

ANDRÁS W. KOVÁCS, *The Voivodes and Vice-voivodes of Transylvania as comites of Alba County (comitatus) in the Middle Ages*

**Abstract:** The present study discusses the specific organizational traits of the medieval Alba County (from the eleventh century up to 1541), one of the seven counties in the voivodate of Transylvania of that period. Alba County, organized by the Hungarian royalty, seems to have been the very first Transylvanian county and covered, in the beginning, almost the whole southern part of the province.

The administration of Alba County has specific traits, which can be related to the circumstances at the early organization of the county: 1. During the reign of the Arpadian kings, in most of the known cases, the *comes* of Alba County was the voivode of Transylvania, the royal official appointed at the head of the province. 2. From the beginning of the fourteenth and up to the fifteenth century the vice-voivode of Transylvania held the office of *comes* of Alba County, while the notary of the voivode, at least in some cases, received the title of *vice-comes* of the county. 3. Starting with the fifteenth and until the first decades of the sixteenth century the *comes* of Alba County was not the vice-voivode anymore, but the office was occupied by one or two of his deputies, who were usually called "*vice-comites*". 4. Even though the voivodeship/vice-voivodeship was related to the office of *comes* of Alba, the administrative structure of the *comitatus* Alba had all the characteristics of the other Transylvanian counties (there were two noble judges, elected from among the local nobility, and the *sedes iudicialia* discussed the cases of these latter).

**Keywords:** Medieval Transylvania, Voivodes and Vice-voivodes of Transylvania, Alba County, *comes*, *iudex nobilium*.

ȘTEFAN MOLOCEA, *Motivational mechanisms for elites' upward mobility. A case study*

**Abstract:** This paper aims to study the phenomenon of elite mobility in terms of their personal motivation for which they choose to move towards the political and decision-making power center. The research focused on the members of the Cluj elite. Studying the variation of motivation in mobilising local elites at a central level is useful because it helps us understand more and better from this perspective Romania's political elite. The research questions that this study tries to answer are related to personal, social or professional motivations for each member of the studied elite. Currently, due to the lack of awareness and the small number of studies in this field, especially those focused on Romania, I considered more important exploring and describing the incentive factors that have emerged from the qualitative analysis of data produced through interviews. In this study, the interview was used as a research tool, considering that the results will help to better understand these motivations. The data collection was conducted by discussing with a number of members of the elite from Cluj, talks that lasted for about 20-30 minutes. Eight members of the elite, from various professional sectors were interviewed. Theories and studies on elites and their mobility have shown so far that individuals' motivation for starting such a process can be very diverse, furthermore, being dependant on personal characteristics such as: desire for political power, certain friendships with politicians, family tradition, the desire to achieve a higher degree of prestige and also occupational characteristics, such as a more competitive work environment or for professional promotion. The interview data analysis revealed that the strongest motivation for local elite members to move to Bucharest was largely linked to the professional position held previous to one in the central administration, while secondary motivations that arose from the response interpretation considered the civic attitudes of the respondents, their desire to do something good for the community or their attempts to reconcile the past with the present, towards creating a democratic future. Somewhat surprisingly, financial considerations, or the ones of obtaining political power were not deterministic in the cases of the studied subjects. Of the three general dimensions created especially for use in data interpretation, the social dimension was of the least interest among the subjects. Visibility was a factor that had a rather negative influence on respondents. The emotional dimension provided surprising results. First, a formal party affiliation or a strong ideology is a motivating factor only if missing. Secondly, the variable of a "team movement" is one that is both highly polarising, but also one that generates contradicting opinions. The most powerful motivational dimension proved to be the professional one, as the local elite's decision to move to Bucharest was very strongly linked to their respective previous occupations.

**Keywords:** Cabinet, interview, Cluj, politics, career, decisions.

MARIANA ROȘU, MIHAI GLIGOR, *Contributions to the anthropological study of the neolithic communities from the Middle Mureș Basin*

**Abstract:** The subject of the current article is the anthropological study of the human bone remains from two neolithic graves in Limba-*Vărăria* and another one in Alba Iulia-*Lumea Nouă* (Alba county).

M1 (Limba-*Vărăria*) belongs to a 7-8 years old (*infans* I-II) of unidentified sex. M2 is of a male preadult (*juvenilis*) of 18-20 years of age. Both are classified under phase B of Vinča culture.

M1 from Alba Iulia-*Lumea Nouă* represents a grave of a woman, who at the time of her death was between 25 and 30 years (*adultus*) and 1.56-1.57 meters tall. The Lumea Nouă funerary discovery belongs to the end of the Foeni habitation.

**Keywords:** Neolithic, Anthropological analysis, Alba Iulia-*Lumea Nouă*, Limba-*Vărăria*, middle Mureș River basin.

COSMIN POPA-GORJANU, *The regional identity and the Transylvanian nobility in the fourteenth century*

**Abstract:** This study examines the emergence and manifestations of the regional identity of the Transylvanian nobility between late thirteenth century and 1366. The investigation is a part of a wider comparative approach of the development of regions and regional identities in the European Middle Ages which focuses on the interplay between internal and external factors in the dynamic of regional developments. This study aimed to analyse the collective actions of the Transylvanian nobles as manifested in their interactions with the royal, voivodal and episcopal authorities between 1280s-1366. The community of Transylvanian nobles appeared first in the sources in the late 1280s as a legal estate participating in the congregations of Transylvania together with the Saxons, Szeklers, and Romanians. Starting from 1324, the Transylvanian nobles became an active social group, distinguished by their regional identity, who negotiated and obtained a number of eight privilegial charters or letters of agreement (1324, 1335, 1342, 1344, 1355, 1366). These collective privileges testify not only to the immediate concerns of the community of Transylvanian nobles, but at the same time they allow an assessment of their capacity of collective action and mobilization as a distinct group within the estate of *nobiles regni*. The main criterion of differentiation of the Transylvanian nobles from those of the kingdom was their separate regional identity, which was the basis of their common actions in negotiating and the defending the group's interests.

