

## Gheorghe Bichicean, *Approche comparative sur l'origine des Assemblées d'États en Europe médiévale*

Parmi les traits fondamentaux qui caractérisent l'état politique et social de l'Europe au début du XIV<sup>e</sup> siècle, la première note à retenir est celle que “*de la Dacie à l'Espagne, de l'Irlande à la Sicile, la flore politique développe ses multiples manifestations sans attenter à la profonde communauté de structure qui, mieux que toute administration centralisée, maintient l'unité morale de la chrétienté*” (G. de Lagarde).

Les Assemblées d'États sont des institutions communes à tous les États féodaux ayant des traits similaires ou même identiques, cependant présentant des différences en ce qui concerne leur composition, leurs attributions, leur évolution et le nom qu'elles portaient. Leur origine doit être recherchée au temps des rois carolingiens par l'intermédiaire de la Cour royale (*curia regis*), de caractère féodal. Entre le vassal et le suzerain s'établit une espèce de contrat bilatéral: le vassal s'oblige à servir loyalement son suzerain en échange de la reconnaissance et de la garantie de ses privilèges. La principale obligation du vassal envers son suzerain, celle de *consilium et auxilium*, la même dans tout le monde féodal, s'exécute à partir du XIII<sup>e</sup> siècle par les Assemblées d'États. Les historiens se proposent de le chercher, soit dans la “vie de solidarité”, génératrice des institutions les plus caractéristiques de l'époque (*Einungswesen*), soit dans l'organisation sociale en “conditions ou états hiérarchisés” (*médiéval*).

La règle de droit fondamental de ce siècle semble avoir été le *partage contractuel des prérogatives de la souveraineté*. Ce partage n'a pas été le résultat d'un plan préconçu. Les souverainetés qui, en Europe, se sont développées avec l'apparence de la logique la plus continue, ont procédé à cet égard avec le même empirisme que les autres. Depuis le milieu du XII<sup>e</sup> siècle jusqu'à la fin du XIII<sup>e</sup> la vie sociale a été tissée d'un réseau compliqué de conventions, *chartes* et *privileges*, délimitant les droits et libertés de chacun des contractants, et fixant les prérogatives du pouvoir. Le passage d'une règle juridique à une autre a été imperceptible. Pour des féodaux, habitués au double principe du fondement contractuel de la souveraineté et de l'aliénabilité de toutes les prérogatives publiques, rien n'a semblé plus naturel que de *fixer par des contrats précis la zone d'influence réservée à chacune des nouvelles puissances, grandes ou petites, qui s'imposaient à la vie publique*.

Longtemps les *chartes* de ce genre ont été réservées aux institutions d'Église, ou aux gens du peuple, bourgeois des villes ou vilains des campagnes, tandis que les nobles, insérés dans la hiérarchie féodale, avaient depuis longtemps déjà leur droit contractuel. Mais, à partir du milieu du XIII<sup>e</sup> siècle, nous voyons les nobles et seigneurs de chaque pays *s'unir* pour revendiquer, *en commun eux aussi*, leur charte de franchise.

On peut vraiment changer la vie juridique et la vie politique, si l'on obtient la définition authentique des *iura et libertates*. C'est ce le caractère fondamental de la société politique du XIV<sup>e</sup> siècle, qui entraîne deux conséquences: 1) une *limitation contractuelle des divers pouvoirs* qui essaient de recueillir l'héritage du régime féodal; 2) une *diversité infinie des situations politiques et juridiques faites aux différents groupes* avec lesquels les pouvoirs sont amenés à traiter.

D'une façon très générale, on peut dire que les Assemblées d'états datent du XIII<sup>e</sup> et surtout du XIV<sup>e</sup> siècle. En bref, les *Assemblées d'états* ont une double origine: l'origine féodale – “conseil et aide” (*consilium et auxilium*) et la “tradition”. La constitution corporative est inséparable du système féodal dont les liens verticaux furent remplacés, au cours de l'évolution sociale, par les liens horizontaux entre individus disposant du même statut juridique. Le service à la Cour des vassaux qui devaient *aide et conseil* à leur suzerain a contribué à la constitution des Ordres et d'autres corps représentatifs. Les attributs de souveraineté en principe étaient indivisibles, mais ils étaient divisibles dans leur exercice. Car les souverains étaient obligés de confier d'une manière temporaire et révocable une partie de leurs attributions à des organes constitués, certains d'entre eux composés exclusivement de représentants des états privilégiés, sans arriver toutefois à comprendre les personnes dépourvues de liberté d'un point de vue juridique et sociale.

De telles Assemblées ont existé dans presque tous les pays qui ont connu “la monarchie des états” (*Ständestaat*), portant des noms différents: *États Généraux* en France et aux Pays-Bas, *Cortès* en Espagne, *Reichstag* ou *Landtag* dans les pays allemands, *Parlement* en Angleterre et dans les pays italiens, *Danehof* dans les pays scandinaves, *Diète* en Hongrie et en Pologne (aussi les *assemblées*), *Sobor* ou *Ziemijski Sobor* en Russie, *Adunare a Țării*, *Sfat de obște*, *Sobor de Obște* (*La Grande*

*Assemblée du Pays*) en Moldavie et en Valachie, *Congrégations générales voïévodales* et puis *Diète* en Transylvanie. Assemblées occasionnelles convoquées par le souverain, elles se sont transformées plus tard, dans la plupart des pays européens, en institutions permanentes qui ont été ainsi à l'origine du système représentatif. Les souverains (roi, prince, voïvode etc.) appelait en consultation l'Assemblée d'états avec la participation d'un nombre plus grand de représentants de la haute noblesse et du clergé, auxquels s'ajoutèrent plus tard les représentants de la petite noblesse, les représentants des villes (*tiers état*), et les paysans libres (Tyrol, Suède), c'est-à-dire tous les représentants des États (*Stände, Brazos, Stati* etc.).

Les *états* ont acquis des *status* collectifs, en vertu desquels ils peuvent désormais agir *légitimement, légalement* et *puissamment* sur le plan du droit public et dans le domaine politique. Le *droit de résistance* fut fixé pour la première fois dans la constitution du Royaume de Jérusalem dont les règles de droit sont appelées "Assises de Jérusalem". De ce lieu il s'étendit aux constitutions de plusieurs pays européens. L'idée et les principes de ce droit furent introduits en Angleterre par les chevaliers de la troisième croisade de Richard Cœur de Lion. C'est par cette voie que le droit de résistance fut adopté dans la Magna Charta anglaise et, probablement, sous l'influence anglaise, dans les constitutions aragonaise et castillane. L'essentiel de ce *droit de résistance* est que, dans le cas où le roi ou ses successeurs transgresseraient les dispositions des chartes, on pouvait toujours leur résister soit individuellement soit collectivement, sans être accusé de félonie. Finalement, on peut voir que la plus grande erreur de la codification du droit de résistance est qu'elle n'a pas essayé de prévenir la violation de la constitution *ex ante* et qu'elle a autorisé la résistance *ex post*, quand la violation du droit était déjà accomplie.

**Mots clé:** états, souveraineté, chartes, privilèges, droits.

### **Octavian Tătar, *Sultan Süleyman I's Attitude Concerning Transylvania During the Peace Negotiations with Ferdinand I of Habsburg from 1557-1559***

Although relatively short, the period 1557-1559 is very important for the evolution of the Habsburg-Ottoman relationships with respect to the political and juridical status of Transylvania. If the Habsburg-Ottoman treaty from 1547 had created a certain balance between Vienna and Istanbul as concerns the question of the former kingdom of Hungary, the events of the following years proved that the issue was far from being settled. Both the Ottoman Porte and Vienna wished, in fact, the complete and absolute control over the Hungarian kingdom. The sixth decade brought more initiative from Vienna in an attempt to force the Ottoman Porte to accept a last solution in the "Hungarian issue", even though, for the moment, Ferdinand was forced to evacuate his army from Transylvania in 1556. Controlling most of the territories of *Partium*, and having become emperor of the "Holy Roman-German Empire", the peacemaker of the German regions and the author of friendly relationships with France, Ferdinand was finally able to bring the German, Austrian, and Hungarian military might to the anti-Ottoman front in Hungary. In contrast with his Christian rival, at least three serious problems obstructed sultan Süleiman's military and diplomatic possibilities in the confrontation with the Habsburgs: the conflict with the Shiite rebels in Persia, the power struggle among his sons who took advantage of his old age, but mostly the burden of governing an empire with universal Islamic ambitions and the erosion of a government meant to guarantee the unity and security of the Muslim world which was, at least theoretically, under the spiritual and political authority of the Ottoman sultan.

The years 1557-1559 represent a period when, for the first time, Transylvania became an independent object of the Habsburg-Ottoman negotiations, after two decades of the Porte's global approach to the "Hungarian heritage." If the Ottoman Porte accepted the status of an autonomous principality for Transylvania, and promised to respect and defend it, Austria, in contrast, wished Transylvania to become a part of St. Stephen's Crown, reduced to the size of the former voivodate and subjected to the political authority of the House of Austria. Initially, the sultan was extremely categorical and intransigent in the question of Transylvania, and he negotiated with the Habsburgs for nearly three decades, being encouraged by the victory in Persia

and by the anti-Ferdinand attitude of the Transylvanians. During the peace negotiations, however, Ferdinand, mastered the situation better and better, became ever more energetic towards the sultan, which determined the Ottoman ruler to give up in front of the Christian emperor. We discover the defensive attitude of the sultan in three gestures made towards Ferdinand in the summer of 1559: calling him “emperor”, he communicated to Vienna that he accepted that the new peace treaty should include a provision allowing direct negotiations between the Viennese authorities and the Transylvanian ones, and the Porte’s obligation to suppress any of its subjects’ attempts to violate the provisions of the peace with the Habsburgs. Indirectly, and often involuntarily, the Ottoman diplomacy encouraged the Habsburgs in their attitude towards Transylvania, so that only ten years after the events mentioned above, the Imperial house of Vienna succeeded, using the treaty from Speyer, to impose to John Sigismund Zápolya the recognition of the Habsburg’s authority over the Hungarian royal title and over the principality of Transylvania.

