

## REZUMATE ȘI CUVINTE CHEIE

### **Ernst Christoph Suttner, *Unirea religioasă din Transilvania la începutul secolului al XVIII-lea***

Autorul face o dublă trecere în revistă a felului în care au perceput și s-au raportat în Transilvania sec. XVIII oamenii la fenomenul unirii românilor cu Roma. Pe de o parte, a fost radiografiată și descrisă atitudinea celor implicați în încheierea unirii: iezuiții veniți în Transilvania odată cu armata imperială, stările din principat, preoții iezuiți, teologii iezuiți numiți pe lângă episcopul unit de Făgăraș.

Pe de altă parte, studiul propune o repertoriizare și o analiză critică a documentelor care au consemnat unirea religioasă a românilor ardeleni cu Biserica Romei, precum și a emitenților acestor documente: iezuiții, cardinalul Kollonich, românii. Nu în ultimul rând, autorul explică înțelesul teologic al unirii în secolul al XVIII-lea și factorii care au influențat această percepție: situația anterioară a Bisericii românești din Transilvania, inclusiv a ierarhiei ecleziastice românești, rolul *legii strămoșești*, percepția unirii în principatele române ortodoxe și reacția ierarhiei ecleziastice ortodoxe, a mitropolitului Teodosie față de perfectarea unirii.

Studiul prezintă detaliat reacția oponenților unirii din Transilvania, distinct la începutul secolului (în vremea episcopului Ioan Pataki) și apoi situația tensionată de la mijlocul secolului al XVIII-lea (din timpul lui Inochentie Micu Klein și Petru Pavel Aron), precum și problematica teologică – o sursă de polemică între uniți și opozanții unirii începând cu mijlocul secolului al XVIII-lea. S-a avut în vedere și descrierea nașterii celei de-a doua Biserici românești din Transilvania, din rândul celor care au fost opozanții unirii, recunoașterea acestei Biserici de către autoritățile habsburgice, precum și rolul jucat în toată această perioadă de cei doi episcopi uniți: Inochentie Micu Klein și Petru Pavel Aaron.

**Schlagwörter:** Unionsverständnis, Unionsverhandlungen, lege strămoșească, ostkirchlichen Identität, Siebenbürger Rumänen.

### **Laura Stanciu, *Buda-Pesta și opera istorică românească (sec. XIX)***

Autoarea urmărește să descrie spațiul consacrativ al Școlii Ardelene. Instituțiile culturale ale Buda-Pestei de la începutul sec. XIX (Universitatea, Tipografia Universității, Biblioteca) au fost locul de întâlnire pentru elita intelectuală a Europei Centrale. Intelectuali maghiari, cehi, boemi, bulgari, români, sârbi, sloveni, slovaci au fost atrași de mediul de emulație intelectuală al Buda-Pestei. Sub semnul Vormärz-ului și al școlii de la Göttingen aceștia s-au influențat reciproc și au reușit să pună bazele teoriei panslaviste, maghiarismului și a latinismului, concentrându-se asupra unor teme comune în istoriografie (origini, continuitate, elita medievală, noblețea strămoșilor) și lingvistică (purismul limbii, elaborarea dicționarelor și gramaticilor).

**Schlagwörter:** Aufklärung, Universität, Vormärz, Mitteleuropa, Geschichte, intellektuellen Atmosphäre aus Buda-Pest.

**Marius Rotar, *One thousand pages later. The historian and the death: A dim equation***

The present article proposes to analyze the relationship between history/the historian and death. Starting with the evident increase in the number of articles, books and historical research on death, one could ask whether this relationship exists, whether this relationship is different in the context of other sciences analyzing death and dying. Thus, a series of possible correlations based on the idea that history could not exist without the event of death are surveyed with direct references to ideas formulated by Paul Ricoeur, Jacques Derrida or Michel de Certeau. Later on we shall refer to the historiography of death and the critiques of this (especially the works of Philippe Ariès). The present discussion repeats a series of aspects comprised by an article by Antoon de Baets referring to the historians' responsibility towards the past generations (these in the quality of deceased persons). A series of concepts such as *death education* and its impact on history, and the particular relationship between the historian, as a person/researcher, and death, as the main object of his analyses are also analyzed. Consequently, the confusing equation of the analyzed relationship is emphasized. This is dictated by the cohabitation of death and history as becoming and science, and, on the other hand, by the impossibility of comprising it completely in a single analysis of this type.

