



Universitatea din Oradea
Facultatea de Istorie, Relații Internaționale
Științe Politice și Științele Comunicării



Universitatea „Babeș-Bolyai” Cluj-Napoca
Facultatea de Istorie-Filosofie



Muzeul „Țării Crișurilor”,
Oradea

***Conferința Internațională
Între vechi și nou: incursiune
în sistemul de valori al lumii rurale
(sec. XVII-XIX)***

**Oradea - Stâna de Vale
18-19 noiembrie 2011**

*Între vechi și nou: incursiune
în sistemul de valori al lumii rurale
(sec. XVII-XIX)*

Program

**Oradea - Stâna de Vale
18-19 noiembrie 2011**

Parteneri:

Consiliul Județean Bihor

Consiliul Național al Cercetării Științifice

Comitet științific:

Prof. univ. dr. Barbu Ștefănescu

Prof. univ. dr. Toader Nicoară

Prof. univ. dr. Ioan Horga

Conf. univ. dr. Ovidiu Ghitta

Prof. univ. dr. Aurel Chiriac

Prof. univ. dr. Sorin Șipoș

Lector univ. dr. Mircea Brie

Conf. univ. dr. Gyulai Eva

Conf. univ. dr. Simona Nicoară

Sosirea participanților
Joi, 17 noiembrie, 2011, Oradea

Primirea participanților

20⁰⁰, Masa de seară

Ziua I

Vineri, 18 noiembrie 2011, Oradea

7³⁰-8³⁰, Micul dejun

9⁰⁰-9⁴⁵, Deschiderea lucrărilor, Sala de Conferințe a Bibliotecii
Universității din Oradea

9⁴⁵-10⁰⁰, Pauză de cafea

10⁰⁰-12⁴⁵, Lucrări prezentate în plen, în Sala de Conferințe a
Bibliotecii Universității din Oradea

13⁰⁰-13⁴⁵, Masa de prânz, Restaurantul Universității

14⁰⁰-18⁰⁰, Desfășurarea lucrărilor pe secțiuni, Biblioteca Universității
din Oradea

15⁴⁵-16⁰⁰, Pauză de cafea

18⁰⁰, Deplasarea cu autocarul la Stâna de Vale

20³⁰, Cina festivă, Hotelul „Gaudeamus” al Universității din Oradea

Ziua a II-a

Sâmbătă, 23 mai, Stâna de Vale

8³⁰-9³⁰, Micul dejun

9³⁰-12⁰⁰, Desfășurarea lucrărilor pe secțiuni

12⁰⁰-12³⁰, Concluziile conferinței

12³⁰-14³⁰, Vizitarea stațiunii Stâna de Vale

14³⁰-15³⁰, Masa de prânz

16⁰⁰-17³⁰, Deplasarea la Gara Oradea

Vineri, 18 noiembrie 2011
Sala de Conferințe a Bibliotecii Universității din Oradea
9⁰⁰-9³⁰

Deschiderea oficială a conferinței

Prof. univ. dr. ing. Cornel ANTAL,
Rector, Universitatea din Oradea

Prof univ. dr. Barbu ȘTEFĂNESCU,
Prorector cu probleme de relații internaționale,
Universitatea din Oradea

Prof univ. dr. Toader NICOARĂ
Prorector cu probleme de relații internaționale,
Universitatea „Babeș-Bolyai”, Cluj-Napoca

Prof univ. dr. Aurel CHIRIAC
Director, Muzeul „Țării Crișurilor”, Oradea

Prof. univ. dr. Ioan HORGA,
Decan, Facultatea de Istorie, Relații Internaționale,
Științe Politice și Științele Comunicării,
Universitatea din Oradea

Conf. univ. dr. Ovidiu GHITTA,
Decan, Facultatea de Istorie-Filosofie,
Universitatea „Babeș-Bolyai” Cluj-Napoca

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Vineri, 18 noiembrie 2011, Oradea
Sala de Conferințe a Bibliotecii Universității din Oradea
10⁰⁰-12⁴⁵

Lucrări prezentate în plen

Moderatori:

Prof. univ. dr. Toader NICOARĂ
Prof. univ. dr. Barbu ȘTEFĂNESCU

1. Prof. univ. dr. Toader NICOARĂ (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *Social Discipline and Contemporary World Issues* ♦ *Discipline sociale și problemele lumii contemporane*

2. Prof. univ. dr. Barbu ȘTEFĂNESCU (Universitatea din Oradea), *Time as Social Value in Transylvanian Peasantry Communities (17th – 19th Century)* ♦ *Timpul ca valoare socială în comunitățile țărănești transilvănene (sec. XVII-XIX)*

3. Prof. univ. dr. Aurel CHIRIAC (Muzeul “Țării Crișurilor”, Oradea), *Hell – Pictorial Representation of a Social and Moral Attitude in Villages from Bihor County* ♦ *Iadul – reprezentare picturală a unei atitudini sociale și morale în lumea satului bihorean (secolele al XVIII-lea și al XIX-lea)*

4. Dr. GYULAI Eva (Miskolci Egyetem), *Topography of Vineyards and Cellars and Viticulture in Market Town Miskolc Based on the 1793 Cadastre* ♦ *Topografia podgoriilor și pivnițelor și viticultura în târgul Miskolc, bazate pe cadastrul din 1793*

5. Dr. Virgiliu BÎRLĂDEANU (Institutul de Istorie, Stat și Drept al A.M., Chișinău), *Bessarabia during First Decades after Russian Annexation (1812-1828): Projects, Practices and Symbolic Construction Rhetoric of Imperial Structures* ♦ *Basarabia în primele decenii după anexarea rusească (1812-1828): proiecte, practici și retorici de construcție simbolică a structurilor imperiale*

6. Dr. Nicolae MIHAI (Institutul de Cercetări Socio-Umane „C.S.Nicolăescu-Plopșor”), *Festive Rituals, Political Propaganda and Rural Culture in Oltenia (1848-1878): Is It Possible a History of Popular Emotions?* ♦ *Ritualuri festive, propagandă politică și cultură rurală în Oltenia (1848-1878): Este posibilă o istorie a emoțiilor populare?*

Vineri, 18 noiembrie 2011, Oradea
Sala de Conferințe a Bibliotecii Universității din Oradea
14⁰⁰-17³⁰

