

Barbara Deppert-Lippitz, *Despre Tezaurul călugărului – Marele tezaur de aur dacic din Strei (1543)*

Rezumat: Autoarea studiului, cunoscută prin insistențe sistematice asupra prelucrării aurului în Antichitate și în ceea ce privește arta dacică, vis-à-vis și de identificarea, autentificarea și valorizarea științifică a brățărilor dacice cu motivul spiralei, abordează de data aceasta legendarul depozit de monede antice (stateri de aur cu numele regelui trac Lysimachos și – într-un număr mai mic – așa-numiții kosoni, monede rare din aur, care apar aproape exclusiv în Dacia), descoperit în primăvara - vara anului 1543, pe malul râului Strei (torent din Munții Șurianu). În sprijinul discursului său, cercetătoarea apelează la o serie de izvoare narrative interne și externe din secolele XVI-XVII, care oferă – în funcție de pregătirea intelectuală dar și de interesele pragmatice ale autorilor – informații asupra tezaurului descoperit în vadul Streiului (locație fixată și geografic de autoare). În acest sens se valorifică date și informații, nu o dată confuze ori contradictorii, oferite de pastorul Brașovului, Johannes Honterus (1498-1549), istoricul militar italian Ascanio Centorio degli Hortensii, istoricul, cartograful și medicul Wolfgang Lazius (1514-1565), senatorul vienez Stephan Scher, pastorul Johannes Verber din Buda, episcopul Gheorghe Martinuzzi (1482-1551), condotierul italian Giovanni Battista Castaldo (1493-1563), cronicarul Matthias Miles (1639-1686), Johannes Tröster, Johannes Mathesius (1504-1565) ș.a. Este punctat, în funcție de documentație, și momentul aducerii tezaurului de către niște țărani la Alba Iulia, spre valorificare, cât și stârnirea interesului maxim al Episcopului Martinuzzi și al lui Castaldo față de piesele din aur.

După opinia autoarei, îngroparea comorii ar fi avut loc *post quem* 54 î. Chr., cantitatea de monede descoperită în vadul Streiului fiind depusă în apa râului ca ofrandă sacră. Din punct de vedere arheologic, tezaurul investigat aparține categoriei descoperirilor din râuri, nefiind lipsit de conotații sacrale, prin comparație cu depunerea tezaurului din Sargetia, căci ofrandele sacre, depuse la intrarea în Cealaltă Lume, serveau comunicării cu forțele care determinau viața oamenilor pe lumea terestră. Chiar dacă nu se cunoaște cauza depunerii tezaurului de la Strei, valoarea lui istorică, materială și spirituală este indiscutabilă, ceea ce ar trebui să determine viitoare abordări științifice.

Cuvinte cheie: tezaur monetar; legendă; Gheorghe Martinuzzi; surse istorice; ofrandă

Jan Nicolae, *Imago Pietatis: «Gathers His Faithful with a Sermon at the Chalice». Miniature Representation of Christ the Vine from the Liturgy Book of the Metropolitan Bishop Stephen of Hungro-Wallachia (1652) and its Eucharistic Meanings*

Abstract: This study represents a theological investigation of the sources of an image present in a handwritten Liturgy Book from the middle of the XVIIth century: the

Liturgy Book of Metropolitan bishop Stephen of Hungro-Wallachia drawn up around 1652, as well as its possible successors, illustrated beginning with the end of the XVIIth century in the mural painting and icons on glass from Wallachia, Transylvania and Maramureş. Represented with a vine that grows out of His rib and curves behind the crucifix – which is the background of the scene –, Jesus crushes a grape in the chalice, thus proving to be the source of Eucharist himself. Excursion into Occidental art reveals that at the origin of this representation most probably lies a xylograph from an Ukrainian printing, that probably reached in the Romanian area once with typographer masters sent by Petro Mohyla, the Metropolitan of Kiev, at the request of Voivod Matei Basarab.

Key words: mystical winepress; Ukrainian engraving; Brancovan painting; icon on glass; the Eucharist

Anca Ramona Hapca, *Aspects of the Correspondence between the Officials from Maramureş and Bistriţa. Relations between the two Territories in the XVIth Century*

Abstract: This paper proposes an overview of the aspects regarding the relations between Maramureş and Bistriţa during the XVIth century as they result from the official correspondence. An important quantity of letters sent by Maramureş county officials to the mayor and leaders of the Saxon town Bistriţa in the XVIth century is preserved in the Bistriţa Town Hall Fund, existing in the National Archives from Cluj County. The officials from Maramureş county addressed Saxon magistrate of Bistriţa, as “good neighbours and friends”, to solve various problems and misunderstandings between the people of both regions. Communication between the two neighbouring territories played an important role in: spreading news (mutual exchange of information on troop movements), solving various social problems, solving existing conflicts within the population (those related to the payment of certain taxes), in solving legal problems (thefts, robberies, murders) and economic ones (those related to sheep grazing or trade products).

As regards the typology of these relationships, they can be divided into three main categories: political, economic and legal. The letters related to political relations capture valuable information on key political issues of the period and they can be grouped into: the exchange of information (news), sending messengers and accompanying officials. Letters that refer to the economic relationships present information regarding the trade between the two regions, sheep pasturing or some misunderstandings between the population. The legal relationships certify the existence of different legal problems (injustice, theft, robberies, murders) that society faces in this period.

The documents selected and analysed in this study reveal that during the XVIth century there were helpful relations between the two regions, marked by understanding, solidarity and good neighbouring. The exchange of letters between the officials offers valuable information for the reconstruction of medieval history of

these areas, for a deeper understanding of certain political, economic, social aspects, and especially for identifying the evolution of the relations between these two regions.

Key words: Maramureș; Bistrița; the XVIth century; medieval history of Transylvania; official letters

Octavian Tătar, *Boyars are Illiterate and Self-Opinionated Persons. Accounts of a Genovese on the Condition of Wallachian Elite around 1584*

Abstract: The Genovese whom the study refers to is Franco Sivori. He served ruler Petru Cercel, being a close guide to him for many years. Living near by the ruler, at the princely court from Târgoviște, Franco Sivori had the opportunity to thoroughly get acquainted with the Wallachian boyars' way of being. Diplomatic missions, assigned by the ruler, put Sivori in contact with most diverse intellectual and diplomatic environments (Ottoman or Greek, Venetian, Genovese, Polish, Hungarian, etc.), fact which allowed him to form a true picture, quite accurate, of the realities from Wallachia.

