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Articole:

1. Ioan Crișan, Gruia Fazecaș, *AN EARLY IRON AGE TOMB FROM CEFA „LA PĂDURE”*

limba articolului: Engleză, **pagina** 7

UN MORMÂNT DE INCINERAȚIE HALLSTATTIAN DE LA CEFA „LA PĂDURE”

Rezumat în: Română

Situl arheologic de la Cefa „La pădure” este cunoscut de la începutul anilor '70 ai secolului trecut, iar începând cu 1986 au fost demarate săpături arheologice sistematice care au avut ca principal scop cercetarea așezării și ulterior a necropolei medievale timpurii descoperite aici. Chiar dacă nu într-o cantitate la fel de mare, au fost totuși descoperite complexe arheologice aparținând neoliticului, perioadei de tranziție la epoca bronzului, hallstattului și perioadei La Tene.

În campania de săpături din anul 1996 în secțiunea S2 D (din sectorul D) al sitului, între metrii 3 – 5 ai secțiunii, a fost identificat un complex arheologic cu gura circulară, având diametrul de 1,75 m. Complexul s-a conturat la baza stratului de pământ compact, de culoare vânătă ce conține depuneri arheologice, datând din mai multe epoci (-0,75 m) și se adâncea în forma de sac, străpungând stratul argilos cu vestigii neolitice, până în stratul steril, la -1,75 m de la actualul nivel de călcare.

Ceea ce a atras în mod deosebit atenția asupra acestui complex a fost materialul osteologic uman ce consta din 6 fragmente de cutie craniană, amestecat cu resturi de oase animale și material ceramic în stare fragmentară, toate prezentând urme de ardere.

Complexul funerar pare să fie un mormânt izolat, găsit în incinta așezării contemporane. Presupunem că defunctul a fost ars pe rug undeva în afara așezării, iar după incinerare doar o parte a resturilor sale au fost adunate și depuse în urna funerară și interiorul mormântului.

În ceea ce privește materialul de la Cefa, caneluri late pe corpul vaselor (Pl. I/3; IV/3) apar în mediu Lăpuș II dar sunt specifice și grupului Igrîța. Credem că acestea sunt elemente arhaice ce au rămas și în repertoriul fazei Gáva timpurie. La fel interpretăm și canelurile de pe gâtul vaselor (Pl. III/3, 5). Tot de același mediu Igrîța sau postIgrîța pare să se lege și strachina cu buză evazată (Pl. I/3). De asemenea tot de sfârșitul epocii bronzului se leagă și vasul bitronconic cu proeminente (Pl. I/3) care apare în mediu Susani. Tot de aceeași factură sudică este și cupa cu picior (Pl. II/3). Fragmentul cu proeminență ciupită din buză este specific fazei timpurii a culturii Gáva.

Analogii cât mai apropiate spațial de situl de la Cefa putem să menționăm pe cele de la Valea lui Mihai (descoperire datată Ha A1 – A2), materialele târzii din necropola de la Sanislău, ceramica din așezarea de la Pișcolt, Sânicolau Român, Oradea „Centură” (în curs de publicare), Biharea, Șuncuiuș „Dealul Simionului”, nivelul superior de la Tășad. Mai înspre est, astfel de materiale au fost descoperite

la Pericei și Doh (jud. Sălaj). Mormântul descoperit la Mediaș pare să fie mai târziu decât cel de la Cefa, fiind datat în Ha B, sec X – VIII.

2. Sorin BULZAN, *ALEXANDRU CEL MARE SAU AHILE? - O STATUETĂ DIN BRONZ DE LA POROLISSUM REINTERPRETATĂ.*

limba articolului: Română, **pagina** 17

ALEXANDER OR ACHILLES? - A BRONZE STATUETTE FROM POROLISSUM RECONSIDERED.

Rezumat în:Engleză

A small bronze from Porolissum was signaled by Constantin Pop and republished in others synthetic works and most recently, in a catalogue printed with the occasion of the XVIII-th Congress of Ancient Bronzes held at Bucharest in 2003 (see note 4 in the full text). In height of 6.8 cm, and head height 1 cm., the piece is preserved in Transylvanian National History Museum, Cluj-Napoca (Pl. I, 1-2, 4). The young man is represented nude, beardless, with head turned to the left. The body with massive volumes without interest for muscles rendering, standing on the right foot; the left one is bent forward.

Following the argumentation presented for another small bronze from Sarmizegetusa (see the note 1) the author suggests an attribution for the Porolissum statuette taking into account the resemblance with Alexander Rondanini's marble statue from Munich. Hairstyle with curled thick hair falling back on the neck wearing a diadem and figure are close to the representation of young Alexander like Alexander Rondanini and Azara Herm. Also the body position with left leg bent forward has clear affinities with Alexander Rondanini, but reversed.

The main question remains the attribution of the so called Alexander Rondanini from Munich whose identification was in debate between the authors who recognize Alexander the Great and those which argue the hypothesis of Achilles (see note 8). Throughout this question both hypothesis are analyzed. For the Alexander the Great pledged the resemblance between the heroic type of Alexander with long hair and Achilles, with a lot of replicas in the Hellenistic and Roman time and for the Homeric hero the position of the left leg and wearing the chlamis. In fact, the separation is quite impossible in this moment because the knowledge of Alexander the Great's representation in the Rondanini type is not so developed.

For the dating of the piece is proposed the commodian – severian period because of the spreading of heroic representations for funeral purposes, also in the provincial medium.

As soon as possible, a full English text and a more extended discussion will be offered.

3. LAKATOS-BALLA Attila, *CIMITIRUL MEDIEVAL TIMPURIU DE LA SĂLACEA–DEALUL VIDA*

limba articolului: Română, **pagina** 23

EARLY MEDIEVAL CEMETERY FROM SĂLACEA – VIDA HILL

Rezumat în:Engleză

The early medieval graves covered by this study were discovered in 1966 during the excavations of the Bronze Age fortification of Sălăcea–Vida Hill, investigated by I. Ordentlich and N. Chidioșan, archaeologists of the Regional Museum of Oradea. Research results were published in part in 1969. The author of the paper, N. Chidioșan on that occasion proposed a date in the 9th and the beginning of the 10th century and assigned it to a local population of romanian origin. Later in the literature was issued hypothesis of the slav ethnic origins of the cemetery with close relations in the K tllach -culture.

On the basis of an analysis more closely related to funerary objects and interpretation of phenomena encountered in the cemetery Sălăcea Vida-Hill, we propose to reformulate the ethno-cultural and chronological limits of this discovery. While some phenomena, such as the trephined skull from grave 1 indicates a lower chronological limit (beginning of the 10th century), most items of inventory (the lunular earring of grave 4, temple-rings with „S” shape termination) require a later dating, between the second half of the 10th and the beginning of the 11th century. The reduced number of the investigated tombs indicates the necropolis of small community, probably of a single family, used for no more than two or three generations. The funerary practices, which indicates possible relations with the Christian world (orientation of the graves, lack of food offerings, lack of inventory in addition to accessories, clothing, etc.) suggest the raising of the chronological limit to the first half of the 11th century. We believe that the cemetery of Sălăcea-Vida Hill belongs to the same communities of servant people of mixt ethnic origin witch composed the lower group of the society of the 10th century as well as of the kingdom of the Arpad dynasty in the 11th century.

4. Doru MARTA, *UN CIMITIR MEDIEVAL DIN CETATEA ORADEA*
limba articolului: Română, **pagina** 45

ONE MIDDLE AGE CEMETERY FROM ORADEA FORTRESS

Rezumat în:Engleză

In the summer of 2000 in the basement of north-west wing of Princely Palace from Oradea Fortress was unearthed one Middle Age necropolis dated on the basis of fortress stratigraphy and of some analogies from neighborhood areas in the XV – XVIth century. Was investigated 12 graves, no one had inventory. One grave was cut by a wall of Princely Palace, erected in 1629.

5. Iulian-Mihai DAMIAN, *UNIRE BISERICĂȘCĂ ȘI SOCIETATE CREȘTINĂ ÎN REGATUL UNGARIEI LA MIJLOCUL SECOLULUI XV*
limba articolului: Română, **pagina** 49

UNION ECCLÉSIASTIQUE ET SOCIÉTÉ CHRÉTIENNE DANS LE ROYAUME DE L'HONGRIE A LA MOITIÉ DU XV-È SIÈCLE

Rezumat în:Franceză

Le métropolitte de Kiev, cardinal et légat apostolique Sanctae Romanae Ecclesiae des 1440 et future patriarche uniante de Constantinople apres la mort de Grégoire

Mammas (1459), Isidore (1385-1464), l'apôtre de l'union florentine en Europe Centrale est celui qui a dirigé la traduction en ancien slave du décret d'union (entre le 6 juillet et le 26 août 1439), une traduction qui contient des différences d'interprétation, par rapport à la version grecque, dans les points essentiels de l'accord conciliaire. Le 5 mars 1440, à Buda, Isidore a proclamé l'Union de Florence. Le texte de la proclamation, qui demandait à tous les chrétiens, et pas seulement à ceux, qui, de toute façon, étaient considérés comme unis avec l'Eglise Catholique (du à l'accord signé par l'empereur byzantin et les métropolitains de l'Orient), d'arrêter les querelles et les hostilités, et fut envoyé à tous les évêques soumis à Isidore. Pendant son séjour à Buda, avant l'arrivée du nouveau roi de Hongrie, Ladislas III (I), roi de Pologne (21 mai 1440), Isidore a eu plusieurs entretiens avec le palatin Laurentius Hedérvári, le ban de la Dalmatie, Croatie et Slavonie, Mátko de Tallovec, le voivode de la Transylvanie, Dezsö de Loszonz et le comte de Timișoara, Andreas Bothos. Ces entretiens, ensemble avec l'aide reçue par Isidore, en Pologne-Lituanie, de la part de Ladislas III, ouvrent la question de l'adhésion d'une partie de la noblesse hongroise à la croisade et à l'union, soutenue, comme un entier, par le Pape Eugène IV. Le décret royal du 22 mars 1443, qui donnait à l'Eglise Orthodoxe les mêmes privilèges que celles déjà détenus par l'Eglise Catholique, est une preuve du désir de Ladislas d'imposer l'union florentine et donne l'occasion d'une nouvelle discussion des répercussions de cette union parmi les Roumains de la Transylvanie et du Banat. Une analyse philologique des deux textes souligne leur inspiration florentine et l'influence exercée par Isidore et ensuite par le cardinal Cesarini sur les auteurs.

Malgré les nombreuses traces documentaires, la présence des Franciscains, des Minorites, afin de rester fidèles au nom désiré par le fondateur de l'ordre, Saint François d'Assisi (Ordo Fratrum Minorum), dans les régions du sud-est du royaume médiéval hongrois n'a pas une grande influence sur l'historiographie roumaine. Comme l'avait déjà remarqué le bien connue spécialiste roumaine du sujet, Viorel Achim, cette situation a ouvert la voie pour la survivance et même pour le renforcement des anciens stéréotypes ethniques et confessionnelles (XVIIe-XIXe siècles), qui ne sont pas propres pour les sources médiévales. En même temps, les historiographies croates et hongroises, qui sont beaucoup mieux appuyées sur les ouvrages et les éditions des documents du XIXe siècle, en premier lieu, n'ont, en général, que peu d'attention pour les autres historiographies, pour les nouvelles interprétations, et font surtout appel à leur même. Par conséquent, cette recherche, fondée également sur les documents, les archives et les articles, n'est pas une démarche facile, mais c'est exactement pour cette raison qu'elle paie les frais, compte tenu notamment des sources italiennes.

6. Gabriel-Virgil RUSU, *POLITICĂ ȘI SOCIETATE ÎN PRINCIPATUL TRANSILVANIEI LA SFÂRȘITUL SECOLULUI AL XVI-LEA: CONSPIRAȚIA NOBILIARĂ DE LA CLUJ (1594)*
limba articolului: Română, **pagina** 65

POLITICS AND SOCIETY IN PRINCIPATE OF TRANSYLVANIA, AT THE END

OF THE XVth CENTURY

Rezumat în:Engleză

Used to proudly talking big and spending much, raised by the Jesuits in the spirit of the antique culture, the catholic ruler of a land with a protestant majority amongst the nobles, prince Sigismund Báthory of Sómlyo still had great dreams, even after he had failed in his claim to the former polish throne of his uncle, Stephen Báthory, that were now supported by the Holy League, and its patrons the pope and the german emperor, mostly unpopular among the Transylvanian nobles, who, in their majority, opposed their princes plan. The opposition found support even inside the House of Báthory, where a real dicordia consanguineorum, was developing and practically enabling Sigismund's equally ambitious cousin Balthasar to rise as leader of the opposition. After two dramatic twists of faith, Sigismund managed to annihilate the conspirators, gathered in Cluj, when they were more sure than ever of their victory. The major figures of the opposition, with a few exceptions, were executed, Balthasar was executed (actually, murdered), even though he belonged to the princely family, their lands were confiscated and given to Sigismund supporters and, in quite large numbers, to Cluj, actor of witness of the events. Despite the fact that controversy still surrounds the exact way in which he died, the exact cell where it happened, one thing is for sure, Balthasar was the first, in a long line of political murders, committed in Gherla. Much more uncertain proved to be the effects of the annihilation of what the historians called the the nobiliary conspiracy of Cluj, upon the position of the still Transylvanian prince Sigismund Báthory.

7. Adrian MAGINA, *CONFESIUNE ȘI SOCIETATE ÎN BANATUL MONTAN LA GRANIȚA DINTRE EVUL MEDIU ȘI MODERNITATEA TIMPURIE*
limba articolului: Română, **pagina** 75

CONFESION AND SOCIETY IN THE MOUNTAIN BANAT BETWEEN MIDDLE AGE AND THE EARLY MODERN AGE

Rezumat în:Engleză

In a region divided until the Reformation, between Catholicism and Orthodoxy, the nobles from Banat, predominantly of Romanian origin and orthodox, in the mountain area, until the cneses started being recognized as nobles by the crown and consequently went over, first only by name, to Catholicism (14th-15th centuries), and mainly of Hungarian descent in the plain region and generally of Catholic faith (the most notable exception were the Jaksia), had the good fortune to preserve the privileges during the entire Early Modern Period. This naturally affected the impact of the reformation and the dramatic changes brought by it, especially during the second half of the 16th Century. The first ones to cross-over from Catholicism to one of the Protestant denominations were the nobles with dignities, the best example being the count of Timișoara, Peter Petrovia. In his case, as in those of the bans of Lugoj-Caransebeș, one common feature can be identified: the involvement in religious affairs and the support given, as much as possible, to religious communities. Meanwhile, the Romanian nobles remained largely Catholics. The Reformation was more successful among the small nobles

in the towns, including the Romanian ones, from which rose, later on, the best-known humanist scholar from Banat, Mihail Halici-the Son. One could generalize by saying that the more the nobles got involved, even in a rather small manner, in the affairs outside of the Banat, the sooner they changed confession and embraced the confession of the majority (or all) of the high-ranking political figures. The House of Austria had a substantial contribution to the safeguarding and the functioning of the Catholic Episcopal group in Hungary. The support provided by the dynasty had been an unmitigated and constant one. The imperial house struggled to guarantee the continuity and the legitimacy of the Magyar Episcopal institution. In its turn, the Episcopal group would always promptly serve the dynasty. The case of the diocese of Cenad is a weighty one. As one of the oldest Magyar episcopates, its functioning at least at a theoretical level was a must. Actually, the Austrian dynasty did not abandon any of the episcopates of the former Hungarian kingdom. Since they considered themselves as the legitimate successors of the Magyar royal tradition, the Habsburgs also emerged into supporters of the Catholicism promoted by the former dynasties of Hungary. The case of Cenad illustrates, at a minor regional level, the politics of the ruling House of Austria in an era of frequent political and territorial changes.

8. Cristian APATI, Mihai GEORGIȚĂ, *POPULAȚIA ORAȘULUI ORADEA ÎN LUMINA UNEI CONSCRIERI CONFESIONALE DE LA MIJLOCUL SECOLULUI AL XVIII-LEA*
limba articolului: Română, **pagina** 95

BEVÖLKERUNG DER STADT GROSSWARDEIN IM Licht EINER KONFESIONELLEN KONSKRPTION AUS DER HALFE DES 18. JHDS.

Rezumat în: Germană

Nach der Eroberung der Festung Grosswardein von der österreichischen Armee in 1692, sind nur 21 volle Huser geblieben und die Stadt wurde fast gänzlich vernichtet. Die neue Verwaltung versuchte die Stadt durch verschiedene Sonderrechte wiederum zu bevölkern. Das katolische Bisstum, der Grundherr der Stadt, förderte eine Katolizisierungspolitik, die jedoch die Ergebnisse gehabt hatten, weil die katholischen Familien am Anfang des 18. Jht. beinahe nicht vorhanden waren. Die vom katolischen Bisstum durchgeführten Konskription aus 1756 stellt eine bedeutende Mehrheit der katholischen Bevölkerung und Verniedrigung der Protestanten dar.

