WEST UNIVERSITY OF TIMIȘOARA

FACULTY OF LETTERS, HISTORY AND THEOLOGY

INTERNATIONAL CONFERENCE

NETWORKS AND SOCIETY

A HISTORICAL PERSPECTIVE FROM ANCIENT WORLD TO THE PRESENT
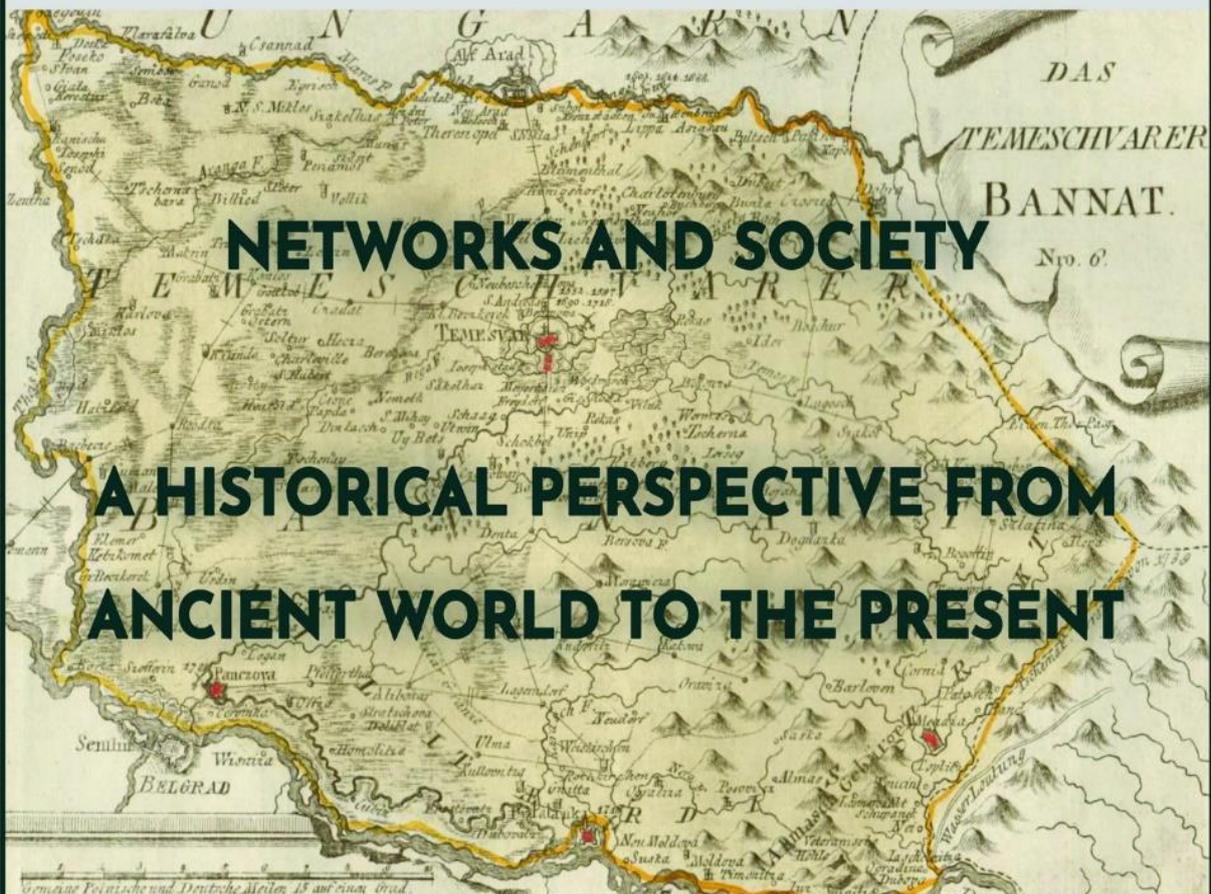
MARCH 17th - 18th 2022

ONLINE via GOOGLE MEET

International Conference
Networks and Society. A historical perspective from Ancient World to the present

The aim of the second international conference organized by West University of Timișoara, Faculty of Letters, History and Theology, Department of History, is to open dialog between worldwide historians, especially from Central and Eastern Europe. From the Ancient world to the present day, the human societies found various ways to connected each other in a vast social, political, economic, religious and even mental networks. These networks brought together people of different language, ethnicity or social status and open the possibility of cooperation and understanding, but in the same time led to conflict and violence. We encourage everyone to discuss and highlight how people linked in the past and integrated in the political, social, religious, cultural and economic frameworks of different networks.

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Simona Regep, West University of Timișoara

Adrian Cîntar, West University of Timișoara

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Prof. Ioan Marian Țiplic, „Lucian Blaga" University Sibiu (Romania)
Prof. Petronel Zahariuc, „Alexandru Ioan Cuza University" Iași (Romania)

Thursday, March 17

Adrian Magina, West University of Timișoara

Simona Regep, West University of Timișoara

Welcome messages

Prof. Valy Ceia, vice dean Faculty of Letters, History and Theology, West University of Timișoara

Prof. Rudolf Gräf (Romanian Academy, Institute for Social Sciences and Humanities, Sibiu/Babeș Bolyai University Cluj-Napoca)

Parallel Sessions

Thursday, March 17

Session I: Networks in Archaeology

Organizer: Simona Regep (West University of Timișoara)

11.30-12.00

Constantin Adrian Boia (Museum of the Highland Banat), **Absolute chronology of the early neolithic of Banat**

12.00-12.30

Silviu Iliuță (Romanian Academy, "Vasile Pârvan Institute of Archaeology București), **Using photomicrography for studying ceramics. Case study: archaeological discoveries from Ciacova, Timiș county**

12.30-13.00

Horațiu Dorin Groza (History Museum of Turda/ Romanian Academy „Vasile Pârvan" Institute of Archaeology, București), Dan Matei (History Museum of Turda), **The reuse of Roman material culture elements in medieval-modern structures of Turda and vicinities area. Starting from the results of a recent archaeological research**

13.00-13.10 Break

13.10-13.40

Annamária – Izabella Pázsint (Babeș-Bolyai University Cluj-Napoca), **Networks in Moesia Inferior. The Case of Veterans**

13.40-14.10

Rada Varga (Babeș-Bolyai University Cluj-Napoca), **The social and economic networks of Alburnus Maior**

14.10-14.40

Simona Regep (West University of Timișoara), **Considerations on manufacturing production at Tibiscum**

14.40-15.10

Nicolae Hurduzeu (West University of Timișoara), **Aspects regarding personal eschatology presented on the funeral monuments of Roman Dacia**

15.10-15.40

Mariana Balaci (West University of Timișoara), **Social and Family relations at Micia**

Session II: Frontiers and Networks in Early Modern Central and South-East Europe

Organizer: Florin Nicolae Ardelean (Babeș-Bolyai University Cluj-Napoca)

11.30-12.00

Jason Snider (Central European University, Wien), **The Teutonic Order's Military Communication Network for the Fortified Defense of the *Porțile de Fier***

12.00-12.30

István Kovács (University of Pécs), **The personnel of the Collegiate Chapter of Arad in the era of King Sigismund (1387–1437)**

12.30-13.00
Gizella Nemeth, Adriano Papo (Centro Studi Adria-Danubia Duino Aurisina (Trieste), **Il fiorentino Filippo Scolari, da apprendista mercante a conte di Timiş**

13.00-13.10 Break

13.10-13.40
Florin Nicolae Ardelean (Babeș-Bolyai University Cluj-Napoca), **Contested borderlands: Territorial disputes and frontier warfare between Transylvania and the Ottoman Empire during the Long Turkish War**

13.40-14.10
Livia Magina, (Museum of the Highland Banat Reșița /Babeș-Bolyai University Cluj-Napoca), **Border areas and their demographic evolution. Case study: Hust fortress estate**

14.10-14.40
Florina Ciure (Museo „Tării Crișurilor", Oradea), **Un episodio degli scontri ottomano-asburgici per la conquista di Arad alla fine del Seicento**

14.40-15.10 Break

15.10-15.40
Ioan Hațegan, Alexandru Kósa (Romanian Academy, „Titu Maiorescu" Institute for Banatian Studies, Timișoara), **From the chronology of the Imperial Banat (year 1748)**

15.40-16.10
Bálint Bandi (University of Pécs), **Coexistence of Different Ethnicities. Demography of the Unitarian Settlements around Torda in the First Third of the 18th Century**

Session III: Orders for the afterlife. The social, patrimonial and religious implications of the testamentary dispositions from Wallachia and Moldavia (17th century - first half of the 19th century)

Organizer: Gheorge Lazăr (Romanian Academy „Nicolae Iorga" Institute of History, București)

11.30-12.00
Elena Bedreag (Romanian Academy „Nicolae Iorga" Institute of History, București), **Women and their legal and social status in Early Modern Moldavia**

12.00-12.30
Mariana Lazăr (The Cotroceni National Museum, București), **La distribution de la fortune familiale dans le testament du grand boyard Grigore Filipescu**

12.30-13.00
Gheorge Lazăr (Romanian Academy „Nicolae Iorga" Institute of History, București), **Une adoption, un testament et un différend familial à la fin du XVIIIe siècle. Le cas des sœurs Bălăceanu**