His writing, which includes ample depictions of Romanian social life, is entitled *Memoriale delle cose ocorse a me Franco Sivori del signor Benedetto dopo la mia partenza de Genova l'anno 1581 per andar in Vallachia*. The work, preserved handwritten, was published by Ștefan Pascu in annex to his work *Petru Cercel și Țara Românească la sfârșitul secolului al XVI-lea (Petru Cercel and Wallachia at the end of the XVIth century)*, in 1944.

Amongst elements characteristic to Wallachian elite, of boyars especially, Sivori enumerates: envy, hostility and suspicion of boyars manifested towards foreigners who served the ruler; boyars are illiterate and very self-opinionated persons; they are authoritarian and are badly treating their subjects; they hold great feasts, with lots of food and music, occasion on which they often get drunk; they rather live according to the laws of nature than following Christian principles; they believe in dreams and omens; they are uneasy; they do not make trade and are not skilful craftsmen or artisans; they wear mixed clothes, holding different jewels in high esteem; they like having a multitude of servants; they sleep similarly to Turks, half clothed, laying on carpets; they use a mixed and barbarian language. The Genovese's account reveals, just like the case of other authors, a more and more negative image of the Wallachian elite from the second half of the XVIth century within diplomatic and cultural European environments.

Key words: elite; boyars; identity marks; foreign travelers; XVIth century

Ana Dumitran, *A leading painter: Grigore Ranite*

Abstract: Approaching the biography of painter Grigore Ranite within a discussion about elites is rightfully entitled, both from the perspective of the quality of artistic performance and as master of some painters who in a short while will gain equal fame, and the reputation he had and which assured him important orders from a wide area:

Oltenia, Transylvania and Banat, equally. By these components of his career, Grigore Ranite was a model, followed closely by his apprentices and other members of the guild, who strived to enter the decisional circles of the Orthodox hierarchy, Greek-Catholic respectively, to may be hired to the detriment of “competition” represented by the peregrine and those inadequately trained professionally, but who practiced more accessible prices.

After resuming the little biographical data recovered by previous historiography, it is presented the chronological line of the creation, enlarged with this occasion with several works new until now, which underline once more the remarkable artistic performance of Grigore Ranite as a young man. Subsequently, some of them are interpreted according to interhuman relationships which he maintained and by comparison with the creations of contemporaries who might have been entitled to consider that those orders should have been theirs. Thus, there will be again highlighted the superiority of Grigore Ranite or at least motivated preference for him, in an environment within which Occidental influences are more and more evident and the number of artists is very increased.

Key words: Grigore Ranite; painter; master; artistic performance; reputation

Botond Gudor, *Culture, Academic Society and Libraries in the Wine Country*

Abstract: As far as historian Bod Péter (1712-1769) is concerned, the bibliography of the Transylvanian Enlightenment suggested almost paradigmatically, the difficult relation between genesis of scientific work and library in the Wine Country (in Hungarian: Hegyalja) from around the princely town of Alba Iulia. Beginning from premises of nobile Enlightenment an overview of culture, book and idea of an academic society in this part of Transylvania clarifies that ambiguity by which this part of the Principality was characterized as being at the periphery of culture: “behind God”. On the contrary, the Wine Country became the melting pot of some mobilizing acquisitions concerning the Hungarian illuminist culture, especially through nobility and clergy. On his debut in biblioteconomy count Sámuel Teleki (1739-1822), organized his own library in Șard, not far from Alba Iulia. Assuming responsibility for inviting some renowned priests, baron Joseph Inczédi (1688-1751), Reformed churchwarden of Ighiu and judge of the Tabula Regia from Târgu Mureș, asserted himself as innovator of Transylvanian literature by nonconformist use of Arabian Maqama within fiction of the Principality. Pre-illuminist Reformed priest Bod Péter from Ighiu became the promoter of the idea of an erudite society, inside which Transylvanian scientists had preserved for him an eminent place ever since he was alive. Countess Eszter Teleki (Ráday) from Țelna (1716-1764), heiress of a valuable collection of old book, became the leading representative of the woman capable of assimilating the most noble illuminist ideas. Mother of count Joseph Teleki (1738-1796) (cousin of Sámuel Teleki) she made use of the pedagogical skills of Bod in preparing the young count to occupy his place in the upper Habsburg society. No wonder that the bibliophile personality of Bod had a benefic influence over the young count from Țelna, who as an adult donated books to the Library of the future

Hungarian Academy. Not far from Ighiu, in Aiud, Sámuel Szilágyi founded his personal library in which literature of radical illuminism was extremely treasured. Remembering also the libraries of the Chapter from Alba Iulia and Bethlen College from Aiud, we may consider that the idea referring to peripheric cultural situation of the area cannot be defended. Under the impact of nobiliary Enlightenment in its radical and conservative variants we acknowledge in the culture and libraries from the Wine Country the bibliophile horizon of Central Europe developed around European academic accumulations. Topics of the theology, history and art volumes belong both to the theological conservatism and philosophic radicalism, suggesting the cultural and pedagogical value of the book. Bibliophile successes of Sámuel Teleki and Joseph Teleki, publications and academic idea of Bod suggested the existence of an extremely dynamic region in reception and promotion of the illuminist message of utilitarian features in the benefit of Transylvanian development.

