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## **THE GRAND TOUR AS A COMPLEMENTARY OF GENTLEMEN'S EDUCATION**

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*Abstract:* During the Middle Ages travel was considered to be moral challenge in England. It was with the advance of Renaissance that, with the reintroduction of the Graeco-Roman ideal of travel, it occupied an important place in the education of young gentlemen. Shortly after graduating from Cambridge or Oxford they would take the grand tour and visit European countries like France, Italy, Switzerland, Austria and Germany. These grand tour travelers of the sixteenth, seventeenth and eighteenth century were then imitated by the tourists of nineteenth century when travel became available to more people as the transportation technologies develop and travel became less costly. The present study investigates how grand tour as the concept of travel open only to the wealthy classes of society has evolved in time and become affordable for the less fortunate classes of society in the form of gap year.

*Keywords:* Grand Tour; education; travel; gap year.

## **ROMANIAN STUDENT AT THE "LUDOVIKA" MILITARY ACADEMY**

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*Abstract:* The military career in the Austrian-Hungarian Empire represented a chance for social ascension, the access to the channels of emancipation to many young people. Created for the defense of the country's frontiers, the army also represented an important factor of social cohesion, through the officers' education in the spirit of loyalty toward the emperor. Education, through its dynasticist spirit regarding the House of Habsburg, represented a priority of the military academy's educational programs in Vienna and Budapest. Such aspects also result from the young Ovidiu Pop's letters, a student at the "Ludovika" Military Academy in Budapest, between the years 1898-1901.

*Keywords:* the "Ludovika" Military Academy; education; loyalty; emperor; empire; multiethnic.

## **RETHINKING THE CENTER-PERIPHERY RELATIONSHIP IN THE POST-COLD WAR ERA**

**Marcel Cornis-Pope,**  
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*Abstract:* This paper rethinks the center-periphery relationship in post-Cold War literature and culture. The author argues that the last two decades have freed our topographic imagination of traditional ideological polarizations, but have often replaced these polarized mappings with cartographies of a nationalistic or

ethnocentric kind that promote resentful cultural divisions; or with “globalizing” ideologies which reinforce the “international division of labor and appropriation . . . benefiting First World countries at the expense of the Third World” (Teresa Ebert). The literary and artistic examples this paper considers, taken from both the US and East-Central Europe, transcend both leveling globalism and ethnocentric separatism, celebrating crossroads, bridges, cultural “hybridity” and “potentially limitless mappings”. The fiction of Thomas Pynchon, for example, from *Gravity’s Rainbow* and *Vineland* to the more recent *Mason & Dixon*, has been concerned with the search for an alternative cartographic vision that scrambles the “borderline[s . . .] between worlds,” interplaying centers and peripheries. Likewise, the literature written more recently in East-Central Europe reflects the conflicting pulls towards world integration and self-differentiation “on the margins”. The city characteristically plays a “marginocentric role” in many of these writings, emphasizing its own eccentric position in relationship to the dominant paradigm, while at the same time restructuring that paradigm from the margin. Much recent urban literature and art behaves like a hypertext (in some cases it is a hypertext) that emphasize geocultural interfaces (crossroads, borderlands, multicultural cities and regions) and dialogic interactions among various cultural entities. As such, it demands a hypertextual reading attentive to its intercrossed discursive modes.

*Keywords:* America; Gloria Anzaldúa; Homi Bhabha; boundaries; cartography; center; Rey Chow; Livius Ciocârlie; Un Burgtheater provincial; Clopotul scufundat; Enlightenment; Susan Stanford Friedman; geographics; global; heteroglossia; hybrid; liminal; local; marginocentric; Mitteleuropa; Victor Neuman; New World; periphery; Philadelphia; polysysemic; post-Cold War; postmodernity; Johann Nepomuk Preyer ; Thomas Pynchon; *Gravity’s Rainbow*; *Mason & Dixon*; *Vineland*; slavery; Edward Soja; Monica Spiridon; Timișoara; Sorin Titel; Țară îndepărtată.