Secțiune științifică

Moderatori:

Prof. univ. dr. Sorin ȘIPOȘ

Dr. Monica MUREȘAN

1. Drd. Adina Nicoleta GAVRILĂ (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *The Development of Houses of Correction in Europe* ♦ *Dezvoltarea caselor de corecție pe teritoriul european*
2. Dr. Mihai GEORGIȚĂ (Arhivele Naționale – Direcția Județeană Bihor), *Approaches of Transilvanians' Popular Christianity during 18th Century* ♦ *Incursiuni în creștinismul popular al românilor transilvăneni din veacul al XVII-lea*
3. Dr. Cristian APATI (Arhivele Naționale – Direcția Județeană Bihor), *The Orthodox Priest Between Vice and Icon (the End of the 18th Century – First Decades of the 19th Century)* ♦ *Preotul orthodox între nărav și icoană (sfârșitul secolului al XVIII-lea – începutul secolului al XIX-lea)*
4. Drd. Valer COSMA (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *The Priest and the Book in Romanian Society from Transylvania of the 19th Century* ♦ *Preotul și cartea în lumea românească din Transilvania secolului XIX*
5. Dr. Iulia-Maria POP (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *The Reunions of Schoolmasters and Their Influence in the Enlightenment of the Rural World* ♦ *Reuniunile învățătoarești și rolul lor în culturalizarea lumii rurale*
6. Dr. Ioan CIOBA, Dr. Emilia Adina GALE (Universitatea din Oradea), *Swearing as Sin vs. Swearing as Value (Crișana region, 18th-19th Century)* ♦ *Înjurătura ca păcat vs. înjurătura ca valoare (Crișana, secolele XVIII-XIX)*
7. Dr. Petru ARDELEAN (Universitatea din Oradea), *Violence et communauté en Crișana du XIX^{eme} siècle. Des parents et des*

voisins ♦ *Violență și comunitate în Crișana secolului al XIX-lea. Neamuri și vecini*

8. Dr. Monica MUREȘAN (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *Edge Phenomena in the Emotional Universe of Romanian Rural World: Adultery and Bigamy* ♦ *Fenomene limită în universul afectiv al lumii rurale românești: adulterul și bigamia*

9. Dr. Georgeta FODOR (Universitatea „Petru Maior” Târgu Mureș), *Manners and Morality: the Transylvanian Romanian Press and Its Role in Shaping a „Legally right”. Behavioural Model* ♦ *Despre moravuri și moralitate: presa românească transilvăneană și rolul său în difuzarea unui model comportamental „corect”*

10. Drd. Alexandrina MIRCEA (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *Romanian Press in Transylvania, in the Second Half of the Nineteenth Century. George Bariț and “The Calendar for Romanian People”* ♦ *Presa românească din transilvania în a doua jumătate a secolului al XIX-lea. George Bariț și „Căldariul pentru poporul românesc” (1852- 1865)*

11. Dr. Sorin SIPOȘ, dr. Delia RADU (Universitatea din Oradea), *Les Morlaques de Dalmatie dans un mémoire de l'ingénieur topographe Lasseret (1806)* ♦ *Morlacii din Dalmația în memoriul inginerului topograf Lasseret (1806)*

12. Dr. Florica ȘTEFĂNESCU (Universitatea din Oradea), *A.D. Xenopol Talking about Peasantry Values A.D.* ♦ *Xenopol despre valorile țărănești*

13. Drd. Ioana COSMA (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *The Fascination of Intellectuals for the Village. Fragments from Diaries* ♦ *Fascinația intelectualului față de sat. Fragmente de jurnal*

Vineri, 18 noiembrie, Oradea
Sala de Conferințe a Centrului de Studii Imperiale, Biblioteca
Universității din Oradea, etaj III
14⁰⁰ -17³⁰

Secțiune științifică

Moderatori:

Dr. HORVÁTH Zita

Lector univ. dr. BODO Edith

1. Dr. BODO Edith (Universitatea din Oradea), *A Sketch of Peasantry Mentalities and Sensibilities from Bihor County during 18th Century* ♦ *O schiță a mentalității și sensibilității țărănești din comitatul Bihor în secolul al XVIII-lea*

2. Dr. Gabriel MOISA (Universitatea din Oradea), *Between Medieval and Modern Times (18th – 19th Century). Instances of Another "Transition". Case Study: Village Varviz (Bihor County)* ♦ *Între medieval și modern (sec. XVII-XIX) Ipostaze ale unei alte „tranziții”. Studiu de caz: satul Varviz (jud. Bihor)*

3. Drd. SZABÓ Ödön (Universitatea din Oradea), *Aspects of Daily Life in Carastelec Village during 19th Century* ♦ *Aspecte ale vieții cotidiene din satul Carastelec în secolul al XIX-lea*

4. Dr. Livia MUNTEANU (Universitatea din Oradea), *Space and Society from Bihor County – Inovations and Continuities (18th Century – First Half of 19th Century)* ♦ *Spațiul și societatea bihoreană - inovații și continuități (secolul al XVIII-lea - prima jumătate a sec. al XIX-lea)*

5. Dr. HORVÁTH Zita (Miskolci Egyetem), *Perpetual Serfs and Free Tenants in 18th Century Hungary* ♦ *Șerbii legați de glie și șerbii de liberă migrație în Ungaria secolului al XVIII-lea*

6. Dr. Ioan GOMAN (Muzeul “Țării Crișurilor”, Oradea), *Aspects of the Role of Feudal Domains in the Development of Peasant Handicrafts of Crișana in the 18th Century and the First Half of the 19th Century* ♦ *Aspecte privind rolul domeniilor feudale în dezvoltarea meșteșugurilor țărănești din Crișana în secolul al XVIII-lea și în prima jumătate a secolului al XIX-lea*

7. Dr. Sabina HORVATH (Muzeul "Țării Crișurilor", Oradea), *Informations sur les artisanats à caractère alimentaire à la moitié du XIX^{ème} siècle* ♦ *Informații despre meșteșugurile cu caracter alimentar din a doua jumătate a secolului al XIX-lea*

8. Dr. Florin CHIȘ (Universitatea din Oradea), *Monde rural dans le contexte de la réforme sanitaire (XVIII-XIX siècles)* ♦ *Lumea rurala în contextul reformei sanitare (secolele XVIII-XIX)*