Key words: library; Academy; Enlightenment; Bod; Teleki

Radu Nedici, *Confession and Social Ascension. The Greek Catholic Laity Élite from Transylvania in the Latinisation Dispute of the mid-XVIIIth Century*

Abstract: In March 1763 the Greek Catholic Bishop Petru Pavel Aaron addressed himself to Pope Clement XIII, accusing the proselytism of the Latin missionaries in relation to the faithful of the Church he shepherded. The documents preserved in the Archive of the “Propaganda Fide” Congregation, as well as those already edited from the Archive of the Roman Catholic Archbishopric of Transylvania allow to establish a typology of the conversions to the Latin rite accomplished amongst the Romanians in Transylvania. Those who had a minority status in mixed communities and those who married a Roman-Catholic, although frequently invoked by the missionaries, seem to reflect only exceptional cases. The most exposed to the attractions of the rite changing were in fact the lesser nobles, who filled posts in the local administration and for whom conversion meant better ways of social ascension. The present study aims at examining this reality starting from the particular case which stood at the origin of the Latinisation dispute. It is highly significant that Bishop’s Aaron reaction came as a direct consequence to the rite changing of the daughter of Ioan Dragoş of Turmaş, the post office master in Alba Iulia. The complaint he sent to his Bishop is a convincing example of the level reached by the confessional identity consciousness among the Uniate laity elite in the seventh decade of the XVIIIth century. His emphasis on asserting the equality between the Roman and the Greek Catholics consonant to Christian principles evidences a decisive transformation in the perception over the collective rights, in defense of which the laity took a more active stance. Having as background the pressure originated in the Uniate Church, the Theresian reforms definitively paved the way for holding public offices to those members of the Romanian elite who came to understand social ascension as an attribute closely connected with affiliation to the Byzantine Catholicism.

Key words: inter-ritual relations; Latin missionaries; Romanian Uniate Church; confessional identity; Romanian nobility in Transylvania

Daniel Dumitran, *Formation of the Greek-Catholic Clergy at the Beginning of the XIXth Century: towards Constitution of an Elite Category?*

Abstract: At the beginning of the second decade of the XIXth century, the curriculum from the Theologic Seminary from Blaj included subjects such as canon law, dogmatic theology, moral theology, biblical hermeneutics, ecclesiastical history of the New Testament etc, which were taught by canon capitular Vasile Filipan, Dimitrie Caian junior, Gabriel Stoica, Dimitrie Vaida, Teodor Pop, and later on by Ioan Lemeni. All these were members of the secular clergy and had taken over, to a certain extent, educational attributions of the monks from the Basilian order, that were fulfilled especially during the last two decades of the previous century. Their ascension reflects an important modification in the level of the managing structure of the Greek-Catholic Church (gradual replacement of the close elite of monastic affiliation with a secular one, equally narrow) whose motivations and implications of institutional nature were still analyzed. This study attempts to reveal significations and cultural consequences of their activity, more exactly the manner by which the remembered subjects were taught, the content of textbooks and reference authors whom they appealed to. The possibility of exerting some influence from the formation programmes of the clergy drawn up in the university centers of the Empire in the second half of the XVIIIth century constitutes the frame of the analysis, as the initial content of theological education is related to development of theology and its teaching in the extra-Carpathian Principalities. As far as consequences are concerned, it is revealed the continuity of the educative measures, by the activity of other teachers from the next decade, entitled to justify the assumption of constructing an elite clerical category.

Key words: theological studies; clergy formation; dogmatic and moral theology; hermeneutics; clerical elite

Iacob Mârza, *L'intérêt du professeur Ioan Rusu (1811-1843) de Blaj à l'égard de la culture et de l'histoire de France*

Resumé: Étant un représentant de la génération libérale (romantique) des intellectuels de la ville de Blaj, tout comme l'étaient Simion Bărnuțiu, Timotei Cipariu, George Barițiu, génération marquée par la philosophie de Immanuel Kant et par celle de Wilhelm T. Krug, qui a préparé, théoriquement et pratiquement, durant le *Vormärz* la Révolution de 1848-1849 de Transylvanie, Ioan Rusu a fait la preuve, tel qu'il résulte de certaines sources documentaires, d'un intérêt particulier à l'égard de la culture et de l'histoire de France. Le professeur de chronologie, géographie et histoire universelle, qui enseignait au Lycée épiscopal de Blaj est l'auteur d'un livre scolaire remarquable à l'époque, *Icoana pământului sau Carte de Geografie (Icône de la terre ou Livre de Géographie)*, I-

III, Blaj, 1842-1843, qui fait partie intégrante de la littérature didactique nationale, étant considéré comme un véritable <vecteur d'image> pour la culture, la société, la géographie et l'histoire de France chez les Roumains vivant en Transylvanie durant les années ayant précédé la révolution de 1819-1849 (Gheorghe Lascu). Les pages consacrées à la France dans le l'ouvrage ci-dessus mentionné, renvoient: au cadre général du pays; aux beautés naturelles de la France; à l'horizon culturel du pays; au niveau relativement bas de l'instruction dans divers milieux culturels; à la bravoure des soldats français; à la dualité des gens; à la beauté des femmes; à la description de la ville de Paris; à des remarques faites au sujet de la littérature française etc.

L'intérêt manifesté par le professeur Ioan Rusu au sujet de la culture et de la civilisation françaises s'est aussi concrétisé à l'époque par le biais des traductions faites, ce qui suggère une fois de plus quelques-unes des sources romantiques de sa création. Dans ce sens, nous attirons l'attention de nos lecteurs sur deux textes documentaires: le premier lui est attribué et il porte le titre *Bonaparte Napoleon*, étant publié dans *Foaia literară*, 8-13, 1838, le second représente la traduction, après une source allemande, du fragment *Insula S[[întei] Elene și mormântul lui Napoleon*, paru dans *Foaie pentru minte, inimă și literatură*, I, 10, 1838, qui nous prouve – par conception et méthode – l'appartenance du professeur de Blaj au Romantisme.

Mots clé: Romantisme; francophonie; Latinisme; „Icoana pământului”; Napoléon Bonaparte

Emőke Csapó, *Lucullian Feasts: the Secrets of Cluj XIXth Century Cuisine*

Abstract: The French influence is preponderant in the cuisine of the XIXth century. The period is characterized through precision, accuracy, exigency in preparing certain courses; the quantity prescribed is respected, the adequate ingredients are used, the condiments are used according to the recipe. A turn in the gastronomic evolution of the XIXth century is the year 1856 when the book *La cuisine classique* by Urbain Dubois and Émile Bernard is published, a key stone regarding the fundamental requirements of the classic cuisine, a pleading for the importance of taste, serving, nice ornamentation and harmonization of courses.