13.00-13.10 Break

13.10-13.40
Laurențiu Rădvan („Alexandru Ioan Cuza" University, Iași), **Regarding the cemeteries in Iași until 1832**

13.40-14.10
Petronel Zahariuc ("Alexandru Ioan Cuza" University, Iași), **Deux testaments de la famille Cantacuzène de Moldavie des XVIIe-XVIIIe siècles**

Session IV.1: Negotiating Identities: Self, Language, and Community in the Historical Record

Organizer: Cristian-Nicolae Gașpar (Central European University, Wien)

11.30-12.00
Cristian-Nicolae Gașpar (Central European University, Wien), **From Brandenburg to the Ottomans: Names, Languages, and Identities in Banat at the End of the Middle Ages**

12.00-12.30
Adrian Magina (West University of Timișoara/Romanian Academy, „Titu Maiorescu" Institute for Banatian Studies, Timișoara), **Vernacular toponymy in the medieval latin documents regarding the Banat: ethnic identity of the *scriptor* or ethnical background of the territory?**

12.30-13.00
Anca Mihaela Sapovici (Romanian Academy, „Iorgu Iordan-Al. Rosetti" Institute of Linguistics), **Ecclesiastical networks in times of heresy: Matthew of Myra and his antiunion activity in the eve of the 17th Century**

13.00-13.10 Break

Session IV.2: Trade, kinship and territorial mobility in Central and South-East Europe

Organizer: Maria Pakucs (Romanian Academy, „Nicolae Iorga" Institute of History, București)

13.10-13.40
Marian Horvat (Babeș-Bolyai University, Cluj-Napoca), **Salt Trade and Connections: The Raftsmen and Carters from Dej (XVth Century – First Half of the XVIth Century)**12.40-

13.40-14.00
Maria Pakucs (Romanian Academy, „Nicolae Iorga" Institute of History, București), **Networks of kinship in early modern Transylvania: Kozma Boczi/Kis/Poulu and his business affairs**

Organizer: Cristina Gudin (University of București)

11.30-12.00
Melinda Gabriela Keresztes (Babeș-Bolyai University, Cluj-Napoca), **The Educational Act of 1806**

12.00-12.30
Cristina Gudin (University of București), **Different, but together. The population of Dobrogea in the modern era and the relationship with the authorities**

12.30-13.00
Felicia Aneta Oarcea (The Arad Museum Complex), **Feminism and philanthropy on the edge of the 19th-20th centuries. Aradean Highlights**

13.00-13.10 Break

13.10-13.40
Gabriel Hoza (Babeș-Bolyai University Cluj-Napoca), **Consistorial notary of the Romanian Greek-Catholic church in the second half of the 19th century – early 20th century**

13.40-14.10
Paula Virag (Satu Mare County Museum), **Aspects of coexistence of different ethnic and religious communities on the territory of Satu Mare County at the end of the 19th century and the beginning of the 20th century**

14.10-14.40
Teodora Daniela Moț (The National Museum of Banat, Timișoara), **Health care interferences and medical concerns in the Central Western and South Eastern European space (2nd half of the 19th century and the beginning of the 20th century)**

Friday, March 18

Session I: In the name of God: building urban churches in the Middle Ages and the Early Modern period

Organizers: Daniela Marcu Istrate (Romanian Academy, "Vasile Pârvan Institute of Archaeology București) and Szőcs Péter Levente (Satu Mare County Museum)

10.00-10.30
Daniela Marcu Istrate (Romanian Academy, "Vasile Pârvan Institute of Archaeology București), **Restoring the Evangelical Church in Sibiu: the archaeological side**

10.30-11.00
Szőcs Péter Levente (County Museum Satu Mare), **Traces of the bone-craft in churches. An industry of piety?**

11.00-11.10 Break

11.10-11.40
Horațiu Dorin Groza (History Museum of Turda/ Romanian Academy "Vasile Pârvan" Institute of Archaeology, București), **Archeological research in the necropolis of the former Augustinian monastery in Turda Veche (Old Turda)**

11.40-12.10
Sebastian Ovidiu Dobrotă (Romanian Academy "Vasile Pârvan" Institute of Archaeology, București), Vasile Paul Scrobotă (History Museum of Aiud/ Romanian Academy "Vasile Pârvan" Institute of Archaeology, Bucharest), **The City of Aiud – Lost Churches, Standing Churches, and Their Transformations**

12.10-12.40
Pascu Ioan Fedor (Romanian Academy "Vasile Pârvan" Institute of Archaeology, București), **The signs of God, and the reaction of the people of Sighisoara in the unfortunate 17th century**

Session II: From Gods to God: the funeral practices in post-Roman period and medieval times (6th to 16th C AD)

10.00-10.30

Ioan Marian Țiplic ("Lucian Blaga" University of Sibiu), *Cremation Necropolis from Păuca and its topography* (7th to 8th c. AD) / *Necropola de incinerație de la Păuca și topografia sa* (sec. 7-8 AD)

10.30-11.00

Silviu Oța (The National History Museum of Romania), **Balkan imports or population movements to north of the Danube in the 11th and 13th centuries**

11.00-11.10 Break

11.10-11.40

Maria Crîngaci Țiplic (Romanian Academy, Institute of Social Sciences and Humanities, Sibiu), **Fortified Church from Cisnădie and its cemetery (13th to 15th c.)**

11.40-12.10

Adrian Nicolae Șovrea, Ioan Marian Țiplic („Lucian Blaga" University of Sibiu), **Fortified Church from Agnita and its cemetery**

12.10-12.40

Bogdan Craiovan („Lucian Blaga" University of Sibiu), **Preliminary data regarding the cemetery from Remetea Mare (15th - 16th c.)**

Session III: Noble Networks and Structures of Power in the medieval Central Europe

Organizer: Zoltán Iusztin (The National Museum of Banat, Timișoara)

10.00-10.30
Zoltán Iusztin (The National Museum of Banat, Timișoara), **Documents of the Haraszti nobles kept in the archives of the Forgács family**

10.30-11.00
Ioana Terezia Pop („Octavian Goga" County Library, Cluj-Napoca), **Land Ownership in the Medieval County Maramureș. Case Study: Petru Gherheș of Sarasău**

11.00-11.30
Ligia Boldea (Museum of the Highland Banat, Reșița), **Relations of domanial good neighbourlines within the medieval Banat Counties: marriages and land transactions**

11.30-11.40 Break

11.40-12.10
Raul-Alexandru Todika (Babeș-Bolyai University, Cluj-Napoca), **The Chronology of a Crown - Tackling the Decoration of the Báthory Castle's Gatehouse Portal**

12.10-12.40
Zsuzsanna Kopeczny, (National Museum of Banat Timișoara), **The palace of Timișoara castle during the time of John of Hunyad**

12.40-13.10
Alexandru Crăciunaș (The West University of Timișoara), **Aspects of the political and administrative organization of Zarand county in the XIV-XV th centuries**

13.10-13.40
Sorin Forțiu (West University of Timișoara), **Is T.nîs.b.r. (al-Idrīsī) Temesvár/Timișoara? Noway!**

Session IV: Networks of power: Wallachia in context (15th-16th centuries)

Organizer: Ovidiu Cristea (Romanian Academy, „Nicolae Iorga" Institute of History, București)

10.00-10.30
Ramona Neacșa (Valahia University Târgoviște), **Power, Influence and Kinship at Late XVth Century Walachia**

10.30-11.00
Liviu Marius Ilie (University of Craiova), **The Wallachian Charters and Their Scribes in the First Half of the 15th Century: A Subscriptio Symbol and its Metamorphosis**

11.00-11.30
Dana Caciur (Romanian Academy, „Nicolae Iorga" Institute of History, București), **Some insights on the activity of the Ottoman çavuș-i in Wallachia (16th century)**

11.30-11.40 Break

11.40-12.10
Doru Țuinea (Romanian Academy, „Nicolae Iorga" Institute of History, București), **Wallachian boyars as Michael the Brave's agents in Transylvania and Moldavia**

12.10-12.40
Marian Coman (Romanian Academy, „Nicolae Iorga" Institute of History, București), **Social Networks and Performative Signatures. A Case Study: Michael the Brave.**

12.40-13.10
Ovidiu Cristea (Romanian Academy, „Nicolae Iorga" Institute of History, București**), The treaty of Alba Iulia (20 may 1595): some remarks on the princely power and the Wallachian elite**

Session V. 1: Exchanging ideas in a changing world: cultural, educational and artistic networks

Organizer: Mihaela Vlăsceanu (West University of Timișoara)

10.00-10.30
Claudia M. Bonța (The National Museum of Transylvania, Cluj-Napoca), **Artistic network and the feminine portrait In 18th century Europe**

10.30-11.00

Mihaela Vlăsceanu (West University of Timișoara), **Eighteenth century Banat funerary monuments: typology; style and iconography**

11.00-11.10 Break

11.10-11.40

Andreea Laura Martinescu (West University of Timișoara), **Manifestation of the Secession style in Banat area – case studies from Fabric neighbourhood**

11.40-12.10

Adrian Deheleanu (West University of Timișoara), **The network for disseminating the cult of personality of Nicolae Ceausescu through the official art with a historical theme**

