

Decebal Nedu, *Roman Military Expeditions in the Sallentine Area, 307 and 302 B.C.*

The Tarentine War from 282-272 B.C. started as a result of an attack of the Tarentine fleet over a Roman squadron which was sailing in the Ionian Sea. The naval incident from 282 B.C. was only the pretext to start the military operations. But the causes of the war are much deeper and do not refer only to the events from the latest years. They are facts gathered over half of a century and deeply rooted in the convulsions which changed the political architecture of Italy, beginning with the Second Samnite War. Since 327 B.C., after the crisis of Neapolis, contradictory interests and the mutual suspicions had led Rome and Tarentum to strained relationships, which developed gradually to the final military confrontation. At the same time, the strained relationship with Tarentum moved the military and diplomatic actions of Rome towards the South of Italy.

In 307 B.C., Livy mentions Roman troops in the Sallentine area. This action is doubtful for modern historians but there is not any decisive reason to deny it. Probably, the expedition was made by an expeditionary corps detached from the Roman army lead by the consul L. Volumnius Flamma in Apulia. It may be considered as a warning for Tarentum and it is possible that as a result of this action some of the communities from the Sallentine area became Rome's allies.

After the Second Samnite War, in 304 B.C., the Lucanian League started military actions against Tarentum. The Tarentins gave the leadership of the war to the Spartan Cleonymus. He convinced the Lucanian League to make peace but, at the same time, tried to create for himself a personal political identity in the South of Italy. That put him in conflict with Tarentum and his allies from Italy. In this context, another disputed paragraph from Livy mentions, in 302 B.C., Roman military operations in the Sallentine area against Cleonymus. Neither for this actions we have decisive reasons to combat Livy's mention. Probably, the Roman troops interceded in the Sallentine allies' help, which were under Rome's influence from 307 B.C. and were threatened by the Spartan general. Between Rome and Cleonymus, Tarentum had to look for a diplomatic solution to eliminate at least one of the two adversaries. The year 302 B.C. is the most plausible date for the Lacinian treaty, which justified the Tarentine attack against the Roman fleet in 282 B.C. In our opinion, the treaty guaranteed that Rome would not interfere in the matters of Magna Graecia. But to obtain this, Tarentum had to make concessions. The Greek city officially recognized the existence of the Rome's allies in Apulia and the Sallentine area and promised to respect their integrity.

Investigating in a general frame the political realities from the South of Italy and the terms of the Lacinian treaty, we find that this act was plainly favourable to Rome. It sanctioned the Roman military and diplomatic successes in Apulia and the Sallentine region from the beginning of the Second War with the Samnites.

Keywords: Tarentine War, Sallentine Area, Samnite War, Roman Military Expeditions, Lacinian Treaty.

Barbara Deppert-Lippitz, *Considerații asupra fibulelor din aur tip „bulb de ceapă” din mormântul princiar gepid Apahida I (Überlegungen zur goldenen Zwiebelknopffibel aus dem gepidischen Fürstengrab Apahida I)*

Prin studiul de față ni se propun, la îndemâna unei vaste bibliografii, vechi și de dată recentă, al cărui debut este fixat pentru deceniul 9 al secolului al XIX-lea (H. Finály, P. Hunfalvy, K. Horedt, D. Protase, R. Harhoi, A. Kiss, M. Eggers, P.M. Pröttel, H. Mötelfindt ș. a.), mai multe considerații istorice și de istoria artei asupra fibulelor de aur tip „bulb de ceapă” descoperite în mormântul princiar gepid din Apahida I (localitate pe Valea Someșului Mic). De fapt, suntem în fața unei reale cercetări interdisciplinare (istorie politică, istoria artei, istoria creștinismului etc.), cu ajutorul căreia autoarea ne oferă câteva investigații moderne asupra pieselor mai sus-numite.

Dacă inventarul funerar din mormântul principelui Omharus de la Apahida (aliat al administrației romane), datat pentru a doua jumătate a secolului al V-lea, pledează pentru existența creștinismului la triburile gepizilor, care au pătruns în Transilvania dinspre nord-vest (către mijlocul secolului al V-lea), analogiile oferite de autoare în ceea ce privește fibulele din aur tip „bulb de ceapă”(confeționate în maniera rafinatei arte romane) indică o apropiere de mormântul regelui franc Childeric de la Tournay (Franța de nord), mort în anul 481. Plină de sugestii este și cercetarea comparativă propusă spre finalul cercetării, în ceea ce privește mărimea și greutatea unor fibule de aur reprezentative (datate mai ales pentru a doua jumătate a secolului al V-lea).

Cuvinte cheie (Passwörter): fibule tip „bulb de ceapă” (Zwiebelknopffibel), mormântul princiar Apahida I (Fürstengrab Apahida I), gepizi (Gepiden), Omharus, franci (Franken), Childeric.

Paul Freedman, *Aspecte de bază ale gastronomiei medievale (Some Basic Aspects of Medieval Cuisine)*

Acest articol abordează problema istoriei gastronomiei dintr-o perspectivă istorică universală și apoi pe cea a bucătăriei medievale, cu scopul de a demonstra profunzimea și importanța sa, în pofida aparentei lipse de seriozitate cu care este creditată de obicei. Pentru a ilustra această percepție, autorul citează un fragment din Montaigne, care arată atât importanța acordată de un profesionist al bucătăriei artei sale, cât și disprețul frust al unui gânditor modern, care o plasează undeva în rândul subiectelor comune, nedemne de un vocabular și de o retorică alese.

Paul Freedman definește poziția culturală a Europei medievale față de gastronomie. Astfel, el arată că lumea occidentală medievală nu a dezvoltat o „știință a bucătăriei” comparabilă cu rafinamentul gastronomiei orientale, chinezești sau islamice. Dacă în China și Islam tratatele de gastronomie erau obiecte de lux și subiecte de discuție savantă echivalente poeziei sau caligrafiei, în Europa occidentală s-a dezvoltat numai o ierarhizare socială sumară a alimentelor, prin asocierea unor tipuri de mâncare cu anumite categorii sociale. Desconsiderația europeană pentru acest subiect a fost transmisă mai târziu în epoca modernă, istoria bucătăriei fiind considerată un gen de istorie pentru amatori. Între anii 1950-1980, studiile istorice elaborate mai ales în mediul școlii franceze de la *Annales* au examinat preponderent obiceiurile alimentare ale categoriilor inferioare, în timp ce gusturile elitei și-au păstrat reputația de frivolitate, de subiect ce nu merită atenție. Totuși, recent, „histoire de la cuisine” a dobândit locul care i se cuvenea în cadrul istoriei mentalităților. Importanța gustului în istoria socială sau economică este demonstrată de efectele uneori dramatice la nivelul structurii sociale ori chiar în apariția unor dezechilibre variate, mergând de la nivelul relațiilor mondiale până la probleme privind starea de sănătate a populației actuale.

