

## STUDIES AND ARTICLES

### THE NIGHT TIME IN THE MEDIEVAL BANAT

Dragoş Lucian Țigău

**Abstract.** History of the night time belongs to the series of complex inquests at the crossing of more “histories”: social, political, and of mentalities, etc. The Banat night time is one of the few or even never studied subjects of this region past times. It is a situation resulting from the Banat early lost of a great part of its archives. As the day time and the night time are in fact the two aspects of life of a person or a community, reconstituting the history of night is totally right. To know them is very an unequal one, in disfavor of the night time. The sources I have at my hand directly present 30 activities about running in night time. Other 10 human preoccupations only mentioned in *Dictionarium Valachico-Latinum* and *Lexicon Marsiglianum* (the 17<sup>th</sup> century) have been added to. The importance of the two pre-modern linguistic monuments increases through the way they registered and translated a considerable number of terms referring to night. They are proves that the human settlements are not always staying in the dark or silently by night. It is only a seeming silence as people work, circulate or enjoy themselves. They are still active and project their next days. A distinct aspect of the subject I present here is the night criminality with an illustrating documentation. Soldiers and any of the ones involved in military events have “white nights” instead. Battles during the night time got also their importance as long as send hundreds of life to the Eternal Night and can change the destiny of many generations. Deciphering the mysteries of night time might contribute therefore to a better acknowledge and understanding of the Banat medieval past times.

### THE HUNYADIS AND DACIA: FROM THE FALL OF CONSTANTINOPLE TO THE PEACE OF WIENER-NEUSTADT

Ioan-Aurel Pop, Alexandru Simon

**Abstract.** In early March 1462, in his lengthily “confession” to the Milanese ambassador in Rome, Otto de Carretto, Pope Pius II acknowledged Matthias Corvinus, as *Re de Ungaria, de Dacia etc.*, a title that - according to the pope - the son of the late *athlete of Christendom*, John Hunyadi, had taken-on himself. At that time, the *Kingdom of Dacia* was commonly used in Latin for the *Kingdom of Denmark*. However, immediately after the Ottoman conquest of Constantinople (May 29, 1462), both prior and after news of the conquest of the City of Constantine reached Italy, future Pope Pius II, at that time, Enea Silvio Piccolomini, bishop of Siena, had written to Pope Nicholas V (June 19 and July 12) that *Dacia* should not be used anymore as a designation for the kingdom north of *Germany* and instead should be employed for the lands of the ancient Roman province in the East, lands that had Transylvania as their *crown*. Niccolò Lisci, Piccolomini's trustee and proto-notary to Ladislav V of Habsburg (the Posthumous), King of Hungary and Bohemia, “took the lead” of the future Pius II, when writing about the beheading of Ulrich von Cilly by Ladislav Hunyadi, Matthias' elder brother. He wrote to Piccolomini after entering Dacia, from Cuvin/ Keve (November 21, 1456). Within roughly a year's time, in an well-drafted, but anonymous, project preserved in Toledo, *Dacians* were listed - at the gateway between the states of Central Europe and those still extant in the Balkans - among the crusader forces that had to challenge Mehmed II. Noteworthy enough, the project was transcribed in early 1458, before news of Ladislav V's death and Matthias' enthronement as king of Hungary reached the Iberian Peninsula, suggesting that Dacia and the Dacians as political

concepts were operational before Matthias' rise to royal power and possibly already on the eve of the fall of Byzantium. The staunch opposition of philo-Byzantine, Francesco Filelfo, Cardinal Bessarion's close associate, to "any form" of *Dacia* in the East suggests that the roots of the recurring Dacian political issue (Filelfo voiced his opposition in 1475) went much deeper and stood in direct connection to the increasingly popular Roman roots of the Wallachians, aka Dacians (in contrast, Filelfo advocated a *Getic-Gothic-Wallachian* "ethnic sequence").

## THE POPE, THE HUNYADIS AND THE WALLACHIANS: THE CURIOUS CASE OF PIUS II

Alexandru Simon

**Abstract.** One of the political letters, deemed worthy to be cited and copied by Pope Pius II (*olim* Enea Silvio Piccolomini) in his *Commentaries*, was the message allegedly sent by Vlad III *the Impaller (Dracula)*, voivode of Wallachia, to Sultan Mehmed II on November 7, 1462. The missive was the textual embryo of Book XI, chapter 12 (*Iohannis Dragule immanis atque nefanda crudelitas, eiusque in regem Hungarie deprehensa perfidia, et tandem captivitas*), covering over a fifth of the chapter. The *Dragula* chapter was placed between the depiction (in chapter 11) of the Viennese conspiracy against Albert VI of Habsburg, the rival brother of Emperor Frederick III of Habsburg (April 1462), and the emphatic presentation (in chapter 13) of the royal anti-Ottoman request sent by Stephen Tomašević, the new king of Bosnia, to Pius II (roughly a year earlier, in the late summer of 1461, a date the pope failed nevertheless to mention, though he extensively quoted both the oration of Tomašević's envoys and the subsequent papal response). The case of *John Dragula* explicitly linked chapters 11 and 13.