Session V. 2: Politics and society in Romania between 1920 and 1989

Organizers: Vasile Rămneanțu and Eusebiu Narai (West University of Timișoara)

12.10-12.40

Minodora Damian (Museum of the Highland Banat Reșița), **Some considerations about pharmacies in Reșița between the two world wars**

12.40-13.10

Eusebiu Narai (West University of Timișoara), Leonard-Denis Păușan-Barna (Babeș-Bolyai University Cluj –Napoca) **Trade in Caraş County (1944-1948)**

13.10-13.20 Break

13.20-13.50

Cristian Culiciu („Țării Crișurilor" Museum, Oradea), **Oradea's youth and their "patriotic work" (1973-1982)**

13.50-14.20

Vasile Rămneanțu, (West University of Timișoara), **The mood of the peoples from Timiș County in 1981**

14.20-14.50

Iakab Atilla (Art Museum of Cluj-Napoca), **Soft Power in a Changing World. Culture and the Dynamic of Virtual Networks**

ABSTRACTS

Networks in Archaeology

H. Groza, D. Matei, **The reuse of Roman material culture elements in medieval-modern structures of Turda and vicinities area. Starting from the results of a recent archaeological research**

The recent archaeological researches performed inside the Reformed (Calvin) Church in the center of the municipality of Turda ("Turda Veche" ["Old Turda"]), led to the discovery of a crypt. To its set up, probably in the 16th century, Roman tiles and bricks were reused. This reused construction material was brought from the site of the former fortress of legio V Macedonica located to a close distance – on "Cetate"/"Dealul cetăţii"/"Dealul viilor" – as it was stamped with the name of the mentioned legion. Lithic monuments of Roman origin were also reused in the structures of the church.

 Starting from this case, we will try to gather as accurate and complete as possible the cases of the reuse of Roman material culture elements in medieval and modern structures not only in Turda but also in the vicinities, in order to better understand the amplitude and "mechanismes" of this kind of reuse.

A Roman lithic block was very recently put in evidence also in the Reformed Church of "Turda Nouă" ["New Turda"] (CCAR 2019 (2020), p. 407). Citing the unpublished reporting of an archaeological digging performed by I. F. Pascu in the year 2000 at the Roman Catholic Church located at relatively close distance of the Reformed Church in "Turda Veche", Weissz A. mentions that entire kept altars and blocks in large number, blocks with the origin also in the legionary fortress from "Cetate", were evidenced in the structure of the foundation. Roman construction material (some of it for sure brought again from the site of the legionary fortress), were detected in the structures of the "Voivodal Palace"/"Princiary Palace"/"Salt House" (the present building of The History Museum).

At the end of our presentation we will compare the results from Turda and vicinities with the realities from other parts of the corresponding territory of the province of Dacia, from Dobrogea or from more remote spaces, like Germany.

Annamária – Izabella Pázsint, **Networks in Moesia Inferior. The Case of Veterans**

Departing from the epigraphic sources pertaining to Moesia Inferior, the proposal has as goal to provide an overview on the attested networks of veterans in this Roman province over a period of three centuries, in an attempt to map the corresponding epigraphic habits and specificities. The intention is on the one hand to contextualise the data and to highlight the general trends, and on the other hand to bring forward the more particular and representative examples, those that point to networks outside the military and family circle, and that reveal the immersion of veterans in the local societies after their honesta missio (mostly through administrative positions). Overall, the paper will follow closely their individual destinies based on their connections. The presentation will dwell on the quantitative and qualitative data, using both traditional and new tools and methodologies (the Romans 1 by 1 database, and Gephi for network visualisation).

Nicolae Hurduzeu**, Aspects regarding personal eschatology presented on the funeral monuments of Roman Dacia**

All men are due to pass from life to death sooner or later, but death is not a permanent obliteration of existence, but rather the separation of the soul from the mortal body. The belief that the soul of a human being survives death is so general that there is the tendency to consider this as a universal belief and eschatology is merely the representation of a cosmogony of the future. There was the general belief that death not only does not end the spiritual life of human beings, but it even helps

the souls of the deceased to reach an existence more perfect, or not, that the previous one on earth. The present article illustrates aspects of personal eschatology as reflected by funeral monuments of Roman Dacia.

Silviu Iliuță, **Using photomicrography for studying ceramics. Case study: archaeological discoveries from Ciacova, Timiș county**

Photomicrography is a technique of photography used in a variety of domains like chemistry, biology, geology as well as many others. My presentation focuses on applying this technique on medieval ceramic shards and extracting as much information as I can without using complementary procedures like petrographic or physicochemical analysis.

Rada Varga, **The social and economic networks of Alburnus Maior**

Alburnus Maior is one of the best-documented and most interesting Roman provincial rural societies. It provided historians with a most complex source: the wax tablets, representing contracts and other juridical documents, hid in a mine gallery when tragedy struck (the Marcomannic attack of 168 AD) and never recovered by their owners.

The tablets allow us to not only know some of the inhabitants of Alburnus, but also grasp some of the economical networks they formed. Using SNA methodologies and Gephi as an analysis tool, the present research will focus on the intricate networks and clusters of Alburnus Maior, putting them into social perspective casting light on certain selected aspects of the fabric and life of the settlement.

Frontiers and Networks in Early Modern Central and South-East Europe

Jason Snider, **The Teutonic Order's Military Communication Network for the Fortified Defense of the** *Porțile de Fier*

Communication networks have been integral to all forms of military operations since multiple groups and individuals first decided to synchronize their efforts to counter an enemy. This is especially true in the coordination between fixed fortifications organized together into defensive chains. Invited into the Banat of Severin by King Sigismund of Hungary (1368-1437), an expedition of mercenaries led by officers from the Teutonic Order were tasked in the *Porțile de Fier* with the command and control of the lynchpin of the of Hungarian Kingdom's southern border castle defense against the Ottomans (between 1429 and c. 1435). The Teutonic Order had developed over two hundred years an impressively efficient and complex communication system in their religious state in Prussia, and this work will examine and compare the communication system vital to the expedition within the *Porțile de Fier* with that standardized in the Order's Prussian lands of the *Ordensstaat* far to the North.

István Kovács, **The personnel of the Collegiate Chapter of Arad in the era of King Sigismund (1387–1437)**

During the Banat's medieval history, the local cathedral and collegiate chapters (Csanád and Arad) had an important role as places of authentication. Royal authority as well as neighbour nobility often approached these institutions with a mandate or a declaration. Although as places of authentication they had a crucial part in the history of the southern region of the Hungarian Great Plain, investigating their community is also a significant research endeavour. In the case of Arad, there were 10-12 prebends, one each for the provost, lector, cantor and custos, with the remaining 6-8 for the canons. During the rule of King Sigismund, the Collegiate Chapter published approximately 150 charters, in which approx. 70 canons and approx. 10 more people from the lower priesthood appeared. Collecting the canons may provide worthy additions to the

ecclesiastical society history in the Carpathian basin. Thanks to the dissertation of Péter Tóth G., we can compare our results with the constitution of personnel at the Cathedral Chapter of Csanád, as well as take some notes for the further historiography.

Livia Magina, **Border areas and their demographic evolution. Case study: Hust fortress estate**

Statistics have been adopted as a working tool in the field of historical research for many decades, being used successfully. It is true that there are weaknesses in this working tool if it is not corroborated with other sources. For the seventeenth century, however, it is an extraordinary tool for shaping the demographic picture in the princely estates. Through this land records and conscriptions, a whole series of demographic characteristics are highlighted. Regarding the particular case of the estate of the Hust fortress, located in an area that is extremely vulnerable from a strategic point of view for the Principality of Transylvania, a number of 7 such large documents provide generous data on the population movement in the border area.

Florin Nicolae Ardelean, **Contested borderlands: Territorial disputes and frontier warfare between Transylvania and the Ottoman Empire during the Long Turkish War**

In 1595 Sigismund Báthory joined the Habsburgs and the other members of the Holly League in their war against the Ottomans. During the previous year (1594) Transylvanian troops from the south-western frontier were already engaged in hostile actions against the neighboring Turkish province (*vilayet*) of Timișoara (Temesvár/Temeșvar). In his correspondence with the Sultan and other Ottoman officials, the ruler of Transylvania complained about the frequent territorial transgressions of Turkish „marcher lords" and justified thus his hostile actions. On the other hand he made a clear statement that his main strategic objective in this war was to retake the territories that were lost to the Turks in 1552. In this presentation I will analyze the diplomatic and military actions of Sigismund Báthory, between 1594 and 1597, aimed at expanding his political authority in the Banat region.

Gizella Nemeth, Adriano Papo, **Il fiorentino Filippo Scolari, da apprendista mercante a conte di Timis**

Filippo Scolari, nato a Firenze nel 1369, discendeva da un'antica famiglia decaduta. Giunto in Ungheria al seguito d'una compagnia di mercanti, fu notato per la sua intelligenza e accolto al servizio del re Sigismondo di Lussemburgo. In breve tempo fece una brillantissima carriera: divenne amministratore delle miniere d'oro e di sale, sommo tesoriere, governatore di ben sei contee, tra cui quella di Timiș. Fu anche un mecenate e patrono delle arti. Fu però soprattutto un eccellente condottiero militare: le sue vittorie contro i turchi lo resero famoso anche in Italia. Non fu invece fortunato nelle due campagne condotte contro gli ussiti nel 1420 e 1422, mentre le sue campagne militari in Italia (1411-13) contro i veneziani, anche se praticamente vittoriose, diedero adito a qualche sospetto di corruzione. L'ultima battaglia, combattuta a Golubac in Serbia nel 1426, Filippo la diresse da una portantina, in quanto era già da parecchi anni ammalato di gotta. Morì a Lipova il 27 dicembre 1426 e fu sepolto a Székesfehérvár nella cappella personale accanto a quella che raccoglieva le spoglie dei re d'Ungheria.