**Keywords:** death, dying, taboo, history, historian, science, first person singular.

**Octavian Tătar, *Between pîşkeş (gift) and rüşvet (bribe). The relations Habsburg diplomats from Istanbul with the Ottoman dignitaries 1547-1551***

In Turkish, *pîşkeş* means gift offered to a superior. Romanian language has taken over this word with the form “peşcheş”, meaning “gift” or “present.” Romanian historiography has promoted the idea that “peşcheş” means an official gift owed by the state and having a mandatory character, offered annually and occasionally to the sultan and Ottoman high dignitaries. The Turkish term *rüşvet* was borrowed in Romanian in the form “ruşfet” having the form “unofficial gifts” and “bribe.” In connection to the Romanian-Ottoman relations in the Middle Ages, Romanian historiography maintains that initially “ruşfet”, represented those gifts offered directly or secretly, through intermediaries, to the sultan and his officials in exchange of a favor. In time, “ruşfet” became one of the obligations of the Romanian princes to the high dignitaries from Istanbul.

In the case of the Austrian-Ottoman diplomatic relations, the mechanism of *pîşkeş* and *rüşvet* functioned differently from the “Romanian pattern.” This model is characterized by three fundamental elements: *haraç*, *pîşkeş* and *rüşvet* – expressions of the obligations of Romanian principalities to the Porte. The “Viennese pattern” of

Austrian-Ottoman relations around mid-sixteenth century consisted in two elements: the “honorific gift” (*Ehrenschenke*) and bribe (*Bestechungsgeld*). In the first case we deal with an annual sum paid to the sultan as a price for peace, to which occasional gifts could add. In the second case we have the “hidden-gift”, whose goal was to corrupt some Ottoman dignitaries for serving the interests of Austria. Ferdinand I of Habsburg succeeded to avoid the status of “tributary” in the diplomatic relations with the Ottomans throughout the sixteenth century. The sum of money sent annually to Istanbul was rather an expression of “peace price” rather than *baraç*. As concerns occasional official gifts, Ferdinand I did not accept a *pışkeş* in the form of juridical obligations; the Viennese *pışkeş* preserved the appearance of a diplomatic gesture.

As concerns the *rişvet*, the diplomats of Austria became aware since the summer of 1547 that the most effective means to reach their goals was the bribing and corrupting of the Ottoman officials. In this sense, in 1545-1547, the value of the “hidden gifts” planned to be given to Ottoman dignitaries amounted from about 33% to 50% of the sum paid to sultan’s treasury (5.000 ducates for the great vezir, 2.000 ducates for the bey of Buda and 1.000 ducates for each of the three vezirs, a total amount 10.000 ducates). In 1548, 1549 the total amount of *rişvet* was between 5.800 and 6.700.

Since 1547, the Habsburgs had identified the Ottoman dignitaries inclined to collaborate and the extent to which they were useful through their position in the central administration. The grand-vezir Rüstem *pâşâ* and the official translator of the Porte, Yunus *bey* proved to be the persons who received the highest funds of the Habsburg diplomacy. Viennese diplomats had a bad impression of the corrupt Ottoman dignitaries: they despised them, though they used them. In negotiations with the Ottoman dignitaries Habsburg diplomats were pragmatic and cautious; they offered a lot, but they gave little for the services accomplished. Although its size was modest, compared to Viennese revenues, during the reign of Süleymân I the “hidden gift” became omnipresent in the Istanbul administration pushing the Ottoman state toward the brink.