Istoriografia bucătăriei medievale s-a dezvoltat pe căi diferite. Unele au constatat din studii referitoare la cultura materială ori la cea mentală. Autorul prezintă câteva aspecte specifice gastronomiei medievale din perioada de la sfârșitul Evului Mediu, având ca surse rețetele culinare păstrate din secolele XIII-XV, listele de socoteli ale caselor nobile sau regale și descrieri ale unor bancheturi princiare sau aristocratice. Bucătăria medievală se caracterizează prin preferința față de mirodenii, dragostea pentru inovație și tendința accentuată spre sofisticare. Existau reguli cu privire la felurile de mâncare și asortarea lor, se insista asupra culorii și texturii. Dieta categoriilor superioare se bazează preponderent pe alimente cu un conținut mare de proteine, precum carnea. Tipurile de carne erau foarte diversificate, incluzând vită, vânat, pește și păsări. În același timp, dieta categoriilor inferioare, alcătuită preponderent din fierturi din vegetale sau produse derivate din lapte, era de obicei respinsă de categoria superioară. Gastronomiile medievale europene, afirmă autorul, a fost înlăturată de o revoluție a gusturilor în epoca modernă, care a renunțat aproape complet la utilizarea mirodeniilor în prepararea alimentelor, preferând să sublinieze

calitățile aromele naturale. Rețetele medievale includ utilizarea mirodeniilor la aproape toate felurile de mâncare. Această preferință a fost explicată în mod eronat ca fiind o modalitate de păstrare a alimentelor perisabile ori pentru a masca alterarea lor. Condimentele nu atingeau performanțele procedeele tradiționale de conservare alcătuite din afumare sau sărare și uscare. Alte caracteristici ale rețetelor medievale constau din ceea ce se poate numi preparare excesivă, căutarea efectelor spectaculare și împodobirea felurilor. Nu se consumau alimente în stare crudă, iar moda salatelor s-a răspândit numai din secolul al XVI-lea, venind din Italia. Brânzeturile, asociate cu populația rurală, au apărut în meniurile elitei abia începând cu a doua jumătate a secolului al XVI-lea. Mezelurile nu fac parte din gusturile aristocrației; acestea erau mai degrabă asociate cu populația orășenească cu oarecare stare. Slăbiciunea pentru mirodenii se explică prin intermediul credințelor despre medicină, calitățile alimentelor și necesitatea asigurării unui echilibru între fluidele trupului, sau umori: sângele, bila (neagră și galbenă) și flegma. Anumite alimente erau recomandate sau interzise în funcție de calitățile asociate lor și de simptomele pacientului. Studiul ilustrează apoi câteva asemenea exemple de calități atribuite unor alimente și combinațiile convenite pentru o alimentație sănătoasă, în conformitate cu recomandările de dietă ale vremii. Unele surse permit estimarea măsurii în care oamenii urmau în mod real ori se abăteau de la sugestiile medicilor sau autorilor de rețete culinare.

Gastronomia medievală, cu gusturile sale atât de străine de orientările culinare de astăzi, nu a dispărut în timpul Renașterii. Autorul arată că abia după mijlocul secolului al XVII-lea, din spațiul cultural francez a început să se întindă o tendință de respingere a utilizării mirodeniilor în prepararea felurilor de mâncare. Nu mult mai târziu, reorientarea culinară a început să fie reflectată de cărțile de bucate, în care se poate observa scăderea dramatică a utilizării mirodeniilor precum ghimbirul, șofranul, scorțișoara, cuișoarele sau nucșoara etc. Autorul încheie arătând că gusturile și dorințele culinare ale aristocrației medievale reprezintă un subiect la fel de important ca și codul cavaleresc sau cel al dragostei, un subiect care este deschis cercetării.

Cuvinte cheie (Keywords): bucătărie medievală (Medieval Cuisine), știința gustului (Science of Eating), gusturi și dorințe culinare (Gastronomic Tastes and Desires), mirodenii (Spices), Platina, Menagier.

Niculina Iacob, Ioan Chindriș, *Les Bibles éditées à Blaj pendant le XVIII^{ème} siècle – de véritables modeleurs de la culture et de la langue roumaine littéraire pré-moderne*

Pour conclure sur une expérience historiographique intéressante, acquise suite à l'activité d'édition de deux monuments de la langue et de la culture roumaine de Transylvanie du siècle des Lumières – nous avons en vue *Biblia de la Blaj*, édition jubilaire, Rome, 2000, respectivement *Biblia Vulgata. Blaj 1760-1761*, I-V, Bucarest, 2005 – les auteurs de la ci-présente communication traitent de la fonction de modeleur remplie par la culture et la langue roumaine littéraire pré-moderne, telle qu'elle était illustrée par les bibles éditées à Blaj pendant le XVIII^{ème} siècle. Compte tenu de la publication d'un ouvrage exemplaire du genre avec lequel elles sont toujours comparées – il s'agit, bien évidemment, de *Biblia*, Bucarest, 1688! – mais aussi bien de la perspective du phénomène de nationalisation du culte divin et de la fondation d'une littérature religieuse qui soit indépendante de ce culte, les bibles de Blaj sont apparues grâce à l'effort intellectuel de plusieurs érudits vivant dans la principauté de la Transylvanie à l'Époque des Lumières, brillamment représentés par Samuil Micu et Petru Pavel Aron.

Les questions de forme et de fond de ces bibles sont investiguées, suite à de rigoureuses recherches interdisciplinaires, de philologie et d'histoire, étant rapportées à un certain contexte politique interne, si nous avons en vue, par exemple, les troubles provoqués par le mouvement anticatholique déclenché par le moine Sofronie de Cioara (1760-1761). Encore plus, les auteurs de la ci-présente communication soulignent la signification de l'acte de culture et de théologie, assumé par Petru Pavel Aron, celui qui avait ramassé les énergies créatrices de la ville de Blaj à

l'époque des Lumières, tout en faisant appel à *Vulgata* comme source pour la traduction de la Bible en roumain. Le moment culturel est surpris à une époque où la traduction de la Bible était comprise en tant qu'acte culturel indépendant du culte divin. C'est dans le même contexte que l'on traite d'autres aspects généraux et particuliers de la traduction du Psautier dans le cadre généreux offert par les bibles de Blaj.

Le texte de la communication est accompagné par deux annexes: annexe 1 – *Cartea psalmilor* («Le Psautier») et annexe 2 – *Cartea preoșii* («Le livre de prêtrise»), caractéristiques pour la particularité de la traduction roumaine des textes sacrés, par les recherches comparatistes entre *Biblia* 1688, *Biblia* 1795, *Biblia Vulgata* 1760 et *Anania* 2001.

Mots clé: Biblia Vulgata, Petru Pavel Aron, Biblia de Blaj, Samuil Micu, langue roumaine littéraire pré-moderne, Transylvanie à l'Époque des Lumières, Le Psautier, Le livre de prêtrise.

Ioan Oros, *Modalités et indicateurs de croissance des collections appartenant aux bibliothèques des paroisses pratiqués à Blaj (1747-1876). Le cas de Țara Silvaniei*

Après un bref historique (1700-1876), où l'on relève l'importance de la ville de Blaj dans la vie culturelle et spirituelle de Țara Silvaniei ayant un vicariat gréco-catholique à Șimleu Silvaniei à partir de 1810, l'auteur présente les différentes modalités de diffusion des livres imprimés à Blaj, celles-ci étant identifiées de la perspective paratextologique, c'est-à-dire de la perspective offerte par les notes écrites à la main sur les pages de ces livres. En même temps avec la création du vicariat de Silvania, la gamme des modalités visant l'augmentation des collections existantes dans les bibliothèques des paroisses s'élargit visiblement, comprenant, à part les donations occasionnelles des paroissiens, faites par le biais des colporteurs, ou bien celles faites par „pitié royale ” (*ex numifientia regia*) et “pitié hiérarchique” (vicaires, archiprêtres, anciens curés, chantes d'église, diacres etc.), nous enregistrons de plus en plus souvent des preuves attestant l'acquisition directe des livres dans les imprimeries, voire même en quantités appréciables, en fonction de la commande donnée par les paroisses à travers le système de la centralisation hiérarchique de celle-ci: du curé, à l'archidiaque, au vicaire, ce dernier apportant, d'habitude, en carrosse, les livres imprimés à Blaj. Le fait qu'une partie des livres était apporté sans rien payé en échange, comme donation, autorise l'auteur de considérer les vicariats, étendus aussi dans le cadre de certains archidiaconats, comme étant des librairies avant la lettre, dans le cadre de ce système organisé de diffusion dirigée, respectivement de vente de la production typographique. On pratique largement les listes de prénumération à l'époque et l'acquisition directe des livres dans l'imprimerie de Blaj, faite par des étudiants, des curés ou bien des „délégués”. Pour assurer le nécessaire des livres scolaires et des catéchismes dans les écoles, les vicaires de Silvania portent une correspondance régulière avec les directeurs des imprimeries et restent en permanence en contact avec les inspecteurs généraux des écoles confessionnelles.

