

**Ileana Burnichioiu, *The Aiud Fortress' "Little Church" in the Sources of the Nineteenth Century***

This paper deals with one of the medieval churches from Aiud (Nagyenyed, Enyed, Straßburg/Mieresch), namely with the „little church”, which was demolished by the Lutheran community in 1865-66. This church was located to the north of the „great church” (now belonging to the Reformed cult), which was the parochial church in the sixteenth-seventeenth centuries. The secondary literature of the demolished church contains little and erroneous information. Although field investigations were made in the nineteenth century, their published results have largely been ignored. These texts were published before and after the demolition, in 1858, 1866-1868, and 1874 by Károly Szathmáry, Friedrich Müller, Gustav Seivert, and Rómer Flóris, as well as a drawing by Ödön Nemes. Our aim is to use these texts as sources for offering a better-defined image about the location, architecture, painting, age and the role of the monument. The pieces of information given by these authors suggest that the church was built in the fourteenth century. The building was modest, having a length of 15-18 meters in the area of the existing Lutheran church. It consisted of a rectangular nave, with a three-sided altar, and with buttresses on the corners. In the basement was a crypt filled with bones. The ground floor was a space for cult. Both rooms were vaulted. Later, probably in the fifteenth century, during the construction of the „great church”, the „little” one received a nave on the north side, another room as a sacristy and a tower above the altar. Its architecture consists of Romanesque shapes (at the windows), but also Gothic, most probably in two phases: one identified as early Gothic and the other as late Gothic. The altar, at least, was covered with frescoes, and the Apostles Thomas and Andreas were identified in the drawings made before the demolition. Given its location in the neighborhood of the parochial church, the ossuary-vault in its basement, and the analogies we can affirm that the “little church” (probably dedicated to St. Spiritus) from the fortress of Aiud was for a while a funerary chapel, which received a defense function with the construction of the tower on the altar.

**Keywords:** Aiud (Nagyenyed, Straßburg am Mieresch), Fortress, Medieval Churches, Lutheran Community, Romanesque, Gothic, Károly Szathmáry, Friedrich Müller, Gustav Seivert, Rómer Flóris, Ödön Nemes.

**Octavian Tătar, *The Habsburg-Ottoman Dispute from 1550-1551 on the "Hungarian Inheritance": the Attitude of Sultan Süleyman I***

After 1547 the Ottoman Empire was unable to carry out a military action for crushing the Christian resistance in Europe. Conversely, Habsburgs tapped into their economic, military, ideological, and diplomatic resources taking the initiative in the confrontation with the Ottomans. Ferdinand I Habsburg was the leading figure of the anti-Ottoman Christian side. Under his influence, Vienna's main political objective in mid-sixteenth century became the inclusion of the Hungarian legacy, especially of Transylvania. The principality represented the deciding factor in the equation of the Habsburg-Ottoman confrontation.

The Habsburg offensive for occupying Transylvania began in 1549. The Viennese strategy worked on three main directions: the strengthening of the garrisoned troops in Upper Hungary; enticing the Transylvanian elite in its camp, and the prevention of an Ottoman intervention in Hungary through actions meant to appease the vigilance of Ottoman diplomacy. This objective was reached in the summer of 1551, when Spanish-German troops occupied Transylvania and Queen Isabella and her son, Prince John Sigismund, were forced to abdicate.

The Porte's reaction to this Habsburg advances was weak. Reports of Austrian ambassadors in Istanbul demonstrate that the priorities of the Ottoman foreign policy concentrated on Middle East while confronting the Habsburgs became secondary after the peace of 1547. The sultan's responses to the Hungarian events were limited to diplomatic protests, threatening letters, some political maneuvers, and weak military actions. Although well informed

about Transylvania, the sultan did not order a significant military action to prevent the occupation of the principality.

Close reading of the sources (sultan's letters and reports by Christian agents in Istanbul) supports our view that a change occurred in mid-sixteenth century in Porte's attitude concerning the supremacy in Central-Europe. The causes were Ottoman's inability to impose a "final solution" in their confrontation of the Shia Persians, the internal dispute between the sultan's sons, the difference of views on foreign policy between the sultan and the grand-vizier, physical and psychical illness of the sultan who neglected state affairs for long periods, the strong anti-Ottoman action of Ferdinand, the dysfunction of the alliance with Transylvania where governor George Martinuzzi sided with Ferdinand's party. In these conditions Ottomans lost initiative in confronting the Christians, thus inclining the balance of forces on Europeans' side.

**Keywords:** Ferdinand I Habsburg, Süleyman I, "Hungarian inheritance", Transylvania, Isabella, John Sigismund.

### **Cornel Tatai-Baltă, *Les icônes impériales de l'iconostase de la cathédrale de Blaj***

L'analyse des six icônes impériales, peintes par Ștefan Tenețchi, de Arad (macédo-roumain qui a intensément activé en Transylvanie et en Banat, mais aussi bien en Serbie et en Hongrie) pour décorer l'imposant iconostase de la Cathédrale gréco-catholique « Sfânta Treime » de Blaj, relèvent les qualités d'exception de ce peintre renommé dès son vivant, comme après sa mort. Ces icônes attestent le fait que sur le fond traditionnel byzantin, certains éléments ont été greffés, ceux-ci appartenant au baroque ukrainien, ou bien à celui central-européen, mais aussi à la peinture italienne, surtout à celle vénitienne.