Florina Ciure, **Un episodio degli scontri ottomano-asburgici per la conquista di Arad alla fine del Seicento**

La relazione analizza le informazioni sulla conquista asburgica di Arad pubblicate a Vienna il 6 gennaio del 1686 da Johann van Ghelen nel più antico quotidiano stampato in lingua italiana sul territorio asburgico, Il Corriere ordinario. Il rapporto, incluso nel terzo volume degli Avvisi italiani, ordinarii e straordinarii, presenta in dettaglio le azioni degli eserciti imperiali

contro gli ottomani ad Arad alla fine del 1685. Con la pubblicazione di questi tipo di documenti, gli Asburgo intendevano rendere popolari i successi degli eserciti imperiali, che dopo il fallito assedio di Vienna (1683), entrarono in possesso dei territori dell'ex Regno d'Ungheria posseduti dagli ottomani. Il documento fornisce nuove prove su un periodo tumultuoso nella storia di Arad e attesta, tuttavia, il livello di conoscenza delle realtà di questa parte d'Europa nell'Impero Asburgico.

Alexandru Kosa, Ioan Haţegan, **From the chronology of the Imperial Banat (year 1748)**

The present paper FROM THE CHRONOLOGY OF THE IMPERIAL BANAT (1748) is a small part of the great research theme THE CRONOLOGY OF THE IMPERIAL BANAT (1716-1753). It aims to present the year, month, day and the events that happened then. The Senior Scientific Researcher, dr. Ioan Hategan, proposed this theme several years ago, and since then we have started working on it, translating, analysing and putting together the information that we had obtained. Most of the information was in German and it was found in the work of Baróti Lajos (Ludwig Grün) published in the magazine of the Museum in Banat, called Tőrténelmi és Régeszeti Ertésitő between 1893-1907. To conclude with, we desire to create a complex work, and the documents which have been synthetized and summarised, to provide useful and accessible information to all the readers.

So, in the following pages we will present what happened in Banat throughout the entire year of 1748.

Bálint Bandi, **Coexistence of Different Ethnicities. Demography of the Unitarian Settlements around Torda in the First Third of the 18th Century**

There are many aspects of the demography of early modern Transylvania that are still waiting to be unfolded. Demographic studies about the era only shed light on certain segments of the whole picture, due to the fragmented historical sources, as well as the limited scope of the censuses. Moreover, in the absence of fundamental research, it is not even possible to study the migration processes that took place in the period of the Principality of Transylvania. However, the censuses (*conscriptiones*) made in the first decades of the 18th century, which in many cases contain the names of the householders, are suitable for examining the demographic changes and the ethnic distribution of certain settlements. In my presentation, I would like to shed light on the demography, as well as the coexistence of different nationalities of the examined settlements by means of the onomastic analysis of the censuses.

Orders for the afterlife. The social, patrimonial and religious implications of the testamentary dispositions from Wallachia and Moldavia (17th century - first half of the 19th century)

Elena Bedreag, **Women and their legal and social status in Early Modern Moldavia**

In a male-dominated world as it was the situation in Moldavia (but also in Wallachia) in Early Modern Age, the women had already same protection regarding their rights, according the codes of law, as well as the custom: they (the women) were able to inherit land, to sell it or buy it, to ask for divorce (and receiving/recovering their dowry), or to become the head of the family (when their spouses died). However, a large number of documents shows that the relationship between man and woman (husband and wife) was one of subordination and inferiority. In most cases the husband/the man dictated the course of actions and imposed his own terms.

In this particular context, the present research intends to analyse some cases and situations in order to underline women legal and social position, if and how their actions were or were not limited. Relying on testaments and on other juridical documents, the purpose of the present research is to see the way women act in this masculine context.

To what extent does a relationship based on a certain degree of affectivity between spouses offer a certain status, a better and protected position of the widow inside the (large) family? Or is it the patrimonial and family interest that plays a major role?

Mariana Lazăr, **La distribution de la fortune familiale dans le testament du grand boyard Grigore Filipescu**
Tout bon chrétien avait le devoir de rédiger son testament avant de passer « *au-delà* » et de réglementer le plus équitablement possible les aspects patrimoniaux, en particulier ceux relatifs à la répartition de ses biens. En 1736, bien qu'il ne fût pas vieux, mais « arrivant au moment de la faiblesse et craignant la mort », le grand *clucer* Grigore Filipescu élaborait son testament. Les principaux héritiers étaient sa femme, Ilinca, qu'il désigna comme « maîtresse de maison » au cours de sa vie, les deux fils, Radu et Pană, et la plus jeune fille, Marica, qu'il n'avait pas eu l'occasion de l'épouser et de la doter. Une section importante était les dettes importantes qu'il devait payer, indiquant les moyens par lesquels elles seraient payées. Enfin, il se préoccupait aussi de son âme, prévoyant des dons vers les établissements ecclésiastiques, pour sa commémoration.

Gheorghe Lazăr, **Une adoption, un testament et un différend familial à la fin du XVIIIe siècle. Le cas des sœurs Bălăceanu**
En 1797, dans les derniers moments de sa vie, Maria Bălăceanu – l'une des trois filles du *grof* Ion Bălăceanu et petite-fille du grand *aga* Constantin Bălăceanu – décidait de rédiger son testament, partageant sa richesse entre les parents proches et quelques établissements religieux. Bien qu'elle ait été parmi les témoins du testament au-dessous mentionné, peu après la disparition de sa sœur, Elena Bălăceanu décidait de contester partiellement ses décisions testamentaires, adressant à cet égard une plainte au prince du pays. D'après quelques documents inconnus jusqu'à présent et émis par les autorités appelées à offrir une solution à cette plainte, résulte qu'en fait les biens laissés en faveur d'un enfant « allemand » – apporté par Maria de la Transylvanie et adopté peu de temps avant qu'elle passer au monde de l'au-delà – ont représenté la raison principale de ce mécontentement et contestation.

Laurențiu Rădvan, **Regarding the cemeteries in Iași until 1832**
This paper proposes an analysis of urban cemeteries, with a case study on Iasi until 1832. We are interested in the least researched cemeteries, those near the parish churches, where ordinary townspeople were buried. In 1832, the capital of Moldavia had 35 such cemeteries inside the urban hearth, to which we add the cemeteries from the Catholic and Jewish chapels. The cemetery occupies an important place in the spatial layout of the pre-modern Romanian city, being inextricably linked to the church that accompanied it. Regarding the internal organization of the cemetery, we assume that there was a certain order, which reflected the external social order. This was visible by placing in the churches or in the immediate vicinity of the graves of the famous townspeople, the rest of the cemetery being divided between the regular families. At the edge was the place of those on the periphery of society, including foreigners. The cemetery, on the other hand, did not enjoy any specific arrangement or ordering of the graves, the plot being chaotic, as well as the access roads, a situation that will change only after the creation of modern cemeteries. After 1800, with all the opposition of ordinary priests or believers, urban necropolises will be moved to the outskirts of cities. The process had begun in the rest of Europe in the second half of the eighteenth century, and in Iasi had been foreshadowed by the first extra-urban burials, determined by the need to remove the dead from epidemics (plague, but also cholera), more measures being taken in this regard by the Russian occupation army in 1808-1810, with limited effects. However, the relocation of cemeteries will be completed only

after the middle of the century and thus will end the metamorphosis of urban necropolises, from the medieval cemetery, attached to the community and its church, to the modern, aesthetic, sanitized and orderly necropolis.

Petronel Zahariuc, **Deux testaments de la famille Cantacuzène de Moldavie des XVIIe-XVIIIe siècles**

L'histoire de la famille Cantacuzène de Moldavie est assez bien connue, mais il y a encore des données et des faits qui peuvent nous aider à compléter. Dans cette communication, l'auteur présente et analyse les testaments du grand trésorier Toderaşco (Iordache) Cantacuzino et celui de son arrière-petit-fils, Iordache Cantacuzino (Deleanu), qui offrent des informations nouvelles ou moins connues sur l'histoire de cette famille et aussi sur le destin du monastère Deleni (département Hârlău).

Negotiating Identities: Self, Language, and Community in the Historical Record

Cristian Gaşpar, **From Brandenburg to the Ottomans: Names, Languages, and Identities in Banat at the End of the Middle Ages**

The present paper intends to question the belief that personal names attested in historical records can serve as a straightforward basis for reconstructing the ethnic / confessional / linguistic identity of their bearers. This uncritical (and demonstrably false) assumption, which often informs a type of historiographic discourse subservient to various nationalist agendas, is instrumental in creating visions of the past purged of inconvenient alterities.