9. Lucia CORNEA, *RELAȚII DE RUDENIE ÎN MEDIUL INTELECTUAL ROMÂNESC DIN VESTUL TRANSILVANIEI ÎN A DOUA JUMĂTATE A SECOLULUI 19 ȘI ÎNCEPUTUL SECOLULUI 20. - STUDIU DE CAZ – FAMILIA AURELIEI POPOVICI-VULCAN*
limba articolului: Română, **pagina** 117

RELATIONS DE PARENTÉ DANS LE MILIEU INTELLECTUEL ROUMAIN DE L'OUEST DE LA TRANSYLVANIE PENDANT LA DEUXIEME MOITIÉ DU XIXe SIECLE ET LE DÉBUT DU XXe SIECLE - ÉTUDE DE CAS – LA

FAMILLE D'AURELIA POPOVICI-VULCAN

Rezumat în: Franceză

L'auteur analyse les milieux sociaux, professionnels et culturels dans lesquels ont évolué les familles d'intellectuels roumains de l'Ouest de la Transylvanie pendant cette période, du point de vue du rôle joué par ces milieux dans l'établissement de relations de parenté, notamment les mariages.

Le peu d'écoles roumaines qui existaient à l'époque accueillaient en général des élèves des deux confessions (orthodoxe et gréco-catholique). Cela facilitait les rencontres entre jeunes et l'établissement de relations d'amitié qui continuaient pendant leur vie d'adultes.

Il n'y avait en Transylvanie pendant la période dualiste aucune institution roumaine musicale ou théâtrale. Dans ces conditions, la grande majorité des manifestations culturelles roumaines étaient organisées indépendamment par le mouvement d'amateurs qui prit de l'ampleur surtout vers la fin du XIXe siècle. Ce mouvement fut un puissant facteur de socialisation de la jeunesse roumaine. Lors des répétitions pour les spectacles et lors des soirées dansantes qui y suivaient s'éveillaient des sympathies, naissaient des idylles qui aboutissaient à des relations durables. Les participants n'étaient pas que des locaux, certains venant parfois de très loin, même des comtés voisins.

D'autre part, le mouvement associatif des Roumains de Transylvanie, très actif pendant la deuxième moitié du XIXe siècle, offrait de nombreuses occasions de réunion aux intellectuels roumains et à leurs familles.

Quant à la confession, les mariés appartenaient en général à la même, mais il y avait aussi des exceptions qui arrivaient à dépasser les barrières de celle-ci.

L'entourage professionnel joua un certain rôle dans la création du futur entourage familial. Des gens qui appartenaient à la même profession se rencontraient tout d'abord dans leur milieu professionnel, cette relation finissant par être dépassée et ensuite renforcée par une relation d'amitié, les personnes se fréquentant ensuite dans leur entourage familial. De là à établir des relations de parenté par les mariages entre jeunes, il n'y avait plus qu'un pas. Cet état de fait était, par exemple, particulièrement visible dans le milieu des avocats auquel appartenait aussi la famille d'Aurelia Popovici-Vulcan.

Les intellectuels roumains de Transylvanie s'investissaient souvent dans les activités de l'Église, faisant partie, en tant que laïcs, des différentes structures appartenant à l'Église.

L'ouvrage étudie le cas de la famille d'Aurelia Popovici-Vulcan, dans la mesure où nous avons pu reconstituer la situation à l'aide des données dont nous disposions.

Cette famille fut très homogène du point de vue social, professionnel et même politique, réunissant des gens de la même profession, qui appartenaient au même milieu et qui nourrissaient les mêmes idéaux. Ce n'est pas par hasard que de nombreux membres de cette famille militèrent, dans le cadre des structures confessionnelles et associatives de l'époque, pour l'émancipation religieuse et culturelle des Roumains de Transylvanie. Un groupe composé de membres de cette famille, représenta le 1er décembre 1918, auprès des autres délégués, les

intérêts des Roumains de Transylvanie a l'Assemblée Nationale d'Alba Iulia qui allait décider de l'union de la Transylvanie avec la Roumanie.

Un tableau généalogique de la famille d'Aurélia Popovici-Vulcan se trouve a la fin de l'ouvrage.

10. Constantin MĂLINAȘ, *CENTENAR BRUCHENTHAL - 1908 – 2008*

limba articolului: Română, **pagina** 131

CENTENAIRE BRUCHENTHAL - 1908 – 2008

Rezumat în: Franceză

L'autoeur reconstitue la biographie et l'oeuvre musicale du professeur Mihai pop Bruchenthal (1908-1989) qui a actionné comme professeur de musique, compositeur et conducteur de choeur et orchestre a Beiuș, entre les années 1935-1978.

Venant des ancetres libres, innobilés a 20 novembre 1664 par le Prince Mihai Apaty du Transylvanie, le professeur Mihai pop Bruchenthal est le plus important produit et représentant culturel pour ce qui signifie Bruchenthal de West, un branche plus ancienne et plus proliphique, ayant descendants jusqu'a nous, ayant des liasionjs avec la branche de Bruchentals a l'interieur du Transylvanie, qui a été innobile seulement en 1724. Il y a dans ces cas une situation généalogique et de chronologie historique, fondé sur le cas réel, que le meme nom de fondement a été accordé deux fois, a 1664 et a 1724. Ce que ne peut pas etre expliqué par une faute, mai sune association. Les deux branches ont été trouvé a ce moment-la qu'ils sont associés. Du point de vu logique et diplomatique, les Bruchentals de West ont eu une racine commune, qui les encouragé le nom unique d'érudition, meme s'ils avaient été accordé en deux periodes a une distance d'eune demie de siecle. Le professeur de Beius Mihai Pop Bruchenthal vient de cette parohie et aqiert une présence publique légendaire par sérieux et exigence. Avec cela, lui qui provient de l'église greco-catholique, detruit forcément en 1948, les nouveaux autorité ont été imposé e tont fait une activité didactique exemplaire au lycées de Beiuș.

11. Gabriel MOISA, *TULBURĂRI ANTISEMITE ÎN ORADEA ANULUI 1927*

limba articolului: Română, **pagina** 189

DES TROUBLES ANTISÉMITES Á ORADEA PENDANT L'ÉTÉ DE L'ANÉE 1927

Rezumat în: Franceză

En Décembre 1927 ont eu lieu a Oradea des événements qui n'étaient pas de tout spécifiques á la communauté de la viile d'Oradea d'entre les deux guerres mondiales. Il s'agit de la manifestation des étudiants qui ont participé au Congrés National des Étudiants á Oardea, entre 4-6 Décembre 1927. Ces jours-la, de graves agitations ont eu lieu á Oradea, des agitations qui ont pris fin l'apres-midi de la journee de 6 Décembre 1927 grâce á l'intervention des autorités et de l'armée. De la recherche du material documentaire il résulte qu'aux provocations de la communauté juive de la ville, soutenue par la communauté hongroise, les étudiants participants au Congrés ont commencé des actions, surtout contre les

Juifs. Les magasins des Juifs été brisés, leur logements dévastés et les Juifs ont été attaques sur la rue a la suite des provocations mentionées. Des affirmation de témoins oculaires et des discussions du Conseil Communal, il résulte que ces provocations résidaient en injures adressées aus étudiants. Les événements ont eu un écho très grand dans le pays l'étranger.

Corneliu CRĂCIUN, *PENTRU O ISTORIE A RELAȚIILOR DINTRE SPAȚIU ȘI PUTEREA COMUNISTĂ: COLȚUL*

limba articolului: Română, **pagina** 199

POUR UNE HISTOIRE DES RELATIONS ENTRE L'ESPACE ET LE POUVOIR COMMUNISTE: LE COIN

Rezumat în: Franceză

La période communiste a signifié, ensemble avec les aspects de nature politique, économique, culturelle, idéologique etc., la parrution de nouvelles symbolisations aussi. Parmi elles, «le coin» fut investi de la fonction de représentation, qui, pendant les premières années du communisme, s'est érigé en espace d'endoctrination communiste ; la forme pointue de ce type d'espace fut représentée par «le coin rouge», d'ou des formes secondaires ont émergées. La presence du « coin rouge » est suivie dans l'ouvrage pendant la période 1946-1953, en s'appuyant sur la mise en valeur des matériaux d'archive, de la presse et de quelques volumes consacrés a la problématique politico-idéologique de la période communiste mentionnée avant.

12. Lucian JORA, *ACCOUNTS ON SOVIET UNION CULTURAL DIPLOMACY (1953-1959)*

limba articolului: Engleză, **pagina** 211

CONTRIBUȚII PRIVIND DIPLOMAȚIA CULTURALĂ SOVIETICĂ (1953-1959)

Rezumat în: Română

Dacă propaganda și diplomația culturală Sovietică în perioada Stalin a avut un caracter defensiv, fiind simplă și nesofisticată, politica externă sovietică post Stalin în pas cu contextul geopolitic postbelic a avut un caracter ofensiv în termeni ideologici. Existența însăși a armamentului nuclear de distrugere în masă a determinat acțiuni de politică externă (diplomație cultural/propagandă) mai elaborate, mai subtile. Într-o perioadă de haos și turbulențe în sistemul internațional datorate procesului de decolonizare multe guverne s-au văzut în situația de a apela la alternative de dezvoltare diferite de cele ale foștilor stăpânitori, alternative care promiteau o dezvoltare economică și socială în ritm accelerat. În aceste condiții regimul de la Kremlin era motivat să joace rolul de opțiune alternativă de dezvoltare, ca centru mondial reprezentând o lume nouă a progresului.

14. EMÖDI János, *EMIGRAREA DINTR-O INSTITUȚIE CULTURALĂ ORĂDEANĂ*

limba articolului: Română, **pagina** 221

*EMMIGRATION FROM A CULTURAL INSTITUTION – THE
PHILARMONICAL ORCHESTRA - ORADEA*

Rezumat în:Engleză

The article presents an extreme case when the number of the emmigrants became almost the double of the employees number in the institute.

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Articole:

1. Cristian I. POPA, Viorel ȘTEFU, *THE ANTLER SCEPTRE FROM COȚOFENI SETTLEMENT OF BOARTA (SIBIU COUNTY)*
limba articolului: Engleză, **pagina** 7

*THE ANTLER SCEPTRE FROM COȚOFENI SETTLEMENT OF BOARTA
(SIBIU COUNTY)*

Rezumat în:Engleză

The scepter from Boarta-Cetățuie throws a new light on the moment of penetration in the north of the Danube area of this kind of prestige artifacts, described by Homer for the Greek world. Mace-type antler, with plug at one end appear, therefore, during the final phase of the Coțofeni culture, much earlier than it was known until now, through the discoveries from Middle Bronze Age (in the area of Wietenberg and Otomani cultures). A possible link about the perpetuation of such luxury goods in the Carpathian Basin could be the marble scepter with longitudinal and transversal perforation discovered at Girișul de Criș-Alceu between levels 1 and 2, in a ceramic horizon dated at the end of Early Bronze Age.

The scepter from Boarta, underlines, once again, if needed, the important place occupied by the Boarta settlement among Coțofeni sites from Transylvania. It joins a rare discovery here, ritual-related manifestation such as bucranium plaque-type idoll, or the two plastic anthropomorphic artifacts, filling in an unexpected way our picture about the spiritual life and social stratification of Coțofeni communities. Here, through this discovery we have one more proof of the fact that among these populations, local leaders have risen over time, with some claims at that time.

2. Victor Sava, *DESCOPERIRI NEOLITICE ȘI DE EPOCA BRONZULUI LA MACEA „TOPILA” (JUDEȚUL ARAD)*
limba articolului: Română, **pagina** 17

*NEOLITHIC AND BRONZE AGE DISCOVERIES FROM MACEA „TOPILA”
(ARAD COUNTY)*

Rezumat în: Engleză

One of the main tasks of an archaeologist is to provide the general public or the specialist with information of its research. During more than a century, when archeology was institutionalize, in Romania, many archaeologists have forgotten or ignored this natural function of their trade. As a proof for the above statement are the unpublished archaeological collections. Therefore any action undertaken in order to facilitate the publishing of any archaeological collection must be supported. Bellow I will analyze the artifacts discovered at Macea „Topila”. This archaeological objective has been often the victim of local amateurs.

Macea village is located in Arad county, 23 km south of the Arad municipium and 7,5 km east of the border with Hungaria (Pl. I/1). The site is at an equal distance between the Mureș and Crișul Alb Rivers. In terms of relief, Macea is a part of Arad Plain which represents a smaller unit of the Western Plain of Romania.

Following the field research conducted in April 2009, by Victor Sava, Florin Mărginean and George P. Hurezan, the site was located at 2,20 km East-South-East from Macea village (Pl. I/2; II/1). The potsherds were collected from a wide area, 450 m, on the North-South axis and 550 m, on the East-Vest axis. The tell extends over a maximum of 24,4 hectares. At a first view the tell, at least on the Eastern and South-Western side, appears to be surrounded by a ditch, with also represents the limit of the settlement. It is worth mentioning that the ditch, at its Eastern side, is visible on aerial photos, or Google Earth (Pl. II/1).

The Macea „Topila” site makes its appearance in the archaeological literature in 1971 with a study written by Eugen Comșa, dedicated to „Banat” flint type. Here the site is noted as being a part of the distribution range of this flint type and the artifacts discovered here were chronologically defined as Tisa. Some years later, 1976, Petre Roman published in a study “the transitional period to the Bronze Age” archaeological material which was at that time in the Arad Museum collections. Among the ceramics published, there were several from Macea “Topila” that were defined as Cernavoda III-Boleráz. Others studies that mentiones the site resume the information from the articles quoted above.

In April 1955 was made an excavation by a group of amateurs, led by Ferenc Kovács. The excavation consists in a 10 m long and 2 m wide section. In the following years were made several field research organized by Museum of Arad specialists, but also by amateurs from Arad County.

Neolithic

For the Neolithic potsherds there are five types of temper: sand; silt and sand; chaff and sand; silt and chaff; silt; sand and chaff. The most numerous ceramics have been tempered with silt and sand, followed by silt and chaff; sand. The last two, chaff and sand; silt, sand and chaff, were rarely encountered. In the majority of cases the ceramics are well smoothed. Most of the pottery is oxidant burned. The colors of the ceramics are brick/red, brick/red-reddish and gray.

Arad Museum has a limited number of artifacts discovered at Macea "Topila", but representative for the chronological framework of the site. Until now we have limited analogies from Arad area, this is due to the brief publications and because of the unpublished excavations or field research conducted over the years. In terms of relative chronology, Macea "Topila" site belongs to Vinèa C/Bucovăț III/late Szakálhát/Tisa I sequence.

Bronze Age

The temper categories are the same as the Neolithic pottery, burning is both oxidant and reductant, the burning quality is very good, the color is brick/red or gray, all of the ceramic fragments are polished.

It can be said with certainty that this type of ceramic material represented by Macea "Topila" discoveries belongs in terms of relative chronology to Middle Bronze Age, Cornesti-Crvenka group.

Next I would like to talk about a very interesting artifact, both as aspect and as functionality. The artifact is registered under number 13667 (Pl. X/1/1a; XII) and it was discovered by András Susan in 1960, digging a pit. Similar artifacts have been discovered at Klárafalva, a Mureș culture tell and at Békés, Otomani culture.

Defining the functionality of such artifacts can be a sinuous process. For the Klárafalva artifact the context is clear, it was excavated around the interior hearth, the functionality is not specified. Concerning the fragment from Békés, the authors point out that this fragment is a piece of hearth.

For our artifact the situation is somewhat different, we do not know anything about the context of discovery, but the functionality is easily recognized due its form. We should remember that the interior is secondary burned, the conical bottom is perfectly suitable to attach a stick, to make it more easily maneuverable. The artifacts form points to a torch, a sort of mobile lighting device. Given these data I believe that the artifacts discovered at Klárafalva, Békés and Macea represents lighting containers.

Discussion upon the so-called Cernavoda III-Boleráz discoveries

The publication of the first artifacts from Macea “Topila” is due to Petre Roman in 1976. After a brief description of the archaeological material, he associated Macea to other Cernavodă III sites from Arad Plain. As a conclusion it can be affirmed that at Macea “Topila” we are not dealing with Cernavodă III- Boleráz discoveries and the chronological and cultural framework made by Petre Roman is erroneous. A part of the archaeological material put here into question belongs to Vinëa C/Bucovăț III/late Szakálhát/Tisa I horizon, and the other to Cornesti-Crvenka group.

Conclusions

Based on the few artifacts discovered here one can say that Macea „Topila” is a multilayered site. The first layer belongs to Neolithic and the second to Bronze Age. It seems that the prehistoric site was been overlaid by a necropolis whose chronology is uncertain and by a small settlement belonging to XI-XIII century A.D.

3. Gruia FAZECAȘ, *ONE BRONZE AGE STONE AXE FROM CĂLACEA (BIHOR COUNTY)*
limba articolului: Română, **pagina** 41

ONE BRONZE AGE STONE AXE FROM CĂLACEA (BIHOR COUNTY)

Rezumat în: Engleză

In spring 2008, we was informed about the existence of an archaeological and historical collection at the school of Călăcea village (Olcea commune). One stone axe attracts our attention in particular and is the subject of this paper.