**Keywords:** Habsburg-Ottoman relationships, Imperial Court of Vienna, Transylvanian Principality, Treaty of Speyer, “Hungarian Heritage”.

### ***Teodora Ancateu, Attitudes towards the Romanian Old Book in the County of Alba Inferioară During the 17<sup>th</sup>-19<sup>th</sup> Centuries. Preliminaries***

The present study strives to outline a possible process of awareness rising through an editorial policy, following the typographical production of the two Transylvanian cultural centres: Bălgrad and Blaj, which were under two types of western influences: Calvinism and Catholicism. The forewords of books identify the aims of the editorial boards, i.e. to establish the readership addressed by the production of books. The books, once they have reached the readers, allowed the shaping and introduction of some opinions and attitudes towards books, as well as towards daily life. Eventually books contributed to the shaping of mentalities.

The method of perceiving the editorial message, through attitudes and mentalities initiates a three-fold inquiry, concerning the editorial policy, the authors of the written messages, represented by forewords and the finality attained by the editorial message in the society through book notes. The addressability of the editorial message aimed at through the perspective of princely, metropolitan and bishopric policy makes us carry out an analysis of the political and cultural life of the two editorial centres, anchored in an a cultural and spiritual activity during the XVII<sup>th</sup> and XIX<sup>th</sup> centuries within the space under discussion.

The princely court was interested in accepting the Calvinistic dogmas by the Alba-Iulia society, and implicitly by the Transylvanian one, and the Greek-Catholic Bishopric intended to strengthen its position, very difficultly acquired, by using books as well. The Transylvanian princes of the Rakóczy and Apafi families had a western, Calvinistic-oriented background, and consequently one of their cultural preoccupations was the translation of cultic books into national languages. Romanian cultic books and Romanian books aimed at educating the people were published. Among the cultic books we may mention The Gospel with Teachings, The New Testament and the Psalms. The books inserted were cultic books, but also books aimed at the spiritual edification of the Christian practitioners, who read or listened to the reading of the Bible during religious service. The mainly educational books were usually the ABC-book and the Calvinistic Catechism, very concise and well organised. The princely court dominated the printing activity though the Calvinistic superintendents, permanent supervisors of the Orthodox Metropolitan Church.

The printing House in Blaj, supported by the Greek-Catholic Bishopric published cultic books and books for the education of students. The books necessary for the teaching process were ensured not only by the printing house in Blaj, but also by the publishing houses in Vienna and Buda. In Blaj there was a deep-toned idea concerning the education extended to the level of the whole society through editorial production, ever closer to the lay reader.

The analysis of the content of forewords is differently applied to the two centres, in line with the editorial policy and the way in which this had influenced the addressability of the old Romanian books, as well as attitudes and mentalities towards books, as relevant form notes. The editorial policy of the two publishing houses that functioned within the space under discussion contributed to the shaping of attitudes through books, which eventually may influence the collective mind. The notes and texts of the forewords are mainly aimed at expressing whether the attitudes may bring testimony in the process of the shaping of collective mentalities. The content of the notes reveal bookish preoccupations of the scholars in towns and villages: teachers, clerks, and psalm readers, priests. On the basis of the information in the forewords we may point out that the aim materialised in the place assigned to the Romanian books in a society committed to the acquisition of Romanian books editions, starting from particular cases to community-level ones.

**Keywords:** Princely Court of Alba Iulia, Editorial Policy, Romanian Cultic Books, Book Notes, Bălgrad, Blaj.

**Iacob Mârza, *Quelques aspects du contrôle exercé par l'état en Transylvanie pendant le siècle des Lumières: les écoles roumaines***

L'auteur de la ci-présente étude traite des modalités par lesquelles le contrôle des autorités de la chancellerie de la Grande Principauté de la Transylvanie se manifestait sur les écoles roumaines, à partir de la générosité d'un thème de recherche tel celui des livres, des cultures et des nationalités dans la Monarchie habsbourgeoise (1626-1918). Il s'agit, en fait, d'un témoignage convaincant sur l'existence de la censure à l'époque, surtout dans le domaine de l'enseignement, tel qu'il résulte d'une certaine couche historiographique et de la législation de l'époque: *Ratio educationis*, Vienne, 1777; *Norma regia*, Sibiu, 1781, et enfin, *Ratio educationis*, Buda, 1806.

Après avoir présenté les structures institutionnelles de la chancellerie, qui offraient le cadre légal de réalisation du contrôle de l'État dans les écoles roumaines de la Grande Principauté de la Transylvanie (*Studienhofkommission und Zensur*, *Commissio Catholica recte Commissio Ecclesiastica seu Commissio Publico-Ecclesiastica*, *Commissio Litteraria*), qui ont subi diverses réglementations à travers les décennies, pendant le siècle des Lumières, l'auteur insiste sur les coordonnées de l'activité des *directeurs primaires – inspecteurs principaux (confessionnaux) – director regius*. Le directeur primaire contrôlait l'activité des écoles dans lesquelles il y avait des élèves catholiques, réformés, orthodoxes et gréco-catholiques. En guise d'exemple, l'auteur de l'étude discute de l'activité déroulée par les inspecteurs principaux Iosif Martonfi et Iosif von Lerchenfeld, qui représentaient tous les deux les nations privilégiées. Durant les dernières décennies du XVIII<sup>ème</sup> siècle, Gheorghe Șincai et Dimitrie Eustatievici déroulent eux-aussi leur activité d'inspecteurs principaux, tout en étant pleinement conscients de la nécessité de l'effort du peuple roumain en vue de son élévation à l'état des nations privilégiées en Transylvanie, et cela à travers la culture et l'enseignement. La lignée des inspecteurs scolaires peut être complétée par Ioan Piuaru-Molnar, Radu Tempea, Petru Maior, Moise Fulea, Gheorghe Tatu, Vasile Nemeș, e.a.

Le système d'organisation des directions scolaires confessionnelles en Transylvanie a été engendré par le cadre politique du réformisme autrichien, les milieux de la chancellerie accordant une importance primordiale à l'enseignement, qui est devenu ensuite «ein Politikum». Le but culturel et politique était, tel que l'historiographie du problème l'a déjà établi, la formation du citoyen idéal, loyal, éduqué par rapport à l'horizon de sa condition économique et sociale, pleinement conscient du rôle qui lui était attribué dans une société en train de devenir moderne et rationaliste.

**Mots clé:** Siècle des Lumières, réglementations scolaires, censure, directeurs scolaires, Iosif Martonfi, Iosif von Lerchenfeld, Gheorghe Șincai, Dimitrie Eustatievici.

**Oana Indrieș, *Linguistic Revolution, National Revolution. The Issue of National Languages Among the Peoples in the Habsburgic Empire During the First Half of the 19<sup>th</sup> Century***

One of the essential characteristic features of a nation is the ability of its members to communicate with one another, an ability generally conditioned by linguistic homogeneity. During the 19<sup>th</sup> century, the national literary language becomes the most important expression of national identity. In Central and Eastern Europe we can speak about two main groups of languages: the first one has developed significantly during the medieval times and then a major historical event stopped its evolution. The second group is represented by languages without a solid literary tradition, without grammar or standard orthography. Both groups underwent a linguistic revolution during the 19<sup>th</sup> century, which meant the codification of the literary language, the development of a national culture in this language, its introduction in the educational system and the equality of all languages in administration, justice and the political life.

The main goal was, of course, to encourage the use of the national language inside the national group. However, the local elites could not accept a language close to the dialects of the illiterate peasants and, on the other hand, too elitist a language was hard to impose to ordinary people. Often a compromise is reached, and the national language resembles the dialects which are considered to be the purest and without foreign influences, or those spoken in the politically and economically powerful regions. The first step is folklore publication. The next step is the publication of grammars, spelling guides, dictionaries, and, symbolically, the translation of the Bible in the new national language. The language is celebrated: it has melodious tones and a very old and important tradition: Slavic, Latin even Indo-European, so it has its place among the world's major languages. Yet, there are cases when language dissemination inside the members of a national group takes place after the formation of the nation-state and after a national education system, which uses the language, is set up.

This linguistic process developed, in some cases, with amazing speed: in several decades the Czech and the Hungarian languages became the languages of secondary education, of the political debates and of private urban life. For the Slovene, the Slovakian, the Croatian and the Serb languages the situation was more complex. During the first half of the 19<sup>th</sup> century, different scientists, linguists and historians, suggested different forms the literary language should take. Each codification attempt had its supporters. But for the national movement to be successful, it was necessary to adopt a single norm. Moreover, a literary language approved by the elites represented a very good instrument in the national struggle. The national program was written in this language and the large mass of people could easily understand it and follow it. The need for a national literary language was, at the same time, made obvious by the national activities of the "others". The Croats, the Serbians, the Slovakians, and the Romanians saw in the "Magyarization process" the threat with dissolution of their own nations. Each time the Hungarian Diets proposed the introduction of the Hungarian language in schools, religious life and administration, the reaction was powerful. The petitions and programs constantly brought to the Imperial Court had, every time, inter alia, linguistic demands: education in the national language, the use of the national language in administration and so forth.