Frequently overlooked, the chapters bordering the infamous deeds of the voivode of Wallachia formed its logical political context, founded on Matthias Corvinus. The son of John Hunyadi, who had executed *John Dragula's* father, Vlad II *Dracul* (just *Dragula* according to the pope), was (as recorded also by Pius II): (1) the overlord (i.e. suzerain) of *John Dragula*, (2) the arch-rival of Frederick III, and (3) the challenged suzerain of Stephen Tomašević. Prior to the *Dragula* issue of 1462, Pius II had loyally served Frederick as his secretary and envoy (from late 1442 until he was elected pope in August 1458) and had sent a crown for Stephen Tomašević's royal coronation on Christmas Day 1461 (against the opposition of Matthias, whose Bosnian rights Pius II claimed however, in his *Commentaries*, to have defended).

Starting with the case of *John Dragula*, the most famous Wallachian in Enea's/ Pius' writings, the study focuses on the actual case at hand: that of humanist/ pope and his designs for an continent and a faith in turmoil.

## IN THE SERVICE OF HUNYADI FAMILY: FRANCISC OF HARAZTH, BANUS ZEWRENIENSIS. CURSUS HONORUM (II)

Zoltán Iusztin

**Abstract.** Some hypotheses assert that the reign of King Matthias is also highlighted by the establishment of a social category that brought together nobles of humble origins who served the crown as soldiers, officials or direct servants of the court and king. As a result, their had a direct relationship with the king and they could gain significant benefits. In this regard the example of Severin's ban, Francisc Haraszti is significant. His political career was linked

from the beginning to his work at the royal court. The accompaniment of the king on the war theaters brought them the function of ban, which once represented a dignity of the barons.

Significant is that, like the other nobles of humble origins, after the death of Matthias, Haraszti also remained a faithful of the Hunyadi clan. Without betraying his benefactor and former sovereign, the ban of Severin continued to serve his son. However, some financial misunderstandings determined him to leave Ioan Corvin's service. The initiative was not to the liking of his senior who tried to hold him accountable. He later remained loyal to the Jagiellonian kings who offered him the fortress of Lewa and the leadership of the county of Arad, where he owned numerous properties. Due to his longevity, Haraszti was in the direct service of three kings and managed to accumulate a significant fortune as well as obtaining the rank of baron.

#### THE MARGA FAMILY – A GENEALOGICAL PROFILE OF A NOBLE FAMILY IN THE COUNTY OF SEVERIN

Ligia Boldea

**Abstract.** A Romanian nobiliary elite grew up in the medieval mountainous and piedmontainous Banat, integrated with its specific shapes in the country nobility due to the interest the central power had in enabling those local nobles to take part in the military frequent campaigns that that border territory of the Magyar kingdom was involved in the 14<sup>th</sup> – 17<sup>th</sup> centuries. A series of noble families took shape there, well individualized both by their members' identity and the ensemble of their possessions; given an uninterrupted line of generations, they were familial nuclei that impress in many of the cases by their longevity, from the first documentary records in the second half of the 14<sup>th</sup> century up to the end of the 17<sup>th</sup> century. Certainly, we might stand out the great Romanian noble families in the Banat, with tens of villages or parts of them, with members frequently named *egresius*, but also some more modest families, rarely possessing more than their native village (by donation and acquisitions) that set as autonomous units given the public services they developed. The members of the first category appointed for counts, vice-counts, or bans and vice-bans of Severin County or Jaica, as well as knights, courtiers or clerks around the Royal Court, so to say functions of a great responsibility, representing the central authority first of all, the other local public men, appointed as nobiliary judges, prime-judges, town criers, or jury men, arbitrators or men of the king, were rather exponents of the noble community in the area.

The case of the family of Marga is different somehow, a sample of a contradictory state of things: on the one hand, two of the family's members came near the most important local dignities – Jacob of Marga, a vice-ban and castellan of Severin between 1459 and 1478, the other one, George Marga (Jacob's son), a deputy ban of Severin, in 1515. Their power and influence or their welfare, on the other hand, seem fragile and random if seen through what the papers let us know for 150 years about, from the first attestations around 1470 up to the middle of the 17<sup>th</sup> century. I have thought that this is a case to be brought to the researchers' attention as "another" way to turn to what a statute of noble meant at that time. Consequently, I have focused on the structure and genealogical lines of the Mărgans in spite of questions and inconsistency resulting from lacunar documentary data.

