

Rezumatele studiilor

Ana Dumitran, ACTIVITY OF ROMANIAN CULTURAL ELITE FROM TRANSYLVANIA FROM THE XVIITH CENTURY AN EXAMPLE FOR INTELLECTUALS OF THE FOLLOWING CENTURY

Abstract: We understand by „cultural elite” the group who knows writing, which is composed, for the XVIIth century of scribes, improvised translators, composers of funeral lines, employees of printing houses. The most important category is constituted by editors and translators of texts published in Alba Iulia between 1648 and 1702, out of whom, I consider, protopope Ioan Zoba from Vinț has a leading role.

The activity of this elite concentrated almost wholly on the religious field and consisted of translations of the Scripture books (*the New Testament, the Psalter*) and those of ritual (*Euchologion, Horologion, Diaconarium*), the translation respectively compilation of a repertory of funeral sermons (*Sicriul de aur, Cazanii la oameni morți*), religious songs and catechesis texts (*cathechisms, Cărare pre scurt spre fapte bune îndereptătoare*) and reproduction in manuscript of some homiletic corpora usually printed outside Transylvania (*Cazania lui Varlaam*). The paradigms that this cultural activity might offer would consist in the model followed in the case of translations, the structure of speech and its inspiration sources. Neither remains valid the moment when the first generation of authentic intellectuals assumes the task of instructing their own contemporaries. But in parallel with their activity, Romanian society continues to spiritually develop from the inheritance left by the previous century, whose utility reaches in the first half of the XVIIIth century its climax.

Key words: Ioan Zoba, Molitfelnic, cazanie, archdeacon, Vinț-Vinc, translation.

Jan Andrea Bernhard, BOD PÉTER'S HISTORIOGRAPHICAL WORK WITHIN THE FRAMES OF THE EUROPEAN ECCLESIASTICAL HISTORIOGRAPHY

Abstract: The appearance of the narrative-critical method was only partially discussed by several historiographies. On the one hand this includes the road from transcendence to immanence, which actually equals with breaking away from the saint-oriented approach that ruled the Western historiography ever since Augustine. On the other hand, it refers to the narrative-critical method of *Pierre Bayles*, which was originally presented in the *Dictionnaire historique et critique* (Rotterdam 1695-97), where he closely links the philological criticism originating from the Humanism with the Cartesian method.

Jean Bodin was among the first who handed to theology their resignation from history and in his work, *Methodus ad facilem historiarum cognitionem* (Paris 1566), he claims for the presentation of the connection between humans and their inner world.

All the conflicts with history should rejoice at practical necessities. Johann Lorenz von Mosheim founded the modern narrative-critical historiography. He established the basic rules of this discipline, which refer to sources and to different ways how the information was presented.

Bod Peter's (1712-1769) historiographical work was compared to another two ecclesiastical historiographer of the eighteenth century, namely, to Daniel Gerdes from Groningen (1698-1765) and Rosius à Porta from Graubünden (1734-1806) and it was also proofread by other representatives of the eighteenth century historiography. Apart from the brief introductory biographical notes of the above mentioned intellectuals, their ecclesiastical writings were discussed according to the rules set by Mosheim. Regarding their work, we should mainly focus on their presentations. It can be stated that Gerdes, Bod and à Porta, despite coming from various heterogenic areas of Europe, mainly apply the basic rules of the historiography and their presentations are not characterised by the saint-oriented feature. Nevertheless, the limits of ecclesiastical historiography can be found in their works, but these do not influence the historiographical meaning of these writings. Moreover, there are certain examples how science and knowledge ruled the thinking of these eighteenth century intellectuals, which allowed and led to the fact that the eighteenth century changes are primarily referred to as all European developments..

Key words: pilgrimage, knowledge transfer, Humanism, Enlightenment, narrative-critical method, Péter Bod

Eszter, Györfly, THE SIGNIFICANCE OF PÉTER BOD AS A HISTORIOGRAPHER IN THE LIGHT OF THE CHANGE OF THE 18TH CENTURY'S PARADIGM

Abstract: The objective historiography which was based on source critique developed only in the 17th century, whereas in Hungary it only evolved during the 18th century. The pioneer of the Transylvanian and the Hungarian historiography was a minister, called Péter Bod, who combined the academic knowledge of his age in his works. Beside his particular tone, the effects of his foreign studies can be exhibited as well in his historical writings. His role as a historiographer is also unique in a sense that he wrote works of source value in many genres and topics, which substituted the shortfall of his age. This presentation deals with the demonstration and appreciation of the age, life and the works of Péter Bod.