**Keywords:** regional identity, nobility, community, Transylvania, privilege.

DIANA IEGAR, *A frail balance of power: Judicial conflicts between nobles and townsmen in Ugocsa county (fourteenth century)*

**Abstract:** This work aims to reconstruct, to the extent possible, the judicial conflict ensuing between the town Vinogradovo (in the former Ugocsa county), belonging to the personal demesne of Queen Elisabeth of Hungary, and its neighbors, the noblemen of Ardó, members of the royal household and of the aristocracy of Ugocsa county around mid-fourteenth century. The reconstruction of this litigation under a wide array of aspects, the examination of the influences that could influence the results of the legal actions in the conditions of a still poorly defined law system, maintaining a significant amount of customary elements represents a real challenge for the medievalist. The uneven level of preservation of the primary sources, often insufficient, makes the case study the most fit method of investigation.

The significant number of documents referring to this conflict, the network of interests created around the opposing parties, the subtle, but nevertheless demonstrable, involvement of the political and social elites in the apparently minor litigation make this case study an excellent example of the manner in which personal relations and balance of power manifested on every social level in the Middle Ages. For the areas bordering Ugocsa (such as Satu Mare, Maramureş, Transylvania) the analysis of the litigation between noblemen and townsmen represents a valuable analogy especially for the reconstruction of aspects that can be detected indirectly, by examining the political changes among elites, whose influence over local phenomena was considerable.

**Keywords:** Vinogradovo, litigation, county aristocracy, townsmen, *civitas*.

FRANZ GRIESHOFER, *Die Nachbarschaft bei den Ländlern. Eine spezifische Sozialstruktur in den siebenbürgisch-sächsischen Dörfern Siebenbürgens*

**Zusammenfassung:** In den siebenbürgisch-sächsischen Dörfern bildete die Nachbarschaft eine wichtige soziale Institution. Dieses Sozialsystem dürfte bereits mit den ersten deutschen Siedlern nach Siebenbürgen gekommen sein. Im Rahmen eines Forschungsprojektes lernte der Autor diese Organisation auch bei den aus Österreich stammenden Ländlern kennen. Bei den Ländlern handelt es sich um Protestanten, die im 18. Jahrhundert wegen des Festhaltens an ihrem Glauben strafweise nach Siebenbürgen transmigriert wurden. Sie wurden in Neppendorf (Turnișor), Großau (Cristian) und Großpold (Apoldu de Sus) angesiedelt, wo sie sich neben den siebenbürgisch-sächsischen Glaubensbrüdern behaupten konnten. In Neppendorf und Großpold bildeten sie sogar die Mehrheit. Ihre Identität schöpften die Ländler aus der eigenen Sprache, die sie aus ihrer Ursprungsheimat mitbrachten und die von den Sachsen nicht verstanden wurde, und aus der spezifischen Kleidung. Die Eigenständigkeit der beiden Nationen äußerte sich in der getrennten Sitzordnung in der Kirche. Dennoch bildete die Kirche den gemeinsamen Kommunikationsort und gleichzeitig die höchste moralische Instanz, der man sein Leben unterordnete. Sauberkeit, Ordnung und ein hohes Arbeitsethos bestimmten das Leben. Der einzelne war eingebunden in das von der Gemeinschaft vorgegebene System. Dazu zählte neben der Bruder- und Schwesterschaft, in der sich die jungen Menschen nach der Konfirmation fanden, die Nachbarschaft, die die Ländler erst in Siebenbürgen kennen lernten und von ihren sächsischen Glaubensbrüdern übernahmen.

Im Gegensatz zur „Freundschaft“, der Verwandtschaft, bildete die Nachbarschaft den Verband der verheirateten Hofbesitzer einer Dorfstraße, einer Häuserzeile oder eines Viertels. Den gleichberechtigten Mitgliedern einer Nachbarschaft stand ein „Altnachbar“ vor, der sein Amt in der Regel zwei Jahre lang ausübte und dann an den Hofnachbarn übergab. In seinem Haus fanden die Zusammenkünfte statt, er bewahrte das Nachbarschaftsinventar. Er überwachte die Einhaltung der in den Statuten festgelegten Regeln und sorgte dafür, dass die Nachbarschaft ihren Verpflichtungen gegenüber der Kirche (dem Pfarrer) und der Dorfgemeinschaft nachkam. Zu seinen besonderen Aufgaben gehörte die Organisation des Begräbnisses. Durch die Auswanderungswelle der Sachsen und Ländler kommt es gegenwärtig zur Auflösung der Nachbarschaften.