9. Drd. Alina Ioana BOGĂTEAN (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *Approaches regarding Sanitary System from Romanian Rural World in Transylvania during Second Half of 19th Century* ♦ *Incursiuni privind sistemul sanitar al lumii rurale românești din Transilvania în cea de-a doua jumătate a secolului al XIX-lea*

10. Drd. Alina Oana SABĂU (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *Perspective of Romanian Rural World about 19th-20th Century's Epidemics* ♦ *Perspectiva lumii rurale românești asupra epidemiilor din secolele XIX-XX*

11. Dr. Adrian DUME (Universitatea din Oradea), *Wine and grapevine from Bihor in 18th and 19th Centuries. Historical Anthropology Considerations* ♦ *Vinul și via din Bihor în secolele XVIII-XIX, considerații de antropologie istorică*

12. Dr. ENACHE TUȘA (Universitatea Ovidius, Constanța), *Ethnic Migrations in Dobrogean Space in the End of 19th Century* ♦ *Migrații ale etniilor în spațiul dobrogean la sfârșitul secolului al XIX-lea*

13. Drd. Cătălin FILIP (Universitatea din Oradea), *The persuasion. Forms of Communist Propaganda and Their Impact on Villages from Bihor County (1945-1950)* ♦ *Persuasiunea. Forme de propagandă comunistă și impactul lor în satul bihorean (1945-1950)*

Sâmbătă, 19 noiembrie, Stâna de Vale

9³⁰ -12⁰⁰

Secțiune științifică

Moderatori:

Lector univ. dr. Mircea BRIE

Conf. univ. dr. Simona NICOARĂ

1. Drd. Alexandra BERE (Universitatea din Oradea), *Models of Justice and Judgement in the Rural World of Transylvania (18th-19th centuries)* ♦ *Modele de dreptate și de judecată în lumea rurală din Transilvania (secolele XVIII-XIX)*

2. Dr. Mircea BRIE (Universitatea din Oradea), *Family Relationships and Socio-Professional Values in the Space of Crișana (Second Half of XIX Century)* ♦ *Relațiile de familie și „valorile” socio-profesionale în spațiul Crișanei (a doua jumătate a sec. XIX)*

3. Drd. Maria DAN (Universitatea “Petru Maior” Târgu Mureș), *Modernity and Mariage. Divorce, Concubinage and Illegitimacy in Reghin in the Second Half of the 19th century* ♦ *Căsătoria și provocările modernității. Divorț, concubinaj și ilegitimitate în spațiul reghinean în a doua jumătate a secolului al XIX-lea*

4. Drd. Iulia Adina POP (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *Woman between Creation and Literary Model in Transylvanian Literature during 1850-1918* ♦ *Femeia între creație și model literar în literatura transilvăneană din perioada 1850-1918*

5. Drd. Andra Maria ARMEAN DINESCU (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *The Choirs from Transylvania and Banat in the 19th Century* ♦ *Corurile din Transilvania și Banat în secolul al XIX-lea*

6. Drd. Otilia BADEA (căsăt. CONSTANTINIU) (Universitatea „Babeș-Bolyai”, Cluj-Napoca), *Music – a Civilising Factor in the 19th Century Transylvania - Iacob I. Muresianu’s Manifesto* ♦ *Muzica - un factor civilizator în Transilvania secolului XIX - manifestul-program al lui Iacob I. Mureșianu*

7. Drd. Vasile BOZGA (Universitatea „Babeş-Bolyai”, Cluj-Napoca), *The Evolution of the Allegiance to the Dynasty in the Mentality of the Romanians from Austro-Hungary between 1867 and 1914* ♦ *Evoluția loialității dinastice în mentalitatea românilor din Austro-Ungaria între anii 1867-1914*

8. Drd. Gheorghe NEGUSTOR (Universitatea „Babeş-Bolyai”, Cluj-Napoca), *A Possible Survey: Delinquency and Criminality in the Romanian Rural Life in the First Years of the Inter-War Period* ♦ *O posibilă anchetă: delicvență și criminalitate în lumea rurală românească în primii ani interbelici*

9. Drd. Cristian LUPU (Universitatea „Babeş-Bolyai”, Cluj-Napoca), *Romanian Intellectuals from Hungarian Prisons. The Case of David Pop* ♦ *Intelectuali români în temnițe maghiare. Cazul David Pop*

10. Drd. Cristian MANOLACHI (Universitatea „Babeş-Bolyai”, Cluj-Napoca), *Between Ideology and Alcove, the Moral Assassination of a Rector Fl. Țefănescu – Goangă Defeated by the Christhood of the 20th century* ♦ *Între ideologie și alcov, asasinarea morală a unui rector Fl. Țefănescu – Goangă învins de mesianismele secolului XX*

11. Drd. Ilona-Diana DRANCĂ (Universitatea „Babeş-Bolyai”, Cluj-Napoca), *Women’s Fight for Survival in Romanin Gulag* ♦ *Lupta pentru supraviețuire la femeile din Gulagul românesc*

REZUMATELE LUCRĂRILOR

Cristian APATI, *The Orthodox Priest between Vice and Icon (the End of the 18th Century – First Decades of the 19th Century)* ♦ *Preotul orthodox între nărav și icoană (sfârșitul secolului al XVIII-lea – începutul secolului al XIX-lea)*

This survey aims to trace the reference of Transylvanian and Hungarian Orthodox priests to the icon blocked in by the Habsburg state and the superior hierarchies, namely, the Metropolitan of Karlowitz, Bishops and Protopopes, about the altar's servants behavior, both among believers and family. Documentary sources used here are mostly unpublished. They are Imperial and Episcopal circulars, bishop's words of instruction, reports of protopopes and consistories, church-goer's complaints and priests' testimonies. Why the end of the 18th century and first decades of the 19th? Because this is the time frame when the pressure on the *Ancient Regime* has reached the maximum intensity.

Petru ARDELEAN, *Violence et communauté en Crișana du XIX – ème siècle. Des parents et des voisins* ♦ *Violență și comunitate în Crișana secolului al XIX-lea. Neamuri și vecini*

La violence est un des sujets les plus intéressants abordés par des chercheurs sous ses différents aspects et niveaux de solidarité – famille, parents, voisinage, village etc. La participation à la vie de la communauté ne peut pas être évitée pas du tout, et pour ça, les conflits individuels se dirigent vers un véritable „gest villageois” où ces manifestations s'inscrivent dans les cadres plus larges – la famille et la communauté – les obligeant à se conformer aux véritables règles de conduite éthique et morale.