## **ARRESTED COMMUNICATION IN CARYL CHURCHILL’S *MAD FOREST* AND THE CENTRALITY OF THE IDEOLOGICAL OTHER**

**Carmen Andraș,**

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*Abstract:* The present paper is analysing the power relationship intrinsic in language communication, as reflected in Caryl Churchill’s play *Mad Forest*. The play is set in Communist and post-communist Romania and suggests the continuity of prejudices inoculated by the Communist dictatorship. It is in fact about the survival of the third voice, the overwhelming voice of ideology and demagogy, which is blocking any normal communication between the speaker and auditor. Any enunciation of personal ideas and feelings is blocked and so it is any attempt to dialogue and communication. It seems an everlasting situation which Romania cannot escape.

*Keywords:* Caryl Churchill; *Mad Forest*; Communism; postcommunism; ideology; communication; language; Homi Bhabha; Alphonso Lingis; Eugen Ionescu; Mikhail Bakhtin.

## LITERATURE AS GENERALIZED AND ASSUMED PERIPHERY

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*Abstract:* The question of the wandering writer becomes one of the wandering writing. The writer finds his shelter in difference and double identity. Banishment may be a new birth, a founding energy. The contemporary cultural orphanage eludes the terror of temporality, it has become emancipated from the metaphysical oppression and goes straight to concomitance, that means a new perception of the world, an assumed banishment and an easy resignation. Leaving away is not any more a trite spirit of adventure or race maintenance, but becomes, more and more, a stylistic composition of living. While misplacement is not anymore the reason of all the troubles of creature, its benefit is a more comfortable manner of living inside the ontological landscape. The result means a new way of ambiguity, freedom and creativity. Creature wins the privilege of looking back not with rage, but with irony, his glance is cured by the tatters of the abandoned landscape. Ubiquity and peripherity becomes a way of life.

*Keywords:* exile; anomia; nostalgia; periphery.

## THE EXULANT COMING OUT FROM ISOLATION: RE-READING IN VARIOUS CULTURALISTIC PARADIGMS THE GYPSY STUDIES FROM GREAT BRITAIN AND GERMANY IN THE 18<sup>th</sup> AND 19<sup>th</sup> CENTURIES CONTEXTS. AN ESSAY REVIEW

**Marian Zăloagă,**

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*Abstract:* Reconstituting Gypsy world was more assiduously attempted during the 18<sup>th</sup> and 20<sup>th</sup> centuries. An unlettered culture like the Gypsy one was dedicated a vast literature, with its own journals and autonomy betraying from the beginning a transdisciplinary propensity, despite a highly mythologization or ideologization tendency. The present essay review intends to comparatively follow the development of the “Gypsy studies” in Britain and Germany. My main objective is to unveil the importance of the cultural and political framework for the discourses promoted within the literary and scientific productions coming out during the aforementioned epoch. As I am mostly interested in the process of “Wissensproduktion” of the external knowing agents I will focus on the discursive practices understood in a Foucauldian and Saidian sense. Thanks to the penetrating and vast readability of the literary productions (true carriers of stereotypes and vulgarizing channels of the scientific productions) printed during the 19<sup>th</sup> century they will constitute the basis of the following analyses.

*Keywords:* Gypsy studies; literature; otherness; Orientalism; modernization theories; criminalization/anomie; feminization; hybridity; eugenicism; Germany; Great Britain.