Key words: source critical historiography, changes of paradigm, ecclesiastical history, enlightenment, judgement

György, Péterffy, JÓZSEF BENKŐ, HISTORIAN OF TRANSYLVANIA

Abstract: József Benkő is known especially as a botanist and a historian in the scientific world. Besides this, he took an important role as a linguist as well, since he

systemized the foreign words used in Hungarian for the first time with an outstanding scientific method of his age. In the following chapters we will make a brief overview of his life and the factors of him becoming a historian. We will introduce his major work Transsilvania and the role of state-education school represented by him. We analyse his significance as a historian and we will take a look on some of the important works about him.

Key words: Family heritage, *Transsilvania*, state-knowledge school, objectivity, source criticism, literature

Attila, Verók, IN THE SERVICE OF HISTORY AND HISTORY OF CULTURE AT GERMAN UNIVERSITIES. THE ROLE PLAYED BY MARTIN SCHMEIZEL FOR THE DEVELOPMENT OF *HISTORIA LITTERARIA* IN HUNGARY DURING THE 18TH CENTURY

Abstract: The present study tackles the activity carried out by a significant personality of the Transylvanian historiography who dedicated his life to the European and Magyar (Transylvanian) historical research, and especially to the research of history and its auxiliary sciences (numismatics, statistics, geography). His activity was devoted especially to the history of Magyar culture and the history of literature, therefore to the trend entitled *historia litteraria*. Martin Schmeizel (1679-1747) was born in a family of Saxons of Transylvania in Braşov. David Czvittinger – through *Specimen Hungariae literatae* (Frankfurt – Leipzig 1711) - was influenced by his activity. He worked in Altdorf (German Principalities) and Banská Štiavnica (Selmecebánya, SK) and decided to write a bio-bibliography, i.e. a real lexicon of the Magyar scholars. He therefore succeeded to outrun his contemporary fellows Matthias Bél and Bod Péter. His activity as collector and systematizer for the cultural activity resulted in a significant book collection – as a matter of fact, library – through which the first old Magyar and Transylvanian book collection in the world emerged. After the holder's death, it arrived Transylvania after a lot of happenings. It therefore became part of the property of the Saxon community of Transylvania. Most of the volumes of the Library still can be found in "Samuel von Bruckenthal" National Library of the Saxons of Transylvania, in Sibiu. Schmeizel's old scientific library can be reconstructed having this support. The study tackles the above mentioned points of view and Schmeizel's activity in the field of science of culture, as well as the quality of being a teacher through which he influenced his students on a large scale. Briefly speaking, the present study attempts to offer an in-depth analysis of his synthesis of the history of culture, *Versuch zu einer Historie der Gelehrtheit*. The study is completed by the attempt of defining the place and role played by Schmeizel for *historia litteraria* in Hungary, respectively Transylvania. It is a desideratum that had not been achieved yet in the specialty literature.

Key words: historiography, literary history writings, history of the libraries, Hungary - Transylvania, 18th century

Ádám, Hegyi, The ROLE OF THE UNIVERSITY OF BASEL IN THE CULTURAL HISTORY OF HUNGARY IN THE 18TH CENTURY

Abstract: The practice of attending universities has long been a favorite subject matter for cultural studies in Hungary. The field I have specified, however, is fairly unknown. Although there are booklists of Hungarians students who visited Switzerland between 1526 -1750 available, there are only sporadic data on how they used libraries. That is, the usage data for the libraries belonging to different kind of student subsidiaries, student associations and central libraries of universities are not yet studied regarding Hungarian students. The aim of my research is to gather all relevant sources from the archives/manuscript collections/libraries throughout in Basel.

Key words: history of university, Basel, book culture, Hungary, church history

Laura Stanciu, TRNAVA (NAGYSZOMBAT) – THE FORMATIV SPACE OF THE ROMANIAN INTELECTUAL ELITE IN XVIIITH CENTURY

Abstract: The present study represents an attempt to reconstruct the atmosphere of the Jesuit Superior School of Trnava at the half of the 18th century. The Jesuit College of Trnava is the place where the members of the first generation of Romanian alumni (Inochentie Micu, Petru Aron, Gherontie Cotore, Grigore Maior) had studied. They had been trained in the Catholic Superior Schools of Europe. They acquired discipline and training here owing to their school syllabuses, teachers and students re-united in Trnava in 1725-1746. The author therefore describes the level of the school: teachers and their publications, the College Library, and the alumni's life during College.