This paper presents the methods used by the national movements in Central and Eastern Europe in order to deal with the issue of the national language in the first half of the 19<sup>th</sup> century. Different national groups used the national language for the same purpose: to prove the independent existence of a nation with a different culture, traditions and history, a nation, which deserves the same rights as the others. Even today, the Croats, the Serbs, the Slovakians and the Czechs emphasize their linguistic diversity to prove their political diversity.

**Keywords:** National Identity, Literary Language, National Struggle, Process of Magyarization, National Culture, National Groups.

**Ana-Maria Roman Negoii, *Cultural Opportunities at the Beginning of the 19<sup>th</sup> Century. Gheorghe Șincai and the Contacts with the Hungarian Enlightenment (1803-1808)***

With the help of the most recent literature in the field, the paper proposes to provide an updated perspective on Gheorghe Șincai's evolution as a historian. A distinction can be made between three stages of cultural and intellectual development in Șincai's life, each made possible by the encounters with different scholarly environments he had in Rome, Vienna, Blaj and, towards the end of his life, in Buda. During the time he spent in Buda (1803-1808), Șincai wrote his most important works, which were to become well known among the scholars of the period. The intellectual milieu provided by the University's Printing Press at the beginning of the 19<sup>th</sup> century gave Șincai the chance to work among the most important scholars of the time and feel the influence of the approaching Romantic movement. The cultural environment in Buda, with the many opportunities it offered to Șincai, brought about the remarkable completion of his historical work. Here Șincai improves his method and the manner of organization and presentation of historical data, but his conception about history still remains the one he developed during his early stay in Rome. The time Șincai spends in Hungary's capital brings sheds a different light on the clerk and the historian. If leaving the typography can be regarded as a failure for Șincai the clerk, Șincai the historian benefited from it and managed to finalize his historical work in the form we knew today.

**Keywords:** University's Typography of Buda, Cultural Environment in Buda, Historical Work, Historical Data, Romantic Movement.

**Victor Tudor Roșu, *A.T. Laurian's Conception of History and its Methodology. The Historical Review Magazin Istoric pentru Dacia***

The paper proposes to present August Treboniu Laurian's conception of history. Laurian was one of the important scholars of the second half of the 19<sup>th</sup> century, whose cultural contribution included editing (together with Nicolae Bălcescu) the historical review *Magazin istoric pentru Dacia* between 1845 and 1848. The paper also discusses Laurian's views on historical methodology in the context of the more general interest of the period for method and scientific rigor.

In Laurian's view history had – or should have had – a national role. Like most revolutionaries of the period, Laurian was well aware of history's potential in forging and fortifying a sense of identity and a well-defined national character. Although he was not a professional historian, Laurian felt the need to rediscover the past, and endeavoured to publish historical syntheses and articles on local history which were to become among the most significant historiographic materials of the period. The most important claim made by the supporters of historicism – one of whom was Laurian himself – was that the values of the past, liberty and equality, had to become the building blocks of the future.

Most of Laurian's studies published in *Magazin istoric pentru Dacia* aim to provide syntheses of facts and tend to focus on two main ideas: the Latin origin of the Romanians and their many similarities with the Romans. But Laurian is also interested in social and religious history and he describes the social changes of the Romanian population in Transylvania and Banat and searches for arguments in favor of the ancestry of the Christian religion in Transylvania and of the existence of an ecclesiastical hierarchy. Laurian believed that the role of history was to strengthen national feelings and to enhance the sense of belonging to the "Latin family".

Laurian was determined to support his theses with scientific evidence. He made topographical investigations, developed an interest in the cartography of places of historical significance, used modern methods for transcribing old inscriptions and had frequent recourse to the findings of other sciences. He made considerable efforts to find and publish in *Magazin istoric pentru Dacia* historical materials about the origins of the Romanian. He paid particular attention to the original documents, which he usually quoted in full in his studies. Consequently, Laurian's

own comments and interpretations tended to be rather brief: it was his strong belief that the historian had to let the documents speak for themselves.

**Keywords:** Historical Methodology, Historicism, Historical Materials, National Identity, Origins of the Romanians.

### **Radu Mârza, *Russia and the Romanian Principalities During the Regime of Regulamente Organice. A Cultural Perspective***

During the third and fifth decades of the 19<sup>th</sup> century, the presence of Russia in the Romanian Principalities (Wallachia and Moldavia) was not only military and diplomatic, but also political and cultural. The present paper examines the cultural consequences of the Russian political control on three different levels: the general attitude of the public, the education and the media.

1. „*Public opinion*”. If at the beginning of the regime of *Regulamente Organice* Russia’s protectorship on the Romanian Principalities was accepted as a liberalization of the *Ancien Régime*, in the 1830’s Russia’s image deteriorated.

2. *Education*. Russia and the related authorities attempted to persuade the potential Romanian students, traditionally westward-oriented (France, Germany), to focus their interest on Russian universities.

3. *Media*. The media was also a means of Russian cultural pressure. The first daily newspapers published in Wallachia and Moldavia (*Curierul românesc* and *Albina românească*, 1829) were important not only as cultural innovations, but also as a mirror of the official discourse of the regime. The present paper focuses on Gheorghe Asachi and Ion Heliade-Rădulescu, two representatives of the regime and scholars with important careers, and attempts to shed more light on their contribution to the development of local media. Asachi remains all the time close to the authorities and is regarded by the liberal intelligentsia as a conservative. Heliade-Rădulescu also starts his career as a familiar of the regime, but in the 1830-1840s defines himself as an enemy of Russia.

**Keywords:** Wallachia, Moldavia, Culture, Public Opinion, Education, Media.

### **Cornel Tatai-Baltă, *Représentation du couronnement de la Vierge Marie dans les icônes sur verre***

Le couronnement de la Vierge Marie a lieu au ciel. Au début du Moyen Âge, l’art occidental représente la Vierge Marie trônant et couronnée par les anges. À partir du XII<sup>e</sup> siècle, le couronnement est fait par Jésus. La peinture italienne des XIV<sup>e</sup>-XVI<sup>e</sup> siècles représente Marie couronnée, soit par Jésus (Giotto, Fra Angelico, Giovanni Bellini, Rafael), soit par Dieu le Père (Filippo Lippi, Botticelli). Les retables sculptés à l’époque du gothique flamboyant prêtent un intérêt particulier au Couronnement de Marie par la Sainte Trinité. La même façon de représentation, on la rencontre également chez Albrecht Dürer (1510), dont l’œuvre graphique a été, à notre connaissance, largement diffusée dans diverses zones de l’Europe. À l’époque baroque, Rubens représente Marie couronnée par Jésus-Christ, mais Velázquez la représente couronnée par la Trinité.

Thème d’origine occidentale, le Couronnement de la Vierge n’a pas éveillé un intérêt particulier chez les exégètes de l’icône sur verre de Roumanie. Le passage en revue des 26 icônes sur verre (dont on garde 21 au Musée National de l’Union d’Alba Iulia), exécutées dans les centres de Ierņuteni, Arpaşul de Sus, Ţara Oltului, Şcheii Braşovului, Maierii Alba Iuliei, Laz et Lancrâm, met en évidence un certain amour de représenter, au XIX<sup>e</sup> siècle ainsi qu’au début du XX<sup>e</sup> siècle, le thème du Couronnement de Marie par la Sainte Trinité, dans certaines zones de confession gréco-catholique ou orthodoxe de la Transylvanie. Ces icônes, excepté deux cas :

Poăpp Alexandru, 1833, le 17 mai, d'Iernuțeni (dép. de Mureș), et Savu Moga, 1890, d'Arpașul de Sus (Țara Oltului) ne sont ni signées ni datées. On estime que la diffusion de ce thème d'origine occidentale dans l'art roumain transylvain, plus précisément dans la peinture murale, aussi bien que dans les icônes sur bois et verre, est due particulièrement aux gravures qui pouvaient facilement circuler grâce au papier sur lequel elles étaient imprimées. Parmi celles-ci il y a la xylographie d'Albrecht Dürer, *L'Assomption (Le Couronnement de Marie)* – 1510 –, faisant partie du cycle de *La Vie de Marie*, et la xylographie, due à un auteur anonyme (il est possible que ce soit Petru Tekeld), de l'ouvrage *Votiva apprecatio*, paru à Blaj en 1760, lesquelles en constituent des témoignages incontestables. La composition rhombique du Couronnement de Marie par la Sainte Trinité de cette illustration de Blaj, la façon de représenter et disposer les personnages, ainsi que la place occupée par les apôtres Pierre et Paul dans l'emblème de l'évêque Petru Pavel Aron, nous fait inévitablement penser à la xylographie de Dürer, ci-dessus mentionnée.

**Mots clé:** art roumain transylvain, gravure, Sainte Trinité, Albrecht Dürer, Blaj, Iernuțeni, Arpașul de Sus, Șcheii Brașovului, Maierii Alba Iuliei, Laz, Lanocrâm.

