

STUDIES AND ARTICLES

SHAPES OF VIOLENCE AGAINST WOMEN IN THE MEDIEVAL BANAT (1350-1450)

Ligia Boldea

Abstract. The present issue aims to catch some aspects of the violence against women in the medieval Banat community, on the account of some unpublished and published documents preserved up to us. I do believe that the analyzed cases reveal the inter-human relations which substantially overleapt sometimes the limits of decorum, even if I do not pretend that my research is an exhaustive one. In the limited frame of the documentary content according to that time blanks and need to strictly express a juridical situation, we might find details in some species that offered the opportunity to find out the abuses the noble or subservient women had to face than, and these ones are to be pointed out. I do hope that such joined details draw a more vivid and shaded image of the role the woman played inside the family, or in society, without a forced extension of the facts. Another explanation is needed here: given the nature of the preserved papers, the content of papers differs aleatory; so there are detailed data in some of the cases or any summary ones concerning judicial acts resulted from violence against women.

THE TRANSYLVANIAN ESTATES OF THE VOIVODE NICHOLAS CSUPOR (1468-1472). SOME UNPUBLISHED DOCUMENTS

András W. Kovács

Abstract. After the suppression of the Transylvanian uprising in 1467, King Matthias confiscated the estates of several noble families in Transylvania and soon afterwards distributed them among his most favoured followers. One of the big winners of this action was the Transylvanian voivode Nicholas Csupor, who had just returned from the Moldavian campaign (end of 1467). The study publishes the group of charters related to these royal donations. This bunch of documents is notable for the fact that some of the donation charters were spoiled, or in some cases, the number of donated estates was extended immediately after the first charter was issued, but, exceptionally, all the successive charters have been preserved.

FROM DRACULIA'S "AGENT" TO THE ATHLETA OF THE PAPACY

Ioan-Aurel Pop, Alexandru Simon

Abstract. On July 1, 1475, before word spread about the Ottoman conquest of Genoese Caffa in the Crimea (June 6, 1475), Sultan Mehmed II's answer to the defeat suffered by his army at Vaslui (January 10), Pope Sixtus IV issued an encyclical in support of Stephen III of Moldavia, the victor at Vaslui. The encyclical was preserved only in the copy sent to margrave of Mantua, Ludovico III *il Turco* Gonzaga. Sixtus IV asked the margrave to support Stephen. Ludovico was a *Catholic prince* and had to act accordingly. The pope had been informed by the new doge of Venice Pietro Mocenigo of the great threat faced by Stephen's Moldavia. The same doge had used Stephen's victory of Vaslui to conclude a truce with Mehmed, which allowed the sultan to take Caffa. The pope made no mention of such a Venetian-Ottoman arrangement.

In the encyclical sent on July 1, 1475, for Sixtus, Stephen was by no means different from the doge of Venice or the margrave of Mantua, each one of them being styled *dilectus/ beloved* (*carissimus/ most beloved* was reserved for kings and the emperor). Already before – probably – he was officially named (i.e. appointed) *athleta* (after he repelled Mehmed's attack on Cetatea Albă), the voivode was a member of the community under the authority of the pope and was entitled to support from that community. Moreover, Sixtus did not mention Matthias, Stephen's suzerain, therefore emphasizing – shortly after Rome had received the spoils from Vaslui sent by the voivode – the personal relation between the Holy See and the ruler of Moldavia. The latter had basically come “out of nowhere” and risen as the hope of the Cross precisely in the Year of the Jubilee 1475. Not even a year before his triumph of Vaslui, the situation had been quite different. The correspondence between the Republics of Saint James (Ragusa) and of Saint Mark (Venice), who “shared” custody over the Adriatic Sea, is indicative in this respect.

Roughly a week before Ali Mihaloglu, bey of Vidin and Smederevo, raided Oradea (February 7-8, 1474), the royal link between Hungary proper and the Voivodate of Transylvania, the Commune of Ragusa, equally vassal to Ottoman sultan Mehmed II and to Matthias Corvinus, king of Hungary, informed the Venetian doge, Nicolò Marcello, her Adriatic neighbour, about the most recent developments at the Porte, as well as both at the Porte's Asian and European borders (January 31, 1474). From the latest news on Usun Hassan, still viewed by some as Christendom's main anti-Ottoman hope (in spite of the crippling losses he had suffered in August 1473), Ragusa moved on – in her message to Venice (earlier Usun's main supporter) – to the combats in *Vlachia Maior* (Wallachia proper), recently invaded by Stephen III *the Great* of Moldavia (November 8-30, 1473). The information had likewise been provided by the Ragusan envoys to the Porte, who had just returned to the Adriatic, after departing from Constantinople (Istanbul) on December 28, 1473. With Venice waging an increasingly desperate war against Mehmed (for ten years and counting), the task of conveying Ottoman inside information was very delicate for tribute paying Ragusa.

The Ragusan message is the only extant known source to state that Stephen III *the Great* had won Wallachia from Radu III *the Handsome* for the benefit of Vlad III *the Impaller* (named *Draculia* in the Ragusan message) The rest of the known sources (however chronicles, not documents) claim that Stephen enthroned Basarab III *Laiotă* as ruler of Wallachia (*Laiotă* was his Wallachian ruler of choice until autumn 1474). Ragusa's Venetian message bluntly contradicts the known contemporary data on Stephen III's intervention in Wallachia in November 1473 and on the subsequent events, data preserved only in the chronicles of Stephen III (chiefly in the *Moldavian-German Chronicle* intended for Habsburg subjects, around 1499-1500) and in the writings of Jan Długosz (notoriously hostile towards the Hunyadis). Moreover, Stephen III's chronicles never once mentioned Vlad III.