The case study is aimed at a strict research of the menus of Bánffy Irma (mother of the writer and the political figure Bánffy Miklós) drawn during a period of two months of the year 1870. The singularity of the archival source consists in a fine combination of the French and English cuisine with the local products and also in practicing a special regime of eating. It was compulsory to serve breakfast by fork and in the end to serve a consistent dessert, the five dishes of lunch and the dinner known as “tea” served only with dry cookies and seldom ham, cold steak. The international influences can be noticed both in the name (“Napoleon soup”, “French steak”, “cotelette”, “mayonnaise”), in the specific way of cooking: “roast beef”, “beefsteak”, “boeuf á la mode”, “vegetable soup consommé” and in the way of using import ingredients, such as the case of “Rizotto soup”. The great consumed quantity of meat is doubled only by the dairy products which are the basis of the Hungarian traditional food in a harmony of sweet, sourish and salty taste relished in a deer steak with red

grape sauce. The tendency of keeping pace with the news is also obvious in the way of using a great quantity of butter and olive oil (instead of traditional butter) in cooking courses and using vegetables, compotes, salads instead of pasta, potatoes and rice for side dishes. Cooking by boiling or steaming and buttering the asparagus, cauliflower increases the modern, occidental hint to pasta's detriment, a product specific to the Hungarian cuisine in all its forms.

Key words: eating; aristocratic families; menu; XIXth century cuisine; Cluj

Corina Teodor, *Feminine Figures during the Times of Șaguna. Sequences from the Elite Speech and Parochial Reality*

Abstract: Frequently, historiography followed thoroughly provocations of the contemporaneous society; this way also explains the fact in which the feminist movement of the 70s aroused interest of some historical researches concerning the role of woman in the citadel, relations with power, family etc.

This study proposed an overview of the Transylvanian XIXth century to follow how the masculine characters of ecclesiastic and public life understood the role of woman in the society. On one side, Șaguna's speech, expressed especially in his theologic works, and on the other side, George Barițiu's opinions, noticeable in the press of time, revealed differences between mentality of ecclesiastic and laic elite. For Șaguna woman represented a part of a social and religious order and her presence was associated mainly with norms prescribed to priests to accurately fulfil an initiatic route, from engagement to marriage, sometimes even in case of divorce. In exchange, Barițiu's pleading for education of girls, with the support of schools and family, was a real leitmotif.

Finally, a comparison between these elite opinions and parochial life was able to demonstrate the turmoil and interrogations of time, dilemmas and neuroses of inhabitants, in a period when women's voice was hardly heard, and their problems were indirectly exposed, either by the paroch's pen or by that of one's father or a related masculine authority.

Key words: history of woman; education; Șaguna; Barițiu; paroch

Alexandru Onojescu, *Virtus unita valet. The association spirit reflected in the economic thinking of Visarion Roman*

Abstract: The main goal of this work is to reveal and study the economic and action strategy of the one who would become the first leader of the Credit Institute "Albina" from Sibiu: Visarion Roman. As a member of the political and economic elite of Transylvania in the second half of the XIXth century, profoundly rooted in the Marxist ideology, Roman manages to elaborate an economic ideology which combines pragmatism with idealism, empirical observation with theoretical reading, and personal projects with political, social and economic implications for Transylvania.

By taking both a biographical approach and an ideological one, we will reveal Visarion Roman's whole economic activity, starting with his first economic attempts (as a trader or employee in many insurance companies, either local or international) up to the creation of the first Credit Institute with entirely Romanian capital in Transylvania. Taking into consideration the historical context in which he carried out his activity, we will also emphasize our subject's strong personality: the perseverance with which he attains his goals, his ambition but also the will with which he succeeds in attracting on his side a good part of the Romanian elite from Transylvania, his personal likes and dislikes.

Key words: Credit Institutes; Romanians; Transylvania; political and economic elite; utilitarianism

Vlad Popovici, *Romanian Political Elite from Transylvania (1861-1881). An Alternative Perspective*

Abstract: The historiography of the Romanian national movement from Transylvania and Hungary underlined, decades ago, the power shifts that took place between 1865 and 1869 among the ecclesiastical and laic leaders of the Romanian political elite. But no study went further to investigate the entire process, whose length vastly exceeds the previously mentioned four years.

The main goal of our research was to evaluate, for each elective cycle inside that time period, the balance between clergymen and laymen in the top structures of the national movement and, after 1869, of the Romanian National Party from Transylvania. By having a clear statistic view of the clerical and laic deputies' ratio, along with the cartographic projection of their geographical extraction areas, one can reach interesting conclusions on the subject, outrunning the simplistic approach of evolutive-organic path from a clerical ruling towards a laic one. As a secondary goal, we also aim to offer a renewed perspective on the role played by confessionalism in the split between de partisans of activism and passivism.

The conclusions highlight, from a statistical and sociological point of view, the leadership tendencies atop the Romanian national movement, the denominational balance between Orthodoxes and Greek Catholics and its impact on the electoral tactics. Also, graphs and map represent a novelty in the field of the national movement research and we assume they improve the quality and ease the understanding of our approach.

Key words: prosopography; laics; clerics; confession; activism; passivism

Andreea Dăncilă, *Aspects of the Romanian Culturale Elite from Transylvania at the Beginning of the XXth Century: Luceaful Generation (1902-1914)*

Abstract: Our study intends to describe, largely, cultural stakes, together with political implications that the team gathered around the periodical *Luceaful* produces. The

time in which this review appears in the Transylvanian area, 1902-1914, is very tender for the transfers occurring in the relationship culture-politics. Personalities grouped around *Luceafărul*, such as Octavian Goga, Octavian Tăslăuanu, Alexandru Ciura, Sextil Pușcariu, Zaharia Bârsan, Ion Lupaș, Ion Agârbiceanu, to cite only some of the most leading names in the editorial office, imposed in the Transylvanian cultural scene, having a major influence over different opinions, literal currents, positions.