**Mots clé:** cathédrale de Blaj, iconostase, icônes impériales, Ștefan Tenețchi.

### **Gudor Botond, *Cartography and History of Origins at Bod Péter***

Although it cannot be compared to the intense cartographic work of Szászky-Tomka János, Matthias Bél, Maximilian Hell or Mikoviny Sámuel, some interest in cartography and historical geography (prompted by the idea that the geography of each state should be better known – *Staatenkunde*) was shown in Transylvania during the 18<sup>th</sup> century. The Baroque interest in origins, documents discovered in archives and the development of geography drew the attention of historians as well as theologians. Bod Péter (1712-1769), the reverend and historian of the Reformed Church in Transylvania drew a map – for the manuscript version of the church history he wrote – of the origins, migrations and temporary habitation of the Hungarians. The map is simple but it helps us understand the interest which the publication of the Chronicle of the Anonymous Notary Public prompted among historians. Bod found his arguments in the ancient world (*Tabula Pentingeriana*, Herodot) as well as in 18<sup>th</sup> century historiography (Bél, Otrókocsi Főris Ferenc, Dezsiczky Ince and Pray György). His map – which was drawn around the year 1750, but published now for the first time – is, although simple and without much claim to recognition by major European cartographers, the first attempt in Eastern Europe to describe the Hungarian migration towards the Carpathians. Besides, Bod's map is an undeniable proof that geographical history was gaining ground in Transylvania. Bod's map is one of the first maps with a didactic and pedagogical purpose in Hungarian historiography. It precedes the work that was to be done by Maximilian Hell and is at least contemporary with that of Szászky-Tomka János. Bod's attempt to draw a map of the origins of the Hungarian people also indicates an interest in historical truth, critical spirit and a deep respect for historical sources – all of which become the norm in historical cartography only at the beginning of the 18<sup>th</sup> century. The transformation of what Bod regarded as *iter Hungarorum* into a map of Eurasia by using both classical and modern information (according to the acceptance of the term which was current

during the 18<sup>th</sup> century) was the first such attempt in Transylvanian history. It indicates the dawn of cartographic modernity in this part of Europe as well as the intellectual quality of the scholarly priest from Ighiu who witnessed Europe and Transylvania at the beginning of the Enlightenment and contributed through his scientific work to the development of this Age of Reason.

**Keywords:** Bod Péter, Reformed Church in Transylvania, Cartography, Szászky-Tomka János, Matthias Bél, Maximilian Hell, Mikoviny Sámuel, Chronicle of the Anonymous, Hungarian Migration.

### **Radu Filipescu, *Parliamentary Parties and the Problem of Domestic and International Communism in the House of Deputies (1919-1924)***

After WW I, Romanian diplomacy attempted to resume diplomatic relationships with Soviet Russia, but Moscow was not only the capital of USSR but also the city of the third International – an organization which wanted the communization of Europe and of the whole world. Under the circumstances, each gesture made by Russia was analyzed most carefully by the Romanian MPs.

Romanian MPs took different attitudes towards Soviet Russia according to circumstantial political interests or to their particular political allegiances. Although all Romanian Socialists were in favour of a future Socialist Republic of Romania, only the supporters of the extreme left were willing to obey orders from Moscow and follow the Russian lead. The Social-Democrats, on the contrary, believed that only true reforms and political emancipation could bring about the desired political changes.

The Peasants' Party was another left-wing party during the 1930s. Because its members supported the peasants' right to property, they felt sympathetic towards USSR's agricultural policy, hoping this would transform Russia into an agrarian democracy. However, the apparent appreciation of Soviet Russia was mainly an aspect of domestic political strategies. The Peasants' Party MPs from Bassarabia in particular were reticent towards Russia and warned against its expansionist tendencies.

The right-wing parties were hostile towards the Communist ideology and their members witnessed with satisfaction each crisis in Soviet Russia. MPs from the Liberal Party (which governed Romania during most of the period covered by the present article) were eager to point out that Romania had no aggressive intentions against Soviet Russia but would, however, respond firmly against any act of aggression initiated by USSR itself. All this because it was felt that the third International had expansionist ambitions as well as territorial claims (in particular, the territories which had belonged to Romania after 1918). From this point of view, Communism and Russia were seen as one and the same force.

The Communist movement in Romania was not strong enough to gain power either by force or by parliamentary elections. Besides, all parliamentary parties were aware that the Romanians were hostile, or at least indifferent, to Marxist ideology. Under the circumstances, the large majority of the politicians believed that a threat could only come from outside the country, in particular from Soviet Russia. As a result, hot parliamentary debates took place about the best measures that could be taken against Communist propaganda. The word "bolşevic" was frequently used at the time, often as an insult without any particular political connotation.

The first government of unified Romania (1919) was accused by right-wing politicians of too much tolerance towards the Communists. On the contrary, the governments which followed were criticized on the grounds that, in their efforts to oppose Communism, they failed to respect human rights. Some harsh measures taken against the Communist Party were criticized by some MPs from the opposition. However, this criticism did not spring from any sympathy towards Marxist ideology but were only new pretexts to criticize the government. Such debates usually ended up as mutual accusations among the MPs with respect to various aspects of domestic policies.