#### BOUNDARIES, URBAN COMMUNITY AND NOBILITY ETHOS. CARANSEBEȘ TOWN PERAMBULATIONS IN THE SECOND HALF OF 16<sup>TH</sup> CENTURY

Adrian Magina

**Abstract.** Caransebeş is an urban centre in the highland area of Banat, a town that developed around the royal fortress mentioned in the Timiș river valley since the fourteenth century. In the 16<sup>th</sup> century, the town went through several perambulations, some of which were not known until now. The documents issued following the agreements on the boundaries of the locality, given as annexes to this study, allow us to know the geography of the urban centre and its boundaries but, at the same time, provide an insight into how the nobility of the district of Caransebeş refers to the urban community on the Timiș valley. It is about capturing some social and legal attitudes, but also a fragment of the ethos of the Banat elite category in the early medieval and modern era.

#### ANTITRINITARIAN PRAYERS FOR THE CITY: THE ANTITRINITARIAN REFORMATION IN TRANSYLVANIA AS “URBAN EVENT”

Edit Szegedi

**Abstract.** The Reformation as “urban event” is in spite all criticisms one of the major tropes of the Reformation history. The city als space of the Reformation as well as its role of multiplicator of the Reformation movement can be traced back also in the Transylvanian Reformation, but the situation in Cluj was far more complicated. Is the concept of urban Reformation working for Cluj? The emphasis of the paper will be the bi-national structure of the city as space and driving force of the Antitrinitarian Reformation and the way in which the urban identity is reflected in the Transylvanian Antitrinitarianism. The main source for the latter issue is the Prayer Book of Kaspar Helth (Heltai Gáspár).

#### AN ARMALIST FAMILY AT THE WESTERN BORDER OF TRANSYLVANIA: POLYK OF ORADEA

Livia Magina, Claudiu Călin

**Abstract.** There were lots of families in the Principality of Transylvania, but also in Partium, the Banat and Maramureș among the nobiliary families, especially in the 17<sup>th</sup> century, most of them due to military reasons. An almost unknown family was noted so, following the papers discovered within the archives of Timișoara Roman-Catholic Bishopric. The family’s destiny run in the border area of the Principality during an age of intense political and military challenges. The family’s members got military positions in the fortress of Oradea and were repaid for their services with the prince’s reconnaissance, mainly with the Armalist diploma.

#### AN EXAMINATION OF WITNESSES IN JUNE 1, 1775, AT CRIȘAN (THE FORMER VACA)

Viorel Ciubotă, Livia Ardelean

**Abstract.** Ioan Boguszláwzski and Ștefan Kriscsóry reported, following Maria Theresa's order from March 13, 1775 issued in Târgu Mureș, on a law case of property between count Adam Teleki of Szék and Catharina, his sister on his mother's side, married to Wolphgang Rhédei of Kis Rhéde, through examination of witnesses according to the rule in such causes. The two rapporteurs noted down the whole examination of witnesses that took part into Romanian, in the house of count Teleki's bound Dregan Gheorghe; the rapport provides both precious data on toponyms and anthroponyms in the village of Vaca, and on the administrative and judicial system in the 18<sup>th</sup> century.

## LOSSES IN THE BANAT DURING THE AUSTRIAN–TURKISH WAR IN 1788–1789

Costin Feneșan

**Abstract.** During the Austrian-Turkish war from 1788-1791 a part of the military operations displayed on the south-eastern and southern territory of the Banat. In the main region, the Austrian-Turkish clashes in June–September 1788, starting from Orșova in direction to Caransebeș–Lugoj or in the Danube valley with Belgrade as goal, as well as the military developments in August–September 1789, affected heavily the local population and its assets. As part of the main operative army under the command of Emperor Joseph II., the two Banatic border-regiments (i. e. the Romanian-Illyric and the German-Banatic) were intensively involved in actions against the Turkish troops. At the same time, several villages of the Caraș and Timiș counties suffered important material and human losses by secondary Turkish attacks.

