

SOME DOCUMENTS ON THE COUNTY OF TORONTAL IN THE FIRST HALF OF THE 15th CENTURY

Adrian Magina

Abstract. The county of Torontal was one of the smallest administrative units in the southern part of the medieval Hungarian Kingdom. Even if it benefited early by a historical monograph, this area has not been yet the object of serious investigations within the contemporary historiography. The 17 documents of the present study proceed from 1407 – 1448 and provide a series of aspects on the county of Torontal history. Almost all give prominence to juridical causes generated by inter-nobiliary debates. The two families Chep and Himfy are to be noticed, both of them living on Beodra estate, a settlement belonging to Novo Miloševo from Serbia today. The family Chep represented by Caterina widow of Iacob, stands out especially due to the numerous conflicts it was involved in.

The documents totally presented in the annex with regestes into Romanian come to round the already known data on the history of the county. These data are but dissipated and do not give a general image on the medieval realities of the area. By editing the documents we wish to give an impetus to future investigations on the nobiliary or institutional milieu of the Banat today's territory.

WOHIN GEHÖRT DIE KRONSTÄDTER REFORMATION? VERSUCH EINER THEOLOGISCHEN ZUORDNUNG VON JOHANNES HONTERUS UND DER REFORMATION IN KRONSTADT

Edit Szegedi

Zusammenfassung. Ausgehend von einer Episode aus dem Leben des Reformators Franz Davidis versucht der vorliegende Aufsatz, den theologischen Ort der Kronstädter Reformation festzulegen. Dabei wird der Ansatz von Zoltán Csepregi in Betracht gezogen, der die Frage auf eine radikale Art beantwortet und die Kronstädter Reformation im Kontext der katholischen Reformversuche interpretiert, was die eindeutige Festlegung auf eine bestimmte theologische Strömung unnötig und unmöglich macht.

PRE-MODERN IDENTITIES IN THE BANAT: A FAMILY OF DIGNITARIES FROM THE BANAT OF CARANSEBEȘ AND LUGOJ

Ligia Boldea

Abstract. The history of the family Simon of Caransebeș we plan to write on within this article from a genealogic point of view, presents an interesting variant of the Banat social elites picture. The article is meant to round the image of the Romanian social elites within the Principality of Transylvania era, an ever more abundant one in the historical literature the last years. There was a series of difficulties to reconstitute that family history on a genealogic basis – similarly to other cases we have studied –, as a result of the reference material unsubstantiality and inconsistency. Under such a perspective and within the radius of information we possess now we have tried to reconstitute the profile of each of the family's

members as fitted in his generation. An unequal construction was drawn up, strictly accorded to what the acts of that time had registered and to what the passed time preserved.

The genealogic image corresponds to that of a noble family from the 16th–17th centuries Caransebeş, a Romanian family in our opinion, on the ground of a majority Romanian milieu the family lived in, of their matrimonial alliances exclusively concluded with other Romanian noble families from the Banat or Haţeg, or the fact that the family onomatology, with a certain conservative line by an obstinate reiteration of some Christian names, does not show any proclivity to Magyar language even if the Romanian elites in the Banat passed the anterior centuries from Orthodoxy to Catholicism. As a result of the reference data we have gone over, we have the profile of a well knocked together family, with obvious relations and affinities, with an evolutionary development of two centuries within which the family's members concerned themselves both with the family advancement and the community they lived in serving up.

The family was also an exponent of the “new” nobility of position which had proliferated in the eastern Banat since the end of the 15th century, a series of its members having repeatedly held for castellan (*castellanus*), mayor (*judex primarius*), nobiliary magistrate judge (*judex nobilium*) or jury man (*juratus*) in Caransebeş, so to say an almost complete palette of the local dignities. It is an eloquent proof concerning that family active involvement in the social-economic and political-juridical current life of the city, a fact that also pleads for its privileged status, its obvious honor, education, and an intrinsic assumed welfare when holding such dignities.

