

Pavel Vasici-Ungureanu's Anthropological Works*

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Introduction

THE OUTSTANDING personality of Pavel Vasici-Ungureanu (1806–1881) could hardly be described in just a few pen strokes. Therefore, we have chosen to restore him to posterity by analyzing his anthropological work,¹ which represents only a limited amount of his scientific research. Choosing this particular subject of analysis was naturally determined by Pavel Vasici-Ungureanu's remarkable profile: as an encyclopedic scholar pertaining to the first half of the 19th Century, he had the courage to successfully approach the vast and complex domain of anthropology, which was quite an uncommon area of research at that time. In order to be able to understand and appreciate his work at its true value, we must provide a short bio-bibliographical description of the man whom we consider to be the founder of Romanian medical anthropology.

Pavel Vasici was born on 18 April 1806 in Timișoara, to a very modest family. His father, Vasile Ungureanu, served as a hussar and his mother, Ana, was a housewife.² Pavel was the second born child of the family, while Andrei Ungureanu, his elder brother, was born in 1796 and later became mayor of Vârșeț country town, on the eve of the 1848 Revolution. In order to prevent any potential difficulties in pursuing their studies in Timișoara based schools,³ the boys' father, Vasile Ungureanu, changed their names into "Vasici." Nevertheless, Pavel continued to sign most of his writings with both his surnames. The youngest member of the family first attended the Romanian school in the neighborhood and from 1818 onwards, subsequent to his father's death, Pavel Vasici continued his studies at the Piarist Gymnasium, being strongly supported by his brother. Later on, he studied philosophy at the Piarist High School in Szeged and at the Superior Gymnasium in Oradea. In 1827 he enrolled at the Faculty of Medicine of the University of Pesta.⁴ There was a very strong

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spirit of the Transylvanian School still persisting at the University of Pesta and as a result, many Romanian publications were issued by its printing house.⁵ His Romanian colleagues at the University had a positive influence upon Pavel Vasici and helped him enhance the natural love he had for his country and the desire of making himself useful to his nation. Under the influence of the European Enlightenment, he subsequently engaged himself in the struggle for cultural emancipation of Romanians, his fellow countrymen. For this purpose, he used his talent and knowledge for the enlightenment of his people as he considered that disseminating scientific information was the best means for facilitating access to education for all Romanians.⁶

Pavel Vasici-Ungureanu published his first scientific studies during his years spent at the University, as an outstanding student in Medicine. He wrote *Anthropology or Short Story of the Mankind and its Features* [*Antropologia sau scurtă cunoștință despre om și despre însușirile sale*] in 1830 and *Dietetics or the Knowledge of Keeping our Sound Health, of Keeping Away from the Path of Death and Saving Ourselves* [*Dietetica sau învățătura de a păstra întreaga sănătate, a se feri de primejdia morții și a se mântui dintr-însă*] in 1831 after being inspired by the courses and lectures delivered by his remarkable professors. In 1832 he published his Ph.D. thesis entitled *Thorough Medical Lecture on the Eastern Plague* [*Disertatio inauguralis medica de peste orientali*]. In 1844–1845, Pavel Vasici published in Brașov the *Macrobotica or The Science of Prolonging Life* [*Macrobotica sau măiestria a lungi viața*]. It was actually the translation and adaptation into Romanian of Christoph Wilhelm Hufeland's homonym work, meant for the use of Romanians. Hufeland was a famous German scientist and a well-known representative of the German Enlightenment who had published it for the first time in 1825, in Wien. The book had also been published in Hungarian, Serbian and Slovakian, but by translating the *Macrobotica* into Romanian, Vasici offered a very complex and valuable medical, hygienic, literary, philosophical, pedagogical and moral work to his people.⁷ Furthermore, by using specific medical terminology, the Romanian scholar gave novelty and brought more added-value to his work, thus making it the milestone of research domain it pertains to. In 1846, in Brașov, Pavel Vasici also published his *Impotence and its Complete Recovery through the Use of Simple Means, Put into Practice and Approved by Many Supporters* [*Neputința și a ei totală vindecare cu mijloace simple cercate prin experiență și aprobate de mulți pătimiși*]. The publication is actually considered to be the first Romanian handbook of medical-sexual education, as it courageously brought forward the matter of weakening sexual and procreation capacity in humans, indicated specific treatments and recovery methods.⁸