**Keywords:** diplomacy, gift, bribe, Habsburgs, Ottomans, Istanbul, 1547, 1551

### ***Gudor Botond, Péter Bod (1712-1769) and the beginning of auxiliary sciences of history in pre-Enlightenment Transylvania***

The eighteenth century witnessed the specialization of sciences in general and their separation from the theology, jurisprudence and medicine, the common sciences of late humanist period. History underwent a similar track of specialization under the influence of European Enlightenment leading to the emergence of those sciences called by the Transylvanian intellectual Péter Bod, “delicate sciences.” The attraction of the auxiliary sciences became irresistible, as history developed its main branches. This development led to the extensive use of auxiliary sciences by specialists but at the same time they constituted a serious hindrance for the amateurs who wished to pursue private investigations in history. The emergence and development of paleography, heraldry, literary history, cartography, archival science, library science, lexicography,

and genealogy was influenced by the desire for developing the historical science and by a stringent need of the historical research influenced by the philosophy of Descartes and Leibnitz. Before this stage, the Renaissance and the admiration of Antiquity promoted by humanists have yielded the expected results in the Transylvanian historical writing. István Szamosközy, the representative historian of Transylvanian humanism, published the Roman inscriptions from Dacia in *Analecta lapidum*. A similar achievement was accomplished by Johannes Honterus in his map of Transylvania. Gradually, modernity emerged in the great debate of the noble genealogical titles triggered by the Baroque inflation of aristocratic titles. A breakthrough was the work of the scholar and professor from Aiud, with his volume on Transylvanian heraldry, in which he demonstrates the public usefulness of this auxiliary science. Péter Bod made his entrance in the world of auxiliary sciences at the moment of their definition as independent sciences. In his works he has made use of all of them timidly, steadily, and being conscious of his limits.

In his references Bod acknowledged his powerlessness in front of paleography, but he used assiduously the document collections transcribed and published by the Jesuits in the Habsburg Empire or by the Lutheran historians interested in the state history. The quality of paper, esthetic of writing, the shape and integrity of the handwritten document signal the profound respect that Peter Bod showed for paleography. Heraldry was of limited interest to Bod, who was concerned with in as much as it could give clues about the social origin of the possessor of a coat of arms. Bod is the founding father of the history of literature *par excellence*. Trusting the value of cartography, Bod was among the first Transylvanians to use cartography for supporting written historical argumentation. He had a considerable contribution to the development of the history of printing and of library science in Transylvania through the publication of catalogues which improved the accessibility of early printed books. The encyclopedism and polyhistorism in filo-clerical vein appropriated by Bod, resulted in the continuation of the lexicon edited previously by Albert Molnár Szenci and Ferenc Páriz Pápai.

**Keywords:** Peter Bod, paleography, cartography, book history, catalogues polihistor.

### **Ana Maria Roman Negoi, *Hronica românilor* [Romanians' Chronicle]– *the radiography of the historical discourse of Gheorghe Șincai***

The investigation of the historical work of Gheorghe Șincai was a complex approach which aimed at examining the beginning and evolution of his historical writing, organized on three working stages: the collection *Notata ex variis auctoribus*, the collection *Rerum Spectantium* and finally, the text of the work *Hronica românilor* [Romanians' Chronicle]. This study is putting forward an analysis of the investigations of Șincai's at the last stage, namely that of *Hronica*. This work, which includes the heritage of the former stages, achieves a full image of the Romanian Enlightenment historian who reached the border between chronicle and modern historical writing.

**Keywords:** historical workshop, inventorying, typology making, analysis, interpretation.

**Ana Dumitran, Elena-Daniela Cucui, *The Painters Iacov and Toader: Biographic Reconsiderations***

The study begins from a few older considerations of the authors referring to the biographies of the two artists, Iacov from Răşinari, settled down in Feisa around the middle of the XVIIIth century, and his apprentice, Toader. Thus, it is recalled the distinction between the identity of Iacov the painter, the son of priest Radu from Răşinari and that of his younger contemporary, with whom he was confused, meaning priest Iacov, son of priest Man from Răşinari. Then, the triple identity of Toader the painter, known in the speciality literature as Toader Ciungar, Toader Popovici and Toader Zugravul, is reduced, for the moment, to one, considering that the creations attributed or signed with the three names have sufficient similitudes to be considered the work of one hand. Also, the biographies reconstituted on their behalf have sufficient common points to reduce them to one, that of an artist trained up around Iacov from Răşinari, who remained a close collaborator of the master and his eldest son, Gheorghe Zugravul.