I intend to argue that, by construing an element of linguistic communication as an indexed expression of identity viewed from an essentialist perspective, historians who simplistically equate name and identity ignore (on purpose and often with ill intent) the fact that links between language and identity are constructed intersubjectively and context-contingently and emerge in the context of speech communities that, in the past as today, were fluid and negotiable. Furthermore, such simplistic modern interpretations ignore the crucial distinction between assigned and assumed identity.

To illustrate these points, I will discuss (top)onomastic material from three districts of north-eastern Banat attested in administrative documents produced throughout the sixteenth century. These include, on one hand, a fiscal conscription of the *iobagiones* living on the domanin of the castle of Hunyadvár / Hunedoara compiled ca. 1510 for the benefit of its new owner, Margrave George of Brandenburg-Ansbach and, on the other, the relevant sections of fiscal conscriptions (*taḥrīr / mufaṣṣal defterleri*) produced in 1579 by the Ottoman authorities after the incorporation of the area in the *eyalet* of Tımışvār / Timișoara.

The (top)onomastic data contained in these sources, which overlap to some extent, strongly suggests that the population of the area lived in a multi-ethnic and plurilingual milieu. Reconstructing the ethnic / linguistic identities of the attested individuals should keep into account not just the possibility that they could operate with multiple identities, negotiated and performed depending on the pragmatic and symbolic motivations provided by different contexts, but also the high probability that at least some of these identities could be accidentaly assigned to them by the individuals responsible for the production of the written texts through which the names of people and places in the area have reached us.

Adrian Magina, **Vernacular toponymy in the medieval latin documents regarding the Banat: ethnic identity of the *scriptor* or ethnical background of the territory?**

The paper discuss the problem of vernacular toponyms in latin medieval chartes regarding the territory nowaday Banat. Although many vernacular words are registred in documents, we are not sure if represents the ethnical background of the teritorry or the ethnical identity of those involved in writing these charters.

Anca Mihaela Sapovici, **Ecclesiastical networks in times of heresy: Matthew of Myra and his antiunion activity in the eve of the 17th Century**

Matthew of Pogoniana, honorary metropolitan of Myra and abbot of Dealu Monastery, was part of the pleiad of Orthodox hierarchs known for their anti-Catholic activity, along with Jeremias II of Constantinople, Arsenios Archbishop of Elassona, Meletius I Pegas of Alexandria, Gabriel Severus, Nikiphoros Paraschis or Cyril Loukaris, who developed a long-term activity to counter the effects of Catholic propaganda among the Orthodox.

At the end of the 16th century and the beginning of the next century, besides Islam, the other great challenge of the Orthodox world was the catholic proselytizing movements. The Jesuits had settled in Constantinople in 1583, expanding their proselytizing activity to other centers of the Ottoman Empire and to Alexandria. At the same time, the union of the Ruthenian Orthodox Church with the Catholic Church was ratified in 1596 in Brest.

Matthew of Myra was a strong supporter of Orthodoxy, developping a sustained anti-union campaign, materialized in an intense manuscript activity (through which the Orthodox cult books were promoted), in missionary journeys as a exarch of the Patriarchate of Constantinople, in epistolary exchanges etc. On the other hand, his contribution to the antiunion struggle also consisted of the author's work with dogmatic and liturgical content.

In this communication we will try to integrate the efforts of this Greek hierarch established in Wallachia in the first years of the 17th century to strengthen the position of the Orthodox Church in an extremely difficult times, in a larger context, by highlighting his collaboration with the other important ecclesiastical figures of his epoch.

Trade, kinship and territorial mobility in Central and South-East Europe

Maria Pakucs, **Networks of kinship in early modern Transylvania: Kozma Boczi/Kis/Poulu and his business affairs**

A batch of documents from the Archives of Sibiu revealed the life and mercantile activity of a certain Kozma, Greek merchant, member and head of the Sibiu Greek Company in the 1670s and 1680s. The loan contracts and correspondence in German and Hungarian shed light on Kozma's extensive network of contacts and business partners in the main trading centres of Central and East Central Europe: Vienna, Nuremberg, Wroclaw, and Jaroslaw. In my paper I examine the extant archival material and plot the map of one of the earliest known commercial networks of an individual merchant.

Marian Horvat, **Salt Trade and Connections: The Raftsmen and Carters from Dej (XVth Century – First Half of the XVIth Century)**

Salt was an indispensable commodity for medieval people. Salt mining was one of the most important economic activity in Dej. It strongly influenced the development of the settlement, including its commercial links. A salt chamber was established in Dej, having many specialists, miners and other personnel.

I am interested in the work of the raftsmen and carters, mostly inhabitants of Dej and Ocna Dej. The raftsmen of Dej carried the salt with their rafts, while the carters carried it with their carts. Unfortunately, the distinction is not clear in some documents. They worked for the king of Hungary, being paid by the salt chamber officials. The kings had salt monopoly.

They wanted to sell large quantities of this product and make more money. The raftsmen and carters earned the right to sell salt for their own interests, gaining additional trading relations.

I will analyze how the raftsmen and carters made connections with many villages, market towns and cities of Hungary. I will present the routes used and their destinations. The mentioned mineral from Dej was carried on water to Satu Mare, Tokaj, Poroszló, Szolnok and sometimes to Szeged. It reached the Great Hungarian Plain and probably the Balkans. The carters supplied Eger, Csetnek, Săcueni, Gömör county and other regions. In Transylvania, some sources reveal the transportation of salt through the Meseş Gate, Var, Tihău, Olpret, Jibou, Mirşid, Sălacea and eventually Szolnok. With these commercial links, the people of Dej formed an extensive network.

We should not neglect the significance of the annual fairs organized in Dej starting with the year 1502. These draw many merchants from the region and influenced the commercial networks of the city, including those of the salt chamber.

The impact of Modernity in Central and South-East Europe (19th-early 20th century)

Melinda Keresztes, **The Educational Act of 1806**

This study which tackles the educational act of 1806 takes into account several research directions. Firstly, the historiography of this subject is represented by diverse secondary sources, such as overviews, monographies and articles. The historiography of this subject is based on papers published in a Hungarian and Romanian setting. In this case, we propose a critical analysis of the secondary sources which used the educational law of 1806.

Secondly, this study aims to analyse the educational act of 1806 starting from the primary source. This law is written in Latin and is considered the edited primary source. A first objective is to translate from Latin to Romanian certain parts which are connected to the organization of education in Transylvania, Banat and Partium.

Thirdly, we will consider whether this educational act was instated or had managed to offer a better institutional organization in contrast with the 1777 act in certain regions of Partium-Arad.

This project hopes to be just the beginning of an exhaustive research regarding the status of Romanian education in the Hapsburg period.

Cristina Gudin, **Different, but together. The population of Dobrogea in the modern era and the relationship with the authorities**.

The announced theme is a good opportunity to take a look at the ethnographic mosaic in Dobrogea, where, in the middle of the 19th century, 12 nationalities were identified, each with its own specificities. At the same time, it is a good opportunity to highlight how the relations between these diverse groups have evolved on the one hand, as well as the relations between them and the Ottoman, Russian and Romanian authorities that administered the territory throughout the modern era.

Felicia Aneta Oarcea, **Feminism and philanthropy on the edge of the 19th-20th centuries. Aradean Highlights**

The irreversibility of economic and socio-political changes, demographic mobility have contributed to changes in space and time perception, generating transformations reflected on the "rhythms of private, daily life". Re-evaluating women's role in the European society and implicitly in the Aradean society has timidly sketched the wish for a feminist activism, manifested in an associative spirit. Educated in Austro-Hungarian Empire 's schools or universities , and after 1918, in Romanian ones, they were the bears of their own ethno-confessional, linguistic or traditional identity. On the edge of the

19th-20-th centuries, ladies from high society, be they Romanian, Jewish or Hungarian, established numerous reunions, societies and associations. The Great War mobilised an entire civil society – they gethered provisions for soldiers, preoccupied themselves of the fate of the war widows and orphans; Romanian women and their families participated in the Gathering of Alba Iulia on the 1st of December 1918. The feminine philanthropic spirit reflected itself on the school or socio-cultural structures of Arad, remodeling and integrating Romania in the new world of interbellum Europe.

Gabriel Hoza, **Consistorial notary of the Romanian Greek-Catholic church in the second half of the 19th century – early 20th century**

The present communication aims is to highlight function of consistorial notary, a function that has a different meaning than the one we are used to today. The notary is the one who writes the correspondence, the documents, the circulars, draws up the minutes regarding the consistory meetings, signs the documents indicating the place, day, month and year, declares the copies in accordance with the original. In the church the position of consistorial notary was a beginning to advance in the ecclesiastical career, and this position was held by personalities like Ioan Alexi first bishop of Gherla, Tit Bud vicar of Maramureș, Lazăr Huza notary consistorial at the diocesan centenary of Gherla, Ioan Boroș vicar of Lugoj, Bishop Ioan Olteanu, Bishop Iuliu Hossu and others.

The study of personalities with important leadership positions held within the church by bishops, vicars, chancellors, canons, archpriests or teachers was often considered. But an important work done in the episcopal chancelleries is also that of the notaries who drafted and drafted the documents. That is why we consider that such an approach is justified by our study.