After the 1848 Revolution, Vasici tends to publish a greater amount of his articles in the Transylvanian press. His materials seem to be extremely varied, ranging from mere aphorisms or medical and hygienic pieces of advice to serious studies, all written in a familiar language, so that anyone can understand.⁹ His articles were published in great number by magazines and reviews such as *Transilvania*, *Foaie pentru minte, inimă și literatură*, *Gazeta de Transilvania*, *Luminătorul*, *Observatorul*,

etc. These publications also hosted numerous articles written by Vasici in the field of veterinarian medicine, as well as other materials with medical content, comprising hygienic rules, useful pieces of advice, etc. The Romanian scholar addressed to masses and particularly to peasantry, thus showing great interest and concern for their health condition. In addition, through his writings in the field of human and veterinary medicine, Vasici always provided the right answers to medical and sanitary issues which were extremely stringent at that time. An important amount of his activity was focused on the efforts of disseminating medical, hygienic and biological information through the publishing of domain-targeted articles in the *Transylvania Review*, to begin with. Other brochures and articles were subsequently published in various local newspapers. From 1862 onwards, Vasici became an intermediary editor at *The Romanian Telegraph* [*Telegraful român*] and between 1876 and 1880, he edited the review called *The Hygiene and School Review* [*Higienea și Școala*].¹⁰ The latter was a monthly publication with a very varied content and was first issued in Timișoara between 1876 and 1880. Subsequently, from 1878 onwards, *The Hygiene and School Review* was issued in Gherla, being edited almost entirely by Vasici himself, complying with the highest scientific and academic standards. He asserted that “. . . during these critical and under-privileged times for the Romanian people, only health and education could prevent our nation from extinction. These two beneficial factors must, therefore, be heavily promoted and cared for.”¹¹ The above mentioned publication comprised dozens of pages in which the editor capitalized his long-time experience as a physician and scholar, advocating, at the same time, for efficient prevention measures and manifesting himself as a proponent of natural medicine.¹² *The Hygiene and School Review* has a significant importance in the history of medical press, as it has been the first and only medical journal of Romanians living in Transylvania and Banat, until 1918.

After returning to his home town, Vasici conducted a remarkable publishing activity, as well as cultural, scientific and economic activities. He also dedicated himself to persistently promoting and disseminating knowledge and information in the fields of medicine, hygiene and natural sciences and wrote with youthful fervor a great number of articles on issues pertaining thereto. Thus, in 1870, he published the brochure *The Anthropological Catechism* [*Catehismul antropologic*] which provides basic information concerning the physiology of the human body, under the form of a dialogue with questions and answers. The same year, Vasici also published *The Dietetic Catechism* [*Catehismul dietetic*], which comprised information regarding hygiene and nutrition and which was designed as a supplement to the knowledge provided in the first publication.

Vasici addressed especially to elementary school teachers in one of his writings. He said: “. . . It is time for all individuals to learn of the anatomy and physiology of their own body. By doing so, they must get to the conviction that they are the only ones who must take care of it, through gaining hygienic and nutritional information based on experience, experiments and reason, from an early age.”¹³ Vasici's last work,

Istoria naturală [Natural History] is the most important naturalistic synthesis and its first volume was published posthumously, in 1882. The content of *Natural History* was permanently adapted to people's needs and to educational requirements.