Key words: Transylvania, elite, alumnus, Greek-catholic church, Jesuit, Greek-catholic, College, intellectual formation.

Botond, Gudor, STATE UNIVERSITY LEIDEN (NETHERLANDS): FORMATIVE SPACE OF THE TRANSYLVANIAN STUDENTS THROUGH PEREGRINATION ACADEMICA: THE CASE OF PÉTER BOD (1712-1769)

Abstract: Péter Bod was an outstanding reformed historian and theologian of the 18th century Transylvania. The positive effects of Péter Bod's pilgrimages are visible in both his theological and literary-historical works. In Theology from Leiden Bod, was strongly influenced by Johan van den Honert. Bod sent his Hungarian History of the Church to Honert in order to be published and he used exhaustively the lampian system in the conception of the History of the Church. Throught studies Hebrew, Syrian, Arab, and Caldean became useful languages in order to achieve a profound exegesis of the Old Testament. Bod's Bibles show that this type of exegesis was applied not only because he had studied Hebrew at the College of Aiud, but also was

deeply affected by the philological research influenced by His universities studies. This type of research was taught by his professor Johann Alberti, who said that theology implied not only dogmatic but also vast philological knowledge. From Iacobus Vitriarius, Jan Rucher Conrad, Gerlachus Scheltinga and Ioachim Schwartz, Bod studied natural Law from Grotius, Roman law, and Justinian Codice. The later effect of the Law studies would be reflected in his *Iudiciaria fori ecclesiastici praxis* and *Iure connubiorum*, works that became veritable manuals of Law in Transylvania for the next generations. At the same time, the jurisprudence allowed him to systematize the synod jurisdiction of the Reformed Church in Transylvania. The juridical system he elaborated for the legislation of the Reformed Church disclosed a great knowledge of the Transylvanian legislative needs and of the juridical reform in the Empire. Newtonian Physics and Chemistry would open unimaginable perspectives when compared to with the status of pedagogy and society in Transylvania of the eighteenth century. Leiden's University professors: Musschenbroek, Gravesande, Ian Lulofs, David Gambius were those who demonstrated the practical and experimental part of theology and philosophy. Through his works, Péter Bod systemized, modernized and perfected the methods and results of the science of history. This can be stated about his literary science, law, history and theological works. Through his scientific work, he used all he learned and believed to be important in Leiden. Recent theology, history and literary science expressed its appreciation when they called him the most prominent 18th century Transylvanian scientist. Péter Bod's theological and historiographical role cannot be understood unless the impact of the Dutch pedagogy.

Key words: Péter Bod, academical pilgrimage, peregrination, Leiden State University, philological method

Iacob Mârza, THE KEY-CONCEPTS OF “CHURCH” AND “UNION” IN THE FOUNDATION ACTS OF THE SCHOOLS OF BLAJ (1754)

Abstract: The research upon the social and political thinking of Transylvania in the century of Enlightenment with the help of several key-words (*Schlagworte, mots-clefs*), such as *Church* and *Union*, with special reference to the fundamental schools of Blaj (fall of the year 1754), and in the spirit of modern scientific formulas towards which the Romanian historiography is also straightened, allows us to have a better perception upon the problems of the respective cultural moment, and also its demythisation. If it is to accept the idea according to which *the key-concepts* of the social and political vocabulary of an epoch - like the century of Enlightenment in Transylvania! – are factors, but also indicators of the evolution of the society, the approach of the terms that have been proposed, *Church and Union*, sends us – at the moment – to the cultural, religious and political moment of foundation of the schools from Blaj, on the thread of the general coordinates of education in Enlightened Transylvania.

The documentary basis of communication is represented by a reading from a modern historiographical perspective of the texts of the foundation acts for the schools of Blaj. As a matter of fact, these texts are official documents with a lot of

clichés and semantic stereotypes issued by the Chancellery of the Greek Catholic Episcopal Office of Blaj (in the fall of the year 1754). We have in view: 1) The publications about the schools of Blaj (October 11, 1754); 2) The order of the priests and schools that were organized in the Monastery of the Saint Trinity of Blaj; 3) Educators' and priests' order until a new organization; 4) Instruction for priests' exam; 5) Instruction for copyists' inclusion. The documents under analysis are suggestive and full of cultural and political connotations – the theological implications do not miss at all. They are directly related to the Aulic, local and religious purposes of the educational settlement, and contain few mentions about the key concepts of *Church* and *Union* that have been examined and interpreted from the content and subtext perspective.

