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AN INTRODUCTION TO TRAVEL AND TRAVEL LITERATURE

Carmen Andraş

Abstract: The travel studies have recently achieved an important place as an academic discipline because of their pluridisciplinarity. The present study analyses the subject of travel from the view point of literature, history, geography, imagology, cartography, anthropology, sociology, political sciences and so on. The world history is mostly a history of travel, of mobility, migration and their integration into new topographies and the writings and readings of these traveling experiences (travel literature and cartography, documents, postcards, illustrations and so on). The study focuses on the poetics and politics of travel and the accounts of travel, the relation with the art, pleasure, science of work, self-consciousness, and the understanding of alterity, the relation between knowledge and power in the discursive creation and the imaginative creation of the other, the relation between center and periphery, the transformation of the observed societies into marginal ones and so on. The study concludes: the voyage is a metaphor of the freedom of individual mobility, and not particularly the postmodern metaphor of the human condition characterized by alienation and stepping outside territory of the individual faced with the global society.

***XENITEIA* OR MONASTIC *PEREGRINATIO*: THE VOLUNTARY EXILE TOWARDS THE COUNTRY**

Eliane Poirot

Abstract: The voluntary travel to foreign lands in the monastic tradition received the name *xeniteia* in Greek or *peregrinatio* in Latin. After tracing this theme in the Bible, where the travels have an extended range of significations, and highlighted the three meanings of the concept of *xeniteia* in the writings of the Church fathers (travel to the end of the world, the mundane life in exile, the road to the Heavenly Jerusalem), our article presents several examples of monks that have went into voluntary exile. However leaving the country is not enough, it is not even necessary for the voluntary exile is first of all behavior. One reaches thus an inner definition of *xenitei* that is illustrated in the writings of Saint Teresa de Avila and Teresa de Lisieux. In the 21st century *xeniteia* becomes a requirement of monastic life expressed both by retreat from the world and by liturgy – a true road to the Kingdom of Heavens.

THE COLONIZATION OR THE TRAVEL OF POWER. SPARTA AND THE COLONIZATIONS IN THE MEDITERRANEAN SPACE

Fábian István

Abstract: The paper presents a few aspects concerning the foundation of the Spartan colonies in the area of the Mediterranean Sea. The Greek colonization represents one of the most important phenomena in the history of travel, which is the travel of power and influence in fact. These colonies, in spite of the fact that they were the results of the general Greek colonization trend, have a few special features concerning their reason of foundation and their further existence. All the three main colonies of Sparta: Terra, Cyrene and Tarentum are taken into account, insisting on the legends of their foundation but also on the political and historic background what lead to the formation of such political entities.

THE JOURNEY OF STUDIES: THE ROLE AND DIMENSIONS OF EXPERIENCES IN THE FORMATION OF THE HISTORIAN GHEORGHE ŞINCAI

Ana Maria Roman Negoii

Abstract: One of the consequences on a long term of the Union with the Church of Rome, which was opening the Transylvanian 18th century, was, undoubtedly, the formation of the elites. It is a complex phenomenon whose bases were laid in the first half of the 18th century and whose results are to be seen mostly in the second half of the century, a continuous effort aimed at the synchronization with the European Enlightenment. The politics and practices of the time focused on the intellectual formation in the important Catholic schools, following the tradition established by the bishop Inocenție Micu. Great personalities of the Transylvanian culture and history, Samuil Micu, Gheorghe Şincai, Petru Maior or Ioan Budai-Deleanu journeyed to these centers of science and culture and brought the Lights in Transylvania.

THE TRANSYLVANIAN ECONOMIST IOAN NEAGOE'S JOURNEY OF STUDIES IN BOHEMIA AND MORAVIA

Ioan Chiorean

Abstract: Ioan Neagoe is the first among the three sons of the Greek-Catholic Archpriest Man from Broşteni and he was born in Armeni, probably in 1729. After having attended the courses of the Saxon gymnasium in Sibiu and of the Jesuit academic college in Cluj, he became a schoolmaster in Blaj, in 1756. A year later, he gave up his didactic position in favor of professional specialization at the highest level in the epoch. In these circumstances, he came to meet Mărgai Ferencz, the prefect of the properties in Făgăraş, owned by Count Bethlen Gábor (chancellor in Vienna at that moment). On behalf of his merits in the field of agrarian economy, he was employed as an economic clerk on these properties. In order to become acquainted with the agricultural practices in the most developed provinces of the Empire, Mărgai Ferencz sent Ioan Neagoe on a journey of studies in Bohemia and Moravia, where he made researches regarding the acclimation of the potato, a culture recently introduced here on limited parcels. The outcome of this journey would materialize in 1765, when, after a pioneer's work, he spread the culture of the potato in Transylvania, thus preceding even Austria. Next year, he became a superior clerk in the chancellery of Transylvania and agent of the Greek-Catholic bishop Atanasie Rednic, in Vienna. As a student of Professor Sonnenfels he made studies in the field of politics and the chamber system at the University of Vienna. He included in his interests the fate of the Romanians in the "Hungarian lands". Unfortunately, he dies of fatigue and illness in December 1771.