The last decade of Pavel Vasici's life was full of accomplishments. His merits were acknowledged by the highest national cultural and scientific institution, the Romanian Academy who elected him as a member in 1879.¹⁴ Furthermore, a series of contemporary outstanding personalities of his time, sharing similar interests and beliefs appreciated Pavel Vasici's work as pioneering in the fields of medicine, anthropology, publishing, culture, economy and natural sciences, but also in the restructuring of the modern Romanian educational system.¹⁵ In 1843, *The Transylvanian Gazette* [*Gazeta de Transilvania*] already considered Vasici as "the first man to have shown, in spite of all difficulties encountered, the capabilities of Romanian language in medical sciences."¹⁶ V. I. Bologa also acknowledged the importance of Vasici as "one of the fathers of Romanian medical and scientific literature."¹⁷ On the other hand, Dan A. Bădărău fully acknowledges Pavel Vasici as a disseminator of natural sciences among Romanians by dedicating him a special chapter in his monograph *One Hundred Years of Naturalism in Romania* [*O sută de ani de naturalism în România*].¹⁸ The first biography and portrayal of Vasici's personality was written by Iosif Vulcan in *The Family Review* [*Familia*].¹⁹ There is yet another biography of the Romanian scholar signed by George Bariț,²⁰ which emphasizes the humanism in Pavel Vasici's personality. Many scholars and researchers have focused on analyzing various aspects of Vasici's work in the past few years.²¹

As the present study is rather limited in length and aims at analyzing only several aspects of Pavel Vasici-Ungureanu's writings as a physician, we shall focus on three of his anthropological works, namely *The Anthropology* [*Antropologia*], *The Dietetics* [*Dietetica*] and *The Anthropological Catechism* [*Catehismul antropologic*].

The anthropological work of Pavel Vasici-Ungureanu

1. Antropologia

THE FIRST and most important anthropological work of Pavel Vasici-Ungureanu is obviously called *Antropologia* and it was written during the university years, under the close influence and guidance of Sigismund Schordann, Vasici's professor of physiology and anatomy. Among others, Schordann is the author of *Dissertatio inauguralis de medicina populari* (1815), which served as a model for Vasici when he wrote his first scientific dissertation.²² At that time, *Antropologia* brought great novelty in the field of scientific research, due to its author's views who considered human beings as an integral part of the animal world and the latter as a

fundamental element of nature. Thus, the study of human beings became a distinct discipline within the field of natural history and natural sciences. In this respect, Vasici's contribution to the progress of Romanian thought at the beginning of the 19th century was enormous.

Antropologia was written by Pavel Vasici with full support from his brother, Andrei Vasici and was dedicated to the latter precisely as a form of repaying his "good deeds" and "brotherly kindness." When circumstances allowed it, Pavel Vasici wrote to his brother: ". . . there is my sweet brother who helped me in a domain of sciences full of obstacles and challenges, so little investigated before by Romanian scholars. Only few of them have drawn on the spring of knowledge which brings health and kills illnesses."²³ The statement through which Pavel Vasici acknowledges his brother's contribution also comprises the reason of choosing the subject of research: ". . . Human being is God's most precious, embellished and noble creature. This is why I shall do my best in showing what human beings actually are, what they are made of, which is their structure and what kind of organs, systems and functions make them work."²⁴ The quote actually explains the book's title, *Antropologia*,²⁵ since "its object of research is the human being." In addition, driven by a noble sense of duty as well as by idealistic youthful impulses, Pavel Vasici put his work and vocation of physician in the service of nation, since by "a physician's duty" he meant "bringing comfort to the poor, relief to the ill, defending one's country, being useful and bringing joy to one's people."²⁶ Pavel Vasici also stated: "There are two main reasons for which I decided to write this book: primarily, because I love my country (and its culture, as all Romanians do) and secondly because I was advised and given full support to do so by the great number of young Romanian students in this University."²⁷