À partir de certains aspects qui tiennent du rituel de la donation („la foire aux livres”, „la mise” symbolique du livre dans l'église), l'auteur lance de nouveau le débat sur ce qu'il avait appelé „l'effet de colportage”, comme indicateur utile de la fonctionnalité et de la vitesse de circulation du livre, calculé comme représentant la différence entre l'année de la parution et l'année de l'attestation du livre en question dans le circuit ecclésiastique de la lecture. Compte tenu des sources utilisées (inventaires, catalogues, notes), l'auteur reconstitue, dans les annexes, la géographie de la circulation des livres imprimés à Blaj dans Țara Silvaniei, tout comme la structure des fonds de patrimoine existants dans les bibliothèques des paroisses. 20 titres des ouvrages imprimés à Blaj ont été identifiés, en 57 éditions, apparues entre 1753 et 1825, en plus de 546 exemplaires, ce qui représente environ 65% du total des livres roumains anciens découverts dans la région Țara Silvaniei (841 ex.).

L'auteur conclut sur le fait que compte tenu de l'immense valeur culturelle et symbolique du livre, en général, pour nous renseigner sur l'impacte livre-société dans la région ci-dessus

nommée, pendant les XVIII^{ème} et le XIX^{ème} siècles, ce rôle extraordinaire joué par le livre imprimé à Blaj peut encore mieux être mis en valeur seulement en étant rapporté à l'entière production typographique roumaine de cette époque-là, c'est-à-dire, en jugeant en ensemble la problématique de la circulation du livre roumain ancien dans Țara Silvaniei.

Mots clé: Blaj, Țara Silvaniei, paratextologie, bibliothèques des paroisses, augmentation des collections des livres, rituel de la donation, effet de colportage, indicateurs de la circulation des livres.

Gabriela Mircea, Ioan Mircea, *Editions and Printing Stacks from Blaj 1807-1818, Bibliographically and Documentarily Recorded: a New Approach*

Through this study there was tried to render valuable a series of documentary information, extracted from the account book of the printing house from Blaj; it is kept in Alba Iulia and corresponds to the years 1807-1818; especially there was fructified the information referring to the editions and book stacks existent in the storage rooms of the printing house, over the course of mentioned years. There was also tried to corroborate documentary information by a series of bibliographical information, for better limitation of the editorial activity and the existing books of the printing house. The general view is edifying, from the stated point of view and the activity of the printing house can be better interpreted, on its basis, during the course of mentioned years, inclusively from the point of view of some confusions concerning old Romanian book bibliography. Also there could be evidenced several contributions to the *Old Romanian Book Bibliography* (17 editions), titles and editions of printings that didn't enter any bibliography so far (because such copies of old book haven't been identified till now, either because they are held within certain collections not yet investigated, or because they are fragmentary and their identification is very difficult, or, pure and simple, they got lost by excessive wearing and do not exist anymore copies of some of the remembered editions).

Keywords: Blaj Printing House, Editions Stacks, Printing Stacks, Old Romanian Book Bibliography, Documentary Information, Bibliographical Information, Copies.

Olimpia Mitric, *The Presence of the Blaj Books among Stocks and Collections in Historical Bukovina*

In the present article we will turn to account 111 copies of old Romanian books printed in Blaj, which recorded a certain circulation in historical Bukovina and in its surrounding areas, documentarily attested (identified so far), but also the one that are as of today preserved in the best known stocks and collections of bibliophile values in the district: the centralized warehouse of old books on the premises of Teodoren Monastery (Suceava), respectively the monasteries: Putna, Sucevița, Dragomirna and "Sf. Ioan cel Nou de la Suceava" (The new St. John of Suceava); the museums are not omitted: "Popular Bukovina techniques" (now "Samuil and Eugenia Ioneț" of Rădăuți, „The craft of wood" of Câmpulung Moldovenesc, the „Ion Irimescu" Art Museum of Suceava and the District Department of National Archives. From this point of view we emphasised some bibliological peculiarities of the copies printed in the Blaj office (starting with *Catavasier româno-grecesc* (Romanian-Greek Hymn Book), 1765, and ending with *Octoih* (Oktoihos), 1825) and we have underlined a few aspects referring to their circulation (private owners, institutions, libraries, collections, etc.)

As a conclusion to the present research, without deciphering other possible significances, the author asserts that many of the 111 copies of the identified printed material in Blaj, all liturgy books, have fulfilled their cultural and religious mission far beyond the Carpathian Mountains,

reaching especially German churches, there there was great penury of books. On the other hand, in Moldavia of the 17th century and until the opening of the printing house in Neamț (in 1807) there had been a permanent lack of printed books, the old Blaj books arousing, through their presence and content, the interest of some circles of readers in the area of modern Romanian culture in historical Bukovina.

Keywords: Blaj, Bukovina, Old Romanian Books, Teodoren Monastery, Putna Monastery, Sucevița Monastery, Dragomirna Monastery, “Sf. Ioan cel Nou de la Suceava” (The new St. John of Suceava) Monastery, “Popular Bukovina techniques” Museum of Rădăuți, “Samuil and Eugenia Ioneț” Museum of Rădăuți, „The craft of wood” Museum of Câmpulung Moldovenesc, „Ion Irimescu” Art Museum of Suceava, Suceava Department of National Archives, Neamț Printing House.

Dorin Teodorescu, *Blaj Books in South-Western Romania*

Within the context of experience gained, as a result of the effort made in order to identify and turn to account the patrimony of old Romanian books, kept in institutional libraries or private collections in south-western Romania, the author of the present lecture, at hand for a certain historiographic horizon, provides us with several considerations on some old Blaj printed material, starting with *Strastnic*, 1753 and ending with *Octoib*, 1825 approaching these printed materials allow the researcher to establish some references in a “cultural geography” of the Enlightenment era (along the principles established, long ago, by Alexandru Dușu), to transcribe the most significant notes, which prove their presence along centuries in different intellectual, institutional (churches, monasteries, etc.) and private milieus, illustrating to some extent the concept of “history for the little”, coined by Nicolae Iorga.

The presence of Blaj books in the geo-political space of south-western Romania, during a period of full swing for the printing house in Râmnic (up to 1819), up to approximately 8,5 of all old Romanian books, which are still preserved here, is interpreted by the author as an argument for enhancing the consciousness on national unity. We are witnessing some cultural and political elements, which contributed to the acceleration of the process of shaping the Romanian nation, the end of which is established to be at the beginning of the XXth century.

Keywords: Blaj, South-Western Romania, Old Romanian Books, Collections, Râmnic Printing House, Enlightenment, Nicolae Iorga.