Paula Virag, **Aspects of coexistence of different ethnic and religious communities on the territory of Satu Mare County at the end of the 19th century and the beginning of the 20th century**

Located in the eastern part of Hungary, Satu Mare County is a region whose economic activity was based on agriculture, with industrial activities beginning to develop during the second half of the 19th century - beginning of the 20th century. Due to the favourable economic and social conditions, the number of inhabitants evolves, with few exceptions, upwards. Like other regions of the dual monarchy, many ethnic groups of different denomination lived here, among which there are many differences both socially, economically and culturally. Although these communities lived in different regions of the county, there were many economic, commercial and even cultural interactions between them.

Teodora-Daniela Moț, **Health care interferences and medical concerns in the Central Western and South Eastern European space (2nd half of the 19th century and the beginning of the 20th century)**

During the 2nd half of the 19th century and the beginning of the 20th century, in the central western and south eastern European space, due to the sudden acceleration of social evolution, accompanied by appropriate technological advances and greater mobility and interaction between people and ideas, in an atmosphere of peace and tranquility, a profound transformation of everyday life and mentalities was achieved. All these raised awareness and waves of antagonistic opinion, consisting on the one hand, of trust in the virtues of progress, and on the other hand of a suppressed anxiety on the "decadence" of the society. Strongly influenced by these principles, more and more social reformers and personalities in the medical field involved and collaborated in order to promote solutions to address these divergent societal aspects. This period will shape, with the contribution of the health reforming movements and multiple interferences on several different planes, a new inclination towards the concerns of paying particular attention to the human body and maintaining it in a

more harmonious state of functioning. In the Banat region, a major attention since the early years of Habsburg rule, continued with great efforts in the next century, was given to ensuring proper conditions of hygiene and medical care to the inhabitants, actions that were initiated and materialized especially in Timisoara.

This presentation aims to highlight the fact that all the transformations of the society in the 2nd half of the 19th century and at the beginning of the 20th century, in particular nostalgic for the past, sometimes even anti-modern in the Central Western European space, or embracing the development in the region of Banat, highlight the entry on the stage of history of the modern individual, in dialogue with oneself and in connection with others, eager to find the path to well-being and self-improvement, both physically and mentally.

In the name of God: building urban churches in the Middle Ages and the Early Modern period

Daniela Marcu Istrat, **Restoring the Evangelical Church in Sibiu: the archaeological side**

The parish church in Sibiu (today Evangelical, former a Catholic church dedicated to Saint Mary) is today a late Gothic building displaying a complex planimetrical structure, and one of the most important religious buildings in Transylvania. Its construction process began in the first decades of the 14th century and lasted for almost two centuries, involving many modifications and extensions of the basic form.

The restoration process, including general architectural and functional improvements, started in 2018 and ended recently, with the official opening on October 10, 2021. Throughout this period, a series of archaeological investigations were made, which greatly bettered the scientific knowledge on this church, while also changed the general way of final presentation of the today building.

This paper will briefly discussed the historical developement of the church, as seen through the archaeologist' eyes, stressing the contribution of the archaeology to the restoration and to the current presentation of the building.

Szőcs Péter Levente, **Traces of the bone-craft in churches. An industry of piety?**

A growing number of bone-waste recovered from medieval churches indicate the presence of this industry near the sacred places. Such examples are coming from the layers belonging to the churches of Sibiu (Nagyszeben, Hermannstadt), Cluj (Kolozsvár, Klausenburg) and Baia Mare (Nagybánya, Frauenbach/Neustadt), discovered during recent excavations. The site of the discoveries – the interior of the church or close to them, in the exterior, but in the churchyard – makes undoubtable that the crafts were performed at the site, or nearby, somewhere very close. Western, basically German analogies indicate that the use of paternoster-cords or rosaries became widespread during the late Middle Ages, and they were produced in considerable quantities. In the case of the three sites, the recovered pieces match perfectly with the analogies. One of the possible explanations of the increased necessity for these prayer-cords here, can be the high flux of pilgrims, as, according to written sources which attests the acquiring of the right of granting indulgencies, all the three churches were places of pilgrimage. These modest finds, therefore are witnesses of a prosperous industry based on piety and spread all over in western part of medieval Europe.

S. O. Dobrotă, V. P. Scrobotă, **The City of Aiud – Lost Churches, Standing Churches, and Their Transformations**

Archaeology has proven that the location of the city of Aiud has been settled long before its 13th-century emergence in written sources, but, so far, no trace has been discovered of a place of worship older than the two masonry churches that

later rose inside the fortress, and which are still standing today, although neither of them preserves its original shape. The 14th-century small one survived until the mid-19th century, when it was replaced with a new one. The better-known, large one, still displays 15th-century Gothic features, although now intermingled with 18th-century Baroque alterations and various other interventions. However, the late medieval three-aisled church was not the first greater place of worship erected inside the fortress, since the ruins of an earlier, smaller Gothic church, ended in a buttressed polygonal apse, were brought to light from underneath, and pieces of even older architectural elements had been used in their structure.

Originally both of Catholic rite, later one serviced the German Evangelical community of the city, the other the Hungarian Reformed Calvinist one. This paper intends to present the historical changes that this pair of churches underwent during its existence, focusing on the archeologically revealed aspects of this development, which, during the last years, have brought major contributions to the history of this ecclesiastical complex, previously redacted based only upon written sources and observations made on the surviving aboveground

H. Groza, **Archeological research in the necropolis of the former Augustinian monastery in Turda veche (Old Turda)**

Turda Veche(Old Turda) in (2010-2020), the investigations conducted in 2006 in the southwest part of the monument complement the conclusions on the existence of an older place of worship which existed before the present settlement. The only section carried out was S-E/N-W oriented, was 45 x 2 m. and led to the discovery of several burial tombs and built-in structures.

As regards the findings of 2006, there would be two points to note. On the one hand, we have built-up structures that were built in different periods of the development of the medieval town, and on the other, we have a cemetery that has worked for more than three centuries in the same area.

It is difficult to make a timeline of the findings. By analogy with the findings of the latest years (2018-2020), the first horizon of burial is naturally the oldest presence in this area , chronologically speaking (in the 13th century). The second horizon of burial could most likely be given during or immediately after the erection of the identified built-in structures (?).The oldest building structure found in this research seems to be after the 14th century, then after the first burials. Part of the second built-in structure is the wall unearthed 9 m from the eastern extremity along the research unit.

We do not know what functionality it had, but we know it is located at the same distance from the nave of the reformed church as the walls that appear represented in a project to rehabilitate the church fortification dating back to the first half of the 18th century. However, they may also be before it. The extension of research to the church court (N) and to the private properties in the south and east could clarify the membership and functionality of these built-in structures.

Pascu Ioan Fedor, **The signs of God, and the reaction of the people of Sighisoara in the unfortunate 17th century**

Once mastered, the landscape became for the medieval man the earthly paradise. However, everyday comfort was sometimes abruptly interrupted by various anomalies, which by their inexplicable nature could only be perceived as signs of a breach of the contract between man and his God, entitled to punish or warn of future events. Therefore, if modern man automatically has the reflex to rationally seek scientific explanations for extraordinary phenomena, the medieval one has accepted them with resignation, because they signaled nothing but a rupture in the relationship between the Creator and his creation. On the other hand, after the Protestant Reformation the mentality of the inhabitants gradually changed.

Contemplation gives way to pragmatism and resignation is replaced by a proactive attitude, meant to prove that man has finally understood his place and purpose in the spectacle that the divinity imagined.

Therefore, this communication summarizes the fears of the people of Sighisoara in the face of "natural disorders" and their compassionate or impetuous response.

From Gods to God: the funeral practices in post-Roman period and medieval times (6th to 16th c ad)

The panel wants to propose an analysis of the funeral practices in the Danube area between 6th to 16th c. AD. The subject will be analyzed from an archaeological and historical point of view.

Chronologically, the starting point is the appearance of the Slavs (6th c.) which led to important changes in local funeral traditions, reaching the imposition of cremation as the main funeral practice. The end of the studied period is represented by 16th c., when the Catholic Church has lost the supremacy in the former Hungarian Kingdom and some of the Reform influence cross the Mountains and was present even in Wallachian principalities.

Silviu Oța, Balkan imports or population movements to north of the Danube in the 11th and 13th centuries

In the northern Danube area, in the medieval necropolises and in the settlements, we can observe especially an important amount of jewelry and clothing accessories from the Byzantine Empire and later from the second Vlach-Bulgarian Czardom. They are usually found in some regions (the modern Banate, Oltenia, southern and eastern Transylvania), but they also appear isolated. Because of this, the question arises as to how they arrived here ? We can mainly think about imports of goods, but also about the movement of people from the south of the Danube. Of course, there are other possible answers, especially related to the social and political realities of the eleventh till thirteenth centuries.

Noble Networks and Structures of Power in the medieval Central Europe

Z. Iustin, Documents of the Haraszti nobles kept in the archives of the Forgács family

Most of the documents belonging to the Haraszti nobles have been preserved in the archives of the Forgács family. Documents of these nobles were also identified in other private collections or of various institutions. Like many noble clans, the Haraszti family became extinct at one point, in the absence of descendants, and some of the documents held were taken over by those of the Forgács family, with whom they were related. Of course, the initiative was pragmatic, with the nobles of Forgács being able to claim the possessions of the Haraszti family, based on official documents. Thus, dozens of documents were saved from destruction, providing important information about many localities in Timiș, Arad or Caransebeș counties.