The proper content of the study is the analysis of a group of creations made by Iacov and Toader for the wooden church from Rădeşti (Alba County), transferred in the neighbouring village, Şoimuş, after 1910. Previously, these creations were attributed exclusively to Toader the painter, whose signature had been read on the arch of the church before the destruction of the mural painting through the process of displacing. The analysis of these pieces (three imperial icons, the imperial doors, 2 feastal icons and a tetrapod cross) by comparison with the work signed by Toader, respectively by Iacov, imposed their whole reattribution to the latter; year 1743 when they were made, also registered by the mural painting, becomes the earliest moment in which the two artists are found working together on the same site.

To complete the analysis there have been entered into discussion other pieces whose attribution pendulated between the two artists (the icons from Cuci, Mureş County) or were attributed to Toader Zugravul (imperial doors and icons made for the churches from Meşcreac (Alba County) and Petea (Mureş County) and an icon destined to the church from Bărdeşti, Mureş County). Their dating at very close dates, completed with information provided by other works, allowed the reconstitution of the common professional development of the two painters, whom we see together in Rădeşti, in 1743, then in Bărdeşti, in 1744, in Sânpetru de Câmpie in 1745, in Ciunga in 1746, in Petea in 1746-1747. There follow several years in which both artists seem to have pursued their own career: Iacov lingered on the cathedral from Blaj between 1747-1749, Toader is travelling back and forth, between localities from Mureş, but they meet again in Cuci in 1753-1754, and in Frunzeni in 1783. Toader was also hired in the team of Iocov's eldest son, Gheorghe, in Sartăş (1780), Valea Largă (1782), Brăzeşti (1784), Gârbova de Sus (1790), Galda de Sus (1803), and together with his sons, Nicolae and Iacov, will sign, in 1809, the mural painting of the wall church from Ponor,

the last real attestation of the artist. Between this last date and 1742 there developed 67 years of career, fact which means that, when he joined Iacov, Toader was barely an adolescent, but a daring and hard-working one. Soon, outrunning the gaucheries of the apprentice, he became a reliable collaborator and remained close friend of the master's family, evidence that their relationship wasn't just strictly professional.

Because of his debut very probably previous to the settling down of Iacov from Feisa and of this human intimacy between two masters altogether, is somehow difficult to integrate Toader in the artistic phenomenon expressed by the phrase: "school from Feisa". Returning periodically to the one from who he learnt the trade and the participation on Gheorghe's sites, maybe even the instruction of his sons, Lica, Nicolae and Iacov, revolve around the centre whom Iacov from Rășinari and his descendants gained so much fame, and if we expect an answer from his creations, then, despite particularities that individualize his style and his special manner of expression, Toader is definitely a disciple of the school from Feisa, one of the most remarkable. Interpretation of his beginnings, faint admittedly, because of losing one of the most important piece of the puzzle, the mural painting from Rădești, on which he probably signed for the first time, remains though an important link of a chain which, with the help of other creations became already sufficiently long and heavy to bind one from each other Toader and Iacov for ever, in the difficult process of reconstituting the Romanian artistic universe from Transylvania of the XVIIIth century.

**Keywords:** apprentice, church, Feisa, fellow-worker, icon, master, mural painting.

Translated by Adina Goșa

### **Anca Câmpian, *Între război și pace. Jane Addams și mișcarea feministă pentru pace***

În prezentul studiu intenționez să continui un proces inițiat de cercetători ai mișcării feministe, de recuperare și reconsiderare a contribuțiilor aduse de Jane Addams – una dintre cele mai faimoase și controversate totodată personalități din istoria Americii – la gândirea și practica politică. Atunci când se vorbește de Jane Addams se face referire, îndeosebi, la domenii ca asistența socială, drepturile femeilor sau drepturile imigranților, unde Jane a ocupat un incontestabil loc de lider, fiind mai puțin cunoscută pentru pledoaria infocată și activitatea susținută pacifistă, dusă în timpul Marelui Război. De altfel, ea a inițiat o întregă linie de gândire în America, modificând percepțiile asupra războiului și asupra democrației, preluate mai apoi și de alți intelectuali americani (John Dewey și W. E. B. Du Bois), fermitatea argumentărilor sale punând, în mod radical, sub semnul întrebării teoriile existente cu privire la relația dintre război și politică.

