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**THE WESTERN ACCULTURATION OR THE END OF THE
CIVILIZATIONS SHOCK**

CLAUDE KARNOUOH

Abstract: The reconstruction of the origins of the spiritual and pragmatic formation of modern Europe – Western Europe that gradually emerged after the fall of the Western Roman Empire – from the development of the neo- Augustinian Christianity and before the event that determines modernity itself, the discovery of America we can note that it is this Western world that starts to conquer the world and not the other way around. Territorial conquest highlighted in the colonial history was radically a spiritual conquest, or better a metaphysical in the objectives and way of implementation of the fundamentals of a political economy and a social and political organization accomplished on the Western European model and understood by the peoples all around the world

**THE STRATIFICATION OF THE LAIC INTELLECTUALITY IN TRANSYLVANIA IN THE
16TH-17TH CENTURIES IN THE CONTEXT OF THE WEST-EAST RELATIONSHIPS**

IOAN CHIOREAN

Abstract: The life and organization of the intellectuality in Transylvania met important mutations in the 16th-17th centuries. In the context of the diversified West-East cultural relations, new laic elements appeared, while the laicization of the intellectual society was developing in Transylvania, even if it became more religious. With the apparition of new categories of intellectuals, this social layer grew in number, especially in the case of the laic and semi-laic intellectuals (jurists, clerks, physicians, chemists, teachers and school masters etc.).

As a result of the political and religious transformations, the Transylvanian intellectuality became more divided from the religious viewpoint, but more homogenized from the viewpoint of origin and material situation. In fact, the great majority of this intellectuality derived from the underprivileged social classes and layers (townsmen, boroughs men, free peasants, serfs), and only higher positions were occupied by the learned members of aristocracy. The material conditions of the different categories of intellectuals did not reflect major inequalities. Nevertheless, the priests and mostly their “aristocracy” enjoyed better material conditions than other intellectual categories, though even the most favoured representatives could not become feudal landlords. The development of the intellectual layer in the 16th-17th centuries contributed to the cultural evolution in Transylvania.

**IVAN LOPUKHIN AND THE DEVELOPMENT OF MYSTICAL HISTORIOSOPHY IN LATE
EIGHTEENTH-CENTURY RUSSIA**

ANDREAS BERG

Abstract: In the present study, the author argues that accounts of the development of Russian historiography during the Russian enlightenment need to take into greater consideration the contribution of mystical thought to the conceptualisation of history as an autonomous human construct. In the first part he discusses some challenges faced by a rationalistic approach to the study of history. In the second part he proposes the mystical thought of a noted Russian Rosicrucian thinker Ivan Vladimirovich Lopukhin (1756-1816) and suggests that his attempt to relate historical and divine realities was focused on enhancing human agency in its historical and ontological terms. In the third part he draws some implications stemming from his reconsideration of the interrelationship between mysticism and history.

TRANSYLVANIA AS A BORDERLAND BETWEEN THE WEST AND THE EAST

MARIUS CRIȘAN

Abstract: The strongest wish of Jonathan Harker, Stoker's British young lawyer who visits Transylvania for the first time, is to see all particularities of the region. He puts down in his diary everything he sees from his train window, people and landscape. The first feature of the character revealed to the readers is his curiosity. This attitude is typically touristic. Jonathan Harker's curiosity is modelled after the curiosity of the British travellers who visited Transylvania in the 19th century. As Bram Stoker never came to this region, he relied on some travel memoirs. As his working notes for *Dracula* show, the Irish novelist worked for about seven years on this novel and read several books on Eastern Europe. The works which inspired the construction of Transylvania in *Dracula* are: William Wilkinson, *An Account of the Principalities of Wallachia and Moldavia* (1820), Charles Boner, *Transylvania: Its Products and Its People* (1865), Andrew F. Crosse, *Round About the Carpathians* (1878), Nina Elizabeth Mazuchelli, *Magyarland...* (1881), Major E. C. Johnson, *On the Track of the Crescent...* (1888) and the article "Transylvanian Superstitions" by Emily Gerard.