Andra Maria ARMEAN DINESCU, *The Choirs from Transylvania and Banat in the 19th Century* ♦ *Corurile din Transilvania și Banat în secolul al XIX-lea*

The early forms of choir singing are documented in the same time with the first manifestations of national and political life in the 19th century. Strongly influenced by the imperative of national originality, indissolubly linked to Romanian realities, musicians militated for valuable creations capable of leading spirit in the battle for a brighter future. Three „musical” levels can be differentiated in the musical life of Transylvania and Banat, based on their dispersion: a) *amateurism* represented by choirs formed out

of peasants, workers, intellectuals, literary and musical societies, village and city marching bands; b) *semiprofessionalism* – particularly for instrumental military marching bands, musical reunions and societies; c) *professionalism* – as witnessed in the performance of established orchestras and operas. As anyone can notice, the 19th century choirs are part of the first category, amateurism, because of the lack of training of their members or even conductors.

Otilia BADEA (căsăt. CONSTANTINIU), *Music – a Civilising Factor in the 19th Century Transylvania - Iacob I. Muresianu's Manifesto* ♦ *Muzica - un factor civilizator în Transilvania secolului XIX - manifestul-program al lui Iacob I. Mureșianu*

Iacob I. Mureșianu publishes in the first number of the musical and literal journal *The Romanian Muse*, the 1st of January 1888, a manifesto that proposed the alignment of the Romanian music to the standards of western music. It was actually the very first musical manifesto ever written in Romania. Starting from the idea that music is a civilising factor, Mureșianu sets forth a series of measure to be undertaken so that the Romanian music might edify its corpus, based on the civilised countries' model. He spoke to all the social strata, his message being aimed at building up a national awareness through music, one that reached beyond the circle of Romanian intellectuals. Among the strategies Mureșianu proposed in his manifesto, we can enumerate the spreading of national music in “our Romanian intelligence's saloons”, the publishing of articles in the *Romanian Muse* journal, the propagation of church music and the capitalisation of folkloric music through cultivated creations.

Alexandra BERE, *Models of Justice and Judgement in the Rural World of Transylvania (XVIIIth-XIXth Centuries)* ♦ *Modele de dreptate □i de judecată în lumea rurală din Transilvania (secolele XVIII-XIX)*

Justice has an essential place in the value system. Without it, the other values would lose their meaning. The absolute model of justice is the one of God, as supreme judge, who administers justice during the critical moment of the Last Judgment, but also actively and constantly during everyday life. Even more, the divinity has other supernatural delegates among humans, destined to make justice, punishing sinners. Man takes the divine model, making it relative. But his mistakes are not tolerated by divinity, who saves him a special place among the damned. This relation between divine justice and human justice goes on in two ways, the divine justices legitimates the human one, while imaginary judgment scenes must be inspired of familiar usage.

Virgiliu BÎRLĂDEANU, *Bessarabia during First Decades after Russian Annexation (1812-1828): Projects, Practices and Symbolic Construction Rhetoric of Imperial Structures* ♦ *Basarabia în primele decenii după anexarea rusească (1812-1828): proiecte, practici și retorici de construcție simbolică a structurilor imperiale*

Bessarabia annexation from 1812 by Russian Empire determined the symbolic reconfiguration of the structures and social identities of new province especially to evidence incorporation vocation in “Empire’s mechanism”. However the absence of social legitimating examples and models imposed to tsarist government some hesitation and compromise firstly, through acquisition document of autonomy statute, meant maintain the power on the edge of western parts of Empire. Attitudes of Russian administration concerning guaranteed institutions the autonomy of region indicated a transformation in the discourse of power and ideological sphere of Empire. All this announced new reforms in Bessarabia.

BODO Edith, *A Sketch of Peasantry Mentalities and Sensibilities from Bihor County during 18th Century* ♦ *O schiță a mentalității și sensibilității țărănești din comitatul Bihor în secolul al XVIII-lea*

This study is devoted to the sensibility of peasants, beginning with the feeling of insecurity typical to traditional communities, through religious sensibility – peculiar to a Chritendom of popular sense – to the fortification of acts that express piety. Particular the founding ones for raising the school culture, the issue of holidays and propaganda about the temptation of their unification to control the festive time, at the amplification the writing and reading phenomenon that is creeping in the rural world.

Alina Ioana BOGĂTEAN, *Approaches regarding Sanitary System from Romanian Rural World in Transylvania during Second Half of 19th Century* ♦ *Incursiuni privind sistemul sanitar al lumii rurale românești din Transilvania în cea de-a doua jumătate a secolului al XIX-lea*

My wish is to present some of the most important issues concentrated on health system organization and operation of the Transylvanian Romanian rural population using the legislative standards imposed by the modern medical reports published in the official monitors county and church circulars. I'm interested especially of the medical speech about the sanitation of the rural world, and i will insist on problems caused by food deficiency and human habitat habits that were considered some of the main causes of various diseases in the rural society, which were

resolved through a strictly controlled hygienic system to maintain health and reduce the causes that triggered death.

Vasile BOZGA, *The Evolution of the Allegiance to the Dynasty in the Mentality of the Romanians from Austro-Hungary between 1867 and 1914* ♦ *Evoluția loialității dinastice în mentalitatea românilor din Austro-Ungaria între anii 1867-1914*

This study focuses on the evolution of the allegiance to the dynasty in the mentality of the Austro-Hungaria after the signing of the Austro-Hungarian Agreement till the beginning of the First World War and pays attention to the political events that occurred in this period and which have influenced the evolution of the allegiance sense in the collective thought of the Romanians from Austro-Hungaria. Starting with the signing of the Memorandum, after Franz Joseph has refused to hear the Romanian delegation, the allegiance to the dynasty experienced an accelerated process of eroding in the eyes of the public opinion, of the Romanian intellectuals and politicians, while the political leaders started intensifying their effort in orienting the population towards allegiance to their own nation, no more taking Vienna into account. Because they did not believe anymore in Franz Joseph, one part of the Romanian elite placed their reliance in Franz Ferdinand, the successor to the throne.