The military operations affected no less than 249 villages and towns in the Banat – over one third of the province –, meaning 195 in the Banatic Military Border (111 on the territory of the Romanian-Illyric Regiment and 43 on the territory of the German-Banatic Regiment), 39 in the Caraș county and 15 in the Timiș county. The damages due to Turkish attacks in June–September 1788 raised in Caraș county up to 360 793 fl. 59 cr., while their amount in Timiș county reached to 142 329 fl. 6 cr., a global of 503 123 fl. 5 cr. for the civilian territory of the Banat. It is to be pointed out, that in 1787 the revenues of the state in Caraș county consisted in 76 622 fl. 3 2/8 cr. and 719 567 fl. 39 1/2 cr. in Timiș county.

In the Banatic Military Border the human and material toll in the 195 villages and towns with their about 130 000 inhabitants proved to be more dramatic. 60 orthodox and seven catholic churches, one orthodox and four catholic monasteries, 15 german schools, 40 “national” schools (Romanian or Serbian) in the villages, 6936 houses, ten horsemills and over 200 military and civilian buildings were totally destroyed. Other 66 orthodox and eight catholic churches, one catholic monastery, 24 german schools, 26 “national” schools, 14 244 houses, 36 horsemills and over 250 military and civilian buildings were more or less endamaged. Over 80% of all material damages affected the territory of the Romanian-Illyric Regiment, as being on the main direction of the advancing Turkish army. In terms of money, the material losses in the Banatic Military Border are to be estimated at several million Austrian florins.

Far higher is the tall of human losses. While the number of locals killed by the Turkish army is in no way to be estimated, according to Austrian military records, 7910 inhabitants from the Banatic Military Border (90,29% of them being from the territory of the Romanian-Banatic Regiment) – i. e. 1362 men, 2014 women, 2210 boys and 2324 girls – were taken to slavery in the Ottoman Empire. This are underestimated figures, the real number is to be considered at about 10 000 slaves, meaning 7,50% of the entire population in the Banatic Military Border. Between 23 000 and 40 000 locals were forced to flee, seeking for refuge, in many situations for half a year, in the neighborhood (Timiș and Arad counties) or even in Hungary.

A MOLDOVIAN LANDOWNER (IANCU ISTRATI), HIS LIBRARY AND READERS,  
IN 1840

Petronel Zahariuc

**Abstract.** We might still speak about people and their actions in the first half of the 19<sup>th</sup> century within the process of the Romanian society modernizing, even if they were not among the master minds in the revolutionary movements of 1821 or 1848, and didn't run decisive deeds in changing Moldavia and Wallachia. The present article reconstitutes Iancu Istrati's life, a Moldavian landowner, on the basis of his documents in the National Archives of Romania, and other papers of that time. I have chosen some of his actions he undertook as a landowner at Călimănești (county of Tutova) that practically proves how the Romanian society was modernized during the two decades after the autochthonous reigning had been re-instituted: his library, with its inventory researching and some of its readers; education of young people and his attempt to send a young boy to the Military Academy in Saint Petersburg and some data on the curricula at the boarding school; managing of his goods, modern measures in increasing it, and a brief inventory of a landowner's house; his liaisons with important members of his family – his brothers Nicolae Istrati, writer and politician, and Melentie Istrati, Superior at Slatina Monastery and bishop of Huși, and his brother-in-law Vasile Adamachi, merchant, landowner and great benefactor of the Romanian Academy.

“THE FIRST AUSTRIAN STEAMBOAT SHIPPING COMPANY  
ON THE DANUBE”, IN THE ROMANIAN PORTS (1829-1938)

Cristian Constantin

**Abstract.** The times between the Treaty of Adrianople and World War II were favorable to the Danubian navigation growing within the Romanian area, except for some breaking intervals. The international commerce of the Danubian hinterland, mainly through the agency of foreign shipping companies, was characterized during the 19<sup>th</sup> century by a diplomatic war among the great European powers. Russophobia that London chancelleries kept internationally up during the second quarter of the 19<sup>th</sup> century was for the public opinion a subject as topical as controlling of any epidemics on the continent.

The two British contractors John Andrews and Joseph Prichard had got in 1829 an exclusive privilege being allowed to navigate steamboats on the Danube, for three years. It was the context of “The First Austrian Steamboat Shipping Company on the Danube” (*Erste österreichische Donau Dampfschiffahrts Gesellschaft – D.D.S.G.*) coming into being. The steamboat “Francis I” made the test way between Vienna and Budapest in September 1830, and revolutionized so the European navigation. Soon after the regular navigation between Vienna and Constantinople would better connect the Oriental world with the Occidental realities in the “century of nations”. For the present study I have used besides a series of works preponderately published in West Europe, unpublished documents from the Diplomatic Archives of the Romanian Ministry of Foreign Affairs Bucharest, stock: *Problema 68 (Societăți de navigație fluvială, maritimă, aeriană: române și străine)*. I might turn the readers' attention to the fact that I won't insist on the life and sociability on the ships that navigated on the Danube during the 19<sup>th</sup> century, however much exotic and captivant would be such a subject.