In spring 2008, we was informed about the existence of an archaeological and historical collection at the school of Călăcea village (Olcea commune). One stone axe attracts our attention in particular and is the subject of this paper1.

The axe is unbroken and is presented in good condition. The exact place of discovery is unknown, about 1 km north – vest from village (see Pl. I/1). The artifact it’s made of rhyolite, an igneous rock. It has 13,5 cm. in length, 4,2 cm. in width, the shaft-hole diameter measure 2,1 cm, the neck diameter has 3,5 cm. The neck has 3,5 cm. in diameter, the blade has 4 cm. and is slightly curved and the axe surface is well polished. The horizontal profile is curved down and the shaft-hole part is enforced with a socket, to strength that stressed area (see Pl. I/2).

Regarding the artefact, I mention only that it was not found in combination with any other archaeological material which could help us to assign this stone axe to an prehistoric culture. In Romania, the first axes picks with enforced profile at the shaft-hole and cylindrical neck appear in the Stoicani - Aldeni cultural aspect2 and continues until Late Bronze Age, in Noua culture area3. In Transylvania, first axes emerge in Coțofeni culture area4, but in west part of Romania, in Baden

culture this kind of artefacts do not appear⁵. Many axes with cylindrical neck were found in most Early Bronze Age (EBA) cultures of Transylvania: at Zăbala⁶, in Schneckenberg culture area⁷, in Jigodin group area⁸. For the Early Bronze Age in central and south-eastern Transylvania are some shaft-hole axe but because are in fragmentary state, not allow us to declare for a certainty⁹. Nevertheless, do not know any stone axe with cylindrical neck from Bihor in Early Bronze Age.

During the Middle Bronze Age (MBA) the stone axes number remains almost the same, although not as high as in the Early Bronze Age, but are more carefully worked. We remind here the axe from the Giriş of Criş „Alceu” belonging to the Otomani culture¹⁰ and those most recently published from Prodăneşti and Doh belonging to Wietenberg culture¹¹. It is also known that are very few prehistoric discoveries belonging to Neolithic, Copper Age, EBA until MBA in the low area of south Bihor county. This aspect is due of climatic and environmental conditions or insufficient knowledge of area. Summarizing, I consider that the axe from Călacea most probably belongs to late EBA – early MBA.

It isn't our aim to discuss issues related to usefulness, range of distribution and the function of this type of stone axes in this paper¹². Usually such artifacts are associated with religious contexts or are considered as signs of prestige¹³. The discovery from Călacea, although modest by its nature, has nevertheless a distinct value judging from the current situation, being the first recording of an archaeological discovery in the area.

4. Carol Kacsó, *SPADA DE BRONZ DE LA LĂPUȘ*
limba articolului: Română, **pagina** 45

DAS BRONZESCHWERT VON LĂPUȘ

Rezumat în: Germană

Es wird ein fragmentarisches Schalenknaußschwert veröffentlicht, das 1998 zufälligerweise in der Flur Tufele Dobăneștilor, nicht weit von dem berühmten spätbronzezeitlichen Hügelnekropole entdeckt wurde. Das Fundstück wird im Museum von Baia Mare (Inv. Nr. 30584) aufbewahrt.

Das Schwert von Lăpuș gehört zu einer seltenen Untervariante der späteren Schalenknaußschwerter. Seine genaue Analogie befindet sich im Schwertdepot von Podhořany (Podhering, Podgorjany).

Die Bedeutung des Schalenknaußschwertes sowie der anderen in die Stufe Spätbronzezeit 4 (Hallstatt B1) datierbaren Bronzefunde aus der Lăpuș-Senke, wie die Depotfunde von Lăpuș II und Groșii Țibleșului I, aber auch die Tüllenbeile von Târgu Lăpuș, besteht darin, daß sie die Fortdauer der Bevölkerung dieses Gebietes in einer Zeitspanne beweisen, als die Hügelnekropolen von Lăpuș und Suciul de Sus nicht mehr in Funktion waren.

Das Schwert von Lăpuș stellt einen Einzelfund dar. Seine vermutlich absichtliche Fragmentierung und Deponierung fand sehr wahrscheinlich im Rahmen einer religiösen Zeremonie statt.

5. Marius Ardeleanu, *PINTENII GERMANICI DIN BARBARICUM (SEC. II-III P. CHR.)*

limba articolului: Română, **pagina** 55

GERMANISCHE SPOREN AUS BARBARICUM (II-III JAHRHUNDERT N. CHR.)

Rezumat în: Germană

Während der Marcomanischen Kriege (160-180 n.Chr.) in der Gegend der Ober-Theiß also Nord-Westen Rumäniens, Nord-Osten Ungarns, Süd-Osten Slowakiens und der Cis-Karpathischen Ukraine, finden grosse Völkerwanderungen statt. Aus diesen Völkern gelangen an der Gränze der Provinz Dacia Porolissensis die Dakern und die Vandalen. Von den Inventarteile spezifisch für die Przeworsk Kultur (die Vandalen) haben einen wichtigen Platz die Sporen. Für den besprochenen Areal hat man 38 Exemplare gefunden, die mehrheit dieser Kunstprodukte kommen aus den Gräbern. Durch ihre Form und Grösse hat man sie in mehrere Typen eingeteilt, die dem chronologischen Teil dem letzten Viertel des II Jahrhunderts und der ersten Hälfte des III Jahrhunderts n.Chr. entsprechen. Die meisten Exemplare gehören den Typen Ginalski E (20) (B2-C1a) und Ginalski G (10) (C1b). Einige entsprechen den Typen D (5 Exemplare) und F3 (2 Exemplare) nach Ginalski. Als eine Ausnahme gibt es ein früheres Exemplar der Form Ginalski C1a (I Jahrhundert n.Chr.).

Alleine oder zusammen mit andere Kunstprodukte die spezifisch für diese Periode sind, sind diese hervorragende Datierungselemente welche die Anwesenheit der germanischen Krieger in der Nähe und nach den Markomanischen Kriege in dem Ober- Theiß Becken bestätigen (Karte 1).

6. Ioan CRIȘAN, *MONUMENTELE ECLEZIASTICE ROMANICE DIN BIHOR. NOI DIRECȚII DE INVESTIGAȚIE ARHEOLOGICĂ*

limba articolului: Română, **pagina** 75

ROMANIC ECCLESIASTIC MONUMENTS IN BIHOR. NEW ARCHAEOLOGICAL INVESTIGATION DIRECTIONS

Rezumat în: Engleză

Romanic type medieval ecclesiastic monuments in the north-western Romania, of which Bihor County also belongs, have drawn a lot of attention from behalf of the historians.

Archaeologists, historians and art historians have all studied them and underlined their historic and artistic value. Based on the studies, they were included in

repertoires, and from a legislative point of view they were put under a protection policy, through which local authorities and holders gained a very important role. While studying repertoires, papers and the List of historical monuments, one may notice that the number of these kinds of monuments is extremely reduced. The documentary sources of the time show that these monuments were in a greater number, but over time, most of them have disappeared. Following the geographic distribution of the Romanic ecclesiastic monuments from Bihor, known until present days, one may notice that most of them are located in the northern part of the county, on the Crisul Repede River valley, while in the southern part are fewer and in a bad shape. We believe that the southern part of the county deserves more attention from behalf of the researchers because there are clues of the existence of other monuments of such kind, besides those already known to us.

A first category is that of the still working church edifices. Some researchers drew attention upon some churches that, under the modern cover seen today show signs that they may be older. The chronological and typological framing of the edifices uncertainly dated may be operated only after a combined study of the face of the wall and archaeological diggings. Orthodox churches from Cefa and Cotiglet are fit for such interdisciplinary investigations.

Another category is that of the destroyed monuments whose location is marked by toponyms with a more or less significance, of positive relief forms (piles, rounded hillocks) or negative ones (pits or ditches) as well as the presence at the soil's surface of archaeological traces (buildings material remains, ceramic fragments, human bones). Such cases are seen in Alesd, Suplacu de Tinca, Soimi, Nojorid and Bicaciu.

Then, there are those objectives whose presence is marked only by the building material spread on the surface of the ground. The toponyms do not indicate explicitly the existence of the building foundations and even lesser a cult building destination. Agricultural works determine the spread of the materials on wider and wider surfaces, the precise location of their emplacement may be done only by terrain radiography. We may include in this category the traces from Sânmartinu de Beiuș and Cefa-La Pădure (the extinct village Rădvani). The systematic diggings in the second settlement brought to the uncovering of a hall-like church foundation with quadrilateral apse.

The repertoire of the Romanic type churches may be further enriched with new discoveries, and "horizontal" investigations need to be deepened by archaeological

diggings aiming to bring to the uncovering the traces. The next step would be their restoration – as it is possible – and for the working ones, not "hiding" them under modern covers but underlining the medieval elements, all in order to value them on multiple plans, including the touristic one.

7. Doru MARTA, *DONJONUL DE LA CHERESIG (JUD. BIHOR): ISTORIC ȘI PROPUNERI DE RESTAURARE*
limba articolului: Română, **pagina** 83

THE KEEP FROM CHERESIG (BIHOR COUNTY): HISTORY AND RESTAURATION PROJECT

Rezumat în:Engleză

The Cheresig keep (Bihor county), at 25 km. south – east from Oradea, near of romanian – hungarian border, was the aim of an restauration study in 1967. Unfortunately, the project was abandoned, so this unique monument in the military architecture from Transylvania remains in a poor conservation status.

The first mention about this keep was in 1298, and it was used as nobiliar, royal and again nobiliar property. The last document which make a reference to this keep is from 1635 when an inventory was made. The restauration plans, abandoned in present, contain drawings and rehabilitation solution; the las ones being partially overfulfilled as restoration technique.

8. EMŐDI János, *CĂRĂMIZI DIN BIHOR (Adenda II)*
limba articolului: Română, **pagina** 93

THE HISTORY OF BRICKS IN BIHOR COUNTY

Rezumat în:Engleză

This article is the second addendum to the study published in the volume entitled „Historical Dates from the Past of Oradea” vol. I, Oradea, 2000, pg. 119-154. In that volume there were presented 467 different kinds of bricks. In addition to the rectifications made in the first addendum, in which we added to the previous list 60 more unpublished pieces of bricks (Crisia , XXXIV, 2004, 133), now in this second addendum we present 16 more new names of brick-factory owners and 55 more new pieces of bricks.

9. Corina TOMA, LAKATOS Attila, *UN TEZAU MONETAR DIN SECOLELE XV-XVI DESCOPERIT LA MARGHITA (JUD. BIHOR)*
limba articolului: Română, **pagina** 97

A 15TH AND 16TH CENTURY COIN HOARD FROM MARGHITA (BIHOR COUNTY)

Rezumat în:Engleză

The monetary discovery analyzed in the previous pages is a hoard found in the area of Marghita city and it is preserved in the collection of the Criș County Museum (Bihor county). The hoard consists of 2884 small silver coins issued between 1469 and 1599, in Hungary, Bohemia, Poland, Prussia and the city Schweidnitz. The composition of the hoard is completed by 70 fragmentary pieces

which due to their conservation status could not be determined. As to the monetary units the hoard consists of 2856 denars, 52 weissspfennigs, 4 groschen and 2 half-groschen.

The paper is structured on two levels: the catalog of coins with pictures illustrating each type of discovery, and a brief analysis on the characteristics of issuers and coin types, with an indicative calculation of the contemporary value completed by an approximation of the exchange rates on the period of the accumulation and hiding of the hoard. The annexes contain additional graphics and tables designed to facilitate statistical analysis and interpretation of the hoards structure.

10. Alexandru SIMON, *CU PRIVIRE LA GEOPOLITICA IMPERIULUI OTOMAN LA ÎNCEPUTUL SECOLULUI XVI*
limba articolului: Română, **pagina** 143

REGARDING THE OTTOMAN EMPIRE'S GEOPOLITICS AT THE BEGINNING OF THE XVITH CENTURY

Rezumat în:Engleză

The Ottoman expansion remains one of the most debated subjects amongst scholars of the Middle Ages. Explaining the rise and the strength of the empire turns into a major and delicate endeavor when a geopolitical approach is used. In this respect, the sixteenth century, in particular its first half, the time when the Porte reached its political peak, if such a controversial type of labeling may be used under the circumstances, is a key period for understanding the Ottoman power mechanism, its strengths and eventually, though not as soon as some might have expected and as some shortcomings might have called for, fatal flaws. It could be said that the Porte, turned Sublime, won and lost on a truly global scale.

11. Mihai GEORGIȚĂ, *MIHAI VITEAZUL ȘI CREȘTINĂTATEA SUD-DUNĂREANĂ*
limba articolului: Română, **pagina** 153

MIHAI THE BRAVE AND SOUTH DANUBE CHRISTENDOM

Rezumat în:Engleză

Supported by Greek leaders to take the throne of Wallachia, after his entrance in the Holy League, Mihai will be engaged himself against the Ottoman offensive and also in the liberation battle of Christian people from Balkan. That is what he wants to accomplish until the tragic end of his life. After the victory at Calugareni, everyone will perceive Mihai like the leader of the battle against the Ottoman offensive carried by Christian people from South Danube, as well as the „restitutor Imperii” (Byzantine Empire), first of all because he had the same denomination with them (del rito loro). In this way he was supported to join together Bulgaria with Wallachia and Transylvania. But, in order to form a strong

Antiottoman front, Mihai tried first of all to unify all the Romanian provinces and then, these ones with Bulgaria and Serbia, conquered again from the Ottomans.

12. Adriano PAPO, Gizella NEMETH, *LA CARRIERA, LE PROPRIETA E I TESORI DI GYÖRGY MARTINUZZI UTYESZENICS*
limba articolului: Italiană, **pagina** 173

THE CARRIER, THE ESTATES, THE WEALTH OF GYÖRGY MARTINUZZI UTYESZENICS

Rezumat în:Engleză

György Martinuzzi Utyeszenics (Brother George) was born in 1482 in the castle of Kamièac, in Croatia. After a monastic experience, he went into the service of John Szapolyai, king of Hungary and began his carrier as ‘royal quarter-master general’ (1531); then, he took the place of Imre Czibak in the management of the important bishopric of Várad/Oradea (he held also the bishoprics of Vác, Csanád/Cenad and Transylvania); then, he was appointed councillor of the king and finally great treasurer of the reign. In fulfilling this last duty, he ran the country with great ability. After the death of King John, Martinuzzi was appointed also regent (voivode), supreme judge, guardian of the son of King John, commander-in-chief of the Transylvanian army: he concentrated all the power in his hands. Before his death, he was appointed archbishop of Esztergom (primate of Hungary) and cardinal as well. György Martinuzzi Utyeszenics enjoyed very great incomes from his offices and his numerous estates. However, they said he had treasured a fabulous wealth by wasting the Treasury of State. In effect, he stored up an enormous wealth thanks to his private incomes. For this reason, it is very likely he did not draw on the Public Treasury, all the more that the Transylvanian incomes were hardly sufficient to pay ordinary expenses.

13. Florina Ciure, *LIBRI E MANOSCRITTI RIGUARDANTI LA TRANSILVANIA CONSERVATI NELLA BIBLIOTECA NAZIONALE MARCIANA DI VENEZIA (SECC. XVI-XVII)*
limba articolului: Italiană, **pagina** 185

BOOKS AND MANUSCRIPTS ABOUT TRANSILVANIA HOUSED IN THE MARCIANA LIBRARY IN VENICE (XVI-XVII CENTURIES)

Rezumat în:Engleză

After a short introduction about the Marciana Library and its collections, were presentated some books not well known about the Transylvanian realities during the XVI-XVII centuries. The manuscripts of Petrus Cippus, Summarium totius orbis, and Marin Sanudo Torselo, *Secreta fidelium Crucis*, the books of Girolamo Brusoni, *Le Campagne dell’Ungheria Degli’Anni 1663 e 1664*; *Historia dell’Ultima Guerra tra’ Veneziani e Turchi* and *Le historie universali d’Europa*, the *Historia Veneta* by Alessandro Maria Vianoli, *Memorie istoriche di monarchi ottomani* by Giovanni Sagredo, *Historia della repvblica veneta* by Battista Nani,

Delle Historie memorabili de' nostri tempi by Maiolino Bisaccioni, Ristretto dell'histoire del mondo by Horazio Torsellini, or Historia delle guerre d'Europa by Nicoló Beregan brings new details about the Transylvanian political events, about its territory and its implication in the Thirty Years War.

14. Gianfranco GIRAUDO, *GRECO-CATOLICII DIN ROMÂNIA*
limba articolului: Română, **pagina** 199

I GRECO-CATTOLICI DI ROMANIA

Rezumat în: Italiană

Nell'articolo l'Autore ripercorre le tappe della diffusione dell'influenza cattolica nelle terre romene. Mentre in Moldavia sono documentate minoranze di Cattolici di rito latino, l'Unione interessa quasi esclusivamente il Principato di Transilvania. I primi insediamenti di comunita greco-cattoliche riguardano le terre di confine tra la Transilvania e le terre dell'attuale Ucraina, un'estensione dell'Unione di Użhorod (Ungvár) al Maramureş ed alla zona di Făgăraş .