TRAVELLERS AND QUARANTINES IN TRANSYLVANIA IN THE PERIOD OF THE VORMÄRZ AND OF THE 1848 REVOLUTION

Grigore Ploeşteanu

Abstract: My paper tries to present the foundation of the quarantine system and, mostly, the way they hindered the achievement of travels in the period before the 1848 Revolution. At the middle of the 18th century, during the reign of Maria Teresa, the Austrian authorities founded and installed a military sanitary cordon at the border of the Hapsburg Monarchy with the Ottoman Empire and the countries that were their vassals. It stretched from Dalmatia to Galitia in the aim of assuring a rigorous protection of the South-Eastern frontier of the empire, under the guise of a protection against fatal diseases coming from the Ottoman Empire. In fact, it had mercantile reasons against concurrency.

THE DISCOVERY OF SPAIN BY THE ROMANIANS: THE MIHAIL KOGĂLNICEANU MOMENT

Mircea Popa

Abstract: Placed at the extremities of the Latin world, one in the West and the other in the Orient, Spain and Romania had nevertheless sporadic spiritual contacts, even if a certain historical and geographical parallelism seems to keep a more archaic and pronounced Latinity than in the case of the other European Latin countries. A more accentuated interest of the Spanish towards Transylvania was manifested at the end of the 16th century. Mihai Viteazul's anti-Ottoman campaign was intensely mediated in Spain. More important, one has to point out that Nicolae Spătaru Milescu's work drew the attention of a Spanish traveller and that Codru Drăgușanu's travel account was presented at the Spanish Royal Academy. The epoch of the direct contacts would come later, when the Romantic fever of travelling would affect the Romanian young people who were studying abroad. The most important example in this respect is the case of Mihail Kogălniceanu who was longing for the beauties of Spain. His travel account was kept in manuscript and it is entitled *Notes sur L'Espagne*, 1846, and are introduced in an edition of Mihail Kogălniceanu's work, by Dan Simionescu. The author's love of Spain and literary talent make him a true poet of landscapes.

THE BALKANS IN NINETEENTH-CENTURY BRITISH TRAVEL WRITING

Vesna Goldsworthy

Abstract: The present study is a survey of British travel literature about the Balkans in the 19th century, the development of stereotypes and their impact upon present day representations. In the introduction to her *History of the Balkans* Barbara Jalevics asserted that the Balkan Peninsula "usually impinged on Western consciousness only when it has become the scene of wars". Throughout much of the past two hundred years, long periods of indifference towards the peninsula, which has tended to be comparatively marginal to British interests, were interspersed by moments of scrambling for highly-quotable facts at the onset of a conflict. That years of near-complete silence are followed by large clusters of works in the time of crises in many ways confirms the fact that the Balkans have tended to be viewed as relatively marginal. Simultaneously familiar and, literally, unhomelike (Unheimlich), the Balkans remain an internal Other – a stranger within – against which Western European writers project and exorcize Europe's own identity-related taboos.

THE EDUCATIONAL PILGRIMAGE. ROME IN THE SECOND HALF OF THE 19TH CENTURY IN THE CORRESPONDENCE BETWEEN LICINIU POP AND IOAN MICU MOLDOVAN.

Cornel Sigmirean

Abstract: The present article explores the cultural atmosphere in the Greek-Ruthenian college „Sf. Atanasie” in Rome and the religious, political and urban life in Vatican and the Italian capital at the end of 19th century, as reflected in the exchange of letters between the student Liciniu Pop and the Greek-Catholic priest Ioan Micu Moldovan. In fact, the article represents an analysis of the writings from the perspective of the educational pilgrimage of the young Romanian students abroad.

SEVEN YEARS IN ASIA (1913-1920). A CARPATHIAN PEASANT'S ORIENTAL "ETHNOGRAPHIC EXPERIENCES".

Liviu Bordaș

Abstract : Even if Romanian travellers to the Far East can be traced back to the Middle Age, the evidences are very rare and accidental. Travel journals are even scarcer. This is why the case of a peasant writer at the beginning of the 20th century, who has never published his travel impressions, deserves all the attention. Dumitru Nistor's account of the military expedition in Asia is kept in three manuscript note books acquired by the "Octavian Goga" County Library in Cluj-Napoca, in January 1994. The first is entitled *My Journal*, contains the young man's travel diary during his enrolment in the army and as a prisoner, "among the foreigners, black people, Arabians, Chinese, Indians, Japanese and God knows how many kinds of people". Dumitru Nistor's travel account paved the way for the 20th century Romanian travel literature into the Far East.