**Schlagworte:** Sozialsystem, Ländler, Neppendorf, Großau, Großpold.

**Abstract:** This investigation has started from the necessity of identifying some icons found on the territory of Alba county as part of a POSDRU project that aims to make a repertory of the artistic patrimony of this area. The icons of this category were first noticed at the beginning of the twentieth century, however, their whereabouts have remained for a long time mysterious. Their number is quite high and the icons of this category are easily recognizable. The visual impact is insured by their impressive dimensions, brightness of colors and golden background. The recent publication of a monograph has not helped clarify questions of attribution, on the contrary, it has succeeded to make these aspects more obscure by assigning uncritically to one painter works that differed in manner of painting and which clearly originated in different painting centers. The icons analyzed so far allow us to explain unknown aspects and to distinguish the authentic Ieranuțeni icons from those which were usually called as such. The icons belonging to the second category were produced by a group of artists, among which two were master painters who taught an impressive number of apprentices, a fact that explains both, the similarity between them as well as their geographical expansion. The use of the same patterns, the same color nuances and the same producer of wooden frames demonstrates the close relationship between the two main masters, which allows the hypothesis of the existence of a family workshop. The physiognomic features, the decorative elements and generally the manner of painting specific to Nicula painting center suggest this place as the location of the workshop. This hypothesis is reinforced by the pattern used for the Mother of God icon, which follows the engraving of the miracle working icon, which came into the possession of the Jesuits from Cluj, and was printed in Vienna. However, this pattern is accompanied by the miniatures of the archangels, as it appears in the icon from Nicula. This workshop has played an important role in the spreading of this image among Romanians, at a time when the miracle working icon from Nicula became object of pilgrimage. It also allows the examination of the beginning of glass painting at Nicula offering the possibility of determining the date and of understanding the mechanism by which this manner of painting grew to such an extent as to be associated with the entire community. As was the case in other painting centers, the beginnings consisted in the work of one or two master painters, who taught a number of apprentices. The success of their products contributed to the development of an "industrial" scale of production, which had the consequence of degeneration from art to handicraft.

**Keywords:** Mother of God, miraculous icon, Nicula, Popa Sandu, copperplate.

RADU NEDICI, *The avatars of an ecclesiastical career. Ioan Pataki, from Latin Apostolic missionary to Greek rite Uniate bishop*

**Abstract:** Benefiting from a spectacular hierarchical rise during the decade when the Habsburgs firmly established their authority over Transylvania, following the peace concluded in 1711, Ioan Pataki was regarded by historians as one of the most remarkable figures of the Romanian élites in the eighteenth century. This study aims at investigating the tortuous course covered by him, from the moment of receiving the doctorate degree in Rome, until the consecration as a bishop in Făgăraș. At the core of the present research lays his correspondence in those years, partly unpublished, dispatched to various offices of the Curia and other notables of great influence at the top of the Catholic Church. Its details are susceptible to help discerning the individual choices that stood at the basis of his career change, after the debuts as Latin missionary of the Congregation “de Propaganda Fide” in the Făgăraș district and the adoption of the Greek rite, in order to facilitate his promotion as Uniate bishop. The letters trace the portrait of a promising young theologian, extremely active in the designated mission territory. The consideration the contemporaries showed towards him, such as the rector of the Germanicum-Hungaricum College in Rome, the Apostolic Nuncio in Vienna and the central and provincial leadership of the Jesuit Order, leave no doubt over the talents that set Pataki apart. Browsing of the same letters also implies observing the very clever manner in which he conducted his career, always emphasising his merits and thickening the lines of reality. Accidentally however, in 1713, the vacancy of the episcopal see of the Romanian Uniate Church presented him with a unique opportunity, which he embraced wholeheartedly, forwarding his candidature and obtaining the nomination as bishop at the end of a well-known institutional battle. Under the vigour by which Pataki defended his cause rested a real personal drama, determined by the pontifical decision of 1716 that imposed him to abandon Roman Catholicism and adopt the Byzantine rite. Despite appearances and official declarations, this metamorphosis was never truly accomplished. Reconstructing the two failed attempts of 1717 and 1720 to persuade the Apostolic See to grant him permission to celebrate in private the Latin Mass offers a clear sign of Pataki’s continued attachment to the liturgical expression of the Roman Church. This was also going to have a major impact over his reforming agenda, which he directed against some of the Eastern rite traditions that were not consonant with his earlier formation.

**Keywords:** Latin rite, Byzantine rite, Făgăraș district, missionary activity, Romanian Greek Catholic Church.



ERNST CHRISTOPH SUTTNER, *Gabriel Bănulescu-Bodoni, a Romanian from Transylvania and Moldova in the Phanariote age*

**Abstract:** The author of this study, constantly focusing on church, cultural and political realities in the Romanian historical space in the eighteenth-nineteenth centuries, outlines a detailed portrait of the metropolitan of Moldova and exarch of Muntenia, Gabriel Bănulescu-Bodoni (1746-1821). This prelate was born in Transylvanian Bistrița, in a family originating in Câmpulung Moldovenesc, and died in Chișinău, being then buried at Căpriana monastery, in Bessarabia. He was a representative personality of the Romanian church in the age, whose life, activity and work illustrate in a special manner several military and political events from the history of Moldova and Wallachia (the Russian-Turkish wars from 1787-1791, or the war ended with the peace signed in Bucharest on 16 May 1812, after which Bessarabia was occupied by Russia; the reigns of Alexandru Mavrocordat, Nicolae Mavrogheni, Alexandru Moruzi, Constantin Ipsilanti etc.).