Con il passaggio dal vassallaggio ottomano al dominio asburgico, da parte del governo di Vienna e dei Gesuiti ungheresi viene condotta una lotta contro i Principi transilvani calvinisti anche suscitando o favorendo rivendicazioni da parte di Valachi contro la classe dirigente ungherese.

La situazione della Chiesa greco-cattolica romena ha attraversato momenti molto difficili, ma sembra ora orientata verso una civile convivenza di diversi culti.

15. Blaga MIHOC , *UN PROTOCOL SAU UN PROCES VERBAL DIN SECOLUL AL XVIII-LEA*
limba articolului: Română, **pagina** 207

A 18. CENTURY MEMOIR OR PROTOCOL

Rezumat în: Engleză

The writer presents in this work a Protocol or a written record lay down by the representatives of the Greco-Catholics from the north- west part of Romania on the occasion of some meetings concerning different events that took place in the first half of the 18.century.

In this work he publishes a series of diplomas and acts emitted by the Austrian kings, acts that deal with the rights of Romanian people who passed to Greco-catholic religion. We can also find here an interesting poem about the Gipsy people .The poem was inspired by the orders given by Maria-Teresa concerning the interdiction of Gypsy people migration in order to turn them into peasants.

16. Florian KÜHRER, *ALEXANDRU ION CUZA UND DIE VEREINIGUNG VON 1859 IN DEN GESCHICHTSLEHRBÜCHERN VON 1943 BIS HEUTE*

limba articolului: Germană, **pagina** 227

ALEXANDRU IOAN CUZA AND THE UNION OF 1859 REFLECTED IN THE HISTORY SCHOOL BOOKS (1943 UNTIL TODAY)

Rezumat în:Engleză

Cuza remains one of the most influential figures in Romanian History. The ruler's impact on modern Romanian self-awareness was almost unparalleled until the second half of the last century. School books were instrumental in creating and establishing his 'common' image. Nonetheless, this image did not evolve gradually. Several political changes marked the reception and the presentation of Cuza. These changes reflected not only upon Cuza's image, but also on those figures, contemporary or not to him, that were usually 'paired' up with him (this was namely the case of Prince/ King Charles I and Mihail Kogălniceanu, or of major medieval personalities, such as Stephen the Great and Michael the Brave). In this respect, the study therefore follows the chronological line of these evolutions.

17. Mihai D. DRECIN, Gabriel MOISA, *REPERE ALE IMPLICĂRII COMUNITĂȚII EVREIEȘTI ÎN VIAȚA ORAȘULUI ORADEA*

limba articolului: Română, **pagina** 235

REFERNCES MARKS OF THE JEWISH COMMUNITY'S IMPLICATION IN THE LIFE OF ORADEA

Rezumat în:Engleză

In the first part of the paper they present statistical data concerning the numerical evolution of the Jewish population in Oradea during the 15th century until nowadays. It results that in the period 1867-1944 their per cent in the town population continuously increases, being indisputably the majority ethnical people. The holocaust launched by the Hungarian occupation through the deportations in May-June 1944 to Auschwitz abolishes almost entirely the community from Oradea.

The Jews have remarked themselves in the modernization of the town, being very active in the domains of the industry, trade, banking, building, cultural life, teaching, medical department. The interwar period was beneficial to assert the Jews in Oradea, inclusively in the political life of the Great Romania.

Today, those of almost 800 Jews of Romanian nationality are respectable citizens of our town, being a real connection deck between past and future.

18. Constantin MĂLINAȘ, Iudita CĂLUȘER, *SFRAGISTICA BIBLIOTECII LICEULUI DE LA BEIUȘ PÂNĂ LA 1948*

limba articolului: Română, **pagina** 245

SPHRAGISTIQUE DE LA BIBLIOTHEQUE DU LICÉE DE BEIUȘ JUSQU'AU 1948

Rezumat în: Franceză

En s'appuyant sur les documents d'archives, les auteurs proposent la continuation de l'effort de restaurer l'histoire de la Bibliothèque liceale de la ville de Beiuș, en Roumanie, commencé par le livre *Biblioteca gimnaziului greco-catolic de băieți din Beiuș (1828-1918)*, publié en 2006, par la Maison éditrice Logos' 94 d'Oradea.

La reconstitution qui suit, donne le développement graduel de la Bibliothèque des années 1918 et 1948, avec l'augmentation de nombre d'ouvrages jusqu'à 40.000 volumes. Cet édifice bibliographique a été détruit, depuis le premier livre jusqu'au dernier, après l'année 1948, tout comme les autres bibliothèques de Roumanie, par l'application excessive de l'accord d'armistice d'après la Deuxième Guerre Mondiale, signé à Moscou le 12 septembre 1945 entre l'Union Soviétique, au nom des Nations Unies d'une part, et la Roumanie d'autre part.

Les auteurs présentent les estampilles de la Bibliothèque, qui attestent l'authenticité et la provenance des quelques livres de l'ancienne Bibliothèque, conservés jusqu'à nos jours; en même temps ils gardent les illusions que d'autres livres seront découverts encore. L'ouvrage est, en même temps, un appel à la découverte et une ouverture vers un horizon magnifique de travail et d'étude, pour retrouver un trésor bibliographique d'autre temps et nous sauver d'une grossière ignorance.

19. Lucia CORNEA, *INTELECTUALI ÎN EPOCA STALINISTĂ. EPURAREA ȘI „REEDUCAREA” AVOCAȚILOR DIN BAROUL ORADEA (1945-1953)*
limba articolului: Română, **pagina** 269

INTELLECTUELS A L'ÉPOQUE STALINIENNE. L'ÉPURATION ET LA „RÉÉDUCATION” DES AVOCATS DU BARREAU D'ORADEA

Rezumat în: Franceză

Des le 23 août 1944, le Parti Communiste Roumain commença à mener une politique ayant pour objectif la prise du contrôle des divers segments de la société roumaine. Les intellectuels furent parmi les premiers visés. Les Barreaux d'avocats du nord-ouest de la Transylvanie, qui n'existaient plus depuis le rattachement de ce territoire à la Hongrie, furent recréés en 1945. Ce fut donc aussi le cas du Barreau des Avocats du Département de Bihor dont l'organisation était similaire à celle d'avant 1940.

L'épuration des avocats fut décidée par la Loi n° 643 du 19 décembre 1944.

Par cette loi, les avocats étaient accusés de faits qui, une fois prouvés, ne permettaient plus leur appartenance au Corps des avocats. La loi leur reprochait principalement: des actions en faveur du fascisme, l'appartenance à une

organisation légionnaire ou fasciste, la propagation d'idées contraires aux principes démocratiques ou, sous l'influence de telles idées, l'exercice de pressions, actes de terreur, tortures et crimes; les crimes de guerre; la promotion dans la vie publique de buts fascistes ou racistes; l'obtention d'avantages pour eux-mêmes ou pour des tiers en abusant des lois aux caractères raciaux etc.

Les faits et les attitudes cités ci-dessus et sanctionnés par cette loi concernaient l'intervalle de temps situé entre le 1er janvier 1935 et le 23 août 1944.

L'action de «purification» se déroula entre la fin de l'année 1945 et l'automne 1947. La Commission d'Épuration n'était pas obligée d'expliquer «sur quels moyens elle avait fondé sa conviction sur la réalité des faits reprochés» aux avocats. La procédure d'épuration dura longtemps. Il semble que les membres de la Commission d'Épuration ne travaillaient pas avec beaucoup d'enthousiasme en préférant, pour différentes excuses, ne pas participer aux procès de leurs collègues.

Par l'intermédiaire de la presse locale on fit connaître à la population la liste des avocats inscrits dans le Barreau d'Oradea, liste qui avait été affichée en trois endroits: à la Cour d'Appel, au Tribunal et à la Mairie d'Oradea. On demandait à la population de dénoncer les avocats qu'elle jugeait coupables de faits tombant sous le coup de la loi du 19 décembre 1944.

De nombreuses dénonciations et réclamations concernaient les années 1940-1944, marquées par la politique de discrimination nationale et raciale envers la population roumaine et juive, politique conduite par l'État hongrois dans le nord-ouest de la Transylvanie, zone dont faisait partie le nord du département de Bihor. Deux catégories de chefs d'accusation se dégagent des documents qui contiennent les dossiers d'épuration: le premier concerne l'activité politique des personnes interrogées et le second le comportement de ces personnes envers la population juive. Les chefs d'accusation se rapportent à des événements qui avaient eu lieu dans le sud de Bihor, qui était resté roumain, font état notamment de la rébellion légionnaire et de la confiscation des fortunes juives.

Par une réaction naturelle d'auto-défense, les avocats inculpés recoururent, presque sans exception, à la «réécriture» de leurs propres biographies. On peut remarquer à travers les déclarations et les autobiographies gardées dans les dossiers d'épuration que chacun essayait d'adapter et de nuancer sa biographie dans le sens voulu par l'idéologie du moment. Ainsi, ils apparaissaient tous comme ayant des vues démocratiques, comme ne faisant aucune distinction de nationalité ou de race, comme aidant les Juifs, comme sympathisant avec la classe ouvrière, comme n'ayant aucune liaison avec les partis politiques de droite. Ils cherchaient tous à obtenir des «certificats de bonne conduite» auprès de différentes institutions et organisations «dignes de confiance» à cette époque. Ils produisaient aussi des témoins, surtout juifs, qui puissent justifier de la bonne conduite du «purifié» vis-à-vis de la communauté juive locale. L'inquiétude et la

hâte d'organiser sa propre défense étaient tout a fait naturelles étant donné que l'avocat jugé coupable encourait l'interdiction temporaire d'exercer pendant 2 a 5 ans, ou, pire, l'exclusion définitive du Corps des Avocats, ce qui avait comme conséquence la perte du droit a la pension de retraite.

Les avocats innocentés recevaient une décision «d'exemption d'épuration» et un «certificat de purification». Malheureusement, tous les dossiers des proces de purification n'ont pas été gardés dans le fonds d'archives étudié et nous ne pouvons pas connaître, pour chaque cas, quelle décision avait été prise a la suite du jugement. Néanmoins, il paraît que la grande majorité des avocats inculpés ont été innocentés, chose qui dénote une réelle solidarité de la confrérie.

Des le début de 1948, ou il y eut le passage drastique a l'alignement idéologique de toute la société, le processus d'adaptation de toutes les structures de la société a l'idéologie communiste et aux nouveaux rapports de pouvoir toucha aussi les professions libérales. La catégorie des avocats s'en ressentit également. Par la Loi no 3 du 19 janvier 1948, les Barreaux d'avocats furent dissous. Pour les remplacer, l'État créa les Colleges d'Avocats.

A partir du 1er juin 1950, les avocats exerçaient leur profession dans des Bureaux Collectifs d'Assistance Juridique. Désormais, la profession d'avocat allait perdre son caractere de profession libérale. Elle était dépouillée de son caractere indépendant et libre et transformée en annexe d'une justice asservie au nouveau régime politique. L'avocat était ainsi découplé du client, le travail en collectif étant introduit comme principe obligatoire.

20. Artur LAKATOS, *SITUAȚIA ECONOMICĂ A BISERICII UNITARIENE DIN TRANSILVANIA. 1944-1948*
limba articolului: Română, **pagina** 283

THE ECONOMIC SITUATION OF THE UNITARIAN CHURCH OF TRANSYLVANIA

Rezumat în: Engleză

Based on extensive archive researches, in particular on the Church's own records, the Study focuses on the special issue of the economic situation of the Unitarian Church of Transylvania. Special attention is paid to the evolution of the estates of the Church, to its sources of revenue and to the 'management' of these funds, given the growingly peculiar circumstances of the first years after World War II. The study also discusses the rather questionable successes' of the ecclesiastical administration in dealing with the changing local and regional framework and in particular to the rise and growth of the Communist regime.

21. Corneliu CRĂCIUN, „*UNIUNEA PATRIOTILOR*” ÎN BIHOR (1945)
limba articolului: Română, **pagina** 299

„UNIUNEA PATRIOȚILOR” IN BIHOR COUNTY (1945)

Rezumat în:Engleză

In the summer of 1942, the “Union of Patriots” made its appearance in conditions of illegitimacy as a political and propagandist instrument of the Communist Party of Romania. According to the documents discovered within the funds of Bihor County National Archives, the first local organisations of the Union of Patriots were established in the autumn of 1944. From the kept documents, as well as from the articles published in the local press, it results the subordination of the Union to the Communists in all the undertaken activities. Through the Union, middle social categories were associated to the Communist policy. In 1946, at the Communist Party’s command, the Union was transformed into a political party.

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Articole:

1. Gruia FAZECAȘ, *Trei topoare inedite din cupru descoperite în județul Bihor*
limba articolului: Română, **pagina** 9

Three novel copper axes from Bihor County

Rezumat în:Engleză

In this paper we present three inedited copper axes, two from Oradea Criș Country Museum collection and one from Săcuieni Museum. From a typological point of view, all three artifacts belong to the category of the adzes-axes of Jászladány type. First axe from Săcuieni museum, which is from Penkert Maria collection, is broken in the middle (Pl. I/2). The sizes of the axe are the following: total length = 15 cm; maximum width of the piece = 6,5 cm; blade width = 5,5 cm; shaft hole diameter = 3,8 cm; weight = 470,49 cm. Because of fragmentary condition is difficult to identify a certain variant of Jászladány type. Another axe was found in the proximity of Salonta city (Pl. I/5). Has a length of 18,2 cm., maximum width of the artifact is 5.4 cm; horizontal edge has a width of 4,1 cm and the vertical cutting edge of 2,3 cm; diameter of shaft hole is 3 cm; weighs 804 gr. The axe belongs to Orșova variant. The third axe (pl. I/3) found in Săucani (Răbăgani com.). Has a length of 19.3 cm; horizontal edge has a width of 2,6 cm and the vertical cutting edge of 2,2 cm; diameter of shaft hole is 2,3 cm; weighs 726 gr. The axe belongs to Târnăvița variant. Until 1975 in Bihor county were documented 47 copper axes. In the last 10 years another 7 were published and with this three, the number of this hammer- and adze- axes rise at 57 which makes the Bihor the richest county in Romania in relation to chalcolithic copper axes. If in the case of Săucani and Săcuieni axes they occur in areas already known with such findings, the axe from Salonta is somehow isolated, the closest discovery of

this type is at Sânnicolaul Român. Because copper axes occur mainly in northern Bihor on Ier and Barcăului valleys and not in south county near of copper source from Băița, makes us to appreciate that the source of copper is related to furthest copper sources from northwestern Maramureș and in relationship with the salt trade from Transylvania to the Pannonian Plain.

2. Carol KACSÓ, *Noi date cu privire la depozitul de bronzuri de la Bogdan vodă (I)*
limba articolului: Română, **pagina** 13

Neue daten zum depotfund von Bogdan vodă (I)

Rezumat în: Germană

Die ersten Stücke des Depotfundes von Bogdan Vodă (vormals Cuhea), Bez. Maramureș kamen beim Ackern im November 1980 auf dem Hügel Zneamăn zum Vorschein. Im Mai 1981 haben I. Motzoi-Chicideanu und G. M. Iuga an der Fundstelle eine Suchgrabung durchgeführt. Bei dieser Gelegenheit wurden andere Fundstücke gerettet. Weitere Bronzen wurden von den Dorfbewohnern bzw. von den Schülern, die an Ort und Stelle nachgegraben haben, übernommen. Laut der ersten Veröffentlichung (Motzoi-Chicideanu, Iuga 1995), enthält der Depotfund von Bogdan Vodă sechs vollständige oder fragmentarische Lanzen spitzen, zwei Fragmente von Schwertern, fünf Fragmente von Dolchen, drei Fragmente von Messern, ein Rasiermesserfragment, 23 vollständige oder fragmentarische Tüllenbeile, ein vollständiges und ein fragmentarisches Lappenbeil, 25 Sägeblätter, 88 vollständige oder fragmentarische Sichel, zwei Spiralscheiben, ein Nadelfragment, sieben Armringe, davon sechs fragmentarisch, drei Stifffragmente, ein Gürtelhaken, zehn Bronzeblechfragmente, die vielleicht von einem alt zerbrochenen Gürtel stammen, vier Bronzeblechfragmente von unbestimmbaren Gegenständen, eine Bronzeperle, ein Ringfragment, 15 vollständige oder fragmentarische Bronzestangen, 24 Gußladenfragmente, drei Gußreste, insgesamt 227 Fundstücke. Die Verfasser beschreiben ebenfalls ein fragmentarisches Tongefäß, dessen Scherben an der Fundstelle entdeckt wurden. Noch in einem 1999 veröffentlichten Artikel habe ich bemerkt, dass einige Stücke des Depotfundes von Bogdan Vodă fehlerhaft bezeichnet wurden (als Beispiel habe ich die sogenannten Spiralscheiben angeführt, die eigentlich Teile eines rezent zerbrochenen Armringes mit Spiralenden sind). 2002 habe ich erfahren, dass weitere Stücke des Depotfundes in einer Privatsammlung aus Moisei aufbewahrt werden. Der Sammler, ^{at} Grad, hat mir die Aufnahme dieser Stücke gestattet. Laut meiner Feststellungen hat der Depotfund von Bogdan Vodă folgende Zusammensetzung: zwei Fragmente von Schwertern, vier Fragmente von Dolchen, fünf vollständige oder fragmentarische Lanzen spitzen, 24 vollständige oder fragmentarische Tüllenbeile, ein vollständiges und ein fragmentarisches Lappenbeil, 84 vollständige oder fragmentarische Sichel, vier Messerfragmente, ein Spatelfragment, 24 Sägeblätterfragmente, ein Armring mit Spiralenden, neun Fragmente von Armringen, drei torsionierte Stangenfragmente, ein Ring, ein Nadelfragment, 20 Bronzeblechfragmente, ein Phalarenfragment (?), vier kegelförmige Anhängerfragmente aus Bronzeblech, drei unbestimmbare,

fragmentarische Gegenstände, 12 Bronzestangen, drei Gußzapfen, 19 Gußfladenfragmente, vier Bronzebrocken, insgesamt 231 Fundstücke. Dazu wird noch das Tongefäß hinzukommen. Die Fundstücke werden im Museum für Geschichte und Archäologie aus Baia Mare (Inv. Nr. 19355-19582) sowie in der Sammlung ^{at}. Grad aus Moisei (Nr. 31, 61, 216, 229) aufbewahrt. Die Scherben des Tongefäßes befinden sich wahrscheinlich im Archäologischen Institut „V. Pârvan” aus Bukarest.