GRIGORE GAFENCU'S DIPLOMATIC TOUR IN 1939 AND ROMANIAN-BULGARIAN RELATIONS.

Maria Costea

Abstract: In the spring of 1939, Romanian Foreign Minister, Grigore Gafencu, made a diplomatic tour in the European countries: Turkey, Poland, Germany, Belgium, Great Britain, France, Italy, Yugoslavia, Greece. Gafencu discussed with the European leaders the major problems of international relations, including the problem of Romanian-Bulgarian relationship. The relations between Romania and Bulgaria in 1938-1940 were marked by Bulgarian revisionism, especially by Bulgarian territorial claims against Romania. Bulgarian territorial claims became more aggressive after Germany and Hungary annexed territories from Czechoslovakia, threatening Romania. Sofia's government diplomatic action pursued the "peaceful restitution of Southern Dobroudja to Bulgaria". How? Not by War, but by pressings of the Great Powers on Romania. Indeed, all the Great Powers, Germany and Italy, USSR, USA, Great Britain, but also Hungary, Turkey and Yugoslavia supported Bulgarian claims on Southern Dobroudja, a fact underlined by Bulgarian historiography. Why? Hitler and Mussolini were interested in maintaining their alliance with Bulgaria. France and Great Britain, Turkey and Yugoslavia wanted to attract Bulgaria towards them and towards the Balkan Entente, by paying the price: Southern Dobroudja taken from Romania. USSR and Hungary had territorial claims against Romania. Stalin, Hitler and Mussolini competed for attracting Sofia as an allied. They all decisively supported Bulgaria to get Southern Dobroudja. Finally, on 31 July 1940, Hitler dictated to Romania to give up Southern Dobroudja. Romania obeyed and signed the treaty of Craiova on 7 September 1940, according to which Southern Dobroudja passed as a part of Bulgaria.

ANA BLANDIANA AND THE MIRAGE OF THE TRAVEL

Iulian Boldea

Abstract : Ana Blandiana's travel journals are, we may say, a mixture of lyrism and rigorous observation, meditation on time and ethic implication, ecstasy of contemplation and cold lucidity. The author's sentences are, beyond their essential elegance, substantial and exact, hiding, in their non-analyzable structure, the colors of the anamnesis and the apodictic form of the use of *mimesis*. In these travel notes, the resorts of memory and the pregnancy of the acute representation of the world's landscape contribute to the construction of an enveloping landscape that is built at the same time of the transparencies and miracles of the imaginary, dream reflections and harmonious clarity.

THE EXILE AS A DISCLOSED SPACE

Nicoleta Sălcudeanu

Abstract : With the recent theories on hospitality and habitability, the terms *the end, the border, the margins of the world* (in the vision of Ovidius, the banished poet) are not anymore as implacable. Since the vanguards at least, the whole world has become a foreign country. The entire world as a foreign country becomes the acme of a kind of soft absurdity, a tamed one, a humanized one. It becomes hospitable for an easy-going and wandering people, which is undifferentiated from the point of view of nativity, a sum of personalities for which the daily climbing of the mountain means routine and merry alienation. Such a mountain may be - why not - literature. Banishment may be a new birth, a founding energy. The writing dispels. Modernism, existentialism and what we name, quite lightly, postmodernism are the most spectacular halts of the idea of uprooting.

IMAGES OF COMMUNIST AND POST-COMMUNIST ROMANIA IN BRITISH TRAVEL LITERATURE

Carmen Andraş

Abstract: The present study represents an imagological analysis of the British representations of communist and post-communist Romania and their continuity in the construction of post communism in British travel literature. This article is part of a broader research and follows a project on representation of 18th and 19th century Romania in British literature. There is not light at the end of the tunnel still. Romania is at times described with darker colors than before as if doomed to be badly run and having no future hopes. The communist doctrine is judged not for the dramatic pre 1989 situation but for how it was implemented by dictators like Ceauşescu in the 1980s. The 1970s offer idyllic and utopic images of a liberal island in the ocean of Soviet imperialism and an ideal promoter of the purest Marxist or Marxist influenced doctrine. However these images are counterbalanced by those referring to intellectual and cultural resistance against communism. Thus, considering the ideological belonging of the author Romania under communism is a liminal space between dictatorship and liberalism, between the Soviet model and the nationalist one, between the West that praised Ceauşescu and the Soviet Union, the tolerant neighbour that seemed to disregard the shifting mood of Ceauşescu, images of a country represented either by a *disident* president or by disident intellectuals. The 1980s seem to resolve this ambivalence for the British images Romania. The liberal aura of Ceauşescu perceived through his international policy withered away.