At the same time, these names superpose over what once was “the steeled group”, young writers who fully felt the temptation of immediate solutions and combative speech. The presentation will focus on issues regarding the portrait of the editorial members, the complicated communication between writer and politician, the relations between secular cultural elite with ecclesiastical cultural elite, cultural reform projects, politics of the whole Transylvanian society from the beginning of the XXth century which the review proposes.

Thus, we consider that generation *Luceafărul* is a rich and compelling subject of analysis necessary for any attempt to configure the Romanian cultural elite in Transylvania of the beginning of the XXth century.

Key words: cultural scene; cultural elite; politics; cultural reform projects; “Luceafărul”

Valer Moga, *Religious Vocabulary in the Speech of Romanian Political Elites from Transylvania in 1918*

Abstract: This text represents the continuation of an ampler research programme out of which a detailed study has already resulted¹. By virtue of methodological continuity, the new vocabulary is investigated with means created by newer generations belonging to the French school of speech analysis.

A quantitative determination applied over a corpus which was constituted *ad hoc*, evidences the fact that in the political speech of the national Romanian leaders from Transylvania, in the second decade of the XXth century, the religious vocabulary is consistent and diverse, following closely that constructed around the concept of *nation*.

Analysis cannot limit only to noticing this reality, but serves the purpose of identifying its determinations of cultural and politic degree. Moreover, antecedents beginning with at least moment 1848 may be identified diachronically.

It is not enough interpretation to invoke the role of church in the national political action and percentage of clerics in the Romanian political class of time. Obviously, these data cannot be minimalized. Orthodox and Greek-Catholic hierarchs had a very well defined position within gallery of Romanian orators of that time. Yet, the nationalist political speech had and has, within succession of generations, an important conservative, irrational level, where we naturally find syntagms such as: “the

¹ Valer Moga, *Națiunea în discursul politic românesc din Transilvania anului 1918*, in *Problema Transilvaniei în discursul politic de la sfârșitul Primului război Mondial*, Cluj-Napoca, Academia Română, Centrul de Studii Transilvane, 2009, p. 31-111.

new Messiah of human freedom”², “completion of times”, “sun of justice”, “the resurrection day” etc. Utterances and syntagms belonging to this semantic area are found in the speech of laic speakers, just as numerous as those from clerics’ oratory.

Often, such realities entitled political scientists and historians to speak about *political religion* not only in the context of politic extremes, but that of nationalist political speech.

Key words: speech analysis; religious vocabulary; nationalist political speech; semantic area; political religion

Mircea Baron, The Participation of Technical Staff to the Emergence and Development of the Jiu Valley Industrial Complex

Abstract: The Jiu Valley, which emerges as a social-economic and cultural space in the latter half of the XIXth century, is the result of a joint effort, of the anonymous toiler who, through his work and sacrifice, mined the coal or created material values that led to the progress of the area and the country, and of those who, through their personality, asserted themselves as formal or informal leaders of economic and social groups. In the Jiu Valley, there have been both technical and humanistic intellectuals, who exerted their professional activities, understanding, at the same time, that they were fundamentally meant to be opinion leaders and a dynamizing factor of the qualities and aspirations of the social and ethnic groups living in this coal basin.

An important presence in this community leadership effort is the technical intellectual, that is the engineers and the technical personnel in mining companies. The latter have tried to cumulate the economic and the social role in order to establish positive relations with their subordinates, also benefitting, in the spirit of the epoch, of a solid humanistic background. Most of them were also capable of outstanding professional performance, exerted through the positions they held in the Jiu Valley mining, through their contributions to the development of national and local mining, and their remarkable presence in most of the political, cultural and educational manifestations in the area. Understanding their responsibility, they had their own initiatives, or promoted valuable initiatives both by their moral authority and by financial support. They were always in harmonious relations with the other intellectuals in the Jiu Valley, together with whom they had outstanding achievements.

Our approach is intended to point out that the intellectuals, especially the technical elite, together with the other technical staff, played a crucial role in the emergence and development of the Jiu Valley as an industrial complex with distinct technical, economic and human characteristics in the latter half of the XIXth century.

Key words: the Jiu Valley; technical intellectuals; emergence and development of the industrial complex; multiethnicity; multicultural character

² Woodrow Wilson.

Ernst Christoph Suttner, *De ce și cum s-a ajuns în Biserica românească din Transilvania primei jumătăți a secolului al XVIII-lea la două partide care apoi s-au dezvoltat, în a doua jumătate a secolului, în două Biserici?*

Rezumat: În lumina noilor cercetări concentrate asupra unirii religioase a românilor ardeleni cu Biserica Romei, a interpretării acesteia în baza viziunii conciliului de la Ferrara/Florența (1438-1439) și a reevaluării consecințelor unirii, eveniment decisiv din viața Bisericii românilor ardeleni, studiul încearcă să răspundă fundamentalei întrebări *de ce și cum s-a ajuns în Biserica românească din Transilvania primei jumătăți a secolului al XVIII-lea la două partide care apoi s-au dezvoltat, în a doua jumătate a secolului, în două Biserici?* Răspunsul la această întrebare este căutat în istoria raportului dintre greci și latini și a felului în care această situație s-a repercutat în Transilvania în perioada anterioară unirii (mai ales în secolul al XVII-lea). Analiza situației confesionale se face din perspectiva mandatului cu care au venit iezuiții într-o Transilvanie dominată de interesele Stărilor transilvănene față de români și care s-a reflectat în rezoluția imperială din aprilie 1698. Această realitate s-a repercutat asupra vieții Bisericii românilor ardeleni din prima jumătate a secolului al XVIII-lea, a evoluției raporturilor dintre Viena (Maria Tereza) și episcopul românilor ardeleni, Inochentie Micu-Klein. Cei care s-au unit cu Biserica catolică de la Roma și au rămas fideli episcopului de la Blaj au început să se numească *uniți*, iar cei care au devenit sceptici și s-au îndepărtat de episcopul de la Blaj, mai ales după părăsirea Transilvaniei de către Inochentie Micu-Klein (1744), s-au numit *neuniți*. Treptat, ultimii s-au considerat singurii păstrători ai tradiției Bisericii românești și ai *legii strămoșești*. Astfel, la jumătatea secolului, s-a ajuns la o confruntare dogmatică dură între *neuniți*, prin vocea călugărului Visarion Sarai, și *uniți*, prin discursul călugărului Gherontie Cotore, care a exclus posibilitatea rămânerii împreună într-o singură Biserică. Conflictul dintre cele două partide din Biserica românească și opoziția unirii a dus la dezvoltarea a două Biserici distincte românești. Ambele Biserici au fost recunoscute de Viena, pe de o parte, prin numirea unui episcop pentru românii *neuniți* (1761), iar, pe de altă parte, Biserica *uniților* a continuat să fie condusă de vicarul lui Inochentie Micu și de urmașii acestuia la Blaj.