SEIMENI IN THE SERVICE OF TRANSYLVANIAN RULERS IN THE SECOND HALF OF THE SEVENTEENTH CENTURY

Florin Nicolae Ardelean

Abstract. Initially the *seimeni* were a group of foreign mercenaries, coming from the regions south of the Danube, in the service of Romanian rulers in the Seventeenth century. Beginning with the reign of Prince George Rákóczi the Second, the *seimeni* were also present in the Transylvanian army. They were organized as infantry troops armed with fire weapons. Their clothing and weapons were similar in many aspects to those of the Ottoman Janissary. At the court of Prince Michael Apafi the *seimeni* were a part of the permanent guard of the prince, together with other soldiers of foreign origin (Germans, Polish etc.). In time, local soldiers (Hungarians or Romanians from Transylvania) were accepted among the *seimeni* changing the ethnic composition of this group of mercenaries.

ALLGEMEINE MERKMALE DER LANDWIRTSCHAFTSPOLITIK DER HABSBURGER IN SIEBENBÜRGEN (1688–1790)

Marinel Ovidiu Koch-Tufiş

Zusammenfassung. Die Wirtschaftspolitik der Habsburger stand im Zeichen des Merkantilismus. Besondere Aufmerksamkeit wurde der Entwicklung des Bergbaus, der Manufakturen und des Außenhandels gewidmet, ohne allerdings die Entwicklung der Landwirtschaft zu vernachlässigen. Diese sicherte einen Teil des Bedarfs an Rohstoffen für

die Industrie und den Lebensmittelbedarf der Bevölkerung. Als Folge der Verbreitung der physiokratischen Ideen auch in der Habsburgermonarchie in der zweiten Hälfte des 18. Jahrhunderts erlangt die Landwirtschaft eine immer größere Bedeutung in der Wirtschaftspolitik des Wiener Hofes.

Charakteristisch für die Landwirtschaftspolitik der Habsburger in Siebenbürgen ist das Treffen von direkten und indirekten Maßnahmen zur Förderung dieses Wirtschaftszweigs.

Die Direktmaßnahmen des Wiener Hofes konnten kaum angewandt werden, weil die Generalstände Siebenbürgens dagegen Widerstand leisteten. Letztere besaßen landwirtschaftliche Besitztümer vor allem auf den Staatsdomänen und im Gebiet der Grenzregimenter, der Militärgrenze. Doch diese Territorien waren größtenteils kaum günstig für landwirtschaftliche Tätigkeiten. Zu den von Wien empfohlenen Direktmaßnahmen in der Landwirtschaft zählte die Einführung neuer landwirtschaftlicher Kulturen, etwa der Kartoffel, des Maulbeerbaums, dessen Blätter zur Seidenraupenzucht dienten, von diversen Obstarten, die Intensivierung der Aufzucht von Pflanzen für die Textilindustrie sowie die Verbesserung der lokalen Tierrassen durch den Import und die Einkreuzung mit produktiveren Rinder-, Schaf- und Pferderassen. Auch wurde die Imkerei gefördert. Die Ausbreitung der Seidenraupenzucht errang nicht die angepeilte Bedeutung und die erwarteten Ergebnisse, denn die klimatischen Bedingungen in Siebenbürgen waren ungünstig. Für eine bessere Organisation der Nutzung der Wälder Siebenbürgens werden zu Zeiten von Maria Theresia und Joseph II. Reglements für die Wälder ausgearbeitet. Der Wiener Hof organisiert in Siebenbürgen auch großflächige Maßnahmen zur Bekämpfung landwirtschaftlicher Schädlinge.

Indirekte Maßnahmen der Habsburger zugunsten der Entwicklung der siebenbürgischen Landwirtschaft waren die Verringerung der feudalen Ausbeutung durch Festschreibung von Verpflichtungen für die Bauern, die in einem Abhängigkeitsverhältnis zu ihren Grundherren standen, durch die Urbarmessungen unter Maria Theresia und Joseph II., durch Einführung einer Fiskalpolitik, welche den Pflanzenbau und die Viehzucht förderte, indem die Steuern für den Anbau bestimmter Pflanzen und für die Aufzucht bestimmter Rassetiere vermindert wurden, indem Schutzzölle eingeführt wurden zwecks Schutz und Förderung der Landwirtschaft in Siebenbürgen. Auch wurden mit der Hohen Pforte, der Walachei und der Moldau Verträge abgeschlossen, durch welche den siebenbürgischen Schäfern das Weiderecht in den beiden Fürstentümern gesichert wurde, indem auch habsburgische Konsulate in der Walachei und in der Moldau eröffnet wurden, die unter anderem auch dem Schutz und der Verteidigung der Interessen siebenbürgischer Schäfer in den beiden Fürstentümern dienten. Nicht zuletzt unterstützten die Habsburger die Entwicklung der Landwirtschaft in Siebenbürgen durch Gründung von Gesellschaften zur Verbreitung neuer landwirtschaftlicher Erkenntnisse und durch die Förderung des Drucks von Büchern und Periodika, die landwirtschaftliches Fachwissen in den hauptsächlichen Sprachen der Bewohner Siebenbürgens verbreiteten.

