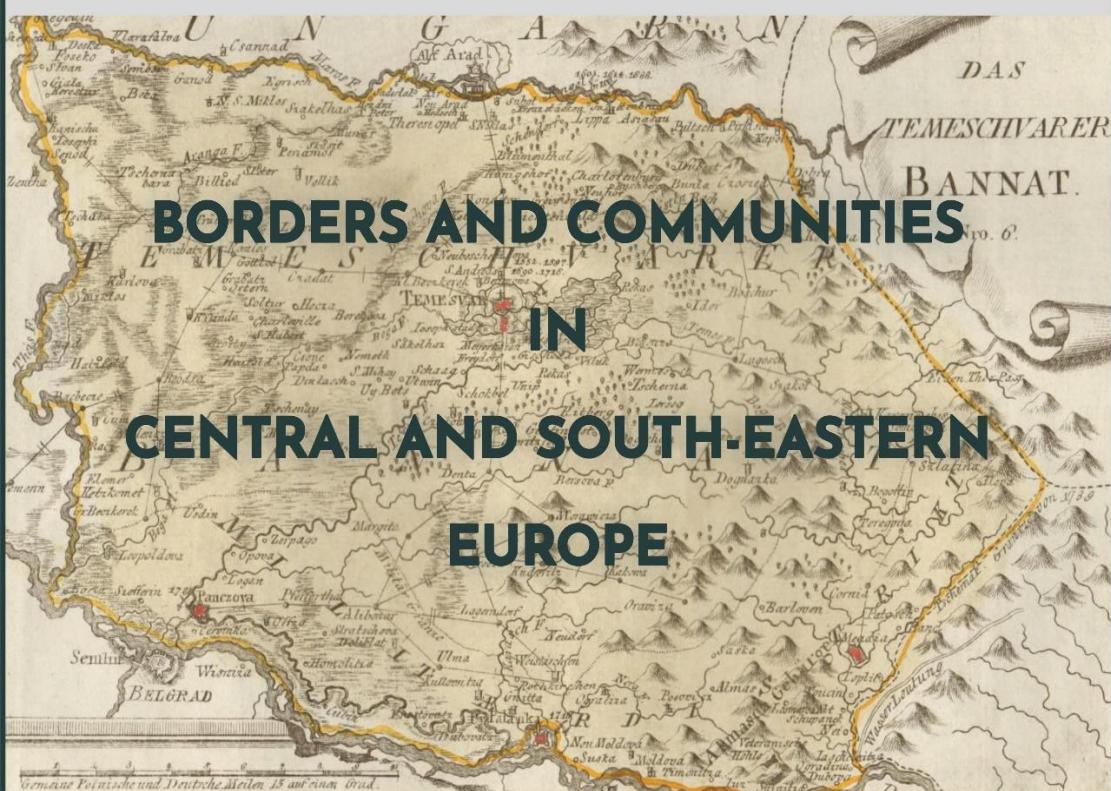


WEST UNIVERSITY OF TIMIȘOARA

FACULTY OF LETTERS, HISTORY AND THEOLOGY

INTERNATIONAL CONFERENCE

BORDERS AND COMMUNITIES  
IN  
CENTRAL AND SOUTH-EASTERN  
EUROPE



MARCH 16<sup>th</sup> - 17<sup>th</sup> 2021

ONLINE via GOOGLE MEET

The aim of this conference organized by West University Timișoara, Faculty of Letters, History and Theology, Department of History is to connect historians from Central and South Eastern Europe and to open dialog between neighboring historiographies because too many times national historiographies worked in parallel.

This area was one of contacts and conflicts between East and West and, in the same time, a model of cohabitation. From late Antiquity to present day, peoples and communities in Central and South Eastern Europe, regardless the language or ethnicity were forces to live together, sometimes in the same borders, sometimes separated. If in the Middle Ages borders were fluid or imaginary lines, often following the natural space, in the modern times and today frontiers are strictly regulated. No matter how we look at them, an idea or, on the contrary, a strict line of demarcation, our intention was to discuss and highlight the politics, religious, cultural and social history of the communities in the above-mentioned area, the changing ideas and commodities and, of course, how the peoples related to borders. In this respect, we choose not to impose chronological barriers, but to understand how this part of Europe changed from late Antiquity to present day. Only by analyzing different frames of society (political, ethnical, religious), the institutional mechanisms and relations of power, culture, education, art and heritage we could understand the past and the present of Central and South Eastern Europe.

Adrian Magina, West University of Timișoara  
Simona Regep, West University of Timișoara  
Adrian Cintar, West University of Timișoara

**Tuesday, March 16**

**10.00 Conference opening**

Adrian Magina, West University of Timișoara

Simona Regep, West University of Timișoara

Adrian Cîntar, West University of Timișoara

**Welcome messages**

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

Prof. Ioan Bolovan – corresponding member of the Romanian Academy, George Barițiu Institute of History / Babeș-Bolyai University Cluj-Napoca

**Keynote speakers**

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

Prof. Martyn Rady (University College London, School of Slavonic and East European Studies), **Judges and Judging in the Big Central Europe in the Very Long Middle Ages**

## **Parallel Sessions**

**12.00**

### **Session I. Bella et paces Romani**

Organizers: Milica Tapavicki Ilic (Institute of Archaeology, Belgrad)

Ana Cristina Hamat (Independent researcher)

**12.00-12.20**

Adela Kovács (Botoșani County Museum), Carsten Mischka, Benedikt Praschl, Franziska Wanka, Fabian Gapp, Magdalena Schaffer (Freidrich Alexander Universität, Erlangen-Germany): **The results of the non-invasive research carried out at Mitoc-Valea lui Stan and Pârâul lui Istrate, Botoșani County, Romania.**

**12.20-12.40**

Alin Henț (Babeș-Bolyai University, Cluj-Napoca; Gherla History Museum, Cluj County), **Competing against tradition: (re) writing the Dacian past**

**12.40-13.00**

Tomasz Gralak (Institute of Archaeology, Wrocław University, Poland), **Before the Danube limes was crossed**

**13.00-13.20 Break**

**13.20-13.40**

Bosko Angelovski (Institute for Ancient Slovenian Culture Prilep, Macedonia), Magdalena Manaskova (Skopje,

**Macedonia), Prespa agreement how politics changed the borders of ancient cultural values**

**13.40-14.00**

Radmila Zotović (Institute of Archaeology, Belgrade, Serbia), **Roads and transportation routes – Roman traffic on the eastern part of the Dalmatia province territory**

**14.00-14.20**

Mateusz Źmudziński (Institut of Archaeology University of Wrocław), **Silk Road and Roman Dacia - some questions**

**14.20-14.40 Break**

**14.40-15.00**

Ljubiša Vasiljević (National Museum Kruševac), **Antique monuments of local deities discovered close to healing springs in modern Serbia**

**15.00-15.20**

Ana Hamat (Independent researcher), Stefan Georgescu (Independent researcher), **Some considerations regarding the cameo medallion engraved with the image of Hercules tying Cerberus, discovered at Drobeta (Drobeta Turnu-Severin, Mehedinți County).**

**15.20-15.40**

Ioana Mureşan, Lucian-Mircea Mureşan, **Where There's a "Will" There's a Way – Rights, Exceptions and Privileges in Roman Funerary Law Concerning Military Personnel in The Danubian Provinces**

**12.00**

**Session II. Dacia as province of the Roman Empire**

Organizer: Simona Regep (West University of Timișoara)  
Mariana Balaci (West University of Timișoara)

**12.00-12.20**

Constantin Boia (Museum of the Highland Banat, Reșița),  
**Borders and communities during the Early Neolithic – a perspective from the pottery**

**12.20-12.40**

Silviu Edmond Ene (West University of Timișoara), **Some considerations regarding the ritual clay masks discovered in the province of Dacia**

**12.40-13.00**

Adrian Cîntar (West University of Timișoara), **Proposal for the reconstruction of the sides destroyed by the ancient floods of the great fort at Tibiscum based on topographic observations**

**13.00-13.20 Break**

**13.20-13.40**

Călin Timoc (National Museum of Banat, Timișoara), **The Principia-Building of the Great Roman Camp from Tibiscum. Proposals for a graphic reconstruction**

**13.40-14.00**

Atalia Onițiu (West University of Timișoara), **Social structure and funeral behavior in Roman Dacia (II). A comparison between Porolissum and Tibiscum**

**14.00-14.20**

Mariana Balaci (West University of Timișoara), **About offerings and religious cults at Tibiscum**

**14.20-14.40 Break**

**14.40-15.00**

Mihaela Simion, Marius Barbu, Ioana Barbu, Costin Țuțuianu, Mihaela Barbu, Decebal Vleja, Ionuț Bocan, **Micia - Westen Necropolis. Preliminary considerations**

**15.00-15.20**

Cătălin Balaci (Museum of the Banatian Village, Timișoara), **Regards about internal organisation of the military vicus from Tibiscum**

**15.20-15.40**

Cosmin Matei (Museum of the Banatian Village, Timișoara), **Coins from the Roman era discovered in the Pojejena camp in 2019**

**15.40-16.00 Break**

**16.00-16.20**

Vasile Marinoiu (Independent researcher), **A new Imperial Roman hoard discovered near the Bumbești Jiu fort, Gorj County**

**16.20-16.40**

George Bounegru, Dan Anghel, Claudiu Tănăselia, Anca Timofan, Ilie Lascu, **Some remarks on glazed ceramic discovered in Roman graves from Apulum**

**16.40-17.00**

Simona Regep (West University of Timișoara), **Remarks on  
*terra sigillata* discovered at *Praetorium-Mehadia***

**12.00**

**Session III. The border between sacred space and profane space: from archaeology to charter and from charter to archaeology**

Organizers: Maria Crîngaci Țiplic (Romanian Academy, Institute of Social Sciences and Humanities, Sibiu)

Ioan Marian Țiplic („Lucian Blaga” University of Sibiu)

**12.00-12.20**

Nicolae Hurduzeu (West University Timișoara), **Considerations on some themes of biblical inspiration in the Song of Roland**

**12.20-12.40**

Cristina Paraschiv-Talmațchi, Constantin Șova (Museum of National History and Archaeology of Constanța, Romania), **Sacred or profane space? Possible evidence of religious manifestations in the early medieval settlement of Valu lui Train**

**12.40-13.00**

Ioan Marian Țiplic („Lucian Blaga” University of Sibiu), Adrian Sovrea („Lucian Blaga” University of Sibiu), ***From a manorial court to the Parish Church.* Archaeological datas regarding the first stablishment of German *Hospites* in Agnita/Agnetheln, Sibiu County**

**13.00-13.20**

Florin Gabriel Petrică („Princely Court” National Museum Târgoviște), **Walls between worlds: residences, monasteries,**

**churches and cemeteries in medieval Târgoviște (14<sup>th</sup> -18<sup>th</sup> centuries)**

**13.20-13.40 Break**

**13.40-14.00**

Maria Crângaci Țiplic (Romanian Academy, Institute of Social Sciences and Humanities, Sibiu), **Sacred spaces of Medieval Sibiu in historiography**

**14.00-14.20**

Florin Mărginean (The National Museum of Transylvania, Cluj-Napoca), **The Organization of Funerary Spaces in Medieval Parish Churches The Case of the Medieval Church of Tauț (Feltót) – Arad County**

**14.20-14.40**

Silviu Oța (Romanian National Museum of History, București), **Caransebeș, a border town in the 16th-17th centuries. Archaeological research**

**14.40-15.00**

Silviu Iliuță, (Romanian, Academy, Institute of Archaeology Vasile Pârvan, București), **The Ottoman fortifications of Banat region between 16<sup>th</sup> and 18<sup>th</sup> century**

**12.00**

**Session IV. Writing and the culture of writing in the border areas (14<sup>th</sup>-18<sup>th</sup> centuries)**

Organizer: Livia Magina (Museum of the Highland Banat, Reșița)

**12.00-12.20**

István Kovács (University of Pécs), **Information Flow in the Southern Part of the Hungarian Great Plain in the Era of King Sigismund**

**12.20-12.40**

Alexandru Ștefan (Babeș-Bolyai University, Cluj-Napoca), **Cultural Transfers in a Border Region: a Romanian Late-Medieval Seal Matrix from South-Eastern Transylvania**

**12.40-13.00**

Marian Coman (The University of București/Romanian Academy, Nicolae Iorga Institute of History, București), **One diploma, two scripts and two languages. A Wallachian Slavonic-Latin document (1431)**

**13.00-13.20**

Iulian M. Damian (Babeș-Bolyai University, Cluj-Napoca), **The “curia Capistrani”. Scripts and Cultural Background**

**13.20-13.40 Break**

### **13.40-14.00**

Mihai Kovács (Babeş-Bolyai University, Cluj-Napoca), **Writing and Identity in the Late Medieval District of Hațeg (ca. 1400-1540): a Preliminary Analysis**

### **14.00-14.20**

Adinel C. Dincă (Babeş-Bolyai University, Cluj-Napoca), **“Frontiers” and Medieval Script Analysis. Some Theoretical Concerns**

### **14.20-14.40**

Livia Magina (Museum of the Highland Banat Reşiţa), **Administrative letter manuals in 16th-18th centuries in Transsylvania**

## **15.00**

### **V. Round Table: University, Society, Pandemics, and Textual Production in the Middle Ages**

**Organizer:** Project “The Rise of an Intellectual Elite in Central Europe: University of Vienna 1389-1450”, <https://rise-ubb.com/>, UEFISCDI: PN-III-P4-ID-PCCF-2016-0064 (Cluj-Napoca: Babeş-Bolyai University; Romanian Academy, “George Barbu Ştefănescu” Institute of History)

**Contact:** [project.rise.2018@gmail.com](mailto:project.rise.2018@gmail.com)

#### **Short papers:**

Adinel **Dincă**: Introduction

Mădălina **Pantea** – Paula **Cotoi**: Medieval Medical Manuscripts. A Short Overview

**Monica Brînzei:** Inserted notes on Pestilence in Medieval Academic Manuscripts

**Adinel Dincă:** The Bibliophile Doctor. Hartmann Schedel (d. 1514) (Mss Munich BSB Clm. 264, 441)

**Valentina Covaci:** „Ut pestilentiae flagella nos liberare digneris”. Plague liturgy in the fifteenth century

Robert Ofner (Regensburg University), Fighting the Pandemics in the Middle Ages

**Monica Brînzei:** Final remarks

**12.00**

**Session VI. Between medieval and modern: behaviours and attitudes in the 16th-18th centuries Central and Eastern Europe**

Organizer: Laurențiu Rădvan (Alexandru Ioan Cuza University, Iași)

**12.00-12.20**

Maria Magdalena Székely (Alexandru Ioan Cuza University, Iași), **An unusual commodity and its significance. Once again about “fish-teeth”**

**12.20-12.40**

Emőke Gálfi (The Society of Transylvanian Museum, Cluj-Napoca), **Refugees from Lipova and Timișoara in the middle of the 16<sup>th</sup> century and the Lipova neighborhood in Alba Iulia**

**12.40-13.00**

Diana Marinescu (Babeș-Bolyai University, Cluj-Napoca), **Identity and Alterity in the Narratives of the Catholic Missionaries from 17<sup>th</sup>-18<sup>th</sup> Centuries Moldavia**

**13.00-13.20**

Laurențiu Rădvan, Mihai Anatolii Ciobanu (Alexandru Ioan Cuza University, Iași), **Cartographic consequences of the occupations of the Romanian Principalities in the 18th century - first half of the 19th century: city plans**

**13.20-13.40**

Teodora Smultea (Babeș-Bolyai University, Cluj-Napoca), **The unity of the Romanian Orthodox space in the Middle Ages.**

## **National consciousness or coercion? - Historiographical considerations of the XX-XXI centuries**

**13.40-14.00 Break**

**14.00-14.20**

Zsolt Bogdáni (The Society of Transylvanian Museum, Cluj-Napoca), **The princely Table in 16th century Transylvania**

**14.20-14.40**

Ligia Boldea (Museum of the Highland Banat, Reșița), **Princely retract and tax regime in the Banat of Caransebeș and Lugoj (1541-1658)**

**14.40-15.00**

Diana Ursoi (Babeș-Bolyai University, Cluj-Napoca), **Legal Aspects of the Witchcraft Trials in Early Modern Transylvania**

**15.00-15.20**

Sebok Eduard (Babeș-Bolyai University, Cluj-Napoca), **Magic, justice and mentalities in the Transylvanian space. Case study: Dămăcușeni village (Maramureș County)**

