stefan Jager Museum, the Sever Bocu Press Museum, the Railway Museum, the Saint Florian Firefighters Museum, the Dr. Karl Diel Memorial House and the Petre Stoica Memorial House. Jimbolia, a city with a rich history in the Banat region, has its origins in 1766, when it was colonized with a population of German origin. These settlers played a crucial role in the cultural and economic development of Jimbolia, contributing to the creation of a unique local identity. In the 19th century, the Csekonics noble family had a significant impact on the modernization of Jimbolia, turning it into an important agricultural and economic center. A key moment in the city's evolution was the construction of the railway, which strengthened Jimbolia's position as a transport hub and stimulated its economic development. The city's architecture and infrastructure preserve traces of this period of prosperity, making Jimbolia a historical landmark in Banat.

Key words: Jimbolia, cultural tourism, History of Banat, English for tourism

INTRODUCTION

Some researchers prefer the concept of heritage tourism instead of rural tourism.[6] **Cultural heritage** refers to the legacy of tangible and intangible elements passed down from previous generations that hold cultural, historical, or social significance. It represents the identity and shared values of a community, group, or society.

Types of Cultural Heritage

1. **Tangible cultural heritage.** These are physical, material objects and structures that have historical, cultural, or artistic value.
 - Movable Heritage: Artifacts, manuscripts, artworks, and tools.
 - Immovable Heritage: Monuments, buildings, archaeological sites, and landmarks.
 - Natural Heritage: Culturally significant landscapes, geological formations, and ecosystems (e.g., sacred forests or rivers).
2. **Intangible Cultural Heritage** These are non-physical traditions, practices, and expressions that are passed down through generations.
 - Examples: Oral traditions, performing arts, rituals, festivals, social practices, knowledge systems, and traditional craftsmanship.
3. **Digital Cultural Heritage.** This refers to cultural expressions and artifacts that exist in digital form, such as digitized manuscripts, virtual reconstructions of monuments, and digital archives of intangible practices.

MATERIAL AND METHODS

The topic of this work was approached from the perspective of cultural history. The specialized literature on the cultural heritage of Jimbolia is a rich one.

RESEARCH RESULTS

Jimbolia in Middle Ages. The ancient history of the city begins to be documented between the years 1332-1333, when a papal census of the lands of the Banat takes place to determine taxes (tithes). In these papal registers, the name Chumbul appears. Thus, the current name of the locality was mentioned for the first time in 1333 under the form "Chumbul" in the "Register of papal tithes for the years 1332-1337". The year 1333 is considered as such, the date of the first documentary attestation of the town of Jimbolia. Following the defeat of the Kingdom of Hungary by the Turks in 1526, the existing locality on the territory of Jimbolia will disappear from maps and documents. [2]

German colonization in Banat after 1718. The historical thread is resumed after the conquest of Banat by the Austrians, but for a while it does not appear to be inhabited. After the Peace of Passarowitz in 1718, concluded between the Habsburgs and the Ottomans, the Timișan Banat was born, directly under the rule of Vienna.

The German settlers were originally from the regions on the left bank of the Rhine, Switzerland, Alsace, Lorraine, Luxembourg; from Bavaria, Swabia and Hesse as well as from Austrian Styria. They embarked with their own wagons on the Danube, from the city of Ulm, but also from other Danube ports, from where they were transported to Belgrade, and from there they set off on foot to their future homeland.

The first wave of emigration began in the fall of 1718, during the reign of Emperor Charles VI, and was called the "Caroline Colonization". By 1740, between 15,000 and 40,000 German colonists had arrived in Banat. The inhospitable climate led to a high mortality rate, with many of the immigrants dying of malaria two to three months after arrival. Also known as the "Theresian Colonization", the second wave of colonists came to Banat between 1744 and 1772, during the reign of Empress Maria Theresa. The colonization of Banat was a large-scale action, planned in detail by the Austrian administration. Villages, towns and streets were drawn on planchettes, in a symmetry that reflected the culture of absolutism in the architecture and urban planning of the era. Approximately 75,000 colonists who arrived during this period received financial support and long-term tax exemptions. The third and final wave of emigration was called the "Josephine colonization" and took place between 1782 and 1787, during the reign of Emperor Joseph II. [4]

For the Danube Swabians, an important reason for emigrating was their life of hereditary serfdom with its ever increasing demands by their noble landlords. Those settled by the government (in the Banat and Batschka, for example) were "free farmers, with obligations only to their Emperor" [9] The principle by which only the first-born inherits the property, prevented the subdivision of their farms into smaller plots, as was common with other ethnic groups. [10]

It was not until 1766 that the new locality was born, through colonization with a German population. Initially it consisted of two distinct areas, Landestreu and Hatzfeld, a little further west, but after two years the two were united under the name Hatzfeld, a name given in honor of the prime minister of Empress Maria Theresa. Thus, in 1766, the new settlements resulting from the German colonization were to be called Hatzfeld (in the western part) and Landestreu (in the eastern part).