Within a year (1474-1475), Stephen III of Moldavia went from a voivode in Matthias' and *Draculia's* service to Rome's and Venice's favourite. Two events separate and connect these landmarks. The first one is also the best known one: the victory at Vaslui. The second one is the most neglected one: Stephen's acknowledgement of the authority of Pope Sixtus IV. This took place – through Venetian intermediary – in Suceava, in November 1474. At that time, the Bosnian lord of Ottoman Rumelia, Sülyeman, accompanied until Bulgaria by the Ecumenical Patriarch Simeon I, was marching towards Moldavia. The Moldavian hierarchs had exited the princely council when Stephen had attacked Wallachia in November 1473. Stephen then triumphed at Vaslui in January 1475. Within a year, he officially became the *athleta* of the Papacy. When Mehmed II himself attacked Moldavia in the summer of 1476, the family of Stephen found harbour in Venice. He had become the West's man in the East.

CALLIMACHUS AND DRACULA AT THE CRUSADER CONGRESS IN ROME (1490)

Alexandru Simon

Abstract. Two weeks, before the predictable, yet unexpected death of King Matthias Corvinus (April 6, 1490), the great crusader congress of Christendom began in Rome (March 25, 1490), after a year's delay. From the speeches delivered at the congress, at whose abrupt end (triggered by the war for the Hunyadi successions), the *Dacians* were seated after the Hungarians and the Poles among the Eastern forces of the crusader project, time – rightfully – recorded the oration of Filippo Buonaccorsi Callimachus, the envoy of Casimir IV Jagiello, the king of Poland. “Enchanted adversary” and “jealous admirer” of the late king of Hungary, Croatia and Bohemia, but also of *Dacia* (according to Pope Pius II in March 1462, at least), Callimachus twice mentioned the long deceased Vlad III (*Vladislav Dracula* for the Italian humanist, as well as for many of his contemporaries), Vlad had been the ally, the prisoner and twice the relative – certainly by marriage – of the son the *athleta* of the Cross, John Hunyadi. For Callimachus, Vlad had been the *imperator et dux* of the Wallachians, a title that recalled – in Dantesque and millennialist fashion – the titles of the ancient Roman emperors, therefore – openly in fact – challenging Matthias' claimed Roman origins (and supremacy) and also his rightful rule over – paternal moreover – Wallachia.

The lives of Matthias and Vlad seemed intertwined after their deaths. A few churches and a couple of fortresses indicate why the two lords, the two relatives after all, could not be separated after none of them ruled. This should not come as a complete surprise given only the fact the “modern <Romanian> image” of Vlad was shaped – rather unjustified – by a monastery (Snagov) and by a fortress (Poenari). Arms, walls and crosses were the foundations of true – Christian (medieval) – imperial power, divinely military.

Half of the “domestic charters” preserved from Vlad were pious deeds. Their timing was very precise. In March 1458, some six weeks after Matthias' election as king of Hungary and three weeks after the son of John Hunyadi had entered Buda, Vlad, recently designated his loyal prince by Matthias, extended his grace over the Tismana Monastery, the foundation of St. Nicodimus, the trustee of both Mircea I of Wallachia and of Sigismund of Luxemburg. A year earlier, in April 1457, a month after the beheading of Ladislas Hunyadi and the imprisonment of his younger brother Matthias, Vlad, the sworn enemy of the late Ladislas, had issued his first preserved domestic charter, for the Cozia Monastery, the necropolis of Mircea I, deemed later – alike Sigismund – “the true father” of John Hunyadi (in the latter case, by the entourage of John Corvinus, duke of Croatia and citizen of Venice, the illegitimate son of Matthias). Vlad's next “set of donations”, including a grant for the Athonite Monastery Philotheou (listed as an *Albanian* one), came in the second half of 1461, when Skanderbeg was leaving on his Italian *condotta* and Mehmed II was preparing to take Trebizond (then in early 1462, with Skanderbeg, on his Adriatic way back to the Balkans, Vlad launched his (in)famous attack along the Danube on Mehmed's Ottoman subjects).

Some three years after Vlad's mysterious death, Beatrice of Aragon, Matthias' last wife, wrote to her relatives in Modena (July 1480). For her own profit, the still baren queen, recently compelled to officially acknowledge the existence of John, Matthias' “natural son”, paraded the exploits of her husband's captains in *la Gran Valacchia*, part of Transylvania (a Transylvania that, according to Beatrice expanded all the way to the – Lower – Danube). Stripped of their fortresses, old and new, the Wallachians completely surrendered to the Hungarians, pledging their loyalty and identity. For the historiography of medieval times accustomed to coeval exaggerations, Wallachia was – by no means – known for her fortresses (the main ones, e.g. Severin and Giurgiu, were in Hungarian or in Ottomans hands), but Beatrice argued differently.

The two issues raised by the churches “of Vlad” and by the fortresses “of Beatrice” can probably be solved only through future archaeological researches (hence also, in the Appendix, the maps of the known fortresses in Wallachia and of the rulers of Wallachia and the map of the known residences of boyars). For the time being, we conclude by turning to Callimachus' immediate interest in mid-1490, when neither Vlad, nor Matthias (or Skanderbeg), were alive. Prone to secure

Jagiellonian rule over Hungary (for his favourite son of Casimir IV, John Olbracht), Callimachus needed to force Stephen III of Moldavia “into submission”. The latter, the last – living – *athleta* of Christendom, had begun to rise as the – Wallachian and *Dacian* – successor of Matthias and Vlad. Stephen refused to accept Callimachus’ “ouverture”. The latter thus called for Stephen’s overthrow. This led to a series of regional conflicts, and to Vlad’s “re-emergence”. According to Venice (1502), he had defeated in *Valachia* Sultan Bayezid II in 1486 (ten years after *Dracula*’s death).