Trotz aller Maßnahmen, die von den Habsburgern getroffen wurden zwecks Entwicklung der Landwirtschaft bleibt Siebenbürgen weiterhin eine importabhängige Provinz, mit hauptsächlich Importen aus der Walachei und aus der Moldau, mit denen die steigenden Bedürfnisse der Handwerker und der Manufakturen nach Rohstoffen befriedigt wurden, aber auch der Bedarf an Lebensmitteln gedeckt werden konnte.

STUDENTEN AUS LUGOSCH AN EUROPÄISCHEN SCHULEN UND UNIVERSITÄTEN BIS 1850

Dragoş Lucian Țigău

Zusammenfassung. Der Besuch der Universitätszentren von den jungen Leuten aus Lugosch begann im Jahre 1394, aber es war ein unregelmäßiges Phänomen. Bis 1700 werden nur fünf Studenten aus Lugosch aufgezeichnet.

Nach dem Jahre 1718 kommt das Banat unter die Herrschaft der Habsburger. Diese haben eine neue Anschauung über die Verwaltung und das Gesetz durchgesetzt, indem der Anschluss der Provinz an die west- und zentraleuropäischen Werte erleichtert wurde. Bis 1850 wurden die europäischen Kollegs und Universitäten von 37 Studierenden aus Lugosch besucht. In der hier analysierten Zeitspanne wird die Rolle der Intellektuellen immer wichtiger und entwickelt sich zu dem Status von Beruf oder Amt, die oft in den Dienst des Staates gestellt werden. Die Tätigkeit der Hochschulabsolventen wird immer mehr unter moralischem und materiellem Aspekt geschätzt.

Der Besuch der akademischen Zentren aus dem Reich, insbesondere der Schulen aus Wien, entsprach vollkommen der öffentlichen Politik. Im Sinne der Aussage der Kaiserin Maria Theresia, die meinte: "Das Schulwesen aber ist und bleibet allezeit ein politicum" (1770) gab es Versuche, den Besuch der ausländischen - insbesondere der protestantischen - Universitäten zu verbieten.

In der Hauptstadt der Monarchie studierten 11 Jugendliche, in Pesta – 10, in Debrecen, Győr, und Sárospatak zwischen 3 und 9 und in jeder von anderen Städten – unter 2 Personen. Wenige von ihnen hatten den Mut die Ausbildung in Graz, Pressburg, Pavia und Padua – je 1 – fortzusetzen. Die Gewohnheit der Ergänzung der Studien an mehreren Universitäten (*peregrinatio academica*) war beschränkt. 29 Studierende (von der Gesamtzahl 37) wurden in die Personenstandregister einer einzigen Schule eingetragen und andere 2 Jugendliche bevorzugten die Studien in einer einzigen Stadt zu machen (Keckskemét und Wien), indem sie die Kurse von mehreren Unterrichtsinstitutionen besuchten. Nur 6 Studenten aus Lugosch besuchten die Universitäten aus verschiedenen Städten.

Unter dokumentarem Aspekt werden die Lebensläufe der Studenten aus Lugosch ungleich hervorgehoben. Die Einzelheiten betreffs des Alters, der Nationalität, der Religion, des materiellen und sozialen Zustandes der Jugendlichen sind verschiedenartig und unvollständig. In einigen Familien der Stadt waren, gleichzeitig oder in verschiedenen Generationen, Personen mit hoher Ausbildung. Der materielle Zustand und die Haltung der Eltern bestimmten entscheidend den Besuch der Kurse. Der Hochschulabschluss und das Erringen von akademischen Titeln werden nur für etwa 15 Jugendliche bewiesen. Die hohe Ausbildung kann aus Veröffentlichung von Vorträgen und wissenschaftlichen Arbeiten, sowie aus besonderen Leistungen der postuniversitären Karriere geschlossen werden.

