

ANUARUL INSTITUTULUI DE ISTORIE „A. D. XENOPOL“

Tom XXXIX–XL, 2002-2003

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ANNUAIRE DE L'INSTITUT D'HISTOIRE «A. D. XENOPOL»

Tome XXXIX-XL, 2002-2003

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REZUMATE

ALEXANDRU BABOȘ, HANS LINDERSON

THE OLD WOODEN CURCH FROM PUTNA IN ROMANIAN MEDIEVAL ARCHITECTURE

(Summary)

The wooden church in Putna is well known in Moldavia thanks to the oral tradition that links it to voivode Dragoș, the very founder of this Romanian principality. According to this tradition the church was built by voivode Dragoș in Volovăț in 1346 and moved by voivode Ștefan cel Mare to Putna monastery in 1468. The Romanian researchers succeeded to determine its existence at the end of the 16th century, but the legend was much too old to be verified, and therefore many discussions arose from it. Another open debate was the state of conservation of the oldest part of the building, after a dismantling, two additions and several repairs. Some reconstructions were proposed but none of them respected all the evidences. The purpose of this paper is to provide a firm dating and a careful documentation for this important wooden church. These two directions of research are necessary steps towards a good understanding of the construction and its relevance for the history of architecture.

The oldest part of the wooden church, built only of oak timbers, showed good conditions for a dendrocronological analyse, from the first visual examination. A number of 16 samples were later collected from different parts of the old structure. The following dendrocronological investigations dated the felling years of 9 samples from 1399-1402. Three other samples, dated from 1345-46, even indicated that some timbers might have been reused from a previous construction. This later result must be however verified and strengthened by further research, because the sapwood rings determined in the laboratory for two of the 3 samples were not visually observed in the field.

The structure of the church was documented with emphasis on the oldest part and its state of conservation. As a result, the extent of the medieval wooden church was determined and it appeared surprisingly well preserved. The old church has only two rooms, a nave and a sanctuary. They form together an oblong plan, 477 cm wide and 825 cm long, ended eastwards with a polygonal shape. A vault, with a perfect semicylindrical shape, covers both rooms. The wall timbers were smoothed on all four sides and their joints were cut to build flash corners. The only parts left uncertain are the western portal, the lower part of the iconscreen and the raftering.

Knowing this church was built in the first years of the 15th century, we are now able to accept at least some parts of the legend. Thus the church could well have been built initially in Volovăț, on the site of a previous wooden church, and used as necropolis of the voivode Dragoș for some decades, until it was dismantled and rebuilt in the monastery of Putna, probably in the last decade of the 15th century. Soon afterwards, between 1500-1502, a new masonry church was built by voivode Ștefan cel Mare in Volovăț to replace it. Although we have reservations for the dating of the 3 samples from 1345-46, we are astonished by its resemblance with the year of construction named by the legend. We can only wonder if the source of the tradition, written down at the beginning of the 18th century, wasn't a document or an inscription unknown for us.

The wooden church from Putna is the first wooden construction firmly dated from the Middle Ages in the country and therefore it is of invaluable importance for the Romanian history of architecture. Moreover, its importance goes well beyond the national borders, since only a few medieval wooden constructions, firmly dated and still standing, are known in Europe. With the wooden church from Putna, the research in this specialised field widens far in the east, offering good material for comparisons across the continent. For example, several aspects regarding the circulation of certain techniques in wood are now open for reevaluation.

For the research of wooden churches in Romania, the church from Putna also provides unexpected possibilities for comparison. We can for the first time see how little the Romanian wooden churches changed during the last 6 centuries. The same way of cutting smooth walls with flash corners and of building vaults protected by proper roofs characterise them. Furthermore, in Putna church, there are traceable even some features specific only for the Moldavian wooden churches. These are distinguishable in the high walls protected by large eaves and in the narrow windows, opened in vertical pieces of timbers. The continuity is visible in all the main patterns except one. The plan with only a nave and a sanctuary is an old feature in the Romanian ecclesiastical architecture, recorded before the generalisation of the tripartite plan in the following centuries.

For the wooden constructions, in general, the use of a certain type of joint can signal a significant distinction. In the case of the wooden church from Putna, the carefully cut flash joints must have been used to mark the higher status of this sacred building towards the prophane ones. The common constructions of the same date were probably all built with projecting joints, which were much easier to cut and work with. It is

important to notice that this specific type of language was already practiced in the Romanian wooden architecture, by that time.

Finally, we wish to stress the necessity to continue the research around this wooden church in order to answer all the questions derived from the results.