EXILE AND DEATH: THE STORY OF THE GONE IN THE IMAGINARY OF THOSE WHO STAYED. ALEXANDRU IOAN CUZA'S CASE

ANDI MIHALACHE

Abstract: The paper does not deal with the self-projections of the exiled, but with the *evolution of his memory in the society* that had first excluded him, and then tried to get him back, especially in his posthumous period, when he does not make a threat any more. As a defining case study for the relation between memory and oblivion, the author puts forward Alexandru Ioan Cuza's story, the first prince of the United Principalities of Romania (Moldavia and Wallachia), from 1859 to 1866. Dethroned after a coup d'état on the 11th February 1866, he left for exile passing through Vienna, Paris, Florence, Heidelberg, etc. Untimely deceased, on the 3rd May 1873, he was brought back home the same month, in a mortuary train, to be solemnly buried in the yard of his residence of Ruginoasa. Although he had been expelled from the country under the accusations of authoritarianism and corruption, Cuza entered the country, after seven years of exile, as a hero and father of modern Romania. Somewhere between vagrancy and holiday, exile stimulated both the accounts of the exiled and the evocations of those who had remained home. Obviously, when the repatriation occurred after death, this was not the exile who made the account any more, but those who, eventually, were accepting the outcast to return into his motherland. Moreover, the funerary context was a good pretext to reiterate the whole biography of the rehabilitated. It was thus reintegrated into the collective history, and the fellows re-appropriated it, tardily, but as pompously as possible, to compensate, somehow, the initial injustice. It was not the traveller coming back home who had the last word now, but those who were waiting for him; not the one who moved, but the ones who stayed. The former was making a last trip, the latter were accepting a first remembering. Under the effect of remorse, a certain empathy with the exile's sufferance appeared; the society showed signs that by commemoration, it wanted to symbolically accompany him in all his peregrinations, wandering, *post factum*, by his side. The physical distance between a different person and us makes us re-evaluate, once he/she is dead, the time we had spent with him/her. Thus, temporary distance from those that were declared unwanted changes our perceptions, mitigates aversion; the distance towards such characters does not result in the outcasts' oblivion, but on the contrary, in their monumentalization.

THE RHETORIC OF ROMANIA'S INDEPENDENCE IN THE THRONE MESSAGES OF CAROL I. FROM INTERNAL ACTION TO EUROPEAN ARGUMENTATION

MARIANA PLOEȘTEANU

Abstract: During his reign, the sovereign and then king of Romania, Carol the First, in his throne messages, official addresses, in his discourses and letters, he makes often recourse, to the European Powers and their understanding with the hope in their support for Romania in what its European integration was concerned. He was stressing Romania's role in the maintenance of the European balance through its politics in South-Eastern Europe. He was very disappointed when his requests were met with indifference, as in 1878, when Romania lost the South of Bessarabia in favour of Russia, through the European Powers, decision, as a consequence of a war in which Romania's material, political and military effort was considerable.

EUROPE AND/OR ORIENT. BRITISH TRAVEL LITERATURE AND THE RECOGNITION OF CULTURAL CONFLUENCES IN INTER-WAR ROMANIA

CARMEN ANDRAȘ

Abstract: The aim of the present study is to analyze the representations about Inter-War Romania, with special attention to the period 1930-1939 and King Carol's reign, in British travel literature. In what this period is concerned, even if it was still represented by the British visitors in a ambiguous way either as a modern European country, somewhere between the West and the East or as a South-Eastern or Balkan country, somewhere between Europe and the Orient, this liminal condition is no longer the object of criticism and irony for those British visitors who have an agenda: to please their royal and noble hosts, travellers like D. J. Hall (1933), *Romanian Furrow*, Sacheverell Sitwell (1938), *Romanian Journey*, R. H. Bruce Lockhart (1938), *Guns or Butter. War Countries and Peace Countries of Europe Revisited*, Archibald Forman (1939), *Rumania through a Windscreen*, Derek Patmore (1939), *Invitation to Romania*. One of the main characteristics of this period as reflected in British literature is that the oscillation between the Eastern/Oriental and Western models is pointing out this time the progress of modern Romania and its European life standards. Another common place is the relationship between gender and national identification.