Mircea BRIE, *Family Relationships and Socio-Professional Values in the Space of Crișana (Second Half of XIX Century)* ♦ *Relațiile de familie și „valorile” socio-profesionale în spațiul Crișanei (a doua jumătate a sec. XIX)*

The system of values of the rural world in the space of Crișana influenced family relationships in a decisive way, both in the family inception moment, and in terms of “communication” inside the extended family group. Our analysis of the system of values includes a report on the family in terms of socio-professional conditioning and determinism. We start off from the assumption that the socio-professional pressures (which act both as constraint, and as a force of attraction) are determiners in changing “normal” options. Church rules, community rules, or family rules are often regarded as being old-fashioned; a determining factor is the one that is related to the socio-professional dimension. These factors are important not only when choosing the partner, but also in relation to other events such as the decision to get a divorce, to remain in widowhood, or to remarry.

Aurel CHIRIAC, *Hell – Pictorial Representation of a Social and Moral Attitude in Villages from Bihor County* ♦ *Iadul – reprezentare picturală a unei atitudini sociale și morale în lumea satului bihorean (secolele al XVIII-lea și al XIX-lea)*

In this study we want to analyze and comment visual representation of the hell from rural churches from the perspective of sin patterns. Rural world have his own code of behavior and people who do respect it are punished in the lower world.

Florin CHIȘ, *Monde rural dans le contexte de la réforme sanitaire (XVIII-XIX siècles)* ♦ *Lumea rurală în contextul reformei sanitare (secolele XVIII-XIX)*

Au XVIIIe siècle et XIXe l'espace transylvain a été représenté par un immense monde rural. Cellules économiques et démographiques de plus en plus importants, les villages ne pouvait pas manquer l'effort de réforme de santé initiée par l'Etat autrichien. Marginalisés de nombreux siècles, ils savent maintenant et par cette voie l'aube de la modernité.

Ioana COSMA, *The Fascination of Intellectuals for the Village. Fragments from Diaries* ♦ *Fascinația intelectualului față de sat. Fragmente de jurnal*

The study presents the diaries of Onisifor Ghibu and Radu Petrescu, when they lived at the countryside. The following pages will be structured according to themes presented in diaries: how did the two intellectuals arrive at the countryside, which are their states of mind there, what are the dreams, the occupations, the relation with the village. The study would also explain the fascination of intellectuals for the countryside, ignoring the idealistic vision of the Romanian village, of the "mioritic" space, of the rural purity. Onisifor Ghibu bought a house at Stana, a village near the town of Cluj, because he followed the advice of a doctor. The story of his life at the countryside has a sad end, when the communists took the property. Radu Petrescu's diary describes the period when he worked as a teacher of English in a village of Bistrița-Năsăud. The fragments describe the life of a writer at school and at home, with his thoughts, his books and his manuscripts.

Valer COSMA, *The Priest and the Book in Romanian Society from Transylvania of the 19th Century* ♦ *Preotul și cartea în lumea românească din Transilvania secolului XIX*

One of the major hyposthesis in which the priest is perceived in Transylvania Romanian society from Transylvania of the nineteenth century is the man of the book. The book that gives prestige, power,

knowledge and magical aura to the one who handles, particularly in traditional societies. The advance the modernization process makes traditional perception that places the priest-book relation in the register of magic, the image is gradually competed by the priest-scholar, intellectual, in the Enlightenment sense, hypostasis. This study aims to trace the coordinates of the two situations related to priest-book relation.

Maria DAN, *Modernity and Mariage. Divorce, Concubinage and Illegitimacy in Reghin during the Second Half of the 19th Century* ♦ *Căsătoria și provocările modernității. Divorț, concubinaj și ilegitimitate în spațiul reghinean în a doua jumătate a secolului al XIX-lea*

The Transylvanian society knows in the second half of the 19th century profound transformations who led to an upheaval of social order, including marital behaviour. As traditional ways of life disintegrate attempts of emancipation from family and community authority become increasingly common. The rhythm of this process is influenced by local specificity, thus each community can contribute to shaping the whole image. The town of Reghin is representative for Transylvania through its multinational structure, the Romanian community from here provides an interesting example of balance between rural and urban model, as it is at its first or at best second generation who lives in town between tradition demands and modernity challenges.

Ilona-Diana DRANĂ, *Women's Fight for Survival in Romanin Gulag* ♦ *Lupta pentru supraviețuire la femeile din Gulagul românesc*

The present article focuses on analyzing the methods used to evade daily routine in the case of female political inmates in the Romanian Gulag. The attempts to social disciplination had been met with a certain degree of passivity, but still women inmates developed alternative strategies to make up for the lack of liberty and to oppose the process of depersonalization. Amongst the techniques used for physical and psychological "survival", let us mention a few: manufacturing certain useful items (expressly forbidden by penitentiary regulations), narration as a means of opposing the technical harshness of Gulag life and of escaping reality, artistic creation (poetry, prose, dramaturgy, etc.) as a refusal of the brutality sought for by the Communist regime, intellectual activity (memory exercises, lessons, etc.), communication with other cells by means of the Morse code, religion as opposition to a regime perceived as "atheist" and the various "performances" of inmates (mostly for religious purposes) as opposed to the humiliating "performances" of penitentiary administration (perquisitions).

Adrian DUME, *Wine and grapevine from Bihor in the eighteenth and nineteenth centuries, historical anthropology considerations* ♦ *Vinul și via din Bihor în secolele XVIII-XIX, considerații de antropologie istorică*

Vine growing was always one of the major occupations of the inhabitants of Bihor and had an important place in their material and spiritual culture. The essence of winemaking in 18th and 19th century Bihor is the growing area, is the pinnacle of a culture that is present in the cultural structure of the inhabitants of this area. Development is caused by several factors; the most important are the natural factors and conditions offered by this area for vine growing. The wine is an open economic product; almost all of it is for sale. Without something to return to the earth as seed is for cereals, the quantities produced the available ones and the same. But at equal surfaces, vine performance surpasses that of all great cultures. The wine-growing economy is therefore, more than the entire rural world, an exchange economy, under the influence of market and price law. The wine-growing income is collected in money not nature. You have to sell to live.