Using Russian, German, and Romanian secondary literature and a few internal and external primary sources that are not easily accessible, the author describes the metropolitan's *cursus honorum*. After primary instruction in the Transylvanian schools, Gabriel Bănulescu-Bodoni continued his education in the Kievan Theologic Academy (1771-1773), and then in several Greek schools from Patmos, Smirna and the Vatoped monastery from Mount Athos (1773-1776). For a short while, he taught in the Principality of Transylvania (1776) and in Jassy (1777) and became a monk in Constantinople (1779), with the name Gavriil and continued his theological instruction in Patmos (1779-1780). He taught Greek in Jassy, where he functioned as hieromonk and preacher in the Cathedral of the Metropolitan Church of Moldova (1781-1782). Afterwards he became teacher at the Theological Seminary of Poltava, in Russia (1782-1784) being invited by Archbishop Nikephoros Theotochis. Soon afterwards he was recommended for the office of bishop of Roman, but the prince rejected him. For this reason he returned in Russia and became Rector of the Poltava Seminary (1786-1791). He was ordained vicar bishop of Akkerman (Cetatea Albă) and Bender (Tighina) on 26 December 1791, and Metropolitan of Moldova, on 10 February 1792, through the decision of the synod of the Church; he fell into disfavour of Prince Alexandru Moruzi, who sent him under arrest to Istanbul. He was freed at the intervention of Russia's envoy at the Porte. Then, he returned to Russia and climbed the ladders of church offices, such as that of Metropolitan of Poltava (1793-1799) and of Kiev (1799-1803). In 1801, Tsar Alexander I appointed him member of the Synode of the Russian Orthodox Church. In 1803 he retired and moved to Odessa, where five years later he was appointed Exarch of the Church of Moldova and Muntenia, at a time when the Romanian Principalities were under Turkish occupation). He was at the head of the metropolitan seat of Moldova until the Russian-Turkish peace from Bucharest (16 May 1812). In the summer of 1813, appointed by the tsar as archbishop of Bessarabia, with the seat in Chișinău, Gabriel Bănulescu-Bodoni developed an important pastoral and cultural activity organizing among others an Theological Seminary (gymnasium and seminary). He led and guided the clergy and the monasteries from Bessarabia, he built many churches and established a printing press. This press produced many books needed by Church services, some of which were in Romanian, most of them being

included in the *Bibliografia Românească Veche* (Romanian Old Bibliography) preserved nowadays in institutional collections from Bessarabia.

**Keywords:** metropolitan Gabriel Bănulescu-Bodoni, Moldova, Bessarabia, Russia, Phanariote age.

EVA MĂRZA, *Cultural policy and principles of Viennese authorities on the activity of Romanian printing houses in Transylvania in the eighteenth century*

**Abstract:** The aim of this contribution is to underline the reception process in Transylvania of policies laid down by the Centre with reference to setting up local printing houses and the extent to which printing and publishing houses in the monarchy were capable of filling Romanian (Saxon and possibly Hungarian) people's need for books in the eighteenth century Transylvania.

The first significant deed through which the Habsburg regime exerted an important influence on the political, religious and cultural life of Romanians in Transylvania was the *Leopold's Diploma* of 4th December 1691, as well as the Diploma of 1699 and 1701, through which this geographic space became part of the monarchy. It aimed at subordinating Transylvanian institutions, including the cultural and ecclesiastical evolution, to Habsburg laws. As a follow-up to this first step towards centralized government, the subsequent regulations will influence directly the production of books both in Romanian and Latin, German and Hungarian. These two directions will follow the line of the reforms initiated by Maria Theresia and later on by Joseph II. Through the emergence of the ban on books imports from Moldavia and Walachia (in 1746), the Romanian printing house in Blaj was set up in 1747, under the patronage of the Viennese Court, which will endow Romanian schools and libraries with school manuals and religious books. The representatives of printing houses in Sibiu, Martin Hochmeister, Petrus and Johannes Bart, followed by Ioan Bart, will continue to get involved in the process of book production in Transylvania and will obtain benefits and privileges from the Court, in order to print school manuals and other books. They managed to print books both for the German speaking community as well as for the Romanian one.

On the other hand, after the University and the printing house in Trnava (Slovakia) were relocated to Budapest, the interest of Romanian intellectuals shifted towards this printing house, where Romanians worked as reviewers and proofreaders for the Romanian language and where important works for the modern Romanian culture and civilization were published.

Even in the centre of the Empire, in Vienna, Johann Thomas von Trattner will print in 1774, following the spirit of reform, for Romanian Orthodox Christians, in German, together with other works, instructions and regulations concerning the organisation of educational structures and the content of education in the empire. Since the summer of 1771 until 1790, the nobleman Joseph Laurenz Kurzböck had produced in the imperial printing house, with a view to education and training, bilingual Romanian-German manuals, in Romanian with Cyrillic characters, as well as some ecclesiastical books, also with an educational purpose.

Our research on cultural policies and of some principles laid down by imperial circles in Vienna, concerning the activity of Romanian printing houses in eighteenth century Transylvania, even at this stage, plead for the instrumentalisation of book production, which had become a genuine "instrumentum regni" for the consolidation of Habsburg reign on the Principality of Transylvania.

**Keywords:** Transylvania, printers, Viennese imperial reforms, privileges, Romanian language, culture.

MIRCEA-GHEORGHE ABRUDAN, *Considerations about the cordial relationships between two exceptional ecclesiastical personalities of Transylvania: Metropolitan Andrei Șaguna and Bishop Georg Daniel Teutsch*

**Abstract:** The Orthodox metropolitan Andrei baron of Șaguna and the superintendent of the Evangelical Church C.A., the bishop Georg Daniel Teutsch represent and embody figures of religious and political leaders of the confessional and national community of the Romanians, respectively of the Saxons from Transylvania for over a quarter of a century.