From the very "Foreword" of his *Antropologia*, Vasici admitted having encountered difficulties with the "making of terms," that is to say rendering the specialized terminology. It was one of the reasons which determined Vasici to write down between brackets Latin equivalents for all neologisms needed to be explained. In addition, he used German or Hungarian translations for each medical term in his work. Vasici brought an important contribution to creating the Romanian medical terminology and wrote, at the same time, the first scientific treatise of anatomy and physiology. It also comprised elements of physiologic psychology and was in use for about half a century. Only then did it become outdated.²⁸ Vasici's *Antropologia* mainly focuses on general aspects of anthropology, "leaving the most profound issues to anatomists."²⁹ Its author declared himself satisfied for merely producing a high quality piece of work which would "make me very happy in case I met the expectations of my own beloved People."³⁰

Antropologia begins with a short "history of mankind," analyzed in comparison with "the other creatures." It also describes the way "people are different from each other" and emphasizes the analysis of the three general systems of the human body by explaining the following terms: "organism," "organ" and "function." The human being is briefly described in relation with the Divine creation, hence its fragility:

“God’s most noble, perfect and beautiful creature, the human being comes into this world crying and is meant to put all other creatures under its command; he neither speaks nor feeds himself without training; he permanently grows and needs much help from others as he lacks both physical and moral culture. This is the fragile beginning of the Great Creature.”³¹ The first part of Vasici’s work comprises a short review of the vegetative functions specific to the human body: feeding, drinking, mastication, swallowing, digestion, excretion, blood circulation and organs pertaining to the circulatory system, the breathing apparatus and its organs, “bleeding” and “exhaustion,” the animal heart. The second part of the *Antropologia* is dedicated to the body functions, as follows: the nervous system, senses, “free” movement, speech, sleep and wakefulness and last but not least, human temperaments. The last part of Pavel Vasici’s work mainly focuses on human sexual vegetative functions such as: men and women reproductive organs, their functions, reproduction, the life of the fetus in the womb, pregnancy and birth, breastfeeding and human life’s ages.

As an original note in *Antropologia*, one can mention the “short notice of the soul” in the appendix. The author states that “. . . human mind has always strived, made inquiries and built numerous hypotheses in order to determine the principle of life or its fundamental reason of existence . We consider the word for this Cause is “suflet” [soul], which derives from “suflare” [to breathe], because human beings breathe as long as they are alive.”³²

The next fragment comprises a syllogism in which human soul is depicted from three perspectives: it is first seen as a separate entity from the human body, then as a free entity and finally, as an immortal one. All the author’s arguments are tightly linked to Divinity, since “God, the Creator of the human being made him different from other creatures.”³³ Vasici provides a very simple answer to the series of questions Who? What from? How? and Why do we need souls? He asserts: “Humans need soul from God, in order to be able to acknowledge their Creator.” On the other hand, humans need soul “to be happy.”³⁴

Pavel Vasici’s *Antropologia*, as a work of medical training but also as a guide of moral principles was largely distributed in the epoch. Bishop Samuil Vulcan was amongst the people to whom the author sent a copy of his work. He showed his appreciation to the young scholar, gave him material support and at the same time, the bishop advised Vasici to write also a manual of “popular dietetics.” This particular work was published the very next year at the publishing house of the University in Buda and was sponsored by the bishop himself.³⁵

2. Dietetica

EVEN SINCE the end of the 18th century, *The Philosophic Society of the Romanian Nation in the Great Principality of Transylvania* [*Societatea Filosofească a Neamului Românesc în Marea Principatul Ardealului*] was planning to spread

among masses a series of “nutrition rules.” Vasici was the first to elaborate and publish such a work in Romanian, with the title *Dietetics or the Knowledge of Keeping our Sound Health, of Keeping Away from the Path of Death and Save Ourselves* [*Dietetica sau învățătura de a păstra întreaga sănătate, a se feri de primejdia morții și a se mântui dintr-însa*] (Buda, 1831).³⁶ As he previously did with his first work, Vasici dedicated his writing to several patrons. His *Dietetics* was first dedicated to Samuil Vulcan, the bishop of Oradea, his benefactor. He subsequently dedicated his work to the emperor and to his country, with “humbleness towards God/, loyalty towards my emperor/, gratitude to my country/ and love to my People.”³⁷ This form of subordination was widely used at that time.