PETRICĂ DUMITRACHE
FOREIGN POLITICS OF BOGDAN THE IIIrd (1504-1517)
(Summary)

After presenting a short history of the researchers in the issue, the article analyses, one by one, the amiable or litigious relations, the economic or matrimonial relationships that Bogdan the IIIrd had with Poland, with the Tartars, with Hungary and especially with Transylvania, Wallachia, Russia, the Papal Seat, the Republic of Venetia, the Ottoman Empire. As expected, the author makes a survey of the polemics referring to the exact dating of the moment when Moldavia accepts submission to the Turks. Though he insists on the idea that the foreign politics of Ștefan cel Mare's successor didn't have in view anything else but maintaining the situation inherited, the author brings new details on the unfavourable context in which Moldavia had to defend its independence: Polish-Hungarian rivalry, fights with the neighbours from Muntenia, Tartars' forays, fights for power at Istanbul, the extinction of the idea of crusade.

PETRONEL ZAHARIUC
HISTORY OF THE STRUGGLE FOR POWER
(Summary)

In this article the author intend to a comprehensive analysis of why and how was over thrown the most important Moldovian ruler in the XVIIth century. The fall of Vasile Lupu also became for the author a good occasion to evaluate the complicated context of international relations in the East and South of Europe at the time. In the end, the author considers that it was more probably an intricate episode of overthrowing than a ordinary case of Turkish disgrace for the Moldovian Prince: a "contest for power" than a "contest for people" as I. Tanoviceanu has entitled his study (1901) about the last days of Vasile Lupu.

SORIN IFTIMI
LADIES AND POWER. LADY'S STATUS IN ROMANIAN COUNTRIES
(Summary)

The article here brings a subtler analysis of the status of the Lady in the history of the Romanian Countries.

Currently, when defining the status of the Ladies in Moldavia and Wallachia, their condition is resumed to that of "wife of the Prince". No ceremonial formula of consecration being known, at least by now, for her (by crowning, anointing, or any other solemn gesture), the way to receive the status of Lady seems to be just one: *marriage*. By this, the lady would acquire just a reflex of sovereignty from her husband, to whom she owes the position, her role remaining quite secondary. This image, too simple, might prove to be unsatisfactory.

For the women in the past centuries there were also other two positions from which they thought to be entitled to receive the title of *lady*: that of *daughter of a prince* and, it seems, that of *mother of a prince*. These positions could be seen as "steps of self-accomplishment", the ideal being to gather in the same person all three qualities that consolidate one's status. The author aims at rising a hypothetical construction on the way in which the three legitimating sources of the conditions of lady interact: *birth*, *marriage* and *maternity*, as well as on the way in which a balance is however reached if any of these qualities is absent.

OANA IONEL
VILICUS RUSTICUS EN ITALIE CENTRALE-MÉRIDIONALE
(Résumé)

Une fois avec le développement des grands domaines agricoles en Italie après les guerres puniques, il a été nécessaire que la surveillance du travail sur ces domaines doit être fait d'un homme de confiance. Celui-ci (*vilicus*) était, souvent, de condition servile. Les écrivains antiques qui ont écrit d'agriculture (Cato, Varro, Columella) offrent des importants informations sur *vilicus*.

Partant de ces informations, dans notre article nous discutons les problèmes concernant la première mention d'un *vilicus*, la distinction entre *vilicus* et *actor* ou *dispensator* et aussi son lieu dans le cadre de l'hierarchie servile. On montre aussi les qualités nécessaires pour un futur régisseur, son choix, sa formation et ses tâches (dont la distribution du travail sur le domaine était la plus importante).

Ayant en vue les mentions des écrivains antiques, mais aussi celles des inscriptions, on peut dire qu'un *vilicus* d'un domaine rural avait un statut social différent d'autres esclaves de la *familia rustica*, parce qu'il possédait une fortune (*peculium*) et il avait le droit à une vie familiale. Quoiqu'il ne puisse pas se marier, il vivait en concubinage avec une femme esclave (*vilica*). Les auteurs antiques et les inscriptions offrent des informations sur ce personnage dont on a essayé de tracer le portrait aux lignes ci-dessus.

Vilicus avait aussi une série de devoirs religieux dans le cadre de la ferme, strictement établis par son maître et il pouvait faire part de *collegia*.

Avec le temps, au *vilicus* (l'homme de confiance du maître) et l'intermédiaire de celui-ci et la *familia rustica*, on a commencé de lui confier d'autres tâches en divers domaines, le système d'administration par l'intermédiaire de *vilicus* devenant très répandu aux premiers siècles de l'Empire.

SIMION CĂLȚIA

LES AVATARS D'UN CONCEPT: LA PROTO-INDUSTRIE

(Résumé)

Le présent article se propose d'introduire dans l'historiographie roumaine la problématique de la proto-industrie. Le fait que les Pays Roumains n'aient pas connu ce phénomène dans les 17^e-19^e siècles n'empêche qu'il est d'importance pour l'étude de l'histoire roumaine. En effet, grâce au concept de proto-industrie et au débat, parfois véhément, qu'il a provoqué dans l'historiographie occidentale dans les dernières trente années, la compréhension des historiens sur la révolution industrielle, sur ses causes, sur les conditions nécessaires, ont beaucoup évolué.