Cuvinte cheie: unirea cu Biserica Romei; uniți; neuniți; oponenți ai unirii; Biserici

Scott Nicholas Romaniuk, *Renașterea unei națiuni: naționalism, identitate și conflict etnic în sud-estul Europei*

Rezumat: În cea mai mare parte a istoriei lor, macedonenii par să fi rămas la periferia Europei în aspectele ce au ținut de dezvoltarea socială, culturală și intelectuală. În perioada contemporană, macedonenii pot fi luați ca unul din exemplele ce ilustrează preocuparea, ba chiar teama pentru păstrarea națiunii în cadrul unei construcții statale, în ciuda existenței unui trecut istoric ce a fost relevat în prezentul studiu. Regiunea relativ restrânsă denumită în prezent cu formula Fosta Republică Iugoslavă a Macedoniei (FRIM), FRI Macedonia sau pur și simplu Macedonia, este considerată de cei ce o locuiesc ca fiind patria lor – un teritoriu sinonim cu tot ceea ce este în legătură cu conceptul de macedonism. Întrucât identitatea este o puternică și evazivă componentă ce aduce contribuții inextricabile atitudinii de legitimitate a propriei țări

pentru fiecare, atât în aprecierea celor dinăuntru cât și a celor dinafară, concepția identității ar trebui să fie percepută ca o componentă centrală și într-o varietate de forme în cadrul istoriei Macedoniei și a națiunii macedonene. Într-un context istoric și contemporan legat de „identitate” și „patrie”, macedonenii au fost și sunt capabili să-și îmbunătățească statutul politic în teritoriul pe care îl locuiesc (sau l-au locuit) și, apoi, să-și sporească capacitatea de a accepta și alte culturi. Acest articol studiază parțial procesul de renaștere a naționalismului etnic macedonean, clarificând paradigma națională și multiculturală prin cercetarea problemelor politice, sociale și culturale ce aparțin procesului istoric de constituire a conștiinței naționale macedonene, dar și pentru construirea unui dialog mai intens al diverselor elemente ale acestui proces.

Cuvinte cheie: istorie narativă; „acasă”; ideologie; macedoneni; slavi

Todd Michael Lane, *Lăsați pe dinafară. Discriminarea economică a minorității kurde din Turcia*

Rezumat: Kurzilor adesea le este atribuit statutul economic de minoritate cu venituri inferioare în Turcia. Întrebări în legătură cu această ipoteză au apărut sugerând că unii factori cum ar fi educația, geografia și sectorul locurilor de muncă pot fi mai importanți decât etnicitatea. În timp ce studiul economiei poate fi o manieră bizară de a examina minoritățile, analizarea modului în care minoritățile au fost incluse sau nu în sfera economică poate fi reprezentativă adesea pentru includerea sau excluderea unei minorități la modul general. Studiul cercetează modul în care literatura tradițională dezbate problema minorităților, precum și discriminarea economică pe care acestea ar putea-o înfrunta. Urmărind acest model, lucrarea va analiza dacă kurzii din Turcia sunt sau nu marginalizați economic datorită statutului lor etnic. În cele din urmă, excluderea economică kurdă e datorată distanței față de centrul industrializat al Turciei, lipsa serviciilor sociale cum ar fi educația, și preferința pentru agricultură, care au avut ca rezultat o dezvoltare economică inferioară, contribuind la intensificarea excluderii economice a minorității kurde. În vreme ce poziția minorităților în cadrul sferei economice reprezintă adesea un factor clar în ceea ce privește modul în care minoritățile sunt tratate, integrarea minorităților în economie poate adesea duce la o reînviere a întregii comunități, ceea ce înseamnă că minoritățile au fost integrate în cadrul diferitelor economii excepțional de bine, așa cum a fost cazul chinezilor în Asia de sud-est.

Cuvinte cheie: minoritate; lege internațională; conflictul israeliano-palestinian; ocupație; „gard de securitate”

Vladimir Agrigoroaei, « *Les prisonnier esclave de Nicopolit* ». Despre un folium al manuscrisului Épinal 59 (217)

Rezumat: În urma identificării într-un manuscris al bibliotecii municipale de la Épinal a unei scurte însemnări privitoare la recuperarea prizonierilor creștini (și în special francezi) după eșecul din 1396 de la Nicopole, autorul își propune să re-editeze, să

dateze, să contextualizeze și să analizeze acest scurt fragment. De o importanță istoriografică redusă pentru studiul cruciadei de la Nicopole, micul fragment de 11 rânduri de la Épinal poate sluji totuși la o mai bună înțelegere a ecorurilor pe care victoria lui Baiazid le-a avut în epocă. În fapt, el oferă indicii prețioase privind drumul propus celor care doreau să-i răscumpere pe prizonieri:

„Pentru a ști dacă pot fi aflați cei care fură prinși în Ungaria în 1395...
...trebuie să se meargă la Veneția, iar de la Veneția la Modon, iar de la Modon la Negrepoint, iar de la Negrepoint la Serenesque, și de la Seremeque în Bulgaria. Și se cuvine a întreba în biserica Sfântului Dumitru, la prepozitul bisericii, despre numele prizonierilor robi care fură prinși în bătălia de la Nicopole, căci acela îi are pe toți în catastif. Adică toți cei care sunt în viață. Iar pe cei pe care nu-i veți afla acolo, să nu-i mai căutați în veci.”