## **“INVENTING EASTERN EUROPE” IN IRELAND, 1848-1918**

**Róisín Healy,**

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*Abstract:* Maria Todorova has warned against assuming a homogeneous view of Eastern Europe among Western Europeans. This article argues that Irish discourse on Eastern Europe was more positive than British discourse in the late nineteenth and early twentieth centuries. While those who supported the closure of the separate Irish parliament in the Act of Union of 1801 echoed the Orientalism dominant in Britain, those who opposed it sympathised with the struggles of subject nations in Central and Eastern Europe for self-determination and even posited a parallel between Ireland and these nations. Irish nationalists were drawn especially to Poland and Hungary, whose political paths seemed to match Ireland's most closely. They also displayed a distinct preference for the Christian, particularly Catholic, communities of the region. The minority who chose to side with Germany in World War One had to jettison their sympathy for its Polish minority, however, in an effort to justify the alliance. With few opportunities for direct contact, the Irish used Eastern Europe predominantly as a foil for their own political struggles. Thus the main emotion Irish nationalists felt when they observed the establishment of new states in the region by the Paris Treaties of 1919 was envy. Only after fighting the War of Independence from 1919 to 1921 did Irish nationalists have their own state to boast of.

*Keywords:* Orientalism; Balkanism; nationalism; Catholicism; Ireland.

## **IDENTITY CONSTRUCTIONS OF THE ROMANI WOMEN IN TIMISOARA. STEREOTYPES REGARDING PATERNITY, MARRIAGE AND SEXUALITY**

**Tanja Oster,**

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*Abstract:* The purpose of this study is to investigate the interplay of ethno-cultural stereotypes in processes of identity construction by studying auto-stereotypes and hetero-stereotypes of relationship, sexuality and marriage among individual Romani women in western Romania. Following an ethnographical methodology – problem focused guided interviews within the framework of three-month participant observation – the hermeneutical analysis suggests that Romani women are re-organizing the mostly negative hetero-stereotypes in order to create and maintain flexible pictures of the self. However, their heterogeneous identity constructions also reflect fundamental cultural notions of the gendered and ethnicized self. Consistent with anthropological approaches to the intersection of social categories in every-day lives, the results furthermore mirror the interdependency of ethnicity, gender and class within the Romani women's discursive constructions of identity.

*Keywords:* Romani women; gender identity; reproduction-education; discrimination and emancipation strategies.

## **THE “EYES ON THE EAST” POLICY: THE FRONTIER BETWEEN ROMANIA AND POLAND IN THE ESTABLISHMENT OF THE “CORDON SANITAIRE” SYSTEM**

**Florin Anghel,**  
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*Abstract:* The Romanian-Polish relations officially established shortly after the end of World War I (January 1919) were based on strategic and security interests: joint action against an unprovoked attack by Soviet Russia and the reopening of the road linking the Baltic to the Black Sea. During the conflict with the Red Army (1919-1920), the Polish diplomacy focused the creation of a strategic North-South axis between the two seas, which would have enabled efficient communication between Romania and Poland. A program drawn up by the Polish Ministry of Foreign Affairs in April 1919 was putting forward the setting up of what Quai d’Orsay had termed a cordon sanitaire: “it is essential, in the interest of peace and of Europe, that a strong barrier should separate Europe from Russia and Russia from Germany”. Romanian-Polish common border, officially institutionalized just in 1935, can make real bilateral policies toward Kremlin and its Red Army, from the end of World War I to 1939, and became the most important element of the so-called “cordon sanitaire” international affairs system. Poland’s breakaway from the project of the Little Entente in 1923–1924 and the development of the trilateral alliance (Romania-Yugoslavia-Czechoslovakia) into an effective diplomatic community led, a few years after the end of World War I, to the creation of two blocs of victorious states in Central and Eastern Europe, centered on the Vistula (the Romanian-Polish alliance) and the Danube (the Little Entente). Although each of these blocs had as a main goal the preservation of the status-quo, this simple fact was not enough to make them unite. The Intermarium (creation of the ‘30’s Polish diplomacy) sought to capitalize as much as possible on the alliance between Bucharest and Warsaw, and to attract all the potential forces that may have been affected by the strategies and interferences of the neighboring totalitarian Powers, Germany and the USSR. The disintegration of Poland in September 1939 and the profound changes occurred in the geopolitical configuration of Central and Eastern Europe (as a result of a direct agreement between Berlin and Moscow in the case of the Ribbentrop-Molotov Pact) canceled all these projects and forecasts.

*Keywords:* frontier; Romania; strategical axis; the Baltic; the Black Sea.