Ces mêmes avancées imposent aux historiens roumains, d'une manière indirecte mais non moins obligatoire, l'étude de la proto-industrie et de l'industrialisation qui en surgit. L'enjeu est important parce-que, n'ayant pas connu de proto-industrialisation, mais seulement de l'industrialisation, la Roumanie est un cas d'étude pour une autre voie d'industrialisation que celle classique, une voie pas étudiée encore et dans lesquelles la Roumanie peut faire cas de figure.

Non de moindre importance est le côté historiographique. Le cas du concept de proto-industrie est révélateur pour les possibilités que la théorisation et l'usage des concepts ouvre aux historiens. Mais aussi, il est intéressant pour apprendre quelle dérives et quelles erreurs cette approche différente peut générer, et pour une historiographie pas habituée à ce genre de discours – et même déçue par des usages erronés – la proto-industrie peut servir de modèle.

ANA LIPSIUC

SEVERAL CONSIDERATIONS ON THE SOCIAL-ECONOMIC OUTCOMES OF THE CIRCULATION OF MOLDO-WALLACHIAN CURRENCY IN THE COUNTRY OF MOLDAVIA

(Summary)

The article starts from the controversial opinions that historical research formulated on the Moldo-Wallachian currency. On the one hand, the quasi-monetary character of a false unit issued by the Russian occupation forces in order to plunder the two Danubian principalities is admitted. On the other hand, a first attempt to unify the currency systems of the Romanian countries is talked about, as a mean to recover the exchange difficulties they were facing after their own currency issues stopped. The author underlines that the currency we were imposed was a false monetary instrument, meant to direct the gold and the silver from the countries occupied towards the treasury of the Russian Empire. Following the mechanism of the law discovered since the Shakespearean times, "the bad currency drives away the good one", on the currency market of the Romanian countries was dropped the coin whose economic function was unilaterally acknowledged; but for the paying of debts, only convertible currency was accepted. The fact that a segment of society, the institution charged with the insurance of money convertibility on the currency market of Romanian countries, didn't acknowledge the function of the new kind of money in paying debts, undermined their economic and juridical power. The currency market was destabilized, followed by a restriction of economic activity, the dissolution of commercial and land capital, and by social disorganization, expressed in the starting of social protests.

RUXANDRA MOAȘA NAZARE
THE CLERKS OF THE GREEK COMMERCIAL COMPANY FROM SIBIU
(THE MIDDLE OF 18th CENTURY – THE BEGINNING OF THE 19th CENTURY)
(Summary)

The article establishes as complete as possible the list of clerks of the Greek Commercial Company in Sibiu between 1746 and the beginning of the 19th century, on the basis of the archive information. Starting with the bibliography on the topic and with archives, the author analyses the evolution of the Greek Company from the administrative point of view. Within its structures, there were two categories of the clerks: those elected by the Company among its own members (in positions such as heads, jury men, captains, tax collectors, church and school superintendents) and those employed by it (lawyers, priests, teachers). Initially, the heads of the Company were elected for a short time. Later on, toward the end of the 18th century, the leadership was held by the same person for much more time. At the same time the leadership in the company was kept by the members of real trade families and dynasties. The stability of all positions could be explained both by the change of company law status and by traders' final settlement. This way the company has exchanged its status from an economic privileged association into a cultural and ethnical community. As a result, the administrative positions in the company are on the wane and the administration history shows this process of change.

LUCIAN DRONCA
ASPECTS RELATED TO THE ECONOMIC SITUATION
OF THE AUSTRO-HUNGARIAN EMPIRE
(THE END OF THE 19th CENTURY AND THE BEGINNING OF THE 20th CENTURY)
(Summary)

Austro-Hungary's economy pursued a development that was inspired from the examples offered by Great Britain, Belgium and France but with its specific problems and with 2-3 decades lagging behind.

At the beginning of the 20th century the Dualist Empire managed to pass from a traditionalist state society to a capitalist one. But agriculture remained the basic branch of the economy, Austro-Hungary displaying the image of a profoundly rural state at the beginning of the 20th century, but which managed to equip itself to a certain extent with a modern industry. The peripheral regions of the Monarchy benefited from certain investments; that is the ones that belong to nationalities. Austro-Hungary's economy was at the eve of World War I in evolution.