**Daniela Mârza, *The Image of the Student in the Schoolbooks Edited in Blaj (Transylvania), at the End of the 19<sup>th</sup> Century and the Beginning of the 20<sup>th</sup> Century***

At the end of the 19<sup>th</sup> century and at the beginning of the 20<sup>th</sup> century, the educational system developed in Transylvania by the Romanian Greek-Catholic Church in its most representatives schools from Blaj, went through a process of redefining its pedagogy. It also introduced clearer ideas about education and the purpose of education, developed its methodology and focused on the relationship teacher - student. This process is more visible in the pedagogical publications of professional associations, but also in schoolbooks and other publications on education.

Therefore, it is important to analyse the image the teachers had of their “subjects” – the students. We can see this in schoolbooks, but also in other “technical” books dealing with education: teaching guides, works on pedagogy and psychology. They all give important information on the teacher – student relationship at the beginning of the 20<sup>th</sup> century.

In this respect, the schoolbooks are never neutral; they always carry a message or try to recommend a model. Generally, they are published in the diocese, and some authors are experienced teachers. Different authorities edit other schoolbooks but they have the imprimatur of the ecclesiastic authorities from Blaj.

Our research is based on primers, catechisms, history, and geography and economy schoolbooks. The most important seem to be the primers published by George Munteanu, *Abecedariu împreunat cu piese de lectură pentru băieții din anul I și al II-lea de școală* (Blaj, 1898) and Ioan Fekete Negruțiu and Petru Ungureanu, *Carte de citire pentru clasele a II-a, a III-a și a IV-a primară* (Blaj, 1911), and used by scholars in the first four elementary classes.

The authors have pedagogical education (some at the Institute for Superior Pedagogy in Prague, the others in Cluj) and much experience as teachers in elementary schools and managers of the educational system.

The schoolbooks we analyse teach reading, but they also contain short stories with an evident moralistic purpose, which tell us what the authors/teachers expected from their students. If the latter consistently attended school, we can infer that the impact of schoolbooks was stronger than it is nowadays. Most students attended only elementary school, with no other kind of systematic education. For them, these elementary schoolbooks were the only source of information outside the family.

The reading texts were inspired by real life, therefore the role models offered to the students – although idealized – were convincing. For a better characterization of these models, we have quoted extensively from several schoolbooks.

Briefly, what is the image, which the pedagogues of Blaj had of their students? In the first place, we shall see the Christian characteristics: the student should be a good Christian, full of

love, respect and reverence for his parents, relatives, teachers and authorities. He had to have other qualities, too: respect, generosity, kindness, modesty, assiduousness, patience and had to be careful about having appropriate clothes and behaviour.

Without sufficient information, it is not easy to assess the impact of this idealized image of the students. However, its role was important in the educational system promoted by the pedagogues from Blaj.

**Keywords:** Educational System, Romanian Greek-Catholic Church, Primers, Catechisms, History Schoolbooks, Geography Schoolbooks, Economy Schoolbooks.

### **Marius Rotar, *The Testament in Transylvania in the Second Half of the 19<sup>th</sup> Century and the Beginning of the 20<sup>th</sup> Century***

Important source for the historical research on death, the testament, or the will, raises complex problems, some of them related to its initial understanding of successional right. During the period we are interested in, the last will has a special importance in Hungary and consequently in Transylvania. In fact, at the end of the 19<sup>th</sup> century, through a special regulation, (law 16 from 1876) the forms of the will are established. This brings about a certain focus on technical details that restricts the relevance of this type of discourse. In addition, one can notice a certain stereotypy, which takes away from the spectacular character of the document. The intervention of the State is also to be noticed here, like in other fields, which are, in this way, standardized and turned away from the religious influence. Under the circumstances, we can speak about the will becoming more “technical” without diminishing its importance in the epoch. Both lay and religious organizations invite the Transylvanian population to make their wills in due time to avoid unpleasant situations for the successors. Valer Moldovan writes the most important document dedicated to this topic in 1903. With a view to informing the public, he explains in detail the law 16 from 1876 about the last will.

After the law from 1876 is passed, the writing of the wills becomes extremely accurate and it leaves little space for other details than the technical ones, which establishes a stereotypy of this document. According to the law from 1876, there can be three types of wills: public wills, private wills, privileged wills.

In order to understand the significance and the specific forms of the testamentary discourse in Transylvania at the time, one has to be aware of the fact that there were many illiterates and this kind of document was meant to be as clear and explicit as possible. Thus, the popular lectures of ASTRA sometimes touch on the problem of the wills and so do some articles in the press of the time. However, the wills published in the press include situations that are considered models to be followed. Another tendency of the epoch is for the deceased to ask in their wills for the establishment of various foundations, which has the same objective. Among the most relevant types of wills in the epoch, we find the “ordinary” ones, in which the spouses bequeath their goods at the same time. In conclusion, we witness the transformation of the will into a lay document, which becomes a technical instrument of action without too many “mystic” aspects.

**Keywords:** History of Death, Successional Right, Legislation, Valer Moldovan, Testamentary Discourse, Astra’s Popular Lectures.

### **Lucian Petraș, *The Parliamentary Elections in 1906 in Arad County***

In the whole of Arad county, the local leadership of the Romanian National Party had excellent results, better than at the previous elections. Out of seven candidates who entered the electoral competition, four won. Sântana and Pecica were constituencies where the Romanian electorate was in minority, which made the Romanian National Party’s success less probable.

Even so, only the electoral results from Chişineu can be regarded as a disappointment. The advantage of having a majority of Romanian voters could not be capitalized by Ioan Russu Şirianu and his electoral staff, because a part of these voters chose to vote – because of the corruption and the pressure exerted by elements from the local administration -- in favor of the opponent party. The 1906 elections were a great success for the local leaders of the Romanian National Party. The four elected deputies – Ioan Suci, Nicolae Oncu, Ştefan Cicio-Pop and Vasile Goldiş – confirmed that Arad was one of the party's strongholds and promised the leaders of Arad an important place in the central leadership of the party.

**Keywords:** Electoral System, Electoral Competition, Romanian National Party, Liberal Party, Ioan Rusu Şirianu .

**Vasile Dobrescu, *Considerations Regarding the Socio-Professional Status of the Romanian Clerks Working for Credit Institutions in Transylvania at the Beginning of the 20<sup>th</sup> Century***

The interest for such a subject is natural if we take into consideration the insufficient treatment the subject has been given in different syntheses and studies concerning banking history. It deserves a particular attention because it can provide specialists with quantitative information about the clerks, alongside with the qualitative information regarding the functionality of the modern Romanian banking system in Transylvania.

The spectacular development of banking institutions – the archives record 168 units –, as shown by their good management and quite febrile competition, must clearly be related to the involvement and the quality of clerks' financial activities. In this regard, by making use of the statistics taken from The Romanian Banking Yearbook from 1913, our study intends to reveal the socio-professional structure of the bank clerks. All data will be analysed in connection with the clerks' (mainly managers') professional training, within the context of the debates generated by the reformation of the Romanian banking system, as represented by the actions undertaken by "Solidaritarea" at the beginning of the 20<sup>th</sup> century .

We will also present the clerks' endeavours to constitute a powerful professional body, having its own particular status, different from that written in The Loan Institutions Executive Regulation, which aimed to specify the duties deriving from the results specific to their activities.

The statistic data corresponding to the zenith stage of the modern Romanian loan institutions in Transylvania offer a real paradox, especially for those less familiarized with the intellectual formation of the national elite. Thus, layers and priests and only few by clerks who had pursued higher or intermediate level economic studies held a large majority of manager positions. This situation was caused by the traditional tendency of the Romanian elite to attend theology and law, preferring free professions, like priesthood or law, which were somehow less controlled by the institutions of the Dualist Crown. Still, the research regarding the functionality of the Romanian banking system generally reveals a strong financial activity as a result of the respect paid to the general regulations and requirements characterizing the modern loan system. Secondly, though not as a completely insignificant aspect, we have to keep in mind the prestige these bank clerks attained in the church hierarchy or within the juridical system.

By investigating their professional training, mainly that of the managers and the accountants, one can notice that, during their high or intermediate studies, some took courses in fields like book-keeping, general economy, economic doctrines or commercial and financial law. Thus, they were able to enrich their knowledge on financial and banking issues and at the same time acquire practical knowledge by practicing these activities. As a consequence, in a short period of time an authentic re-adjustment took place for many of them, their clerk status becoming the most important, even if some, such as the clerks themselves, never stopped practicing their initial profession. As main shareholders, the leaders of these institutions were, moreover, motivated to get involved in the banking system, to work honestly and to enrich progressively their knowledge in the field.

**Keywords:** Banking History, Banking Institutions, Clerks' Financial Activities, "Solidaritatea" Bank, Socio-Professional Structures, Banks Managers.

**Vasile Ciobanu, *The Social Democrat Party's Stand on Romania's Foreign Policy between 1927 and 1933***

In this paper, the Social Democrat Party's stand on Romania's foreign policy is inferred from the speeches of 7-9 deputies in Parliament and from the articles published in the social democrat newspapers. The party set out to support the country's independence, the disarmament, and the maintenance of peace, the federalization of European states and the cancellation of war debts.

SDP voiced its concern that Romania might be "used" by the world's great powers (France, Great Britain) in an aggression against the Soviet Union. Like the other parties, the Social Democrat Party was against the revision of the peace treaties of 1919-1920, which was demanded by the powers defeated in World War I.