BETWEEN TRAVEL AND MIGRATION

Mihai Sin

Abstract: Our paper is a presentation of the very large scale of definitions related to travel ranging from romantic journeys and authentic travels around the world to tourism and migration of populations in our day's global world. These last two hypostases are very different from ideal and idealized travels, travels of adventure and existence, fictitious or life as a voyage, but even more different from such the travels of initiation as Gilgamesh's voyages in search of the mysteries of life and death. The migration and dislocation of populations are forms of adaptation to the new conditions of contemporary life and globalisation.

THE SOCIAL-POLITICAL AND ORGANIZING STRUCTURES OF THE ROMANIAN POLITICAL FORMATIONS IN AUSTRIA-HUNGARY

Ioan Chiorean

Abstract: The debates in the Parliament of Hungary in the period 1865-1868 brought about some changes in the future thinking and activity of the majority of Romanian politicians, in what the necessity of the foundation of political organizations was concerned. Consequently, the foundation conference of the Romanian National Party from Banat and Hungary took place on 7 February 1869, in Timișoara. Alexandru Mocioni was elected president of the party, and, according to the adopted program, he established *activism* as a political platform. In a similar conference, at Miercurea, which took place between 7-8 March 1869, the Romanian Transylvanian leaders decided at their turn to found a separate national party, with a program almost identical with the one during the 1848 Revolution. The tactics of abstaining from the electoral activity was adopted on this occasion. It was equivalent to the non-recognition of dualism and of the annexation of Transylvania to Hungary. In the following period, a series of troubles in the frame of the Romanian national movement took place and led to the enforcement of the passivist trend and, finally, to the unification of the two parties in 1881 and the adoption of a program structured in 9 points. Now, that the Romanian bourgeoisie succeeded in taking over the entire leadership of the national movement in Transylvania, the adoption of the passivist tactics by the entire party was imposed as an objective necessity. In conformity with the decision adopted at the conference on the fusion of the two Romanian political parties, Barițiu drafted *a memorial* in 1882, a reference document of the Romanian national movement, announcing, a decade before, the great memorandum movement in 1892. In Bukovina, the beginnings of the Romanians' political organization were more modest, but, after 1900, the parties and their ideological orientations diversified. Mention must be made in this sense of Romanian national party from Bukovina, the National popular party, the Romanian conservative party ("pactist"), the Democrat peasant party, the Party of defense, the Social Christian party. We have to point out that Romanian political social-democrat organizations were founded both in Transylvania and Bukovina, which were going to collaborate with the national parties in these provinces in the fall of 1918, preparing together the Great Union from 1918.

**RELIGIOUS INTOLERANCE OR COHABITATION IN PRE-MODERN
MOLDAVIAN SOCIETY: SOCIAL REALITIES REFLECTED IN THE CATHOLIC
MISSIONARIES' RELATIONS DURING THE FIRST HALF OF THE 17TH
CENTURY**

Carmen Maria Dorlan

Abstract: The present article intends to analyze the discourse related to the practice of religious intolerance or peaceful cohabitation in pre-modern Moldavian society as reflected in the Catholic missionaries' relations sent to Rome, during the first half of the 17th century, mainly to De Propaganda Fide after 1622. Based on edited documentary sources in Romanian historiography the image reflected is focused mainly on two components: on the one side, the information related to collective attitudes performed toward the religious Catholic minority and other forms of religious identity resulted from the impact of Reformation, which communicates not only the prospect of religious toleration within the whole Moldavian society, but also stresses on moments of common intensive religiosity viewed either during the participation to pilgrimages, miracles or common reactions to scandals or other manifestations of immorality considered as deviations from the Christian generally accepted way of life. On the other side, the image carefully constructed and transmitted to the Roman authorities not only responds to the tridentin missionary strategies and principles concerning the Catholic renewal in this part of the European continent, but also insists on the importance of the princes' politics toward the local Catholic minorities but mainly toward them, meaning

the authors of this kind of discourse. As a whole, the discourse reflected through these relations expresses an important effort made in order to communicate information related to the societies they interact to and also to lay the foundations for future politics whose importance and implications are far greater if we think to the impact and evolution to the process of acculturation developed here and which is also visible if we consider the ever growing interest of the missionaries in transmitting a more accurate image on the Moldavian orthodox society. The resulting image appears to impose the necessity to re-evaluate concepts like religious toleration or cohabitation in order to better understand the interactions performed within a certain society.