Cătălin FILIP, *The persuasion. Forms of communist propaganda and their impact on the village of Bihor (1945-1950)* ♦ *Persuasiunea. Forme de propagandă comunistă și impactul lor în satul bihorean (1945-1950)*

Lacking important and almost unknown before 1945, The Romanian Communist Party tried to gain ground in the Bihor's county rural world using weapons of propaganda. Her purposes were to popularize the communist doctrine, to justify the state policies and to gain the adhesion of masses to the new regime. The forms of propaganda and agitation proposed by the communists were remarkable by their variety (speeches, works of explanation, the dissemination of the propaganda press and literature, placards with slogans, posters and photos, films, etc.) and the reactions in Bihor villages were diverse in their turn.

Georgeta FODOR, *Manners and Morality: the Transylvanian Romanian Press and Its Role in Shaping a „Legally right”. Behavioural Model* ♦ *Despre moravuri și moralitate: presa românească transilvăneană și rolul său în difuzarea unui model comportamental „corect”*

The present paper deals with the analysis of the manners through which the Transylvanian Romanian press assumes the role of forming the Romanian nation not only socially and politically but also morally. The XIXth century is indeed the age of modernity and modernization; it resides under the signs of great intellectual debates. But this period is also marked

by a confrontation among old and new, or better, among the tradition and modernity. Under the mark of these transformations, the nation's basic features are brought into discussion – the morality is one of them. The journalists are deeply interested in the morale (subject linked with marriage, education etc.). This concern proves that the press aims at this role of educating and correcting the nation's morale, and this is what we intend on proving through the communication.

Adina Nicoleta GAVRILĂ, *The Development of Houses of Correction in Europe* ♦ *Dezvoltarea caselor de corecție pe teritoriul european*

Sixteenth and seventeenth century Europe is characterized by a substantial increase in the number of institutions known as houses of correction – a combination between poorhouses and prison. What all such institutions had in common was the obligation to perform forced labour, with the purported purpose of transforming prisoners into worthy citizens. In reality though, the houses of correction were designed to rid the urban scene of beggars, idlers and vagrants, by creating a penal institution which would be financially self-supporting. The reality behind closed doors had little to do with the idea of rehabilitation – flogging, exploitation of people not accused of any crime or coercing women into prostitution. The paper takes a look at the development of these custodial institutions in Europe and the way in which the houses of correction have influenced the evolution of the prison system.

Ioan GOMAN, *Aspects of the Role of Feudal Domains in the Development of Peasant Handicrafts of Crișana in the 18th Century and the First Half of the 19th Century* ♦ *Aspecte privind rolul domeniilor feudale în dezvoltarea meșteșugurilor țărănești din Crișana în secolul al XVIII-lea și în prima jumătate a secolului al XIX-lea*

The study seeks to identify the ways in which the areas of landowners of Crișana as leading receptors of the economic modernization measures initiated by the state will influence the development of peasant handicrafts in the 18th century and the first half of the 19th century. In turn are enumerated the norms by which a series of economic activities carried out at domain level, especially those with manufacturing character, put their stamp on the craft activities performed in the area. The spotlight will find on the acquisition of new jobs, the construction of production units, as senior design or support of their development by providing raw materials, the supply of technical and working tools or the training of an economic mentality in the peasant world.

GYULAI Eva, *Topography of Vineyards and Cellars and Viticulture in Market Town Miskolc Based on the 1793 Cadastre* ♦ *Topografia podgoriilor și a pivnițelor și viticultura în târgul Miskolc, bazate pe cadastrul din 1793*

The viticulture of Miskolc goes back to the middle ages. Beside of crop production, the inhabitants of Miskolc i.e. burgers with a legal status of serfdom had produced significant quantity of wine on the vine-hills (promontories) surrounding the town. There were inscribed in the 1793 cadastre (land register) of Miskolc, how many vineyards and on which vine-hill had the inhabitants. The cadastre drafted by the Hungarian Chamber of the Hapsburg government had not had a map attached (or the map drawn for the register smoulders), that is why the data of the register are indicated on the map of Miskolc drawn in the year 1817

Sabina HORVATH, *Informations sur les artisanats à caractère alimentaire à la moitié du XIX^{eme} siècle* ♦ *Informații despre meșteșugurile cu caracter alimentar din a doua jumătate a secolului al XIX-lea*

Durant les XVIII^{eme} et XIX^{eme} siècles, les métiers concernant la préparation de la nourriture (la boulangerie, la charcuterie et la boucherie) tout comme autres artisanats devenus, finalement, professions, ont commencé à se développer. Les personnes qui pratiquaient ces professions s'étaient organisées en maisons, des associations professionnelles ayant des règles claires, bien définies et des principes solides. A l'aide des archives de ces maisons d'Oradea datant de la moitié du XIX^{eme} siècle, on peut faire connaissance avec les bouchers, les boulangers, les pâtisseries et même avec quelques vendeurs de produits alimentaires finis. Dans ces documents les artisans sont inscrits sur des listes avec leur nom, leur âge, leur religion, l'adresse de leur atelier ou magasin, le nombre de leurs apprentis. On indiquait aussi la date de leur adhésion à la maison. Mais ces évidences datent seulement de dernières années du fonctionnement de ces maisons (1855 - 1859) comme formes d'organisation des artisans ayant la même profession. Malheureusement, cette forme d'organisation disparaîtra au sixième décennie du XIX^{eme} siècle, mais pas définitivement: ils se sont regroupés sous une autre forme d'organisation.

HORVÁTH Zita, *Perpetual Serfs and Free Tenants in 18th Century Hungary* ♦ *Șerbii legați de glie și șerbii de liberă migrație în Ungaria secolului al XVIII-lea*

The study analyses the situation of perpetual serfs and free tenants in 18th-century Hungary on the example of nine counties. The situation of the peasantry in the 18th century and its relationship to their lords can

mainly be reconstructed on the basis of the sources produces in the wake of the peasant law issued by Maria Theresia (1740-1780). The study analyses, on the basis of the so-called nine point questionnaires furnished by nine counties, the situation of the peasantry, with a special regard to their legal status (perpetual serfs or free tenants), the modes of their taxing (seigneurial, register, custom or contract), and the nature of their dues. On the basis of the evidence offered by the nine counties it is clear that the seigneurial dues of the peasantry were various, and cannot be fit into the traditional patterns. This is a further proof of the absence of basic research focusing on the individual counties, manors or regions, without which a balanced view of the peasantry cannot be drawn. The life of the peasantry in the nine counties touched upon by the present study offers many similarities but even more divergences as regards both their legal status and the quantities and qualities of their dues.