The interpretation for these key-concepts allows us to understand the cultural, political and religious moment of school foundation from the modern perspective of the scientific investigation. These institutions were meant to ensure the Romanian intellectuals' training (priests, professors etc.). The United Romanian Church needed them with a view to continuing the programme of national and political revendications initiated for the Transylvanian Romanians by Inochentie Micu-Klein. On the other hand, these institutions were meant to contribute - through the disciplines they offered – to the strengthening of the religious Union on the territory of the Transylvanian Principality. They might be seen as a supplementary measure meant to consolidate the Habsburg domination in this region of Principality.

Key words: union, church, Blaj, School, foundation acts, Greek Catholic Bishopric Diocese.

József, Marton, RELIGIOUS TOLERANCE AND INTOLERANCE IN TRANSYLVANIA AFTER THE RELIGIOUS REFORM

Abstract: Transylvania became both “*Babel of Religions*” and “*the land of confessional freedom*” during the 16th century. The first observation was a palpable confessional situation, and the second one might be explained only through the multiple European relations of the small Principality. As far as the Transylvanian problem of confessional tolerance and intolerance in a diversified manner is concerned, we shall have satisfactory answers concerning their significance. When we discuss this problem without taking into account the precursory social, political and economic medieval situation of Principality, the confessional and historical evolution of the region generates a narrowing of the historical perspective in the direction of a narrow confessionalism. Taking into account the precursory and simultaneous social and political change that interfered in the course of Reform evolution and diversification, we shall obtain a well-outlined image of the religious tolerance and intolerance in the Principality. It is therefore necessary to reflect upon several social phenomena that affected the historical evolution because they might strengthen the comprehensive side of the idea of tolerance as part of our dialogue. We shall recognize manifestations of tolerance and intolerance for each of the periods of time in the history of Transylvania (meanwhile, Transylvania became “the Babel of religions”). Although

the juridical defining of the concept of “religious freedom” had been previously discussed, the research carried out up to the present did not sufficiently exploit this historical issue. It is therefore necessary to have a new debate and confrontation, and an equilibration of the different confessional positions.

Society and church remained in close connections with the period under analysis, and the situation did not change - the big social and religious Transylvanian metamorphosis did not change it either. State jurisdiction was imbued with confessional laws that ensured a favorable confessional framework for the population. We consider that the Transylvanian intolerance was not influenced by the ethnical influences of the population on the territory, but it was much more influenced by the confessional diversity and bias within the same nation. The catalyses of intolerance – especially for political reasons – were the people who got the power. The type of confession of those who got the power in Principality was always the dominant confession from the political point of view. Generally speaking, the privileges of the confession were rendered by the prince’s confession, and their loss was the result of the loss of the princely power. Hence, the Catholics benefited from state support during the 17th century, and Roman Catholics held the power in the 18th century. The confessional matter might be extremely sensible many times, but the context of a correct and objective approach is not only a remedy, but also a possibility to sound the sense of the religious tolerance.

Key words: tolerance, intolerance, confession, bishop, priests, catholic, reformed, prince, Reformation, Diet.

Ana Maria Roman-Negoi, Cristinel Roman-Negoi, THE CONCEPT OF TOLERANCE IN THE VIEW OF THE EMPEROR JOSEPH II. THE LANDMARKS OF THE ANALYSIS

Abstract: Joseph II offers twenty-first century historiography multiple possibilities of approach. In this case, we chose to address a topic that, by its nature, has preserved its timeliness: religious tolerance. For Joseph II, the concept of tolerance was first and foremost the result of theoretical accumulations, reflected in the way he was brought up. The period as co-regent of the Hapsburg Empire enabled him to fully express his views on the issue of religious tolerance. By publishing the correspondence between Joseph II and his mother, the empress Maria Theresa, Austrian historiography allowed us to access the most intimate thinking processes of the future emperor. We insisted in our present paper on the letters written during 1775-1777, a period marked by tense events in the Empire (the conflicts of Bohemia and Moravia) to show not only the two opposed visions in late eighteenth century associated to Joseph II and to Maria Theresa, but also to underline the modern character of the principles promoted by the future emperor of the Hapsburg Empire.

Key words: tolerance, Maria Theresa, Joseph II, correspondence about tolerance, letters