In his “word to the readers,” Vasici reiterated some of his previously postulated ideas from *Antropologia*, regarding human beings. The subtle differences, however, reveal the slight transformation in his initial conception. Thus, “the human being is the kindest, but at the same time, the most evil of all creatures living on Earth. He made his own Heaven as he was good and fair and built his own Hell since the Fall. There is no nobler, more beautiful and gentler creature in this world than the human being when he is guided by reasoning. On the other hand, no beast is as evil, ugly and savage as the human being when he is governed by anything else except his mind. The man who only pleases his senses, who is guided by lust, not reasoning, is the meanest creature of them all.”³⁸ By admitting the dual nature of human beings, Vasici considers acquiring medical rules as being most useful for the use of the people: “since the creation of humankind, many have strived to show their fellowmen what good and bad is in what keeping a sound health is concerned. As time went by, mankind noticed that they became weaker and weaker and the number of illnesses increased substantially. Therefore, they created some dietetic rules which were meant to help people stay away from damaging stenches. This new-born science was called Dietetics. The word “dietetics” comes from Greek and means “way of life.”³⁹ As a result, dietetics is the science which teaches us how to preserve our sound health.

Regarding its contents, *Dietetics* is logically divided into two large sections. The first one focuses on “guidelines concerning a healthy living” and comprises information and rules regarding the life of children, potential illnesses, food, beverage, air, physical exercise and resting, but also sleeping, depletion or exhaustion, clothing, passion and rage. The second large section mainly aims at analyzing “ways of life under the siege of illness,” by depicting contagious and external diseases, apparent death, etc. The last chapter of *Dietetics*, however, proved to be the most original of all, as it spoke about the ancient belief in the “resurrection of the dead.” While trying to eradicate people’s conviction concerning this particular matter, the Romanian physicist pointed out, at the same time, the characteristics of apparent death, that is to say: “That specific condition of human body in which one cannot perceive any sign of life through his mere senses, for its thread is as thin as a tiny spark hidden in the ashes.”⁴⁰ Such a condition in the body of a human being may have various causes: drowning, freezing, hemorrhage, serious chronic illness, hanging, lightning

strikes, etc. Cases of “resurrection” of people in such conditions generated the belief in ghosts. Therefore, precautions had to be taken subsequent to someone’s death, such as investigating the cause of death, searching thoroughly for signs of life and ultimately, it was advisable not to bury “the dead” within 48 hours from the presumed time of death.⁴¹

When he wrote his *Dietetics*, Vasici applied a set of principles shared or taught to him by his professors and by many competent physicians. He was thus able to offer a complex work of medicine, biology and hygiene to his people, while trying, at the same time, to keep it within the framework of medical Enlightenment. He wrote: “Dear fellow Romanians, may this booklet be your garden embellished with rare and beautiful flowers, from which you will be able to feed yourself with the sweet honey of health and life, like hardworking bees. Leave behind witchcraft and vain beliefs and turn your face to Mother Health.”⁴² At the end of his work, Vasici anticipates the publishing of his *Dietetic Catechism*, a complementary guide designed for the use of pupils. It was inspired by the *Anthropologic Catechism* which served as a model for Vasici’s second writing on dietetics, which was intended to disseminate prophylactic information to the masses. Its author stated that “. . . any villager can observe sound health rules from a very early age in a more effective manner than any doctor who would later try to fix health problems, in spite of all their skills as physicians. There is a huge lack of medical and hygiene information in schools and my proposition is to offer children a catechism comprising appropriate health rules and knowledge. It shall hopefully be approved by school principals and enter their curriculum as the Catechism of Health, which has been adopted by almost all nations!”⁴³