## **THE AFTERLIFE OF THE 1930s. ORTHODOXISM NATIONALISM BEYOND NICHIFOR CRAINIC AND NAE IONESCU**

**Ionuț Biliuță,**  
Central European University

*Abstract:* The present paper aims to uncover the post-1948 intellectual career of the main exponent of Orthodoxism, namely Nichifor Crainic. After spending a period in the Communist prisons, Crainic began to write articles in the Communist sponsored newspaper ‘Glasul Patriei’(The Voice of the Fatherland) addressed to the Romanian émigré communities. The Communist regime had chosen intellectuals of the former regime that enjoyed remarkable prestige in the Romanian Diasporas to promote the

liberalization of the approach towards the intellectual life and an emphasis on elaborating a Communist version of interwar nationalism.

*Keywords:* Nichifor Crainic; Communist nationalism; Orthodoxism; Lucian Blaga; intellectuals; totalitarianism; interwar nationalism.

**FROM ROMANTIC NATIONALISM TO NATIONAL COMMUNISM.  
MARX, ANTI-RUSSIANISM AND THE ROMANIAN CAUSE  
IN 1855 AND 1964**

**Octavian Silvestru,**  
Central European University, Budapest

*Abstract:* The article analyzes the 1964 Romanian edition of Karl Marx entitled Notes on the Romanians in the attempt to recover its contexts and significance. For that, it focuses on two distinct historical moments. First, it analyzes from a genealogical perspective Marx's annotations on the Romanians and detects their origin in the Romanian Romantic nationalists' historical narrative concerning the politics of tsarist Russia vis-à-vis Romanian Principalities in the nineteenth century. Secondly, it examines the instrumentalization of these annotations by the Romanian official historiography at the beginning of the 1960s, focusing on the new political stakes that were in play at that particular moment in the Communist block. Spanning almost two centuries of charged history and various intellectual spaces and traditions, the article methodologically recovers a case of 'entangled history' – or 'histoire croisée' – that eschews attempts of unilateral appropriation.

*Keywords:* nationalism; communism; Karl Marx; historiography.

**FOREIGN ETHNIC GROUPS AND URBAN DEVELOPMENT IN THE  
MEDIÉVAL KINGDOM OF HUNGARY: THE CASES OF  
TEMESVÁR/TIMIȘOARA AND SZEGED**

**István Petrovics,**  
University of Szeged, Hungary

*Abstract:* The paper consists of four parts, of which the first serves as an introductory "chapter", dealing with the role of foreign ethnic groups, mostly Latins and Germans, in the process of urban development in the medieval Kingdom of Hungary. It also examines the term hospes, stressing that the meaning of this word went through profound changes in the eleventh to the thirteenth century. The second part of the paper discusses the history of Temesvár/Timișoara, centre of Temes county, located south of the River Maros/Mureș and about 80 kms from Szeged. The author stresses that Temesvár was originally a comital castle, where Charles I, King of Hungary found a temporary residence between 1315 and 1323. Nevertheless, the development of the town was severely impeded by the Turkish victory at Nicopolis in 1396, which resulted in Temesvár/Timișoara and the region around it becoming the permanent target of Ottoman onslaughts. The third part of the paper deals with the history of Szeged, located at the confluence of the rivers Tisza and Maros/Mureș. The development of Szeged, which had become by the late fifteenth century one of the richest and most populous royal towns of Hungary, may serve, according to the

author, as an analogy, in several respects, to the history of Temesvár/Timișoara. In the fourth part, containing the conclusions, the author states that no populous communities of Walloons, Germans or other foreign ethnic groups played an important role in the development of the towns of Szeged and Temesvár/Timișoara in the Middle Ages. The author also stresses that the Hungarian burghers of these towns spread the urban way of life and urban institutions in general, among the non-Hungarian peoples (Serbs, Romanians) of the southern regions of the realm and even beyond its borders.

*Keywords:* Hungarian history, Middle Ages, Urban development, Walloons, Germans, Saxons, Romanians, Szeged, Temesvár/Timișoara.