Being European personalities through their education, pastoral mission and extensive activity dedicated to the culturalization and raising the flock's degree of education and to their opening towards the others by maintaining friendships, cooperation relationships and creating a common front against the Hungarian government's hegemonic tendencies after 1867 and the policy of monopolizing and secularizing the confessional education system managed by the two main Transylvanian churches.

This article intends to highlight, in a synthetic manner, the personalities of the two leaders who had their residence in Sibiu and the cordial contacts that existed between them. These contacts were retraced based on archival documents, press, mail, records of the age and the existent bibliography.

The cordial cooperation was mainly the result of the efforts of Andrei Șaguna, who managed, through his extensive activities, to become an imposing figure on the social, religious and political 'stage' of Transylvania, but also in the circles of influence around emperor Franz Joseph, in this way gaining the appreciation of the Saxon Lutherans and of their bishop, Georg Daniel Teutsch. The respect and consideration for the metropolitan Șaguna is mainly shown by the extensive obituary wrote by the Saxon bishop on the metropolitan's death, obituary from which I have quoted.

**Keywords:** nineteenth century, ethnicity and denomination, the Romanian Orthodox metropolitan seat of Transylvania and Hungary, the Lutheran Evangelical Diocese C.A. of Transylvania, interconfessional relationships.

RAMONA CARAMELEA, *Professional training as instrument of affirmation for high school teachers in Romani (1864-1914)*

**Abstract:** This paper is part of a larger study dealing with the social group of secondary school teachers from Romania and their training in 1864-1914. The second half of the nineteenth century saw profound transformations in the Romanian society. The modernizing measures of the state and the political elite aimed at the construction of institutions and the formation of the staff required to run them. In direct connection with these measures, the education became a precondition for access to offices. It was an age when the general perception and the attitude of society towards knowledge changed profoundly, in the sense of an increased appreciation. The professional training of teachers became a crucial aspect in the crystallization of this group, representing a key element in the process of acquiring prestige and social identity. Before the outset of the First World War, the profession of teacher required mastering over a set of well-defined body of knowledge, but we should not assume that this was always the case. As observed by us in the paper, some transformations occurred starting from 1864. As time went by, the body of knowledge that a teacher was expected to acquire became more solid and was completed with pedagogical training. The criteria for obtaining teaching positions were homogenized in the whole Kingdom of Romania. The professionalization had significant consequences on the secondary school teachers. First of all, they could request a higher pay, and then, their consistent professional training and the prestige rendered by knowledge, allowed them the ascension in the elite, obtaining in this way a more attractive social status, according to their aspirations.

**Keywords:** education, knowledge, secondary school teachers, Romania, professional training.

LUCIAN TURCU, *Seeking the Good Shepherd: the appointment of Metropolitan Vasile Suci*

**Abstract:** The last year of the First World War was far from an insignificant time for the Uniate Church from Transylvania. With the passing of the last metropolitan in the first month of 1918, apart from being laden with the spiritual care of those suffering from the consequences of war, the Church was obligated to start its own internal struggle for the observance of its rights, even in times of affliction. Thus, immediately afterwards, the issue of succession on the metropolitan seat of Blaj became one of its most stringent priorities. According to its own rules, during the vacancy of the metropolitan seat, the supervision of the archbishopric's current affairs was transferred to the general vicar, an office which was given to canon Vasile Suci at the end of January 1918.

Our study attempted to offer a detailed image of the political and cultural context of the demising Austro-Hungarian Empire which constituted the background of the synod of election of one of the three candidates for the highest office in the hierarchy of the Romanian Uniate Church. The investigation considered both, the reaction of the lay and ecclesiastical Greek-Catholic elite towards the revamped project of creation of Hungarian Catholic autonomy on the territory of the Kingdom of St. Stephen, and the attitude of the central government towards the special situation of the Romanian Church in those troubled days. The study focused on several crucial issues, such as the canonic imprecisions, Adalbert Apponyi's instructions concerning the organization of the synod, the most pressing problems (and their solutions) formulated during this event, the composition and main views of the clergy participating at the synod, or the attitude of the Hungarian government towards the results of the election. The study has also presented briefly the indifferent attitude of the government from Bucharest towards the problems of the Greek-Catholic Romanians immediately after 1918.

**Keywords:** synod, election right, Adalbert Apponyi, Romanian Greek-Catholic Church, 1918.

**Abstract:** This article discusses the correspondence of Nicolaus Olahus from the perspective of power relations and the creation and maintenance of networks of political influence in an age of dramatic changes following the collapse of the Kingdom of Hungary, as a result of the death of King Louis II in the battle at Mohács. The letters sent or received by Olahus between 1527 and 1533, while he was following the widow queen Mary of Hungary in Central and Western Europe, suggest his active role in promoting and maintaining vivid contacts with his friends, former members of the government of Louis II, who faced difficult dilemmas concerning their political allegiance. While many of them were initially members of the party supporting Ferdinand I of Habsburg on the throne of Hungary, the successful return of John Zápolya from his retreat in Poland, in 1529, with Ottoman aid, and the inability of Ferdinand to provide sufficient military support for defending Hungary, rendered their pro-Habsburg attitudes very risky. Olahus maintained his connections with his friends in Hungary in a time when serving John Zápolya seemed to be the most straightforward solution to many of them. The article analyzes the connections of Nicolaus Olahus with Emeric Kálnai, Bishop Thomas of Eger, Nicholas Gerendi, bishop of Transylvania, etc..