Maria Basarab, *Notes documentaires sur les ouvrages imprimés à Blaj*

L’auteur de la ci-présente communication nous offre, dans le contexte de quelques considérations istorico-culturelles sur l’imprimerie de Blaj et sur les livres roumains y imprimés, maintes «notes documentaires», existantes aux région de Hațeg. Pour continuer les préoccupations de recherche scientifique sur les livres roumains anciens (*Cartea românească veche în Muzeul din Deva*, Deva, 1998; *Cuvinte mărturisitoare [...]*, Deva, 2001 etc.), s’agissant surtout des ouvrages imprimés à Blaj, l’auteur illustre – par des témoignages documentaires appartenant à la seconde moitié du XIX^{ème} siècle (annonces de l’imprimerie, listes des livres, catalogues etc.) – l’effort que l’imprimerie de Blaj a fait pour diffuser les livres y imprimés dans diverses régions culturelles et géographiques du diocèse. De ce point de vue, il intéresse les renseignements portés sur une telle activité, ayant enregistré de notables résultats dans le archidiaconat de Hunedoara et dans le vicariat de Hațeg, là où de nombreux curés et intellectuels s’étaient remarqués, tels le métropolitain Alexandru Sterca Șuluțiu, Dr. Iacob Radu, le vicaire de Hațeg, les vicaires Ștefan Moldovan, Beniamin Densușianu, Teofil Crișan e.a.

Mots clé: imprimerie de Blaj, livres roumains anciens, région de Hațeg, archidiaconat de Hunedoara, vicariat de Hațeg, Alexandru Sterca Țuluțiu, Iacob Radu, Ștefan Moldovan, Beniamin Densușianu, Teofil Crișan.

Ovidiu Cotoi, *Remarks Concerning the Technology and Raw Materials Used to Prepare the Paste for Cucuteni C Pottery*

For more than 120 years of researches on Cucuteni culture, Romanian and foreign researchers have been repeatedly interested in Cucuteni C pottery. Defined as an intrusive species in the Cucuteni-Tripolie environment, the Cucuteni C pottery aroused discussions regarding the culture it belongs to, the ways of getting into and the relations between its bearers and the Cucuteni communities, without leading to a common conclusion. The study is intended to carry out an analysis of this category of pottery regarding the technology of the paste and the raw materials used for its preparation, especially those ones used as a temper.

Besides the striated and corded decorations, the crushed shell found in the paste is one of the main characteristics of this type of pottery. Starting from the fact that in the composition of Cucuteni C pottery the crushed shell is always associated with sand, the author asserts the idea that the bioclastic sands were used as a temper due to their wide spreading area in the Sarmatian of the Moldavian Platform. The presence or absence of this temper in Cucuteni C pottery in some sites can be explained not only through the cultural development, as stated by most of the archaeologists, but also through the presence or absence of the raw material near the Cucuteni sites.

Also, the correlations between the composition of the Cucuteni C paste and the possible sources of raw materials can offer information on the possible ways in which the bearers of this culture got into the Cucuteni-Tripolie area, also on the relations they had with the local Cucuteni communities.

Keywords: Cucuteni, Cucuteni Culture, Cucuteni C Pottery, Cucuteni-Tripolie, Cucuteni Communities, Technology, Raw Materials.

Mihai Gligor, *Archaeological Site of Alba Iulia – Lumea Nouă. The History of Research*

The archaeological site at Lumea Nouă was accidentally discovered in 1942 as a result of some works of public utility. The site is located in the north-eastern part of the city of Alba Iulia (Alba County), on the right bank of the Mureș River.

The first stratigraphic surveys were carried out between 1944 and 1947. Thus, a category of painted pottery found in the lower level, numbered with D1, and known later as *Lumea Nouă* pottery, was revealed for the first time. The second group – numbered with D2 – represents the painted pottery collected from the upper levels, which belong to the Petrești culture. Other archaeological campaigns were carried out between 1961 and 1963, in 1976, and between 1995 and 1996. Given the importance of the ceramic materials resulted from the older excavations at Alba Iulia – *Lumea Nouă*, it has been necessary to resume the debate concerning this issue. Between 2002 and 2007, the archaeological research at Lumea Nouă site consisted of preventive excavations with a view to the archaeological discharge of the areas mainly intended for the building of family homes. At present, following the intensification of archaeological excavations and the setting out of research units in different points of the site, we know that the surface of the Neolithic settlement at Alba Iulia – *Lumea Nouă* exceeds 40 ha. The Neolithic habitations of the Lumea Nouă settlement belong – in chronological order – to Vinča, Lumea Nouă, Foeni, Petrești and Coțofeni cultures.

The bibliographic references indicate analogies of the Lumea Nouă painted pottery with the painted pottery cultures of Hungary (Sátorajújhely), Slovakia (Veľké Raškovce) and Ukraine (Diakovo).

At Alba Iulia – *Lumea Nouă* several hollow complexes (pit houses) and surface dwellings have been identified and studied, thus revealing archaeological material that could be considered as belonging to the repertory of shapes and decorations characteristic of the Foeni group. Stratigraphically, the closed complexes and layers belonging to the Foeni group are overlapped by a Petrești layer, which, on the basis of the painted pottery, can be dated to the developed phases of the culture. Foeni communities also manufactured anthropomorphic and zoomorphic figurines made of burnt clay. This category of artefacts is known from the Alba Iulia – *Lumea Nouă* site. A typological and stylistic analysis of the Foeni plastic art shows that certain patterns can be found later at the anthropomorphic and zoomorphic statuettes belonging to the Petrești culture.

Keywords: Archaeological Site of Alba Iulia – Lumea Nouă, Neolithic Settlement, Vinča Culture, Lumea Nouă Culture, Foeni Culture, Petrești Culture, Coțofeni Culture, Painted Pottery Culture, Sátorajújhely, Veľké Raškovce, Diakovo, Foeni Group, Foeni Communities, Foeni Plastic Art.

Andreea Raluca Barboș, *The Premises of the Roman Imperial Cult. Caius Iulius Caesar (101-44 B.C.)*

The veneration of the emperor was, for the religious history of the Roman Empire, a very peculiar phenomenon. The celebration of the cult of the leader in the Roman West brought forth a considerable change both in mentality of the Roman citizens and in that of the subjected peoples. Under the influence of Oriental religions (the Egyptian one in particular), C. Iulius Caesar tried to impose, in the religious life of the Roman citizens, the faith in the divine character of the person who reigned the Empire.

From the year 48 and until his murder in 44 B.C., Caesar continued to receive several titles and honors, which placed him in a higher position than any ordinary *rex: consul, imperator, triumphator, augur, pontifex maximus, praefectus morum*, and, as the culmination of his political career, *dictator perpetuus*. But all these titles, granted to a single person, could not be too easily accepted by certain Romans, especially by those who had important political interests; in fact, the receipt of this last-mentioned title, and then the fact that the Senate accepted to grant him divine honors meant the abolition of the Republican principles and the return to Royalty. From this perspective, the tyrannicide was regarded by some politicians as the deliverance of the State, whereas the population in the Capital considered it as the appropriate moment to officially recognize the divine character of the Dictator.

Keywords: Caius Iulius Caesar, Roman Empire, Roman Imperial Cult, Roman Citizens, Roman Senate, Dictator, Political Titles and Honors.