Cristian LUPU, *Romanian Intellectuals from Hungarian Prisons. The Case of David Pop* ♦ *Intelectuali români în temnițe maghiare. Cazul David Pop*

The beginning of the First World War brought upon the Romanian intellectuals from Transylvania an abundance of arrests among which is also the “David Pop case”. Following this trial there were 16 intellectuals arrested on the 22nd October 1915, incarcerated and after 11 months nine of them were sentenced to death and the rest of them to many years of prison. They were held in the prisons from Brasov, Cluj and Oradea, in a total isolation for 19 months and in extremely harsh conditions. The appeal written by David Pop was taken, with the help of their attorney dr. Ioan Erdely and by means made available by Al. Vaida Voevod, deputy Isopescu Grecu and the confessor dr. Seipel, to Vienna. After the pleading presented by deputy Isopescu Grecu in Vienna Parliament, his speech was published the next day by the Viennese newspapers and had a large European response being taken even in the U.S. press; the Emperor named a commission, who reviewed the case. Finally, the 16 intellectuals were amnestied.

Cristian MANOLACHI, *Between Ideology and Alcove, the Moral Assassination of a Rector Fl. □tefănescu – Goangă defeated by the Christhood of the 20th century* ♦ *Între ideologie și alcov, asasinarea morală a unui rector Fl. □tefănescu – Goangă învins de mesianismele secolului XX*

Initially our debate revolves around the rector’s “stubbornness” to permit the access of politics in the university, a fact that bothered both the legionnaires, who rewarded him with three bullets, and the Communists

who incarcerated him in Sighet for five years and two months. The research is not focused on only one direction, as we also investigate the sins of the professor from Cluj, sins which alternated between opportunist and alcove. The socio-political context of Romania in general, and of Cluj in particular, held a special place in our approach. The hatred for the academic medium in general and for the Romanian society in particular, was canalized towards the most representative character of the system: the rector. *The university Society*, the legionnaire phenomenon, the existence of parallel histories with regard to the between war period, the complementary destinies of Zelea Codreanu and Țefănescu Goangă, the cynicism of the Communists, and many other aspects, are rendered in a detached manner, by presenting different points of view.

Nicolae MIHAI, *Festive Rituals, Political Propaganda and Rural Culture in Oltenia (1848-1878): Is It Possible a History of Popular Emotions?* ♦ *Ritualuri festive, propagandă politică și cultură rurală in Oltenia (1848-1878): Este posibilă o istorie a emoțiilor populare?*

Our paper aims to propose an investigation of emotions in Oltenian rural society, starting from the concept of "emotional community", launched by Barbara Rosenwein. In other words, we are trying to grasp how the dialogue between the rural world and the revolutionary or princely power (Barbu Știrbei, Alexandru Ioan Cuza, Carol of Hohenzollern) is created through the festive rituals proposed by the center. Although they involve a politicization of the communities, within the meaning of gaining their adherence to a rehabilitation project of solidarities around the new leaders, in reality they do by spreading of symbols, practices and institutions to whom the peasants still remain sensitive. How can the rural sensibility be "modelled", what emotions, feelings or passions emerge from this dialogue, demonstrating attachment, apathy or rejection towards different value systems or traditional/modern institutions, are questions originated in the core itself of our research based on documents from Oltenian archives.

Alexandrina MIRCEA, *Romanian Press in Transylvania, in the Second Half of 19th Century. George Barit and "Căldariul for the Romanian people" (1852-1865). Andrei Șaguna and "Căldariu year from Christ... Done on Climate and Land Degrees Hungarian of Transylvania, Banat and the Romanian and Moldovan Country" (1852-1873)* ♦ *Presa românească din transilvania în a doua jumătate a secolului al XIX-lea. George Bari □ □ i „Căldariul pentru poporul românesc” (1852-1865). Andrei □ aguna □ i „Căldariu pe anul de la Hristos ... Întocmit pe Gradurile □ i clima*

Țării Ungurești, a Ardealului, Bănatului și a Țării Românești și a Moldovei” (1852-1873)

Born of practical needs, the desire of scholars, representatives of intelligentsia, "the closest to the people" - as George Barit said, almanacs or calendars, whether ecclesiastical or secular, were the only periodicals that have entered the wide circle of readers both in urban environments and in the village. The heterogeneous information, various articles proposed by the authors more or less known, such publications were for a long time an important source of education for the Romanians in Transylvania. Combining the information transmitted by the Church happily, on ecclesiastical institutions, religious holidays of the year data, astronomy and chronology, with the cultural, secular, for the most diverse fields such as literature, history, tips for maintaining a households, agriculture, medicine, etc., calendars have been found to be in time, despite the shortcomings, real tools for promoting national culture.

Gabriel MOISA, *Between Medieval and Modern Times (18th – 19th Century). Instances of Another "Transition". Case Study: Village Varviz (Bihar County) ♦ Între medieval și modern (sec. XVII-XIX) Ipostaze ale unei alte „tranziții”*. Studiu de caz: satul Varviz (jud. Bihor)

Romanian traditional rural communities have evolved at a pace more or less robust in their march from medieval to modern. It was so rural communities and Bistra Valley, located in northwest Bihar county, and city where the Varviz. Documented in 1327, it will emerge as one of the most significant settlements in the valley of Bistra, is inhabited almost entire period. This paper comes to capture some aspects of village modernization, more shy since the 18th century and becoming more consistent in the second half the 19th century. Issues covered economic, religious and even political one locality, emphasizing on the innovations that come to contribute to the modernization of everyday life.

Monica MUREȘAN, *Edge Phenomena in the Emotional Universe of Romanian Rural World: Adultery and Bigamy ♦ Fenomene limită în universul afectiv al lumii rurale românești: adulterul și bigamia*

In general, studies of modern history shows an ideal picture of Romanian family, as the depositary of the finest virtues and character. Contrary to the idyllic image of rural world that we have sketched a nineteenth-century monographs, archival documents and articles of press time give life a living picture in which the emotional universe of traditional Romanian society is populated with many deviating from conjugal norm, more or less legitimate. Of these, adultery and bigamy are expressions of

extreme phenomena, of extramarital and especially marital love, barely tolerated by both secular and ecclesiastical authorities and the Romanian society, conservative in its assembly. Anthropological interrogations of such a delicate subject allow adjustment with "gray's" colors of "black and white" image on this segment projected at this life segment from historical past.