Ea a refuzat să accepte starea de război drept o povară pe care umanitatea ar trebui să o poarte și a considerat-o drept o practică învechită, care poate și trebuie să fie înlăturată, spre binele și sănătatea rasei umane. Fiind o personalitate faimoasă în America primului deceniu al secolului al XX-lea și, în egală măsură, lider în munca de

asistență socială, în momentul izbucnirii primei conflagrații mondiale Jane Addams a devenit lider de opinie al mișcării pacifiste.

Pacifismul promovat pe toate căile avea la bază două idei: pe de o parte convingerea că războiul reprezintă un mod cu totul greșit de rezolvare a problemelor politice, nefiind o soluție eficientă a conflictelor dintre state și, pe de altă parte, demonstrarea caracterului anti-etic, în legătură cu nevoile și aspirațiile umane, pentru care există organizații politice create cu scopul de a le rezolva pe cale pașnică, idee asociată cu aceea că războiul este incompatibil cu democrația sau dreptatea socială.

Jane Addams aduce argumente convingătoare în favoarea păcii și a mișcării pacifiste din perspectiva unei gândiri care combină aspecte ale pragmatismului critic cu feminismul cultural, discursul său chemând la acțiune concretă mișcarea feministă pentru pace.

**Keywords:** First World War, pacifist movement, critical pragmatism, cultural feminism, the concept of war.

### **Mihai Gligor, Simona Varvara, *A Metallic Artefact Discovered at Alba Iulia – Lumea Nouă Prehistoric Settlement (Romania)***

A metallic artefact has been found close to a skull, among the G1-Trench II/2003 old bone remains. The chemical composition of this metallic object was determined with the help of a scanning electron microscope coupled with an X-ray analyser. The results indicate the fact that the metallic artefact was made of copper, using the beating technique. In the given archaeological context, the artefact could be interpreted as a funeral inventory object.

**Keywords:** Alba Iulia – *Lumea Nouă* Settlement, Neolithic, metallic artefact, funeral inventory object, scanning electron microscope, copper.

### **Decebal Nedu, *Rome and Agathocles in Southern Italy (304-291 B. C.)***

At the end of the fourth century B.C., the need of finding some necessary refreshing resources and another action field, outside of Sicily, urged Agathocles to look towards the Italic coasts. Diodorus signals his presence in the Italic area in 304 B.C., when he plundered the Lipare islands. The first military action in the southern part of Italy, presented by Diodorus, was performed around 300 B. C., while the second one brought the tyrant back in the peninsula, in the year 295 B. C.

One first target of these military actions carried out by Agathocles in Italy could have been Cleonymus, who came in 303 B.C. wishing to create a personal domain in the regions occupied by Greeks in the West. The second Italic military campaign of the tyrant, from 295 B.C., led to the occupation of Croton and Hipponion. Scared by the ample expedition and taken by surprise, the Bruttian League chose to conclude a peace. This expedition rounds the politic coherent vision of Agathocles, concerning the South of Italy. At first, the leader from Syracuse opposed

to the aggressive plans of Cleonymus, and then, after 300 B.C., he tried to rebuild the traditional area of influence of Syracuse in Bruttium.

His military interventions in the South of the peninsula represented a mixture in a region where Tarentum also had important interests. But after the Lacinian treaty, signed with Rome in 302 B.C. and the beginning of the Third Samnite War, Tarentum was also in search for some allies who could help it in the case of the conflict spread towards the South of Italy. Agathocles must have been seen, at the beginning of the third century B. C., as an important factor able to stop the Roman progress towards South. The tyrant seemed to have been responsive to the requests of the Dorian colony. Concerning the year 295 B.C., Diodorus mentions that he concluded alliances with Peucetes and Iapygi, involving himself in a region where Rome also had interests.