## TIMIȘOARA DURING THE BELLE ÉPOQUE: PUBLIC BALLS AND ENTERTAINMENT

Daniela Stanciu-Păscărița

**Abstract.** The present study dwells with the daily life in Timișoara by the beginning of the 20<sup>th</sup> century. It is a radiography of balls and dance parties aiming to analyze the daily life of “the unnamed”, following the entertainment progress in Timișoara during the Belle Époque, on the basis of press data and memoirs. The functions of balls before and after the Great War are presented in different stages: organizing, press advertizing, clothes, dances, and the ball calenderer. Timișoara offered a cosmopolite space of entertainment and the different ethnic groups used to take part into such events. More than this, the code of manners played an important part as long as the social actors tried to follow the urban model through their clothes and etiquette. The basic question of the study is: How World War I changed the entertainment progress in Timișoara? *Temesvárer Zeitung*, the German newspaper was the main source with balls advertorials and chronicles it regularly published and allows so the researchers of today to inquiring into the social life in Timișoara in the beginning of the 20<sup>th</sup> century.

## LIFE OF TWO SOLDIERS IN THE AUSTRO-HUNGRIAN ARMY DURING “THE GREAT WAR”

Paula Virag

**Abstract.** Painter Aurel Popp from Satu Mare, enlisted in Debrecen regiment, part of the 20<sup>th</sup> Division Honvéd, took part in the military conflicts on the Italian front between 1915 and 1916. During those years he tried to send her wife news on him, the events he had taken part in, and the places he had passed alongside his regiment.

Three letters preserved at the County of Satu Mare Museum, which the painter sent to his wife Madzsar Irén are the main sources of the present article. By their content the letters might be associated to a war diary as their author started to write a new letter immediately after sending the previous one; his thoughts and challenges or events he experienced from the last letter to the new one are noted down regularly. Data on the regions he crossed alongside his military unit, the atmosphere on the front line, inside the ditch or on the activities behind the lines are what we might find out from these letters. Refinement and sense of humor in describing the new situations he passed through are the treasures of the painter’s vision the letters illustrate.

## ON THE TRAIL OF THE GENERATION OF THE GREAT UNION. CORNEL LUȚAI (1889–1968), MAYOR OF ARAD. BIOGRAPHIC REFERENCES

Felicia Aneta Oarcea

**Abstract.** An emblematic representant of the generation of the Great Union, dr. Cornel Luțai (1889–1968) was born in Nădlac, Arad County; in November 18, 1911, he became a Juris Doctor at the University in Cluj. Once graduating he applied for a trainee lawyer at Szeged Bar (June 1, 1911–March 12, 1912), and at Arad Bar, working within the offices of advocates Nemet János and Iustin Marșieu up to July 1, 1914. He was invited to take part in Alba Iulia National Assembly in (December 1, 1918) and involved after in the poltical-administrative life

in Arad. As a mayor of this town (1928–1931), he modernized the urban transport, embellished the center of Arad, and joined the neighbouring villages; he also backed the cultural life and the deserving young people. The communist times did not absolve him from nationalization.

Advocate dr. Corneliu Luțai, perseverently and toisomely setting his career, was a visionary mind, an important intellectual, and a reformer at his times. He weaved a worthy of consideration story on him, as well as the whole generation of the Great Union.

#### ASPECTS ON THE RELATIONS OF ROMANIA WITH YUGOSLAVIA AT THE TIME OF THE IORGA-ARGETOIANU GOVERNMENT (APRIL 1931-MAY 1932): THE DIPLOMATIC REPORTS