THE NOBLE ESTATE TÂRGOVIȘTE (TIMIȘ COUNTY)

Zoltán Iusztin

Abstract. The castle and the estate of Târgoviște (*Wasarhely*), in Timiș county, was the subject of numerous pledge contracts at the turn of the 15th and 16th 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, Gașpar 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 Târgoviște. Its ruins are located today, in the southern border of Târgoviște village, from Timiș county.

REȘIȚA BEFORE REȘIȚA. A HISTORY OF THE UPPER BÂRZAVA VALLEY BEFORE 1718

Livia Magina, Adrian Magina

Abstract. Given especially the few documentary sources preserved up today, the medieval and early modern history of Reșița [*Reshitza*] (before 1718) is very little known. On the present territory of Reshitza and its neighbor villages, the medieval Romanian district of Izvoarele Bârzavei [the Bârzava River Sources] (*Borzafö–Magyar*) was located and functioned. It is about a Romanian population who led according to their own juridical norms, having the right to directly appeal to king in solving the legal disputes. Izvoarele Bârzavei was the center of that area and to identify it, one have proposed more variants of location. Archaeology had an important contribution to reveal the medieval history of the upper Bârzava River, the diggings from the 70s and 80s, the 20th century in Reshitza leading to find out a medieval complex in the area of Moroasa-Ogășele. It is about a small church and a cemetery of 47 graves, and a fortification covered nowadays by the building of the Athenaeum. Izvoarele Bârzavei, disappeared during the Ottomans attacks, should be localized here. It is likely that during the Turkish times, the settlement changed its location on a safer valley, and the former name into Reșița [*Reshitza*], a toponym perpetuated up today.

THE ARTICLE OF THE DIET FROM 1568 – TRADITION OR BREAKING OFF?

Edith Szegedi

Abstract. The present study is an approach on the famous article of the Diet, adopted in Turda in January 1568, from the perspective of relation between tradition and breaking off. The article is therefore analyzed in what concerns its content, by taking into account that the celebrity of this decision is due more to projects on this place of remembrances than to the proper content. Starting from the ones who benefited from that article, the decision of 1568 in Turda Diet is correlated both with its successive articles that brought important explanations, and the previous articles that formed its pre-history. The Diet article complained so an evolution which had started with the articles of Diets from 1557-1564, becoming also the starting point of a tradition that reinterpreted the article at its turn, according to the needs of the political context.

A FEW DATA ON THE BANAT LOCATIONS OF THIRTIETH COLLECTIONS IN THE MIDDLE AGE

Dragoş Lucian Țigău

Abstract. The issue presents the general aspects of the locations of thirtieth collections functioning in the medieval Banat. The specific terminology is analyzed, the significances of the notion of thirtieth (*tricesima*), mainly. There are presented data on evolution of the locations of thirtieth collections (*locis tricesimarum*) in Caransebeş, Lipova, Lugoj, and Timișoara and Zeicani in the 15th–17th centuries. Biographical aspects concerning the customs collectors noted down in papers are also presented. They look like well-to-do individuals, weighty and enterprising persons finding the sovereigns ‘credence, who serve the interests of the state but also bear their own prosperity in mind. The papers show the variety of tasks and competences of the customs collectors; the evocation covers other aspects of the trading life too: presence of the merchants of the Balkans in the local markets, precautions the Diets took against those “Greek” merchants, advantages of commercial staple right privilege for the town of Caransebeş, etc. There are also put in light the abuses the customs collectors commit and the way such behaviors are punished. In the light of available data we can reconstitute the main methods the fisc valorized those locations, by leasing and/ or direct administrating, each one with its own advantages and limits. But then, the lack of customs registers obstructs us knowing both the flux and variety of wares passing through those locations, and the commercial routes. However, the sporadic information allows us knowing the ratio of revenues and the destination of the confiscated goods and of the revenues. The historic evolution of the customs in the Banat is rounded off by showing their fate in the modern age.

MINING AT DORGOȘ, PĂTÂRȘ, MILOVA AND GLADNA IN THE 18TH CENTURY

Costin Feneșan

Abstract. The most important mining hubs for copper silver and lead in the montanistic Banat during the 18th century were at Oravița, Dognecea, Sasca and Moldova. As a consequence of mining prospections initiated by the Banatic Mining Direction on the orders of the Court Chamber for Mint and Mining outside the montanistic area, at Căvăran (nearby Caransebeş) was discovered a copper deposit, the ore being melt between 1765 and 1770 at a small local foundry to the complete exhaustion of the deposit.

In the ‘740 copperore was exploited at surface in Dorgoș, 14 km (8 miles) souht-east of Lipova, and melted in a small foundry with no significance. E. g. in the whole year 1743 the

Dorgoş foundry produced only 57 centenials 33 ½ pounds of commercial copper (1 centenial = 56,006 kg.). At the same time, in the nearby Pătârş was discovered a larger copper deposit, exploited at surface and by mineshafts and galleries. 1781 started the copper mining at Milova, 10 km (6,5 miles) east of Lipova, on the right bank of the Mureş river. 1783 at Pătârş were working 5 mines, while at Milova their number reached 23. The crew of this 28 mines consisted in 44 workers (later on, in 1799, in 55 workers: 43 Romanians and 16 Germans) and two mine carpenters. The copperore was melted by a team of 10 workers at the small foundry in Milova. As a consequence of the low efficiency of the mines at Pătârş and Milova (the value of one mineshare/*Kuxe* was usually of one to two florins), the mineholders were forced to invest extramoney, the so called *Zubuss*. In spite of the poor gains, the mining at Pătârş and Milova continued even in the first decades of the 19th century.