**15.20-15.40**

Ferenc Pall-Szabó (Romanian Academy, Centre for Transylvanian Studies), Kinga Szabó (Babeș-Bolyai University, Cluj-Napoca), **Magic and its tools in the 16th - 18th century Cluj**

**12.00**

**Session VII. Frontiers of violence: brutality, torture and public show in Central and South-Eastern Europe**

Organizers: Ovidiu Cristea (Romanian Academy „Nicolae Iorga” Institut of History, Bucureşti)

Adrian Magina (West University/Romanian Academy „Titu Maiorescu” Institute for Banatian Studies, Timişoara)

**15.00-15.20**

Ovidiu Cristea (Romanian Academy „Nicolae Iorga” Institute of History, Bucureşti), **War and violence: Wallachia and Moldavia confronting the Ottoman Empire (15<sup>th</sup>-16<sup>th</sup> c.)**

**15.20-15.40**

Alexandru Simon (Babeş-Bolyai University/Romanian Academy, Centre for Transylvanian Studies, Cluj-Napoca), **When War is not War, but <Border> Exercise: On the ± 600 men Hungarian-Ottoman "Rule" prior to Mohács**

**15.40-16.00**

Neven Isailović (Institute of History, Belgrade), **The late medieval triplex confinium: Ottoman-Hungarian-Venetian border in Southern Croatia 1463–1523**

**16.00-16.20**

Adrian Magina (West University of Timişoara/Romanian Academy „Titu Maiorescu” Institute for Banatian Studies, Timişoara), **The violence and its costs in the southern parts of the Hungarian kingdom.**

**12.00**

**Session VIII. Agriculture, industry and tourism in the border areas**

Organizer: Anca Maria Pop (Babeş-Bolyai University Cluj-Napoca)

**12.00-12.20**

Anca Maria Pop (Babeş-Bolyai University Cluj-Napoca), **Agricultural models in Romanian rural communities between 1850 – 1930**

**12.20-12.40**

Ana Maria Adi (Babeş-Bolyai University Cluj-Napoca), **The Great Depression impact on Romanian industry**

**12.40-13.00**

Septimiu Moga (Babeş-Bolyai University Cluj-Napoca), **The Agrarian Bank of Cluj in the interwar period - between community, regional and national interests**

**13.00-13.20**

Vivien Apjok (University of Szeged), **Border: Obstacle or Opportunity? Makó, a Border Area Town in Hungary – a Case Study**

**13.20-13.40**

Ionuț Mihai Horadron (Babeş-Bolyai University Cluj-Napoca), **Eating behavior in the Beiuș area. Case study: Coșdeni village**

**14.00**

**Session IX. Minorities in Central and Eastern Europe**

Organizer: Ion Gumenâi (Institute of History of the Ministry of Education, Culture and Research, Chișinău)

**14.00-14.20**

Ion Gumenâi (Institute of History of the Ministry of Education, Culture and Research, Republic of Moldova), **The ethno-confessional community of the Gregorian Armenians from Hâncești, Bessarabia under tsarist rule.**

**14.20-14.40**

Carmen Albert (Museum of the Highland Banat, Reșița), **Romanians in Macedonia in a diplomatic document: social imaginary and collective mentalities**

**14.40-15.00**

Rudolf Cristian (Babes-Bolyai University Cluj-Napoca, University Centre Reșița), **The education problem specific to the German minority of the Banat Highland 1918-1940**

**15.00-15.20**

Eusebiu Narai (West University of Timișoara), **The situation of the German minority in Caraș and Severin Counties between 1944-1948**

**15.20-15.40**

Tonu Fiodor (Doctoral School of History, Archeology and Philosophy, USM), **Some aspects of policies towards Christian communities in the MSSR in the 1980s.**

## **Wednesday, March 17**

**10.00**

### **Session I. Nobility, estates and changing boundaries in the Middle Ages**

Organizer: Elek Szaszkó (Karinthy Frigyes Bilingual Secondary School, Budapest)

**10.00-10.20**

Cătălin Rusu (Babeş-Bolyai University, Cluj-Napoca), **Pannonia as a *marca orientalia* under the authority of the Frankish Emperor (793-1000)**

**10.20-10.40**

Raul-Alexandru Todika (Babeş-Bolyai University, Cluj-Napoca), *Dilatatio christianitatis per milites christi: military religious orders and the cismarine expansion of Christianitas' borders*

**10.40-11.00**

Alexandru-Florin Cioltei („Lucian Blaga” University of Sibiu), **Territorial intra- and inter-institutional conflicts in Transylvania during the Arpadian age**

**11.00-11.20**

Elek Szaszkó (Karinthy Frigyes Bilingual Secondary School, Budapest), **The Appointment of Nicolas Csáki and Nicolas Marcali to the Voivodship of Transylvania in January, 1402**

**11.20-11.40 Break**

**11.40-12.00**

Maria Frînc (Babeş-Bolyai University, Cluj-Napoca), **A trial on the female inheritance in the noble family of Hărănglab (14th-16th centuries)**

**12.00-12.20**

Zoltán Iusztin (The National Museum of Banat, Timișoara), **The castle and the noble estate Târgoviște**

**12.20-12.40**

Marian Horvat (Babeş-Bolyai University, Cluj-Napoca), **The boundaries and juridical autonomy of Dej (14th-15th centuries)**

**12.40-13.00**

Sorin Forțiu (West University of Timișoara), **The boundaries of the medieval estate Machalaka (Mașloc)**

## **Session II. From Medieval Frontiers to Early Modern Borders in Central and South-Eastern Europe**

Organizer: Florin Ardelean (Babeş-Bolyai University)

**13.00-13.20**

Liviu Cimpeanu (Romanian Academy, Institute of Social Sciences and Humanities, Sibiu),

**Ransoming Slaves Along the Christian-Ottoman Border in the Age of the Varna Crusade: John Hunyadi and Vlad Dracul**

**13.20-13.40**

Gizella Nemeth – Adriano Papo (Centro Studi Adria–Danubia, Duino Aurisina, Trieste), **La fortezza di Eger nel XVI sec., alla frontiera tra il Regno d’Ungheria e l’Impero Ottomano, e l’assedio del 1552**

**13.40-14.00**

Zoltán Péter Bagi (Szeged University), **The Siege of Hegyesd: 31 March - 9 April, 1562**

**14.00-14.20**

Ardelean Florin Nicolae (Babeş-Bolyai University, Cluj-Napoca), **Defending the borders and the court of the prince: the role of the guardsman (*drabant/darabont*) in the Transylvanian military organization during the second half of the Sixteenth century**

## **14.20-14.40 Break**

### **14.40-15.00**

Livia Magina (Museum of the Highland Banat, Reșița), **Run away, better than stay: refugees from southern border areas in 17th century Transsylvania**

### **15.00-15.20**

Florina Ciure (Țării Crișurilor Museum, Oradea), **La conquista asburgica di Oradea in alcuni fonti italiane coeve (1691-1692)**

### **15.20-15.40**

Jelena Ilić Mandić (Institute of History, Belgrade), **Forging the Wallachian Military Border 1769–1772. A social perspective**

**10.00**

**Session III. Diseases and Pandemics from modern times to the present day**

Organizer: Sorin Grigoruță („Alexandru Ioan Cuza” University Iași)

**10.00-10.20**

Sorin Grigoruță (Alexandru Ioan Cuza University, Iași), **Physicians, lazarettes and quarantines. Anti-epidemic measures in Moldavia (1829-1831)**

**10.20-10.40**

Teodora-Daniela Moț (The National Museum of Banat, Timișoara), **Influenza epidemics and pandemics. The Spanish flu and the individual consciousness and collective mind in the first quarter of the 20<sup>th</sup> century**

**10.40-11.00**

Minodora Damian (Museum of the Highland Banat, Reșița), **The social impact of contagious diseases in the area of the western border of interwar Romania**

**11.20**

**Session IV. Law, Education and cultural context**

Organizer: Mariana Daniela Șipoș (Babeș-Bolyai University, Cluj -Napoca)

Melinda Gabriela Keresztes (Babeș-Bolyai University, Cluj-Napoca)

**11.20-11.40**

Melinda Gabriela Keresztes (Babeș-Bolyai University, Cluj-Napoca), **School Projects in Transylvania, Partium and Banat between the second half of the 18th century and the first half of the 19th century**

**11.40-12.00**

Mariana Daniela Șipoș (Babeș-Bolyai University, Cluj -Napoca), **About primary education legislation from the Old Kingdom 1893-1918**

**12.00-12.20**

Edina Gál (Babeș-Bolyai University, Cluj-Napoca), **The Children of the State in the Banat, 1900–1940**

**12.20-12.40 Break**

**12.40-13.00**

Vasile Rămneanțu (West University of Timișoara), **The situation of Romanian education system in the Yugoslav Banat between the two World Wars**

**13.00-13.20**

Nicolae Hurduzeu (West University of Timișoara), **Considerations on values and attitudes promoted in History classes**

**13.20-13.30**

Ştefan Şuteu (Babeş-Bolyai University, Cluj-Napoca), **From topic to thesis: strategies for elaborating a scientific paper in the field of Humanities**

**13.30-13.50**

Alexandru Augustin Haiduc (Babeş-Bolyai University, Cluj-Napoca), **Religious cohabitation in secondary education of dualist Hungary. The Greek-Catholic gymnasium of Beiuș in the second half of the 19th century**

**10.00**

**Session V. Art and Heritage**

Organizer: Mihaela Vlăsceanu (West University of Timișoara)

**10.00-10.20**

Amalia-Diana Barbă (Babeș-Bolyai University Cluj-Napoca), **The cruciform symbol in the funeral paradigm. Case study: Upper Cemetery - Nădlac, Arad County**

**10.20-10.40**

Ana Dumitran (The National Museum of the Union), **The author of the icon of the Mother of God from Telna and his imaginary hermeneia**

**10.40-11.00**

Cristina Tudor (West University Timișoara), **The activity and implications of the church restorer Viorel Țigă regarding the conservation of the Romanian Orthodox religious heritage**

**11.00-11.20 Break**

**11.20-11.40**

Mihaela Vlăsceanu (West University Timișoara), **The landscape in the creation of Ioan Isac (1854-1950)**

**11.40-12.00**

Claudia M. Bonță (The National Museum of Transylvania, Cluj-Napoca), **Historical and cultural propaganda reflected in museum graphic collections. Case study**

**12.00-12.20**

Adrian Deheleanu (The National Museum of Banat, Timișoara),  
**Official graphics during the communist period (1965 – 1989).  
case study: comics with historical theme as a propaganda  
instrument in rewriting history**

**12.20-12.40**

Alexandra Felseghi (Babeș-Bolyai University, Cluj-Napoca),  
**Documentary theatre themes: transition and adaptation to a  
new lifestyle in Romanian society**

**13.00**

**Session VI. Mechanisms and power relations under communist regime**

Organizer: Romina Soica (Babeş-Bolyai University Cluj-Napoca)

**13.00-13.20**

Cristian Culiciu (Țării Crișurilor Museum, Oradea), **Between professional and political. The Oradea press in the attention of the Bihor County Committee of the Romanian Communist Party (1970-1989)**

**13.20-13.40**

Romina Soica (Babeş-Bolyai University Cluj-Napoca), **Censorship and propaganda in Cinema during the Romanian communist regime**

**13.40-14.00**

Adrian Boda (Babeş-Bolyai University, Cluj-Napoca), **Beyond the myth of the " liberating soldier". The perception of the Soviet soldier as an enemy on the Eastern Front**

**10.00**

**Session VII. Society, Church and Tradition**

Organizer: Cristina Gudin (University of Bucureşti)

**10.00-10.20**

Loredana-Lucica Vîtcă (Babeş-Bolyai University, Cluj -Napoca),  
**The voice of the state within the Transylvanian family in the light of the bills from the end of the 19th century**

**10.20-10.40**

Gabriel Hoza (Babeş-Bolyai University, Cluj -Napoca), **Church archives reflected in the Greek Catholic memoirs (second half of the 19<sup>th</sup> century-early 20<sup>th</sup> century)**

**10.40-11.00**

Felicia Aneta Oarcea (County Museum Arad), **Romanian female intellectual elites of the Great Union generation Highlights from Arad**

**11.00-11.20 Break**

**11.20-11.40**

Florina-Cosmina Sas (Babeş-Bolyai University, Cluj -Napoca), **The Romanians and the federalism. Some aspects regarding the failure of federal ideas in Transylvania (1905-1914)**

**11.40-12.00**

Kezdi Mihaela Ecaterina (Babeş-Bolyai University, Cluj - Napoca), **The Greek Catholic bishop Vasile Hossu and the**

**Romanian national movement from Transylvania in the last decades of 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century**

**12.00-12.20**

Cristina Gudin (University of Bucureşti), **We and the others during the First World War**

**12.20-12.40**

Mihali Alexandra-Valentina (Babeş-Bolyai University, Cluj - Napoca), **Transylvania and the Interwar Criminal Provisions. A Legislative Paradox**

## **ABSTRACTS**

### **Bella et paces Romani**

Adela Kovács (Botoșani County Museum), Carsten Mischka, Benedikt Praschl, Franziska Wanka, Fabian Gapp, Magdalena Schaffer (Freidrich Alexander Universität, Erlangen-Germany): **The results of the non-invasive research carried out at Mitoc-Valea lui Stan and Pârâul lui Istrate, Botoșani County, Romania.**

As a result of a collaboration between Freidrich Alexander Universität, Erlangen, Nuremberg and Botoșani County Museum, geophysical investigations were carried out in the area of Mitoc, at the surface of two sites, namely Valea lui Stan and Pârâului lui Istrate. Both of them were excavated in the 70's and considering the archaeological materials discovered here, these were framed into Cucuteni B2-Valea lui Stan and Cucuteni A3-A4-Pârâul lui Istrati. The magnetometric investigations revealed the proportion of the sites preserved, considering the Prut river erosion natural process and the Stâncă-Costești water dam construction which affected in 1976-1978 several prehistoric settlements. The presentation is focusing on the previous results of the archaeological researches, re-evaluating old discoveries and is presenting the results of the new surveys, and GIS researches.

Alin Henț (Babeș-Bolyai University, Cluj-Napoca; Gherla History Museum, Cluj County), **Competing against tradition: (re) writing the Dacian past**

The socio-political history of the northern Balkans communities in the Late Iron Age period was one of the main subjects in the Romanian historiography. However, the reconstructions of the social landscape started mainly from the information provided by ancient written sources. They were regarded as the only “windows to the Iron Age”, but it should be remembered that these sources are both biased and patchy in time and space. Greek and Roman scholars show interest in the northern Balkan regions on the occasion of some events in which their societies were directly involved. On these

occasions they provided us with an image of the socio-political organisation of the Late Iron Age communities from northern Balkan area, i.e., a form of organisation “Kingdom”, as well as the existence of different social categories. Therefore, in this presentation, I will show how the Dacian past was (re)constructed based on the information provided by classical authors, and how an important aspect of the Late Iron Age period – fortifications – was forced to fit into the moulds created by Greek and Roman scholars.

Tomasz Gralak (Institute of Archaeology, Wrocław University, Poland), **Before the Danube limes was crossed**

Migration Period in Europe started in 375 with the impact of the Huns. According to Ammianus Marcellinus (XXXI, 4, 2) as a result of this event: „a new and terrible rumour arose among the tribes of the north: over the whole region which extends from the country of the Marcomanni and Quadi to Pontus, barbarian hosts composed of different distant nations, which had suddenly been driven by force from their own country, was now, with all their families, wandering about in different directions on the banks of the river Danube” This phenomenon is reflected in archaeology and is defined as the so -called post -Cherniakhov horizon, dated back to the D1 phase of the Migration Period. In general, typical finds of the Cherniakhov culture, identified with the Gots, as well as characteristic elements of the culture of the Sarmatians and probably of other nomads, have been occurred in wide areas on the northern banks of Danube. That horizon is also noticeable in the area of southern Poland. But in these case it is possible to indicate two different migrations from the territory of modern Romania and Hungary.