3. The Anthropologic Catechism

THERE IS a difference between Vasici’s first writings of anthropologic and scientific nature which were meant to disseminate anthropologic and dietetic knowledge among pupils and the two catechisms he wrote subsequently. The *Anthropologic* and the *Dietetic Catechisms* are complex works which synthesize at the maximum previous information and knowledge of anthropology and dietetics presented by their author. Thus, even from the introduction addressed to elementary school teachers, Vasici warns upon the innovative and useful nature of his approach: “. . . I hereby submit to you a brand new discipline of study which might seem difficult to be taught since it is a novelty. But if we think about the insignificant position of human beings within the world of creatures, and about the way he carries within himself the law of development and growing, just like the tiniest atom, like any plant and animal of nature, the most appropriate conclusion that comes into mind is that the fundamental problem of our time is to find how that particular principle of development works and apply it to human beings’ development.”⁴⁴ On the other hand, Vasici hopes to disseminate information in the domain of anthropology and

therefore, he envisaged “this booklet” becoming “not only a reference point for assimilating appropriate knowledge, but also a basis for further research developments”, since “studying natural sciences as a means of education is a necessity of our times.”⁴⁵

The *Anthropologic Catechism* is a question-and-answer structured work, at its name also indicates. The word “catechism” is an ecclesiastical term which denotes a clear intention of “catechizing,” in other words, “educating.” In this respect, the *Anthropologic Catechism* is divided into twelve chapters, as follows: I. Origins of Mankind. II. Shapes of the Human Body. Osseous and Cartilaginous Systems. III. The Muscular System. IV. The Vascular System. V. The Nervous System. VI. The Cutaneous System. VII. Body's Apparati. VIII. The Respiratory System. IX. The Digestive System. X. The Urinary System. XI. Senses' Apparati and XII. The Journey of Life. The questions are not numbered and the number of questions varies with each chapter. The *Anthropologic Catechism* comprises a total of 79 pages.

The human being is depicted in the first chapter as “a living creature which possesses its own mind,” belonging to “the kingdom of animals,” but at the same time, distinguishing itself from the latter through “reasoning and the ability to speak.”⁴⁶ Moreover, according to Vasici's conception concerning their “shape”, human beings belong to five human races (Caucasian, Mongolian, American, Ethiopian and Malaysian).⁴⁷ The author does not insist, however, on the differences between races. He approaches the delicate subject of death and the destination of human corpse after death in the last chapter of his work. Thus, the answer to the question “What dying and death means?” is the following: “Dying and death is the phenomenon of ceasing all exchange processes in the matter and subsequently, the interruption of activity of all organs in the body.”⁴⁸ The same chapter also provided information concerning the transformation of the human body after death, for “the human body becomes corpse after death and many changes occur within it as soon as life ceases and all physical and chemical elements progressively decrease.” The author ends his exposure with a philosophic thought on the futility of human existence: “. . . for dust we are, and into dust we shall return.”⁴⁹

Conclusion

VASICI'S *DIETETICS* and *Antropologhia* brought great contribution to the dissemination of science within masses. At the same time, through publishing the two works, Vasici provided a humanitarian model for all individuals, since he strongly militated in favour of harmoniously developed human beings with a healthy body and soul, well balanced from a physical and moral point of view.⁵⁰ Pavel Vasici' *Dietetics* and *Antropologhia* were largely distributed in Transylvania, Banat and even Budapest, as we can easily infer from the lists of subscribers at the

end of each publication. Their wide spread is yet another proof of their importance in the area of anthropologic and medical scientific research at that time.