The discovery of a large vein of silverore mixed with lead at Gladna (on the north-western bottom of the Poiana Ruscă Mountains) was decisive to open here 1774 a mine with a crew of 34 miners and two minecarpenters. Till 1783, when a small foundry was built at Gladna, the extracted ore was transported to Certeje (nearby Hunedoara) in order to be melt. The production at the Gladna foundry was poor enough: e. g. during 15 years (1784-1799) here were melted 144 centenials 49 ½ pounds of copper, 377 centenials 8 ½ pounds of lead, 1036 marks 20 lotons 4 quent 3 3/8 denars of silver and 8 marks 22 lotons 6 quent 2/8 denars of gold (1 mark = 233,947 grams; 1 loton = 17,54 grams; 1 quent = 4,38 grams). Mining and melting continued at Gladna even in the first decades of the 19th century.

OUTSIDERS, REBELS OR SEASONAL PLUNDERERS? THE BANDITS AT THE AUSTRO-OTTOMAN BORDER IN 18TH CENTURY

Benjamin Landais

Abstract. The hajduk has been an iconic figure of banditry in the Balkan area and in Central Europe since the Romantic era. Although this figure was partly mythical, it would be a mistake to consider that the actual bandits were totally different. During the 18th century, bandits living close to the Austro-Ottoman border were neither heroes of the struggle against modern states nor members of opportunistic criminal groups. Their social practices and their public image were rather ambiguous. They can only be understood through the lens of their actual relationships with the representatives of the imperial authorities. After a period of blind repression during the 1720s and 1730s, the officers serving in the Habsburg's Banat saw the benefit of accommodation. They granted amnesty to several gangs of brigands. This choice appeared to pay off. It allowed a strengthening of the auxiliary troops and therefore better control of the border strip. However, governing by mercy had a political and moral dimension too. The bandits were thought to be popular in the area where they lived. That is why their act of submission and contrition contributed to consolidating the legitimacy of imperial power. Although these acts of submission were staged in very conventional fashion, the bandits were not passive onlookers of their own pardon. Indeed, the amnesty procedures of the 1760s and 1770s are well-documented, and their analysis demonstrates the rhetorical and strategic proficiency of some gang leaders. The latter were excellent masters of the different uses of the "bandit" categories. They relied on the contradiction in the Habsburg authorities' attitude towards Ottoman forces—an attitude which was wavered between the policy of good neighbourship and the expression of an old hostility. Through this strategy, bandits succeeded in joining a political patronage system and benefited from the support of local officers and worthies.

FORGING THE WALLACHIAN MILITARY BORDER 1769–1772

Jelena Ilić Mandić

Abstract. The Wallachian Military Border was established in 1769 on the very border between the Habsburg province of Temeswarer Banat, and the Ottoman vassal Principality of Wallachia. This area included 35 settlements on the rivers of Cerna and Timiș, and their tributaries. But the conduct of a 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 towards a change in their legal status (from *Cameral Unterthanen* to *Grenzer*) was noted in that period. Secondly, the mass emigration and desertion echoed in this area as well as a reaction to the “external” factors such as the Russo-Ottoman war and banditry from Wallachia. The militarisation turned out to be a difficult process since the military government and institutions were not efficiently established before the middle of 1772.

THE LEGACY OF THE TRANSYLVANIAN SCHOOL IN THE COLLECTION OF THE METROPOLITAN LIBRARY OF BUCHAREST

Florin Bogdan

Abstract. The collections of libraries and museums from Romania keep priceless heritage assets. Old books form a distinct category of museal pieces. Such a collection is found at the Metropolitan Library of Bucharest, built in the mid of XXth century and, subsequently, completed by purchase. Within the mentioned holdings are also preserved some copies of old Romanian books whose authors chronologically subsume under the cultural movement generically named the Transylvanian School.

We refer to a series of books of distinctly religious, linguistic and historical nature. The study focuses on works – some original, others translations or compilations – of some renowned personalities of the Romanian culture during the Enlightenment, from the end of the XVIIIth century and beginning of the XIXth century.

BRITAIN AT THE END OF THE NAPOLEONIC WARS. FROM WAR TO PEACE: PROBLEMS OF ECONOMY, FINANCE, SOCIETY, INTERNAL ORDER

Wolf D. Gruner

Abstract. Britain fought a war against Revolutionary and Napoleonic France for more than 20 years (1792-1815). To finance the war and to support its continental allies with subsidies to it had to reform its financial system and the means of taxation. Britain was the first country to experience industrial revolution and urbanization. For exports and imports the lines of communication needed to be kept open in order to provide the basic materials for industrial production and feeding the population of a developing industrial mass society and exportation. This could not always be achieved. After the war the transition from a war economy to a peace time economy was difficult and involved economic, financial and taxation problems leading to distress, disturbances and disappointment. Peace and plenty, reduction of taxation and support for agriculture, trade and industry which people were expecting could not be realized. In

addition there were domestic problems like the cornlaws, the property tax, the status of Princess/Queen Caroline, the problems of Ireland and Catholic emancipation, disturbances in the industrial regions and especially the Peterloo “Massacre” in 1819 and the still unsolved issue of the abolition of the slave trade. The British case shows clearly the problems of transformation from an economy of war to an economy of peacetime. It underlines the close connection between domestic and foreign policy. Therefore “peace as national interest” was a necessity for a developing industrial mass society and its rise to a dominant role as the “workshop of the world”.