Laura Stanciu, *Delimitations in the Writing of the History of Central-European Historiography of Enlightenment. Guide Marks - Directions - Contemporary Tendencies*

The woman writer of the study starts from the idea that a work upon the Transylvanian Enlightenment cannot be drawn upon without the placement of the projected research into a credible frame, that is to say into a context meant to circumstize the Transylvanian Enlightenment phenomenon and the way in which it was related to proximal or more distant models. The image outlined in this way offers the possibility to adequate the Romanian historiographic phenomenon to the European one and not only the European one. As it was

noticed, the first obstacle that came into being was the domain diversity, but a sum of the Enlightenment Mitteleuropean historiography depending on the methodological and thematical orientation is also recommended to be done. We have therefore in view a research field in continuous expansion and diversification. The weakness of this historiography is the relative high degree of theorization through the apparent theme's generality. There are classical works, most of them being considered overdone, but they approached a real research programme through remarkable, and therefore nuanced and elaborate texts. They represent a key of reading that is necessary for each diligent person interested in the study of the Enlightenment historiography.

The study suggests a projection upon the genres, tendencies and especially plurality of this historiography. The references on the Enlightenment historiography in Central Europe and the focus on the Enlightenment historiography from Transylvania are both equally legitimate for understanding the context in which the Transylvanian School (Școala Ardeleană) developed. This concern was imposed by a necessary correction of the simplified vision upon the regional Enlightenment historiography, to which the above mentioned phenomenon belonged. The manifestations employed by the Transylvanian School illustrated the Central-European historiography, that is to say a provincial historiography, that was not a simple local reflexion of some general tendencies, but the fundamental and constitutive part of a general historiography. The author's wish was that of understanding the plurality of these historiographic tendencies at the level of methodological approaches. They inevitably orientated the Transylvanian Enlightenment research through the problems, method and type of analysis that were suggested.

The author tries to mark a general outline of a group picture for the way in which different historiographies on themes and directions of research came into being in the European Enlightenment historiography, the problems of the phenomenon are evaluated and the Transylvanian Enlightenment was contextualised in the tonality of this historiographic discourse. The incursion that has been suggested is not at all an exhaustive one. The object of study is that of detecting general tendencies in the evolution of the historical writing on this theme, outlining the contributions that were significant for the development of one or other aspect specific to that age. The paradigm in which the history of the Central-European Enlightenment historiography developed grouped in time four important problems of knowledge and profound study of the age: the funds problem, the problem of defining, that of interpreting and synthesising the problems under analysis.

Keywords: Central-European Historiography, Mitteleuropean Historiography, European Enlightenment, Transylvanian Enlightenment, Transylvanian School, Writing of the History, Historiographic Discourse, Historical Writing, Contemporary Tendencies.

Ana-Maria Roman-Negoi, *Rerum Spectantium – Personal Intervention Typology Of A History Laboratory*

The present paper continues research over Șincai's manuscripts, i.e. *Notata ex variis authoribus* and *Rerum spectantium* collections. We have aimed at presenting it, analyzing its sources and saving it in an electronic format. These investigations have been carried out in the PhD. Project entitled *Gheorghe Șincai (1754-1816): Discurs istoric în Hronica românilor* (*Gheorghe Șincai (1754-1816): Historical Discourse in Hronica Românilor*) and they have had as major objective focusing attention on a Romania historiography segment that has not been sufficiently explored – inedited manuscripts – a segment capable of offering new information regarding understanding the dimensions and the attributes of the historical drill of this representative of the Transylvanian Enlightenment. Through its form and content, the *Rerum spectantium* collection, finalized during the period Gheorghe Șincai stayed in Buda (1803-1808) reflects both the historical drill progress on the methodological and conceptual level and the better devised forms of his all Romanians history endeavor. Exploration of the *Rerum Spectantium* collection reflects both the linearity of the

quantitative effort, effort that has been inaugurated in *Notata* and the support paper attribute aimed at creating his final History of all Romanians project.

Keywords: Gheorghe Șincai, *Notata ex variis authoribus* Collection, *Rerum spectantium* Collection, *Hronica românilor*, Transylvanian Enlightenment, History Laboratory.

Daniel Dumitran, *The Josephine Edict of Tolerance in Transylvania. Historiographic Milestones and Research Perspectives*

The present study investigates the significances of the Edict of Tolerance issued by Emperor Joseph II for the principality of Transylvania (8 November 1781), from the perspective of the interpretation of the subject in Transylvanian historiographies (German, Hungarian and Romanian) and in the works of prominent foreign historians preoccupied with these issues (I. Tóth Zoltán, Mathias Bernath, Angelika Schaser). By approaching the works with interpretational value, and equally the documentary contributions, the author pursues to underpin convergences, respectively divergences in the interpretation of the subject. At a larger scale, the author tries to set these interpretations against those expressed in European historiography, with special reference to the main significances of tolerance: religious and civil. The presentation of the present state of research of the subject and of the validity of interpretations expressed in older and more recent historiography takes into account the establishment of departure points for a future in-depth investigation of the topic, which will outline the specificity of the concept of tolerance promoted in Transylvania, as compared with the other provinces of the empire.

Keywords: Emperor Joseph II, Edict of Tolerance, Principality of Transylvania, Transylvanian Historiographies, I. Tóth Zoltán, Mathias Bernath, Angelika Schaser, Religious Tolerance, Civil Tolerance.

Anca Câmpian, *Pragmatism and Feminism. New Research Directions*

Born in 1860 in a small Midwestern town, Jane Addams is now recognized as one of the greatest women leaders in the United State's history. She founded a famous settlement in Chicago called Hull House where she offered assistance for working people, especially immigrants. In 1892 the University of Chicago opened its doors bringing many faculty members as visitors and lecturers at Hull House. The 1890's were lively and controversial years at Hull House: anarchists, marxists, socialists, unionists, and leading social theorists congregated there. Chicago pragmatism was born through their collegial contacts and intellectual changes. They wanted to combine scientific and objective observation with ethical and moral values to generate a just and liberated society. Hull House and Addams gained a national and international reputation as a radical, innovative and successful institution.

Addams surrounded herself with brilliant and dedicated people, particularly women, who wanted a new role in life and society: they lived at the settlement, wrote together, gathered statistics, investigated factories and industries, conducted health examinations, examined sanitary conditions. So she quickly succeeded in assuming leadership of the American social settlement and subsequently changed the course of American thought and politics.

Jane Addams was author of eleven books and hundreds of articles and she continued her teaching and educating efforts through lectures across the country and the Hull House. She led social reforms organizations, campaigned for the Progressive Party and helped to found numerous government agencies, notably the Children's, Women's and Immigration Bureaus. She practiced and advocated free speech for all and "radical democracy": equality must extend beyond citizenship rights and pervade all aspects of economic and social life. She was a "critical

pragmatist”: she sought not only answers to problems, but those answers that were in the best interest of all, including the poor and disenfranchised. Addams was a cultural feminist and her views on women were little understood then or now. Having a popular image as a “saintly” woman who worked for the poor, in fact she believed that female values were superior to male ones and that society built on feminine values would be more productive, peaceful and just.

Because Addams is now recognized as one of the greatest woman leaders of the United States it is necessary to address the issue of the importance of documenting her role in one, predominantly academic, discipline.

Keywords: Jane Addams, Pragmatism, Feminism, Hull House, University of Chicago, American Thought and Politics.

Marius Rotar, Tudor Roșu, *Heroism and Death as Seen by the Transylvanian Romanians (from the 19th to the First Half of the 20th Century). A Possible Investigation*

The fact that death, as an event, can occur in many ways, implies the existence of a multitude of attitudes created around this situation. Among these, making heroes through death probably constitutes one of the most relevant ideas due to its significations and, on the other hand, due to the mutations it discloses once it has become a model in a society. Moreover, we are not talking about an isolated model, but about a global and functional one, that has considerable history. This means a supplementary note concerning the importance of the analysis in a register of this kind.