Bosko Angelovski (Institute for Ancient Slovenian Culture Prilep, Macedonia), Magdalena Manaskova (Skopje, Macedonia), **Prespa agreement how politics changed the borders of ancient cultural values**

The creation and development of the civilized way of life, as a general benefit, was predisposed from the emergence, maintenance and transmission of culture and cultural phenomena, as the main manifestation of civilization. In science there is no dilemma about the origin of the first forms of civilization

in the East, from where it is transmitted and spread, primarily through trade as a non-invasive principle to the Western world, creating conditions for development and creation of personal characteristics, by accepting and developing the already established cultural values, that originate from the cradle of civilization - the East. In this context, the consideration of the provisions arising from the Prespa Agreement, especially Article 7 which intends to degrade the principle of established values, paves the way for the beginning of a phase of creating an artificial reality which in no case can be a logical consequence of the development of civilization, on the contrary, it may be an introduction of destruction of the ancient values on which our civilization is based.

Radmila Zotović (Institute of Archaeology, Belgrade, Serbia), **Roads and transportation routes – Roman traffic on the eastern part of the Dalmatia province territory**

On the eastern part of the Roman province Dalmatia, traffic was very intensive during the Roman reign. Such a traffic intensity was mainly due to commercial, agricultural, and overall economic development and this territory's significance. Based on their titles, roads and transportation routes could be divided into state and private ones. According to the location and length, these could be further divided into urban, interurban, and rural, or, respectively, short-distance and long-distance roads and routes. According to the territories they occupied, roads and paths were split into overland and water ones, waterways, and terrestrial-water (buoyant) ways. It was the Army that built the first roads here in the 1<sup>st</sup> century. Some private roads leading from rustic villas to the nearby cities were built in the mid 2<sup>nd</sup> century and the 3<sup>rd</sup> century. Urban traffic was carried out based on the *cardo* and *decumanus* principles.

Mateusz Źmudziński (Institut of Archaeology University of Wrocław), **Silk Road and Roman Dacia - some questions**

In the area of ancient Balkan and Danubian Roman Provinces are found bones of camels. They are found not only in army camps, but also far

from them. We can suppose, that they are connected not only with an army, but also with pack animals working for caravanas. From Roman Dacia we have informations about very rich people. They could buy expension, imported goods. They could be good, customers of exclusive products. Caravanas could bring goods where water transport was not possible. I suppose that in a future if more animal bones will be anaysed we will read about camels in Roman Dacia too.

Ljubiša Vasiljević (National Museum Kruševac), **Antique monuments of local deities discovered close to healing springs in modern Serbia**

Recovery and secretive features of healing springs represented an ideal basis for development of beliefs and establishing places of cult in their vicinity. Existence of votive monuments and cultic items give testimony to places of cult being established close to healing springs. The topic of this paper is worshiping local deities within areas of different healing springs at the territory of modern Serbia. The cult of Nymphs was worshiped throughout the Roman Empire, but it is presumed that it always possessed specific local features. The cult of Nymphs is attested in Vranjska Banja and in Kuršumlijska Banja, most likely also in Vrnjačka Banja (the site called “Rimski izvor” – “Roman spring”). Epigraphic monuments from Novopazarska Banja indicate that on this spot, along with Jupiter, local spring deities were also worshiped. The existence of monuments (figural and epigraphic) dedicated to Dea Dardanica in Mediana and Kuršumlijska Banja indicate that there were important iatric elements within this deity’s cult.

We consider that with this topic, one could also connect the find of a lead icon representing the Danubian horseman discovered in Dublja (Mačva). A similar situation is also encountered in Krušac near Pirot, in which a marble plate was discovered with a relief image of two horsemen and a dedication to Apollo and Asclepius. Close to the healing spring in Šarbanovac there was a place of worship dedicated to a local healing deity, possibly an *interpretatio romana* resembling the cult of Apollo or Artemis. We can conclude that healing springs always drew attention of local communities, who in return invented a broad spectrum of beliefs and worship of different deities, confirmed also with finds of votive monuments and ritual items.

Ana Hamat (Independent researcher), Stefan Georgescu (Independent researcher), **Some considerations regarding the cameo medallion engraved with the image of Hercules tying Cerberus, discovered at Drobeta (Drobeta Turnu-Severin, Mehedinți County).**

Our presentation wishes to bring back into discussion a special artefact- a glass cameo, in order to restore and complete the historical information based on the recent bibliography. The item is a gold necklace with a medallion made from one golden frame which held a cameo. This special glass cameo was engraved with the image of Hercules tying Cerberus, it was discovered in ancient roman town of Drobeta- today Drobeta Turnu- Severin (Mehedinți County) and it is currently kept in the collection of the National Museum of History of Romania, being dated in the time of Gordian the III reign.

Ioana Mureșan, Lucian-Mircea Mureșan, **Where There's a “Will” There's a Way – Rights, Exceptions and Privileges in Roman Funerary Law Concerning Military Personnel in The Danubian Provinces**

The particularities that come with a dangerous career in the service of Rome, a high pay and social prestige, are also visible concerning legal matters, in our case, matters concerning the rights of sepulchre. One question arises, who were the ones entitled by law to raise monuments for the military personnel? By referring to a thorough study of ancient legal texts and epigraphic sources, we can discern that the military enjoyed a remarkable liberty in drawing wills, whilst some of the known restrictions in civil law did not apply in cases concerning soldiers. Even though raising funerary monuments was a peacetime activity, nonetheless, concerning the drawing of wills, it was not necessarily the same. Emperors made every effort to ensure that the soldiers who risked their lives every day protecting Rome will have a guarantee that their property will be handed down to their appointed heirs, regardless of the authors' legal inexperience.

## **Dacia as province of the Roman Empire**

Constantin Boia (Museum of the Highland Banat, Reșița), **Borders and communities during the Early Neolithic – a perspective from the pottery**

The South-East European Early Neolithic has always been in the attention of the researchers since the debut of the 19<sup>th</sup> century. At the present moment, various political areas use different pottery chronological typologies, which calls for their synchronization. For the past two decades, <sup>14</sup>C dates played a significant role in establishing valid correspondences among the various geographical and political areas.

Silviu Edmond Ene (West University Timișoara), **Some considerations regarding the ritual clay masks discovered in the province of Dacia**

In the Roman world there were four types of masks: military, theatrical, funerary and ritual, each with a specific utility. But they were all generically called personae, to show that when they were worn, they changed the identity of the wearer. Ritual masks were usually used in processions related to the worship of *Bacchus*, called Bacchanalia or could sometimes have an apotropaic-domestic role, for example, in *Lugdunum* (Lyon, France) were found many fragments of masks in the peristyle of the house, where they were hung to protect the house from evil spirits. They were made in most cases of clay and were shaped in a mould or simply on the potter's wheel. On the sides they had perforated holes, to which they were connected with the help of leather straps. And on the side that stucked to the face, they had pieces of cloth placed there in order to not scratch the wearer. The characters from *Fabulae Attelanae* were used as models, giving a comic air to the hole procession. Ca modele, erau folosite personajele din *Fabulae Attelanae*, giving a hilarious vibe to the hole procession. In Dacia were discovered only three masks of this category, at: *Apulum*, Ilișua and Micăsasa.

Adrian Cîntar (West University of Timișoara), **Proposal for the reconstruction of the sides destroyed by the ancient floods of the great fort at Tibiscum based on topographic observations**

Based on our observations during the acquisition, editing and rendering of the topographical measurements of the Tibiscum fort, a proposal of reconstruction of the sides destroyed by the ancient floods of the great fort at Tibiscum emerged. Because the southern and a part of the eastern sides of the great *castrum* were destroyed by a large flood during ancient times, we can only imagine the real topography. Besides the fact that the great fort has an irregular shape in the first place and its atypically layout still makes historians wonder its reason, the frequent floods of Timiș river deepened the mystery. Our observations are based on measurements, numbers and the famous Roman meticulousness of constructions.

Călin Timoc (National Museum of Banat, Timișoara), **The Principia-Building of the Great Roman Camp from Tibiscum. Proposals for a graphic reconstruction**

Of all the researched buildings that make up the internal plan of the Tibiscum fort, the one that has been systematically archaeologically researched and brought a fascinating wealth of archaeological materials relevant to the history of the Roman garrison at Jupa is certainly the command building: the Principia. The latest publications have established that it was built at the beginning of the reign of Emperor Marcus Aurelius and has at least two phases of construction / renovation, the second being very likely in the time of Septimius Severus and his sons Geta and Caracalla. The monumental edifice being erected on a place where the groundwater is quite high imposed constructive solutions that gave it a special architecture compared to other buildings of this type in Dacia. Also, the relatively small size in relation to the surface of the camp raises questions about certain elements that seem to be missing from the composition of the building. Careful analysis of the building materials used by the Romans, of the architectural decorations discovered archaeologically inside can help us understand how this principle worked and how it looked.

Atalia Onițiu (West University Timișoara), **Social structure and funeral behavior in Roman Dacia (II). A comparison between Porolissum and Tibiscum**

The present approach continues the analysis of the epigraphic behavior in Roman Dacia settlements, opened with a study on *Ulpia Traiana Sarmizegetusa*, already published in *Banatica* 28, 2018. Covering a social history, sociology and in the same time Latin epigraphy topic, our investigation will focus upon other two Roman settlements, *Tibiscum* and *Porolissum*. We will not only present the particular situation of each, but also attempt to realize a comparative study, due to certain similarities in social structure of the population. From a methodological point of view, we will preserve the analysis pattern already used for the population of *Ulpia Traiana Sarmizegetusa*, correlating each social category with the funeral inscriptions erected by / for, in order to identify specific epigraphic behaviors.

Mariana Balaci (West University Timișoara), **About offerings and religious cults at Tibiscum**

Between 2012 and 2019 to the North of the roman fort from Tibiscum a large building was discovered and its religious meaning was confirmed. This cult building, made of river stone bound with mortar, has enjoyed a systematic research in several campaigns. During these campaigns, a series of offerings were identified that were brought to the deities worshiped here, from animals to plants, ceramic vessels, graffiti and even coins. In our presentation we will discuss both the type of offerings, and especially their arrangement in space.

Mihaela Simion, Marius Barbu, Ioana Barbu, Costin Tuțuiianu, Mihaela Barbu, Decebal Vleja, Ionuț Bocan, **Micia - Westen Necropolis. Preliminary considerations**

Micia was one of the most important centers of Roman Dacia, its position as a western gateway to the province offering many advantages. The Roman dwelling here consisted of a square fortification, which had been constituted since the time of Trajan, alongside which, a vicus and then an important pagus was developed during the 2nd and 3rd centuries. Due to the

geo-strategic and commercial position, but also due to the nearby mineral and petrographic resources, Micia thrived, the community becoming more and more numerous. As a result of these factors, the burial grounds required continuous expansion, so far two necropolises have been identified in the eastern and western extremities of the site. After the excavations carried out over time, a series of conclusions could be drawn on the funeral practices of Micia's cemeteries. The necropolis at the eastern extremity of the site has been more extensively researched, with most of the excavations being located, and most of the tombstones being here. As far as the western necropolis is concerned, we have less information, with casual discoveries. With the discovery of two Roman incineration tombs in the spring of 2018, it was found that the western necropolis of Micia stretched westwards more than originally thought, its limit being the Herepeia River. In the autumn of 2018, a new preventive archaeological research was undertaken in this area. In order to carry out the preventive archaeological excavation, 2 research units have been drawn up, covering the entire area affected by the project. Following the archaeological research, 14 incineration tombs were discovered, grouped on 2 rows East-West orientated. Most of them were rectangular shaped and featured strong burning marks on the walls and many perimetral nails, indicated the burning of the deceased *ad bustum*.

Cătălin Balaci (Museum of the Banatian Village, Timișoara), **Regards about internal organisation of the military vicus from Tibiscum**

As archaeological research has continued at the Tibiscum site, and more findings have emerged, we can assume the existence of the military vicus, even if has more than one core. There is a possibility that somewhere towards the end of the second century, that some of these settlements composing the military vicus at Tibiscum will be established in the municipium.

**Cosmin Matei (Museum of the Banatian Village, Timișoara), Coins from the Roman era discovered in the Pojejena camp in 2019**

As a result of the systematic archaeological excavations done at Pojejena camp in 2019, research focused mainly on the *porta praetoria* area, were found among other various artifacts 11 coins from the Roman era. Out of the courtesy of the scientific manager of the archeological site, Călin Timoc Ph D, the coins were made available to me so that they could be studied.

The paper describes and analyses the 11 coins based on: the individual presentation of each coin, the images of the obverse and reverse, the monetary workshop that issued it, the issue year, the metal, the diameter, the weight, the temporary inventory and the catalogue based on which the determination was done.

**Vasile Marinoiu (Independent researcher), A new Imperial Roman hoard discovered near the Bumbești Jiu fort, Gorj County**

In 2020, with the help of the metal detector, was discovered in Gornăcel - Schela, Gorj county, a 349 Roman denar and antoninian treasure and a fragmentary seal-ring made of bronze. The treasure coins 349 imperial coins emitted during the Emperors Hadrian and Philipp the Arab. It is a treasure with low accretion, with coins starting from the year 119 - 122 before Hr. To coins emitted until 244 - 249 after Hr. It brings new contributions to the economic and military life and monetary circulation in the Roman province of Dacia.

**George Bounegru, Dan Anghel, Claudiu Tănăselia, Anca Timofan, Ilie Lascu, Some remarks on glazed ceramic discovered in Roman graves from Apulum**

Ceramics is the main category of funerary inventory discovered in the Roman necropolises of Apulum. A series of vessels are included in the category of fine ceramics. Of these, thirteen are glazed vessels. The fragments are discovered both in the tombs, but also outside them coming from destroyed tombs or from a series of rituals performed periodically by the descendants for

the dead. It is noteworthy that large parts of the glazed vessels discovered at Apulum have technological defects.

### **The border between sacred space and profane space: from archaeology to charter and from charter to archaeology**

Nicolae Hurduzeu (West University Timișoara), **Considerations on some themes of biblical inspiration in the Song of Roland**

*The Song of Roland* is the most important epic poem of French literature. It is a song of heroic deeds (*chanson de geste*) dating from the 11th century, narrating heroic deeds of war of some real heroes through a series of legendary tales. There were two types of such poems: religious (dealing with such themes as the love of God, his glory, martyrdom, virtue versus temptation) and non-religious (focusing on bravery, love, honor and war). But in Medieval times the Catholic Church dominated the Western and Central Europe and had an almost complete monopoly over the educational system, influencing even chivalric romance with themes of biblical inspiration.

Cristina Paraschiv-Talmaçchi, Constantin Șova (Museum of National History and Archeology of Constanța, Romania), **Sacred or profane space? Possible evidence of religious manifestations in the early medieval settlement of Valu lui Train**

The archaeological discoveries made in the early medieval settlement of Valu lui Traian (Constanța County) revealed, in the perimeter of castellum XXII of the stone vallum, two complexes whose characteristics seem to fit them into a distinct group. One has a semicircular niche on the east side, reminiscent of the Roman basilicas. The other has included among the stones that make up the foundation chalk blocks on which were cruciform representations. However, their inventory does not differ from that of living spaces, making it difficult to establish their typological classification at this stage of the research.

Ioan Marian Tiplic („Lucian Blaga” University of Sibiu), Adrian Sovrea („Lucian Blaga” University of Sibiu), ***From a manorial court to the Parish Church. Archaeological datas regarding the first stablishment of German Hospites in Agnita/Agnetheln, Sibiu County***

The archaeological research of ecclesiastical monuments has been one of the oldest components of medieval archaeology. While in Central and Western Europe we have a significant volume of data obtained through archaeological research for most of the ecclesiastical ensembles (Pre-Romanesque, Romanesque and Gothic), the situation is different in Southeast Europe. Although some archaeological research on important monuments was carried out in Romania (the Roman-Catholic Cathedral in Alba Iulia, the Parish Church in Sebeş, the basilica in Cisnădioara / Michelsberg), during the communist era the archaeological research of ecclesiastical monuments was generally not encouraged. Only after Romania joined the European Union and the possibility of accessing of European funds for the restoration of monuments appeared, did the number of archaeological projects significantly increase.

The archaeological research carried out at the ensemble of the Fortified Church in Agnita were realized as a result of its inclusion in the restoration project financed by European funds "Repairs, preservation and introduction to the tourist circuit at the Agnita fortified church ensemble". The archaeological research aimed at obtaining preliminary archaeological data to sustain the restoration project. This research represents the first archaeological approach, taking into account the general excavation plan that will be implemented with the start of the actual restoration activities. The archaeological research carried out at the Fortified Church in Agnita has identified various stages of the church's construction and reconstruction. The earliest stage of the church is a Romanesque church of basilica, with a tower on the west covered by collaterals. But this is not the earliest construction on site. It was discovered the remains of a small building, destroyed to build the basilica and graves which were under the foundations of the northern walls of the basilica. All of these create the premises to accept the hypothesis that in Agnita before the basilica was a manorial court such as Orăştie, Sibiu or Sighişoara.