We believe that the Communist ideology and its followers from Romania and from

abroad have prompted interesting debates in Romania's Parliament. These debates were a proof of the freedom of speech at a time when, despite censorship, various and sometimes radical ideas could be expressed and defended. Moreover, leaving aside political allegiances, different aspects of the Communist ideology were discussed with much professionalism.

**Keywords:** Romanian Diplomacy, House of Deputies, Soviet Russia, International Communism, Romanian Socialists, Communist Movement, Peasants' Party, Liberal Party, Communist Party.

**Alena Feriancova, *The Question of Czechoslovak-German Arbitration Treaty at the Conference in Locarno***

**Keywords:** Security Negotiations, German Foreign Office, Czechoslovakia, Gustav Stresemann, Edward Beneš, A. Skrzyński, German Eastern Boundaries, Locarno Conference, Rhineland Pact.

**Sorin Radu, *The Abolition of Social-Democracy in Romania. Ion Flueraş Case (August 1944-June 1953)***

This study analyses the last years of political activity of one of the most important leaders of Romanian Social-Democratic movement, the anti-Communist attitude and also the way the Communist authorities acted in order to abolish any resistance of him. The defining coordinates of political action and thinking of Ion Flueraş can be summarised as follows: reformism and pragmatism in his Social-Democratic spirit, syndicalism and anticommunism.

After August 23 1944, Flueraş tried to involve himself into the action of reorganizing the SDP, but he wasn't accepted by the party leaders who accused him and his group of collaboration with the Communists and that he sustained the identity of social-democracy. Flueraş was known as an inveterate anti-Communist and he was strongly against the collaboration of SDP with the Communist Party. That was why his discredit became an important goal of Political Policy and of the „Romanian Socialist Party”. He was an unwanted person for the Communists, because he had great influence on workers' organizations. There were some threats from SDP's side, especially from Lothar Rădăceanu. There were also some articles written against Flueraş into the newspapers of that time, and those articles of Lothar Rădăceanu offered Communists the motives to arrest Flueraş. In September 1945 he was arrested and accused of conspiracy actions against the state order into the so-called „The Process of T' organization”. He was sentenced to three months in prison with the aim of political discreditation of the entire social-democratic group known for its anticommunist attitude. That action was a prelude of SDP's later annihilation.

After the annihilation of social-democracy by the „fusion” in February 1948, there were many arrests of the old leaders, and Flueraş was one of them. After four years of detention he was tried in January 1952 and sentenced to fifteen years of detention for „high treason” and „undermining the constitutional order”. But he died in unknown circumstances in June 1953 at Gherla prison.

**Keywords:** Romanian Social-Democratic Movement, Communist Party, Anticommunism, Lothar Rădăceanu, Annihilation of Social-Democracy.

**Dorin Dobrinu, *“Minor” Anticommunist Resistance Groups and Solitary Fugitives in Northern Transylvania (1949-1958)***

Anticommunist resistance in northern Transylvania took, at the end of the 1940s and over the '50s, not only the form of relatively big paramilitary groups, but also that of subversive organizations and armed groupuscules. So were the group from the Sârbi village, commune of Budeşti, the organization of “Glasul Munţilor” (the Mountains' Voice) or Vasile Rusu group, the

“Armata Verde” (Green Army) organization, Dumitru Pușcaș group, Simion Rusu – captain Grigore Bodea group, about which we hold more or less extended information. As for other groups, all we really know is the very fact they existed: the groups of Vasile Ghidaru, Vasile Mureșan, Dumitru Pașca, Ion Borodi called Frunzilă, Gh. Gherman, etc. Not all north-Transylvanian insurgents grouped, some of them preferring to act individually, due to circumstances or to their temper. The most famous ones were Alexa Bel called Diacu, from the village of Cufoaia, near Târgu Lăpuș, Vasile Rodina called Calul Bălan, from the Bălan commune, Jibou area, Vasile Blidaru, from the commune of Băsești, Satu Mare county, Gheorghe Dunca, from the commune of Sârbi, Maramureș county, Andrei Huzău, from Sighetu Marmăției and others. Some of the members of these groups or solitary insurgents had a tragic end, being assassinated or dying during fights with Securitatea, while others had to bear the ordeals of the communist prisons.

**Keywords:** Communism in Romania, “Glasul Munților” (the Mountains’ Voice), “Armata Verde” (Green Army), Solitary Insurgents, Securitatea.

### **Elis Neagoe-Pleșa, *Gheorghe Gheorghiu Dej’s Inner Circle***

Like all other Communist leaders, Gheorghiu-Dej could not have gained and kept power without the help of a strong group of supporters. This group of supporters which formed Gheorghiu-Dej’s inner circle has variously been described as “membrii bandei comuniste de la Doftana, Caransebeș, Târgu Jiu” (Stelian Tănase), “coechipierii lui Dej” (Florin Constantiniu) and “clica Gheorghiu-Dej” (Belu Zilber).

Since the early years after the Communists took power in Romania, Gheorghiu-Dej had surrounded himself by a group of supporters who would him faithfully during the conflicts with his opponents within the Communist party. Given the party’s stormy history, Dej would never have managed to eliminate his political rivals if it had not been for this inner circle of staunch supporters.

Dej also used some of the more influential Communists from his inner circle in order to gain access to some political figures in Kremlin. Well aware of the fact that he could not become the leader of the Romanian Communist Party without Moscow’s support, Gheorghiu-Dej tried to secure Stalin’s sympathy. This was one the reasons why he surrounded himself with a large number of Russian spies whom he had met during the time he spent as a political prisoner.