“... WITH YOUR LETTERS APPEASET THE FIRE INSIDE MY BREAST”. INTIMATE CORRESPONDENCE BETWEEN LEUTENANT GEORGE POP AND ANICA POPOVICI (1855-1856)

Claudia Septimia Sabău, Adrian Onofreiu

Abstract. The intimate correspondence in the 19th century is an incontestable historiographical use in what concerns the history of the collective mentalities by the valuable information on the correspondents’ life experiences, social life, and people or events around them. The present study aims to offer a sample of how love worked at the mid of the 19th century and the way to express such feelings taking the love letters (annexed) of lieutenant George Pop in Năsăud and Anica Popovici, in Craiova, for the main source. The unpublished documents are preserved in fond *Anton Coșbuc* – the National Archives of Romania, Service of Bistrița-Năsăud County.

We will try to give answers to the following questions: Who were George Pop and Anica Popovici? How did they meet and how did their relation work? What does the analysis of the two ones’ language tell us on the love relations in the mid of the 19th century? Who were the people around them and how was the daily life then? To answer to, we would analyze and interpret the intimate correspondence between the two personages, using other utile sources especially to draw down the lieutenant’s biography.

A BIOGRAPHIC PORTRAIT: JOHANN NEPOMUK PREYER, THE MAYOR-POET

Mihaela Bedecan

Abstract. The study presents the biography of Johann Nepomuk Preyer, the first mayor of the modern town of Timișoara. His complex personality was defined by his remarkable activity both in local administration and literature. The first contact of the young Preyer with education took place in his native town Lugoj; he went on with studying in Timișoara and Szeged, Bratislava and Pest. He had a rapid professional way. Having come back to Timișoara, after he had obtained the advocate diploma, he was appointed in the county administration and began to activate in the political field. The 14 years he managed the Mayoralty of the Banat seat constitute a distinct chapter of his life. He succeeded to change the town shape, to lay the foundations of a modern administration and of a town sharing modernity. He understood the importance of supporting economy and also the bourgeois class. He had not a comfortable mandate, as he had in contrary to pass the difficult period of the Revolution of 1848 and of the years after, with the whole inconvenient picture the event had unleashed. His ambition to succeed in reconstructing the town came true after a continuous effort, and so that was the city father’s real reason to be gratified. His political opinions he had frequently publically exposed

led to his removing from that function and to his departure from the Banat. His firstly concerned himself with literature during his youth when started to publish in the papers at the time. He was always interested in the questions of liberty, national movement, and social relations and those were also the main subjects of his literary work. Mayor Prayer stays linked with the modern name of Timișoara, a reference point in the administrative history of the city.

JEWISH COMMUNITIES IN SATU MARE COUNTY AT THE END OF THE 19TH CENTURY

Paula Virag

Abstract. The reconstitution of the demographic evolution of the Jewish population in Satu Mare county's rural communities requires research into the censuses organized by the Hungarian authorities in the second half of the 19th century, as well as into the confessional registers of civil status. These two sources should be used carefully because they are, they have a number of shortcomings that can influence demographic analysis. Regarding the situation of the Jewish registers in Satu Mare county, it should be noted that these are kept for a few localities, in a very small number, only in the form of sheets containing information for a short period of time.

Among the localities for which parts of the parish registers still remain were selected Ciumesti, Beer, Vezendium, Portita, Tiream, Petresti and Dindesti. We stopped on them because the documents related to these villages include information for several years (10) and are completed with the date of birth, the child's first and last names, the father's first and last names, the mother's first name and the place of residence.

The Jewish communities in rural areas developed in the same way as in other regions of Hungary. They increasingly adopted Hungarian names, using Hungarian language to draw up acts related to religious life, but also those relating to civil status. At the end of the 19th century, in some Jewish communities in Satu Mare on the second Saturday the religious service was kept in Hungarian language. To encourage this, local authorities have given them financial support as well as other official religious communities. By accepting all these compromises, they won, receiving recognition and economic opportunities. But even if the Jews declared themselves Hungarians, religious differences remained as an ethnic stigma.

THE ABANDONED CHILDREN OF THE BANAT IN THE EARLY TWENTIETH CENTURY

Edina Gál

Abstract. At the beginning of the 20th century the Hungarian state took over the protection of abandoned children in order to reduce infant mortality. The present paper examines the beginning and evolution of the state child welfare system and its relation to other institutions in the Banat. Before the establishment of the State Children's Asylums the White Cross Association was entrusted with the supervision of assisted children. In Timișoara, it established a maternity, a polyclinic for poor children, and after the state took over the care for the abandoned, it sustained several complementary child protection facilities to keep up with the widening clientele of the asylums. From 1907, state asylums received many so-called 'morally abandoned' children, whose education became the main goal of the National Child Protection League in collaboration with the asylums. Sándor Szana, who started his career at

the association's founding home, greatly influenced the emerging child welfare system, becoming first the director-physician of the Timișoara asylum and later of the Budapest asylum.