Throughout the economic crisis, against the background of an increased tension in international relations, SPD fought against the various governments' solutions to overcome the crisis and suggested the economic and political federalization of Europe. However, the party rejected the Tardieu plan, which proposed an economic confederation of the Danube, and regarded it as the first step in a project to redraw international borders.

The SDP's stand on the Little Entente was ambiguous. The Social Democrats approved of the organization's efforts to maintain the borders but believed that forming alliances would endanger peace. The party pointed out that the coming to power of the Nazis in Germany (January 30<sup>th</sup> 1933) threatened democracy and peace in Europe. Its leaders were convinced that only socialism could bring peace and disarmament.

Like similar parties in Europe, the Romanian SDP had a class approach to the country's foreign policy, following the directives of the Second International. SPD took into consideration Romania's vital interests in international affairs, but did not manage to overcome the political stereotypes of the Left – those of the Marxist dogma.

**Keywords:** Romanian Parliament, Peace Treaties of 1919-1920, Projects for federalisation of Europe, Little Entente, Second International, Marxist Dogma.

**Anca Câmpian, *Influence of American Pragmatism on European Political Philosophy***

Pragmatism, the dominant philosophy in America at the beginning of the 20<sup>th</sup> century, was in the same time an intellectual movement that not only had an impact on the "academic" philosophy, but also influenced the spirit of law, education, politics, social theory, religion and even art students. It developed as both a movement that, in many ways, criticized traditional philosophy, and a cast of mind preoccupied with setting certain positive goals. From this point of view, it was the manner of thinking the best understood. The authors that contributed the most to forming and defining pragmatism – Charles Sander Peirce, William James and John Dewey – are some of America's greatest philosophers. Did they become prestigious because of their pragmatism or, on the contrary, pragmatism became significant mainly because of their genius? It is a rhetorical question, born out of the desire to comprehend the meaning and the significance of their magnificent concepts. philosophic meditation and included the most famous personalities who gave to what is called the spirit of American philosophy its most profound expression.

The golden era of American philosophy, the period of time when the most influential thinkers presented their theories, was unanimously set as beginning with the Civil War and ending around the '30s. This interval coincides with what is usually considered the time when the foundations of the American classical thought were laid. It marked the ripening of with the help

of three dominant beliefs. Firstly, the belief that thought is, above all, a response to a particular situation, that it is destined to solve problems. Secondly, the belief that ideas and theories have to have “a sharp edge”, that they have to produce differentiations in life and in human behaviour. This implies two basic ideas: the first maintains that thought should’t focus on universal, general and “undated” problems, but on the specific difficulties that arise in actual places and times of life, and the second asserts that the power ideas have to change the course of events depends directly on the extent to which they can be acted upon and be used as directing human behavior. In close relation to this call for a focus on specific problems, there appears the belief that intellectual activity is justified when its results are actualised. An idea not only informs, it should, above all, incite to action. According to the American spirit, if an idea does not lead to action, it should better be ignored.

Pragmatic philosophy has been much praised since it emerged. We can extract a few coordinates which also fit the American spirit itself: pragmatism as a philosophy of utility, as a democratic or individualistic philosophy (seen as offering each individual a main part in the “drama of survival”), as a humanistic philosophy full of optimism and, last but not least, as an adventurous philosophy, looking towards the future with a marked propensity for taking risks and refusing any guarantee of “last salvation”. The fundamental qualities of pragmatism are actually qualities of the American spirit: practicality, democracy, spontaneity, hope, optimism, etc.

During a research activities, I found out something sensational (the word is not a bit exaggerated, and if I had the opportunity, I should demonstrate by this project), namely: in spite its traditionalism in the history of thinking, the European world, still had some intellectuals, who were more or less attracted by pragmatist ideas and who managed to make these ideas come to life. For instance I discovered a strange connection between pragmatism and a young man (at that time), Benito Mussolini, or some other young people such as Giovanni Papini and Giuseppe Prezzolini, both of them belonging to the same generation. This information raised a lot of questions (which I intend to answer to and go into details throughout a research project).

**Keywords:** American “Academic” Philosophy, American Pragmatic Philosophy, Pragmatist Ideas, Benito Mussolini, Giovanni Papini, Giuseppe Prezzolini.

### ***Sorin Arhire, The Relationship Between Great Britain and the Soviet Union as Reflected in Romanian Press in the Second Half of the Year 1941***

If previous to the German attack, the Soviet Union’s attitude towards Great Britain was openly hostile, after 22 June 1941 the Soviet leaders asked for offers of help from England. Thus was laid the basis for the future successful alliance during WW II, in which a major role was to be played, later on, by the United States of America.

The Romanian press of the time closely watched the events and gave them significant coverage in both central and local newspapers. As Romania had become Germany’s official ally half a year before and was now taking part in military action on the anti-soviet front, it is easy to anticipate that the articles written by Romanian journalists were critical against the alliance between Great Britain and the Soviet Union.

The British-Soviet agreement (signed in Moscow on 12 July, 1941), in which the two parties undertook to provide mutual support against Germany, was presented by the Romanian press both in articles written by Romanian journalists and in commentaries taken from the international press. Of course, the agreement was consistently criticized, since Romania was an ally of the Third Reich. The articles from international press came from countries such as Germany, Japan, Italy and Finland. Conspicuous by their harsh language, but also by the beauty of their style, were Pamfil Șeicaru’s articles. Pamfil Șeicaru was owner and manager of Curentul, one of the most popular and incisive newspapers in Romania at the time. Șeicaru believed that there could not have been a more “unnatural” alliance, given the essential differences between Great Britain and the Soviet Union. In his articles, London was described as the centre of

capitalism and the capital city of luxury and refinement, whereas Moscow appeared as the epitome of baseness and lack of finesse.

An important aspect of the British-Soviet relationship during the second half of the year 1941 was the attitude which the British government had to take towards Germany's satellite states (one of which was Romania) whose troops were fighting against the Soviet Union. For fear that Stalin might sign a treaty of peace unilaterally, Winston Churchill sent Romania an ultimatum, demanding an immediate ceasefire against the Soviet Union. If Romania did not comply, the British government threatened with a declaration of war.

If in November 1941 the most important Romanian newspapers mentioned Great Britain only occasionally, at the beginning of December, London's ultimatum and the subsequent declaration of war were given large coverage. Reference was made, once more, to the international press, but only from countries, which were Germany's allies.

In order to regain the territories lost during the summer of 1940 and to wipe away the humiliation of having lost them, Romania joined Germany in the anti-Soviet war. Thus, Romania found itself, unwillingly, at war with Great Britain. In spite of the attitude of the press – which could not contradict the state's official foreign policy – most Romanians thought that the war against Great Britain was absurd, and kept intact their admiration for England, hoping that victory would be on its side.

**Keywords:** Romanian Newspapers, British-Soviet Agreement, Pamfil Șeicaru, Alliance, Ultimatum.

### ***Dorin Dobrințu, Ion Uță's Partisans. Resistance Groups in Banat Organized by the Brothers Duicu, Dumitru Mutașcu and Dumitru Ișfănuț (1949-1954)***

The partisans in colonel Ion Uță's group, who managed to save themselves after the fights in February 1949, tried to reunite shortly after, but there was no single leader or single group anymore. There existed a large fluctuation of both members and leaders of these groups. It is difficult, if not impossible, to have a clear image of their members and leaders. The members were former supporters of the National Peasants' Party and of the National Liberal Party or they were apolitical. Inside these small political groups a kind of "democracy" functioned, the important decisions being taken with the approval of all the members. During certain periods, the brothers Duicu, Dumitru Ișfănuț and Dumitru Mutașcu were acknowledged as leaders. Nevertheless, these partisans did not have an articulate programme; they mainly tried to stay free till the moment when, so they hoped, the war between the Americans and the Soviets was going to start, the victory undoubtedly belonging to the former.

These groups were composed of relatively many partisans, who maintained close connections with one another, gathering to take courageous action against the authorities. The anticommunist fighters in these groups fought guerrilla battles over a much wider area than any of the groups before them, including the Mountains of Semenic, Almăj, Țarcu, Godeanu, Mountains of Cernei and Mountains of Mehedinți and Gorj. The epicentre was in the area of the villages Domașnea, Teregova, Verendin, Cornereva, Luncavița, Mehadica etc. The anticommunist guerrillas in the groups led by the brothers Duicu, Dumitru Mutașcu and Dumitru Ișfănuț were very important in the eyes of the repressive security services. Militia troops, administrative authorities and numerous informers were organized against them. The partisans fell one after the other in the years 1950-1954, in direct fights, but especially because of the informers' betrayals. Some of the leaders also fell prey to such practices, much encouraged by the Securitate. Besides, there were conflicts among the groups themselves, some of them ending tragically. The partisans' resistance, for more than five years after Uță's group was annihilated, would not have been possible without massive support from relatives and friends, who endangered their own freedom and even lives.

**Keywords:** Anticomunist Resistance, Political Groups, Repressive Security Services, Informers, Leaders, Fighters.

**Liviu Pleșa, *The Security Files of the Historian Silviu Dragomir***

In order to implement the new “cultural revolution”, the communist regime did not hesitate to use coercive measures and even terror against the intellectuals who were forbidden to publish, expelled from academic institutions and often sentenced to many years in prison. Nevertheless, the repression against the intellectuals was less intense than that against other social groups. It was not aimed at the intellectuals as a distinct social class, but rather at particular individuals who had become well-known cultural or political figures between the wars. In most cases they were ex-ministers, representatives of the Iron Guard or leaders of the main political parties.