După corectarea primei ediții, publicată de François Bonnardot într-o notă de subsol a unui studiu (1876), autorul discută sensul expresiei „avoir en regeit”, propunând interpretarea ei prin verbul „a înregistra” și socotind că folosirea expresiei indică existența unui „registru” în care fuseseră trecute numele prizonierilor. Analizând apoi cuprinsul manuscrisului de la Épinal, autorul identifică trei tipuri de scriere diferite, dintre care două aparțin probabil aceluiași copist, care ar fi putut folosi două penițe diferite. În funcție de periodizarea tipurilor de scriere din manuscris și de citarea anului 1428 într-un text care a fost transcris de același copist ca și cel responsabil pentru transcrierea însemnării despre Nicopole, aceasta din urmă poate fi datată probabil după acest an. Se pare că anul greșit al bătăliei de la Nicopole (1395) este rezultatul unei contaminări cu o altă dată, notată într-un jurnal de pelerinaj, care precedă însemnarea, ceea ce poate fi invocat drept o posibilă legătură între cele două texte, dar și drept dovadă a faptului că însemnarea a fost copiată dintr-o altă colecție, adică dintr-un alt manuscris. Însemnarea originală, pierdută astăzi, ar fi anterioară anului 1428; datarea care se impune este sfârșitul secolului al XIV-lea, perioadă în care ea ar fi fost utilă celor plecați în căutarea cavalerilor luați prizonieri. Greșelile din manuscrisul de la Épinal se datorează atât unei lipse de interes pentru utilitatea textului, justificabilă la mai mult de 30 de ani de la data bătăliei de la Nicopole, cât și unor eventuale confuzii geografice. Urmând acest raționament, autorul a încercat să identifice mai multe greșeli de transcriere în textul itinerariului, concentrându-se mai ales asupra toponimului „Serenesque” sau „Seremeque”, o localitate misterioasă pe care copistul o situează în Bulgaria. După mai multe încercări, autorul propune identificarea acestei localități cu Salonicul, explicând astfel și prezența unei biserici dedicate sfântului Dumitru în textul însemnării.

Cuvinte cheie: manuscrisului Épinal 59; prizonieri; Nicopole; jurnal de pelerinaj; „Serenesque” / „Seremeque”

Călin Anghel, *Fortification of the Evangelic Parochial Church from Sebeș. The Issue of Dating*

Abstract: The parochial Evangelic church from Sebeș was surrounded by a fortification whose dating proves to be a difficult issue, due to lack of certain

documentary information or some substantial material evidence to validate one of the two assumptions that were made along time. Researchers as Ferdinand Baumann, Gheorghe Anghel or Paul Niedermaier propose XIIIth century as dating for the fortification, after 1241, its building being a consequence of the Tartar invasion that also affected Sebeş. Radu Heitel, who shortly after at the beginning of the 60s from the last century, archaeologically researched the architectural ensemble of the Evangelical church, asserted that its precinct may be dated to the second half of the XVth century. A similar opinion had also Theobald Streitfeld, who did not excluded the possibility that the fortification of the church to may have been built in parallel with that of the town, at the end of XIVth century and beginning of the XVth century. Similarly, Adrian Andrei Rusu remarks the fact that there is no evidence to support its dating to the second half of the XIIIth century. Discovery made by Radu Haitel in the infrastructure of the southeastern tower of a chapel foundation that may be dated to the last quarter of the XIIIth century, complicated even more the issue of dating the precinct of the church, due to location of this building in relation to the precinct and its orientation towards east-west axis.

There are arguments to support both suppositions, but even more question marks. If we admit the fact that the precinct was built in parallel with the fortification of the town, there are several aspects that must be clarified. On analyzing a plan of the town from 1769, on which the fortification of the church is also represented, a detail intrigues: deviation that the wall shows in the approach of the chapel (which is dating from the beginning of the XVth century) from the northeastern part of the church's choir, shows as if an extension of a pre-existent precinct would have been made, to include on the inside also the new construction.

Similarly, a question may be posed whether it was necessary and possible at this moment the fortification of the church, in parallel with that of the town and in conditions in which important works were carried out also at the parochial church; now was the time when the joint of the choir with the basilican body was realized, which was previously extended and transformed.

A last supposition supports the idea according which there existed around the Romanic basilica a precinct dating from the second half of the XIIIth century. The northeastern and eastern parts of it were demolished when the construction of the Gothic choir began (in the second half of the XIVth century) and was restored in the first half of the XVth century or, rather, in the half of the same century. Subsequently, the enclosure was extended so that to include also the choir and the new chapel built in the northern side of it and the plan's shape from elliptic to rectangular was modified. The southern chapel was deallocated now and transformed into tower of the new fortification. This last supposition seems to answer, most conveniently, majority of questions that appeared in the case of the other suppositions. But it does not exist, either in its case, material or documentary evidence to support it.

Key words: St. Jacob chapel; Romanic basilica; Gothic choir; hall; towers

List of illustrations:

Fig. 1. Sebeş during 1769 – *inside town* - detail.

Fig. 2. Architectural ensemble of the Public Plaza from town Sebeş – detail.

Fig. 3. Sebeş during 1769 – fortification of the church – detail.