Eusebiu Narai

**Abstract.** The diplomatic reports of the period 1931-1932, reflected in the pages of the *West* newspaper, consisted of a few defining actions of the various cabinets that perished in the management of Romania, focused on maintaining the status quo in the area and on perpetuating good relations with its neighbors, notably Yugoslavia and Czechoslovakia, partners in the Small Understanding: conferences of the Small Entente, including informal meetings of foreign ministers and representatives of the press; the Romanian-German diplomatic conflict, determined by the lack of tactics of the Iorga cabinet; frequent meetings, between the sovereigns of Romania and Yugoslavia, determined by the kinship relations; counteracting attempts to bring Italo-Czechoslovak and Italo-Yugoslav closer together, with the (unannounced, of course) aim of weakening the Little Understanding and undermining French influence in this part of the continent; promoting the interests of the Romanian minority in Yugoslavia, based on bilateral Romanian-Yugoslav relations; the open opposition of the Little Understanding to the possible return of the Habsburg to the throne of Hungary or even an independent Austria, without any connection with Germany; the concerns of the states of Little Antanta towards the expansionist German plans in the east of the continent, which were, initially, aimed at Austria; the concern raised, within the Small Antanta, of the strengthening of the alliance between the two countries, which were quite marginalized after the First World War (Germany and the Soviet Union); the approval of the French plan Herriot-Boncour on the issue of disarmament, which included all the essential elements of international security, as well as the rejection of the idea of revising the peace treaties, by the states of the Little Antanta; monitoring the German-Hungarian and Hungarian-French diplomatic ties; the efforts made by the Yugoslav and Romanian diplomacy to bring Bulgaria closer to the Little Understanding and, eventually, its co-operation in the new alliance being formed, the Balkan Antanta, etc.

In conclusion, the *West* daily – considered by many banatians as a guiding light, a moral model for presenting reality – captures the complex relationships within the Little Understanding, with ups and downs, quite objectively, shattering myths or counterfeit images of some leaders and promoting banatism, as an integral part of romanianism.

#### LEGISLATION AND MORALS IN INTER-WAR REȘIȚA

Minodora Damian

**Abstract.** Prostitution was taken for a social aspect at the unsubstantial limit between morals and physiologic needs; for issuing a delicate controversy, it was debated through themes

concerning some socio-religious principles, blamed for shattering the heterosexual family. They said that it was generated by some pecuniary needs or, simply, as an effect of a behavioral deviation.

The unsettled and frequently unwholesome way of life during and after World War I, especially in the case of the rural population, was one of the circumstances that allowed venereal diseases spreading, an imminent way to arise the mortality rate.

The immense absorption of human capital following the strong economic development substantially modified the demographic shape in Reșița; massive industrialization and urbanization in the iron working environments implicitly led to some social factions' convergence in exploiting the working class 'primary instincts' for material benefits.

The inter-war statistic researches present the existence of two owners of buildings in Reșița, where prostitution was frequently practiced. Family of Francisc and Rosa Crăciun, and Iuliu Bocor held locations nearby which the hypothesis of infantile prostitution and human trafficking was circulating. Daily starvation and sustenance during World War I were malign traces that contributed to inter-war social morals shattering and facilitated so the venereal diseases coming out.

To stop prostitution extension, not to permit malign perpetuations, the local authorities, with the support of legal norms, undertook actions referring to the daily life in Reșița, in order to eradicate any tentative of spreading the bad results of carnal desires for mercantile aims.

Consequently, approaching such a controversial and long debated theme means discussing about prostitution both as an antithetic element if reported to social, medical and even religious components of community, and a result of a mixture of elements coming from the basic instinct of surviving.

#### MAIL INTO ROMANIAN BETWEEN TRAIAN VUIA AND MIHAI ȘERBAN

Livia Ardelean

**Abstract.** The mail into Romania between Mihai Șerban, one of the great Transylvanian personalities in inter-war times, and engineer Traian Vuia, during some decades, clearly brings into relief their friendship. The original letters preserved in the family of Șerban's archives offer data on how Traian Vuia tried to put into practice his inventions, the steam engine and generator, both in railway system and other industrial branches, as plane fabrication, appealing to his compatriots' friendship.

#### ACTIVITY OF TIMIȘOARA MAYORALTY DURING WARTIME (THE YEAR 1941)

Vasile Rămneanțu

**Abstract.** The political-military events from 1940-1941 (territorial concessions and a dictatorial regime installing in Romania) had serious consequences on Timișoara Mayoralty too; it had to work in the circumstances of a new legislation characterized by an excessive centralization. Once with World War II and Romania entering the international conflagration after, the budget of Timișoara Mayoralty was a tight one in 1941, a smaller one than the previous year while the municipality had to back the upkeep of cultural and university institutions coming here from Cluj as the National Theater and Romanian Opera, Faculty of Science of King Ferdinand I University, School for Electromechanical Engineering, etc. Important amounts were at the same time distributed both for upkeep the refugees (pupils and students

among them) from the lost territories in Transylvania and the Dobruja, and the German soldiers who set in Timișoara following the agreements between the governments of Romania and Germany. These extra expenses made the Municipality distribute decreased funds for the local cultural institutions like The Banat Museum or the Town Library, but also for other activities.