Unter den Menschen aus Lugosch müssen erinnert werden: Johann Nepomuk Preyer (Bürgermeister und Historiker von Temeswar), Karl Wilhelm Ritter von Martini (Journalist und Prosaschriftsteller, der in seinen Romanen das Leben und die Gefühle der schwäbischen Kolonisten wachrief), die Arzt Demeter Nedelko (Professor für Stomatologie an der Universität in Pesta), August Némethy von Németsfalva (Kavalleriefeldmarschall). Vasile Maniu war eine komplexe Persönlichkeit der rumänischen Geschichte: Revolutionär, Richter, Publizist, Parlamentarier und Mitglied der Rumänischen Akademie. Sein Bruder, Aurel Maniu, war Volksvertreter im Ungarischen Parlament und er unterstützte die Interessen der Rumänen. Am Ende der hier analysierten Zeitspanne war der Besuch der Akademien und Universitäten auf seiner Höhe.

CONFESSIONAL DISPUTES REGARDING THE ORIGINS OF ST. NICHOLAS CHURCH OF LUGOJ

Ibolya Şipoş

Abstract. Near the actual National College „Iulia Hasdeu”, close to other two historical monument buildings, the place of the nowadays city hall of the Lugoj town and the Orthodox Church „The Dying of the Lord’s mother”, there is an old monument, a tower of approximately 300 years old which awaits to be restored by professionals. The tower was mentioned in historical writings as one of the fewest remaining orthodox treasures, which has survived along times. This building was a part of the former monastery „Saint Nicholas”.

Due to the lack of documents regarding the beginnings of the Orthodox Church from Lugoj we cannot identify exactly the Church „Saint Nicholas” or the Little Church in history. It was known with this name due to the appearance of a new orthodox church in 1766, called „The Dying of the Lord’s mother ”, older than the tower itself. The old historical writings, as well as the new historical writings lay down its beginnings before the first written certification of the city or during the 14th and the 15th centuries. The Church registrations begin with the year 1767 and mention for the 18th century the existence of five priests for the church.

The gaps in the information about the church’s history can be completed when we talk about its founder, Ioan Rácz de Mehadia. He was an important accountant of the royal administration and he uses these funds to build the small church in Lugoj. Also, he had several jobs in Banat which offer him the possibility to gather an important fortune.

Due to the fact that few accountants used to know the language of the locals, the Governor Mercy had to trust the management of several regions to Ioan Rácz. Thus, this man becomes the manager, the leader of the districts called Lugoj, Lipova și Caransebeş in 1726. He had a rich knowledge of the world and knew several foreign languages. Ioan Rácz was an industrious person, who managed successfully and with great results to deal with administrative and economical problems of the district Lugoj-Făget. From this perspective, he became prominent in leading and managing several factories in the area.

Till the discovery of further sources of information which would shed more light in the history of the church and the founder Ioan Rácz, the renovation of this orthodox place of worship in the small city of Lugoj comes to complete the development of a complex community, which is interested in religious diversity, in the development of the trades, in the modernization of the town. These are the elements which will grow during the Austrian domination.

A PLAN OF THE SALT STOREHOUSE FROM ARAD IN 1774

Livia Magina

Abstract. A nourishment unfailing ingredient and an important component of an estate economy due to the extractive industry, salt has a particular story. The salt cutting inside the mine, its storing, transport, and delivering are the constitutive parts of a distinct

draw. The present article through the annexed document highlights a less visible aspect concerning the salt ore: the intermediate storehouses. Such a place was the town of Arad in the 18th century, as a salt storehouse and delivering milieu within the route toward Szeged, on the Mureş flow. The storehouse plan with an external description and a brief internal one for each of the buildings there was made in 1774 and signed by the two storehouse officials, *distractor salis* and *contralor ponderator*. Plans were probably made by a connoisseur and they present the buildings belonging to the storehouse under three hypostases: longitudinal (horizontal) section, cross section and a frontal view. The courtyard is divided among its lodgers as following: the officials and the guards, and the main storehouse. The units for length and weight are those of the time. The two dwelling-buildings, one for the officials, with a storey, and the more modest other one for guards, are supplemented by stables, distinct courtyards and kitchen gardens, and these mean that the whole staff of the office was a permanent resident there.