The interpretation of these treaties as a proof for the anti-Roman policy of the tyrant must be made cautiously. Agathocles wished the revenge against Carthage and dreamed to play an important role in the political scene of the Hellenistic world. A war with Rome, or the protection of the Greeks from Italy against its expansion, did not represent a priority of the tyrant at the beginning of the third century B.C.. His alliances from South-East of the peninsula can be considered somewhat anti-Roman and in the advantage of the Tarentine interests. Very likely, they did not involve precise terms against the Roman Republic, but their conclusion signaled his presence in the Apulian region and could transform them into a warning for the leaders of Rome.

The response of the Romans in front of this new balance of forces from the meridional region of the peninsula can be only supposed. In 298 B.C., Rome renegotiated the alliance with the Lucanian League first considering the reopening of the hostilities against the Samnites. On the other hand, we must take into account the fact that the Roman-Lucanian alliance had been rediscussed in 298 B. C., in a time when Agathocles had already taken action in Bruttium and he was also in contact with Tarentum. The chronological settlement of the events and the power equation from the South of Italy make us to believe that the presence of the tyrant influenced the speeding up of the negotiations between Rome and the Lucanian League. If he wanted to cross the borders of the Bruttian region, the tyrant would have appeared as a possible enemy and maybe it is not senseless to suppose that the Roman-Lucanian alliance from 298 B.C. also involved terms in order to block his expansion.

The signing of the agreements with Iapygi and Peucetes in 295 B. C. by Agathocles indicated again to the Romans a possible intersection of the spheres of influences with an enemy from South. In 291 B.C., Rome settled a Latin colony at Venusia. Besides its position as an outpost against the Italic adversaries, the new colony became an excellent point in order to keep Tarentum under observation. It seems that Agathocles, the partner of the Tarentine policy, was also referred to for the sending of the colonists at Venusia: the new colony represented a point where the tyrant should stop his Italic ambitions and indicated the limits of the collaboration between Syracuse and Tarentum.

**Keywords:** Bruttium, Iapygi, Kleonymos, Lucanian League, Peuceti, Tarentum, Venusia.



**Andreea Raluca Barboș, *The Imperial Cult During the Reign of Nero Claudius Caesar (54-68 A. D.)***

Contemptuous towards everything that was moral and attempting to implement to the Roman citizens a new mentality, based on completely abnormal values, Nero managed to use the emperor's cult for purely political purposes. During the 14 years of his reign, he transformed the cult of the divine emperors into a privilege of his absolute power, a proof of the providential nature of the imperial mission.

A minute analysis of Nero's behaviour, under the Apollonian protection, allows us to remark that this god was no longer the same as Apollo, Octavianus' protector at Actium, but a god who had suffered obvious Dionysian influences.

The dedications discovered in the Roman territory reveal us an emperor with an inconstant nature and completely disinterested in performing the ceremonies in honour of the traditional gods. Thus, we see him associated to the cult of Apollo, Mars, Jupiter or Mithras. The cult of Mithras was brought to Nero's court by the magi who accompanied Thiridates at his coronation, but was abandoned after the emperor's journey in Greece. In the mystical East, there have been discovered inscriptions in which those honoured were the members of the imperial family: Agrippina, Octavia, Popaea and *Diva Claudia Virgo*.

Also during his reign, the imperial cult witnessed an innovation. While until Nero only Augustus and Claudius received apotheosis after death, Tiberius refused his honouring as god, and Caius Caligula was damned, the last Julio-Claudian received the title of *divus* during his lifetime. According to this title, regalia had been offered. Thus, *corona radiata*, specific to the emperors worshipped after their death, became a symbol of the living emperor-god.

**Keywords:** Apollo, corona radiata, divus, domus aurea, Mars Ultor.

**Ioan Opreș, *The punishment of rebel Iron Guard theologians***

This article discusses the causes and some aspects regarding the participation of several young Romanian theologians at the Iron Guard movement as well as the consequences of their political involvement during the 1930s. The author demonstrates the participation of several Romanian theologians at the rebellion of the Iron Guard in January 1941. He is attempting to explain this political participation which led to tough political consequences for the future of some of the young theologians who became members of Iron Guard. They were expelled from education institutions, their exams were postponed for one year, those of age were drafted, and some were arrested (or forced confinement at home). The author is publishing several archival documents which sustain his point of view.

**Keywords:** Iron Guard, theologian, education institutions, punishment, political involvement.