In spite of the lack of originality in Vasici's works, his merits are remarkable. Eager to bring some enlightenment to his people, he provided and disseminated very instructive writings on medical issues, as well as some valuable scientific treatises. Although inspired by other sources, Vasici's work also comprises personal notes concerning chiefly the peculiar situation of Romanians in Transylvania. In addition, he continued his work as a promoter of enlightenment for his people for more than half a century and struggled against "fables and false beliefs." Last but not least, the author has two uncontested merits: he wrote pioneering works in the field of Romanian medical and naturalistic literature in Transylvania and Banat and more considerably, he spread evolutionistic ideas in a publication which was edited by an ecclesiastic publishing house and meant for the use of confessional schools.⁵¹

From this point of view, it is worth highlighting that in spite of his Darwinism, assumed and displayed in the works he wrote, Vasici's way of thinking was a dual one. Thus, although he showed clear support for Darwin's evolutionistic theory, he did not become an atheist, but kept, instead, his faith in the "Creator."⁵² In this respect, the most tangible proof is revealed by the advice he gave to his readers in the preface of one of his works: "Look into yourself, Man, wise creature of God and wonder at what you shall find inside your spirit. Look at each part of your body and try to find its appropriate use. Know yourself and you shall praise the wisdom and mastership of our Creator."⁵³ Moreover, Vasici proved himself a visionary when he anticipated the subsequent fate of Darwin's evolutionistic theory which has been regarded suspiciously at that time. He stated: ". . . the theory shall spread into the world just as the "cosmic theory" of N. Copernicus struggled and succeeded against the theory of Ptolemy, four centuries ago."⁵⁴

The importance of his personality as a man of science, as well as a disseminator of scientific knowledge in the field of natural sciences is defined through his contributions in the field of medicine, as author of volumes comprising real elements of originality. The age of Enlightenment was rich in translations and medical publications and Pavel Vasici imposed himself as an important representative of medical Enlightenment ever since the publishing of his first work. The outstanding physician from Banat passed away on 20 June (2 July) 1881. His last thought was addressed to his friends and his nation: "I wish prosperity and progress to all my friends and my nation. I die in peace for I have fulfilled all duties in my field of activity as well as I could."⁵⁵ Through the *Testament* he wrote on 11/23 June 1881, Vasici reveals the unique perspective over his own life, but modestly passed his contribution towards the establishing of the Romanian cultural patrimony over in silence: "I was born poor, I shall die poor. My wages and several legal incidents have barely helped me support my children and keep my character sane."⁵⁶



Notes

1. For recent developments in medical anthropology see Steve Ferzacca, "Editorial: Medical Anthropology In and Of These Times," *Medical Anthropology: Cross-Cultural Studies in Health and Illness*, 26, 1 (2007): 1-5; Lenore Manderson, "Medical Anthropology Online," *Id.*, 30, 1 (2011): 1-5.
2. G. Ploeșteanu, *Pavel Vasici: viața și opera*, (Târgu Mureș: Editura Veritas, 2008), 30.
3. *Ibid.*, 31.
4. *Ibid.*, 32-33.
5. *Ibid.*, 34.
6. *Ibid.*, 35.
7. *Ibid.*, 61.
8. *Ibid.*, 62.
9. *Ibid.*, 60.
10. *Ibid.*, 64.
11. *Higiiena și școala*, I, 1/5 februarie 1876, 1-2.
12. G. Ploeșteanu, 65.
13. P. Vasici-Ungureanu, "Catre Invetiatori," in *Catehismulu antropologicu întocmitu pentru poporul romanescu și scolele elementarie* (Timișoara: Tipografia lui Ernestu Steger, 1870), 3.
14. G. Ploeșteanu, 54.
15. V. Dobrescu, "Cuvânt înainte," in G. Ploeșteanu, 11.
16. *Gazeta de Transilvania*, VI, 52/1 iulie 1843, 207.
17. V. I. Bologa, *Începuturile medicinei științifice românești*, (Cluj, 1930), 51.
18. D. A. Bădărău, *O sută de ani de naturalism în România*, (Iași, 1930), 71-94.
19. I. Vulcan, "Portretul lui Pavel Vasici," *Familia*, VII, 12 / 1871, 133-135.
20. G. Bariț, "Biografia lui dr. Paul Vasici," *Observatorul*, IV, 77 / October 23(5), 1881, 309-310; *Id.*, 78 / October 26 (8), 1881, 313-314; *Id.*, 79 / October 30 (12), 1881, 317-318; *Id.*, 80 / October 3(15), 1881, 321-322.
21. See: I. Breazu, "Amintirea doctorului Pavel Vasici," *Tribuna*, 1/10 februarie 1957; *Id.*, "Studii de literatură română și comparată," vol. I, (Cluj-Napoca: Editura Dacia, 1970), 367-424; Dr. Izsák, *Din trecutul legăturilor medicale româno-maghiare*, (Bucharest: Editura Medicală, 1956), 74-82; Hajos J., "Pavel Vasici emlékezete," April 19, 1956; Adrian Marino, "Începuturile mișcării feministe," *Lumea*, II, 50 / December 10, 1964, 20-21; C. Rusu, "Pavel Vasici - gânditor înaintat," *Anuarul Institutului de istorie din Cluj*, IX (1966): 351-360.
22. G. Ploeșteanu, 36.
23. Vasici-Ungureanu, *Antropologia sau scurtă cunoștință despre om și despre însușirile sale*, (Buda: Crăiasca Tipografie a Universității Ungurești), 1830, V.
24. *Ibid.*, VI.
25. Word formed by joining the Greek terms "anthropo" – human being man and "logos" – science, that is mean "human science" (n.n.)
26. Pavel Vasici-Ungureanu, *Antropologia*, IX-X.
27. *Ibid.*, XIV.
28. G. Ploeșteanu, 58.
29. Pavel Vasici-Ungureanu, *Antropologia*, XV.
30. *Ibid.*, 285.