We may consider that the present article and especially its annex would be useful both in the salt transport and delivering system researching and the urban life in the 18th century studying.

ATTRIBUTION DE LA MÉDAILLE D'HONNEUR AU DOYEN DE CARANSEBEŞ
IOAN TOMICI PAR L'EMPEREUR FRANCISC LE I^{er}
(5 oct. 1834)

Carina Babeu

Résumé. Ioan Tomici était un représentant du siècle des Lumières dans le Banat, à travers son implication dans plusieurs projets dans le domaine religieux ou profane, parmi les plus importantes comptant la réforme de l'éducation en Banat, en veillant à la qualité de l'enseignement, par l'établissement d'un fonds scolaire, en traduisant des ouvrages théologiques et des actes de charité. Fournir la médaille civile par l'empereur d'Autriche, François I^{er}, à un prêtre orthodoxe roumaine était un cas singulier dans le Banat. Personnalité savante, tout en bénéficiant du soutien et de la protection à la fois influente dans le domaine religieux et dans l'armée, Ioan Tomici était un modèle de l'attachement envers les structures autrichiennes. Ses activités ont été appréciées par les autorités, a rejoint dans une série de réformes soutenues par les autrichiens.

THE 1873 BISHOP ELECTIONS AT ARAD
IN THE ROMANIAN PRESS

Mihaela Bedecan

Abstract. Miron Romanul was born in 1828, in Bihor County. He studied theology at Arad. In 1857 he entered the Hodoş-Bodrog Monastery as a monk. He did administrative work in the Arad diocese when Gherasim Raş and Procopie Ivaşcovici were bishops. Between 1870-1873 he was president-vicar of the Orthodox consistory in Oradea. In 1871 he became archimandrite and then vicar of the Arad diocese.

He distinguished himself in the national movement in 1861 and in the election campaigns in 1865 and 1869. For his political actions he was severely criticised by his political opponents.

After the death of Andrei Șaguna, Procopie Ivașcoviți became bishop. Thus the Arad diocesan see became vacant. The diocesan consistory began the electoral proceedings. Two candidates distinguished themselves: Miron Romanul and Ioan Meșianu. Support groups gathered around them. The newspapers *Lumina* and *Albina* presented the competition between those two support groups.

Lumina had the most comprehensive presentation of the election. They published the Protocol of the electoral synod from 11-12/23-24 November 1873. Miron Romanul was elected bishop with 34 votes out of 60.

The bishop election from Arad brought into discussion the subject of elections in the Romanian Orthodox Church.

ON THE EASTERN IDENTITY OF THE GREEK-CATHOLIC CHURCH WITHIN THE SECOND HALF OF THE 19th CENTURY

Cecilia Cârja, Ion Cârja

Abstract. With an ecclesiastic identity consisting of Eastern tradition elements and aspects belonging to the Catholic confessional identity too, the Romanian Greek Uniate church passed the second half of the 19th century a crucial age of constitutional organizing, with an impact on several levels, namely the dogmatic, institutional and disciplinary ones. During such an organizational and innovational approach of an unprecedented proportion all along that church history, the Romanian Greek-Catholicism increased its complexity by new Latin Catholic elements of identity; the age was marked out by some moments as that of 1853 with the metropolitan seat and other two new churches settlement, the plain canonic autonomy obtaining, the Romanian Uniate episcopate participation to Vatican I Council, the three provincial and a series of diocesan synods organizing. The ecclesial and cultural context that the whole Catholic Church was living at the moment predisposed in fact to such policies of merging that would lead finally to the Eastern Catholics rapprochement with the Latin paradigm of Catholicism. Our article aims to make an inventory of the Eastern elements within the Romanian Greek-Catholicism during that age of changes, by reference to the context that inevitably determined that church doubtless rapprochement with Rome and a moving off its fundamental tradition of a Byzantine structure, in the same time.