3. Sorin BULZAN, *Date preliminare privind habitatul în aşezarea din epoca romană de la Margine "Valea Tăniei – la Țarină", județul Bihor*
limba articolului: Română, **pagina** 47

Some Preliminary Data Regarding the Habitation in the Roman Period Settlement from Margine, Valea Tăniei – Țarina IInd-IIIrd Century a.d., Bihor County

Rezumat în: Engleză

A survey made in the winter of 2004 by archeologists of "Pării Crișurilor" Museum, Sorin Bulzan and Ioan Crișan, on the future so-called „Transilvania”, Brașov-Oradea highway, revealed on the territory of the village Margine, in the place called Valea Tăniei -Parina, some pottery fragments disturbed from original context by the plough and dated in the II-III century A.D. (for location see Fig. 1). We suppose that those artefacts belong to a roman period settlement located between km. 19+200-19+360-70. During the next summer excavation, between 19+580 to almost 19+700, we concluded that the settlement was extended, but most of this part (19+600-19+700) was researched by an other archaeological team. Because of the propriality problems in the years 2004-2007 we were forced to follow a trenches system of excavation and not a surface one. The stratigraphy of the site was very simple. The first level was arable soil which disturbed a part of the roman period settlement. So, we do not have in fact a true cultural level, just the deepened structures like houses rectangular or irregular in shape (Fig. 2 - 4, 5, 1-4). Sometimes, these went down in steps until the depth of 70 cm (dwelling no. 4), but usually, their depth varied between 12 and 25-30 cm. The roof was sustained by wooden pillars with implantation holes outside of the habitation perimeter. Clear proofs of fire installations were discovered only in two or three cases, by discovering them in situ (the dwelling L.1, L. 9 – the charcoal and ash-hole and L. 4-a fragment near the fireplace). Inside the dwellings, fireplaces were destroyed, probably with intention. Just fragments of burned clay with stone prints on one side were preserved. Hence, they could not have belonged to the walls of which remains, mostly daub with wooden prints, were not found in this type of constructions. The lack of these clues could indicate that they were built from wood. The inside perimeter was small, due to their dimensions: dwelling no. 2 - 4,70 x 3-3,40 m; no. 5 - 3,70 x 2,36 m, 7 - 2,10 x 3,14, Dwelling no. 8 - 3,36 x 2,74, no. 9 - 2,60 x 3,56, no. 10 - 2,48 x 3,18 m.). From adjacent dwellings complexes some were oval in shape and those used as deposits were unearthed near almost all dwellings. Others were round with diameters between 3 and 4,5 m and most of them with entrances oriented towards the sunny side. In those cases,

the structure was made often by wooden pillars displayed in sunken circumference and clay or a perishable material. Sometimes, the wooden pillars flanked the entrances and, in some cases, were integrated in surface structures (Fig. 6, 1, 3). The inventory contained ware, some iron pieces or mill stone, in majority well made and contained forms used for cooking or for food storage, or designed for different activities related with food production like grinding cereals. Maybe for this reason, the storage pits are rare. These were replaced by adjacent complexes near the dwellings. The structures which prove evidences for metalurgic activity like slag fragments or iron blooms are numerous, but only two of them can be direct related with workshops, and one of these considered as such. The first one is an oval shaped dwelling with several round and oval holes variables in diameters (Fig.6, 2). Two of them were filled up with the same content, but the second one had a consistent structure because of the persence of iron slag or iron drops and a crucible (Gießtiegel). The second structure with clues regarding iron processing was also deepened, oval shaped and prolonged towards east (Fig. 5. 5 - 6). The long axe (almost 8 meters long -7,98) had an east-west orientation and the short one is 4,5 m. It is the biggest deepened structure discovered at Margine. Surface structures were a major objective of the research, but not with entire satisfactory results. First, because of the term imposed for rescue excavation, and second, because of juridical problems of ownership of the land. The postholes delimited longed rectangular perimeters more specific to Germanic wooden dwellings. The longed perimeters were marked by 2, 3 or 4 rows of pillar holes. In some cases the long side of these buildings reached 10 meters (Fig. 7). Many of the rectangular holes with burned edges (fireplaces?) were grouped two or tree and almost all were oriented NW-SE. Lot of wood carbon was identified inside (Fig. 8, 9). The holes dimensions varies in length between 0,80-1,10 m and 0,80 °i 0,90 in width. In the roman period Barbaricum, this kind of holes is found from Ukraine to north and Barcau valley to south. These had the same orientation and the dimensions vary between 0,80 - 1,10 x 0,80 - 0,90 m. The wells discovered cut the subterraneous level of the water and in one case seems to be in close relationship with an open oven. The fourth wells discovered were unearthed to 2, 2 and at 3, 2 m in deep, having probably wooden structures at the surface. Their diameter oscillates between 1, 3 – 1, 5 m (Fig. 10).A characteristic feature of roman settlements from N-V Romania is trenched structures (Fig.11). These are SV-NE and SE-NV oriented and have straight or oval bottoms. These structures had a maximum depth of 20 cm and contain a lot of ceramics and daub. Their width varies between 0,5 and 1 m. In some cases, they are flanked by holes or rows of wooden pillar implantation holes. Their lenght oscilates between 3,5 m to a maximum of 7,60 m. The archaeological material is abundant but, in this stage of research, their utility is hard to establish. The inventory of the complexes consists almost entirely in ceramic. The recipients were wheel and hand made. Some shapes of hand made ware presents cutting edges at the maximum diameter specific to Germanic pottery (see Pl. VI, 3, IX, down left). Others fragments have polished surface and form specific to the Przeworsk culture. Those with alonged shape, had a specific dacian decoration with plastic decoration. Many of wheel made ware seem to be imported from the

Dacia roman province, even those for common use. The iron pieces are reduced in number. Mill stones were made from sandstone and the pieces for fire starting from silex. After the specific archaeological material, the settlement from Margine can be related to Przeworsk and partially, to Dacian culture. The habitation may begin in the second half of the IInd century A.D., phase C1a of the central European chronology, but the main part of habitation belong to C1b. It ends towards the half of IIIrd century A.D.

4. Sorin BULZAN, Doru MARTA, *Mișca. O așezare medievală dispărută și descoperirile arheologice de la Oradea – "Sere"*
limba articolului: Română, **pagina** 81

Mișca, A Disappeared Medieval Settlement and Archaeological Discoveries from Oradea "Sere"

Rezumat în: Engleză

In the year 2000 in the archaeological site from Oradea "sere" was carried rescue excavation. The site is situated west from Oradea city. Along of prehistoric finds was unearthed numerous houses, pits and ovens belonging to XII – XIIIth century A.D. The maps from 1784, 1887 and contemporary ones pointed some medieval denominations. This maps together with a village border setting from 1214, led us to conclusion that the area archaeologically excavated belong to the Mișca settlement, in present day disappeared.

5. Ioan CRIȘAN, *Săpături arheologice de salvare în cimitirul târgului medieval Cefa*
limba articolului: Română, **pagina** 95

Des fouilles archéologiques de sauvetage dans le cimetière de la bourgade médiévale Cefa

Rezumat în: Franceză

La localité Cefa (dép. de Bihor) est attestée documentaire dès l'année 1302; en 1322 elle avait déjà le droit de marché, plus tard, en 1421, le statut adéquat. Les fouilles archéologiques de sauvetage ont été occasionnées par des travaux d'excavation effectués dans le centre de la localité Cefa, la rue „Ungurească”, en vue d'introduire un conduit d'eau pour l'église orthodoxe. Pendant ces travaux ont été mis au jour des ossements humains. À la suite des fouilles de sauvetage qui ont suivi, on a identifié 11 squelettes d'adultes sans inventaire funéraire. À l'appui du matériel céramique trouvé dans la terre de remplissage des tombeaux et du rituel funéraire accompli, on a établi que 10 tombeaux remontent du Moyen Âge (XIII-XVI^e siècles) et un de l'époque moderne. Ayant en vue que, à autres occasions, y ont été découverts encore des ossements humains, on peut affirmer qu'autour de l'église, édiflée probablement dans la première moitié du XIII^e siècle et reconstruite à la fin du XVIII^e siècle, s'est développé un cimetière. Avec

l'église, le cimetière fait partie d'un complexe ecclésiastique qui mérite une recherche archéologique plus étendue et plus approfondée.

6. Corina TOMA, *Reevaluarea tezaurului monetar din sec. XIV/XV-XVII descoperit la Gurba (jud. Arad)*
limba articolului: Română, **pagina** 107

New appraisal of the XIV/XV-XVth century hoard discovered at Gurba (Arad County)

Rezumat în: Engleză

The following article is a republishing of the monetary hoard of Gurba (Arad county), from 1963 part of the collection of the History Museum, Oradea. Beside the obvious need to take stock, to identify the coins according to catalogs, the main reason for republishing the hoard was the contradictory information supplied by various sources such as: the museum's inventory registry, the catalog published in 1967 and even the actual content of the hoard itself. The first contradictory data is the actual number of the coins, contained in the Gurba hoard, more exactly, the inventory registry shows 721 coins (701 coins in good condition and 20 fragments), while the 1967 catalog mentions only 719 coins, from which only 712 have a detailed description. As to be expected, the exact number of coins is very hard to establish, this is why we chose to include all the coins contained by the Gurba's hoard in the present (721 coins). Including or excluding them was done purely on a hypothetical basis, mainly because the "extra" coins are very hard to identify without a detailed description in the inventory registry and also because there are significant differences on our coins identification when compared to the 1967's catalog, regarding mints and dating. Including a greater number of coins in the Gurba's hoard, brought with itself another inconsistency related to the earliest possible date of when the hoard was buried. The reevaluation of the monetary lot, points to a new post-quem year, 1692, a much more realistic estimation, mainly because it was around 1692 when we can see a significant increase in the imperial military presence, 1684 (the previously mentioned year) being too soon after the Vienna events, so that its repercussions could be noticeable in southern Crisana. Even if we disregard the difficulties caused by the inconsistencies of our sources and the poor preservation of the numismatic material due to modern intrusions, we still have issues with the structure (composition) of the Gurba's hoard. Therefore, the huge gaps between groups of XVII century coins and the lack of several nominations that were defining for the early XVII century coinage, led us to believe that there were two distinctive stages while the hoard accumulated. On the other hand, we can give a different interpretation to the aforementioned data, such as that the coins were picked rather on a selective basis, especially on a period of a drastic monetary inflation, when quality had priority over quantity.

7. Alexandru SIMON, *Crăișorii valahilor din a doua jumătate a secolului XV*
limba articolului: Română, **pagina** 159

Walachian king-pin from the second half of 15th century

Rezumat în: Engleză

Since day one, Matthias Corvinus had been accused, in Hungary and abroad, first of all by emperor Frederick III of Habsburg, of being just a *valachorum regulus*. King Matthias was only a *Walachian king-pin*. However insulting that should have sounded, its meanings were less harsh than those aimed by Frederick III, far from being John Hunyadi's admirer, through his presentation of Matthias as *born from a Walachian father*. This was personal. Frederick's words were also a charge brought against a political system, a Hungarian and Walachian one in this case, that ran with blood. Stephen III of Moldavia's successful succession, unlike Matthias' succession, was a late proof for it. At the very limits of Christendom, the system has allowed the rise of the *barbaric* Hunyadis against the *civilized* society. Still, Antonio Bonfini, Matthias' last 'official historian' made no secret of these 'charges'. He tried to fit them, in his master's manner, into the *Roman* and even *Christian* glory that, on both slopes of the Carpathians, the Walachian origin of the Hunyadis had to offer. Besides, Matthias *Corvinus*' biological heritage 'had' strong Byzantine and Ottoman ties. The king himself had made that clear. Bonfini had also stressed out the change, from a rather rustic, to a more civilized (Italian) royal court, that had occurred in Buda following Matthias marriage of late 1476 with the, at least equally, ambitious Beatrice of Aragon. By 1492, Bonfini clearly knew what *valachorum regulus* should have meant in Hungary and abroad. But the Italian also knew what it could mean, in a more advantageous way, for the bearer of this "title". Under 1492, with great satisfaction, Bonfini wrote of Stephen III's major contribution to Hungary's defense from the Ottomans and the Tartars. Apart of the fact that it was a profitable defense for Stephen, first in terms of Hungarian subsidies and estates, later that same year in the very likely terms of Venetian ducats, it is worth noting that Bonfini's satisfaction neighbored the title he bestowed upon Stephen III under these peculiar circumstances, *valachorum regulus*. In other words, Stephen III of Moldavia 'became' king Matthias successor to the title of *Walachian king-pin*.

8. Marcella FERRACCIOLI, Gianfranco GIRAUDO, *Minimalia judaica venetica*
limba articolului: Italiană, **pagina** 169

Minimalia judaica venetica

Rezumat în: Engleză

This article presents some heterogeneous documents from Libraries and Archives in Venice about the life of Jews in Venice during the XVI and XVII centuries. The documents explore the problem of the influence of Jewish exoteric doctrines on the Venetian culture. Since the late fifteenth century and for over two centuries, on the one hand the Christian culture reworked Jewish elements contributing to "clear" them, with the permission of Holy Office, on the other hand, Jewish are involved in a process of mutual cultural crossbreeding. A special

category of Jews was represented by doctors, whose profession was somehow perceived as contiguous to the magic, and then to alchemy, astrology and Kabbalah. In Venice remain important traces of cabalistic Christianized culture to the limits of Catholic orthodoxy.

9. Gizella NEMETH, Adriano PAPO, *György Martinuzzi Utyeszenics e la riforma luterana in Transilvania e nelle parti d'Ungheria*
limba articolului: Italiană, **pagina** 181

Györgyi Martinuzzi Utyeszenics and the Lutheran Reform in Transylvania and Parts of Hungary

Rezumat în:Engleză

György Martinuzzi Utyeszenics, better known as Brother George (1482-1551), filled numerous and important administrative, ecclesiastical, and military offices. He was one of the best Hungarian statesmen: he ran his country with great ability. However, if we know very much about his political and military activity, on the other hand we know only very little about his divine service: certainly, he was a fervent Catholic, but it is also undoubtly that, at his time, the persecution of Protestants was both in Transylvania and in the diocese of Várad/Oradea less severe than elsewhere in Europe, apart from a few cases mentioned in this paper, some of which are however not supported by primary sources (i.e.: the condemnation to the stake of both a preacher of Kassa/ Košice and a Lutheran of Várad, this latter having smacked the face of a woman praying in front of a holy image; the criminal proceedings brought against the brothers Barcsay who had desecrated a crucifix; the punishment inflicted to the inhabitants of Kolozsvár/Cluj where Gáspár Heltai and his group had started translating the Bible into Hungarian; the exhumation of the corpse of Orbán Batthyány; the punishment of the inhabitants of Nagybánya/ Baia Mare for religious and political reasons; the banishment of the preacher István Szegedi Kis and the confiscation of his properties). Nevertheless, Martinuzzi was not able to restrain diffusion of Protestantism; on the contrary, during his administration some laws were promulgated that practically maintained the status quo as regards the profession of the new religious beliefs.