The hypothesis, seen as a method of historical research, expresses the wish to systematize a possible material (source) of the analysis, together with the possibility of finding new data and initial conclusions with the “final” ones. From this point of view, this article refers to a consideration and delimitation of a possible analysis of the concept of heroism at Romanians in Transylvania throughout the 19th century and the first half of the 20th century.

The present research imposes itself due to the interest in the theme of the nation, nationalism and national identity manifested in the historiography of the last decades internationally and nationally. In order to present the directions of this research, the study discusses the research hypotheses, the present stage of the achieved knowledge and its significance, and the sources for this research, trying to establish the necessary steps for the historiographical actions.

Keywords: Heroism, Death, Transylvanian Romanians, Nation, Historical Research, Historical Source, 19th Century, 20th Century.

Eva Mârza, *Nicolae Iorga et le livre roumain ancien*

Par la ci-présente étude, l’auteur évalue la contribution apportée par l’historien Nicolae Iorga au domaine de la bibliologie. Nicolae Iorga appartient à la génération contemporaine avec les démarches entreprises par l’Académie Roumaine dans le but de mettre les bases de la bibliographie rétrospective, à savoir de *Bibliografia Românească Veche*, volumes I-IV, dont les auteurs étaient Ion Bianu, Nerva Hodoș et Dan Simonescu. Dans cette période d’émulation représentée par le courant romantique tardif, l’historien soulignera, dans la plupart de ses oeuvres historiques, le rôle joué par le livre en général, par le livre roumain ancien en particulier, dans l’histoire de la culture roumaine.

Nous pouvons identifier d’importants renseignements dans ses écrits, qui ont servi, à travers le temps, aux chercheurs de l’histoire de la littérature roumaine, mais aussi bien aux

chercheurs en bibliologie et aux historiens de la culture, en constituant le matériel à exploiter en vue de l'orientation de leurs recherches.

La ci-présente étude se propose de suivre de près deux des directions soutenues par Nicolae Iorga dans les démarches que celui-ci avait entreprises dans ce domaine. La première direction est celle qui souligne l'importance attribuée par l'historien à l'apparition de l'imprimerie, aux ateliers d'imprimerie, voire même aux imprimeurs des livres roumains anciens. Iorga a été, peut-être, le premier auteur ayant largement utilisé ces concepts, auxquels l'on ajoute encore celui de „livre roumain ancien”. C'est à travers ses plus importants ouvrages concernant l'histoire de la littérature roumaine, l'histoire ecclésiastique roumaine, l'histoire religieuse, etc. que l'auteur utilise le livre roumain en tant que support historique, que justificatif, en tant que témoignage des événements historiques.

La seconde direction concerne la réalisation, par l'historien, de la première évidence „patrimoniale” des objets de culte, des livres, des icônes se trouvant dans les églises de Transylvanie et de Maramureș. En publiant les résultats des voyages entrepris en Transylvanie dans les années 1905, 1906, entre autres dans l'ouvrage *Scrisori și inscripții ardeleni și maramureșene, II: Inscripții și însemnări* (București, 1906), Nicolae Iorga a ainsi réalisé une première évidence des objets de culte, mais aussi bien des inscriptions existantes dans les églises, sur les cloches des églises, sur les icônes et dans les pages des livres roumains anciens. La liste ainsi publiée a contribué à la préservation de certains renseignements sur des objets disparus suite aux vicissitudes de l'histoire. Les notes prises par l'historien constituent les seuls et unique renseignements, extrêmement importants de nos jours, dans la démarche de compléter des renseignements sur l'histoire locale, ecclésiastique ou sur l'histoire des mentalités collectives.

Mots clé: Nicolae Iorga, bibliologie, bibliographie rétrospective, Ion Bianu, Nerva Hodoș, Dan Simonescu, imprimerie, livres roumains anciens, histoire de la littérature roumaine, histoire ecclésiastique roumaine, histoire religieuse roumaine, évidence des objets de culte, évidence des livres, évidence des icônes, évidence des inscriptions, églises de Transylvanie, églises de Maramureș.

Ivana Šusteková, *Slovacii din România – trecut și prezent (Slovaks in Romania – the Past and the Present)*

Contribuția de față subliniază unele informații privitoare la așezarea slovacilor pe teritoriul de astăzi al României (cauzele fiind sociale și confesionale). Autoarea identifică principalele surse de hrană din diferite regiuni – câmpia din zona Aradului și Banatului; dealurile și pădurile din Bihor și Sălaj; câmpia și localitățile miniere din Satu Mare și Maramureș, ca și Bucovina de nord-est. Se face o succintă prezentare a vieții culturale și situației școlare a slovacilor din România în trecut și în prezent. O importanță deosebită o are școala, deoarece acolo unde au funcționat școli slovace și reprezentanții Bisericii (evangelice și catolice) au contribuit la viața culturală a națiunii slovace, profilul etno-cultural al populației a rămas neschimbat. Modificările sistemului politic, economic și social dintre anii 1945 și 1989 au contribuit la transformarea și suprapunerea formelor tradiționale cu noi forme ale vieții. Puternica fluctuație a populației active a dus spre depopularea localităților slovace și înlocuirea slovacilor cu populație românească, ceea ce a cauzat și asimilarea slovacilor, profilul cultural al acestora schimbându-se definitiv.

Cuvinte cheie (Keywords): slovaci (Slovaks), România (Romania), Arad, Banat, Bihor, Sălaj, Satu Mare, Maramureș, Bucovina, Biserica Catolică (Catholic Church), Biserica Evanghelică (Evangelic Church), emigrația slovacă (Slovak Emigration), colonizare (Colonisation), viață culturală și educație (Cultural Life and Education), comunități slovace (Slovak Communities), minoritatea slovacă (Slovak Minority).

Octavian Tătar, *Transylvanian Issues Reflected in the Reports of the House of Austria Diplomats in Istanbul in 1547-1550*

As far as the diplomatic relationships between the House of Austria and the Ottoman Empire are concerned, the period between 1545 and 1550 was marked by ample negotiations regarding the “Hungarian inheritance”. Until the Hapsburg-Ottoman peace was signed in the summer of 1547, Transylvania had not represented a frequent and intense subject for the two parties. From the beginning of 1545 until December 1547, in the 50 letters between the diplomats in Istanbul and their Hapsburg superiors, letters that can be found in *Austro-Turcica* volume (München, 1995), Transylvania has been mentioned in 7 letters only. Transylvania does not appear as a distinct issue in the 1547 Peace Treaty between Sultan Suleyman and his Transylvanian Christian homologues as the Ottoman diplomacy refused to dissociate the question of Transylvania from the general question of the “Hungarian inheritance”. At the end of 1547, the Hapsburg diplomacy changed its strategy regarding its political approaches to Hungary. As they had become aware of the fact that taking the whole Hungarian Kingdom was impossible for the time being, even if they had resorted to military force, Ferdinand I of Hapsburg imposed the “small steps” strategy. Ferdinand considered that the first step they should take was taking Transylvania with the Sultan’s consent.

The present paper highlights the way Hapsburg diplomats received their superiors’ orders regarding this issue, the way they preceded in their relationships with the Ottoman officials, the conclusions they reached after having decrypted the political messages and the diplomatic realities in Istanbul and the way they communicated with their superiors. From this perspective, the diplomatic correspondence we are referring to abounds in accounts regarding the Transylvanian question. A simple statistics shows that out of the 57 diplomatic correspondence documents from December 1547-January 1550, about one third contains explicit references to Transylvania. More than two thirds of the documents mentioned above contain information that has direct connection to Transylvanian issues.