FREEMASONRY LODGE „UNIO” FROM CLUJ AND THE MEMORANDUM MOVEMENT

Varga Attila, Cornel Kameniczki

Abstract. The present analyze focuses on a very long document that was written in German in 1893; it is an integral part of a private collection of historic sources belonging to Mr. Andrei Hodis from Zalău. We have aimed to explain and also to render evident a new viewpoint on the Romanian national movement in Transylvania within the second half of the 19th century and the beginning of the 20th one. The Romanians' national movement in

Transylvania was not at all costs strongly related to a series of secret organizations but it is very important to underline that following data from the modern Freemasonry documents such a sensible analyze must stand upon two levels of analyzing: an official one which is the petitioner one, and the second underground one, within which the Romanian largely Freemasonic politic elites tried to obtain the European Freemasons' support and fellowship for their national cause benefit. We may speak about the nationalism deep impact on the European freemasonry which led within that organization to emotional communities' appearance or to groups manifesting as favorable to political programs of the nations.

STATUTES OF THE CULTURAL ASSOCIATIONS AND THEIR ROLLE IN THE ROMANIAN CULTURAL MOVEMENT ASSERTING IN THE HISTORICAL BANAT

Ioan Munteanu

Abstract. The Statutes had an important place in the activities held by the Cultural Associations. They enclosed detailed provisions on the internal organization of the associations and clear stipulations on the members' and leaderships' rights and duties, as well as the principles of cultural events organizing. The Statutes were approved by the Hungarian ministries and so they provided a legal and protective framework for the associations' members against the authorities' pressures and abuses. Their content drew two essential objectives: moral education and the national consciousness and culture asserting. Their implementing generated complex cultural events where song, poetry and theatre gave expression to national ideal supporting will.

DES VARIABLES DE LA VIOLENCE AU BANAT À LA FIN DE LA PREMIÈRE GUERRE MONDIALE

Ionela Moscovici

Résumé. À l'automne de l'année 1918, le Banat se trouvait dans un univers marqué encore par la guerre. La vie quotidienne se confrontait avec une série d'événements inhabituels, caractérisés par des états de violence. La guerre n'était pas complètement éloignée à cette époque-là, les états d'esprit tendus persistaient encore, la violence étant transférée au delà du front, aux paramètres nouveaux et avec des formes inédites de manifestation. Dans notre étude on inscrit le dilemme suivant: si la violence était perçue comme un objet de l'histoire, un coefficient d'évaluation de la guerre et de ses conséquences, quelles seraient ses formes de manifestation? Notre démarche est une recherche rétrospective des symptômes de la violence sur le filon des témoignages pour pouvoir mieux appréhender la déclinéation des manifestations et de divers facteurs qui intervenaient dans le contexte d'après-guerre.

Les sources de ces violences peuvent être repérées dans la démobilisation désorganisée suite à l'effondrement du front et à la désintégration de l'armée austro-hongroise, dans les privations de l'arrière, dans les abus subis par les familles des soldats de la part des autorités hongroises. On peut ajouter aussi le sentiment de frustration, l'accumulation d'une immense tension intérieure pendant la guerre et souvent le recours à l'alcool. La plupart

des soldats reviennent du front avec leurs armes, de telle manière qu'ils pouvaient facilement recourir à la force pour régler les différents malentendus. Au fond de l'accablement de la fin du conflit, de l'exercice des réactions instinctives en matière de l'autodéfense, des différends latents, l'état affectif de guerre se récrée au niveau individuel et collectif. Ainsi l'atmosphère du front se projette sur les ruelles du village, les actes de violences des soldats démobilisés commis sur les civils (principalement les autorités: le maire, le notaire et le clerc de notaire, mais les commerçants) pouvant ainsi être encadrées dans l'état de siège. On énumère une série d'acte de violence comme les pillages, les violences physiques, la séquestration, parfois même le meurtre.

Les remèdes pour ces tensions sont trouvés dans l'intervention des prêtres, vus par les soldats comme des sages du village et des confesseurs de confiance et dans la constitution des gardes nationaux, organismes créés par appel au volontariat pour combler le vide d'autorité et pour assurer la sûreté des biens et l'ordre public.

THE ACTIVITY OF ASTRA'S CENTRAL DEPARTEMENT FROM CARAȘ COUNTY (ORAVIȚA) DURING 1918-1937

Dumitru Tomoni

Abstract. Oravita district section was set up under the name „CARAS DISTRICT SECTION” following the meeting of December 20, 1926, under the leadership of the High School teacher Ilie Rusmir from the High School in Oravița.