10. Florin ARDELEAN, *Obligațiile militare ale nobilimii în Transilvania princiară (1540-1657)*
limba articolului: Română, **pagina** 193

The Military Obligations of the Nobility in Princely Transylvania (1540-1657)

Rezumat în:Engleză

The nobility of the Transylvanian Principality maintained, until the second half of the Seventeenth century, an important military role. Continuing the medieval tradition established in the early Thirteenth century in the Kingdom of Hungary, each nobleman had the obligation to participate in every defensive expedition

organized by the ruler of the country. The Transylvanian princes eluded this old custom, and persuaded the nobility of their country to take part in offensive military campaigns. Most of the nobles afforded enough weapons and equipment, to form decent light cavalry detachments, but some of the lesser nobles were only able to procure infantry equipment. The organization of military units followed regional patterns as all the nobles from one county were reunited under a single flag. Military inspections were organized periodically to observe and maintain the arming standards, and also the man power of each county flag. The survival of the principality was thus ensured by a flexible military organization that combined modern elements such as mercenary service, and traditional military structures such as the noble insurrection.

11. Florian DUDAȘ, *Codicele Prologar slavon scris la Mănăstirea Perii Maramureșului în 1599-1600, în timpul domniei lui Mihai Viteazul*
limba articolului: Română, **pagina** 209

A slavonic codex written at Peri monastery Maramureș in 1599-1600, during the reign of Michael the Brave

Rezumat în:Engleză

The author presents a manuscript written in Slavonic, which includes lives of saints. This Codex was written at Peri Monastery, located in northern Transylvania, land of Maramures (nowadays Hrusevo town in Ukraine). In the Middle Ages, the monastery was subordinated to the Patriarchate of Constantinople. Manuscript from the Monastery Maramures Peri was written by scholar monk Blasie, in 1599-1600, when the three Romanian countries (Wallachia, Moldavia and Transylvania) were under the reign of Prince Michael the Brave. Codex of the Monastery Peri is a graphic artwork, is adorned with a miniature, with some original prints taken from the Venetian frontispieces. At the end of the manuscript there are a few pages from a copy of the book *Minei praznicar*, printed in Venice in 1536-1538. This printed section contains *Pripealele* of Filotei Monarch, representing the first manifestation of fiction in general understood, known, of a novel.

12. Florina CIURE, *Da minoranza a maggioranza: i mercanti della Transilvania tra il Quattrocento e il Settecento*
limba articolului: Italiană, **pagina** 219

From minority to majority: Transylvania's merchants between XVth and XVIIIth centuries

Rezumat în:Engleză

Due to the obtained privileges, the Saxons achieved the leadership of the XVth century Transylvanian trade. From the second half of the XVIth century on many Balkan and Levantine merchants arrived in Transylvania becoming the Saxon's competitors. In the beginning, the authorities tried to limit the role they had

gained in Transylvanian trade, but their growing number and the ever increasing quantity of commercialized products determined the authorities to give them some privileges, in spite of the Saxon merchants. In the XVIIth century the Greek Companies of Sibiu and Braşov were funded; their members included not only Greeks but also Ragusans, Armenians, Macedo-Romanians who had an important role in Transylvanian foreign trade development. The “Greek” Companies meant to be an association of merchants united by common interests, their purpose was to obtain privileges that might allow members a better development of their commercial activities. These companies had a particular statute among the other companies of the time for they didn’t have the direct support of the Ottoman Empire authorities to whom belonged most of its members. Beginning with the end of the XVIIth century when Transylvania passed under Habsburgical domination, the Viennese authorities became interested in developing the oriental trade and preferred rather an organized association which could guarantee its members the application of the rules established by the central authority and the payment of the fiscal obligations. In the XVIIIth century, some Macedonian merchants, members of the Greek companies from Braşov and Sibiu, funded their own companies and tried to obtain citizenship in those respective towns in order to enjoy some privileges reserved to the citizens alone; the value of the merchandises commercialized by the individual companies was representative of their importance within Transylvanian trade. Minority from the ethnical point of view, but majority as to the amount of the commercialized products, the merchants involved in Transylvanian trade, regardless of their origin, brought a decisive contribution to the development of the commercial exchanges of this state.

13. Mihai GEORGIŢĂ, *Biserica românească din Comitatul Bihor și calvinismul în prima jumătate a secolului al XVII-lea*
limba articolului: Română, **pagina** 231

Romanian Church in Bihor and Calvinism in the First Half of 17th Century
Rezumat în: Engleză

Romanian church in Bihar situated near Debrecen, one of the strongest centres of Calvinist Protestantism, suffered inevitable influences from proselytism which was promoted by this new denomination. The persuasion on Romanian priests has increased even more as Calvinism became a State confession during the Calvinist princes. The attraction of Romanian priests to Calvinism was made both through the distribution of religious books translated in Romanian, but with a Calvinist content, and by the rendering of privileges and material benefits of which the Calvinist priests enjoyed as well. Especially because of the latter strategy the Romanian priests embraced Calvin’s doctrine, which was attested by a series of testimonies of that age.

14. Cristian APATI, Ioan CIORBA, *Pentru o istorie a alimentației: noi documente privind cultura cartofilor în Crişana în a doua parte a secolului al XVIII-lea*

limba articolului: Română, **pagina** 241

For a History of Alimentation: New Documents About the Cultivation of Potatoes in Crișana in the 2nd Part of the XVIII Century

Rezumat în:Engleză

This article is based on two unpublished directives identified in The National Archives – The Branch of Bihor County, about the cultivation of potatoes and the authority's actions for that purpose. Present documents belong to a longer series, which was already published by Ed. I. Găvănescu in a work, printed in 1940. For a better understanding of these, I found helpful to present in Anexe these documents too, because all of them aggregated unfold the sustained efforts about the spreading of this plant into rustic world of Crișana, in the 2nd part of the XVIII century.

15. Petru ARDELEAN, *Aspecte ale emigrației românești în Statele Unite ale Americii de la începutul secolului al XX-lea, reflectate în corespondența unui emigrant cu familia*

limba articolului: Română, **pagina** 249

Aspects of the Romanian Immigration from the Beginning of the 20th Century in the, USA Reflected in the Correspondence of an Emigrant with his Family

Rezumat în:Engleză

One of the serious problems of the peasants point from the end of the 19th century and the beginning of the 20th century was, undoubtedly, that of the constantly increasing mass immigration to other places, which could offer a better way of living. The appearance, complexity and magnitude taken by the phenomenon are a strong side of the crisis which the rural population was passing at that time, crisis involving economic, social, political, demographic, psychological issues etc. This work is based on a number of letters sent from those remaining in country (family, friends) to the left in America, in this case Ioan Ardelean from Ucuri°, region Cri°ana, which he kept them, and are now in the personal archive of his grandchildren. It is important to follow in these letters the hard life of those at home experiencing poverty, especially the permanent need of money.

16. Radu MILIAN, *Dezbateri parlamentare și de presă din România în perioada neutralității (1914-1916)*

limba articolului: Română, **pagina** 267

Parliamentary and Press Debates and Press in Romania During the Neutrality Period (1914-1916)

Rezumat în:Engleză

The outbreak of World War I found officially Romania on the side of Triple Alliance. Public opinion and most politicians in the country wanted openly that

Romania entered in the war on the Entente side. Opening of parliamentary session in early autumn of 1914 marked the beginning of a stormy parliamentary debate on Romania's national interest to the war. The speeches from the tribune of the Senate or Deputies Chamber, parliament tried to change the position of official neutrality for immediate entry into the war. Most lawmakers have argued the need for entering the war with the Entente, for fulfillment of the national ideal, which in their view was that the issue of Transylvania emancipation from the Austro-Hungarian rule. A smaller group advocated for keeping treaties and for war of the Triple Alliance side, waving Russian threat. Politician's manifestations continued beyond the parliament tribune, in the media, attracting on debate great personalities of Romanian cultural and scientific life.

17. Marius-Răzvan MESZAR, *Colonizarea țăranilor în Ineu, județul Arad, prin reforma agrară din 1921*
limba articolului: Română, **pagina** 281

Peasant Colonization in Ineu, Arad County, due to Land Reform from 1921
Rezumat în: Engleză

Through the agricultural reform from 1921 in Arad district there have been set up a number of 16 colonists' centres. Among them, Traian Colony has been set up in 1928 by 195 families of colonists that came from villages like: Dud, Draut, Araneag, Agrisul-Mare, Pecica, Bodești and Brusturi. The colony was founded near the village of Ineu. Every family received 5 hectares (lot and pasture), and also 400 fathoms, in order to build their own household. The colonists from the villages Bodești and Brusturi have brought their mentality based on mountain habits. The blending is amazing among the specific elements of each zone the colonists originated from into a complex socio-economical and cultural human mozaic. Today Traian Colony is a quarter of Ineu city. It is a place where original colonists' houses, stables, clothing and tools can still be found. This study is based on information archives and by word of mouth history.

18. Gabriel MOISA, *Istoriografie – istorie – politică. Istoriografia românilor din Ungaria referitoare la trecutul istoric al comunității (1920-2010)*
limba articolului: Română, **pagina** 287

Historiography – History – Politics. Historiography of Romanians from Hungary Concerning the Past of Community (1920-2010)
Rezumat în: Engleză

The present research introduces us to some very interesting conclusions on the history of the Romanians in Hungary, and even offers a series of projections on its future, a future that several present leaders of the community do not see in very bright colours. The considerations on the history of the Romanians in Hungary provide the image of a community almost assimilated today, with a population share that has been continuously decreasing after the Treaty of Trianon. In the

'90s only the number of the Romanians in Hungary fell by 25% and the trend has continued even after 2001, the date of the last census. And surely, the next census in Hungary (2011) will confirm this reality. The destiny of the Romanian community has always assumed a persistent struggle to preserve its national identity. We should also assess that most researchers belonging to the Romanian community in Hungary, with very few exceptions, believe that the population belonging to their own ethnic group from several locations in eastern Hungary settled here in the late 17th century at the earliest and, due to the lack of systematic archaeological researches or archive investigations, the approach of Hungarian historiography was adopted.

19. Cornelia ROMÎNAȘU, Radu ROMÎNAȘU, *Contribuții la istoricul asociației ortodoxe "Oastea Domnului" – filiala din Beiuș – în perioada interbelică*
limba articolului: Română, **pagina** 307

Contributions to the History of the "Army of God" Orthodox Association – Branch of Beiuș – During the Interwar Period

Rezumat în: Engleză

After the Great Union of 1918, the unitary national state took over the main directives which endorsed the cultural development of the postwar Romanian society. Gradually, in time, they heard some voices argued a particular crisis which the Romanian Church was passing through. This - in the minds of some - was not able to keep pace with the interwar time changes and needs. To keep a note of balance between the many points of view expressed, we must specify that the institution has endeavored, throughout the period between the wars, to make the clergy in a dynamic cultural factor, in a spiritual "light", in the process initiated by the young Romanian unitary state. In addition to strengthening the religious sentiment among the community, the Church was required to increase the nation's culture and civilization by supporting the cultural act in cooperation with the other official institutions of the country. In this context, the "Army of God" Association emerged, a movement that fought to renew morally and religiously the society, a firm declaration of a spiritual war against the passions and wickedness. Initiated in Sibiu, by the Orthodox priest Iosif Trifa (1888-1938), on January 1st 1923, having the blessing of the Metropolitan of Transylvania, Nicolae Bălan, the "Army of God" raised at its inception, against two scourges which crushed the Romanian society: alcoholism and oath. Gradually, it has expanded its action against all passions that dehumanize the man, this increasingly more alienating him from the authentic Christian life. Therefore, the fundamental goal of the "Army" was "finding, living and proclamation of Jesus Christ the Crucified in the middle of the Orthodox Church. The activity of the Association's Beiuș subsidiary revealed especially in 1932, when 21 cultural and religious meetings were held (lectures, recitation and religious chants), attended by many residents of the town. Such events continued until the spring of 1933, when the branch temporarily ceased its work, being repeated in the winter of 1934, by a religious social soire held in the town House

of Culture. The program included conferences held by the priests Petru Papp and Ioan Mihale backed by the recitation of religious verses. Throughout the whole Lent of 1940, the "Army of God" of Beiuș organized a cycle of lectures and sermons, which covered various topics in the sphere of the religious and historical life.

20. Adriana RUGE, *Arhitectura ecleziastică românească din bihorul interbelic. Estetica fațadelor*
limba articolului: Română, **pagina** 315

The Romanian Ecclesiastical Architecture in Bihor during the Interwar Period. The Aesthetics of Facades
Rezumat în: Engleză

The development of ecclesiastical architecture of the interwar period was conditioned by political, economic and religious factors. By uniting under a single crown on December 1st, 1918, the Romanians living in the provinces newly united to the Kingdom gained full-fledged rights when expressing their religious beliefs. This was followed by the implementation of a revitalization project of the Romanian spirituality within a new political and religious reality which favoured the establishment /reestablishment of several Orthodox bishoprics including the one in Oradea. This context created the conditions necessary for an impressive building campaign with religious programme. A significant interest was paid in building cathedrals. Bishop Nicolae Popoviciu expressed his desire to erect a cathedral during a holiday atmosphere in Oradea, that is the feast of Nativity, in 1937. He called it The Sun Cathedral during his correspondence with the former Bishopric Cathedral, The Moon Church. The monument was to be built according to the plans drafted by the architect George Cristinel, which have remained unidentified so far, except for a planning project of the cathedral square in Traian Park. Due to the outbreak of the World War II, this intention is still in the same stage, that of a project. Speciality papers, archive documents and the rotatives in the church porch reveal the names of four architects involved in outlining the phenomenon of religious architecture in Bihor during the interwar period: Francisc Sztarill, Anton Sallerbeck, Victor Vlad and Pintér ^atefan. There have been three major directions in the decoration of the facades; the architects used either the decorative repertoire of neo-Romanian style or the neo-Byzantine one which was also understood as a redefinition of the national style, yet nourished with elements inspired from the Byzantine church, or they turned to eclectic style, a blend of decorative motifs characteristic to more styles that gave birth to some hybrid compositions. The ecclesiastical monuments in Bihor during the interwar period represent local versions which were synchronous with the religious architecture practiced at the same time in the other regions of Great Romania.

21. Lucia CORNEA, *Date privind activitatea filialei Oradea a Ateneului Român (1925-940)*
limba articolului: Română, **pagina** 325

Données concernant l'activité de la Filiale Oradea de l'Athénée Roumain (1925-1940)

Rezumat în: Franceză

En 1865 fut fondée à Bucarest la *Société de l'Athénée roumain* dont le but principal était de faciliter l'accès à la culture pour le peuple, essentiellement par le biais de conférences publiques. Des filiales de l'*Athénée* apparurent dès 1866. D'abord, naturellement, dans l'Ancien Royaume et, après l'union de la Transylvanie à la Roumanie, depuis les années 20, également en Transylvanie. Ainsi apparut en 1925 à Oradea une nouvelle société culturelle – la Filiale d'Oradea de l'*Athénée roumain*. Celle-ci eut comme présidents: le juriste Bogdan Ionescu (1925-1934), le docteur Ioan Glăvan (1934-1938) et le professeur George Bota (1938-1940). Suivant la tradition, l'*Athénée* d'Oradea pratiqua une forme unique de message culturel – la conférence publique. La conférence de haut niveau, promouvant le style académique et l'esprit universitaire. Ce sont des personnes de l'élite intellectuelle et politique de l'époque qui donnèrent ces conférences: nombre d'universitaires, de politiques, d'enseignants d'école secondaire, de scientifiques, d'hommes de lettres, d'artistes, de magistrats, de journalistes et de médecins, d'historiens, de militaires, de prêtres et de hauts fonctionnaires de l'administration. L'activité de l'*Athénée* d'Oradea, comme d'ailleurs l'activité de toute autre société culturelle roumaine locale, cessa brusquement début septembre 1940, suite à l'application des décisions du Diktat de Vienne. Tout au long de ses 15 années d'activité, l'*Athénée* d'Oradea donna au public local la possibilité de connaître et d'écouter nombre de personnalités représentatives de la science et de la culture roumaine. Il apporta sa contribution à la valorisation de l'intérêt pour la culture en transformant celui-ci dans une habitude de la vie de tous les jours.

22. Ioan F. POP, *Obscuritatea limbajului totalitar*
limba articolului: Română, **pagina** 337

The Obscurity of the Totalitarian Language

Rezumat în: Engleză

The totalitarian system's determination, constraint, and survival have been favoured, among other things, by language obscurity and by its possibility to outline multiple semantic paths. All of them speculated and imposed to persons and collectivity. From the injurious advertisement – that exhibits mostly the bareness of the meaning – to the crippling impact of the empty political ideology. Language has become more and more a maintained mistake of words, a phonological prefabricate. The nothingness exercise of the language's obscurity has been practiced sometimes subliminally, and sometimes directly. But also, as an ideological innuendo, next to which false has always been continuously strained, until its identification with the truth.