MIRCEA ELIADE, BETWEEN EAST AND WEST

IULIAN BOLDEA

Abstract: Throughout the paper entitled *Mircea Eliade. Intre Orient si Occident / Mircea Eliade, Between East and West*, we attempt to identify, underline and comment the most important thematic elements in Mircea Eliade's works, from the perspective of East-West interferences. Thus, there is a certain impulse towards rationality and a day-like regime of the imaginary in the entire work of Eliade. Nevertheless, these tendencies are counterbalanced by a temptation for the spaces of shadow, fantasy and mystery in the world. Between day and night, East and West it is where the almost un-analyzable specificity of Mircea Eliade's works is configured.

CROSSING BORDERS THROUGH MUSIC IN RUSHDIE'S *THE GROUND BENEATH HER FEET*

TITUS POP

Abstract: Salman Rushdie, in his novel called *The Ground Beneath Her Feet* employs the power of popular culture, particularly music, to produce tectonic movements. In its evocation of music as a globalized cultural phenomenon, Rushdie's novel is a celebration of a fluid, hybrid vision of contemporary life. Throughout the novel, Rushdie employs as usual a range of literary, historical and intellectual references, from Karl Marx and Charles Baudelaire through to William Faulkner and Jorge Luis Borges, but, at the same time, gives centre stage to a form of popular or mass culture, namely rock

music. After referring to some theoretical background on popular music, I will briefly delineate the plot of the novel and touch upon the references Rushdie makes to music, his employing of the Orpheus myth, and his applying it to popular music. I will demonstrate how Rushdie uses popular music, namely rock music, as a trope of hybridity or as a common ground which transgresses all sorts of borders-between myth and reality, cultural, mental or racial borders. Music is proposed as a catalyst of plurality and of mutual understanding between people.

**TRANSLATION OF DIFFERENCE INTO OTHERNESS: JEREMY SEAL'S
A FEZ OF THE HEART (1995)**

ATALAY GÜNDOZ

Abstract : Turkish identity is questioned in very different platforms. Whenever an issue is raised about Turkey, it is most likely to be related to whether Turkey can be considered as a part of Europe, thus the West or not. The killing of the dogs leads to a questioning of Turkey's identity. Chancellor tries to establish a link between being Muslim and the perverted. He attempts to generalize the marginal acts of killing and then abusing dogs as an indication of non-Europeanness of Turkey. Thus these queer acts function as dissociating Turkey from Europe or the West. When we read Huntington's *Clash of Civilizations* and Seal's *A Fez of the Heart* together, as far as the depiction of Turkish modernization is concerned, there is an amazing similarity between these two texts. To begin with, they both assume that Turkish reforms are merely the impositions of the Turkish rulers who do not regard how their people think and feel about them. Secondly, highlighting the "resurgence of Islam" in Turkey, both writers emphasize Turkey's Islamic identity as a sign of non-belonging to the West or Europe. Finally, they claim that Turkish westernization has been an indisputable failure as these reforms have neither made Turkish society European nor have they convinced Europeans to consider Turks as such. On the other hand, neither Seal nor Huntington refers to what Turkish society has gained from the reforms.

**WEST-EAST DIPLOMATIC RELATIONS. THE TREATY OF CRAIOVA
(7 SEPTEMBER 1940)**

MARIA COSTEA

Abstract: The relations between Romania and Bulgaria in 1938-1940 were decisively influenced by Bulgarian revisionism, especially by Bulgarian territorial claims against Romania. Finally, in 31 July 1940, Hitler dictated to Romania to cease Southern Dobroudja. Romania obeyed and signed the Treaty of Craiova in 7 September 1940 throughout Southern Dobroudja passed as a part of Bulgaria. The Treaty also established an exchange of populations. This article analyses the Treaty of Craiova and also the positions of Bulgarian historiography concerning this treaty.