ON THE TRAIL OF THE GENERATION OF THE GREAT UNION. DR. LAZĂR NICHİ
(1884-1953) – DIRECTOR OF ARAD CULTURAL PALACE.
BIOGRAPHICAL NOTES

Felicia Aneta Oarcea

Abstract. A noteworthy personality of the generation of Great Union of 1918, a witness of Austro-Hungarian Empire death and of rising of Greater Romania, dr. Lazăr Nichi was a visionary, a strong personality to whom the Providence destined to lead Arad Cultural Palace for 23 years. He made his contribution to his people by his entire activity as a teacher in prestigious teaching institutions in Arad, and as a director of the Cultural Palace. Lazăr Nichi was born on the 20th of July, in the family of shoemaker Lazăr Nichi (1832-1910) and his wife Iuliana, born Munteanu (1848-1903), at Pâncota. As benefiting of some credits he followed the Faculty of Royal Magyar Sciences in Budapest, became so a teacher, and gained the title of doctor after. With the Great War, he interrupted his professional life, being enlisted and taking part in the battles at the Adriatic Sea. In the agitated period of 1918-1919, he was a member of the General Staff of the Romanian National Guards, at the disposal of the Central Romanian National Council Arad. For his professional standards and abnegation he was appointed as the Cultural Palace director (1921-1944). Dr. Lazăr Nichi inaugurated a policy of the “cultural dissemination” using all the means of the time to enrich the Romanian cultural heritage. He closed his eyes in 1953 and was buried in the cemetery “Eternitatea” (Eternity) in Arad. To recuperate the memory of the former director of the Cultural Palace stays for our duty, a duty of these who endeavor to bring to light a bit of life, a history, and the remembrance of a man who lived between an old empire and a new state, Romania. As all the ones of the generation of the Great Union, he was a literate of note, with a remarkable activity, and a visionary who set, at great pains and perseveringly, his whole career.

FROM THE INTERWAR HISTORY OF CINEMAS IN CLUJ,
IN WRITTEN MEDIA

Ghizela Cosma

Abstract. The study is dedicated to cinemas within the interwar times and offers a global, dynamic perspective on this type of entertainment units relieving their proliferation in Cluj. The infrastructure of cinemas and its developing are reconstituted in the study below. For the programs, evolutions on the movies markets are put in light, as reflecting in the local cinemas. The program of cinemas was oriented not only to the market, but to the businesses objectives with their own financial reasons in acquiring movies and, not in the least, to the public's various likings. They didn't neglect in some of the local cinemas the cultural-educational dimension of the movies they promoted. When passing to the sound films, the beginning of broadcasting it in Cluj is also a proof of the local aspirations to strike the right note of the times. Various managerial strategies were set to attract ever more audience to improve profit and get flourishing such kind of business or, in restrictive administrative or precarious financial circumstances, to survive. For the public, the interwar stratification and ranking of the cinemas show in fact the tendency of covering a large audience, a very diverse

one from the point of view of education and financial power. Cinemas proved to be a cheap and more and more popular option of sparing time. The level of show fees the cinemas had to pay reflects both the profitability of such units and the changing of the habit of going to cinemas into a component of the interwar urban leisure which stole away more and more inhabitants in Cluj at the time.

TUBERCULOSIS AND SYPHILIS. THE SOCIAL IMPACT ON CARAȘ COUNTY IN THE INTER-WAR PERIOD

Minodora Damian

Abstract. Precarious hygiene and lack of sanitary education – the last one a lacunar presence in the large population, led to an alarming incidence of the contagious diseases and made them a sanitary epidemic question with a real social impact in the county of Caraș during the inter-war period.

Tuberculosis and syphilis were identified for the most circulated social diseases. They are similar in what concerns the medium they develop in, and the progressive infection rate, even if their symptomatology and diagnosis are different. A lot of factories stand for spreading tuberculosis: the human habitats agglomeration, incapacity of heating dwellings during the winter time, physical overworking and more than this, the low qualitative and quantitative nutrition.

For syphilis, it became a perpetual concern of medical researchers as the most virulent venereal disease.

The responsibility of contamination in this case belongs undoubtedly to any individual as long as it is a direct contact infection the flagellum germs penetrating blood through any insignificant plagues.

As an essential element within a solid civilization, health needed financial efforts in infrastructure and human resources, especially in the countryside. But penury of locations to isolate patients, persisting insalubrity in certain social milieus and lack of a deep sanitary education were the main factors that contributed to failing the fight against these lethal maladies.

THE PERCEPTION OF THE BANAT DAILY *THE WEST* ON THE ROMANIAN- YUGOSLAV DIPLOMATIC AND ECONOMIC RELATIONS IN THE SECOND HALF OF 1932

Eusebiu Narai

Abstract. The Romanian-Yugoslav diplomatic relations from the second half of 1932 materialized in: promoting the interests of the Romanian minority in Yugoslavia, based on the Romanian-Yugoslav bilateral relations and the conventions concluded between the two states, in several fields; the preoccupations of the states of the Little Entente with the German expansionist plans in the east of the continent, which aimed, in a first stage, at Austria; the concern aroused, within the Small Entente, by the strengthening of the alliance between the two rather marginalized states after the First World War (Germany and the Soviet Union); the position of the Little Understanding on the Congress of National Minorities, held in Vienna in June 1932; the approval of the French Herriot-Boncour plan on disarmament, which included

all the essential elements international security, as well as the rejection of the idea of revising peace treaties by the states of the Little Entente, etc.

The Romanian-Yugoslav economic relations of the same time period aimed mainly at: the closure of the navigation on the Bega by the Yugoslav authorities, which affected – dramatically - Romania's foreign trade; international wood conference (Vienna, June 12, 1932); the quota of the Romanian and Yugoslav wheat export to France (June 1932) and so on.