Alexandru Crăciunaș, Aspects of the political and administrative organization of Zarand county in the XIV-XV th centuries

The paper offers a brief overview of the political and administrative organization and reorganization in the county of Zarand (during XIV-XV th centuries). The old medieval borders of Transylvania have known major changes after the installation of the Hungarian rule. Political, social, administrative and military reasons determined the Hungarian authorities to make several reorganizations of the former voivodeship of Transylvania. The main purpose of these changes was to ensure proper functioning of the area according to the Hungarian kingdom rules through the so called "counties". In the beginning these counties were extremely territorially comprehensive, very similar to the old local political and administrative entities of

the X-XI th centuries. But as the arpadian rule strengthened, the counties started to multiply by the dividing of the initial counties and therefore in the XIII th century, the county of Zarand is mentioned in the medieval documents.

Ligia Boldea, **Relations of domanial good neighborliness within the medieval Banat counties: marriages and land transactions**

I do believe that building and development of the domanial ensembles in the medieval Banat are of a distinguish interest if restoring the typical economical-social milieu of the times in this human habitat. Researching of patrimonial familial structures mostly points out suggestive pictures concerning the complexity of inter-familial and neighbor relations. Land owning as a privilege of the social nobiliary elite, always generated both the concern in preserving the familial domain, and natural aspirations in extending it. It was a fact that frequently led to conflicts either between the members of the same familial nucleon or of various familial branches, or between neighboring nobiliary or institutional estates. The neighboring relations were of a large importance too, mainly generated by the way the interaction between nobiliary interests run even those interests were occasionally divergent. Even if the conflictual states are undoubtedly the most "visible" from the documentary point of view, main of them running in courts, the subject of the present issue consists in the relations of good neighborliness, less found out in documents but detectable sometimes in the offices papers.

Ioan Terezia Pop, **Land Ownership in the Medieval County Maramureș. Case Study: Petru Gherheș of Sarasău**

In the 14th century, the Hungarian rule of Maramureș County was strengthened by the introduction of the administrative system and customary law used in the Kingdom of Hungary.

In this context, in the second half of the 14th century and the first half of the following century, Petru Gherheș of Sarasău, son of Ioan Gherheș and Stana of Giulești, stands out. He ends up inheriting his father's property as well as his mother's, due to the royal privilege of prefaction.

The present study aims to investigate a particular case in the dynamics of the configuration of a territory continuously inhabited by Romanians during the Middle Ages, but managed according to the Hungarian custom.

Zsuzsanna Kopeczny, **The palace of Timișoara castle during the time of John of Hunyad**

Since 1441, when he was appointed count of Temes, John Hunyadi has spent frequently time in Timișoara, an important military center and starting point of the military campaigns against the Ottomans. In J. Thurocz's chronicle from the 15th century we find an excerpt mentioning here a great palace where the widow of John Hunyadi, Elisabeth lived with her two sons, Ladislaus and Matthias. Historians have presumed that the castle of Timișoara, formal temporary seat of the Hungarian royal court of Charles I of Anjou, most likely remained in the care of the castellan of Timișoara and it was damaged by an earthquake in 1443 to such an extent that Hunyadi must have had it rebuilt. Archaeological investigations of the castle have revealed that indeed it had a construction phase dated in the first half of the 15th century. The palace was a rectangular building constructed against the western defense wall of the castle and in this period it has been divided into two large rooms. It also had an upper floor. The entrance to the building was on the eastern side, and it was furnished with a simple gothic limestone frame. Before the eastern wall there was a vaulted passage way along the entire length of the building.

Raul-Alexandru Todika, **The Chronology of a Crown - Tackling the Decoration of the Báthory Castle's Gatehouse Portal**

The Báthory Castle of Şimleu Silvaniei is a monument which has been endowed with a special significance for both local and European history. It has been discussed over time in numerous contributions from the perspective of its history and its architectural characteristics. Notwithstanding this particular interest manifested by the scientific community in regard to the castle, the majority of the authors ignored a curiously-placed crown situated atop of the Báthory escutcheon which decorates the gatehouse's main portal, and which can ultimately help us enrich our knowledge about the successive building phases. Therefore, this article aims to tackle the dating of the aforementioned architectural element, bringing into discussion a series of documentary, visual, and numismatic sources.

Sorin Forţiu, **Is T.nîs.b.r. (al-Idrīsī) Temesvár/Timişoara? Noway!**

At the middle of the XII century the Arab Muslim scholar al-Idrīsī (1100–1165) produced *Tabula Rogeriana*, a description of the world and a world map, commissioned by Roger II, King of Sicily and Africa. Written in Arabic, the book still preserves the Ptolemaic system of seven climate zones. In zone three of the sixth climate the road on water (Danube and Tisza) from *Qâw.n.wâr* (Keve) to *J.r.n.ghrâta* (Csongrád) and from here to *T.nîs.b.r.* is mentioned. Almost everyone thinks that under *T.nîs.b.r.* we must understand *Temesvár/Timişoara*. But careful reading of al-Idrīsī's text reveals that the four days journey or one hundred and twenty miles from Csongrád to *T.nîs.b.r.* is done also by water (Tisza river) and this invalidates the possibility that *T.nîs.b.r.* ≡ *Temesvár/Timişoara.*

Networks of power: Wallachia in context (15th-16th centuries)

Dana Caciur, **Some insights on the activity of the Ottoman çavuş-i in Wallachia (16th century)**

The main goal of this paper is to present some working hypothesis on the presence of the Ottoman çavuş-i in Sixteenth century Wallachia. The approach is based on similar case studies that made the subject for researches from other geographical spaces bordering the Ottoman Empire (Transylvania, Hungary, Dalmatia/the Venetian Republic, and Dubrovnik/ Ragusa). The focus falls on their role as agents of the "Christian-Muslim spectrum of interactions". Functionaries in the Sultans` palace the *çavuş-i* supervised the discipline and the protocol at the Divans` meetings and in various ceremonies. During the military campaigns they had to supervise also the military discipline. Moreover, they were the ones sent as messengers and envoys. When receiving this task, the *çavuş-i* had also to see applied the decision took by the Porte. In the case of Wallachia, the documents present the Ottoman *çavuş-i* on their way solve a state matter in Wallachia or crossing the province to reach Transylvania or Hungary. It seems that in this case, the *çavus-i* were officially appointed by the Sultan to deliver the documents containing decisions of significant importance for the subjects of the Porte. Moreover, it appears they gained greater powers through the network they created in the Romanian principalities (Wallachia and Moldavia) and Transylvania and managed to influence the political decisions in the area of influence.

Doru Ţuinea, **Wallachian boyars as Michael the Brave's agents in Transylvania and Moldavia.**

The author will analyze how Michael the Brave tried to penetrate the local elites with his own subjects in newly conquered territories. While the measure undertaken by the prince eventually failed, his initiatives shows a well-conceived strategy aimed to integrate his own Wallachian subjects in the local networks of power. It is worth mentioning that the political base of these „agents" remained in Wallachia where they remained members of the princely council

Liviu Marius Ilie, **The Wallachian Charters and Their Scribes in the First Half of the 15th Century: A** *Subscriptio* **Symbol and its Metamorphosis**

The documents issued by a princely chancery are obvious expressions of political power; when the charters are not personally signed by the monarch, a confusion may rise between the power of the prince and the handcraft of the scribe. In the young Wallachian chancery, there was no princely *manu propria*, but a *subscriptio* written by the scribe; the subscription ended with a small cross, which was very common in the first decades of the chancery, but disappeared towards the half of the 15th century. This probable Byzantine symbol was not fully understood by the modern editors of Wallachian charters and might have been doubtful to medieval scribes as well. By analysing its disappearance, one can understand the relationships among the scribes and the interaction of the scribe with the old charters as power testimonies.

Marian Coman, **Social Networks and Performative Signatures. A Case Study: Michael the Brave**

On the 4th of May 1595 a Wallachian boyar, Calotă, came before his lord and requested a confirmation charter for a few pieces of land he has just bought. The Wallachian chancery drew up the document, wrote it on paper and authenticated the charter with the usual validation signs: the seal and the monogram. However, in the last moment, Michael the Brave decided to add his autograph signature. Most clearly, the charter was not meant to be signed, as the scribe left no place for the prince's signature and Michael had to squeeze it in the margins. The question is, of course, why he did it? What was the meaning of this signature? My contention is that, contrary to what previous scholars have argued, the dozen or so Michael's autograph signatures on the Wallachian charters do not reveal some deep structural changes that paved the way of Romanians to modernity and national unity, but had rather more contingent motivations. Neither a bureaucratic routine or a formulaic shell, nor a self-fashioning emblem, the autographed signature was a performative gesture that aimed to highlight the ruler's intimate connection with some of his subjects

Ovidiu Cristea, **The treaty of Alba Iulia (20 may 1595): some remarks on the princely power and the Wallachian elite**

The treaty of Alba Iulia was considered a key moment of Michael the Brave's reign. According to a general accepted view Prince Michael was betrayed by his boyars who accepted unconditionally the conditions imposed by the Transylvanian Prince, Sigismund Bathory. Although the conclusion is based by Michael own testimony in a dialogue with the Polish ambassador Lubienecki in summer 1595 a closer look to the political and military context as well as to the relation between the Wallachian prince and his elite points to another interpretation. In May 1595 Wallachia needed desperately support on the eve of an Ottoman campaign and Transylvania was the only realm who could offer support. AS Sigismund Bathory's ambitions were well known in Wallachia it may be assumed that the Wallachian delegation was instructed to sign a treaty in any form in exchange for a quick and significant military support. The so called boyars' treason was a diplomatic tool used by Michael in his aim to convince the Poles of his good intentions.