**Florin Gabriel Petrică („Princely Court” National Museum Târgoviște), Walls between worlds: residences, monasteries, churches and cemeteries in medieval Târgoviște (14<sup>th</sup> -18<sup>th</sup> centuries)**

One characteristic of Wallachia's old princely seat is represented by a relatively large number of churches. They can be divided into several categories: princely court churches, churches associated with a noble's court, churches of an ethnic community, metropolitan headquarters, urban monastery, and townsmen's chapels. The perspective from which these structures can be analysed indicates the existence of an urban topography that can, in turn, be thought and compartmentalized in terms of sacred and profane space. Attested by written documents or discovered through archaeological research, these ecclesiastical spaces may be landmarks of less visible borders today, but which point topographically, visually, architecturally and ideologically the historical evolution of the former capital city.

**Maria Crîngaci Tiplic (Romanian Academy, Institute of Social Sciences and Humanities, Sibiu), On sacred spaces of Medieval Sibiu in historiography**

The current paper presents a brief overview of the historiography that describes and investigates the components which compose the sacred spaces of Sibiu in the Middle Ages. It is well known that Sibiu had a preeminent position in the urban hierarchy of medieval Transylvania and of the south-eastern Europe. The city was attested for the first time in 1191 as an ecclesiastical centre of the Transylvanian Saxons and was home to numerous places of worship and sacred sites (churches, monasteries, chapels, cemeteries, hospitals etc.). However, with the advent of the Reformation in the 16th century and the noticeable changes that occurred during the industrial age and the communist dictatorship (the 19th and 20th centuries), the medieval sacred building and their neighbourhoods have been deeply transformed and medieval ecclesiastical topography became unrecognizable in modern day Sibiu. The recreation of the ecclesiastical topography and even more of the sacred spaces could be recreated through analyses and research of different type of sources from charters and town chronicles of the 16th-18th centuries to the most recent archaeological studies or papers on medieval art, architecture, or historical urban evolution. With this in mind, the study aims to provide references on the topic and establishes the main periods of the historiography and their relevant

ideological and theoretical changes during over 400 hundred years of debates or research.

Florin Mărginean (The National Museum of Transylvania, Cluj-Napoca), **The Organization of Funerary Spaces in Medieval Parish Churches The Case of the Medieval Church of Tauț (*Feltót*) – Arad County**

The current presentation follows the evolution of a medieval settlement from the county of Zarand, from the perspective of the analysis of the community's place of worship. The results of the seven archaeological campaigns have led to the unveiling of a medieval village church, which suggests to us undoubtedly that these achievements were accomplished by a community which found itself at the upper limit of rurality. It is somewhat natural, if we consider the status of market-place (*oppidum*) that the settlement holds in the 16<sup>th</sup> century.

In this case, we will attempt to present the way in which the organization of the funerary space or spaces around and inside of the *Feltót* village church over approximately three centuries was revealed archaeologically. The obtained results could offer clues as to certain social status differentiations within this rural community in the medieval county of Zarand.

Silviu Oța (Romanian National Museum of History, București), **Caransebeș, a border town in the 16th-17th centuries. Archaeological research**

The medieval small town of Caransebeș (Sebeș) was attested for the first time during the reign of the king Ladislaus the Fourth "the Cuman" (1272-1290). Immediately after the middle of the 16<sup>th</sup> century, the town attested in documents was fortified again, by an architect sent from Sibiu by the imperial general Giovanni Battista Castaldo. At that time, in 1551-1552, the area between the River Mureș, Tisza, Danube and Southern Carpathians was systematically destroyed, for two years, by the Ottoman armies under the leadership of Pasha Mehmed Sokolu/Sokolević.

From the year 1658, it entered the Timișoara Pashalac for 30 years, being administered by the Ottoman Empire till in 1688. After 1688, it came under the Austrian rule for a few years (until 1696), then re-entered in the possession of the Turks until 1718 when it was returned to the Austrians.

Of the old fortress from the centre, was found the road indicated by the first map of the town. The houses of the city dwellers were lined up to the west (a blacksmith workshops, and probably a pharmacy, or a spice shop have been identified nearby).

At this moment, we can say that from the middle of the sixteenth century to the beginning of the eighteenth century, the city was in a continuous urbanistic (the buildings from inside, the defensive system) and administrative transformation.

Silviu Iliuță, (Romanian, Academy, Institute of Archaeology Vasile Pârvan, București), **The Ottoman fortifications of Banat region between 16<sup>th</sup> and 18<sup>th</sup> century**

The historical province of Banat, bounded to the North by Mureș River, East by Poiana-Ruscă mountains, south by the Danube and to the West by Tisa river is today split between three counties: Romania, Serbia and Hungary and represented a significant part of the Ottoman province, *Eyâlet-i Temesvar* also known as the *Vilayet* of Timișoara. In the XVII<sup>th</sup> century the territory we know today as „Banat” was about half of the *Eyalet*. After the *Karlowitz* treaty nearly half of this vast and culturally diverse region was conquered by the Habsburg empire shrinking the Ottoman province in between the today’s boundaries of Banat.

Shortly after the Ottoman conquests in 1551 and 1552 the Empire establishes the *Eyalet*’s center in Timișoara and appoints the rule of the newly formed entity to Gazi Kasim Pascha. In the following years the local administration launched a series of actions intended to strengthen the power of the new rulers: *timar-i defter* in 1552, *tahrir-i vilayet* in 1554 and by 1567 the Sultan also ordered bills known in today’s literature as *kanunname*. In the recently formed province, the Ottomans took with or without a fight a series of fortifications which they either kept, maintained and renovated or destroyed in order to prevent further resistance from local nobility.

This study is focused on identifying these fortifications and also on drawing up a repertoire which later helped me partially reconstruct the defence system and the trade routes of the Timișoara Vilayet. In total I catalogued 45 fortifications used by the Ottomans in the aforementioned territory and timespan and also tried to simulate how efficient the defence system which mainly relied on small *palanka*-type fortification really was in a crisis situation.

### **Nobility, estates and changing boundaries in the Middle Ages**

Cătălin Rusu (Babeș-Bolyai University, Cluj-Napoca), **Pannonia as a *marca orientalia* under the authority of the Frankish Emperor (793-1000)**

In the IXth century, Pannonia, as a defense mark under the authority of the German Emperor, was situated at the crossroads of two important institutions: the temporal authority of the Imperial Office and the sacred power under the protection of the Roman Pontiff.

The consequence of this conflict at European scale between two judicial mentalities happened under the war waged by Charlemagne against the Avar Khaganate in the year 793. It should be specified that this battle served for the Emperor not just as a base of territorial extension beyond the traditional borders until the end of VIIItth century, but also the possibility for the German Church, especially the bishoprics of Salzburg and Passau, to enlarge their influence over the newly conquered lands. The end of avar reign led to the emancipation and birth, between the eastern border of the Empire and middle Danube, of many political enclaves – slavs, bulgarians, serbians or moravian – situated, where appropriate, under the Frankish jurisdiction.

The presence of the Roman Church in this region, in the second half of the IXth century, further complicates the conflict between the Imperial crown and their vassals: the newly appointed office of Methodius as archbishop of Pannonia and Moravia represented for the Holy See a contestation of the massive influence Salzburg and Passau had over this region. It turned out that these disputes over a territorial jurisdiction happened not just before the Xth century, but even after the Hungarian people had settled in the

Pannonian plain after the battle of Lechfeld (955), those two bishoprics raising territorial claims in front of their Emperor, destroyed recently by Hungarians.

The objective of my presentation is to prove the existence both temporal and sacred institutions in Pannonia before the coming of Magyars; in other words, to demonstrate the presence of churches, bishoprics, monasteries, but also kingdoms or small administrative centers in the region, all of them under the Frankish authority before 955. Through this historical investigation, we could illustrate and claim in what way the Hungarian people took, under a strong influence from the Frankish judicial system, institutional values, essential in creating their kingdom: their first constitutions, the structure of ecclesiastical hierarchy and their laic one.

Raul-Alexandru Todika (Babeş-Bolyai University, Cluj-Napoca), ***Dilatatio christianitatis per milites christi: military religious orders and the cismarine expansion of Christianitas' borders***

The aim of this article is to discuss the presence of the military religious orders at the frontiers of *Christianitas* during the twelfth and thirteenth centuries, a period when the hierocratic *auctoritas ecclesiae* materialized itself through a vigorous expansionism. In general, the military religious orders acted in consensus with the Holy See and at the request of the political European entities (also subjected to the authority of the pope as the *dominus mundi*) in regions where they could not successfully withstand the threats which endangered parts of their kingdoms or possessions. A great emphasis will be put in this article on the example concerning the presence of the Teutonic Knights in Transylvania during the first half of the thirteenth century, highlighting the manner in which the Roman pontiff established relationships with the kingdoms positioned at the edge of *Christianitas*.

Alexandru-Florin Cioltei („Lucian Blaga” University of Sibiu), **Territorial intra- and inter-institutional conflicts in Transylvania during the Arpadian age**

In the early 13<sup>th</sup> century, a series of conflicts arose between those institutions of the Hungarian realm located in Transylvania as a result of

finalizing the Hungarian territorial expansion and implementing an organizational system in the region. These conflicts were based upon jurisdictional matters which occurred out of the desire of particular institutions, already in effect in Transylvania since the 11<sup>th</sup> and 12<sup>th</sup> centuries, to control the new territories subordinated by the Hungarian crown. For the 13<sup>th</sup> century, these conflicts are of 3 types: between ecclesiastic and laic institutions, between laic institutions, and between ecclesiastic institutions. This conflicting climate was maintained, on the one hand, by people appointed at the head of the particular institutions and, on the other hand, by the riotous state of the Hungarian kingdom during the 13<sup>th</sup> century.

**Elek Szaszkó (Karinthy Frigyes Bilingual Secondary School, Budapest), The Appointment of Nicolas Csáki and Nicolas Marcali to the Voivodship of Transylvania in January, 1402**

Here is the abstract: According to the academic literature, the appointment of Nicolas Csáki and Nicolas Marcali to the voivodship of Transylvania in January, 1402 was the direct consequence of their unwavering fidelity since 1394 to King Sigismund. Nevertheless, recent researches have shown that their loyalty was not as much solid as it may seem even before 1402 because Csáki and Marcali played an active political and military role in the administration of John Kanizsai, the Archbishop of Esztergom, following the coup against the monarch in April, 1401. If it happened so, what explains the step of King Sigismund? Why did he award the infidelity of Csáki and Marcali with allowing them in the second most important secular office? The presentation intends to answer these questions.

**Maria Frînc (Babeş-Bolyai University, Cluj-Napoca), A trial on the female inheritance in the noble family of Hărănglab (14th-16th centuries)**

In the Kingdom of Hungary, in the Middle Ages, the estate of the noble family is inherited by all the boys. The girls are entitled to receive a quarter of the father's wealth, as known in history as *quarta filialis*. According to the king's decrees, the female descendants can inherit a quarter of the father's estates in the monetary form. If the girls marry a man without estates, then they can receive a quarter in the land. During the Angevin kings, another

inheritance right of girls, called *prefectio*, was established in the Kingdom of Hungary. This right means that the nobleman without male descendants, can leave all of his estates to the girl, with the king's approval. Both legislative norms are found in the history of the Hărănglab family, in the case of Ana. Over time, many quarrels broke out between Ana and his relatives and later between the woman's descendants for Ana's inheritance. About these quarrels judged at the court of the voivode of Transylvania, I will discuss in the proposed presentation. I trying to highlight the boundary between the legal norms of female inheritance and their implementation.

Zoltán Iusztin (The National Museum of Banat, Timișoara), **The castle and the noble estate Târgoviște**

The castle and the estate of Târgoviște (Wasarhely), in Timiș county, was the subject of numerous pledge contracts at the turn of the 15<sup>th</sup> and 16<sup>th</sup> centuries. The beneficiary of these was the ban of Severin, Francisc Haraszti who, according to a lost testimony, bought a part of this estate. One of the domain owners, Gašpar of Pomaz was a loyal customer of the ban, from which he borrowed various sums of money. The nature of the relations between the two nobles was quite complex, as a result of which Francisc Haraszti inherited a part of the estate.

The noble domain had been quite large, comprising numerous villages, and its center was the castle of Patkolcz or Targoviste. Its ruins are located today, in the southern border of Târgoviște village, from Timiș county.

Marian Horvat (Babeș-Bolyai University, Cluj-Napoca), **The boundaries and juridical autonomy of Dej (14th-15th centuries)**

Dej town represented in the medieval times a distinct socio-economic and legal space. Due to the privileges gained, the legal autonomy of the community was recognized and strengthened. Through specific institutions and the protection of royalty, the inhabitants had the opportunity to develop their economy and to defend their property rights over some lands, forests, mills, ponds, etc.

The town perambulations is also one of the measures taken by the kings of Hungary to protect local rights. It is suggestive that they were also

mentioned in the guests' privileges. The text of some diplomas described the boundaries of the lands in the possession of the town inhabitants in order to settle the conflicts with their neighbors. It is worth analyzing the local legal system and the judicial practices applied within the community. These will be presented in detail, with numerous examples from the medieval period. At the same time, the borders represented the legal boundaries of the local autonomy, of the jurisdiction of the council and of some specific regulations. The borders will gradually expand in the 14th-15th centuries, encompassing several villages and lands near Dej.

I will briefly present the activity of the local council and the ways in which it managed to protect and promote the interests of the community as the exponent of legal autonomy and the one who maintained good, mutually beneficial relations with the kings of Hungary.

Sorin Forțiu (West University Timișoara), **The boundaries of the medieval estate Machalaka (Mașloc)**

Until now, at the level of the historical Banat, a single medieval estate was rigorously delimited (Silviu OȚA, 2000). Such an undertaking faces several major difficulties, of which the most challenging to overcome is the disappearance in time of the landmarks mentioned by the medieval delimitation act. This is why it is extremely difficult to delimit a medieval estate with contemporary accuracy. In the case of *Machalaka*, we do not even have such an act at hand. Instead, we know 12 adjacent medieval estates, whose toponyms have survived until the modern era, so we can roughly delimit the *Machalaka* estate.

## **Writing and the culture of writing in the border areas (14<sup>th</sup>-18<sup>th</sup> centuries)**

István Kovács (University of Pécs), **Information Flow in the Southern Part of the Hungarian Great Plain in the Era of King Sigismund**

As it is well known, places (chapters or convents) of authentication were unique institutions in the medieval Kingdom of Hungary. Because of the numerous sources related to chapters and convents, their importance is clear. Thanks to the work performed at places of authentication, historians are able to reconstruct several aspects of life in the Middle Ages in the Carpathian basin. In this presentation, I am building upon charters from the southern part of the Hungarian Great Plain in the era of King Sigismund (1387–1437). Through these accounts, I aim to present the properties of information flow between the place issuing the charter (e.g. a person, or an institution such as the Royal Chancellery) on one hand, and the cathedral chapter of Csanád or the collegiate chapter of Arad on the other. Through the investigation of diplomas, it is possible to analyse the process of issuing charters from multiple viewpoints. It is necessary, firstly, to define the subjects of diplomas; secondly, to determine their type (letters patent, letters closed or privileged); and thirdly, to note the form (original charter, transcript, mention). Thus, the circumstances of information flow between the royal court and the southern region will be definable. Eventually, exploring who belonged to the staff of places of authentications can add new information to the social history of the region.

Alexandru Ștefan (Babeș-Bolyai University, Cluj-Napoca), **Cultural Transfers in a Border Region: a Romanian Late-Medieval Seal Matrix from South-Eastern Transylvania**

Romanians in the immediate vicinity of the Brașov, an important commercial hub of medieval Hungary, established an original community in relation to other similar ethnic groups in Transylvania – one of the three official suburbs of this Saxon town. From this point of view, the Romanians from Brașov emulated and adapted over time several institutions of their fellow, yet genuine, citizens, a phenomenon that also penetrated their culture and practice of writing. An expressive witness of these acculturation gestures, and suitable for a historical investigation proposed by this panel, is an old seal matrix that

belonged to the Eastern-rite parish church of this Romanian community, a highly valuable item that is kept today in the collections of the “First Romanian School” Museum in Brașov. The purpose of my paper is to explore the available sources for a more accurate chronological pinpoint of this seal matrix, as well as for a historical contextualization of its use.