31. Ibid., 1.
32. Ibid., 277.
33. Ibid., 280.
34. Ibid., 284.
35. G. Ploeșteanu, 36.
36. Ibid., p 59.
37. Vasici-Ungureanu, *Dietetica sau învățătura de a păstra întreaga sănătate, a se feri de primejdia morții și a se mântui dintr-însa*, (Buda: Crăiasca Tipografie a Universității Ungurești, 1830), V.
38. Ibid., 10.
39. Ibid., 11.
40. Ibid., 142.
41. Ibid., 143.
42. Ibid., XI-XII.
43. Ibid., 155.
44. Vasici-Ungureanu, „Catre Invetiatori”, 3.
45. Id., *Catehismulu*, 7.
46. Ibid., 6.
47. Ibid., 10; also see *Antropologia*, 7-9.
48. Ibid., 79.
49. Ibid., 79.
50. G. Ploeșteanu, 59.
51. Ibid., 73.
52. Ibid., 70.
53. Vasici-Ungureanu, *Antropologia*, XIII.
54. Id., *Istoria naturală pentru școlile elementare*, Partea I, (Arad, 1882), 1.
55. Id., „Testamentul” *Luminătorul*, II, 50/24 iunie (6 iulie) 1881.
56. Ibid.

Abstract

Pavel Vasici-Ungureanu’s Anthropological Works

Pavel Vasici-Ungureanu, a 19th century Romanian physician known in the age mainly thanks to his contribution to the creation of the ASTRA society’s scientific section. His later preoccupations came closer and closer to the field of medical anthropology, among which we shall mention: *Anthropology or Brief Knowledge on Man and His Characteristics* (Buda, 1830); *Dietetics or the Knowledge of Maintaining One’s Complete Health* (Buda, 1831), and *The Anthropologic Catechism* (Timișoara, 1870). The aim of the present paper is to highlight the original contribution of this Romanian scientist, one of the pioneers of medical anthropological, hygienic, and dietetic research. Unfortunately, his lifework has remained unknown in general partly due to the low number of printed copies, partly on account of the Cyrillic letters in which the first works were published.

Keywords

Pavel Vasici-Ungureanu, Transylvania, 19th century, medical anthropology, hygiene, dietetics