The communal Technical Service built in 1941 new streets, undertook works of leveling and maintenance of some public buildings; the Horticultural Service made new plantation using exclusively saplings from its own nursery. The Mayoralty gave much prominence to a new building Regulations in accordance with trade and industry needs of development and the geographic situation of Timișoara. Unfortunately, the works stipulated by that project couldn't be started for lacking of specialists who were drafted at that time. It was a factor to influence also the other departments of the Mayoralty and the level of its works.

It comes out in 1941 that the town cleaning wasn't satisfactory for lacking the citizens' civic culture, garbage baskets, workers in the field, or mechanical outfits that couldn't have been bought in that money crisis.

For the units the Mayoralty still had, part of them made the trade public Administration—Economic settlements of Timișoara City (S.E.T.); they also passed though the same crisis with the tight budget, drafted personnel, and the raw material rising in the price of, etc.

In spite of all, there were units to have benefits at the end of the year: the public cinema houses (enlarged after Select cinema reopening and Scala cinema buying), Slaughter-house, Ice Fabric, Popular watering places, Funeral furnishers, and the Sand quarry.

The communal dairy registered a special situation, by confronting with a major crisis due to old machineries lack of money to invest in, and difficulties in collecting milk from the rural localities. The Mayoralty and public Administration decided to lease the unit in order to go on with the inhabitants (poor people especially) and social institution providing with milk and dairy produce; the unit was leased in the summer of 1941 after difficult talks. We might note that the decisional factors backed both the interests of the unit and the Mayoralty implicitly, and of the inhabitants (the poor ones mainly) and social institutions during those talks.

Besides of evident difficulties, the Mayoralty succeeded to allot important funds for poor people supporting with money, food and clothes. The leaders of the Mayoralty had also to distribute dwellings to the refugees, and offered them free food up to their locative situations setting. Given Timișoara Mayoralty efforts, such a problem was almost solved in 1941, but the poor refugees were still given money, clothes, food, etc.

The local cultural institutions and the ones that took refuge in Timișoara were given financial support (The National Theatre and Romanian Opera from Cluj were gratis given the building of the communal Theater to work there), and also were the pre-university, university and vocational schools.

We might gather that Timișoara Mayoralty succeeded to carry out in a large measure of its obligations in spite of that difficult situation, and maintained so Timișoara among the important towns in Romania.

## STATISTICAL AND ORGANIZATIONAL DEVELOPMENT OF THE ECONOMICAL HIGHER EDUCATION IN 1975–1989

Valentin Maier

**Abstract.** Education stayed during the communist dictatorship mainly in the attention of the political leaders as having been taken for an important element in building a new society and human, according to the context of the time and especially to the future set objectives.

Labor preparing for the Romanian economy was made especially through the means of the educational system, mainly by developing the higher education/ instruction. It was called to be in line with the evolution of technology and, generally, with the Romanian society modernizing, but also with the political requirements of the time, and form so suitable specialists both by their professional level and number. It is the case of economic education too. Graduates were the one to lead economy “on the spot”. A significant number of specialists were prepared in different specializations.

I have dwelled in the present article mainly on the statistical evolution of the higher economic education to present new statistical data, broken down by more essential indicators. The analyzed period is the one between 1975 and 1989 exclusively; it is the period for which I have in my disposition detailed statistical data, but there are also other reasons for my option. The 15 analyzed years found up both the maximum qualitative development of the higher education (economic in this case) and its lowest point by showing also how they managed the difficult economic and general situation of the Romanian society at the end of the 1980s. An incursion in the history of the higher economic education during these years was also made, using structural items mainly, on the basis of new archivist documents and legislative papers to allow us understand the statistic evolution in the done context.

#### A HISTORIOGRAPHICAL CONTROVERSY BETWEEN ROMANIANS AND HUNGARIANS DURING LATE SOCIALISM (1986-1989)

Felician Velimirovici

**Abstract.** By exploring a wealth of archival sources, writings from the period and the memories of some direct witnesses of the event, the present article describes the unfolding of the last Romanian-Hungarian historiographical controversy which took place during the communist regime, in the late 1980s. Far from being an authentic scientific debate, into which the historians engaged should have been animated by the desire to reach a consensus or a common understanding of the past, the controversy I analyze bears the heavy imprint of the political factor, which perceived history as a state business, and historians nothing more than a group of soldiers employed on the “ideological front”.

#### VARIA

#### SOCIAL SATIRE AND CHRISTIAN MORALS IN THE GRAPHICS OF THE 18<sup>TH</sup> CENTURY. A CASE STUDY

Claudia M. Bonța

**Abstract.** The satiric graphics in the artistic world of the 18<sup>th</sup> century compelled recognition both by the intrinsic value and the moralizing essence, for painting in a satiric manner the social bad habits and becoming so an ingenious educational way through fine art. William Hogarth was the one to impose a new artistic concept: “modern moral subjects”, series of paintings of some personages, their life choices, behavior and character. The series of engravings preserved in the National Museum of Transylvanian History, Cluj-Napoca, are plentifully illustrating the concept of satiric graphics of Hogarth’s work, proposing moral lessons in wholly unexpected way.