Gheorghiu-Dej gradually created a team of faithful supporters who allowed him to monitor closely the whole party apparatus. After all, the more areas of political activity Dej’s inner circle could control, the more important was the leader’s influence on the party.

In spite of his leadership abilities, Gheorghiu-Dej would never have managed to become the leader of the Romanian Communist Party without the help of a number of trustworthy supporters. He needed these people in order to ‘eliminate’ Ștefan Foriș, Lucrețiu Pătrășcanu and other people who had become undesirable. The help of Dej’s inner circle was vital in 1956 when Iosif Chișinevschi and Miron Constantinescu took advantage of the favorable circumstances brought about by Hrușciiov’s revisionism and tried to take over the leadership of the Party.

**Keywords:** Romanian Communist Party, Stalin, Ștefan Foriș, Lucrețiu Pătrășcanu, Dej’s “Camarilla”.

### **Liviu Pleșa, *Mihail Roller and the “Stalinization” of Romanian Historiography***

A few years after they took power and secured a strong political position, the Romanian Communists implemented the first measures meant to lead to a complete subordination of culture to the party’s policies. This “cultural revolution” took place by means of repression (leading intellectuals were arrested and sent to prison or expelled from the Romanian Academy

and from their respective universities; censorship was introduced etc), but also by means of persuasion (some intellectuals were willing to collaborate and accepted to promote the party's interests).

One of the first steps took in this direction was to replace the intellectual elite from between the wars with supporters of the Communist regime. Most of the latter had no qualifications or scientific activity that would have justified their academic promotion. On the contrary, they were usually people who were only marginally relevant in their profession. However, they were important for the party as tools in the process of implementation of the new cultural policies; therefore their main quality was their strong commitment to Communism. In historiography, a relevant case is that of Mihail Roller, a party historian who had studied in Moscow and made a name for himself as a Communist during the period when the party had been outlawed. However, after old Romanian Academy ceased its activity and was replaced by the Academy of the Socialist Republic Romania (which, after 1948, was only the simulacrum of an academic institution), Roller was elected vice-president of the new Academy.

Due to his public offices and the power granted to him by the party, Roller managed to control the whole historiographic activity in Romania between 1948 and 1955. His speeches set a standard of interpretation which was supposed to be followed by all the other historians of the time. Romania's history started to be re-written according to the party's propaganda purposes. The main themes become the conflict between social classes (which was regarded as the propellant of historical events) and condemnation of the bourgeoisie and the nobility. Among the favorite themes we should also mention the praise brought to USSR and the relentless attacks against Western countries.

Since 1955, after Stalin's death, Roller's position becomes more and more vulnerable. Several prestigious historians such as Andrei Oțetea and Constantin Daicoviciu accused Roller of plagiarism and lack of professionalism in his work. Dissatisfied with Roller's authoritarian attitude, his own collaborators turned against him as well. In the summer of 1958, during the Communist Party's Congress, Roller was again under attack as one of the people who had criticized Gheorghiu-Dej's activity. Therefore, a few days after the congress was over, Roller committed suicide.

**Keywords:** Communist Regime in Romania, Academy of the Socialist Republic Romania, "Cultural revolution", USSR, Party's Propaganda, Andrei Oțetea, Constantin Daicoviciu.

### ***Iacob Mârza, Romanians Protecting their National Heritage During the Enlightenment: Ioan Iacob Aron's Collection Inscriptioes Dacico-Romanae***

Among the most important aspects pertaining to national identity for the Romanians living in Transylvania during the Enlightenment must be numbered the Latin origin of the Romanian language. The interest taken in this aspect had a significant impact on the structure and content of historical discourse. As it has already been noticed, we can observe here cultural and political connotations – not only the interest of some Romanian scholars of the Enlightenment for Roman antiquity (as reflected in their historical work), but also a real concern for the national heritage which they saw as a testimony for our "European identity".

Ioan Iacob Aron (?-1788) was a teacher at the school from Blaj and a deputy bishop. He illustrates the cultural interests of the Enlightenment scholar, among which a constant concern for the preservation of the national heritage. Belonging to the nobility, Ioan Iacob Aron graduates from the College "De Propaganda Fide" from Rome with a major in philosophy and theology ("Excellens in Collegio, in Ministerio et in Patria", as we find from one of the documents of the time). In 1762, Ioan Iacob Aron takes the monastic vows and, after 1766, he becomes a teacher at the high school from Blaj (he teaches grammar and syntax). After a while, he is elected deputy bishop of the bishopric of Blaj ("in spiritualibus vicarius generalis") and in this capacity he has to visit various Romanian towns and villages. As a result, he becomes aware of various historical, religious, cultural and political realities and often manages to improve the

situation (among other things, he donates a significant number of signed prayer books to the churches in his bishopric). After bishop Atanasie Rednic dies, Ioan Iacob Aron candidates for the position of bishop. After 1774, he becomes “Canonicus cancellarius” and, one year later, we find him (together with another, Iosafat Devai) a missionary in Țara Hațegului (Varolia, Balomir, Sântămăria Orlea etc). During this period (1780-1783) Ioan Iacob Aron is also the rector of the well-known “Sancta Barbara” College from Vienna. Due to his renown as a theologian and his exquisite academic qualities, he brings a decisive contribution to the good functioning of the institution as well as taking care of the Romanian students who attend the college. After bishop Grigore Maior abdicates, Ioan Iacob Aron candidates again, but the emperor Josef II prefers Ioan Bob as bishop of Blaj. However, as a late recognition by the Habsburg authorities of his religious and cultural merits, Ioan Iacob Aron is appointed Greek-Catholic bishop of Oradea after the death of Moise Dragoș. Unfortunately, he dies on February 21<sup>st</sup>, 1788, before the actual ordaining ceremony takes place.