23. Iudita CĂLUȘER, *Donația familiei Ștefănică din Beiuș*
limba articolului: Română, **pagina** 343

The donation of the Ștefănică family of Beiuș

Rezumat în:Engleză

The philanthropic spirit and the spirit of donation have been elements that characterized the Romanian society for a long period of time. They encouraged the foundation of many large museums. The donors always understood that by including their values in great public collections, they offered them to be correctly evaluated by specialists in the field. Such a passionate collector, mostly of books, was Dr. Constantin Malinas who managed to come into the possession of some documents belonging to the Stefanica family of intellectuals from Beiuș. One member of this family entrusted to him a number of notebooks, documents and cuts of those times newspapers. The latter furthered them to the undersigned for them to be valorized. After the demise of Constantin Malinas, I considered that the best place for them is the collection of the History Section of the Cris County Museum in Oradea and proceeded to register them as a particular item under the name of "The Donation of the Stefanica family of Beiuș". The donation contains 26 notebooks and provides information related both to the book collection of the family and the cultural events carried on in Beiuș in the period 1905-1947. The events taking place at the girls' high school as well as at the boys' high school in the town are best represented here.

24. Olimpia MUREȘAN, *About corrosion and conservation problems of iron artefacts coming from Oradea fortress*
limba articolului: Engleză, **pagina** 353

About corrosion and conservation problems of iron artefacts coming from Oradea fortress

Rezumat în:Engleză

A lot of metallic artifacts were discovered during diggings in the Fortress of Oradea (starting from 1991 and intensively restarted after 2007). Iron and alloys of copper are the mainly metallic structures. The soil contains a lot of ruins coming from buildings of the XII-XVII centuries, that's why the artefacts are drastically corroded, especially the iron ones. Having to conserve/restore a great quantity of metallic/iron artifacts with different degrees of mineralization may be a difficult task to do. To know the specific corrosion process and to decide the discovered artifacts on categories/degrees of urgency of interventions may be useful. May be burnt iron artefacts a privileged category? We must investigate such objects! The importance of the examination of the artifact is out of question. Metallic artifacts affected by an advanced mineralization process allow to determine: the stratigraphy, the degree of mineralization and fragilisation, details hidden within corrosion products, the presence of different materials, the location of the original surfaces. The analysis of composition have their relevances too.

Some preliminary investigation on a cremated fragment of an iron armour are showed.

25. Nicolae NISTOROIU, *Cetatea de pământ de la Almaşu Mic (comuna Sîrbi, judeţul Bihor). Precizări privind descoperirea unei fortificaţii de tip "pinten barat", necunoscută până acum în literatura de specialitate*
limba articolului: Română, **pagina** 361

The Fortress from Almaşu Mic (Sîrbi, Bihor County). Some Thoughts on the Discovery of a "Barrage-Type Promontory" Type Fortress Unknown to the Specialized Literature

Rezumat în: Engleză

On 20th June during a field work I discovered a fortress on a hill on kilometer south from the village Almasu Mic, on the inferior side of the Almasu valley. The fortress is on a hill that rules over the valley and is covered by the forest Țăclu. It is hard to tell from which century the fortress is because there are no ceramic artifacts. It is the task of further studies to determine the era to which it belongs, I want to draw the attention of the specialists with this article to the existence of this fortress.

Numarul XLI, 2011

1. FLORIN GOGÂLTAN

Funcția economică și socială a tell-urilor epocii bronzului din Bazinul Carpatic. II. Tell-urile și procesul de urbanizare, Die Wirtschafts-und Sozialfunktion der bronzzeitlichen Tells aus dem Karpatenbecken. II. Die Tells und der Urbanisierungsprozeß (Zusammenfassung)

Der erste Teil dieses Aufsatzes ist vor einigen Jahren in einem Sammelband erschienen, welcher Aspekte der Handels-und Kulturbeziehungen in Siebenbürgen im Altertum erörterte. Um Begriffe wie „proto-urban“, „prä-urban“, „urban“, „Urbanismus“ usw. erklären zu können, die von manchen Fachleuten verwendet werden, wenn sie das Stadium der sozialen und wirtschaftlichen Entwicklung der bronzzeitlichen Tells aus dem Karpatenbecken diskutieren, habe ich mir vorgenommen, diese eingehender zu untersuchen. Als Ausgangspunkt habe ich selbstverständlich eine knappe Darstellung der Tatsachen im Nahen Osten und der minoisch-mykenisch Welt gewählt, dort, wo eine Reihe Tells in der Bronzezeit ein Stadium erreichten, daß als „urban“ bezeichnet werden kann. Ich bin gleichermaßen mit der Information über die Siedlungstypen verfahren, die in der Vorgeschichte Europas bekannt sind. Ich habe auch die Erwähnung der Meinungen jener Fachleute für nötig erachtet, die sich nicht unmittelbar mit den archäologischen Tatsachen aus dem Nahen Osten oder Europa auseinandergesetzt haben, seien sie Soziologen, Geographen, Anthropologen oder Linguisten. Ich habe ebenfalls versucht, die

Meinungen einiger bekannten Forscher der Habitatsarchäologie aufzuzeigen, die Mechanismen, die die Umwandlung eines Dorfes in eine Stadt markieren sowie deren Zeitpunkt, untersucht haben. Wenn all diese Aspekte berücksichtigt werden, würde ich eine synthetische Definition vorschlagen, die so viele gemeinsame von den Fachleuten des frühgeschichtlichen Habitats vorgeschlagenen Kennzeichen wie möglich umfasst. Somit ist ein urbanes Gemeinwesen eine ständige Siedlung, die verhältnismässig gross und dicht bevölkert ist, die aneinandergereihte Bauten wie auch ein Befestigungssystem hat, über eine vielfältige soziale Struktur verfügt, die im Vergleich mit seinem Hinterland vornehmlich andere Tätigkeiten als die landwirtschaftlichen ausübt und somit die Funktion eines Zentralortes innehat.

Als ich definiert habe, was unter einem Tell im Karpatenbecken verstanden werden kann, hatte ich zwei Bedeutungen vor Augen gehabt: eine, die wir klassisch oder gattungsbegrifflich nennen könnten, jene des künstlichen Hügels, der im Laufe der Zeit infolge der Ablagerung menschlicher Tätigkeit entstanden ist (*Siedlungshügel*); die andere, besondere/spezifische, die einen archäologischen Begriff definiert, der sich auf einen bestimmten Siedlungstyp bezieht: *Tellsiedlung*. Bei der Zusammenstellung des Katalogs der bronzezeitlichen Tellsiedlungen aus dem Karpatenbecken habe ich festgestellt, dass es sowohl Siedlungen mit drei archäologischen Ebenen, die mehr als 1 m Ablagerungen enthalten, als auch Siedlungen mit mindestens zwei Ebenen und einer Stratigraphie bis zu einem Meter gibt. Aufgrund dieser Beobachtung musste ich mit Begriffen wie *eigentliche Tells* für die erste Kategorie und *tellartige Siedlungen* für die zweite Kategorie arbeiten. Diese sind streng archäologische Kriterien, die anwendbar sind, wenn das Habitat der Bronzezeit im Karpatenbecken detailliert diskutiert wird. Ich unternehme den Versuch synthetisch zu erforschen, ob die bronzezeitlichen

Tells aus dem Karpatenbecken den Kennzeichen entsprechen, die ich für die Atologisierung als städtische Vergesellschaftungen vorgeschlagen habe. Zweifellos sind die Tells ständige Behausungen und nicht zeitweilige Siedlungen, wie D.W. Bailey versucht hat, in diesem Sinn für einige Fundstellen dieses Typs, die für die Kupferzeit in Bulgarien charakteristisch sind, zu argumentieren. Diese Behauptung wird von Beobachtungen stratigraphischer Natur sowie von einigen ¹⁴C-Datenserien untermauert die aus verschiedenen Wohnungsetappen der Tells gewonnen wurden (Feudvar, Včelince, Pecica). Zahlreiche Tells aus dem Karpatenbecken haben Ablagerungen, die 2-3 m ohne nennenswerte stratigraphische Unterbrechungen der Wohnsequenzen überschreiten. Bezüglich der Dimensionen, die die Tells erreichen konnten, muss geklärt werden, dass ein Umfang befestigt wurde, welcher die räumlichen Bedürfnisse und die Verteidigungsmöglichkeiten einer jeglichen Gemeinschaft befriedigte. Aus diesem Grund ist die Oberfläche der Tells verschieden: 0,22 ha bei Tiszaalpár, 0,5 ha bei Včelince, 2,83 ha bei Nagykőrös, 3,85 ha bei Malé Kosihy, 6,6 ha bei Spišský Štrvtok, 18 ha bei Aba-Belsőbáránd oder 16-20 ha bei Bölcske.

Was die Anzahl der Bewohner betrifft, müssen wir die Ausmasse der Tells wie auch die erforschte Oberfläche, den Grundriss der Siedlung, den Wohnungstypus und die Anzahl der untersuchten Wohnungen in Betracht ziehen. B. Hänsel hat die Bevölkerung von Feudvar annähernd berechnet. Ausgehend von der Voraussetzung einer Familie, die aus acht Personen: Eltern, vier Kindern und zwei anderen Verwandten bestand, kam er zu einer Gemeinschaft, die mehr als 1000 Menschen zählte.

2. CRISTIAN IOAN POPA

Obiecte de metal din locuirea Coțofeni de la Bănița-Peștera Bolii (jud. Hunedoara), *Metal Artifacts from Bănița Cave Coțofeni Settlement (Hunedoara County)*

Coțofeni culture from Bănița - Bolii-cave is little known in the archeological literature. The only systematic research has been undertaken here in 1988 by I. Andrițoiu (Deva) and Tiberiu Mariș (Hunedoara) and led to the discovery of a rich archaeological material (pottery, and artifacts made from stone, bones, horns and metal). The objects were found in few human arrangements (houses, hearths) which belong to the third phase of Coțofeni culture. In this paper are presented five metallic artifacts found on the occasion of these excavations, two awls, a pin, a pendant and an ingot. If awls are common artifacts of final phase of Coțofeni culture, the ingot and the pendant are unique in this cultural environment. Copper pendant copy similar artifacts made of stone, found in Coțofeni culture. Metallographic analysis of the ingot has determined that it is copper, with a rate of 0.246% As.

3. CĂLIN GHEMIȘ, JEAN CLOTTES, BERNARD GELY, FRANCOISE PRUD'HOMME

O descoperire arheologică de excepție – „Galeria desenelor” din peștera Coliboaia, Munții Apuseni (România), An Exceptional Archaeological Discovery – the „Gallery with Drawings” from Coliboaia Cave, Apuseni Mountains (Romania) 53

On 20 september 2009 a team of speolaelogists¹ discovered the „Galery with Drawings” in the Coliboaia Cave. On the walls of this gallery has been made 13 drawings representing: rinoceroses, bears, probably an horse or an felinae, bison and some unidentified figures. From the chronological point of view thes drawings are placed in Gravettian (29.000 – 23.000) or Aurignacian (35.000 – 29.000) in the old period of Upper Paleolithic. The researches are in progress.

4. SANDA BĂCUET-CRIȘAN

Vasele miniaturale în descoperirile arheologice așezările neolitice din județul Sălaj, Miniature Vessels In Archaeological Discoveries

The study presents types of pottery which are less present in the specialty literature, namely the miniature vessels and more specifically, their functionality. In this respect, doing an analysis of what it is presently known about these types of pottery, the paper presents the main hypothesis regarding their role and importance: toys, objects ade by children when learning the art of pottery or cultic objects, each of these assumptions being justified by the context in which they have been discovered or by their manufacturing technique. In conclusion, we cannot assume that there has been only one universal functionality, because the background in which it has been discovered really shows us the usage of these vessels and their functionality.

5. IOAN F. POP

Elenismul și cultura creștină, The Hellenism and the Christian Culture

Even in the apostles time, a first Hellenistic faze of the Christianity could be noticed as perceivable in the structure of The New Testament. The relationship between the evangelical teaching and Philosophy would be beneficial for the both ways of approaching the Man and the sense of his life. The impact between the Hellenism and

the Judaism would lead, in the Christianity, to an abstract vision upon the divinity, to the attempt of its conceptualization. Between the two worlds, Hellenistic and Christian, a phenomenon of osmosis, of interchanging ideas and mentalities, is produced. They reach the so called „Christian Hellenism”. The Christianization of the Greek world could not be achieved without a certain contamination with some of its characteristics. By means of the Greek influence, the Christianity manages to „de-countrify” by itself, not being an ordinary denomination in the Jewish environment anymore. It could even be stated that the success of the early Christianity is due to its capacity of adjusting to the Greek culture, as well. The way it managed to take advantage of this culture as of a sheer vehicle of ideas, led to the formation of the conceptually-terminological structure.

6. FLORIN SFRENGEU

Archaeological Discoveries in the Bistra Stream Area, (First Half of the 1st Millennium a.d.), Descoperiri arheologice de pe Valea Bistrei (prima jumătate a Mileniului I. 91

The work shows a series of archaeological findings in the Bistra stream area in the Bihor County dating back to the 1st century B.C. until the 6th century A.D. In the area of the Dacian fortress at Sacalasa, there is an impressive range of discoveries that seem to belong to a silver Dacian thesaurus dating back to the 1st century A.D. The archaeological findings at Voivozi – Cilogos show the existence of free Dacians along the Bistra stream at the Roman epoch. This living level dates back to the 3rd century A.D., or probably the beginning of the 4th century A.D. We notice the influence of provincial Roman ceramics on the ceramics of free Dacians in the area and in Crisana in general. In 1970, an important thesaurus was discovered at Tauteni. It is made up of two silver cups. It was published in 1973 by S. Dumitrascu and was considered to belong to the Heruli of German origin. In the area, there was a civilisation of locals belonging to Hun and Gepid times, also known as the Biharea – Sânnicolau Român – Florești – Sânmiclăuș – Ipotești – Cârdești – Botoșana – Dodești civilisation of Latin and Christian population.

7. IOAN CRIȘAN

Considerații cu privire la prezența pecenegilor în Crișana, Considérations sur la présence des petchenègues en Crișana

Population d'origine touranienne, les Petchenègues ont fondé une confédération tribale qui est devenue le principal facteur de puissance dans les steppes nord pontiques après le départ des Hongrois en Pannonie. Le Xe siècle la domination des Petchenègues s'étendait jusqu'en Moldavie ou éventuellement jusqu'en Muntenie, la Transsylvanie étant une zone tampon entre les Hongrois et les Petchenègues. L'évolution des relations entre les Petchenègues, les Russes, les Bulgares et les Hongrois, auxquels ont probablement ajouté des querelles, abouti à la séparation des groupes des Petchenègues et à leur mouvement vers l'ouest. En Hongrie l'établissement des Petchenègues a été fait en plusieurs étapes, dès première moitié du Xe siècle, pendant la règne du duc Zoltan (907-945), jusqu'à la première moitié du XIIIe siècle pendant la règne du roi Étienne II (1116-1131). Dans les sources hongroises les Petchenègues sont connus sous le nom de *bisseni*, forme latine du nom hongrois *besenyő* (turc. *băcănak*). La présence des Petchenègues en Crișana est illustrée par des noms de lieux, hydronymes et

antroponymes. En ce qui concerne le moyen par lequel s'est fait l'entrée des Petchenègues en Crişana est envisagé en deux étapes. Tout d'abord, la première dont nous venons de faire avancer une hypothèse, c'est que les Petchenègues pouvaient vivre dans cette province au cours du Xe siècle ou au début du XIe siècle. La certaine présence des Petchenègues en Crişana est une réalité plus tardive. Leur établissement a eu lieu seulement après leur défaite décisive par les Hongrois en 1068, ou après la restauration de l'autorité étatique hongroise représentée par des comtes en commençant par Bihor où en 1111 est attesté le comte Saul. Par la colonisation des Petchenègues l'autorité étatique poursuivait le renforcement du système de défense des comtés en se concentrant sur les fortification (cités) à terre. Dans ce système, ils ont pris place des Szeklers, déplacées à la lisière orientale de la Transylvanie contre le danger couman du côté de la Moldavie.

8. DAN BĂCUEȚ-CRIŞAN, ALEXANDRU V. MATEI

Morminte de incineratie medievale timpurii descoperite la Zalău „Dealul lupului/Farkas domb” (jud. Sălaj), Early Mediaeval Cremation Graves Discovered In Zalău „Dealul Lupului/Farkas Domb” (Sălaj County)

The site is located on the large plateau of “*Dealul Lupului/ Farkas Domb*”. The plateau is limited in West by Măti Valley and in North by Zalău Valley. Our attention is drifting toward the early mediaeval cremation graves discovered in Zalău “*Dealul Lupului/Farkas Domb*”, following the rescue excavations made in 2004 and 2005. Presently, only five early mediaeval cremation graves were found, two in 2004 and three in 2005.

9. Doru MARTA, Călin GHEMIŞ

Cuţite de luptă medievale descoperite în judeţul Bihor, Middle Age Battle Knives Discovered in Bihor County

Our study presents two battle knives discovered at Batăr and Oradea. The iron pieces are in a quite good preservation stage. From the chronological point of view these are weapons used in the period of XIII-th and XV th century. The analogies are to be found in the weaponry from Hungary, Slovakia, Moldavia and Walachia. With the iconographical analogies it can be seen the way of use from these weapons in the Middle Age.