CONSUMPTION AND COSTS IN THE SHOPS OF REȘIȚA'S IRON WORKS AND DOMAINS WITHIN THE INTERWAR TIMES

Minodora Damian, Livia Magina

Abstract. At the end of World War I, industrial units from the territories united to Romania, as those ones in Banat were, focused on a direction able to make them performing in relation with the external market.

The shareholders of Reșița's Iron Works and Domains made efforts to set up connected commercial units in order to increase their revenues and to coagulate the human resource by ensuring an easy access to most needed mass products. So under Reșița's Iron Works and Domains direction they set up a chain of mass consumption shops in the main localities of the region, and also several coffee houses and restaurants. Two of those units functioned in Reșița, known as "Economatele UDR" [RIWD's Economat/ Economic Stores], and a restaurant named "Oltenia". Reșița's Iron Works and Domains profited about all the urban specific lines that, correlated with a developing strategy in suit with the areas specific features and succeeded to forge in Reșița the needed insignia to penetrate into the elite of industrial centers.

AUREL COSMA JR. – CONTRIBUTIONS TO PARIS PEACE CONFERENCE (1946)

Carmen Albert

Abstract. Aurel Cosma jr., one of the prominent personalities in the 20th century Banat, an exponent of the Romanian culture and one of the most important political activists, had a notable contribution in preparing the works of the future peace conference after World War II. The government's approach intensified after the events of 1940 which had shaken both the Romanian public opinion and governmental circles in Bucharest. To organize the coming peace, many institutions and personalities, men of science, politicians, diplomats, and library experts were contacted within the national strategy schedule, the government understanding that the future of Romania depended on the way the materials and the whole process would be prepared.

As a former deputy in the Parliament commission for foreign affairs and councilor at the Ministry of National Propaganda, Aurel Cosma jr. involved himself in the side-scenes of the future conference, both as a member of the organizing committee and an author of library reports. The present study follows all this aspects in developing, according to the evolution of external events, a proof of his exceptional professional abilities, for which in change he payed a high price - his own liberty.

THE REȘIȚA METALLURGICAL WORKS DURING THE FIRST YEARS OF
COMMUNIST RULE (1948-1955). AN INTERPRETATION OF DOCUMENTS FROM
THE CENTRAL INTELLIGENCE AGENCY'S ARCHIVE

Felician Velimirovici

Abstract. The present article brings forward a series of unedited facts and information regarding the situation of the Reșița industrial complex at the beginning of the communist regime in Romania. My interpretation is based upon the exploration of a wealth of recently declassified archival sources developed within the analysis department of the Central Intelligence Agency (C.I.A.) of the United States of America between 1948-1960. These documents have been elaborated through the exploitation of a wide range of primary sources, and their interpretation is capable of offering a new perspective upon the topic. After their nationalization (1948), followed by their transformation into Sovroms (1949), the factories from Reșița have massively contributed with finished products to the payment of war repairs owed by Romania to the U.R.S.S. Also in this period, large amounts of weapons and military devices have been exported on a monthly basis to Moscow. Since the mid-1950s, after the establishment of the Reșița Metallurgical Combine following the Romanian government's repurchase of Soviet participation, the Reșița industrial complex has experienced an unprecedented expansion of production capacity, continuous development and diversification of its activities in relation to prewar standards, which transformed it, towards the end of the sixth decade, into one of the largest industrial complexes in South-Eastern Europe.

ASPECTS CONCERNING OF THE POPULATION'S FRAME OF MIND
IN TIMIȘ COUNTY, IN 1981

Vasile Rămneanțu

Abstract. At the beginning of the 80s the last century, Romania passed through a crisis with negative results on the population's living standard. The notes I have examined in the present study, belonging to the chef of the Inspectorate of the Internal Affairs Ministry, sent to the prime-secretary of Timiș County Committee of the Romanian Communist Party in 1981, realistically expressed the population's dissatisfaction for the law supplies with most needed food (bread, milk, cream, cheese, sugar, meat, eggs, white flour, corn flour, onion, potatoes, etc.); the lack of those ones in public shops generated immense files in front of the them, strains and incidents (Timișoara, Jimbolia), and mainly the people's tiredness for needing to be late for their jobs to secure what they needed. Stoppage of electricity, warm water, and heat, etc. came to fulfill the people's dissatisfactions.

It is extremely important that people than drew a parallel between the situation in Romania and the one in Poland, and there were voices to assert that the things were at risk to degenerate like in Poland.

The authorities felt concern about a letter that a group of Romanian physicians, including ones from Timișoara, sent by means of radio "Radio Free Europe", to minister of Health, Professor Eugen Proca. The signatories expressed their dissatisfaction concerning the low salaries in the Romanian health system at the time, the substantial diminution of medicaments importing that prejudiced the medical aid, and required for its resuming. They also contested the rational eating program the Romanian Communist regime provided for, underlining that the Romanian authorities wanted to use medicine as a screen to cover the economic crisis.

A grey picture of Romania of the 80s in the 20th century results from analyzing the papers above, a picture brought in light just by one of the institution of power of the Communist regime.

VARIA

WHY IS BANAT DIFFERENT...

Rudolf Gräf

Abstract. After the peace of Pasarowitz, Banat became the domain of the crown, one of the provinces in which the administration of the Habsburg Empire managed to have great results. Its characteristics formed from that moment until today, give these region uniqueness: a cultural, sportive and musical movement, the degree of industrialization and education, make Banat a “different” province.