**THE SEMANTICS OF RACE - FROM TRADITIONAL CLASSIFICATIONS OF THE
"GYPSY" TO THE DISCOURSE OF THE ROMA ELITE FROM CONTEMPORARY
ROMANIA**

MARIAN ZĂLOAGĂ

Abstract : The classic modernity is considered to have been the moment of consecration for the social classificatory notions like the nation or the race. They were frequently interchangeably used and served some essentialized and ideologized discourses that legitimized social hierarchies both inter- or intra-groups. Thanks to its capacity to enforce stigmatizations, the concept of "race" reveals power relations between groups and has significance particularly in the relations between majorities and minorities both ethnic and social. The discursive implications were multiple, though, it basically connected physical traits and intellectual and civility achievements.

All over European cultures "Gypsies" were profoundly racialized. For centuries this went hand in hand with a tendency of exoticization which had negative as well as positive idealizing effects. Modernity and the national projects exposed them to a general wave of stigmatization. Surely, the resulting discourses and policies may be very well acknowledged as forms of more or less aggressive

racism. As it intended to maintain segregation and domination, such a discourse was somehow convincingly assumed by the normative authorities (i.e. state agents like intellectuals, missionaries, police and sanitary officers) with respect to these ethnic groups. What I intend to show is that racism, respectively, racialism may also play a role in the intra-group discourses, thus, preserving internal strong hierarchies. What is striking is the fact that theoretically untenable tropes may be re-activated by the contemporary Roma elites; they are essentially the same as those used by the majorities, fact which unambiguously portrays the epistemic imperialism of the “race” category.

THE EXILE BETWEEN METAPHYSICS AND GEOGRAPHY

NICOLETA SĂLCUDEANU

Abstract: The experience of exile represents a fundamental condition, a strongly motivated archetype. Birth itself is a sign of the original sin and driving away, and it is synonymous with the daybreak of the biography of evil in the world. The curve drawn from the exile of creature to the exile of creation tends to close into a perfect circle.

When myth or religion missed the occasion of solving the problem of uprooting, philosophy assumed the helm. Released from the normative cage, the new philosophical thinking looks now for more relaxed solutions. It seems that only an ethics of weakening and a behavior as living in the internal dimension of time, and not "just like at the beginning of the world", represent a chance to the exiled writer, thus he has the occasion to live his craftsmanship like a merry dissemination, without the compulsion of a hard center. While he lives into an alternative history, even a protective one, he rejects the understanding of his own tragedy and continues to live for ever backwards of time.

THE INTEGRATION OF THE WESTERN BALKANS INTO THE EUROPEAN UNION. PROBLEMS AND PERSPECTIVES

MICHEL LABORI

Abstract: The EU proved to be incapable to manage the Yugoslavian crisis. Nevertheless, beginning with the year 2000, the EU has conceived for three states in the region to begin „the process of accession”, having as a final objective their integration into the EU. The success of this process represents the only solution to the complex and difficult problems of the region. The article analyses the problems and perspectives of each country in the Occidental Balkans.

THE ROMANIAN ORTHODOX CHURCH, THE STATE, AND EUROPEAN UNION STEPS TOWARDS INTEGRATION

ANCA ȘINCAN

Abstract: The various ways used by the Romanian State to successfully integrate in the European project all mention the need for a transition from traditionalism to modernity. The present article presents several modalities that the Romanian Orthodox Church adapted to the process of integration into the European Union via the appeal to the process of modernization. Situated paradoxically between the need to support this project and its critical appraisal the Romanian Orthodox Church evaluates in the 1990s its public position towards the European integration.

THE TRICESIMAL CUSTOMS TARIFF IN TRANSYLVANIA IN THE YEAR 1634

SIMON ZSOLT

Abstract: In the Transylvanian Principality the use of the tricesimal customs tariffs is mentioned in laws, charters referring to the lease of the tricesimal customs and other documents (the tricesimal customs represented the name of the external-customs). Such documents, however, are known in the historical literature only for the years 1603, 1620, 1632, 1654, 1687 and 1688. In this study I publish and analyze another tariff, namely that from 1634. This was probably issued during the general assembly of the Transylvanian estates held between the 12th of May and the 1st of June. The structure of this document is similar to that of earlier tariffs and all the more, many of its articles are the same as those written in the list of 1632. There is however, an important difference between the lists of 1634 and of 1632; in the first one almost all articles were increased with 50%. In the second part of my paper I study how this list from 1634 was practically enforced, on the basis of the tricesimal register of Cluj from the same year (among the registers written in Transylvania only this register survived). In most of the cases the customs were imposed according to the tariff, although there were also some minor differences.