Ioan Iacob Aron’s collection of *Inscriptiones Dacico-Romanae* can be situated on the borderline between the political and the identity. The collection testifies to Aron’s activity in Țara Hațegului as well as to his origins in Alburnus Maior – both areas being rich in Dacian and Roman monuments which testify to a historical past whose political and cultural connotations were not lost on the Enlightenment scholars. On the contrary, it was the Romanians’ claim to a Latin origin that justified their political and religious demands, in keeping with those of the other privileged peoples in Transylvania.

The collection *Inscriptiones Dacicae a R[everen]d[iss]imo D[omi]no Iacon Aron transmissae Roman Ill[ustriss]imo et R[everen]d[iss]imo D[omi]no Stephano Borgia, Sacrae Congreg[atione] de Proa[ganda] Fide Secretariu, Anno 1776, Mense Iulio* remains, in form and in content, a plea for due concern for the Romanian national heritage during the Enlightenment. As we can learn from Gheorghe Șincai’s transcription, Ioan Iacob Aron’s collection of inscriptions is one of the few authentic sources still available from the late deputy bishop of Blaj and which Șincai used in his scholarly works (in *Notata ex variis authoribus oer G[er]gium] Gabrielem Sinkay Ordinis S[ancti] Basilii M[agni] Transsylvaniam, Anno 1775, I-III*; *Rerum Spectantium ad Universam gentem Daco-Romanum sen Valachicum. Summaria Collectio ex diversis authoribus facta a Georgio Gabriele Sinkaj de Eadem secundam ordinem chronologicum, I-III*; *Hronica românilor și a mai multor neamuri*). From Gheorghe Șincai’s transcription we learn that Ioan Iacob Aron numbered each of the 108 inscriptions of the collection which he prepared for cardinal Stefan Borgia.

The author of the present paper discusses the form and content of the collection, the presence of some elements of Latin culture and civilization in the ex-province Dacia Felix, the authors mentioned by Ioan Iacob Aron and, finally, the cultural, documentary and historical value of the collection of *Inscriptiones Dacico-Romanae*. We have in mind not only its value as a “cultural paradigm”, with an important role in the process of creating a sense of national dignity, but also the part it played in the political battle which the Romanians from Transylvania fought for their rights.

The work of Ioan Iacob Aron can be compared to that of other scholars and clergy from Transylvania. For instance, the Roman-Catholic bishop Ignatius Battÿani took a keen interest in Roman antiquities (fragments of mosaics which he found in the Roman-Catholic Cathedral of Alba Iulia). We notice here and in similar cases, the cultural and political attitudes of scholars who dedicated their lives to the recognition of the national identity of the Romanians in Transylvania.

**Keywords:** Romanian Enlightenment, Blaj, Gheorghe Șincai, Ștefan Borgia, Ignatius Battÿani, Roman antiquities.

### **Călin Anghel, *Sebeș Town in Epoch Representations***

The past history of a town can be known from written documents, but also from pictorial representations such as paintings, engravings or maps. Some of these may date several centuries

back and, as they are made by contemporaries, can provide important and accurate information which, corroborated by other sources, allows for faithful historical reconstruction. In the present paper we will describe several pictorial representations of Sebeş made between the 17<sup>th</sup> and the 19<sup>th</sup> centuries.

The oldest pictorial representation of Sebeş known so far is an etching by H. Jacob Schollenberger which was printed in Nürnberg in 1666 in a book by J. Tröster: *Das Alt – und neue – Teutsche Dacia, das ist Neu Beschreibung des Landes Siebenbürgen*. The representation is hardly realistic, although one can recognize some aspects from reality: the gates of the town and the East-West orientation of the two main streets of Sebeş. However, all the other buildings are entirely a work of imagination: the churches, the fortress and the private houses have nothing to do with an accurate description of the town. On the contrary, J. J. Haans' pictorial representation (1736) gives a fairly faithful description of Sebeş in the first half of the 18<sup>th</sup> century. The town is regarded from North-East and in the forefront one can see the Evangelic church and the eastern side of the fortress. This is the only image available in which the upper side of the church choir can be seen (during a "restoration" at the end of the 18<sup>th</sup> century (1789-1798) it was to be replaced by a massive cornice made of stone). In the same pictorial representation, one can see the eastern gate, the towers of the inner town and the church nearby the cemetery from the Romanian suburb.

Ludwig Rohbok's painting (1863) is not so rich in details as the one already described. The artist did not choose an appropriate point of view and did not have a satisfactory perspective on the town. Consequently, a large part of the representation consists of the roofs of public buildings, among which the Evangelic and Franciscan churches are easily noticeable. Two of the three Romanian churches which existed at the time, can also be seen in the painting: the Greek-Catholic church (1818) and the Orthodox church (1824). R. Pühringer's watercolour (1937) – which reproduces an image from 1820 – describes a part of the main street which leads to the Town Square, along Petrigasse. One can notice that the buildings have undergone little or no transformation, with the exception of the old town garrison which was bought by F. Binder in the middle of the 19<sup>th</sup> century and later changed beyond recognition. Another watercolour by an unknown artist describes the Old Town Square on a fair day during the 19<sup>th</sup> century. The most conspicuous building is the Evangelical church, but in general the image is rather poor in details.