Marian Coman (The University of București/Romanian Academy, Nicolae Iorga Institute of History, București), **One diploma, two scripts and two languages. A Wallachian Slavonic-Latin document (1431)**

The most consistent corpus of Latin documents issued by the Wallachian princely chancery, approximately 50, comes from the archives of the Transylvanian Saxon cities of Kronstadt and Hermannstadt. However, in the same archives, there is a quadruple amount of Slavonic documents written by the same Wallachian chancery and addressed to the same recipients. As a ballpark figure, for every Latin letter sent to the Saxon cities, the Wallachian princes wrote another four or five Slavonic ones. As one would expect, the ratio varies, from approximately 1:1 in the case of Vlad the Impaler to 1:10 in the case of his father. To make things more difficult, only half of the dialogue between the Wallachian princes and the Saxon cities was preserved. As there is no extant Wallachian princely archive, none of the letters sent by the Saxons survived, therefore we do not even know what language or languages they used. The sole exception is a letter sent by the Brașov city to Vlad the Monk that somehow found its way back to the Saxon archives. As this letter was written in Slavonic, we can safely state that the Saxon cities were perfectly capable of communicating in this language. Why is it then, that every once in a while, the Wallachian princes decided that a Latin letter was preferable to a Slavonic one? My paper aims to address this question by focusing on a case study: the strangest 15th-century Wallachian document, written in 1431. The parchment actually comprises two documents, penned by two different scribes, in two different languages. The bottom half is a Slavonic privilege given in 1431, whereas the top half is a copy of the Latin privilege given by Mircea to the Saxons in 1413. The two documents were linked by a brief notice at the end of the Latin document that referred to the *carta Bulgarica subannotata*.

Iulian M. Damian (Babeş-Bolyai University, Cluj-Napoca), **The “curia Capistrani”. Scripts and Cultural Background**

In 1455 when John of Capistrano reached the southern and eastern parts of the Hungarian Kingdom, the former “Cismontanian general vicar” was followed by a retinue of Franciscan friars, some of them in charge of his correspondence. A closer look at Capistrano’s surprisingly well-preserved epistolary reveals some of the earliest known examples of humanistic writing produced in the above-mentioned region, offering possible clues about the identity and cultural background of some of the members of this international group of friars.

Mihai Kovács (Babeş-Bolyai University, Cluj-Napoca), **Writing and Identity in the Late Medieval District of Hațeg (ca. 1400-1540): a Preliminary Analysis**

The District of Hațeg is one of the most attentively studied areas of Medieval Transylvania. While previous scholarship analyzed separately the social, institutional or religious structures of Hațeg, a study of regional identity, encompassing all of those, together with other features, such as the perception of territory, principles that determined the cohesion of its inhabitants, internal and external boundaries or negotiation of power relationships, promises to provide a better understanding of this microregion. The first purpose of this study is to identify the sources which could be used in a future complex analysis regarding the shaping of a regional identity in the Late Medieval District of Hațeg. My further intention is to establish a set of criteria for such an analysis, based both on the international scholarship of regional studies and local particularities, such as the preservation and availability of sources.

Adinel C. Dincă (Babeş-Bolyai University, Cluj-Napoca), **“Frontiers” and Medieval Script Analysis. Some Theoretical Concerns**

“Borders”, “frontiers”, and “boundaries” can have very different meanings in the context of a palaeographical discussion. These terms could be,

for example, easily associated with a variety of expressions of literacy as experienced in a particular area of cultural contacts and exchanges, such as in a frontier society. Or they can address rather metaphorically innovative issues within the topics concerned with historical evolutions of scripts, boldly pushing forward the “boundaries of knowledge”. The present short-paper will tackle both aspects of the conceptual polysemy, reflecting upon the significance of the scripts and writing solutions in border areas, for example in medieval Transylvania, as part of “cultural hybridization” processes. At the same time, less-known or completely ignored aspects, located in the “blind-spot” margins of the palaeographical analysis, such as informal or individual script forms, or the crossing boundaries scripts (book-scripts in the documentary environment, respectively chancery hands in hand-copied medieval books) will also be briefly mentioned.

**Livia Magina (Museum of the Highland Banat Reșița), Administrative letter manuals in 16th-18th centuries in Transsylvania**

Administrative writing falls into the category of pragmatic writing, used in documents through which someone usually requests/orders something. These documents have as main feature conciseness, direct style, without unnecessary additions, usually with few lines, with minimalist styling. The paucity of language, the precise dating and location, the enunciation of the names of the persons involved, the text without unnecessary additions, unadorned with ornate capitals contribute to the drawing of a complete picture of what this type of writing means. It is known that for private correspondence have been compiled since 16th century textbooks of letters, manuals for etiquette or gastronomy, but also collections of administrative and legal documents. What was their role and impact on the development of pragmatic writing are two preliminary issues that I highlight in this presentation.

**Round Table**  
**University, Society, Pandemics, and Textual Production in the Middle  
Ages**

**Organizer:** Project “The Rise of an Intellectual Elite in Central Europe: University of Vienna 1389-1450”, <https://rise-ubb.com/>, UEFISCDI: PN-III-P4-ID-PCCF-2016-0064 (Cluj-Napoca: Babeş-Bolyai University; Romanian Academy, “George Barițiu” Institute of History)

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The Black Death (1346-1353) and the subsequent waves of plague that ravaged the European continent until the beginning of the 16<sup>th</sup> century impacted society in every imaginable way. Literate and academic circles around or outside the university were not spared by these traumas. They saw their usual activities deeply affected by the spread of mortality and reacted with the specific means of copying texts, looking for information and ideas in neglected sources, disseminating knowledge, trying to heal the body, just as much as the spirit. This panel (emerging from the research activities developed by the project RISE, see below) will broach the issue of late medieval manuscript texts copied and compiled within the larger university milieu in direct relation to the fears and concerns generated by severe outbreaks of epidemic diseases. An introductory overview and two individual papers will revisit such scientific writings produced in Central Europe (mostly in Vienna, or in relation to the Austrian capital city) and shortly discuss how the university as an academic body reacted to the health crisis with its solutions of learning and critical thinking. For a better understanding of the effects generated on a larger societal level by the traumatic events mentioned above, a third paper will briefly analyse the liturgical-textual synergy which arose from the same historical context. It will ultimately contemplate the fact that a dire situation acted as a motivational element that helped to push even further the boundaries of textual production, and applied knowledge.

## **Short papers:**

Adinel Dincă: Introduction

Mădălina Pantea – Paula Cotoi: Medieval Medical Manuscripts. A Short Overview

Monica Brînzei: The University of Vienna and the Plague (Mss Melk 958 and Vienna, ÖNB 1426)

Adinel Dincă: The Bibliophile Doctor. Hartmann Schedel (d. 1514) (Mss Munich BSB Clm. 264, 441)

Valentina Covaci: „Ut pestilentiae flagella nos liberare digneris”. Plague liturgy in the fifteenth century

Monica Brînzei: Final remarks

## **Frontiers of violence: brutality, torture and public show in Central and South-Eastern Europe**

Ovidiu Cristea (Romanian Academy, „Nicolae Iorga” Institute of History, Bucureşti), **War and violence: Wallachia and Moldavia confronting the Ottoman Empire (15<sup>th</sup>-16<sup>th</sup> c.)**

The involvement of Romanian Principalities in the anti-ottoman wars is a well-known topic. Until recent years, the scholars were usually interested in „facts” emphasizing the political context, the reasons for the outbreak of the conflict, the main protagonists and events, the short- and long-term consequences of the conflict. The present paper will focus on an aspect which received an increasing interest in the last years, namely the analysis of political vocabulary and symbolic gestures during the war.

The approach has to overcome some methodological issues. Many sources describing the conflicts with the Porte are synthetic, vague and used well established *topoi*. Thus, they may be seen less as an accurate description of the war and more as a testimony on how the war against the Ottomans was imagined. It is difficult to know if some events really took place or they corresponded to a well-established textual strategy aimed to underline a certain image on the war against the „infidels”.

In other there are no doubts concerning the veracity of an event but we ignore the reasons behind the adoption of a certain decision or tactic; it is a case of the Vlad the Impaler's „night attack” of 1462 against the Ottoman army mentioned by a number of contemporary sources. A recent study suggested that the Wallachian prince adopted as model the Biblical example of Gideon's attack against the Midianites. Another solution is that he employed a tactic recommended by many military Byzantine treaties and used by commanders overwhelmed by their enemy's superiority. We may also interpret Vlad the Impaler's decision as a part of a well-established „strategy of terror” which combined physical and symbolic violence in order to undermine the enemy's morale. Eventually the outcome of the war ended badly for the Wallachian prince but his strategy was also used by his neighbor, Stephen the Great during his war against the Porte. Several gesture of the Moldavian lord may also be interpreted as a well pondered decisions aimed to frighten the enemy.

In the same logic, at the end of the 16<sup>th</sup> century, the outbreak of the Wallachian and Moldavian rebellion against the Porte started with the massacre of all the Ottoman subjects in Bucarest and Iași. The decision may be considered as an usual manifestation of violence and hatred against an archenemy but some sources suggested that it was more than that. According to contemporary evidence, both Michael the Brave of Wallachia and Aron „the Tyrant” of Moldavia's decisions were a sort of „performance” which combined the physical violence against the sultan's subjects with symbolic gestures. It was an attempt to persuade Wallachian and Moldavian subjects of the justness of the anti-Ottoman war and to strengthen the cohesion of the two realms in front of the Ottoman menace.

Alexandru Simon (Babeş-Bolyai University/Romanian Academy, Centre for Transylvanian Studies, Cluj-Napoca), **When War is not War, but <Border> Exercise: On the ± 600 men Hungarian-Ottoman "Rule" prior to Mohács**

In the last decade of Matthias Corvinus' reign, Ottoman-Hungarian relations were largely bound to a series of two year truces, repeatedly extended. With the otherwise notable exceptions of the first years of Wladislaw II Jagiello's

rule and of the new Ottoman-Venetian war (1499–1503), this diplomatic beat was upheld until the final part of Louis II's rule. One of the most intriguing provisions of these arrangements was that no conflict between up to 300 men (give or take) on each side (Ottoman and Hungarian) was to be considered a break of the truce. Such mutually agreed coordinates rightfully (to a certain extent) pinned the image of a "Wild <South-> East". The reasoning behind these so-to-say "rules of engagement" were complex, and largely domestically motivated. The latter grounds constitute the core of our inquiry.

Neven Isailović (Institute of History, Belgrade), **The late medieval triplex confinium: Ottoman-Hungarian-Venetian border in Southern Croatia 1463–1523**

After the fall of medieval Bosnian Kingdom (1463) and the large part of Herzegovina (1465) a triplex confinium was established on the lower course of the rivers Cetina and Žrnovnica. Both during times of war and times of peace, the Ottoman *akinci* troops pillaged the area which Turks wanted to conquer – Croatia and districts of Venetian cities along the Eastern Adriatic. These attacks aimed at economic destruction and decrease in population. Many marcher nobles tried to retain their possessions and, while most of them remained loyal to the Christian cause, some tried to cooperate with more than one side in the conflict. Over sixty years the Turks gradually pushed their border to the west, abducting people and occupying land. The border crossed Cetina as early as in 1497 and auxiliary Ottoman troops, made of Christian vlach groups repopulated deserted areas. In the years to follow, the Turks gained control over most of the territory, leaving the Hungarian fortresses and Venetian communes surrounded by Ottoman or no man's land. In 1522–1523 all the Hungarian fortresses near the Krka river were conquered and triplex confinium moved west of that river. The memory of a marcher nature of the entire area is preserved in the names of microregions – many of which were denoted as *krajina* (march).

**Adrian Magina** (West University/Romanian Academy „Titu Maiorescu” Institute for Banatian Studies, Timișoara), **The violence and its costs in the southern parts of the Hungarian kingdom**

Violence was one of the most common aspects in the medieval period. Regardless of the nature of the violence, it has produced certain costs, whether we are talking about human victims or material damage. My investigation focuses on the southern territories of the Hungarian kingdom during the 14th-16th centuries. If the costs of violence against people are difficult to quantify, because it is impossible to estimate how much a beating or the loss of a leg would cost, the destruction of property almost always benefits from victims estimates. But are these estimates accurate, do they really reflect the costs of violent acts? These are just a few questions I will try to answer.

#### **Between medieval and modern: behaviours and attitudes in the 16th-18th centuries Central and Eastern Europe**

Maria Magdalena Székely (Alexandru Ioan Cuza University, Iași), **An unusual commodity and its significance. Once again about “fish-teeth”**

Since the 16th century, Moldavian historical sources record a commodity with a bizarre name, usually imported from Moscow. “Fish-teeth” were regularly sent to the Ottoman Gate, as a *peshkash*, and, as it seems, they were not only an expensive gift, but also a prestige object. Until now, trying to identify this unusual commodity, researchers have formulated several hypotheses. The author of this paper collects and analyses all of them. Then, using information extracted from several categories of sources, he demonstrates which of these hypotheses is the most plausible.

Emőke Gálfi (Transylvanian Museum Society, Cluj-Napoca), **Refugees from Lipova and Timișoara in the middle of the 16<sup>th</sup> century and the Lipova neighborhood in Alba Iulia**

The paper aims to provide answers to a series of questions related to the exodus of the population of the two important cities of nowadays Banat,

namely Timisoara and Lipova, after their occupation in 1552 by the Ottoman army. Due to the sporadic historical sources, few historians have noticed that since the second half of the 16th century the documents mention a neighborhood in Alba Iulia called Lippa fertály, meaning the neighborhood of the people from Lipova. The name of the neighborhood can be explained by the exodus and settlement of refugees from Lipova and Timisoara, respectively, after their occupation in the middle of the century. This part of Alba Iulia functioned according to its own rules and was led by a magistrate chosen by the former inhabitants of the two cities. Who allowed the inhabitants of the two cities to settle in Alba Iulia? Who endowed them with city privileges? These are just a few questions that the paper will try to answer.

Diana Marinescu (Babeş-Bolyai University, Cluj-Napoca), **Identity and Alterity in the Narratives of the Catholic Missionaries from 17<sup>th</sup>-18<sup>th</sup> Centuries Moldavia**

With Luther's Reform, the Peace of Augsburg and the breach thus created in the religious unity of the old continent, Europe enters „the confessional age”. All Christian denominations build up their own confession and strictly delimit themselves from the Other, a process which historians call „confessionalization”. As full part of this process, the Council of Trent (1545-1563) reforms the Roman Church from inside while the creation of the Society of Jesus (1540) and of De Propaganda Fide Congregation (1622) offers the best instruments in order that all the Tridentine decrees and regulations could be implemented in the territories of mission.

In such a context the missionaries sent by Rome in Moldavia encountered not only a confessional Alterity, „the Schismatics”, but also a Catholic Alterity, i. e. a local Catholicism whose practices were influenced by the „Schism” and which was different from the official line emerging from the center. This paper aims to present the way in which the Catholic missionary orders from Moldavia (Jesuits and Greyfriars) perceived themselves, one onother and the Other while working „in vinea Domini”.

Laurentiu Răduan, Mihai Anatolii Ciobanu (Alexandru Ioan Cuza University, Iași), **Cartographic consequences of the occupations of the Romanian Principalities in the 18th century - first half of the 19th century: city plans**

For almost a century and a half, the Romanian Principalities were under the threat of occupations by the great neighboring powers, Russia, Austria and the Ottoman Empire. The first aimed at obtaining territories on behalf of the latter, but many of the wars that arose for this reason (which became the "Eastern Problem") took place in Moldavia and Wallachia. Among the multiple consequences of these occupations, military, economic, even social, we are concerned with a less researched side: city plans. Russian or Austrian troops were constantly accompanied by surveying engineers who measured and drew up plans for the occupied territories, with special attention to the cities. We will present the situation from a Russian perspective. Recent discoveries in the Moscow archives have made it possible to identify unknown plans, some much older than previously known, such as the plan of the city of Iasi in 1739. Along with the major cities, Iasi and Bucharest, other towns have received the attention of the Russian surveyors. This paper will emphasize the importance of the Russian archives and the invaluable treasure trove of documents (not just cartographic) that are gathered there.