Besides the central Oravița district section within Caraș county district section, there were 5 small rural district sections: Reșița, Bocșa-Montană, Bozovici Sasca-Montană and Moldova Nouă. Their activity was different every year depending on the leaders' agenda and enthusiasm.

The setting up of the cultural societies in the most important places was the main concern of the leadership of the Caras district section. The number of cultural societies will increase up to 38 in 1930, to 40 in 1932 and to 46 in 1937, Caras District section being from this point of view one of the distinguished district sections of „Astra”. In parallel with setting up cultural societies, the leadership of Caras district section was concerned with setting up country libraries, in as many places as possible. While in the year 1928 there were only 9 country libraries, in 1932 their number increased to 40 and a year later to 60. Delivering lectures was the most important and constant activity of Caras district section. There were many subjects but most of them dealt with important aspects of material, spiritual and social life in the rural area of Caras county. Given the efforts of the leadership of the district section, mainly those of president Ilie Rusmir, as well as the multitude of the activities involved, the Central district section of Caras made its presence felt in the cultural life of the county, being at the same time a guide mark for other cultural societies and enjoying appreciation from the leadership in Sibiu.

A RURAL WOMAN-WRITER – MARIA DOGARU'S BIOGRAPHY

Carmen Albert

Abstract. They are but several researches within the Romanian feminism history concerning the situation of women from the countryside during the inter-war period. Some works on the subject focalize more on the domestic works and private life problems, and less on emancipation, education, representation and political action.

The present study represents a contribution to the history of feminism in the Banat, by following the biography of a writer from the countryside, who published in more of the time papers, founded a paper at Comloșu-Mare, and militated for the female emancipation. That biography was sent by Ghiță Bălan-Șerban, a rural writer too, to Aurel Cosma jr. who wished during the socialist years to publish a work on those writers and their inter-war works. Owing to that fact I have recuperated from Timișoara Metropolitan Church Archives this document which represents the biography of a woman-writer from the countryside, who was appreciated in due season for her cultural high level, but especially for her endeavors to promote the woman image and necessity to emancipate her.

ON THE MAYORALTY OF TIMIȘOARA ACTIVITY IN 1937

Vasile Rămneanțu

Abstract. The present study aims to analyze the activity of Timișoara Mayorality in 1937 so that in order to realize this historiographic approach we have researched the archive of the Mayorality concerning the Ad-interim Commission sessions.

The Mayorality of the city of Timișoara had certain difficulties to draw up a well-balanced budget at the beginning of 1937. Under such circumstances, the Ad-interim Commission decided to keep for the budget year we are to analyze some supplementary additional quotations. In spite of the difficulties the budget of 1937 was a well-balanced one.

With respect to the cultural field, the management of the Mayorality was involved in organizing a theatrical season in winter 1937-1938, with the National Theatre, Arad Theatre, and etc. participation.

The Ad-Interim Commission also lent support to some cultural associations from Timișoara or from Romania.

According to the law in effect the Mayorality management supported in 1937 the schools from the city too, and was involved in solving instruction questions in Timișoara (among which, the vocational education organizing).

Concerning the health field, the city Ad Interim Commission decided to cede a plot of land for the public Hospital extension also supporting the health system of Timișoara.

The Commission supported in 1937 Timișoara Romanian Orthodox Cathedral building and also the maintenance works of other churches in the town on the Bega.

The Mayorality services recorded benefits in 1937, excepting the municipality dairy produce which was in a difficult economic position so that the Ad-Interim Commission had to decide its close and clearance beginning with the 15th of January 1938. Some Mayorality services developed the year we are analyzing.

As regarding the urban equipment Timișoara Airport building went on, the Ad-Interim Commission having been also concerned in the advertising development within the town. They also adopted measures for the city streets and roads maintenance and reconstruction, for flood defense, water and sewer pipe-lines were installed, and the public lightening intensifying was considered too.

The Mayoralty management was also interested in the general rectification of the city survey, the Technical Service having been in charge with under the terms which the Ad-Interim Commission had settled down.

DEPORTATION OF ROMANIAN CITIZENS OF GERMAN NATIONALITY FROM THE BANAT IN THE SOVIET UNION

Viorel Bălțoi

Abstract. The situation of the German minority in the Banat, as in the rest of the country, gradually worsened after the act of August 23, 1944. The range 12 to 19 January 1945 was most dramatic for most of the Banat Swabians. They were accused by Moscow of collaboration with the German army, the main reason they were deported to the USSR. A small number of Swabians, with the complicity of local authorities, managed to disappear in time from their localities, but a large number of them had to endure deportation.