10. CORINA TOMA

Un tezaur monetar descoperit în localitatea Cristur (jud. Bihor) (circulaţia talerilor în Crişana în a doua jumătate a secolului al XVI-lea), A Coin Hoard from the Second Half of the XVIth Century Discovered in Bihor County

In 1973 a hoard of 68 pieces, found near Cristur/Apátkeresztúr (Bihor county), was inventoried in the museum registries. The earliest date of the find is set by a Saxon thaler (Johann Friedrich and Moritz) from 1547, while the closing date is 1600 (a Polish three-groat). Therefore, the earliest hiding date could be around the years 1600/1601. The circumstances in which the hoard was hidden may be related to a generalized state of danger and tension caused by the conflicts of interest between Transylvania, the Hungarian Kingdom and, from the summer of 1600, Michael the Brave, who was appointed as administrator of the principality by emperor Rudolf himself. The majority of these 68 coins is represented by the three-groats type (53 pieces - 77,94%), issued by the

Polish Kingdom (34 pieces), Great Duchy of Lithuania (6 pieces), Transylvania (3 pieces) and the city of Riga (10 pieces). The rest of the hoard consists of large coins of great value – thalers – struck in Central and Western Europe (German and Austrian lands, the Spanish Netherlands and the United Provinces of the Netherlands).

The main characteristic of the Cristur hoard is the presence of thalers issued in the 2nd half of the 16th century. The analysis of hoards which contain thalers discovered in Partium, Banat and Transylvania (Carașova, Caraș-Severin county; Richisdorf, Sibiu county; Oradea, Cristur, Bihor county; Oroiu, Mureș county; Sintești, Timș county; Bod, Brașov county) indicates a number of 102 thalers struck by 32 issuers; from these, several issuers are present in two or more hoards, while others show up only in one (37,5%). Recurrent issuers (those occurring in at least three hoards: Tirol, Saxony, Austria, Bohemia, Geldern) represent 9,37% from the total number of issuers and their coins make up 52,9% from the total number of thalers. The obvious domination in numbers of thalers from Tirol and Saxony is not the main characteristic solely for Transylvanian hoards, their supremacy has been established also for the hoards in Wallachia and eastern Hungary.

11. ADRIANO PAPO

György Martinuzzi utyeszenics e la regina Isabella Jagellone:protagonisti e antagonisti della storia ungherese nel XVI secolo, George Martinuzzi Utyeszenics and the Queen Isabella Jagello: Protagonists and Antagonists of the Hungarian history in the 16th Century

Isabella Jagello (1519-1559) was the daughter of Bona Sforza, the countess of Bari, and of Sigismund Jagello I, the king of Poland. Only twenty she married the king of Hungary, John Szapolyai I. Isabella was a cultured woman: she had grown in the royal palace of Cracow, in the flower of Polish Renaissance. After the death of King John (1540), the bishop of Várad / Oradea George Martinuzzi Utyeszenics (Broder George) (1482-1551), already great treasurer and lieutenant as well as the first guardian of the Queen's son, John Sigismund, was appointed supreme judge, too. Martinuzzi was also commander-in-chief of the Transylvanian army; so, he had concentrated all the power in his hands. Before his death, he would be appointed archbishop of Esztergom (primate of Hungary) and cardinal of the Roman Catholic Church as well. In addition, he stored up an enormous wealth thanks to his public and private incomes. Of course, dissensions broke out between Broder George and the Queen: Isabella did not bear the cohabitation with a man she considered as a usurper of the kingdom. The Queen accused her lieutenant of having depriving the Public Treasury and stripped herself and her son of all financial support for living expenses. Isabella welcomed the announcement of Brother George's murder as a liberation from slavery and thanked King Ferdinand for having rid her of a monster, who had planned to rule Transylvania as a king.

12. MIHAI GEORGIȚĂ

Înnobilarea Preotului Român Calvin Ioan Din Alamor (1643), The Ennoblement Of The Romanian Calvinist Priest Ioan From Alămor (1643)

In this study we present and analyze the degree of ennoblement of the Romanian Calvinist priest Ioan from Alămor, which we discovered recently in certified copy. Samuil Micu was the first historian who have mentioned in his history work of the

Romanians the fact that, the preasts from Alămor were ennobled because they went to Calvinism, without presenting evidence. Then, Ioan Cavaler de Pușcariu described his coat-of-arms, which is now the only source of analysis. The translation and the transcription of the degree in the annex and its introduction in the scientific circuit removed all the speculations made about the ennoblement of this preast. Therefore, it was established that the ennoblement of Ioan from Alămor and of his son Nicolae, was conditioned by the passing to Calvinism, a confession that they had to keep in the future, even their sucesors too.

13. FLORINA CIURE

Studenți transilvăneni la Universitatea din Padova în secolul alXVII-Lea,

Transylvanian Students At The University Of Padua In The Seventeenth Century 179

Transylvanian students, who completed their training at Padua, the University of Venetian Republic, were the main vectors to diffuse the innovative ideas in their homeland. Since the XIVth century many cancellors and notaries studied at the university. In the sixteenth century most students had attended canon law becoming canons or bishops, but in the seventeenth century they preferred medicine, philosophy and legal right. Transylvanian students, mostly of Hungarian ethnicity and Saxons, published works in the city of Padua, and whether they studied legal right, theology or medicine, after returning home they spread the new acquired ideas and practices, and many of them as teachers shared their experience to those eager for knowledge.

14. EDITH BODO

Sistemul robotei pe domeniile Episcopiei romano-catolice și greco-catolice de Oradea,
The Robot System in The Domains of Oradea's Roman Catholic and Greek Catholic Bishopricks

15. IOAN GOMAN

Aspecte privind adaptarea la economia de schimb a marilor proprietari de pământ din Crișana în secolul al XVIII-lea și prima jumătate a secolului al XIX-lea, Aspects of Adaptation to the Economy Instead of the Big Landowners in Crișana in the 18th Century and the First Half of the 19th Century

The statute labour (robot), a reality of every day peasant's life in the dawn of modern period, was one of the hardest assignments. Although the Maria Theresa's urbanial regulation established the maximum quantum of the statute labour, some landlords had continued to claim it in those periods of the year when the peasant had been engaged with his own home economics. If they had to provide a work in far away places, the time spent on the road was not calculated in the count of the statute labour. A more convenient alternative for the serf was the ransom of the statute labour.

16. GIANFRANCO GIRAUDO

Patriottismo e devozione nella rivoluzione veneziana 22 marzo 1848 - 31 agosto 1849, Patriotism and Devotion in the Venetian Revolution 22 March 1848-31 August 1849

This article investigates some aspects of everyday's life in Venice during the "revolution", March 1848 to August 1849. Firstable, we examined the popular devotion

towards the Virgin, which has been considered the beloved protector of the *Serenissima*. Then we examined the attitude of the Patriarch, who was a well known humanist and above all a skilfull politician. Finaly, we presented some satirical leaflets and journals that were published in those years. At the end of our work, we concluded thath the Venitian insurrection and the whole *Risorgimento* were an unitary movement.

17. DOINA-GABRIELA ANANIE

Macedoromânii din Bihor. Oameni și fapte, The Macedoromanians from Bihor. People and Deeds.

The social and cultural impact of the macedoromanians on the people and land of Bihor, was not superficial, but a profound and lasting one. They influenced the history of these places more by their personal implication in religious – they were fighters and keepers of the orthodox cult – and cultural actions, than through their economic activities, in which they have exceled. Although, in time, they have merged with the native population, their contribution in the development of romanian society was one of mark.

18. ELENA CSOBAL, EMILIA MARTIN

Comunitățile românești din județele Hajdú-Bihar și Szabolcs-Szatmár , Romanian communities in Hajdú Bihar and Szabolc-Szatmár counties

Romanian presence in the basin of the three Cris can be documented from the thirteenth century. About Romanians through the Black Cris, the Diocese of Oradea feudal remembers the first time in 1294, but their existence can be traced stretching and Nyírség and the counties of Szabolcs-Szatmár. History of the Romanians from the present territory of Hungary from the eighteenth century, may be best known through the documents kept in the archives of the church. According to existing documents, the Romanians in Bihar, and Szabolcs Szatmár, mostly, were established in rural areas and today the end of the eighteenth century, during the eighteenth century and, in some cases, the nineteenth century. In the following centuries, migration serfs who, seeking better living conditions, moved to the plains, continued.

19. CORNELIA ROMÎNAȘU

Câteva aspecte privind activitatea cultural-filantropică inițiată de banca „Râureana” din Copalnic-Mănăștur (1892-1918), Some Aspects Regarding the Cultural and Philanthropic Activity Initiated by Râureana Bank from Copalnic – Manastur (1892-1918)

„Râureana” Bank was founded in 1892, in Copalnic-Mănăștur, Solnoc-Dabaca county, region situated along the Lapus river. The documentary sources reveal some of the names of the institution's founders: Dr. Vasile Lucaciu, Alexiu Stupar, who became the bank's notary, Dr. Gavril Buzura and Dr. Nicolae Petrovan. The bank was involved, depending its economical power, in a series of cultural and philanthropic activities with the purpose of improving the life conditions of the paupers, as well as the supporting and the affirmation of the national culture of the Romanians from the historical region of Maramures. The money funds had been directed towards agriculture, commerce, industry and towards the social and the cultural and philanthropic sectors. These were necessary all the more as the Austro-Hungarian state had not supported, under any circumstance,

the cultural initiatives of the non-Hungarian nations which were part of the cosmopolitan onarchy.

20. RADU ROMÎNAȘU

Contribuții la istoricul asociaționismului cultural românesc din Bihor. Despărțământul „Astrei” din Marghita (1910-1918), Contributions to the History of the Romanian Cultural Association in Bihor County. The Astra Branch from Marghita (1910-1918)

The ASTRA branch from Marghita was the fourth, in chronological order after those from Beius, Oradea and Ceica founded in Bihor. Its establishment, in the year of 1910 was the result of a long process, elaborate preparation by the local intellectuals, who actively participated at the efforts laid-down by the ASTRA Association with the goal of raising through culture the Transylvania Romanian nation during the monarchy of Austro-Hungaria. Its cultural activity came to being through organizing numerous cultural-artistic moments: conferences, the foundation of people's libraries, teaching classes for the rural population. Not at all times did the initiatives accomplished their goal, but the importance was the will of changing the mentality through adopting new modern elements, which allowed the speedy consecration of conscience and national deed of Romanian Bihor county people towards gaining their natural rights.

21. GABRIEL MOISA, CORINA MOISA

Data on the Development of the Health Institutions in Bihor County, Date privind evoluția instituțiilor sanitare din județul Bihor

The first medical institutions in Bihor County appear inside the monasteries or near the churches. Initially they had not a well-defined profile serving to housing the elderly, sick or injured travelers, the poor. At the general meeting of the county on 21 September 1804, it raises the question of financing the new building and because the funds collected were not plentiful, they proposed the sale of the hospitals operating in the county at that time. Beginning with 1853 the hospital grants the status of "public hospital". After 1861, they put the hospital under the administrative control of a hospital committee, which included elected members of county councilors, primary and secondary doctors of the hospital, the cashier, the lawyer and the county clerk, chairperson being the county sub-prefect. Receiving this organizational form the hospital changes its name becoming *county hospital*.

22. LUCIA CORNEA

Vechi ateliere fotografice orădene. patroni, personal angajat, ucenici, Anciens ateliers photographiques d'Oradea. patrons, personnel employé, apprentis

Les catégories professionnelles ayant travaillé dans les ateliers photographiques d'Oradea entre 1850 et 1950 sont assez sommairement connues aujourd'hui vu les difficultés de reconstitution de l'organisation de ces ateliers. Les informations sont peu nombreuses et proviennent de différentes sources. Malheureusement, l'auteur n'a eu à sa disposition que peu de données concrètes concernant la période ancienne de la photographie à Oradea quant à la qualification et à la reconnaissance officielle de la qualité de maître photographe. De ce fait, les conclusions de cet ouvrage se réfèrent surtout à la période de l'entre-deux-guerres et aux premières années d'après guerre. Les

sources utilisées pour cet ouvrage sont: quelques anciens registres faisant partie des Archives de la Mairie d'Oradea (*l'Index des patrons aux apprentis*; les *Registres patrons-personnel employé*; le *Registre des contrats d'apprentissage*), les annonces d'offre d'emploi passées dans les journaux par les patrons-photographes, d'autres annonces diverses et informations parues dans la presse professionnelle mais aussi dans la presse locale. En même temps, l'auteur a recueilli environ l'an 2000 les témoignages de quelques anciens photographes d'Oradea: Olga Weisz-Grünfeld, Ida Olah, Ilona Balog-Eidlitz. Quelques informations utiles ont été puisées dans le fonds *Association des Petits Artisans d' Oradea* qui se trouve aux Archives Nationales, Direction Départementale de Bihor. Toutes les données utilisées pour cette recherche mènent à la conclusion que tant aux dernières décennies du XIXe siècle que dans la première moitié du XXe siècle, la formation de vrais professionnels dans le domaine de la photographie s'est réalisée exclusivement sur place, dans les ateliers, sur le tas. Ce processus, incluant aussi une instruction théorique adéquate, était attentivement suivi et surveillé par les autorités spécialisées de l'Etat.

23. MIHAELA GOMAN

Din activitatea lui Constantin Daicoviciu la Institutul de Studii Clasice al Universităţii „Regele Ferdinand I” din Cluj (I), Aspects of Constantin Daicoviciu's Activity at the Institute of Classical Studies of the University "King Ferdinand I" from Cluj (I)

The Institute of Classical Studies had an important role as part of the University "King Ferdinand I" from Cluj. It was a "laboratory" in which were formed generations of researchers and specialists in archaeology and history, some of them being coopted since they were students in the last year of faculty. It was also the situation of Constantin Daicoviciu, who in 1921 was named practitioner, in 1930 administrator and later director of the reputed institution from Cluj.

24. ANTONIO FAUR

Problematika salvării evreilor din Transilvania de Nord și Ungaria (1944). Percepții istoriografice (1944-1946), Saving the Jews within Northern Transylvania and Hungary (1944). Historiographical Perceptions (1944-1946) 307

Some comments from the historiography in the last two decades have claimed that actions to rescue the Jews to Transylvania and Hungary are very little known because there have not been investigations (with the required assiduity) of the documentary funds of state institutions in Romania, as of individuals involved in such events. In addition, memoir documents have been scarcely published by victims of the Holocaust, in comparison with the actual realities of 1944. In order to establish as accurately as possible what is the progress of this historical research, the author examines the period 1944-1946, to highlight historiographical perceptions related to forms of solidarity between Romanian inhabitants near the border with Hungary and Holocaust victims. Opinions of witnesses and participants in the dramatic events of the spring and summer of 1944 have been updated. This aspect of human solidarity has lately come to the increasing attention in historical research, which means that a necessary repair had been made.

25. OVIDIU PASCU

Aparate de fotografiat din colecția Muzeului Țării Crișurilor: Smena, Cris County Museum's Collection Cameras: Smena

The Smena cameras (in translation “New Generation”), widely spread in socialist’s block countries, began to be produced in 1953, in Leningrad. The cameras were made until 1991. Among the many models, in Criș County Museum’s collection there are Smena and Smena M8 models, both in a working state.

26. Gabriel MOISA

Cultul personalității lui Nicolae Ceaușescu și muzeele de istorie în România anilor '80, The Cult of Nicolae Ceaușescu's Personality and History Museums in the Years 1980 in Romania

Under communist rule, romanian museography was more and more used for ropagandistic purposes as years passed. Curators were involved, involuntarily in most cases, in the specific actions of the totalitarian regime propaganda. This made the institutions live in an increasingly limited and extremely well controlled cultural horizon. Too few uncontrolled manoeuvre elements could be performed by Romanian museums. In a totalitarian political system, such as the Romanian one, museums were able to survive, grow and manifest themselves only under almost exclusively politically dictated terms.

27. Ion ZAINEA

Aspecte din activitatea cenzurii comuniste: controlul producției de carte social-politică. tendințe și fenomene semnalate în cursul anului 1972, Aspects of the Communist Censorship Activity: the Control of the Production for Social-Political Book. Trends and Phenomena Reported during 1972

The censorship of the works with social and political content has been done in the Ideology Service from the General Directorate for Press and Prints. For the structure or their “inappropriate” orientation, a series of materials either have been removed entirely or have been subject to substantial changes. Some are accused for “not analyzing critically” and “not limiting by ideas and unacceptable sentences”. Others are being reproached “objectivist manner, the distorted manner or one-sided presentation of cases in Western countries”. Others included “imprecations at against the socialist countries or inappropriate comments at their relationship”, or “were pleading for solutions” that contravened the guidelines of communist Romania. In a word "they were treating apolitical" various economic and social aspects of the contemporary. Only during 1972, when reporting the lecturers-censors, the publishers have delayed the publication of 70 articles, reviews, reports of reading, research of volumes. Some of them have received “BT” after substantial renovations, but in some cases, they have definitively abandoned their publication.