The map of Sebeş (1769) (from the War Archives in Vienna) allows the clarification of important aspects which put an end to the controversy about the church's battlements and the position of the gates of the town. The map gives a clear image of the town, with an accurate positioning of the Romanian neighbourhood as well as that of the Durlachers, towards the crossroads of the roads leading to Alba Iulia and Daia.

**Keywords:** Pictorial Representations, H. Jacob Schollenberger, J. Tröster, J. J. Haan, Ludwig Rohbok, R. Pühringer, F. Binder, Map of Sebeş.

### **Tudor Roşu, *Le diplôme de doctorat de A.T. Laurian. Une révision cumulative***

Notre étude constitue un débat au sujet d'un certain moment portant sur la reconnaissance scientifique de A. T. Laurian, à savoir la remise du diplôme de docteur ès philosophie et arts libéraux. L'article prend en discussion maintes informations et interprétations erronées qui ont circulé à travers le temps sur ce moment précis de la carrière de l'érudit transylvain. Laurian a obtenu le titre de docteur de l'Université de Göttingen, et non pas de celle de Hanovre ou de Vienne, comme l'on a souvent affirmé, en 1855, et non pas en 1840, comme les productions historiographiques vouées à celui-ci, plus ou moins directement, l'ont soutenu. Dans ce sens, notre étude propose un passage en revue des erreurs engendrées par la valorisation historiographique du document en question, tout en expliquant minutieusement en quoi précisément ces erreurs consistaient. La variante juste est prouvée ayant en vue l'analyse de plusieurs informations contenues par la presse de l'époque, la reconstruction de certains trajets culturels du linguiste et de l'historien transylvain, mais surtout compte tenu du texte du diplôme

que Laurian lui-même avait publié dans les pages du périodique de Braşov, *Foaie pentru minte, inimă și literatură*.

Le moment précis de l'obtention de cette distinction a coïncidé avec une visite officielle rendue au siège de l'institution allemande, dans le cadre d'un parcours plus long entrepris par Laurian en sa qualité d'inspecteur général des écoles de Moldavie. L'itinéraire de Laurian en Allemagne, France, Angleterre et Italie avait comme but d'observer l'organisation de l'enseignement dans ces pays-ci, en vue d'appliquer de tels modèles en Moldavie aussi. Les lettres de voyage ont périodiquement été publiées dans le journal ci-dessus mentionné, accompagnant le texte du diplôme de doctorat. La distinction était obtenue non pas comme résultat d'un ouvrage particulier, d'une thèse de doctorat, mais comme reconnaissance de sa prestation d'ensemble dans les domaines de la philologie et de l'histoire, des livres et des études publiés. Le texte est republié à la fin de notre étude, cette fois-ci s'agissant d'une traduction en roumain. Le ci-présent article essaie aussi bien de détailler le contenu du diplôme, tout en proposant de brèves interventions, par exemple, au sujet de ses signataires, des personnes ayant conféré à Laurian le titre de docteur.

Par ailleurs, l'option pas du tout accidentelle de Laurian pour l'Université de Göttingen est explicitée, la réciproque étant aussi valable, dans la mesure où ses préoccupations consonnaient aux courants qui avaient rendu célèbre l'École de Göttingen. Bref, nous avons en vue le rôle rempli par cette université allemande dans la formation et le façonnement d'un nouveau paradigme des sciences, à savoir une nouvelle dimension de leur rôle et de leurs méthodes, phénomène qui caractérisait la seconde moitié du XVIII<sup>ème</sup> et la première moitié du XIX<sup>ème</sup> siècle. Le milieu transylvain a été réceptif aux nouveaux courants, surtout en raison des relations que les érudits d'origine allemande et hongroise qui vivaient en Transylvanie avaient déjà établies avec les milieux universitaires allemands, ce qui a ainsi facilité les rapports entretenus par les élites culturelles des Roumains de Transylvanie avec les mêmes institutions, tout comme le transfert d'idées venues de cette direction.

**Mots clé:** August Treboniu Laurian, Université de Göttingen, Académie de Hanovra, roi George V, École de Göttingen.

### **Dan Dumitraş, *Ioan Bianu – Novelty Aspects in His Youth (1856/57-1876)***

Ioan Bianu is one of the many Transylvanian scholars who pursued their activity in Bucharest during the late 19<sup>th</sup> century and early 20<sup>th</sup> century. Ioan Bianu will always be remembered due to his major scholarly work, *Bibliografia românească veche* (Old Romanian Bibliography), as well as his active involvement in the projects initiated by the Romanian Academy and the Academy's Library.

One cannot dissociate Ioan Bianu's name from the destiny of the Romanian Academy's Library. He worked here as a librarian and, later on, as the director of the institution, for 56 years. Besides, he taught as a high school teacher and then as a university professor, was elected a MP and a member of the Romanian Academy. In due recognition of his scholarly activity, as well as professional and personal qualities, Ioan Bianu was elected president of the Romanian Academy between 1929 and 1932 and vice-president of the same institution until his death in 1935.