Teodora Smulcea (Babeș-Bolyai University, Cluj-Napoca), **The unity of the Romanian Orthodox space in the Middle Ages. National consciousness or coercion? - Historiographical considerations of the XX-XXI centuries**

This study wants to debate historiographically the idea that interested so much the Romanian historiography: the moment of the birth of the nation and of the national consciousness. The subject presents a special curiosity by framing it within the limits of the Romanian Middle Ages, the moment when the Ottoman military factor and confessional Calvinist and Catholic put pressure on the unitary conscience through their offensive against the Romanians. The leitmotifs - Ottoman - Catholic - Calvinist - form the centre of the discussion topic of the XX - XXI century studies, in relation to them, being established the Romanian solidarity centres in which unit instruments such as: culture interfere at certain levels and degrees of intensity, art,

language, ethnicity, common name and religion as the culmination of all. However, discord arises when the initiative of naming or not all these instruments as precepts of the birth of a medieval consciousness before the eighteenth century, a century which is seen of shaping the concepts of "nation", "nationality", "national consciousness".

Zsolt Bogdándi (Transylvanian Museum Society, Cluj-Napoca), **The princely Table in 16th century Transylvania**

The main purpose of this lecture is to present an outline of the organization and functioning of the central legal system of the new Transylvanian state formed since 1556. I will discuss the establishment of the Royal Table of Queen Isabella, which later became the court of law of the Transylvanian voivodes / princes; about the composition of this court and the role of the protonotaries in this legal system and, of course about the princely court of appeal, the forum of personal presence (*personalis presentia*). In addition to the issues regarding the organization of the supreme courts, I will also focus on the issues regarding the trial terms, the place and the way in which the trials took place, noting the differences resulting from the composite character of the new state.

Ligia Boldea (Museum of the Highland Banat, Reșița), **Princely retract and tax regime in the Banat of Caransebeș and Lugoj (1541-1658)**

A real princely policy with absolutist tendencies defined the time of the Principality of Transylvania, both on the basis of an ever consolidate economic power by increasing the princely estate, and involving in the great European politics that strengthened the Principality autonomy in relations with the Sublime Porte. Especially after 1630, the way George Rákóczi I made thinks turn through central entitled institutions shows a certain obsession on lands acquiring, a policy called to fortify his real in order to construct a rule aspiring to absolute power. More Romanian noble families in the Banat of Caransebeș and Lugoj came in front of the princely court, by the middle of the 16<sup>th</sup> century and the beginning of the next one, disputing their right of owning shares of their familial real that were exposed to retract and limitation on the fisc account; a presumptive reason of *defectus seminis* run in both the cases,

invoked by the advocates in cases involving treasury. Our question concerns the context of such forcedly actions of that princely fiscal unit, and the reasons that made the central power trying to force the law through one of its main institutions so to abusively increase the fiscal power.

Diana Ursoi (Babeş-Bolyai University, Cluj-Napoca), **Legal Aspects of the Witchcraft Trials in Early Modern Transylvania**

This research aims to examine the legal system that allowed witchcraft trials to occur in the Saxon cities of Transylvania from the Sixteenth to the Eighteenth Century. The intricate political circumstances of the early modern Transylvania, as well as the specific character of the local German community, impose both a central and regional approach to the subject. For the purpose of this presentation, I have selected and analyzed traditional Hungarian laws of the Principality of Transylvania dealing with witchcraft, followed by the observation of the legal attitude of the Monarchy toward this issue, after the Habsburgs began to impose their rule in Transylvania at the end of the Seventeenth Century. Moreover, in order to highlight the German community's perspective on witchcraft, I have examined the Municipal Statutes of the Saxons. Taking into consideration the fact that regional historiography showed little interest in the legal dimension of the witchcraft accusations, the present study will attempt to explore and unravel this challenging subject.

Sebok Eduard (Babeş-Bolyai University, Cluj-Napoca), **Magic, justice and mentalities in the Transylvanian space. Case study: Dămăcuşeni village (Maramureş County)**

This study is based on two main objectives. First it brings to light some witch trials from the Transylvanian area, especially from the cities Cluj (Kolozsvár) and Baia Mare (Nagybánya), during the 16th and 17th centuries. Of course, such an approach must take into account the historical and cultural context in which the witch trials appeared and manifested, with special attention paid to the types of punishments offered by the city councils and the courts.

Secondly, we intend to see, through oral testimonies, the way in which magical beliefs and practices survived until the twentieth century. Regarding the sources related to this topic, we used in the case of witch trials the following books: *Nagybányai boszorkányperek*, written by Balogh Béla and *Kolozsvári boszorkányperek 1564-1743*, author Kiss András. To these we add the oral testimonies and the consulted web sources.

Ferenc Pall-Szabó (Romanian Academy, Centre for Transylvanian Studies), Kinga Szabó (Babeş-Bolyai University, Cluj-Napoca), **Magic and its tools in the 16th - 18th century Cluj**

Cluj in the 16th - 18th century, like almost every town in Transylvania, was the place for several witch trials to be held. As a result of these trials at least 18 “witches” were burnt. In our presentation we make an inventory of the objects used in magical rituals (according to the witnesses), from salt to the heart of a child.

### **From Medieval Frontiers to Early Modern Borders in Central and South-Eastern Europe**

Liviu Cimpeanu (Romanian Academy, Institute of Social Sciences and Humanities, Sibiu), **Ransoming Slaves Along the Christian-Ottoman Border in the Age of the Varna Crusade: John Hunyadi and Vlad Dracul**

On the eve of the Varna Crusade, the Kingdom of Hungary and the Ottoman Empire seemed to be in irreconcilable positions. Both realms were arming for a decisive war, which should have been on an unprecedented scale. Yet, both sides were open for secret diplomatic negotiations in order to gain time for proper military preparations and, if possible, territories from the hands of the enemy. The main artisans of these secret negotiations were the Serbian Despot, George Brankovic, the Wallachian voivode Vlad Dracul and John Hunyadi himself, although he was commander in chief of the Crusade. Their special connections to the Sublime Porte gave them even the possibility of ransoming Christian slaves from the Ottomans. Managing to ransom Christians from the infidels several times since he became ruler of Wallachia, Vlad Dracul was asked by pope Eugene IV to ransom a high ranking clergyman

who disappeared during the Varna Crusade, in the first months of 1445. For the Wallachian voivode, who had to keep the fragile balance of power between the Crusade and the Ottoman Empire, was almost self-evident that he could deal with the Ottoman pashas the ransoming of Christian slaves, but the links that John Hunyadi had also connections to the Sublime Porte immediately after the ill-fated crusade, and could also ransom Christian slaves from the infidels are quite surprising"

Gizella Nemeth – Adriano Papo (Centro Studi Adria–Danubia, Duino Aurisina, Trieste), **La fortezza di Eger nel XVI sec., alla frontiera tra il Regno d'Ungheria e l'Impero Ottomano, e l'assedio del 1552**

In questo lavoro, dopo un breve *excursus* sulla storia di Eger, oggi città dell'Ungheria settentrionale, capoluogo della contea di Heves, dal III secolo sede vescovile, viene descritta la sua fortezza quale si presentava alla metà del XVI sec. nelle diverse versioni che possiamo leggere nelle opere narrative di Miklós Istvánffy, Ferenc Forgách, Sebestyén Tinódi, Ascanio Centorio degli Ortensi e Natale Conti. La prima fortificazione di Eger risale all'epoca del re Stefano I (1009); la fortezza distrutta prima dai tatari, poi dai taboriti di Jan Giskra, fu ricostruita nel 1541 per conto del castellano Tamás Varkocs. Un muro divise il castello in due parti: la fortezza interna e quella esterna, collegate soltanto da un ponte e da una porta. Nel lavoro viene anche ripercorso a grandi linee il racconto dell'assedio del 1552 di quella fortezza, che invano gli eserciti ottomani congiunti del secondo visir Kara Ahmed pascià, del *beylerbeyi* di Rumelia Soqollu Mehmed e del governatore di Buda, Hadim Ali, cercarono di espugnare lottando per 38 giorni consecutivi.

Zoltán Péter Bagi (Szeged University), **The Siege of Hegyesd: 31 March - 9 April, 1562**

Hamza, the bey of Székesfehérvár attacked and captured the stronghold of Hegyesd on the Northern shore of Balaton, on April 17, 1561. This opened the way for Ottoman raiders to Vas és Zala counties, thus it is no surprise that Józsa Ormányi, the prefect of Sümeg, Veszprém episcopate, demanded and suggested sending troops to retake Hegyesd right after it was captured. The campaign launched only in the Spring of the following year. The

palatine, Tamás Nádasdi decided to start the siege to Hegyesd with the circa 2300-strong army on March 31. The Christian units occupied the stronghold of Hegyesd on April 9.

Ardelean Florin Nicolae (Babeş-Bolyai University, Cluj-Napoca), **Defending the borders and the court of the prince: the role of the guardsman (*drabant/darabont*) in the Transylvanian military organization during the second half of the Sixteenth century**

The military organization of the Principality of Transylvania (1541-1691) was based, to a large extent, on semi-privileged groups which performed military duties in exchange for tax exemptions and other freedoms. The guardsmen (*drabant/darabont*) were located on some of the most important fiscal estates and had an important role in the defence of border fortifications. However, the term guardsman, in its various forms, is also used to designate other military groups within the army of the court, the Székely military contingents, the troops provided by the Saxon University and the permanent garrison of border fortifications. This presentation is focused on some aspects of this rather complex topic like the debate regarding the origin of this military term, the use of the term guardsman (*drabant/darabont*) in contemporary sources, the social status of those who were identified as guardsmen in the Transylvanian army and their role in the defence of the borders.

Livia Magina (Museum of the Highland Banat, Reşiţa), **Run away, better than stay: refugees from southern border areas in 17th century Transsylvania**

When in 1658, Banat of Lugoj- Caransebeş was ceded in favor of the Ottoman Gate by Prince Acatiu Barcsay, a considerable number of townspeople from this two fairs, but not only, took refuge from the Turks. In 16th-17th centuries the main place of refuge were Hunedoara, located north of the mountains, Haţeg and Orăştie but also the town of Alba-Iulia. What were the conditions in which they moved, what were the political and economic promises for them to leave their homes, or if it was their own choice are just few questions for this presentation.

Florina Ciure (Țării Crișurilor Museum, Oradea), **La conquista asburgica di Oradea in alcuni fonti italiane coeve (1691-1692)**

La comunicazione analizza le informazioni sulla conquista di Oradea contenute nel più antico quotidiano stampato in italiano sul territorio asburgico, *Il Corriere ordinario*. Le relazioni pubblicate a Vienna da Johann van Ghelen, inserite nei volumi otto e nove degli *Avvisi italiani, ordinari e straordinari*, presentano in dettaglio le azioni degli eserciti imperiali contro gli ottomani durante gli anni 1691-1692. I documenti analizzati, che si aggiungono al cospicuo materiale propagandistico degli Asburgo che volevano far conoscere le conquiste dei territori dell'ex Regno d'Ungheria che si trovavano sotto il controllo della Porta, offrono nuove testimonianze su un periodo tumultuoso nella storia di Oradea, rispecchiando anche il grado di conoscenza delle realtà di questa parte d'Europa nell'Impero Asburgico.

Jelena Ilić Mandić (Institute of History, Belgrade), **Forging the Wallachian Military Border 1769–1772. A social perspective**

Wallachian Military Border (*Wallachische Militär Grenze*) was established in 1769 on the very border between the Habsburg province Temeswarer Banat, and Ottoman vasal Principality of Wallachia. This area included 35 settlements on the rivers Cerna and Temes, and their tributaries. But the conduction of military census of these settlements and the acceptance of military obligations by their people had to be postponed for a while. The reasons were multiple. Firstly, a strong resistance of the population toward change of their legal status (from *Cameral Unterthanen* to *Grenz Miliz*) was noted in 1769 and 1770. Secondly, the mass emigration and dissertation echoed in this area in 1771 and 1772 as a reaction to the „external“ factors such as the Russo-Ottoman war and robbery attacks from Wallachia. The militarization turned out to be a difficult process because the military government and institutions had not been efficiently implemented before the middle of 1772.

## **Art and Heritage**

Amalia-Diana Barbă (Babeş-Bolyai University Cluj-Napoca), **The cruciform symbol in the funeral paradigm. Case study: Upper Cemetery - Nădlac, Arad County**

The presentation addresses an extremely generous subject (given the permanence of the cruciform symbol), but with applicability aimed at the tombstones of the "Saint Elijah" Cemetery / "Upper Cemetery" in Nadlac, used by the Orthodox and Greek Catholic community in the town.

Beyond the obvious confrontation between perishability (painted wood or not) and perenniability (stone, rarely metal), a "radiography" of the typologies of crosses / tombstones in the mentioned perimeter is proposed. The preference for the trilobate cross, for the Latin cross and for the Greek cross (having equal arms) or for other tomb standards alternates with the choice of individual, double (life partners) or family (several deceased of the same family) cruciform insignia. Among the complex functions of the cross (tropic, apotropaic, soteriological, ontological, funerary, commemorative, aesthetic, anthropological and "historical document" role), I am interested in developing the last to observe: the standardizations of the pre-war / inter-war / post-war period, respectively the opulence of the current funerary adaptations.

Cristina Tudor (West University Timișoara), **The activity and implications of the church restorer Viorel Țigu regarding the conservation of the Romanian Orthodox religious heritage**

The material is an analysis of the life and activity of Viorel Țigu, who was a historian, researcher, painter and restorer of churches. His artistic training was undertaken during the communist period, but he continued his activity after 1989. Viorel Țigu exceeded the limits set by the regime, participating intensely in the conservation, restoration and enrichment of the cultural heritage of Banat and Transylvania and beyond. He dedicated himself from an early age to artistic activity, restoring and painting numerous places of worship. He was a follower of the sacred observance of the tradition of the Romanian Orthodox Church, of Christian dogma, of theological teaching, but he remained open to creation and innovation. The material captures stories

about his family, childhood, adolescence and years of study. Viorel Țigu met prominent personalities in the religious art field, managing at the same time to build a beautiful career in a regime full of oppressors.

Adrian Deheleanu (The National Museum of Banat, Timișoara), **Official graphics during the communist period (1965 – 1989). case study: comics with historical theme as a propaganda instrument in rewriting history**

The illustrated comics with historical themes printed during the "Ceausescu" period of the communist regime in Romania constituted a subtle ideological propaganda tool for the leading (in fact unique) political party from that period. The main end was manipulation and delusion of the young readers as of the benefits regarding the wellbeing of the communism regime in Romania. Thereby the writers and directors of the children and teenagers aimed magazine were given the mission to write and re-write another history, sanctioned and officialized by the Romanian state – party. Thus, historic rulers and politically agreeable personalities (Burebista, Decebal, Vlad Țepeș, Mihai Viteazul, Nicolae Bălcescu etc.) were glorified through magazines as "Luminița" / *The Glim*, "Cravata Roșie" / *The Red Cravat*, "Cutezătorii" / *The Braves* etc.. In 1970 the "Ion Creangă" Publishing House was established. Here most of the comics from the communist were printed, some 50 of them, a quarter having historic subjects.

Ana Dumitran (The National Museum of the Union), **The author of the icon of the Mother of God from Țelna and his imaginary hermeneia**

The icon from Țelna (Alba county) is an image of the Mother of God with Child surrendered by prophets. It has been known to researchers since 1972, and has been published several times, with proposals dating back to the 15th and 17th centuries. The argumentation, for both options, took into account only the analogies from Wallachia and style elements. Recently, an exhibition dedicated exclusively to this type of icon was organized in Lviv, being exhibited 64 pieces made during the 15th-18th centuries in the Polish-Ukrainian territory.

My approach aimed to guide the study of the Țelna icon from the perspective of the production of icons from the Ruthenian workshops, to which the largest number of icons with this theme is due. The result of the investigations will form the "imaginary hermeneia", which will reflect the

cultural and artistic horizon of an active painter in Transylvania, most probably in the 17th century.

Mihaela Vlăsceanu (West University Timișoara), **The landscape in the creation of Ioan Isac (1854-1950)**

Consecrated by the special exegesis as painter of the Banat mountain area, Ioan Isac represents for the 20th century an episode in which the creation and formation was in accordance with the general European phenomenon. With a creation situated between traditional and modern, the painter created a dichotomy between the rural village seen as outdated and the urban area seen as modern. Plein air values, such as color fading, tonalities and shades, sketching speed, alla prima technique are mastered in his landscapes either he had chosen to illustrate a casual atmosphere of the Banat Mountains, the stone houses of the villages stretching along narrow streets filled with the warm light of the morning or evening sun .