## **FROM THE PEAK OF SELF-EMPLOYMENT ON THE WAVES OF PENSION. THE WAY OF AN ENTREPRENEURIAL FAMILY AT THE END OF THE 16<sup>TH</sup> TO THE BEGINNING OF THE 17<sup>TH</sup> CENTURIES**

**Glück László,**

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***Abstract:** The study introduces the history of a family, which was raised to the social stratum of renters based on the income from its economic enterprise, around the turn of the 16<sup>th</sup>-17<sup>th</sup> centuries. Their family name was Poncz, and they lived in Sighetu Marmației (Máramarossziget), in the north-eastern part of the Carpathian Basin. The town served as the centre of handicraft industry and the market-place of its vicinity. Sighetu Marmației was not developed into a real, urbanized city surrounded by walls. It had a rustic character, and was under seigniorial power. Nevertheless, its society, due to its economic role mentioned above, bore strong resemblance to that of real cities, as the determining social stratum was that of independent craftsmen and merchants. In the second half of the 16<sup>th</sup> century and at the beginning of the 17<sup>th</sup> century two consecutive heads of the family, Simon and his son, Tamás were dealing with extensive sheep-breeding, together with trading in sheepskin and wool, from which they made a considerable amount of fortune. For some time, both of them were Lord Chief Justices (főbíró) of Sighetu Marmației. The fact that Tamás, by means of his fortune, could rise above the other citizens of his town dealing with craftsmanship or commerce is well indicated by his marriage, which was rather unusual amongst independent craftsmen-merchants, as he married into a local intellectual-bureaucrat family possessing a letter of nobility, although without landed property. (Tamás himself was not even a noble at that time.) Consequently, the Poncz family may be categorized into that narrow upper class of the wide independent social stratum living in Sighetu Marmației at the end of the 16<sup>th</sup> century, which showed a spirit of enterprise based on the general economic upswing during the 16<sup>th</sup> century, and as a result of that acquired an income being outstanding as compared to what was considered to be ordinary in its own social environment. Tamás was ennobled at the very beginning of the 17<sup>th</sup> century, but he did not abandon his economic activities. His son, György, with the help of his marriage being even more of rank than his own father's one even acquired some landed property for his family. (The family of his wife was a one which rose into the squire hierarchy as a reward for service as a clerk in the court of the prince of Transylvania.) Having dissociated himself from the economic carrier, György lived the life of the gentlemen: he belonged to the surrounding of Count István Bethlen (the proprietor of the estate of Huszt also*

*incorporating Sighetu Marmăției), while also holding office in the leadership of Maramureș county, the regional community of the nobility. The marriages contracted by the other family members in the 17<sup>th</sup> century also bear testimony of the fact that what they considered to be their appropriate social environment by that time constituted of domainial and county office-holders and the lower part of the landed gentry. The carrier model discussed herein (the utilization of the position acquired by economic activities to become a member of the nobility and to switch over to the lifestyle of gentlemen) was typical in Hungary during the last decades of the 16<sup>th</sup> century and at the beginning of the 17<sup>th</sup> century. The research carried out so far has already explored several similar cases, although the background of this phenomenon was not properly dealt with. The family introduced in this present study turns the readers' attention to the fact that in a geographical sense this phenomenon prevailed much widely than it was previously thought so, and every now and then, in case of certain families it may have occurred in territories where one would not expect it to happen according to the information gathered so far. Socially speaking, however, only the uppermost circle of the independents had a chance for such a take-off: those, who started their enterprises yielding above-average income.*

**Keywords:** *social history; urban history; merchants; family history; social mobility.*

## **JESUIT ARTISANS OF THE UNION WITH ROME AND THE TRANSYLVANIAN ROMANIANS' RELIGIOUS IDENTITY AT THE BEGINNING OF THE 18<sup>TH</sup> CENTURY. STEREOTYPAL PERCEPTIONS AND HISTORICAL REALITIES (II)**