Cornelia Popa-Gorjanu, *Nicolaus Olahus. A Historiographical Survey*

Abstract: This work presents the evolution of the historiographical approaches of Nicolaus Olahus in the Romanian historiography. This subject was already discussed in a few works by the Hungarian historians, in the nineteenth century, while the Romanian historians were still hesitating to approach it. Nicolae Iorga, for example, expressed in one of his works a reticent position, declaring that the biography and works of Olahus represented a subject of second importance for the national history of Romanians. The main reason of his vacillation was the fact that Olahus, although Romanian by origin, was active largely in a Hungarian milieu. In contrast to this position, in the 1930s the historian Ioan Lupuş and the classicist Ştefan Bezdechi, both from Cluj, published several studies and articles on the biography and selected aspects from the writings of the humanist, within a project aimed at the recuperation of the history of the Romanians who lived and were active in non-Romanian settings. Several articles and one book, published by these two authors, have outlined the main subjects treated during later debates and historical investigations, such as the question of Olahus' origin, the kinship ties between Olahus family and the ruling dynasty of Wallachia (Dăneşti or Drăculeşti, both descending from Basarab), the description of Transylvania, the commentaries about Romanians or the literary virtues of his poetry. During the first two decades after the Second World War the subject was almost abandoned. This situation changed in 1965, when Corneliu Albu reopened the subject and discussed the presence of Olahus in the Low Countries. In 1968, the commemoration of 500 years from his death occasioned the publication of a number of studies and articles by Maria Holban, Alexandru Tonk, Andrei Kovács, Corneliu Albu, Aurelian Sacerdoţeanu. In the same year appeared the volume *Nicolaus Olahus (Nicolae Românul) (1493-1568). Texte alese* (Nicolaus Olahus (Nicolaus the Romanian) (1493-1568). Selected texts), edited by I.S. Fîru and Corneliu Albu. Six years later, Corneliu Albu discussed the epistolary sources preserved from this humanist in the volume *Nicolaus Olahus. Corespondenţă cu umanişti batavi şi flamanzi* (Nicolaus Olahus. Correspondence with Batavian and Flemish humanists). After 1974, the Romanian historiography focused on minor aspects of the biography and writings of Olahus. Since 1990s, a renewed focus on this subject is becomes noticeable. Among the authors who dealt with the subject were Alexandru Tonk, Iacob Mârza, and especially Pompiliu Teodor, who suggested the necessity of reexamining Olahus' work in his study entitled „Nicolaus Olahus – Istoric umanist” (Nicolaus Olahus – humanist historian). Maria Capoianu, translator of Olahus' writings, published in 1974 by Corneliu Albu, has published in late 1990s two works, *Nicolaus Olahus Europeanul* (Nicolaus Olahus the European) and another work containing translations in Romanian. Concomitantly, in Jassy, appeared the bilingual edition of *Hungaria*, published by Gyöngyvér Antal. A few studies and one monograph were also published in the early 2000 by Cristina Neagu, who focused mainly on the literary aspects of Olahus' writings.

Key words: Nicolaus Olahus; Romanian historiography; epistolary sources; “Hungaria”; humanist historian

Elisabeta Negrău, *Note privind două teme iconografice de origine occidentală în pictura murală a altarelor bisericilor brâncovenești*

Rezumat: Studiul tratează despre două teme iconografice cu conotații euharistice care apar în pictura murală din altarele unor biserici brâncovenești: *Iisus-Vița* și *Mandyliionul* asociat potirului euharistic. Originea acestor teme este occidentală și dezvoltarea lor în forma în care apare în pictura brâncovenească are loc în spațiul ucrainean, probabil la jumătatea secolului al XVII-lea, de unde pătrunde, până la sfârșitul secolului, și în Valahia, prin intermediul cărților liturgice tipărite ucrainene care vehiculau aceste imagini în gravuri.

Cuvinte cheie: iconografie; gravură; pictură murală; artă brâncovenească; artă ucraineană

Sorin Radu, Daniel Victor Crețu, *British Propaganda in Italy and Romania Reflected in a Report of Wellington House in 1916*

Abstract: Our study analyses the way Wellington House structured its activity, means and methods used in building propaganda in the world. Wellington House was the secret department of British propaganda during World War I, with the mission to create a positive image of the British Empire in the world, and also to counteract the propagandistic actions of the Central Powers, especially of Germany.

There is no Romanian study about the activity of Wellington House. Our study is based on an original document found in National Historical Central Archives in Bucharest. The document shows the unofficial methods of propaganda used by the British government during World War I and it is dated September 1916. It is a very consistent report (112 pages), written by Wellington House and is addressed to the Foreign Office. The complete title of the document is *Third Report on the Work Conducted for the Government at Wellington House*.

In order to understand the propagandistic methods that Wellington House used, we took into account two examples: Italy and Romania. Those two countries, in the moment of writing the report, represented important strategic objectives for Great Britain and Entente and they were the object of some tough negotiations with the aim to make them take part into the war.

The pages referring to Italy and Romania demonstrate the fact that Great Britain used very sharp official and unofficial propagandistic methods with a double aim: to annihilate the German influence and to create a favorable stream for the two countries to join Entente in the war. The propagandistic effort of Wellington House was more consistent for Italy than Romania; that shows the importance of the two states in Great Britain's diplomacy between 1914 and 1916.

Key words: Wellington House; British propaganda; World War I; Italy; Romania

Sorin Arhire, *The Battle of Britain as Reflected by the Romanian Press of Time (June-December 1940)*

Abstract: Although Great Britain and Germany had officially declared war on each other as early as the 3rd of September, 1939, the first direct confrontation between the two countries, excluding the participation of the British Expeditionary Force on French territory, occurred only at the beginning of July 1940, when the first air raid over England took place.

The Romanian press of the time covered the development of the conflict with great interest, but, as it was to be expected, the events were always presented in a light favorable to Germany, since Romania was already a satellite of the Third Reich as far as foreign policy was concerned. In articles published daily in newspapers such as *Universul* or *Curentul*, two dailies with wide circulation in the interwar period, Romanian journalists, without exception, wrote articles favorable to Germany, and, obviously, criticizing Great Britain, expressing the authors' complete adherence to the new European order which was to be instituted by the German National-Socialist régime.

As a natural consequence of the above-mentioned situation, Romanian readers could find out daily that German raids had been successful, only strategic military targets being hit almost every time, while the greatest failures were attributed to the British, their explosive charges hitting almost exclusively civilian objectives, which we now know was not the case. An aspect worth mentioning is the fact that, despite the open antipathy shown by Romanian journalists against England, they did not refrain from expressing their admiration for the inhabitants of the British Isles and their resolution, some of the articles being truly appreciative.

Key words: air raids; landing; Royal Air Force; *Luftwaffe*; London