DIVERSITY OF TRACES. PROMINENT PERSONALITIES AND THE BANAT

Harald Heppner

Abstract. This article shows that the echo of very important people in a region depends on three different factors, if they were born in the region, if they were relevant to country and population; further if foreigners lived in the region or made something relevant for the region, or if the persons visited only shortly or coincidentally the region and did not produce any traces within the region. The examples of the first category are Dositej Obradović, Nikolaus Lenau and Felix Milleker, who were born in the Banat. The examples of the second category are prince Eugen of Savoy and the emperor Josef II., who managed to accomplish a lot in favour of the Banat. The examples of the third category are Hans Christian Andersen, Franz Grillparzer and Johann Strauss Son, who did not leave any remarkable traces within the Banat.

CONTRIBUTIONS TO CLARIFY ACADEMICIAN CONSTANTIN DAICOVICIU'S BIRTH DATE, BAPTISM, AND REGISTRATION IN OFFICIAL PAPERS

Constantin Brătescu

Abstract. By the civil status laws voted in 1894, in force with October 1, 1895, the authorities of the Magyar state imposed the Magyarization of the first names and even of names of Romanians, Slovaks, Serbians, and Croatians. The clerks in the administrative offices in charge of civil status activity were obliged to register births, marriages, and demises in special registers, and they tried to make parents to register the Christian name of a new born with the corresponding Magyar one, after baptizing. Schoolteacher Damaschin Daicoviciu of Căvăran, the father of the future professor, archeologist, epigraphist, and member on the Romanian Academy, requested the circle notary in Sacu, to register his son as Constantin, the name he had been given with the baptism occasion. That one refused to register the Romanian first name, and mentioned in the corresponding column of the register *meg nem kapott*, “not given yet”, what was a falsity. Only in 1932, after demands addressed to Prefecture of Severin County, his

Christian name Constantin was registered on his birth certificated written in March 6, 1898. Both along his studies at the Magyar public gymnasium and lyceum in Lugoj and Caransebeș, 1909-1916, and the military probation, 1916-1918, he was enrolled under the name of Silard. The fall of 1918 when he applied to Cluj University was the first moment he used his Christian name in official papers. The archive documents prove that he was born in February 22, 1898, as registered in the parish register of the Romanian Orthodox Parish of Căvăran and that Constantin is his Christian name. From the register of newborns of Sacu circle notary results that his birth was declared only in March 6, 1898, but mentioned as born in March 1, a stratagem of his father to avoid paying the legal fine for being back with declaring the birth within 7 days. But March 1 is Constantin Daicoviciu's sanctioned birth day, even if the true one is February 22.

FRANZ XAVIER WAGENSCHÖN *PICTOR VIENENSIS, AUSTRIAE DISCIPULIS,*
P. P. RUBENIUS

Mihaela Vlăsceanu

Abstract. The study analyses from a comparative perspective the creation of one of the leading representatives of Baroque painting of central – Europe, a Viennese Academy descendant Franz Xaver Wagenschön, in whose creation analogies of Peter Paul Rubens, Michelangelo Merisi da Carravagio, Michelangelo Unterberger, Franz Anton Maulbertsch and Paul Troger can be identified. *Pictor Vienensis, Austriae Discipulis, P.P. Rubenius* is the identity consecrated by the painter himself when signing his works. This identity is investigated through a series of votive altar paintings commissioned by the Catholic mendicant orders (mostly by the Franciscans) for the churches they erected in urban and rural centres of eighteenth century Banat. As one may observe from the interpretation, Rubens had the greatest influence on Wagenschön, from style to manner and media used, to iconography of apotropaic saints depicted with Baroque scenery and neoclassical vocabulary. This mixture of influences can be attributed to the situation found in the Banat province after the middle of the 1700s, when echoes of the Enlightenment movement penetrated all fields and became a true state policy and when Wagenschön's creation reached its climax. He decorated altars for the Jesuit church of St. George in Timișoara (St. Ignatius of Loyolla and Alois), votive painting of the main altar of Theresiopol Roman-Catholic church (Vinga, Arad county), main altar votive painting of the Oravița (Caraș county) and side altar painting of the Franciscan monastery of Maria Radna in Lipova. Compositional and chromatic influences, full assimilation of the baroque naturalism from his masters are to be found throughout his entire career, in a period when the Catholic church regains its prestige and becomes the most important recipient of religious works of art.

ON PERCEPTION OF TRADITIONS IN THE CASE OF YENISH.
SOME NOTES

Sînziana Preda

Abstract. The present work draws some lines concerning the vision the Yenish Romani have on the concept of Tradition, as an ensemble of imprescriptible behaviours that ensured and still do an unaltered existence, since time immemorial, according to the ancestors' principles. Tradition is not in the case of Yenish a passive patrimonialization of material and spiritual cultural elements, but a set of active and articulated practices to normalize the reports

between age and gender categories. Within a world exclusively directed toward future and individualism, the Yenish's values speak about past and collectivity, about tradition and the reference points it can offer, living and living-together models, and solutions in managing the various problems the community metabolism can generate.

REETING CARDS FROM PERSONAL COLLECTIONS FROM BANAT DURING THE COMMUNIST PERIOD

Ana-Carina Babeu

Abstract. Greeting cards are a form of addressing words of praise for a success, a wish made on the occasion of an anniversary or a special event. And during the communist period, greeting cards were a form of expression of emotions and moods. However, the widespread use of this correspondence turned it into a subtle means of communist propaganda, by blurring the religious message and transferring it only to religious institutions. If not always through illustrations, but certainly through the messages sent between correspondents, the congratulations managed to keep the religious spirit of the holidays even during the communist period.