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*Abstract:* Based on some of the Jesuit sources elaborated during the years of the ecclesiastical union with Rome (1697-1702) the present article intends to reflect on the main components of the image perpetuated in the Jesuit media on the religious identity of the Transylvanian Orthodox Romanian communities. The elaborated discourse is the result of a double process of religious communication, its polemical content being more or less stressed according to the subjects of the promoted message. In both cases the role attributed either to the clergy or to the Jesuits involved in the process of implementation of the union with Rome is essential. The «easterners»' profile reflects the tridentine principles that define the Jesuits' activity and their stereotype perception on local religious realities, and it is meant to facilitate and legitimate its social implementation. The projected Romanian clergy would assure the re-education and reorientation of the believers' conscience, a long-lasting process that transforms them into the main agents of the new confessional identity construction. The union project as revealed is associated with an operation of correction of the errors perpetuated by the „schismatics” or as part of the negative influence resulted from the cohabitation with the Protestant confessions. Explanation and education in order to enlarge the access to religious knowledge are some of the main elements proposed in order to forge the new confessional identity, discipline the believers and consolidate the union. Similarities between Catholic and Orthodox identity, mainly aspects regarding the religious life of the community, are also used. The image resulted from the Jesuits' religious preoccupations is subordinated firstly to the politics formulated by their superiors, the selective criteria and the

representation of the information transmitted depending on these. Much more important is the fact that these sources promote a source of knowledge in the circuit periphery – center – periphery and that their authors do not merely reveal an observed reality. Instead they suggest and formulate, according to the Habsburg and post-Tridentine Catholic politics, viable strategies with a view of their distribution and offer the necessary information to their elaboration.

*Keywords:* Jesuits; religious identity; agents of confessional identity construction; religious otherness.

### **CONSIDERATIONS REGARDING THE STATE OF THE 18<sup>TH</sup> CENTURY PEASANTS' AGRICULTURE IN THE TRANSYLVANIAN PLAIN REFLECTED IN THE DOCUMENTS OF THE TIME**

**Ioan Chiorean,**

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*Abstract:* If we establish a number of 19 sub-zones in the Transylvanian Plain depending on the geographical situation of the localities, they can be grouped according to quality of the soil in the Western part of the Plain, with a fertile soil, and the Eastern part, less fertile. The cultivated land, with the exception of a small number of localities (8 villages with a “mediocre” and “poor” soil, and 2 localities with a “poor” soil), was generally favorable to the cultivation of the plants known in Transylvania. It is not by chance that the Plain was called the “granary of Transylvania”.

*Keywords:* 18<sup>th</sup> Century; Transylvanian Plain; peasants' agriculture; “granary of Transylvania”.

### **THE IMPLEMENTATION OF THE TREATY OF CRAIOVA BETWEEN ROMANIA AND BULGARIA (1940)**

**Maria Costea,**

Institutul de Cercetări Socio-Umane „Gheorghe Șincai”, Târgu-Mureș

*Abstract:* The Treaty of Craiova was imposed to Romania by Nazi Germany. The Treaty of Craiova was signed on September 7, 1940, between Romania and Bulgaria. Under its terms, Romania ceded the southern part of Dobruđja (the Cadrilater) and the 2 states agreed to participate in the organization of a population exchange. The 108,000 Romanians and Aromanians, were forced to abandon their houses in Southern Dobruđja and resettled in the northern part, while 65,000 Bulgarians of the northern part had to leave their houses and resettle in the Cadrilater (Bulgaria). Under the terms of the Treaty, Bulgaria had to pay 1 million lei to Romania, in order to compensate Romanian important direct investments in Southern Dobruđja. Also, Bulgaria had to respect some Romanian properties in Cadrilater. However, the diplomatic documents used in this article prove that Bulgaria did not respect its obligations.

*Keywords:* international relations; the Treaty of Craiova; population exchanges; Southern Dobrogea; Cadrilater; Romania; Bulgaria; diplomacy; Hitler; 1940.