Ioan Bianu was born near Blaj in the village Făget (near the river Târnava) in the county Cetatea de Baltă (today, Alba county). There is little certain information about either Bianu's exact birth date or his 20 years spent in Transylvania. The present article brings an important contribution to clarifying some unknown circumstances surrounding his birth and his activity as a high school student in the well-known confessional schools of Blaj at the end of the 19<sup>th</sup> century.

Ioan Bianu spent 10 year in Blaj, in the house of Ioan Micu Moldovan who was his teacher and became his protector throughout his life. In 1876 Bianu graduated from high school and, after passing his graduation examination, become a student of the Faculty of Letters in Bucharest. Bianu was to spend the rest of his life in Bucharest, bringing his contribution to the unification of Romania's cultural life.

The documents which substantiate the claims made in the present article are taken from

the National Archives of Alba County. We identified the following documentary sources: *Colecția de registre de stare civilă de la instituțiile de cult. Parohia greco-catolică Făget* and *Gimnaziul Superior greco-catolic Blaj. Licenț „Sf. Vasile cel Mare” Blaj*, neither of which have been investigated before in connection with Ioan Bianu. We have not been granted access yet to another documentary source from the same institution: *Școala Normală de Băieți, Blaj, 1847-1956*, which was being archived at the time when we were writing the present article. The documents we looked into allowed us to bring to light new information about Ioan Bianu's family (parents, brother) and his early life in Transylvania.

**Keywords:** Romanian Academy's Library, Blaj, Ioan Micu Moldovan, Bucharest, National Archives of Alba County.

### **Eva Mârza, Zevedei-Ioan Drăghieș, *A Catalogue of Professor Ioan Rațiu's Library from Blaj Town (1869-1917)***

The main goal the present paper is to draw attention to Dr. Ioan Rațiu's library. We found the catalogue of this library as part of the documents which belonged to the Greek-Catholic High School from Blaj (now to be found at the National Archives, Alba county). We took an interest in Dr. Rațiu's catalogue for two reasons: (1) it gives us information about the level of education and reading interests of the Romanian intelligentsia from Transylvania at the end of the 19<sup>th</sup> century and at the beginning of the 20<sup>th</sup> century and (2) it gives us valuable information about Dr. Ioan Rațiu, a teacher at the Greek-Catholic High School from Blaj whose life and activity have remained little known. The catalogue includes more than 700 titles, most of which cover the fields of history, philology, theology, pedagogy and culture in general. The circumstances under which Dr. Rațiu's library became part of the library of the Greek-Catholic High School from Blaj are not known – it may have been a donation during his life or after his death. We tend to believe that it was a donation because it was customary for teachers at the time to donate their libraries to the schools where they used to teach.

**Keywords:** Greek-Catholic High School from Blaj, History, Philology, Theology, Pedagogy, education, Romanian intelligentsia.

### **Mihail Dăescu, *The Iron Guard's Rebellion and the End of the National-Legionary Regime in Alba County***

The Iron Guard's rebellion (January 21<sup>st</sup>-23<sup>rd</sup> 1941) represented one of the bloodiest chapters in Romanian's history. It put an end to an ill-fated and ultimately unsuccessful political experiment for the Romanian people: an extreme-right government. Brought about by the disagreements between Horia Sima and general Ion Antonescu, the Iron Guard's rebellion aimed at deposing Antonescu and securing full political power for the Legionary Movement. The rebellion caused violent action throughout the country, but the most intense fighting took place in Bucharest. Although the rebellion of the Iron Guard followers in Alba county was less bloody than that in the capital, the fighting was well organized and the legionaries would not give in until they were told about the surrender of their fellow fighters in Bucharest. About 300 legionaries from Alba Iulia and the surrounding areas (the town Sebeș, in particular) barricaded themselves inside the Police Headquarters and in the Caragiale Park and resisted the attacks of the army for two days. As a result of the fighting, two people were killed and another one wounded. The legionaries surrendered through the mediation of a German officer and it was also with the aid of Wehrmacht that the leaders of the rebellion in Alba Iulia could leave the country, thus escaping Antonescu's retaliations. Less significant violent action took part in some villages (Săsciori, Ciumbud and Vințu de Jos), where the legionaries took over the police headquarters and attempted to resist the army. However, there is no indication that there were other human

casualties, apart from the ones in Alba Iulia.

**Keywords:** Legionary Movement, Horia Sima, Ion Antonescu, Alba Iulia, Sebeș, Săsciori, Ciurubud, Vințu de Jos.

**Ioan Opreș, *Leading Intellectuals of Transylvania and the Modernity of Their Interest in the Protection of the National Heritage (1940-1945)***

In keeping with his previous scientific interests in promoting the Romanian national heritage, the author of the present paper has taken advantage of new documents found in archives in order to discuss the efforts made by some leading intellectuals from Transylvania to protect the national heritage during the 5<sup>th</sup> decade of the 20<sup>th</sup> century. In fact, ever since the 1930s, academics from Cluj (Romulus Vaida, Coriolan Petran etc.) took an interest in heritage protection and were supported by the activity of the local university and other relevant institutions. During the 1940s, the leading figure among the intellectuals from Transylvania who were involved in heritage protection was professor Constantin Daicoviciu. Aided by specialists working in several museums from Transylvania, professor Daicoviciu became involved in actions of reclaiming and protecting cultural goods at a time when Romania fought in WW II.