The article argues that Olahus used his personal connections in order to persuade his friends to join the Habsburg party in the years of confrontations between John Zápolya and Ferdinand I of Habsburg for the control over Hungary. In so doing, he was applying methods of creating and maintaining networks of political influence, mainly through the mechanisms of patronage, whose skillful use was recently recognized by the scholarship analyzing the political activity of queen Mary of Hungary as regent of the Low Countries.

**Keywords:** friends, networks, political influence, Nicolaus Olahus, Hungary, Transylvania

IACOB MĂRZA, CORALIA TELEA, *The image of France in the writings of the teacher Ioan Rusu, from Blaj (1811-1843)*

**Abstract:** This paper intends to make a modern and systematic analysis of the pages dedicated to the geography and history of France in the textbook entitled *Icoana pământului sau Carte de Geografie* (The Earth's Icon or Book of Geography), I-III, Blaj, 1842-1843. The author of this textbook, Ioan Rusu, taught chronology, geography, and general history at the *Lyceum Episcopale Balasfalvense*. The textbook was divided in three sections (Francia. A Peste tot (Everywhere) B. Topografia (The topography), C. Coloniile Franciei (France's colonies)). The discourse of the author contains poised observations and opinions regarding the natural and cultural patrimony of the country, France's borders, the general setting of the country, the natural attractions, the cultural development of its people, the low level of education in some social categories, the physical and moral qualities of the inhabitants, the courage of French soldiers, and so on. An original geographical perspective, with texts and illustrations stimulating the curiosity of the reader by drawing his attention to monuments or nature's wonders, occur in the description of Paris. The multicultural approach, starting from topography, allowed the author, after providing the topographical coordinates of the city (longitude, latitude, relief), to discuss the administrative structure, enumerating the 14 squares of Paris, the main streets and boulevards, the ecclesiastical monuments. Following the frequent geographical and historical intersections, he described several memorable places in the proximity of the capital. The interest of Ioan Rusu for the culture and history of France can be identified as part of the broader and difficult process of penetration of the French culture and civilization in the society of Transylvanian Romanians. Using primary sources which are likely to be investigated with methods of research of imagery and mentalities of Romanians before 1848-1849, we are dealing with a spiritual phenomenon with European political connotations, according to the trinomial *Aufklärung - Vormärz - Revolution*, manifested under the aegis of the Latinity idea, demonstrated by the previous generations of the Transylvanian School and valued, from the point of view of the national policy, by Transylvanian Romanian intellectuals, both liberal and romantic.

**Keywords:** Ioan Rusu, France, cultural patrimony, Paris, *Vormärz*.



SORIN ARHIRE, *The Goga-Cuza government and the "Jewish Problem". British perceptions*

**Abstract:** The government presided by Octavian Goga was officially appointed on 28 December 1937. The implementation of the promised anti-Jewish policy started already on the second day of this government. The democratic newspapers *Adevărul*, *Dimineața*, and *Lupta*, being considered Jewish, as well as all newspapers published in Yiddish and Hebrew were suspended. On 1 January 1938, although it was a national holiday, Casa Națională de Asigurări (National Insurance House) fired all its Jewish employees, followed by the immediate publication of the list of Romanians who replaced them. These actions were in accordance with the statements of the Labor Minister, Gheorghe Cuza, son of A. C. Cuza, the one who declared that the Romanian was enjoying the right to work, and "from this point of view only those Romanians can be considered as Romanians if they had ethnic Romanian origin, Romanian soul, Romanian blood, and not the Romanian citizens". The government Goga-Cuza exerted its rule by issuing decrees and in one of these forbade the Jews to employ Christian servants under the age of 40, considering that "the Jews using in their homes Romanian women do it in order to draw them into prostitution". A greater influence had the 22 January decree, which stipulated that the citizenship of the Jews in Great Romania was to be revised, regardless of the length of their families' residence in the country. From a total of 203.423 Jewish families which submitted applications for revision of citizenship, 73.253 lost it, representing 36% of the Jewish population of Romania. In view of this surge of anti-Semitism in Romania, the British government had to react, especially because Great Britain subscribed to the Treaty of Protection of Minorities, signed on 9 December 1919, by which Romania accepted the obligation of giving equal terms to all its citizens. The news regarding the violence and persecution of the Jews in Romania disgusted the British public, an unsurprising phenomenon given the sensibility of the English public opinion towards any form of injustice.

The Jews from Romania, and mostly the British Jews, as well as the international Jewish associations reacted to the measures of Goga government, seeking to put pressure on it in order to mitigate its anti-Semitic policy. There were numerous complaints addressed to the international organization from Geneva. The Universal Israelite Alliance, the International Jewish Congress, the Committee for the Defense of Jew's Rights in Central and Eastern Europe, centered in Paris, the Jewish minority in Romania submitted documents which described the persecutions of the Jewish population in Romania. There was even a protest signed by the representatives of women working in industry in Great Britain, organizations which spoke in the name of 1,5 million persons.

On 10 February 1938, after 44 days in power, Octavian Goga presented his resignation, as requested by King Charles II. However, through its policy towards the national minorities, the government of the National-Christian Party represented a turning point in the interwar Romanian history. Even though it did not have the time necessary for the implementation of its projects, its "heritage" was employed by the next governments from Romania.