When Empress Maria Theresa ran out of money as a result of the wars, she wanted to sell the entire Banat. Prince Bathiany wanted to buy the province for 3 million florins but changed his mind after visiting it. The Banat is nothing more than a huge swamp, he said. [8]

In the Banat region, the county system was reestablished in 1779. Between 1770 and 1780, the Habsburg monarchy put up for sale vast estates in Banat, the buyers being mostly Hungarian noble families. These families managed to transform the region from a

marshy area into the most fertile land of the Austrian monarchy. Many ethnic groups lived in Banat, but the most mixed population was in the Torontal county. "Here between the Mureș and the Tisa the land is the fattest and produces the best and most resistant wheat." [8]

The noble estate, which included several localities and agricultural lands, had the nobleman's castle at its center. In addition to their own well-being, the counts and barons also took care of the population of the estate, providing them with work on the estate. The nobles also built the public buildings of the village: the church, the school, the town hall. Following the agrarian reform after World War I, the nobility in Banat lost most of its lands, then its role diminished until its disappearance during the communist regime

The Csekonics family's inheritance from Jimbolia. In 1800, Jimbolia (Hatzfeld) was already a significant town, as evidenced by the fact that General József Csekonics bought the Jimbolia estate after having leased it in 1790. The Csekonics family would also leave a strong mark on the future development of the town. [7]

The Jimbolia estate of the Csekonics family was one of the largest in Banat. This estate extended in the 1860s in Torontal County, in the triangle formed by Timisoara, Becskerek and Kikinda. According to J. Vastag, the total property of Count András Csekonics in 1911 consisted of 22,361 ha of land, and 48 officials, 719 workers, 105 craftsmen, 63 servants, 3,000 seasonal workers were employed on the Csekonics estates. The Csekonics estates then provided a living for about 7,000 people. [7]

The history of the city is closely related to the Csekonics noble family, which for 14 years contributed significantly to the town's urban and economic development. The heritage built by the Csekonics family includes numerous buildings, belonging to different styles: castles, churches, railway stations.



Csito Castle

Source: www.ghidulbanatului.ro

The "**Csito**" castle was located in the southern part of the city, in the direction of today's customs. Its construction began in 1863 and was completed in 1870. Its Anglo-Saxon style architecture was designed by the architect Ybl Miklos, whose name is also associated with the beautiful building of the Budapest Opera House. Unfortunately, after the First World War, due to the financial problems of the Csekonics family, it was decided to demolish the "Csito" castle, the most beautiful building in the city. [2]



Stefan Jager Museum

Source: www.visitjimbolia.ro

"Stefan Jäger" Museum. Stefan Jäger is the representative painter of the Swabians of Banat. His great merit is to be visually documented, through his paintings, the customs, customs, traditions and major events in the life of the Swabians of Banat. In this sense, in 1969, in Jimbolia, where he lived, a memorial house was opened in memory of the great painter. Ștefan Jäger occupies a special place in Romanian fine art. The artist's sensitivity shines through in his paintings that mirror the endless plains of Banat, and his empathy for the hardships endured by the colonized Swabians is easy to observe. Although he did not make a fortune from painting, he devoted his entire life to plastic creation. [4]

"Dr. Karl Diel" Memorial House. Doctor Karl Diel was an illustrious personality of Banat medicine from the late 19th and early 20th centuries. For the good he achieved in the community, a memorial house was set up in Jimbolia, where sanitary objects from the last century can be found, as well as other personal items of the doctor's family. The building represents an incursion into the home of a bourgeois from the Austro-Hungarian period. The emergence of the hospital in Jimbolia is linked to this personality. The cultural entity was established in August 2000 through donations and care of Mrs. Pia Brînzeu, heiress of the Diel family.

"Petre Stoica" Memorial House. In the spring of 1995, the poet Petre Stoica arrived in Jimbolia. Since May of the same year, the Romanian-German Cultural Foundation "Petre Stoica" has been headquartered in Jimbolia. From the first months of its activity, it has proven faithful to its goal of "rebuilding Romanian and German spiritual life on the territory of Banat." The prodigious activity carried out by its founder has given the spiritual life of the city a special, distinguished and complex touch, transforming the locality into a cultural center appreciated in the country and abroad. [1]

"Sever Bocu" Press Museum. The "Sever Bocu" Press Museum, founded in 2007 by the poet Petre Stoica with the support of local authorities, is unique in Romania. Its collections of publications, mostly from donations, are structured on several criteria: periodicity, year and place of publication, language in which they were printed, format, etc. The most numerous and valuable, for now, are those published in the 19th and 20th centuries, printed in Romanian, German and Hungarian. Already, visitors from the country and abroad, who have crossed its threshold, have expressed their positive appreciation for

its usefulness, and journalism students from the Timișoara university center periodically document themselves through the visits they make or the practical activity programmed by higher education institutions at this museum unit.[1]

CONCLUSIONS

What is important Cultural Heritage for?

- Identity and Continuity: Preserves the identity and traditions of a community, fostering a sense of belonging.
- Education: Serves as a means to learn about history, values, and traditions.
- Cultural Exchange: Promotes understanding and appreciation among different cultures.
- Economic Value: Drives cultural tourism and can generate economic benefits.
- Preservation of Knowledge: Maintains skills, practices, and traditions that may otherwise be lost.

Cultural heritage is vital for connecting people to their past and shaping their sense of present identity, ensuring these values and practices are sustained for future generations.

Jimbolia's cultural heritage is extraordinary, but insufficiently known. Jimbolia remains an example of interculturality between Germans, Hungarians, Romanians and Serbs. The city's architecture, churches, museums and memorial houses reveal to us the soul of the people of past centuries and enrich us spiritually.

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