THE RELATIONS OF THE ORTHODOX CHURCH FROM TRANSYLVANIA WITH RUSSIA IN THE 17TH-18TH CENTURIES

IOAN CHIOREAN

Abstract: With the beginning of the 17th century, in order to counteract the proselyte action of the Protestant princes of attracting the Romanian people to Calvinism, the Orthodox Metropolitan of Transylvania, Ghenadie, initiated the first relations with the powerful Orthodox Church of Russia. Consequently, in 1628, three monks from the Prislop monastery left for Russia, but they were stopped at the frontier locality of Putivlia, where they received the czar's gift. In 1629, the Metropolitan Longhin Brancovici also made there a halt, accompanied by some servants, and received a gift from the czar in his turn.

On 26 August 1645, the new Orthodox Metropolitan of Transylvania, Ilie Iorest, was admitted in audience by the czar of Moscow, to whom he offered pieces of St. Dumitru's relics as a gift. The sovereign of Russia offered him in exchange some other gifts. On the 26 December 1651, the Metropolitan Sofronie of Lipova, with the seat at the Hodoş-Bodrog monastery, obtained an audience to the czar Alexei Mihailovici. On this occasion, he obtained pecuniary aids for the restoration of his monastery and religious books. Another Orthodox hierarch from Transylvania accepted in audience by the czar on 31 May 1668, was Sava Brancovici. He received gifts in money and objects. In the last decade of the 17th century, the priest Oprea, and then, the archpriest Vasile Hoban, both ministers of the St. Nicolae Church in Scheii Braşovului, left for Moscow too.

In the 18th century, the most notable is the travel to Petersburg of the archpriest Eustatie Vasilievici from Braşov, in 1743, who was allowed by the czarevna Elisabeta Petrovna to carry out a financial collect in several towns (13,000 fls., the sovereign's donation being of 2500 roubles) and approximately 50 religious books. Last but not least, the travels of the archpriest Nicolae Pop from Balomir, in 1749, and of the priest Nicodim from Alba, in 1751.

JOSEPH II (1780-1790) AND THE JOSEPHINISM. HISTORIOGRAPHIC INTRODUCTION TO A ELABORATED FILE

CRISTINEL ROMAN-NEGOI
ANA MARIA ROMAN-NEGOI

Abstract: After centuries, the emperor Joseph II known as the most reformatory personality of the House of Habsburg remains a much debated and periodically re-examined subject. It has been the case both in the universal and in the national historiographies; the Romanian one could not make an exception, on the contrary, it represented a very prolific milieu. Anticipating upcoming studies based on the vast documentary sources focused on the personality of the “revolutionary Habsburg”, in the present study we propose a historiographic review of the most important literature dedicated to this controversial figure. In order to succeed in our limited attempt we gradually refer to the climate within which different works had been produced, going on from general to particular achievements.

STUDENTS FROM TRANSYLVANIA AT THE LUDOVIKA MILITARY ACADEMY OF BUDAPEST. 1883-1893

CORNEL SIGMIREAN

Abstract: Established in 1782, the Ludovika Military Academy of Budapest represented the main higher education institution for training officers in historical Hungary. Between 1883 and 1918, the Military Academy had 4753 students. Our present study gives an account of only 10 years in the history of the institution, the period between 1883-1893, when 243 students from Transylvania attended the institution. In what social origin is concerned, most of them belonged to the city bourgeoisie, but to more modest social categories as well. This comes to prove that for many young men, the military career represented an important means of social progress. The history of the Austro-Hungarian Empire's army and training of professional military personnel offer multiple suggestions for knowing and understanding the officers' loyalty towards the emperor and the state.