One of the victims of the repression of the communist regime was Silviu Dragomir (1888-1962), a well-known historian from Transylvania. Professor at the University of Cluj, member of the Romanian Academy and important politician, Silviu Dragomir drew the attention of the new authorities as a result of the students’ strike (1946), after which the communist security services (Siguranța) kept him under surveillance. Because of his opposition to the new regime, professor Dragomir was forced to retire on September 1<sup>st</sup> 1947. Thus, he shared the fate of many important Romanian intellectuals. In July 1948, when the Romanian Academy became the Academy of the Popular Republic of Romania, Silviu Dragomir was expelled from the institution. Shortly afterwards, he was arrested and tried in the trial involving the Agrarian Bank in Cluj. He was sentenced to one and a half years in prison. He served his sentence first at the prison of Caransebeș, then at Sighet (from 1950) where he was to remain, without a trial, until July 1955. The charge was that he had been a minister in pre-communist governments.

Kept under surveillance by the communist security services because of his activity as a leader of the National Christian Party and as a member of the Romanian-American Association, Silviu Dragomir was strictly monitored after January 1958, when he became a suspect of espionage for Great Britain. To keep Silviu Dragomir under surveillance, the security services used informers from among the historians working at the Academy’s Institute of History in Cluj. In the reports handed in to the communist security officers, Silviu Dragomir’s political, cultural and scientific activity was purposefully misinterpreted in the light of the party’s Marxist-Leninist ideology.

Most informers emphasized the fact that Silviu Dragomir was often very reluctant to talk about politics, which compelled them to discuss mainly scientific topics, in particular, the professor’s research. Although Silviu Dragomir managed to participate again in the scientific life of the period – due recognition has to be paid to a number of his friends (Constantin Daicoviciu, Andrei Oțetea) who helped him in this respect –, the informers’ reports testify to the many difficulties he had to face.

On July 28<sup>th</sup> 1960, after many years of keeping Silviu Dragomir under surveillance, the security services decided to exonerate him of the charge of espionage because the suspicions they had were never confirmed. Nevertheless, the historian’s actions were monitored until the end of his life, and occasionally informers still wrote reports on him. One notices the large number of security offices who were in charge with professor Dragomir’s surveillance (mainly because he had chosen to keep a low profile and live in isolation) and the many informers among the Marxist historians from Cluj.

**Keywords:** Communist Regime, “Cultural Revolution”, Academy of the Popular Republic of Romania, Academy’s Institute of History in Cluj, Repression, Communist Security Service, Surveillance, Informers, Political Prison.

**Elis Neagoe-Pleșa, *Gheorghe Gheorghiu-Dej's Role in Shaping Romania's Foreign Policy. The Romanian-Soviet Relationship (1960-1965)***

The Soviet Russia's influence on Romania had a significant impact on the country's foreign policy. For a long time, the Treaty of Friendship, Cooperation, strictly limited Romania's international involvement and Mutual Assistance signed by the Popular Republic of Romania and U.S.S.R. on February 10<sup>th</sup> 1948. According to the treaty, the friends and the foes of U.S.S.R were to become Romania's own friends and foes.

Politically weak, but backed up by the tanks of the Red Army, the Romanian Communist Party followed faithfully the Soviet lead in international politics. During Stalin's lifetime the communist regime in Romania never objected to obeying Kremlin's decisions in international affairs. Even after Stalin's death, Gheorghiu-Dej was careful not to lose sight of the Soviet model.

Nevertheless, after 1953 the first signs of autonomy appeared, especially in economy. The "sovroms" were abandoned in agriculture, and the Soviet advisors were no longer welcome. The first decisive victory in international politics was won when the Soviet army left Romania (1958). Gheorghiu-Dej capitalized on this, he became more popular in the country and started making plans for a more independent foreign policy.

N. S. Hrushcirov, the new leader of Kremlin, decided to take new measures about domestic policies with a view to solving economic problems and reducing tensions caused by large-scale repression. *The Secret Report*, read at the 20<sup>th</sup> Congress of P.C.U.S. (February 1956), had significant consequences: during the autumn of the same year the Budapest revolution broke out. Gheorghiu-Dej's loyalty to the Soviet Russia was to be rewarded by Moscow with support for his own projects.

The peak of the conflict between U.S.S.R and Mao's China, as well as the rockets' crisis in Cuba (1962), provided Gheorghiu-Dej with the opportunity to set his regime free from the Soviet domination. The first disagreements were on economic issues, in particular on role, which was to be played by C.A.E.R.

Taking advantage of favorable international circumstances, the leader of P.M.R. managed to pursue an independent line of foreign policy, whose best example remains the April Declaration (1964). The document, regarded as Gheorghiu-Dej's political testament, marks the peak of Romania's independent international politics.

Nevertheless, it has to be mentioned that Romania could not develop a truly independent international politics while remaining a member of the Treaty of Warsaw and of C.A.E.R., two of Moscow's most important instruments of control and manipulation.

**Keywords:** Romanian Communist Party, Soviet Union's Influence, Treaty of Friendship of February 1948, "Sovroms", N. S. Hruschcirov's Secret Report, April Declaration of Gh. Gheorghiu-Dej.

**Radu Ardevan, *Autour du texte épigraphique CIL III 1474 = IDR III/2, 379***

**Mots clé:** Inscriptions funéraires, vie municipale, Ulpia Traiana Sarmizegetusa, Viminacium, P. Antonius Super, I. I. Russu, N. Gostar.

**Mihai Gligor, Paula Mazăre, Marius Breazu, *A Roman Tomb Found at Alba Iulia – Dealul Furcilor (Izvor Str., w.no.)***

Dealul Furcilor is a well-known archaeological area. The results presented in this paper come from archaeological excavations made there. In recent years, there has been much archaeological research in the area, which revealed signs of Roman habitation, Roman inhumation and cremation tombs and early medieval habitation. Sometimes no materials or

deposits of archaeological interest were found. The area under research is situated on the right side of the access road from B-dul Încoronării to the Porcelain Factory.

The most important discovery is an inhumation tomb – called M1 – in a brick sarcophagus. The sarcophagus is oriented ENE - WSW and has a slightly trapezoidal shape, 1.50 m in length and 0.70 m maximum width. The sarcophagus was made of six rows of bricks (having approximately 38 x 15 cm) bound together with mortar. The lid was also made of bricks having approximately 38 x 30 cm and being disposed horizontally. When the coffin was emptied, very few human bones were found, mainly teeth. Due to the fact that the human skeleton, as well as the tomb inventory, was missing, we could presume that the tomb was robbed. The dimensions of the sarcophagus and the bone remains suggest that we are dealing with the tomb of a child. The bottom of the sarcophagus was not paved and thus the bottom of the coffin was made directly in the ground. The depth of the tomb is 1.50 m from ground level. A hairpin made of bone was found in the mortar on the long, north-western side of the coffin, near its bottom.

We may draw the conclusion that this tomb is typical of the Roman period and dates back to the 2<sup>nd</sup>-3<sup>rd</sup> centuries AD. Similar discoveries have been made in the main necropolis of the ancient Apulum (“Podei”, located between Cetate and Partoș), in the “Apulum II” cemetery, situated near the road from Alba Iulia to Zlatna, as well as on the “Apulum II – “Stadium”. Further research will show whether this has been an isolated discovery, or if this tomb belongs to the already known and much studied Roman necropolis from Dealul Furcilor (Podei) .

**Keywords:** Archaeological Research of Alba Iulia, Inhumation Tomb, Sarcophagus, “Podei”, “Apulum II”, Roman period.

### **Cornelia Popa-Gorjanu, *The Correspondence Between Nicolaus Olahus and Camillus Gilinus***

This article discusses the content and relevance of the letters between the Humanist Nicolaus Olahus and Camillus Gilinus (or Camillo Ghilino) within the framework of a larger research project dedicated to the work and biography of the first intellectual. Nicolaus Olahus, a renowned Humanist of Romanian origin, was secretary of Queen Mary, the widow of king Louis of Hungary, who died in the battle of Mohács in 1526. Olahus accompanied the widow queen in her peregrinations through Europe after the collapse of Hungary and the civil war that followed. In his official position, he was actively involved and highly interested in the political events of the 1520s and 1530s, a fact reflected in his extensive correspondence with a large number of intellectuals, diplomats, and princes. His main aim was that of restoring the Kingdom of Hungary and return in his country together with the queen.

This article analyses his correspondence with Camillus Gilinus, secretary of Duke Francesco II Maria Sforza of Milan during a period of nine months, in 1534-1535. A number of thirty letters were preserved and were published by Arnold Ipoly at the end of the nineteenth century. Camillus Gilinus was an intellectual with a reputation of Latinist, who translated a work of Baptista Fulgosus. His father, Gian Giacomo Ghilino, was also a secretary of Duke Gian Galeazzo Sforza and Francesco II Maria Sforza up to 1534. After his death, Camillus probably replaced him in this function. A number of twenty-eight letters sent by Gilinus to Olahus are published. The analysis of their content indicates that most of the letters were intended to convey news about the political and military affairs in the Mediterranean world, in a time of confrontations and rivalries between France, Charles V and the Ottomans. Italian, Swiss, and papal events were also described by Gilinus. News about the outcomes of the Persian campaign against the Ottomans in the Middle East were also mentioned by Gilinus. At his end, Olahus was sending news about the affairs from Brussels, where he was settled together with the widow queen. Gilinus repeated in many letters requests for news about English and Danish affairs. What they did was actually exchanging information about what was going on at that time. Sometimes, the style suggests a very quick writing of the news, immediately as they were received. The letters are at times written twice a day according to the arrival of news. The sources of the news are

sometimes indicated. Gilinus received information from the Venetians and the Genovese, but he is also complaining, at times, about the contradictions of rumor or reports. These letters demonstrate that Olahus was interested in the contemporary politics at continental level. His hope was that of the restoration of the kingdom of Hungary and as secretary of the widow queen he was deeply involved in the political projects of that age.