An analysis of the Wallachian delegation in Alba Iulia also shows that most of the boyars were close collaborators of the prince. Last but not least a similar treaty was sign by Michael himself on 16/26 June 1599 with Sigismund cousin and successor, Andrew Bathory a diplomatic step aimed, on short run, to mislead the Transylvanians about Wallacjian prince's intentions.

All in all both treaties were never put into practice which strengthen the idea that from a Wallachian perspective they were conceived as useful tools aimed to overcome a certain adverse political context.

Ramona Neacșa, **Power, Influence and Kinship at Late XVth Century Walachia**

The paper will discuss the case of Gherghina, captain (*pârcălab*) of Poenari castle, an influent Wallachian boyar during the reigns of Vlad the Monk and Radu the Great. Several episodes in which Gherghina was involved bring some insights on the configuration of Wallachian network of power at the end of the 15th century and also suggest that the aforementioned boyar was a power broker.

Exchanging ideas in a changing world: cultural, educational and artistic networks

Claudia M. Bonța, **Artistic network and the feminine portrait In 18th century Europe**

The second half of the 18th century highlights a new fashion in painting, the portrait in landscape that combines the portrait and the lanscape. The long series of female portraits arouse admiration and are imitated all over Europe. The Transylvanian space joins the new artistic trend, and we owe some spectacular achievements in this field to one of the most famous painters of the genre, Johann Martin Stock. The National Museum of History of Transilvania shelters in its collections a compositional portrait signed by Johann Martin Stock, *Portrait of a Woman*, 1787, a remarcable succes of the 18th century local painting.

Mihaela Vlăsceanu, **Eighteenth century Banat funerary monuments: tipology; style and iconography**

An introduction to a subject less present in the historiography of the subject with a focus on the relation between death and art, more precisely, on Baroque funerary artistic manifestations and production of eighteenth century Banat. From the conceptualization of death we explore and find new meanings in the stereotypy of the funerary art in the Roman-Catholic milieu. The lack of sumptuous funerary monuments in Banat, relies on the particularity of this province in the eighteenth century, where hereditary nobility was not allowed to flourish as in the case of Transylvania and Hungary. Epitaphs, tomb stones, crosses are analyzed from the art historian's point of view, defining the main artistic styles that flourished in Banat in a century of contradictions that opens modernity. The case studies analyzed, mirror some particularities of the genre, as the colonists who settled in Banat constructed local identities mirroring in fact their European descent. Baroque becomes a composite art bearing various experiences defined by local European identities.

Andreea Laura Martinescu, **Manifestation of the Secession style in Banat area – case studies from Fabric neighbourhood**

In this article I have studied the manifestations of the Secession style in Banat. I started this process by observing the roots of the style, the way it manifested itself in Europe and how it was later interpreted in the region. In fact, I also considered its characteristics, the theories that the initiators of the art of 1900 drew up, so that in the end I would turn my attention to a historical reservation located near the central area of Timișoara - Fabric neighbourhood.

In the second part of this paper, I focused my attention on some case studies, following characteristics related to both the architecture and the decorative plastic of the buildings in the Fabric district of Timișoara. All these practices lead, in fact, to the purpose of the paper, that of observing the manifestation of the Secession style in Banat.

Adrian Deheleanu, **The network for disseminating the cult of personality of Nicolae Ceausescu through the official art with a historical theme**

The official artistic production of the communist regime in Romania or the so-called engaged art, with a historical theme, was an artistic phenomenon that represented a powerful propaganda tool in the period 1965-1989. A privileged theme in the press, but also in Western historiography about Romania, in the eighties of the twentieth century, the cult of personality of Nicolae Ceausescu, reflected in the official Romanian art, remained not only due to the aberrant forms in which it manifested , but also for the way it was discussed in the posterity of the communist dictator, one intensely frequented in the specialized literature. The phenomenon of the cult of Ceausescu's personality, reflected in the official art of the regime, experienced a gradual development, corresponding to the consolidation of his power over the state and party apparatus. Public homage events included as elements of the PCR leader's public flattery reflected the main domestic and international priorities of his regime.

Politics and society in Romania in the period 1920-1989

Vasile Rămneanțu, **The mood of the peoples from Timiș County in 1981**

At the beginning of the 80's of the 20th century, Romania entered a period of economic-financial crisis, a phenomenon that had negative repercussions on the living standard of the population.The reports of the head of the Timiș County Inspectorate of the Ministry of Interior to the first secretary of the Timiș County Committee of the P.C.R. they highlighted the dissatisfaction of the population with the lack of basic foodstuffs, to which were added the interruptions of electricity, hot water, heat, etc.

Minodora Damian, **Some considerations about pharmacies in Reșița between the two world wars**

The success of scientific experiments in the pharmaceutical field, from the last part of the nineteenth century to the first decades of the twentieth century, gives an upward trend in the preparation and administration of prescriptions. The increase in the number of pharmaceutical locations was the result of the integration of the medical sphere in a socio-commercial framework.

 The framing of pharmacology in the historical context, located between the two world conflagrations, is made especially on legal concepts, placing the area of medication in the legislative sphere.

The spatio-temporal concentration of the research converges towards the interwar Caraș, with a broader approach on the Resita space. At the level of 1928 in Caraș county there were 5 urban and 10 rural pharmacies, their number remains constant even at the level of 1935.

The area of the interwar Resita pharmacies There are 4 locations in the area of the interwar Resita pharmacies: Salvator pharmacy (Megváltó, Hungarian phrase that translates as Savior), La Vulturul, Maria Ajutătoare and Doctor Elisabeta Elekes pharmacy. into 4 locations: *Salvator* pharmacy (*Megváltó*, Hungarian phrase that translates as *Savior*), *La Vulturul*, *Maria Ajutătoare* and *Doctor Elisabeta Elekes* pharmacy.

The shortage of medicine factories in Romania has led to the development of the massive import of medicines produced by the world's major pharmaceutical trusts, the purchase of pharmaceutical products being made mainly on the basis of contracts with external suppliers.

E. Narai, Leonard-Denis Păuşan-Barna, **Trade in Caraş County (1944-1948)**

After a relative recovery of the trade in Caraş at the end of 1944, the following year the number of traders in the area suffered, due to the reduced purchasing power of the population and the difficulties encountered in supplying basic necessities for the inhabitants of the county. However, most commercial companies were registered in the cities of Reşiţa and Oraviţa.

The number of commercial companies in Caraş County experienced a considerable increase in 1946, determined by the fiscal facilities granted by the state, which benefited – especially – the companies established in 1945. This increase was, unfortunately, temporary. The years 1947-1948 marked the drastic limitation of free trade and the establishment of state stores, which would take over the monopoly of domestic and foreign trade.

The evolution of the trade in Caraş during this period subscribes to the general tendency of elimination of private property, manifested in the Romanian economy.

Cristian Culiciu, **Oradea's youth and their "patriotic work" (1973-1982)**

In communist Romania, all people were included in different structures, both ideological and for work purposes, in the idea of promoting "socialist ideals" and, thus, "building communism". In all east-European countries before 1990, the communist party was the only guiding entity of all the structures of society and it had many helping structures, such as those for children and young people.

This was also the case in Romania, where the Union of Communist Youth became, slowly but surely, a mass organization which provided new members for the Romanian Communist Party. Members, called "utecists" (from the Romanian acronym U.T.C.) were involved in various activities, political, ideological, cultural, recreational and related to work and their jobs. Students had to learn and behave well and those having jobs had to be an example of work.

These activities were common in the city of Oradea also. One of them, which we will detail in the presentation, refers to the so called "patriotic work", or working for the nation/society (something like volunteering, but mandatory). In general, it included works for cleaning up public spaces and school/factory yards, small jobs or working on construction sites, in parks or on the river banks. It was regulated by law and even older people had to do such activities in their workplace. Oradea's youngsters were working ("for the homeland"), in the 70s, in planting trees, cleaning the Crisul Repede River and also for building the new Chemical High School and the Youngsters' House. Many more examples, based on articles from local newspapers and archives will be given throughout the presentation.

Iakob Attila, **Soft Power in a Changing World. Culture and the Dynamic of Virtual Networks**

In a changing world, the structure and vectors of powers are adapting themselves to the new context, society and actors of the international dimension of our lives are adapting themselves to the new trend and evolutions. From this reason, the soft power and its specific attributes are changing to, new networks and approaches are defining not only its new shape, but its course that will impact the world and society.

The paper proposal would like to map these new changes and offer some kind of prediction for the directions in which the virtual networks and cultural exchange will shape the society and the international relations.