Gheorghe NEGUSTOR, *A Possible Survey: Delinquency and Criminality in the Romanian Rural Life in the First Years of the Inter-War Period* ♦ *O posibilă anchetă: delicvență și criminalitate în lumea rurală românească în primii ani interbelici*

The end of the World War I did not bring the very longed for peace and ease. The deep metamorphoses, undergone by both people and society, shall fully reverberate the post-war years. The rural space was far from being exempted from this state of fact. It really was the main space in which post-war chaos began to spread extensively. But what was this chaos in its essence? Was it a downthrown of values, in a society traumatized by the horrors of the war, or was it just a set of instincts, acquired by soldiers on the battle field, instincts which were then carried on in the after-war life?

Iulia Adina POP, *Woman between Creation and Literary Model in Transylvanian Literature during 1850-1918* ♦ *Femeia între creație și model literar în literatura transilvăneană din perioada 1850-1918*

In the 19th century and at the beginning of the 20th century, women's literary creation has been largely ignored by the literary history. Is not the literary value - as form or idea - the subject of this study, but how women have represented themselves, the contexts in which the female character is placed, and the manner in which female characters are presented by the literary writing. From this standpoint, as a peculiar feature, women's literature seems to prefer the inner world of the character. Therefore, the feminine universe they have reported is unique and unified by several characters, such as Ada Lazu or Aglăița Vornescu, true symbols of 19th century femininity.

Iulia-Maria POP, *The Reunions of Schoolmasters and Their Influence in the Enlightenment of the Rural World* ♦ *Reuniunile învățătoarești și rolul lor în culturalizarea lumii rurale*

The reunions of schoolmasters represent a variety of professional associations of cultural nature, organized on national-confessional basis, with the purpose of improving the methodical skills of their members; apart

from that, they aimed to increase the cultural level of the Romanian society. The study above is designated to reveal the extent to which the Romanian schoolmasters from Transylvania and Banat, pertaining to the Greek-Catholic confession and belonging to the associations mentioned in the previous paragraph, contributed to the enlightenment of the rural world from the second half of the 19th century and the first half of the 20th century. Details on the methods used will be given, among which the following are exemplified: the organization of literacy, fruit farming or apiculture classes; the provision of the libraries with books from all fields, the collection and publication of Romanian folklore; the organization of performances and plays.

Alina Oana SABĂU, *Perspective of Romanian Rural World about 19th-20th Century's Epidemics* ♦ *Perspectiva lumii rurale românești asupra epidemiilor din secolele XIX-XX*

Major epidemics of the nineteenth century, especially cholera epidemic, plague, smallpox, were the most dangerous and frightening scourge, it caused great havoc among the population of our country. Both urban and rural population was affected. But they were not treated as well in the rural areas, by doctors, pharmacists and even by specific authors. The causes of apparition and spread of epidemics, relentless waves, generally are related by low level of life through the ages past and by limited medical knowledge. Spreading with greater rapidity with malnutrition as physical strength weakened the population, these infectious diseases had like direct consequence: the decimation of thousands or even hundreds of thousands of lives, the widespread of poverty and hunger, sometimes even outbreaks of popular uprisings and some waves accompanied by processions hallucinatory mysticism.

Sorin SIPOȘ, Delia RADU, *Les Morlaques de Dalmatie dans un mémoire de l'ingénieur topographe Lasseret (1806)* ♦ *Morlacii din Dalmația în memoriul inginerului topograf Lasseret (1806)*

Les Archives de France contiennent toujours des sources documentaires inédites sur les Roumains du nord du Danube et de la Péninsule Balcanique. Ce document est important parce qu'il représente une fresque réaliste de la société morlaque, qui passait par la perte de son identité linguistique, mais était très conservatrice quant à ses coutumes, traditions, fêtes. Certaines caractéristiques des Morlaques, surtout celles négatives, sont peut-être exagérées, elles sont répandues sur une zone vaste, tout comme l'esprit vengeur, la fierté, la révolte, le courage, mais

aussi la générosité envers le plus faible et la foi en Dieu, souvent spéculée dans leurs propres avantages par les gens puissants.

Barbu ȘTEFĂNESCU, *Time as a Value in Transylvanian Peasantry Communities (17th – 19th Century)* ♦ *Timpul ca valoare socială în comunitățile țărănești transilvănene (sec. XVII-XIX)*

Time perception in traditional rural world implies multiple aspects. In this study, we will insist upon the revalorization of working time as a source of social welfare; generally, working time is the time of the peasant with different shades; he works for himself and for others, too, such as feudal lord, church, state. Beginning with 18th century, it starts a cutting fight for the control over peasantry time with the participation of above mentioned ruler authorities. Parallel to this, peasants make efforts to discharge their working time from all exterior interferences in the trial to use it in the favor of their own household. They are using legal forms, like redemption contract of robot or illegal ones, like different forms of evasion.

Florica ȘTEFĂNESCU, *A.D. Xenopol Talking about Peasantry Values A.D.* ♦ *Xenopol despre valorile țărănești*

The present work aims to pointing out the constant interest shown by A.D. Xenopol regarding the status of the Romanian peasant and village at the turn of the century (19th - 20th century), an interest coming out of his feelings of deep attachment for the people he belonged to. The studies in which A.D. Xenopol approaches this problem are penetrated - a fact also noticed by the press of the time - by a warm affection determined by the fact that he was well aware of the real status of the peasantry in those times.

Enache TUȘA – *Ethnic Migrations in Dobrogean space in the end of 19th Century* ♦ *Migrații ale etniilor în spațiul dobrogean la sfârșitul secolului al XIX-lea*

During Ottoman rule in Dobrogea there have been many ethnic groups because here there is the possibility that many of those who do not pay certain taxes sat Ottoman Empire. Thus the Germans came to escape the heavy taxation and recruitment in the tsarist army, the Russians came, they were persecuted for proper Lipovan in Tsarist Russia, were brought Italians to strengthen and rebuild the railway infrastructure in Dobrogea and many imposing buildings of institutions. With the development of trade and economic relations have emerged and communities dealing exclusively with these activities in this case it is Hebrew and Armenian.

Notes

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