**Keywords:** Humanist Correspondence, Letters of Nicolaus Olahus, Arnold Ipoly, Political Affairs, Francesco Maria Sforza.

### **Ana Dumitran, *A Contribution to the History of Transylvania's Coat of Arms. The Seal of 31 May 1595***

Prince Sigismund Báthori's seal on a document from 31 May 1595 is the oldest example found up to date of a combination of Transylvania's, Vallachia's and Moldovia's coats of arms. This seal is also the first example of the eagle, the sun, the moon and the seven fortresses placed together on Transylvania's official coat of arms.

The origins of this coat of arms are to be found on the backside of a medal from 1580 made for the prince Christophor Báthori. The picture of an eagle was added, on the medal, to the coat of arms of the Báthori family, probably because one member of the family, Stephen, was also the king of Poland. The representation resembles closely the backside of a coin made in the same year on Stephen's orders. One can conclude that one source of inspiration for Transylvania's coat of arms might have been Polish heraldry. The seven fortresses illustrate the German denomination of Transylvania (Siebenbürgen). It is very likely that the medal itself was made at Sibiu and commissioned by the German community. The sun and the moon, both frequently used in heraldry, might have been chosen as decorative devices, in order to balance the general picture and avoid the impression of the lower section being over-decorated.

According to previous historiographic contributions, Transylvania's coat of arms was chosen outside the principality's own borders, as a result of the House of Habsburg's political interests in the region. The coat of arms, so the argument goes, was only adopted at Alba Iulia under the pressure of the events of May 1595, when all the details were settled for the treaties which stipulated Vallachia's and Moldovia's subordination to the prince of Transylvania. Nevertheless, this argument cannot be accepted as such now, when we know that the first representation of Transylvania's coat of arms was made inside the principality itself (the medal from 1580) and that the seal from 1595 does not come as a consequence of the two treaties, signed on 20 May and 3 June, respectively, but rather reflects the early ideology in favour with the Court of Alba Iulia, an ideology of which the two treaties are a consequence. It remains, nevertheless, true that Transylvania's coat of arms was made with the help of the heraldic traditions of neighbouring countries, such as Poland and the Habsburgic Empire. A significant influence came from the coins issued under John Sigismund's authority and under that of his mother, queen Isabella, by Stephen Báthori, in his capacity as king of Poland, and by Ferdinand I. The opinion I support here is that the most important factor in the choice of a coat of arms for Transylvania was the relationship between Poland and the Batori family, although the other influences cannot be neglected.

**Keywords:** Sigismund Báthori, Stephen Báthori, House of Habsburg, Court's of Alba Iulia Ideology, Polish heraldry .

### **László Gróf, *Maps and Mapmakers of Transylvania***

**Keywords:** Transylvanian Cartography, "T-O" Maps, Nicolaus Cusanus, Lazarus Secretarius, Abraham Ortelius, Johannes Honterus, Gerhard Mercator, Péter Bod.

### **Rita Bernád, *Roman-Catholic Parish Archives in Transylvania. Types of Documents***

The present study is the result of a four-year research done in the Roman-Catholic parish archives in the Archbishopry of Alba Iulia. Having direct access to the archive, we have been able to classify the various types of documents one can find in a parish archive. In principle, the first parish documents date from the time when each parish came into being (i.e. the 12<sup>th</sup> and 13<sup>th</sup> centuries), but, in fact, the earliest written ecclesiastical documents which have been preserved in the Archbishopry of Alba Iulia come from the end of the 17<sup>th</sup> century. Documents written before this period have been persevered only as copies. This situation can be easily explained if one takes into account the historical circumstances, which had a significant impact on the “destiny” of the Roman-Catholic parish archives. In spite of adverse circumstances, the richness of these small archives (of about four or five meters of documents in each parish) provides a unique and, as yet, little investigated source of microhistorical research. That is why we should value these archives more and investigate them more thoroughly.

**Keywords:** Archbishopry of Alba Iulia, Ecclesiastical History's Sources, Microhistorical Research, History of the Parish Archives, Ecclesiastical Administration.

### **Daniel Dumitran, *A Project of the 1812 Church Unification and its Significance***

The paper deals with the project of Eastern and Western Churches reunification, drafted by the orthodox Karlowitz metropolitan bishop Ștefan Stratimirović in 1812. The sources which were used, mentioned in the appendix are: Ștefan Stratimirović's letter, which comprises the mentioned project, a critical reflection regarding this letter and a letter dated in 25<sup>th</sup> September 1812 which was addressed to the apostolic delegate in Vienna Antonio Severoli by Alexius Iordánsky, the canon of the collegiate church from Bratislava, letter which is at its turn joined by critical remarks. In his letter, the metropolitan bishop Ștefan Stratimirović supports the possibility of the reunification of Eastern and Western churches whether in the given circumstances (exile imposed to the pope starting with 1809) the pontifical dignity was abolished in the Roman Catholic Church. He focuses on the interpretation of the significance of the four Florentine points, and, as doctrinal references, he refers to the Florence Council and to the decisions of partial unification signed at Brest, Ujgorod and Alba Iulia. In his opinion a great impediment in the fulfilment of the union was the problem of papal pre-eminence, because as regards the other three Florentine dogmatical points, the interpretation of the non-united “greeks” was similar with the *de facto* interpretation of the Uniates. Against this statement the above-mentioned critical reflection outlines the fact that pontifical dignity cannot be abolished, because it does not belong to the political or disciplinary field but the dogmatic field; as regards the three other dogmatic matters the author of the reflection lays stress on the wrong interpretation of the non-Uniates. The letters analysed provide a precious testimony regarding the way of conceiving the union at that moment from a Catholic perspective which was in opposition with the official position of the Holy See, namely from a quite singular orthodox perspective.

**Keywords:** Churches Reunification, Ștefan Stratimirović, Antonio Severoli, Alexius Iordánsky, Florentine Dogmatical Points, Papal Pre-eminence, Uniates.

### **Eva Mârza, *Un texte roumain sur l'art de l'imprimerie en Europe en 1841***

La ci-présente étude remet en circulation un texte roumain datant de 1841 publié dans la revue de grande circulation en Transylvanie, *Foaie pentru minte, inimă și literatură*, revue fondée par George Barițiu en 1838. L'article, imprimé en alphabet cyrillien, comme la revue d'ailleurs, a le titre *Aflarea și folosul tipografiei* (*La découverte et l'utilité de l'imprimerie*), et il est divisé en deux parties

équilibrées. La signature figurant à la fin de la seconde partie se résume à la lettre initiale „R” (en alphabet cyrillien). George Em. Marica attribue l’initiale à Ioan Rusu, l’auteur de l’ouvrage *Icoana pământului* (*L’icône de la terre*).

Dans le contexte de l’époque, une autre éventualité de la paternité de l’article peut être remise en discussion. L’initiale du nom de Vasilie Popp, écrit en lettre latine (dans la période de l’édition de la revue l’utilisation de l’alphabet de transition n’était pas inhabituelle), aurait pu indiquer la seconde éventualité. Il faudrait ajouter à cette discussion les préoccupations des deux personnalités de la culture transylvaine de la seconde moitié du XIX<sup>ème</sup> siècle. Vasilie Popp a été le premier auteur roumain à avoir publié un ouvrage indépendant sur l’histoire des imprimeries : *Disertație despre tipografiile românești în Transilvania și învecinatele țări de la începutul lor până la vremile noastre* (*Dissertation sur les imprimeries roumaines de Transylvanie et des pays avoisinants de leurs débuts à nos jours*) (Sibiu, 1838), dont un chapitre porte le titre *Despre începutul tipografiilor în Europa peste tot* (*Sur le commencement des imprimeries partout en Europe*). C’est ainsi que Vasilie Popp, compte tenu de ses préoccupations dans le domaine, ayant à sa portée une riche littérature de spécialité, que nous retrouvons dans sa *Dissertation*, aurait pu être aussi bien l’auteur de l’article publié dans *Foaie pentru minte, inimă și literatură*.

À son tour, Ioan Rusu, préoccupé par la géographie universelle, traite dans ce contexte de l’histoire de l’Europe. Tout en étudiant l’ensemble des problèmes concernant l’Europe centrale, il a, probablement, trouvé des ouvrages sur l’histoire de l’imprimerie en Europe. Malheureusement, l’article ne fait pas des renvois bibliographiques, ce qui aurait pu témoigner des ouvrages utilisés par Ioan Rusu comme source de son article publié dans *Foaie*. C’est justement en quoi diffère l’approche scientifique des deux auteurs. Vasilie Popp fait des renvois extrêmement riches et importants, tandis que Ioan Rusu ne renseigne pas ses lecteurs sur la bibliographie qu’il a utilisée.