In most localities in the Banat, the operations Germans arresting were executed during the night. These actions were made by Romanian-Soviet joint patrols and in most cases they did not meet the situation of persons excepted from deportation. During the arrests there were mentioned specifically those Germans enrolled in the SS. Those who were not deported for some reason (age, religion) were enrolled in labor battalions in the country. Testimonies of survivors are downright disturbing. Pleadings filed by relatives of those deported by the authorities did not change at all the situation of the Germans who were sent to work in the USSR.

Most of those people of German nationality who had been deported to the USSR remained there until 1948-1949, when they were repatriated. Smaller groups of Germans who hadn't been able to work due to difficult life conditions were repatriated earlier, starting with autumn 1945 when the first groups came back in Romania.

As for the number of deportees in the USSR, the figures vary depending on the institutions and the data they have, ranging from approximately 70,000 to 75,000 throughout Romania. The important thing is that, in 1948-1949, the labor camps were closed, and the deported Germans returned in the country totally, including the 11,000 Swabians from the Banat.

L'ACTIVITÉ DU PARTI NATIONAL-POPULAIRE DU BANAT AU MILIEU DE L'ANNÉE 1946

Radu Păiușan

Résumé. Le Parti National-Populaire s'est constitué relativement tard, après le coup d'État du 23 août 1944 et même après l'installation du gouvernement pro-communiste conduit par Petru Groza.

En conquérant le pouvoir, les communistes ont devenu conscients de la nécessité d'organiser, en formations politiques fidèles, beaucoup de segments de la société roumaine. On peut mentionner les soi-disants couches moyennes: les industriels, les commerçants, les artisans-patrons, les fonctionnaires publics et particuliers etc., qui n'avaient eu aucune activité

politique. À ce moment-là, les communistes se sont rendus compte qu'ils ne pouvaient éviter ou ajourner infiniment les élections parlementaires.

Toutes ces couches moyennes devaient être inscrites dans un parti politique, satellite du Parti Communiste Roumain. Pratiquement, on ne peut parler d'un nouveau parti politique, mais la soi-disante organisation de masse dirigée par les communistes, dénommée – démagogiquement - l'Union des Patriotes, a été transformée – à l'occasion d'un grand congrès, en janvier 1946, à Bucarest – dans un parti politique (le Parti National-Populaire). Celui-ci devait désorienter une partie de la population par l'intermédiaire de l'attribut de „national”, englobée dans la titulature du parti, pour indiquer le fait que le gouvernement Petru Groza comptait sur des partis authentiques, nationaux, à la différence du parti communiste, considéré comme formation politique d'importation.

C'est pourquoi au début, dans l'année 1946, le Parti Communiste Roumain ne s'est pas impliqué visiblement dans l'activité du nouveau parti, mais seulement par l'intermédiaire de quelques-uns de ses membres infiltrés dans le Parti National-Populaire.

LES HONGROIS ET LES TCHÈQUES DES DÉPARTEMENTS DE CARAȘ ET SEVERIN PENDANT LES ANNÉES 1944-1948

Eusebiu Narai

Résumé. Les hongrois, considérés comme le plus récent élément ethnique du Banat, se sont remarquables par leur expérience dans les domaines de l'artisanat, de l'agriculture et de l'art culinaire, étant colonisés – en grand nombre – dans la région, pendant le régime dualiste (1867-1918). Après 1918, on constate le déplacement des colons hongrois vers les cités. Pendant la période 1944-1948 les forces d'ordre ont surveillé de près l'activité de la Communauté Hongroise, qui a développée une puissante propagande chauvine et revizioniste.

Les tchèques, colonisés dans la province du Banat pendant les XVIII^{ème}-XIX^{ème} siècle, se sont occupés notamment avec le travail au forêt et avec les travaux miniers, s'approchant énormément des allemands à la fin du XIX^{ème} siècle. Après le coup d'État du 23 août 1944, plusieurs tchèques qui habitaient dans les départements de Caraș et Severin se sont rapatriés dans leur patrie natale, pour „le repeuplement” de la région sudète.