The most important information regarding Transylvanian issues that can be found in these documents deal with the following subjects: King Ferdinand I’s conception regarding Transylvania’s position and role in his anti-ottoman politics; the Ottoman Empire’s conception regarding Hungarian issues in the period after the Peace Treaty of 1547; opinion and action clashes among Ottoman high officials in the relationships with the Hapsburg diplomats; the diplomatic game of Governor Martinuzzi at the Ottoman Gate; dissensions of the Transylvanian political elite regarding the country’s external affairs; bribe and bribery as diplomatic negotiation policies with the Ottoman officials.

Keywords: House of Austria, Ottoman Empire, Transylvania, Hungary, Hungarian Inheritance, Hapsburg Diplomacy, Ferdinand I of Hapsburg, Diplomatic Correspondence, Peace Treaty of 1547, Governor Martinuzzi.

Călin Anghel, *Historical Sources about Sebeş Town from the 16th-18th Centuries*

Information regarding the past and monuments of Sebeş town are provided by varied historical sources, among which the descriptions made by foreign travellers and the chronicles have a significant weight. If the town appearance and the look of some important buildings at that time may be intuited from the foreign travellers’ descriptions, the chronicles also register important events that may explain a certain evolution of the town at a certain time. The third type of sources is represented by the work *Topographie der Stadt Mühlbach*, written by Georg Marienburger (1751-1827) and published in *Hermannstädter Zeitung* in 1785. It is part of the

statistic literature that arose in Transylvania in the 18th century and the first half of the 19th century.

The first descriptions of Sebeş town also date from the 16th century, thanks to the interest the humanists of the Western Europe had upon the Romanian Countries, regarding the pressure exerted here by the Turkish people. They were ample or concise descriptions effected by foreign travellers, often political emissaries, who made a halt and visited the town in their way.

Georg Reicherstorffer (1550), Giovan Andrea Gromo (1566-1567) and Antonio Possevino (1583) carried out short descriptions of Sebeş town, confirming the fact that the town was on a marked economic and demographic decline that manifested itself after the short period of prosperity of the 14th century.

This literary genre manifests itself in the 18th century, too, through the descriptions effected by Conrad Iacob Hildebrandt (1656) and Evliya Çelebi (1661) – the details registered by the last one are in major part incorrect. The first information about Sebeş dates from the same period of time and is provided by the Transylvanian chronicler Johann Tröster (1666).

Information regarding the past of Sebeş came in from the 18th century and was transmitted by chroniclers such as: Georg Soterius (1735), Laurentius Weidenfelder (1745) and Georg Dietrich or Michael Conrad (1784). The drawing ups of foreigner travellers's descriptions goes on with Johann Conrad von Weiss (1736), Johann Lehmanns (1782 and 1790) and Joseph-Gabriel Monnier (1786).

The most valuable work is *Topographie der Stadt Mühlbach*, written by Georg Marienburger, the royal leader and rector of the Evangelic Gymnasium of the town, and it was published in *Hermannstädter Zeitung* in 1785. It is the most minute description of the town preserved up to present and allows the identification and clearing up of some elements of the medieval fortification appearance from Sebeş.

Keywords: Sebeş Town, Historical Sources, Foreign Travellers' Descriptions, Chronicles, Georg Reicherstorffer, Giovan Andrea Gromo, Antonio Possevino, Conrad Iacob Hildebrandt, Evliya Çelebi, Johann Tröster, Georg Soterius, Laurentius Weidenfelder, Georg Dietrich, Michael Conrad, Johann Conrad von Weiss, Johann Lehmanns, Joseph-Gabriel Monnier, Georg Marienburger.

Cornel Tatai-Baltă, *Les portes laterales de l'iconostase de la cathedrale de Blaj*

La cathédrale gréco-catholique „La Sainte Trinité” de Blaj, le premier édifice baroque de Transylvanie, construite entre 1738-1749 (agrandie et soumise à des modifications en 1837) selon les plans dressés par l'architecte Johan (Giovanni) Baptista Martinelli de la Cour Impériale de Vienne, possède le plus ample iconostase du territoire habité par les Roumains. La sculpture de l'iconostase, faite en style autochtone (brâncovenesc) mais ayant une forte empreinte baroque, est réalisée par le maître Aldea de Târgu Mureş, tandis que la peinture des icônes appartient à Ştefan Teneţchi de Arad, qui conjugue la manière traditionnelle byzantine avec celle occidentale (1765). Bien que des 108 icônes de l'iconostase de Blaj, seules les icônes impériales soient signées par Ştefan Teneţchi, il est sûr que les icônes décorant les portes centrales et celles latérales appartiennent au même peintre, beaucoup apprécié dès son vivant, mais aussi bien après sa mort. Sur les portes latérales de l'iconostase, soigneusement sculptées en relief avec des motifs végétaux et floraux stylisés, dorés ou en couleurs, le peintre a représenté les saints archidiacres Laurent et Etienne. En bas, inscrits chacun dans un médaillon, il y a les bustes des saints Antoin le Grand et Pacôme le Grand. Il faut noter encore que le schéma compositionnel baroque utilisé pour peindre Saint Laurent est bien évident. À voir dans ce sens le tableau réalisé en 1636 par le peintre espagnol Francisco de Zurbarán, qui se trouve actuellement au Musée Ermitage de Sankt Petersburg. Laurent soutient de sa propre main gauche le grillage sur lequel la légende dit qu'il allait être brûlé vif.

Nous estimons que la représentation de Saint Laurent et celle de Saint Etienne faites par le peintre Ștefan Tenețchi ont servi comme modèle à un auteur anonyme de la seconde moitié du XVIII^e siècle, celui qui allait peindre les portes latérales de l'iconostase de l'église de Tiur, localité située actuellement dans la banlieue de Blaj (exposé au Musée National de l'Union de Alba Iulia), tout comme à un autre peintre, Nicolae Hise, celui qui a peint en 1818 les portes latérales de l'iconostase de Răchita (commune Săsciori), dans le département Alba.

Mots clé: Transylvanie, cathédrale gréco-catholique de Blaj, iconostase, style autochtone (brâncovenesc), empreinte baroque, Giovanni Baptista Martinelli, maître Aldea de Târgu Mureș, Ștefan Tenețchi de Arad, Saint Laurent, Saint Etienne, Saint Antoin le Grand, Saint Pacôme le Grand, Francisco de Zurbarán, église de Tiur, église de Răchita, Nicolae Hise.

Zevedei-Ioan Drăghită, Misdemeanor and Disciplinary Punishments in Blaj Gymnasium (the Second Half of the 19th Century)

Keeping order and discipline in Blaj Gymnasium was, at least during the period we focus on, a permanent task. This was the only possibility if we take into account the large number of students reported to the size of the town situated at the confluence of the two Târnava rivers. Regulations regarding discipline, the impartiality and the intransigence of the teachers and the way justice was done were of great help. Thus, we must state that each deed was investigated, checked, confirmed by witnesses. The punishment was established consequently only after these steps had been followed. Disciplinary misdemeanors ranged according to a large scale, from pranks to penal deeds. Accordingly, the punishments were very diverse, and they were carefully regulated. Incarceration and a diet reduced to bread and water were quite frequent. School-expel punishment was also given quite easily. We also noticed that a lot of the students that had been expelled used to return to the Gymnasium as private students. As far as attendance was concerned, there were not many misdemeanors and a lot of them were not very serious.