Some of the landscapes Isac painted during the summer holidays he spent at Ciclova in 1912 and 1913 were partially influenced by the Hungarian academic painters who came from Budapest to work with him: Manyai Mihali, Kabor Gyula and Kiss Reszö. The landscapes chosen for this presentation are part of a private collection, hosted by Ioan Isac Museum.

Claudia M. Bonța (The National Museum of Transylvania, Cluj-Napoca), **Historical and cultural propaganda reflected in museum graphic collections. Case study**

The Erdélyi Museum in Cluj, the forerunner of the National Museum of History of Transylvania in Cluj-Napoca, was established in 1859, at a peak moment in terms of interest in national history. Graphic portraits are an important sample of collections and motivation is given by the desire to draw educational directions in the knowledge of the general public. Researching the old museum collections we note that an essential element in the Transylvanian educational program was the promotion of the cult of the great historical and cultural personalities of Europe. This trend is particularly visible in the graphic arts where in the 19th century lithography was required, which offered the possibility of multiplying the prints at affordable costs. Characters belonging

to Hungarian space, culture and history were preferred, but the graphic collections also enjoy important European personalities.

Alexandra Felseghî (Babeş-Bolyai University, Cluj-Napoca), **Documentary theatre themes: transition and adaptation to a new lifestyle in Romanian society**

The change of political regimes and the long period of transition that followed afterwards brought dramatic, even tragic switches in common people's lives, who were born and raised in the Eastern Bloc. These experiences, which were strikingly common in Eastern European countries, have left significant marks in nowadays society, which historians, but also artists are trying to analyze and to explain to their audiences, in a personal and accessible language.

This presentation aims to analyze the manners in which recent history themes, like transition, economy and essential lifestyle changes which came as a consequence, are researched and treated in documentary theatre from Romania. The discourse presents two theatre productions of this kind, which were considered to be a real success in the independent theatre scene in the past five years and whose specificity is the shared socio-political context between stage and audience.

### **Diseases and Pandemics from modern times to the present day**

Sorin Grigoruță (Alexandru Ioan Cuza University, Iași), **Physicians, lazarettes and quarantines. Anti-epidemic measures in Moldavia (1829-1831)**

Either they had their origins in the South of the Danube, either they were brought from the East of the Prut, these two scourges (the plague and cholera), that also afflicted this part of the world during the passing from the third decade to the fourth decade of the 19<sup>th</sup> century, had profound repercussions (immediate and long-lasting) both on the inhabitants from the extra-Carpathian Romanian Principalities and on the way the physicians of that

time and the authorities perceived the anti-epidemic fight and the organizations of the medical sanitation service.

The main subjects of my paper will regard the presentation and the analysis of these measures, firstly directed against the plague, and then against the cholera, joined by the emphasis both on the role played by the medical staff and of the way the inhabitants had understood and had respected the instructions coming from the authorities. This presentation concerns the times and the places where the epidemic took „over all the shores”, „facing all the climates” and „ignoring all the preparation”, as would Alecu Russo say.

Teodora-Daniela Moț (The National Museum of Banat, Timișoara), **Influenza epidemics and pandemics. The Spanish flu and the individual consciousness and collective mind in the first quarter of the 20<sup>th</sup> century**

This presentation intends to examine the impact that influenza, and in particular the Spanish influenza pandemic, has had over time on human communities, with a focus on Central and South-Eastern European space. The emergence of various diseases, some epidemic, others pandemic, has left its mark on human history. The first mention of the flu belongs to Hippocrates, who recorded the 412 BC epidemic which affected Greece, from where it spread to the rest of Europe.

In the Middle Ages the population of Europe faced great epidemics, more accurate descriptions of the influenza and its symptoms being reported during the epidemic outbreak from 1173. In 1918 the Spanish flu epidemic broke out and in a very short time took global proportions, turning into a pandemic. It caused about 50 million deaths worldwide, with more than 400 million people infected in just 18 months. In a single year, the Spanish flu produced more victims than the bubonic plague in 4 years (1347-1351) and more victims than the entire First World War, the highest mortality being recorded among people aged 20-40.

In the region of Banat the Spanish flu extended rapidly after the return of soldiers from the First World War, spreading to many towns and villages. Many deaths caused by this illness occurred in the prisoner of war camp situated in the northern edge of Timisoara, the cause of the disease not being known at

that time, being used the traditional means of treatment such as aspirin, quinine, teas, or cardiac tonics (camphor). On December 1, 1918 (November 18 old style), the Great National Assembly of Alba Iulia took place in the conditions of the maximum spread of the Spanish flu, the authorities preparing first aid points where medical help was given to the sick, many participants wearing garlic clove beads in order to prevent the disease.

Minodora Damian (Museum of the Highland Banat, Reșița), **The social impact of contagious diseases in the area of the western border of interwar Romania**

The main curative challenges in the interwar medical sphere were the fight against contagious diseases. Tuberculosis and syphilis were the most common potential diseases generating epidemics in the Caraș area between the two world conflagrations. Although different in terms of symptoms and diagnosis, they show similarities in terms of infection rate. One of the most important measures carried out by the interwar health authorities materialized through the construction of a sanatorium in Marila dedicated to the treatment of lung diseases, especially tuberculosis. For the treatment of syphilis, the medical procedure of Salvarsan was adopted more and more frequently in the medical institutions.

### **Society, Church and Tradition**

Loredana-Lucica Vîtcă (Babeș-Bolyai University, Cluj -Napoca), **The voice of the state within the Transylvanian family in the light of the bills from the end of the 19th century**

The relations between religion and state have a long history in the European area, their evolution going through several important historical stages, ranging from an extremely close union to their separation.

The laws of 1894-1895 marked the takeover by the secular power of all aspects related to the contracting or dissolution of a marriage. From a legal

perspective, their importance was the fact that, through a set of laws, it was possible to bring together all the issues related to the vast problem of family, from its formation to its dissolution.

The civil laws adopted at the end of the 19th century opened a new stage in the process of normalizing marriage issues. These marked the full involvement of the secular power in a field that was, until then, only the prerogative of the church.

The approach of the matrimonial legislation in Transylvania abundantly reflects the modernizing tendencies affecting society, the civil laws constituting an important step towards secularization, all the more as it enforced a general and standardised perspective.

Gabriel Hoza (Babeş-Bolyai University, Cluj -Napoca), **Church archives reflected in the Greek Catholic memoirs (second half of the 19<sup>th</sup> century-early 20<sup>th</sup> century)**

This paper investigates church archives from a less frequented point of view, that of memorial sources. We are accustomed when we refer to “archives” to propose the research of archival documents, or of facts and events reflected in the light of archival documents. In this paper we will deal with archival documents (their creation, aspects of the organization and functioning of the institutions that issued them, the staff involved in this activity), seen through the eyes of personalities of the nineteenth century and early twentieth century: Tit Bud, Ioan Boroş, Ioan Vancea, Victor Mihalyi de Apşa etc., from which we are left with narrative sources: diaries, memoirs, autobiographies. We consider that such a research approach is supported and justified: how the current archive of the ecclesiastical space is perceived and valued, with its documents and people, from the perspective of much more personal and subjective sources, such as the memorial ones.

Felicia Aneta Oarcea (County Museum Arad), **Romanian female intellectual elites of the Great Union generation Highlights from Arad**

Defeating their time mentalities, **Romanian female intellectual elites**, living on the edge of the XIXth and XXth centuries, have stepped on the threshold of great university centers of the Austro-Hungarian Empire. These teachers have activated inside various cultural societies, have organized balls and dancing soirées, have roamed villages for the purpose of gathering provisions for the soldiers on the war front, have contributed by power of example to educating the young generations, conveying them an entire patrimony of a model of multi ethnic, multiconfessional and plurilingualistic cohabitation. The eventfulness of the Great War had shattered the society out of its foundations. Witnesses of the fall of the great empires, of the horrors of a war that left poverty and orphages behind, some of them participated at the Union in Alba Iulia on the 1st of December 1918. Divine Providence had destined them to reshape the schooling structures of Arad , integrating them in the educational structures of the new interbellum Europe .

Florina-Cosmina Sas (Babeş-Bolyai University, Cluj -Napoca), **The Romanians and the federalism. Some aspects regarding the failure of federal ideas in Transylvania (1905-1914)**

The paper that I will present has the purpose of describing the factors which contributed the most to the failure of federal ideas among the Romanians living in Transylvania in the years preceding the First World War. In general, the Romanian historiography talks about federalism as being a part of the national unification project, seeing it as a temporary solution leading to the final purpose: the Great Unification of the Romanians. Excepting this teleological perspective, the federalist ideas, which were vehiculated by many Romanian political leaders in the Austro-Hungarian Monarchy, had their own failure causes, which are less brought into discussion by the historiography. Analysing the private correspondence, the press articles, the memoires and also the political essays from that period, we can discover that federalism was actually a much more important option regarding the reorganisation of the empire and its failure had much more causes than the ones regarding the fact that it was just a solution which hid the true desire of national unification.

Kezdi Mihaela Ecaterina (Babeş-Bolyai University, Cluj -Napoca), **The Greek Catholic bishop Vasile Hossu and the Romanian national movement from Transylvania in the last decades of 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century**

The Greek Catholic bishop Vasile Hossu belongs to the category of Romanian personalities from Transylvania who fought for the interests of the Romanians in a turbulent period of the last decades of the 19th century and the first decades of the 20th century.

The paper presents his involvement and contribution in the emancipation movement of Transylvanian Romanians, starting with the memorandum process in Cluj in 1894, when he was in the middle of the events, recounting the events every day, keeping awake the consciousness of the Romanian nation. As a member of the House of Magnates, he took a stand and opposed the Apponyi project, which remunerated teachers (1907). He fought with great courage and energy against the detachment of parishes from his diocese to be transferred to the Hungarian Greek Catholic Diocese of Hajdudorog (1912-1913).

Exceptional personality, follower of the Romanian national postulates, he understood that a bridge must be built between the militant policy and the Hungarian government, in order to fight for the Romanian church and school.

Cristina Gudin (University of Bucureşti), **We and the others during the First World War**

The First World War was an opportunity for national history to materialize the ideal of union, and for those who participated in military campaigns or who witnessed demonstrations of strength of different armies was an opportunity to interact and observe others. The capture of the relations with the “other” was achieved through the volumes of memoirs belonging to both combatants and civilians, which explains the multitude of arguments on the basis of which the comparative discourse was built. The image of Romanians on the one hand, but also of allies or enemies on the other, were outlined in a complex way in which the superiority of the psychological profile was associated with the inferiority of military endowments.

Mihali Alexandra-Valentina (Babeș-Bolyai University, Cluj -Napoca),  
**Transylvania and the Interwar Criminal Provisions. A Legislative Paradox**

Modernity brought the Romanian society through the most complex and antithetical conditions, from disappointment to resignation determined by the loss of Transylvania in favor of the Austrian-Hungarian Empire on February 5, 1867, when Transylvanian Romanians became foreigners in their own country. Between the two World Wars different legislation coexisted in the territories inhabited by Romanians. In Transylvania the Hungarian Criminal Code governed, beginning with September 1, 1880 until 1937, in accordance with art. 1 of the Decree no. 1 of the Governing Council, while the Romanian Kingdom applied the provisions of the Penal Code of Cuza from 1864. Legislation, in general, criminal law in particular is a key point in terms of lastingness of a country, seen as a solid entity, practically drawing the guidelines for the development of community. On this respect, the Romanian territory, artificially sectioned, had two different legislations that certified the alienation from this point of view also.

In our approach, we intend to present in detail the criminal legal provisions focused on the crime of murder and the Transylvanian interwar legislative reality, in order to highlight the social paradox: two laws for one people.

### **Minorities in Central and Eastern Europe**

Ion Gumenâi (Institute of History of the Ministry of Education, Culture and Research, Republic of Moldova), **The ethno-confessional community of the Gregorian Armenians from Hâncești, Bessarabia under tsarist rule.**

The transformation of Bessarabia from a component part of a country into a border region of the Russian Empire led to a double change in the status of both the majority and the minority population. On the one hand, the inhabitants of this area were subject to the process of being included in empire, and on the other hand they had a special status, the region being a border area.

The emergence and stability of the Armenian community in Hâncești is due to the businessman and diplomat Manuc Bei. This was one of the seven

communities that represented the Armenian segment in the Prut-Dniester area during the diachronic period investigated.

Taking as a case study the Armenian community in Hânceşti, a comprehensive analysis of the structure of communion, status, factors that generated the positioning of Armenians on the Bessarabian ethno-socio-economic scale, historical evolution, relations with local and central tsarist administration and the positioning of Armenians in Bessarabia in relation to other ethnicities and denominations.

Carmen Albert (Museum of the Highland Banat, Reşiţa), **Romanians in Macedonia in a diplomatic document: social imaginary and collective mentalities**

The diplomatic document that focuses on the situation of the Macedonian Romanians, has as author the well-known diplomat Emil Oprişan, consul of Romania in Skoplje. On May 9, 1942, he wrote this large-scale document on the situation of Romanians in Macedonia (the Bulgarian and Italian areas), after four years of activity at the consulate. The document was addressed to ministers George Caranfil, Mihai Antonescu and Vasile Stoica, in the context of the Romanian government's policy to actively involve in Southeast Europe. A memorandum of the Romanian government submitted to the Minister of the Reich in Romania on April 23, 1941, included, among other proposals, one regarding the creation of a free Macedonian state to include Romanian groups south of the Danube. Thus, the diplomatic document with informative character to which we refer, constitutes an ample description of the situation of these Romanians: from statistical data, occupations, personality features, relations with Romania, relations with the Iron Guard, finally proposing several solutions for that they be protected from the abuses of the Greek and Bulgarian rulers.

Rudolf Cristian (Babeş-Bolyai University Cluj-Napoca, University Centre Reşiţa), **The education problem specific to the German minority of the Banat Highland 1918-1940**

On the analysis, aiming at the problems related to the education within the German community, living in Banat Highland we can draw a series of conclusions that can be divided into two categories:

First, the documentary funds and the specialized bibliography refer to current problems of the educational process in terms of training, but also of organization. We are not surprised to find out information about the organization of students in classes, which are numerous. The data extracted from the archives also remind us of the need to hire more teachers, given that, immediately after the First World War, for reasons that are easy to understand, there was a real shortage of qualified teachers. The same primary sources indicate how the German teachers received outstanding amounts as payment for their instructional effort. We must not omit the continuous training and improvement of learning, in this sense there are some suggestive examples of German teachers, who have graduated summer courses in several fields.

Secondly, we find in documents and pages of the studied bibliography a series of particularly interesting data on some aspects related to the educational development of a minority community within a European state. The case of the Germans from Romania in the interwar period, more precisely from those from Banat Highland, presents some specific features. Within the educational system of the Germans from the mountain Banat, we must consider the confessional component, of Roman-Catholic nature, which was dominant between 1919 and 1933 and the political one, of National-socialist nature which spread since 1934 but more after the spread of Nazi doctrine within the German minority, its exponents sought to take over the leadership of co-ethnic education and to imprint elements of their political program on the training process. The existing minorities in the mountainous area of Banat succeeded from an organizational point of view, but not from a pedagogical one, remaining relatively little impressed by the far-right ideology.

Eusebiu Narai (West University Timișoara), **The situation of the German minority in Caraș and Severin Counties between 1944-1948**

The Germans, colonized mostly in the eighteenth century, with an obvious economic contribution in terms of river regulation, the impact on agriculture (model farms), mining, steel, etc., were considered – for a long time – a factor of stability in Banat, and due to the spirit of tolerance highlighted in the relations with the other ethnic groups in the area. Although they became the main minority of the province at the end of the 19th century, an absolute majority of Germans was not recorded in any county in Banat. Supporters of the Great Union, the Swabians from Banat will be increasingly influenced by the National Socialist movement led by Fritz Fabritius, starting in the 30s of the twentieth century. Their integration, in large part, into the German Ethnic Group, the mass recruitment – for the Todt organization and for the SS troops, as well as the adoption of the slogan on the constitution of DONAULAND, launched by the Third Reich, to which were added a series other factors (the loss of the war by Nazi Germany, the Romanian government's compliance with the provisions of the Armistice Convention, the Soviet military occupation, etc.) led to multiple punitive measures against Banat Swabians: arrest and conviction of prominent members of the GEG, dismissal all officials in the local administration, the requisitioning of real estate, of „enemy” industrial and commercial companies (especially the German ones), internment in forced labor camps in Romania, deportation to the Soviet Union. The last mentioned measure generated a collective agitation: the German ethnics tried to leave the country secretly or to obtain nationality certificates (French, Czechoslovak, etc.), denying even their ethnic origin, and the peddling reached paroxysmal dimensions.