**Keywords:** anti-Semitism, decrees, Great Britain, Romania, League of Nations, Charles II.

EMANUEL COPILAȘ, *“Revolutionary vigilance” and social outbursts: Aspects of the Romanian security policy in the backwash of the Hungarian revolution. The case of Timișoara county*

**Abstract:** Based primarily on an analysis of events, this study discusses a theoretical aspect as well. Considering several aspects of security policy of the regime in the troubled year 1956, I have tried to prove that, in the case of Leninist regimes the ideological factor supersedes the military, political and social factors—excluding completely the ecological ones, which are irrelevant for this investigation. Unlike other East-European Communist regimes, whose leadership was more or less divided as a result of the destalinization process debuting in early 1956, the Gheorghiu-Dej regime not only survived the political and ideological shock but succeeded to get consolidated. Although there existed some inner tensions, but, apart from the fact that they did not develop along ethnic or ideological lines as it is often affirmed nowadays, they never acquired a sufficient weight to threaten seriously the position of Dej and his supporters. Although in the end the Romanian Communist regime emerged successful from the destalinization process, this was by no means a facile test for it. Although Gheorghiu Dej had annihilated from 1952 his main political rivals—but not the last—the leadership from Bucharest was confronted with more and more visible social tensions, lacking a catalyst factor. On this occasion, the supplies of food for population improved, but the “Securitate” troops were set on alert and started to patrol the streets of the major cities. Timișoara region was set apart by the size of its protest movements against the regime, exceeding considerably the similar manifestations from other areas of Romania. The protests and actions of the students from Polytechnic University represent the focal point of both, memoirs and secondary literature. These are analysing the students’ dissatisfactions with living conditions, food quality, the mandatory attendance of courses, including the ideological ones, such as scientific socialism. The secondary literature discusses seldom the protests of the workers from factories such as “Atelierele CFR” (Romanian Railways Workshops), “Energo-Combinat”, or “Tehnometal” or those of the farmers from villages. Their dissents ranged from “hostile” messages posted on walls, singing monarchic or even Iron Guard anthems, displaying “hostile” attitudes during party meetings which “presented” the events from Hungary, to insults or physical aggressions against party leaders and setting on fire hay or straw storages belonging to prominent local Communist party members.

**Keywords:** destalinization, dissatisfactions, control, propaganda, ideology, resources, stabilization

SILVIU SANA, *From the History of the Libraries of Oradea. The Greek Catholic Diocesan Library of Oradea (1948-1950)*

**Abstract:** The history of the Romanian ecclesiastic institutions cannot be written without considering the history of the ecclesiastic libraries that, for centuries, represented the main source of enlightenment for the clerics who served the evangelic and the national ideal. The present study presents the Diocesan Library of the Greek Catholic Episcopacy of Oradea, kept until 1948 in the episcopal palace, with a history that is complicated enough, due to its division, during 1949-1950, between different institutions protected by the communist authorities. The first chapter presents a short history of its collections from the foundation of the Episcopacy (1777) till the years after the Second World War and the second one presents, with documentary annexes, the division of the library between the Ministry of Cults, Orthodox Episcopacy of Oradea and the Academy Library, Branch Cluj.

**Keywords:** library, Greek-Catholic, Samuil Vulcan, Ioan Corneli, Communism, nationalization, Petru Groza.

CORINA TEODOR, *Biographical Thumbnails: Pompiliu Teodor*

**Abstract:** The text below is the transcript of an novel interview with our Professor, Pompiliu Teodor. Beyond the sentimental significance, the important thing is the way in which reconstructs a destiny, especially emphasizing intellectual training years and the general atmosphere of the time. What emerges is a "partial Transylvania", but also a testimony of how Professor Pompiliu Teodor entered into "the circle of history".