La ci-présente étude cherche à comparer aussi bien le style de deux auteurs contemporains pendant le XIX<sup>ème</sup> siècle, pourvu d’identifier l’auteur de l’article. Tout en mettant ensemble les renseignements dont nous disposons, nous pouvons affirmer que l’auteur de l’étude sur «l’utilité de l’imprimerie» était Ioan Rusu. Ses études faites à Vienne entre 1827 et 1833, le fait d’avoir enseigné dans le Lycée de Blaj la géographie du monde, la publication du manuel de géographie *Icoana pământului* (*L’icône de la terre*) en deux volumes, tout comme son projet datant de 1842, qui n’a plus été réalisé, celui d’écrire une histoire universelle, ont exigé des lectures faites dans des bibliothèques de l’époque, qui pouvaient lui offrir des renseignements sur l’histoire de l’imprimerie en Europe.

*Aflarea și folosul tipografiei* (*La découverte et l’utilité de l’imprimerie*) est une étude d’environ dix pages publiées dans *Foaie*, qui fait l’éloge de la langue, de l’écriture et de l’imprimerie. L’auteur analyse la terminologie utilisée à travers le temps, le jargon du métier d’imprimeur, il s’occupe de la xylographie, la phase précédant l’imprimerie, non seulement en Europe, mais aussi bien chez les peuples asiatiques. L’auteur fait aussi la preuve de la connaissance des essais de Laurens Coster de Hollande, tout en portant une polémique sur la primauté dans l’invention de l’imprimerie. Il parle aussi bien de l’activité de Johannes Gutenberg, mais aussi de la propagation de l’imprimerie dans les pays européens, pendant le XV<sup>ème</sup> siècle et pendant les siècles suivants. Il n’est pas familiarisé avec le terme utilisé de nos jours pour désigner les livres imprimés au XV<sup>ème</sup> siècle, les *incunables*.

L’article de Ioan Rusu (dont la transcription est annexée ci-dessous), puisque c’est probablement lui l’auteur, répond aux problèmes avec lesquels les représentants des Lumières et du romantisme transylvain se sont confrontés. À travers ses préoccupations intellectuelles – didactiques et journalistiques – il a contribué à rendre conscients ses lecteurs et à propager la valeur et le rôle de l’imprimerie dans la société.

**Mots clé:** George Barițiu, Ioan Rusu, Vasilie Popp, histoire de l’imprimerie, Romantisme transylvain.

### **Gheorghe Iancu, *Vasile Lucaciu in Blaj (February 1894)***

In 1892, Vasile Lucaciu (22 January 1852 - 28 November 1922) was 40 and had a very good reputation as one of the most important politicians and journalists who belonged to the Romanian community living in Hungary. He had received a university diploma from Propaganda Fide in Rome, worked as a teacher at the Roman-Catholic high school in Satu Mare, edited and published *The Catholic Review* and was a priest in Șișești. He was also a member of the Executive Committee of the Romanian National Party (1877) and, since 1892, its secretary general.

The year 1892 marked the peak of the Romanian nationalist movement, as the year when the Memorandum was brought to the emperor in Vienna. This was a powerful and dignified manifestation of the Romanian population's desire to have full rights, like the other peoples within the Hungarian borders. Its international impact was remarkable.

One of the most important supporters of the Memorandist movement was Vasile Lucaciu. As a consequence of the two political trials against the supporters of the movement, V. Lucaciu was sentenced to 13 months in prison and was released on 11 February 1894. In the evening of the same day, his Romanian friends and supporters organized an impressive banquet in one of the restaurants in Budapest, to celebrate his release. The participants' speech proved that Vasile Lucaciu was a very popular figure, highly admired for his political attitude.

A few days later, Vasile Lucaciu went to Blaj to persuade the religious authorities to allow him to resume his activity as a priest in Șișești (as a result of bishop Sabo's decision, the permission to be a priest had been withdrawn after the trial).

The largest part of the article describes the way in which the students from the Greek-Catholic high school in Blaj welcomed Vasile Lucaciu. Because the students showed too much "nationalistic" enthusiasm, the authorities asked the school's principle to punish them. As a result, the students of the 7<sup>th</sup> and 8<sup>th</sup> forms went on "strike" for several days. The authorities took harsh measures against the students and two of them were expelled from school. The leader of the students was Ioan Iosif Șchiopul (1876-1946), who was to become a journalist, a historian and a diplomat. After expulsion, he would attend the last year of high school at Brașov.

The article is based on materials taken from archives, memoirs, and correspondence. Three annexes with documents have also been attached at the end of the paper. The author believes that the students' strike was an illustration of their strong national feelings, in a year whose importance for the Romanian National Party cannot be overemphasised.

**Keywords:** Romanian Nationalist Movement, Memorandum, Schools of Blaj, Ioan Iosif Șchiopul, Romanian National Party.

### **Sorin Radu, *An Unpublished Document – Ioan Flueraș's Memoir to General Ion Antonescu (January 1941)***

Ioan Flueraș was one of the most important leaders of the social-democratic movement in Romania. He played an essential role in the unification of Transylvania with Romania in December 1<sup>st</sup> 1918. He was appointed chief of the Ministry of Health Care. In 1918 he was elected General Secretary of the Social-Democratic Party in Transylvania. He was against the extreme left wing of the social-democratic movement and refused the affiliation of his party to the third International in Moscow. Between 1924 and 1939 Ioan Flueraș was the President of the General Confederation of Work in Romania, and one of the leaders of the trade union movement in Romania. Ioan Flueraș played an important role in rebuilding the Social-Democratic Party in 1927. He was elected a member and then a vice-president of the executive committee of the party. During 1928-1932 he was elected a deputy in the Romanian Parliament three times. In 1938, Ioan Flueraș and other important leaders of social democracy endorsed the authoritarian regime of Carol II in order to protect the workers' interests. His name appeared on the list of the founders of the National Rebirth Front in December 1938.

The document we publish is a memoir that Ioan Flueraş submitted to the leader of the Romanian state, General Ion Antonescu, in January 1941. The document belongs to the Archives of the National Committee for Studying the Archives of the Security. The memoir was submitted to Ion Antonescu in a very difficult moment in Romania's political life, right after the crushing of the Iron Guard's revolt. The document is about the iron guardists' attempts to attract workers to their organization, the reprisals against the social-democratic leaders and the hope that Antonescu's new regime will pay special attention to the working class. It also mentions Ioan Flueraş's suggestion that measures should be taken immediately to help reorganize the unions.

**Keywords:** Social-Democratic Movement in Romania, Social-Democratic Party, Third International, Trade Union Movement, National Rebirth Front, Iron Guard.

**Călin Anghel, *Efforts to Protect the Old Town Center in Sebeş. Theobald Streitfeld's Contribution (1961)***

In the old town centre of Sebeş, one can notice the preservation of important historical and architectural monuments, the old network of roads, and the medieval divisions in the public space (the main square and the small square). All these characteristic features are representative for Sebeş as a medieval town.

Town development dates from the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, and it has often been accompanied by reconstructions, which have brought about the destruction of the old town centres. The first efforts towards preserving the historical city centres only begin in the second half of the 19<sup>th</sup> century. The industrial revolution prompts a process of change and systematisation in the older towns, which are regarded as no longer up to the requirements of modern lifestyles. Until then, the interest in the preservation of historical monuments was restricted to individual buildings. In 1931, the Chart of Athens was signed – the first international document to establish certain norms about historical restoration and to formulate a theory of the preservation of the character and specific of old town centres. UNO organized two important meetings (Stockholm, 1972 and Vancouver, 1976) and UNESCO started several programmes, followed by direct intervention, conventions and new legislation. Of considerable importance were the recommendations about archaeological research (New-Delhi, 1956), and the documents, which stipulated the principles and scientific, technical and juridical criteria applicable for the protection of the cultural heritage and historical sites (Paris, 1969). In 1964, the International Restoration Chart was adopted in Venice. In many European countries, measures were taken towards preserving and valorising the old town centres and other specific urban areas.

In Romania, the law passed in 1955 concerning the protection of historical monuments made no explicit reference to ensembles of buildings with a historical and architectural value. Nevertheless, the category “architectural monuments” did include streets, squares and even old town centres, such as the one in Sighișoara. Although some efforts were made towards protecting architectural monuments and historical centres, the communist regime's policy of destroying architectural (especially religious) monuments, apparently motivated by ideological reasons, caused considerable damage to the religious heritage. Architectural monuments with a non-religious destination were often equally vulnerable.

In these circumstances, Theobald Streitfeld, a teacher in Sebeş, sent in 1961 a memoir to the Department of Historical Monuments of the National Committee for Constructions, Architecture and Systematisation. Based on strong arguments, the memoir attempted to persuade the institution to renounce the project of “systematisation” of the old town centre. There was a rumour that several buildings were to be demolished, as well as a part of the western wall of the citadel, in order to widen the town's main street. The author provided a valuable description of the historical centre in Sebeş and insisted on the importance of its preservation. He also underlined the fact that the plan of the town (street network, public spaces, squares etc.) was

itself a historical monument, which could not be changed without considerable damage to its medieval character.

We do not know what the result of memoir was, but we do know that parts of the western wall and the buildings on the southern side of the Evangelical church were demolished in 1960-1970.

**Keywords:** Preservation of Historical Monuments, Communist Regime's Policy, "Systematisation" Project, Historical Centre, Medieval Monuments.