## CONSIDERATIONS ON AN EPISODE OF 20<sup>TH</sup> CENTURY HISTORY AND ART OF TIMIȘOARA: A CASE STUDY OF THE CIOBANU PALACE

Mihaela Vlăsceanu

**Abstract.** The province of the Banat redefining in the inter-war times meant redirecting toward the traditional values of the art originated in Europe, namely the Secession style and architecture of the last buildings elevated in full Modernism. Ciobanu Palace in Timișoara is a particular case due to Ferdinand Gallas' low relief elements on the main front, to define identity and promote traditional values at the visual range. The subject of the Romanian peasant indicates in a didactic manner the sponsor's affiliation to the Romanian milieu: Pompiliu Ciobanu, an advocate who took part in the Great Union in 1918 and was always backing the national cause. After Vauban fortress demolition, they built on the spot palaces emblematically representing their owners with their ethnic and cultural milieu. Built by architect Mathias Hubert between 1924 and 1926, Ciobanu Palace is such a building with identity significance.

## NARATIVES OF IDENTITY: INDIA IN THE MENTAL OF THE ROMANI IN ROMANIA

Sînziana Preda

**Abstract.** Reconfiguration and rediscovery of the ethnic identity of the Romani in Romania after December 1989 has brought into debating also the image of India as the old space of their origin. The present research deals with the representations of that space in the case of various Roma peoples, on the basis of the interviews in the first project of oral history concerning the Romani in Romania.

## PORAIMOS IN THE BANAT. A FUNDAMENTAL RESEARCH ON THE HOLOCAUST OF THE ROMA PEOPLE IN THE COUNTIES CARAȘ, SEVERIN, TIMIȘ-TORONTAL AND ARAD (1939-1945)

Cristian Rudolf

**Abstract.** The formation of the nation-states in the Central and South-East of the old continent following the dissolution of the Central Powers at the end of the First World War gave the opportunity to assert the collective identity expressed by a number of linguistic, cultural and ethnic groups. The Great Powers, true heterogeneous structures in linguistic and confessional terms, had tried unsuccessfully to create a supranational identity by eliminating or at best leveling the distinct elements of Germans, Czechs, Slovaks, Croats, Slovenes, Poles, Romanians, Finns, without of course forget about the Baltic peoples.

Usually people react strongly, positively or negatively to what they perceive to be right differently. Too few times do they remain indifferent. One of the negative reactions is anxiety. The fear of otherness, of the different cultural, linguistic and religious fellow citizens of the majority group can be compensated by exploration and experimentation, by accepting and embracing the differences. The power of words and the power of thoughts are probably the

greatest forces for people through the long-term impact they can have on individuals but also on communities.

The purpose of Nazism was to exterminate all Jews in Europe. Gypsies and neo-Protestant sects were on the list. Under these conditions, the mere survival of the Jews was a form of resistance. In Romania, the resistance was relatively successful. A relatively large percentage of the Jewish and Gypsy community in Romania survived the Holocaust.

## TRADITIONAL DEATH IN ROMANIAN FILM

Mihaela Grancea

**Abstract.** In the Romanian culture, the representation of death is dominated by the popular tradition. Thus, we explain why traditional death is, in all interdisciplinary investigations, a subject of “long-term” analysis. Thanatic traditions, cultural expressions, the presence of death as an entity, the valorizing death, but also the breaking of traditions related to the funeral rite were captured, as we hope, in this brief analysis.

## DYNAMICS OF CHRISTMAS CUSTOMS IN BANAT. CASE STUDY CONDUCTED IN AN URBAN CENTER—TIMIȘOARA

Ileana Simona Dabu

**Abstract.** The feast is both a commemorative opportunity through the church’s rituals and an opportunity to celebrate, due to the folk custom. The two ones, sacrality and secularity namely, make together a feast full of rituals, believes, and traditions that change it into a joint ceremony.

The feast of Christmas registers significant changes in the consumerist society. Christmas has got the last years also the status of an object of consumption, and developed as a true industry even in our country. There are merchants nowadays who promote their products under Christmas’ shape to improve their financial situation.

Many children associate Christmas with Santa Claus, not with the Birth of Jesus Christ. It is possible so that the young people of today, especially in urban centers, ignore both the customs of this feast that the former children performed, and the significance of it.