**Keywords:** historiography, University of Cluj, Academy Library, Communist era, Transylvania.

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<i>ABS</i>	<i>The American Behavioural Scientist</i> , Thousand Oaks
<i>AIACN</i>	<i>Anuarul Institutului de Istorie și Arheologie</i> , Cluj-Napoca, 1975-1989
<i>AIICN</i>	<i>Anuarul Institutului de Istorie „George Barițiu”</i> , Cluj-Napoca
<i>Alt. Sch. Ist.</i>	<i>Alt-Schaessburg. Istorie. Patrimoniu</i> , Sighișoara
<i>AMN</i>	<i>Acta Musei Napocensis</i> , Cluj-Napoca
<i>AMP</i>	<i>Acta Musei Porolissensis</i> , Zalău
<i>AnCMI</i>	<i>Anuarul Comisiunii Monumentelor Istorice. Secția pentru Transilvania</i> , Cluj, 1926-1938
<i>AO</i>	<i>Arhivele Olteniei</i> , Craiova
<i>APSR</i>	<i>The American Political Science Review</i> , Los Angeles
<i>Apulum</i>	<i>Apulum. Acta Musei Apulensis</i> , Alba Iulia
<i>A tot.</i>	<i>Arhivele totalitarismului</i> , București
<i>AUA hist.</i>	<i>Annales Universitatis Apulensis. Series Historica</i> , Alba Iulia
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<i>BJPS</i>	<i>British Journal of Political Science</i> , Cambridge
<i>BJS</i>	<i>The British Journal of Sociology</i> , Oxford
<i>BOR</i>	<i>Biserica Ortodoxă Română</i> , București
<i>BRVI</i>	Bianu, Ioan, Hodoș, Nerva, <i>Bibliografia Românească Veche, 1508-1830</i> . Tom I. 1508-1716, București, 1903
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<i>CCB</i>	<i>Cultura creștină</i> , Blaj
<i>CDHung</i>	<i>Codex diplomaticus Hungariae ecclesiasticus ac civilis</i> . Studio et opera Georgii Fejér, I-XI, Budae, 1829-1844
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<i>Crisia</i>	<i>Crisia. Muzeul Țării Crișurilor</i> , Oradea
<i>DHA</i>	<i>Diplomata Hungariae antiquissima, accedunt epistolae et acta ad historiam Hungariae pertinentia. Ab anno 1000 usque ad annum 1196</i> , vol. I (1000-1131), edendo operi praefuit Georgius Györffy, adiuverunt Johannes Bapt. Borsa, Franciscus L. Hervay, Bernardus L. Kumorovitz et Julius Moravcsik, Budapestini, Academia Scientiarum Hungaricae, 1992
<i>DF</i>	Arhiva Națională Maghiară, Budapesta (Magyar Országos Levéltár), Colecția „Antemohácsiana”, Diplomatikai Fényképgyűjtemény [Fototeca diplomatică]
<i>DI</i>	<i>Dosarele Istoriei</i> , București
<i>DIR B</i>	<i>Documente privind istoria României. B. Țara Românească</i> , București, Editura Academiei Române
<i>DIR C</i>	<i>Documente privind istoria României. C. Transilvania</i> , București, Editura Academiei Române
<i>DL</i>	Arhiva Națională Maghiară, Budapesta (Magyar Országos Levéltár), Colecția „Antemohácsiana”, Diplomatikai Levéltár [Arhiva diplomatică]
<i>DocVal</i>	Antonius Fekete Nagy, Ladislaus Makkai, <i>Documenta historiam Valachorum in Hungaria illustrantia usque ad annum 1400 post Christum</i> , Budapestini, Universitas Scientiarum Budapestinensis 1941 [Etudes sur l'Europe Centre-Orientale. Ostmitteleuropäische Bibliothek 29.]
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<i>DRMH</i>	János M. Bak et alii (ed.), <i>The Laws of the Medieval Kingdom of Hungary</i> , vol. I, 1000-1301, Idyllwild CA, Charles Schlacks, Jr., 1999
<i>EM</i>	Erdélyi Múzeum, Cluj-Napoca
<i>EMOkI</i>	Károly Szabó, <i>Az Erdélyi Múzeum eredeti okleveleinek kivonata (1232-1540)</i> [Regestele documentelor originale ale Muzeului Ardelean (1232-1540)], Budapest, 1889 (extras din revista <i>Történelmi Tár</i> )
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<i>ÎP</i>	<i>Îndrumător Pastoral</i> , Alba Iulia
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<i>MA</i>	<i>Mitropolia Ardealului</i> , Sibiu
<i>Marmatia</i>	<i>Marmatia</i> , Baia Mare
<i>MCA</i>	<i>Materiale și Cercetări Arheologice</i> , București
<i>MO</i>	<i>Mitropolia Olteniei</i> , Craiova
<i>Observatorul</i>	<i>Observatorul</i> , Beiuș
<i>PC</i>	<i>Problems of Communism</i> , Washington, DC
<i>Polity</i>	<i>Polity</i> , Palgrave Macmillan, Hampshire
<i>POQ</i>	<i>The Public Opinion Quarterly</i> , Oxford
<i>PP</i>	<i>Past and Present</i> , Oxford
<i>PSF</i>	<i>Political Studies Forum</i> , Timișoara
<i>PSP - PS</i>	<i>Political Science and Politics</i> , Washington, DC
<i>RB</i>	<i>Revista Bibliotecilor</i> , București
<i>RegArp</i>	Emericus Szentpétery, Iván Borsa (ed.), <i>Regesta regum stirpis Arpadianae critico-diplomatica. Az Árpád-házi királyok okleveleinek kritikai jegyzéke</i> (1001-1301), vol. I/1-II/4, Budapest, MTA, Akadémiai Kiadó, 1923-1990 [A Magyar Országos Levéltár kiadványai II: Forráskiadványok 9, 13.]
<i>RESEE</i>	<i>Revue des Études Sud-Est Européens</i> , București
<i>RREI</i>	<i>Revue roumaine d'études internationales</i> , București
<i>RRH</i>	<i>Revue Roumaine d'Histoire</i> , București
<i>RTI</i>	<i>Revista Teologică</i> , Sibiu
<i>Sargetia</i>	<i>Sargetia. Acta Musei Devensis</i> , Deva
<i>SCIA.AP</i>	<i>Studii și cercetări de istoria artei. Seria Artă Plastică</i> , București
<i>SF</i>	<i>Social Forces</i> , Chapel Hill
<i>SMIM</i>	<i>Studii și Materiale de Istorie Medie</i> , București
<i>SRH</i>	<i>Scriptores rerum Hungaricarum tempore ducum regumque stirpis Arpadianae gestarum</i> , ed. Emericus Szentpétery, vol. I-II, Budapestini, Academia Litter. Hungarica atque Societate Histor. Hungarica, 1937-1938
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<i>SUCH</i>	<i>Studia Universitatis Cibiniensis. Series Historica</i> , Sibiu
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<i>SzOkI</i>	Károly Szabó (ed.), <i>Székely oklevéltár</i> , vol. I (1211-1519), Kolozsvár, Magyar Történelmi Társulat, 1872
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