In conclusion, although animosities between the ethnic elements from the studied counties were sometimes reported, in general, the relations were quite good, confirming the high degree of civilization and tolerance characteristic of Banat.

Tonu Fiodor (Doctoral School of History, Archeology and Philosophy, USM),  
**Some aspects of policies towards Christian communities in the MSSR in the 1980s.**

The paper analyzes the attitude of the state authorities of the Moldovan SSR towards the Protestant and neo-Protestant communities in the last decade of the Soviet empire's existence.

The author examines the aspects of state policies towards Christian communities in the Moldovan Soviet Socialist Republic in the 1980s. Against the background of the strengthening the religious sentiments associated with the celebration of the Millennium since the baptism of Kievan Rus, the author analyzes the authorities' attempts to suspend the religious renaissance among the MSSR population and the growth of Protestant teachings.

Based on archival documents and literature, the author concludes that the '80s became a period of spiritual rebirth of Protestant and neo-Protestant communities, the number of believers and registered religious communities being growing significantly.

Despite harsh policies towards these communities, the state has not been able to take control of them. Moreover, given the liberal spirit in society, the authorities were forced to register more and more communities, and to be more loyal to various assemblies and forms of Protestant proselytism. By the end of the 1980s, Protestants and neo-Protestants had completely left the "illegal" chain and diversified significantly.

### **Law, Education and cultural context**

Melinda Gabriela Keresztes (Babeş-Bolyai University, Cluj-Napoca), **School Projects in Transylvania, Partium and Banat between the second half of the 18th century and the first half of the 19th century**

In this study entitled *School Projects in Transylvania, Partium and Banat between the second half of the 18th century and the first half of the 19th century* I attempt to analyse the methods used in implementing educational standards and pedagogical projects in the context of the school networks of the three Romanian regions, starting with the reign of Maria Tereza and until 1848. Regarding the scientific approach, I have decided upon a variety of objectives meant to better outline the evolution of Romanian school networks. Firstly, we

had to identify the projects and educational standards imposed by the Court of Vienna and which were not implemented in Transylvania, Banat and Partium. Moreover, we'll take into consideration the projects started during the 1848 period, and which were meant to improve the Romanian educational system (confessional). On one hand, I also attempt to describe the context in which the educational law known as Ratio Educations first appeared and, on the other, to emphasize its use in the three Romanian regions. Moreover, I will continue to compare this educational law from 1777 with others that appeared in 1781 and 1806. Secondly, I will discuss the position of Hungary and Transylvania regarding the laws created by the Habsburg Empire. In this case, I will present a few educational projects developed by Romanian figures whose purpose was to regulate the situation of the Confessional Orthodox and Greek-Catholic educational system.

In conclusion, the laws and educational projects developed during the Habsburg period are important, due to the fact that they describe not only the state of education in Transylvania, Banat and Partium, but also the problems Romanian faced during their implementation process.

**Mariana Daniela Șipoș (Babeș-Bolyai University, Cluj -Napoca), About primary education legislation from the Old Kingdom 1893-1918**

In the Old Kingdom, the nineteenth century meant a permanent reform of education, especially compulsory and free primary education, which reduced the scourge of illiteracy and prepared the new generations of the nation. The need for a school reform was strongly felt, requiring positive transformations in the socio-economic and cultural field. The three important laws of the period 1893-1918 were: "Law of Primary and Normal Primary Education" of 1893, "Law of Primary and Normal Primary Education" of 1896 and "Law on Primary-Higher and Normal Primary Education" of 1900. This three law's saw the importance of teacher training and led to an increase in the number of students and schools in urban and rural areas. The "Law of Primary and Normal Primary Education" of 1893 (Take Ionescu Law) established compulsory schooling for ages 7 to 14. The "Law of Primary and Normal Primary Education" of 1896 (Poni Law) emphasized the important support of the Romanian state in school policy and opened school opportunities for children from wider sections of the population. The "Law on Primary-Higher and Normal Primary Education" of 1900 provided, among other things, the

subjects taught in primary education: moral and religious instruction, catechism and prayers, reading, writing, Romanian language, practical arithmetic and basic notions of geometry, notions of Romanian history and geography, natural and physical sciences, hygiene, drawing, vocal music, gymnastic games and others. Primary education laws have strengthened the educational and cultural role of the school in the Kingdom of Romania.

Edina Gál (Babeş-Bolyai University, Cluj -Napoca), **The Children of the State in the Banat, 1900–1940**

The State Children's Asylums of dualist Hungary were renowned for their efficiency in protecting and caring for the abandoned children. One of the 18 asylums was in Timișoara/Temesvár. Contrary to orphanages, the children of the state weren't raised inside an institution but placed with foster families. The asylums were criticized for contributing to the Magyarization of the children from various nationalities by placing them to Hungarian families. After the dissolution of Austro-Hungarian Empire, the asylums on the annexed territories continued to function under Romanian administration. The aim of this paper is to present the changes that took place in the administration and the national agenda of the Timișoara asylum after the Great War, focusing on the Magyarization, re-Romanianization and Romanianization policies throughout the studied period. The particularities of the Banat will be highlighted through comparison with the other asylums in the country.

Vasile Rămneanțu (West University Timișoara), **The situation of Romanian education system in the Yugoslav Banat between the two World Wars**

The situation of the Romanian schools in the Yugoslav Banat between the two world wars was precarious, the Romanian confessional schools becoming state schools, and the Romanian teachers were forced to take exams in Serbian language, literature and history.

The situation was largely regulated by the signing of the 1933 School Convention by Romania and Yugoslavia.

Nicolae Hurduzeu (West University Timișoara), **Considerations on values and attitudes promoted in History classes**

Teaching curricula reveal, in recent times, great interest in attitude formation, as a consequence to the needs of a society more and more criticized for lack of values and moral principles. The rediscovery of human values is imperative in present day society, characterized by secularization, lack of moral principles, in which dubious moral standards prevail. Regardless of the content or form of these values, the messages transmitted through media prove the ever-growing interest for the attitudinal “rediscovery” showed by the contemporary society. Attitudinal formation foreshadows an educational process focusing on values and on the design of complex activities which enable attitudinal formation at each academic discipline. Reference to real life experiences is imperative for this type of learning experiences. The emergence of “new educational principles” try to fill the attitudinal void that traditional learning methods left in the modern schooling system. Nevertheless, these new principles cannot cover the entire range of attitudinal values if it is not supported by every academic field, and History, through its specific, plays an important part in an educational process focused on attitude and values.

Ştefan Şuteu (Babeş-Bolyai University, Cluj-Napoca), **From topic to thesis: strategies for elaborating a scientific paper in the field of Humanities**

A valid BA, MA or PhD thesis begins with a valid *topic*. It is also very important to choose the *coordinator* and the *guidance committee* (in the case of the doctoral thesis). The *addressability factor* is also important, and the issues must be of the greatest interest. The most important step is the *elaboration* of the thesis with the factors of: *form*, *content* and *methodology* must be dosed with viable elements of stylistics, language and writing. Throughout this journey, the author's *originality* and *personal contribution* are vital. Answers to questions such as *what*, *why* and *how* can be found in the chapters on *research methodology* and *information sources*.

Alexandru Augustin Haiduc (Babeş-Bolyai University, Cluj-Napoca), **Religious cohabitation in secondary education of dualist Hungary. The Greek-Catholic gymnasium of Beiuş in the second half of the 19th century**

In this lecture I want to analyze the way in which religious cohabitation is achieved in secondary education in dualist Hungary, having as a case study one of the few Romanian Gymnasiums in Hungary at that time, the Greek Catholic Gymnasium in Beiuş. Apparently an exclusively Greek-Catholic institute, the high school in Valea Nimăieştilor registers for several years majorities of Orthodox students, as well as solid minorities of Reformed, Roman Catholic, Luteran or Mosaic students. It will be evaluated the interreligious cohabitation in terms of statistical data that are recorded in a student database enrolled in the gymnasium between 1876-1882, in terms of memoirs written by some graduates, such as Francisc Hossu-Longin or Teodor Nes, in view of the situation of teachers in charge of religious classes for other denominations than the Greek Catholic one. Last but not least, I will try to analyze the way in which the interreligious situation at the Gymnasium is reflected in the press of the time, in this case Familia journal published between 1876-1882.

### **Agriculture, industry and tourism in the border areas**

Anca Maria Pop (Babeş-Bolyai University Cluj-Napoca), **Agricultural models in Romanian rural communities between 1850 – 1930**

Calendar literature was one of the essential writings that, being on a beautiful editorial growing between 1850 and 1900, had a contribution to informing and the culturally grow of Rumanian rural communities.

Beyond the strict publisher of calendars with fix topic, the content even of one of them could be encyclopaedic, touching topics like: agriculture, history, cooking, alternative medicine, old faiths, administrative notions, weather, and entertainment. We will proceed to our research going close with analyse of content for one of the important domain: the agricultural studies and the international agricultural models. Romanian people was always oriented, in the purpose of economic progress, towards the advanced countries. For

example, the production of milk, the growth of cattle in our country was fixed by Holland, Denmark.

The Calendars (*Călindarele* - in old Romanian language) were teacher full of daily tips, useful stuffs for Romanian peasant and among the few publications enough accessible from the point of view semantic, of use level, of price, so these existed almost in all rural houses.

**Ana Maria Adi** (Babeş-Bolyai University Cluj-Napoca), **The Great Depression impact on Romanian industry**

The Great Depression of 1929-1933 is a topic of interest for many economists and taking into consideration that it fits to my university field, it is a real challenge to study this issue from a historical point of view. The debates regarding the economic crisis, especially its consequences, but also its causes, still arouse the spirits, especially because there were some controversy interpretations that involved economists, historians and sociologists alike.

Romania, being part of the world system of capitalist economy, was also hit by the economic crisis of 1929-1933. As in the other capitalist countries, in Romania the crisis covered all branches of activity: industry, agriculture, trade, finance, monetary circulation, the banking system, with all its detrimental consequences. The highest level of crisis was in mid-1929 being exacerbated by a number of internal and external factors.

The great economic crisis had a contradictory role on the industrial crisis. On the one hand there was a negative impact by interrupting the faster development of the Romanian industry but on the other hand there was a positive impact as the renewal of the technical-material base was stimulated.

**Septimiu Moga** (Babeş-Bolyai University Cluj-Napoca), **The Agrarian Bank of Cluj in the interwar period - between community, regional and national interests**

The Romanian banks in Transylvania, since the first success of Visarion Roman of Răsinari in 1867, and then Banca Albina, had by their nature and purpose a strong community, regional and especially national

connotation. Their role in achieving union and especially in cultivating intellectual and economic elites is unquestionable, at least until 1918. After December 1, 1918, some members of the governing council found an opportunity and a way to finance agrarian reform, creating a special bank for this purpose: the Agrarian Bank. With the development of the first political confrontations within the new borders of Greater Romania, the regionalist pattern of the new bank entered the cleavage with the unionist discourse, promoted mainly by liberals. In this paper I will analyze how this cleavage manifested itself and how it affected the Agrarian Bank of Cluj.

**Vivien Apjok (University of Szeged), *Border: Obstacle or Opportunity? Makó, a Border Area Town in Hungary – a Case Study***

Makó is a smalltown close to the Romanian border in Hungary. Until 1920 the town was the centre of the South-Eastern Hungarian economic and cultural region, and after the World War II it lost its central position and found itself in a quite new geopolitical situation. Makó has became a border town with no historic economic and cultural relationship, and it had to rebuild itself knowing that Tito's Serbia and its close location had a negative influence on the infrastructural developments.

I have accomplished a historical and recent research regarding Makó as a border town since 2014 (questionnaires, interviews), focusing on the question: is this circumstance an obstacle or an opportunity for the town? The presentation concentrates on the border's function in regard of the health and spa tourism which is a new economic startegy of the town since 2012.

**Ionuț Mihai Horadron (Babeș-Bolyai University Cluj-Napoca), *Eating behavior in the Beiuș area. Case study: Coșdeni village***

This form of alimentation was very different from one century to another, from one ethnic and religious community to another, from one social category to another, or from urban to rural areas. There have been and still are certain rules to which the cuisine of a people has been subjected, so that one cannot eat anything, anywhere and no matter how much.

The twentieth century was a century of change on all levels. The problem regarding food was not overlooked, so it underwent some radical changes and transformations. Using oral history, we set out to study eating behavior in a rural community. We will try to draw a picture of how alimentation goes in the rural society of the Beiuș Area.

We have raised a few research questions that we will try to answer. Were there several feeding periods? How did people relate to the act of eating? What were the changes in eating behavior? What were the factors that caused the changes?

### **Mechanisms and power relations under communist regime**

Cristian Culiciu (Țării Crișurilor Museum, Oradea), **Between professional and political. The Oradea press in the attention of the Bihor County Committee of the Romanian Communist Party (1970-1989)**

During the communist period, the Romanian press was not only a way of informing the public, but especially an instrument of propaganda of the Communist Party. "Wooden language", censorship and repetitiveness were key elements of all newspapers and magazines of the time. In Oradea in the 1970s and 1980s, two dailies appeared: *Crișana* and *Fáklya*, as well as the culture magazine *Familia*. The publications were in the constant attention of the local authorities. Periodically, the Romanian Communist Party and newspaper offices discussed editorial issues (contents, themes, errors, interpretations not very "to the liking" of the authorities, exaggerations or things that were not taken into account, but considered essential), the way of communicating, the behavior and professional performance of journalists, positive and negative aspects, with proposals for their improvement. These aspects are revealed by reports and Committee Office's meeting minutes, kept by the National Archives. The paper focuses on these discussions, in the context of requirements coming "from above" and the claims of the local party leadership.

## **Romina Soica (Babeș-Bolyai University Cluj-Napoca), Censorship and propaganda in Cinema during the Romanian communist regime**

The communist regime lasted for almost half a century for Romanians and was somewhat restrictive regarding some civil liberties, a fact that makes us not only remember, but to relive some of the moments during this harsh regime in order to find out if indeed it created a new and improved society or if it just „nurtured” a silenced generation, the trauma inflicted on the new Romanian generations being far from being healed.

Apart from the communist modernization strategies, cinema was not at all overlooked. Because the communist regime believed in changing and influencing behavior, attitudes, philosophies and strong belief in politicizing the Romanian audiences and masses, they invested important resources in the production and control of Romanian cinema, there is a strong reason to believe that film production during that period worked hand in hand with censorship.

Film censorship during the communist era had a distinctive characteristic, in that it was carried out systematically during the early years, regarding everything related to film production even at the level of script writing.

When we talk about censorship we have to remind ourselves of propaganda as being a complement to censorship. During all the years of its being, the constant stake for the communist regime was defending and keeping a positive albeit false image, inside as well as outside of the country borders. Besides all of this, other diverse themes like the history of the communist movements, mass collectivization, eliminating theft from the public domain, growing the natural birth rate, all of these became major film subjects. These „motivations” always in some way overlaid in thematic which guided every major film production, the only changes during the entire span, were directly related with their interest at any given time, and the artistic work during such times, the system, moulded on the communist ideology made matters even worse than the regime itself, the resulting damage being of both of psychological and physical nature.

Cinema was not at all a delicate business to work in during the communist regime, being on par with the political and religious domains, one could even make a parallel with the Greek Catholic Church with a similar destiny during that time. Even though some social strata had a smooth experience compared to some targeted communities, bureaucratic roadblocks,

frustration, fear, helplessness, lack of solidarity, suspicion, authority instead of dialogue, all of these are memories not so distant for the contemporary society.

Adrian Boda (Babes-Bolyai University, Cluj -Napoca), **Beyond the myth of the "liberating soldier". The perception of the Soviet soldier as an enemy on the Eastern Front**

Our presentation explores how the image of the Soviet soldier was constructed during the war on the Eastern Front. The campaign against the U.S.S.R. represents a particular case in our recent historiography, the recollection of the events being marked, for almost five decades, by the ideological pressure exerted by the political factor. The censorship imposed on it led to the distortion of the historical truth and thus the Soviet soldier was presented in the official speech only as a liberator and comrade-in-arms, completely ignoring the fact that for almost three years he was a fierce enemy on the Eastern Front. Using documents of the period and oral testimonies of ex-combatants our presentation aims to outline the portrait of the Soviet enemy on several levels: physical portrait, behaviour, fighting attitude, all these aspects being completely ignored in the years of communism for fear of harming the feelings of our "great friend from the East".