Keywords: Blaj Gymnasium, Disciplinary Misdemeanors, Disciplinary Punishments, Students, 19th Century.

Toma Goronea, An Attempt to Recover an Architectural Model. Traditional Abode in the Area Ceru Băcăiști, Alba District

Our research follows the architectural evolution of the house patterns in the remote, mountainous area of Ceru Băcăiști (county of Alba, Romania) from the point of view of medieval cartographic documents as well as the construction techniques and materials used. The study aims to outline the main characteristics of uni- and bicameral houses in these rural settlements, underlining the particularity of using the wooden-house's techniques to build in stone. A striking particularity is the usage of sedimentary rock thin slabs for the roofs, replacing the more easy to use wooden tiles and straw roofs, so common in the mountainous areas nearby. In general the entire wooden architecture of the area is here translated into stone, even though wood is also found in abundance. One can also notice the architectural transformations that the stone solution imposed, such as changing from a four slopes roof to a simpler two slopes roof and various small but essential structural changes. The entire area is known in the literature as an exceptional *oasis* of stone buildings and deserves every effort for further scientific information recovery and adequate preservation and restoration programmes.

Keywords: Ceru Băcăinți, Rural Settlements, Architectural Model, Traditional Abode, Wooden Architecture, Stone Architecture, Preservation and Restoration Programm.

Sorin Arhire, *The Status of British Citizens During the National-Legionary State in Romania*

Political relations between Great Britain and Romania were strained during all the period of the national-legionary state (September 1940-January 1941). Precarious bi-lateral relationships was definitely determined by two issues: the detention of British vessels on the Danube by Romanian authorities, but especially because of the arrest of some British citizens and their subsequent maltreatment by the Legionary Movement. Because of British investments made in oil extraction and processing here existed a significant number of British subjects, together with their families, being in most cases engineers for the oil companies. Considering that these subjects are nothing more than saboteurs under cover, having the mission to repeat the operations of blowing up of oil installations from Valea Prahovei as it happened in WWI, the members of the Legionary Movement kidnapped some of them and subsequently maltreated them at the end of September and beginning of October 1940.

Nurturing the conviction that Romania needs to get rid of those with “British blood” in their veins, the inquest of the legionaries was extremely brutal, this attitude being justified, as they said, by the killing of more than 2 thousand legionaries under King Charles II, among whom Corneliu Zelea Codreanu, as well as by the poor relationships between Germany and Romania. In these, it was considered that the British involvement was undeniable, and consequently, they did not behave nicely in none of the cases of the British people. The inquest procedure consisted in, firstly, asking a question, or rather suggesting a course of answer. Not getting the desired answer, the investigators used to beat the investigated person quite badly, after which the question was asked again, until they got the desired answer. It is also worthwhile to say that psychological tortures were applied.

Because of the forceful interventions made with Romanian authorities by the British plenipotentiary minister at Bucharest, Sir Reginald Hoare, as well as by the Consul Norman Mayers, the British citizens kidnapped by the legionaries were returned to the competent authorities, who established their complete innocence. They were all released and left the Romanian territory, for fear they should fall again prey to the legionaries. They arrived at the American Hospital in Istanbul, where they needed long medical care.

The general crisis created by the illegal arrest of the British citizens represented the first serious problem of the legionary government's foreign affairs, which led to the creation of huge resentment both in public opinion in Great Britain, and among the diplomats, which will fully contribute, a few months later, to the break-up of diplomatic relations between the two countries.

Keywords: Great Britain, Romania, National-Legionary State, Legionary Movement, British Investments, British Citizens, Valea Prahovei, King Charles II, Corneliu Zelea Codreanu, Sir Reginald Hoare, Norman Mayers.

Iacob Mârza, *Zenovie Pâclișanu et le plaidoyer pour le „problème transylvain” (1946)*

En continuant les préoccupations de valorisation des divers aspects formels et non seulement du discours historique contemporain, tel qu'il est illustré par le curé, l'historien et le diplomate Zenovie Pâclișanu (1886-1958), l'auteur de la ci-présente recherche met en discussion plusieurs problèmes, compte tenu de la perspective historiographique du contexte, du texte et du sous-texte, suscités par le mémoire *Problema Transilvaniei*. Datant de 1946, le texte du mémoire représente une concrétisation des essais diplomatiques, historiques, et on pas dernièrement de

ceux militaires, dont l'auteur est Zenovie Pâclișanu, en rapport direct avec son activité documentaire auprès de «Comisia pentru Studiul Problemelor Păcii» (până în vara anului 1945), mais aussi bien en tant que membre de «Comisiunea pentru studiul materialului și pregătirea documentației în vederea Conferinței de Pace de la Paris», sans oublier sa présence en qualité de conseiller technique aux travaux de cet organisme (le 29 juillet-le 15 octobre 1946).

Compte tenu d'une riche argumentation historique offerte par les travaux de la Conférence de Paix (les forces ayant remporté la victoire suite à la Seconde guerre mondiale ont rempli, en fait, un rôle déterminant, dans la préparation des discussions menées avec la Bulgarie, la Finlande, l'Italie, la Roumanie et la Hongrie), le mémoire *Problema Transilvaniei* a pu manifester sa fonction documentaire, historique et politique, surtout en ce qui concernait la normalisation des rapports diplomatiques et l'établissement des frontières avec la Hongrie. Le texte *Problema Transilvaniei*, qui est intégralement publié en *Annexe*, est structuré en trois parties, comprenant 13 chapitres. L'ouvrage souligne – en rapport direct avec les principales étapes et moments de l'histoire de la Transylvanie –, l'impressionnante argumentation documentaire et scientifique offerte par le diplomate et suit de près l'évolution de la province à travers les siècles. Le texte justificatif est structuré en: I. Istoria Problemei Transilvaniei (L'histoire du Problème transylvain); II. Progresele realizate de Transilvania acum unită cu România (Les progrès achevés par la Transylvanie actuellement province unie à la Roumanie); III. Obiecțiuni contra uniunii Transilvaniei cu România (Objections contre l'union de la Transylvanie à la Roumanie). L'approche des sources du texte, telle qu'elle résulte du mémoire, témoigne de l'horizon culturel et politique de l'auteur, typiquement pour la troisième période du discours historique (les 5^{ème}-6^{ème} décennies du XX^{ème} siècle).

Finalement, la ci-présente recherche nous propose une méditation au sujet du sous-texte du mémoire *Problema Transilvaniei*, en étroite liaison avec le moment marqué par le 10 février 1947, lorsque la délégation du Royaume de la Roumanie signait à Paris *Tratatul de pace cu Puterile Aliate și Asociate (le Traité de paix avec les Forces Alliées et Associées)*. De ce point de vue, le mémoire a pu remplir un rôle documentaire indiscutable, mis au service de la Roumanie, pays que le conseiller Zenovie Pâclișanu, tout comme les autres membres de la délégation ont servi dans le cadre diplomatique officiel, durant la Conférence de Paix, ce qui a eu comme résultat la reconnaissance des droits naturels exercés par la Roumanie sur la Transylvanie du Nord; pourtant, de lourds dédommages ont été imposées au pays, sur le compte des opérations guerrières auxquelles l'armée roumaine avait participé.

Mots clé: Zenovie Pâclișanu, discours historique contemporain, le mémoire *Problème transylvain*, Conférence de Paix de Paris, Roumanie, histoire de la Transylvanie, Transylvanie du Nord.