The new and very interesting documents which we have found in archives (and which are published in the *addenda* accompanying this article) have allowed us to discuss the following issues: the organizational and administrative difficulties of the Museum of Alba Iulia (of which we learn from a letter written by its director, professor Ioan Berciu, on January 16<sup>th</sup> 1941); Octavian Floca's opinion on the real estate belonging to the Museum of Deva (a report written on January 18<sup>th</sup> 1941); the opinions expressed by Marius Moga, a specialist working at the Museum of Timișoara, on the selfsame museum (reports written on June 9<sup>th</sup> and 15<sup>th</sup> 1941); Romulus Vuia's letter to Mihai Antonescu (June 21<sup>st</sup> 1941) in which he discussed the financing of the Ethnography Museum and the National Park from Cluj etc.

The same efforts for protecting the national heritage were directed towards the fine arts, in particular those which were traditional for the Romanian people. In this respect, the author of the present paper would like to draw attention to a very interesting study by Traian Bîlțiu-Dăncuș, *Memoriu asupra problemelor de organizare ale Artelor Plastice în Transilvania și mai ales în Transilvania de Nord*. Traian Bîlțiu-Dăncuș discusses the following main issues: the need to make an inventory of, and to preserve, the folk art heritage; the relationship between folk art and high art; the activity of the Academy of Fine Arts from Cluj; the importance of religious and artistic education; the organization of artistic workshops in areas which were geographically and historically significant (The Apuseni Mountains, Maramureș, Țara Oltului, Hunedoara); the historical and aesthetic relevance of Romania's museums etc.

**Keywords:** Heritage Protection, Constantin Daicoviciu, Ioan Berciu, Museum of Alba Iulia, Octavian Floca, Museum of Deva, Marius Moga, Museum of Timișoara, Romulus Vuia, Ethnography Museum of Cluj, Traian Bîlțiu-Dăncuș.

**Adrian Simion, *The Bibliography of the Romanian Communist Nationalism of the Gheorghe Gheorghiu-Dej Period***

This article discusses an issue that can be considered both complex and delicate: "The Bibliography of the Romanian Communist Nationalism of the Gheorghe Gheorghiu-Dej period". In other words in this article we tried to describe the manner in which the authors who studied Romanian Communism referred to the nationalist acts of Gheorghe Gheorghiu-Dej's regime. The authors we studied have critical opinions about the period we discuss and there are no historiographical approaches that one can refer to in the ante-1989 historiography.

The Romanian Communist nationalism of Gheorghe Gheorghiu-Dej's regime was not

studied extensively but the issue was analyzed at least peripherally in all the serious studies referring to Romanian Communism. Not only did Romanian historians analyze this issue but some Western scholars also brought important contributions. In this article, even though we analyzed different studies and articles, we focused our attention on the larger and more complex papers. The studies we analyzed can be divided into two groups: those that approached sporadically the theme of the Romanian Communist nationalism and integrated it into a larger context; those that include entire chapters dedicated to this theme.

Most of the authors analyzed the relationship between the Communist ideology and the nationalist acts of the dejist regime. The regime promoted some important nationalist ideas like: “a national Marxism”, “PMR as a patriotic party”, “anti-sovietism” etc. Step by step, the regime gave nationalism the central role in the country’s evolution and the Party identified itself with the entire nation. The nationalist acts of the dejist regime can be observed in a large range of domains: culture, economy, international affairs, the relationship with the minorities etc.

The authors we studied considered that the dejist regime adopted a nationalist ideology because nationalism was an excellent instrument for the regime to legitimate itself in front of the population and also an instrument to obtain the population’s support. But one of the main conclusions of most of the authors is that the dejist regime didn’t create an authentic “nationalist discourse”, but it “rediscovered” – in the ‘60s – “the power of nationalism”, because this kind of discourse used to be powerful and persuasive before the Communist period.

**Keywords:** Romanian Communism, Romanian Communist Nationalism, Communist Ideology, Nationalist Ideology, Nationalist Discourse.

### **Remus Câmpeanu, *Tradition and Innovation in Historiography at the “George Bariț” Institute of History from Cluj between 2002-2005***

The present paper will present the activity of the “George Bariț” Institute of History from Cluj-Napoca at a time when the debates on the role, efficiency and future prospects of the Romanian Academy have become very topical. We will also describe the impact which these debates on the Academy’s policy have had on the activity of the historians from Cluj.

If we analyse the amount of work done in recent years at the Institute of History from Cluj-Napoca we realise that the conflict between traditionalism and innovation has had a rather positive impact on the lines of research pursued here. Avoiding both stereotypical approaches and an extreme reformism, the historians from Cluj have managed to develop research projects which are fully compatible with European standards and have thus enhanced the scientific prestige of the Institute of History. Therefore, the lines of research regarded as of fundamental interest for Romania historiography have not been abandoned, but they have been complemented with new areas of investigation such as: historical demography, the history of ethnic and religious minorities, the history of Romanian emigration, the history of European integration etc.

In conclusion, we can state that the Institute of History from Cluj has never failed to pursue research of the highest scientific quality, which is largely the result of the harmonious co-existence of tradition and innovation in the methodology and principles of historiographic work.

**Keywords:** Romanian Academy Policy, Traditionalism, Research Projects, New Areas of investigation, Historiographic Work.