DANIEL NAZARE
THE ACTIVITY OF THE DIRIGENT COUNCIL FOR TRANSILVANIA IN THE CORRESPONDENCE
BETWEEN G. MOROIANU AND AL. VAIDA-VOEVOD
(Summary)

This study is based on the 17 novel letters sent by George Moroianu, special referent of The Dirigent Council for Transilvania. The addressee is Alexandru Vaida-Voevod, in that period the replacement of the Romanian Delegation to the Peace Conference in Paris (1919-1920). Those 17 letters were sent between June and October 1919 and they could be considered true reports regarding the activity of The Dirigent Council, which that time was located in Sibiu. These reports contain much information about Transilvania, but also about Basarabia and Banat regions. The internal and external propaganda, the military campaign of the Romanian army in Hungary and also the elections from the 1919 fall in Romania have a special place in these letters.

MIRELA CREȚU
MOLDAVIAN TOWNS AND VILLAGES
IN THE FOREIGN TRAVELLERS' NOTES (THE XVth-XVIIth CENTURIES)
(Summary)

The author intends to present some daily life aspects in the Moldavian pre-modern settlements as it appeared in the foreign travellers' writings. Her article stresses the comparative analysis and the confrontation of different other sources: documents of the Moldavian Princes, church printings, archeological discoveries, ethnological researches.

According to her opinion, travellers' notes from the XVth-XVIIth centuries had an impressive accuracy of information. Usually they were not travelling for pleasure and wanting to find "new worlds" but missionaries or diplomatic representatives. In their notes, ethnographic details – especially interesting for the author – were somehow secondary and unintended but still necessary to depict cultural differences between the catholic or protestant Occident and the orthodox East.

MARIUS DIACONESCU
PÉTER ZÖLD AND "THE DISCOVERY" OF THE CSÁNGOS FROM MOLDAVIA
IN THE SECOND HALF OF THE 18th CENTURY
(Summary)

The formation of the border regiments determined a massive Szekler emigration from Transylvania to Moldavia. Among these emigrants, one could find also the Catholic priest Péter Zöld, who had an important role in organizing and carrying on the resistance of the Szeklers at Madéfalva at the beginning of January, 1764. Captured several times by the Habsburg authorities, he escaped to Moldavia. With the agreement of the Moldavian prince and of the superior ecclesiastical authorities (in his further correspondence, Péter Zöld invoked also the Pope's agreement), he activated as priest among the Szekler emigrants and among the Hungarian Catholic communities from Moldavia, from 1764 until 1768.

In 1780 he gave a presentation of the Hungarian Catholic communities from Moldavia to the Franciscan Vincze Blahó, who had come to Transylvania to inspect all the establishments pertaining to Franciscan Observants from this province. Following the suggestion of the Franciscan, at the beginning of June 1780 Péter Zöld elaborated an ample text describing the above mentioned communities on the basis of his personal experience and of the information gathered from other persons, both secular and ecclesiastic, from Moldavia. Péter Zöld's text circulated in some Hungarian scientific milieu around the historian György Pray, Vincze Blahó's friend. In 1783 two translations of this text, in German and in Hungarian, were published. Between these two editions of Péter Zöld's relation there are some notable differences. Moreover, none of these editions followed exactly the Latin original, which is published accordingly for the first time in the appendix of this study.

Vincze Blahó drew the attention of the newly elected Catholic bishop of Transylvania, Ignác Batthyány, on Péter Zöld's experience among the Hungarian Catholics from Moldavia. At the written request of the bishop, Péter Zöld elaborated a report at the beginning of January 1781 in which he resumed in a concise form the information from the previous text. This report was published with errors in 1870: therefore it is re-published in the appendix according to the original.

In both texts, Péter Zöld gave a short history of the Hungarian Catholics from Moldavia, presented the Catholic parishes and criticised the ignorance of the Italian missionaries in Hungarian language. On the basis of his own experience, he related in detail his visit to the Hungarian Catholics from Ciuburciu, near Dniester.

The historical value of Péter Zöld's relations is given by the fact that he used for the first time the ethnic term "Hungarian Csángos". The bilingual aspect of the Catholic Hungarians, their habit, the observations on their origin, the description of their parishes, Péter Zöld's relations with the Italian missionaries have a great value for the historical research. The historical critique must correctly evaluate the information provided by Péter Zöld as it contains also some exaggerations such as the existence of the ruins of the bishopric of Milcovia, the wealth of the catholic parishes or the number of the Catholic parishioners from Ciuburciu.

The impact of Péter Zöld's relations was considerable and of long standing. The bishop of Transylvania, Ignác Batthyány, sent in 1787 a letter to the Pope through the monk András Dudássi, in which he deplored the state of the Hungarian Catholics from Moldavia and the ignorance of the Italian missionaries in Hungarian language. His request, according to which the Moldavian mission should be put under the jurisdiction of the Catholic bishopric from Transylvania, was nevertheless rejected. In exchange he got the agreement of the Congregation *De Propaganda Fide* to cover the expenses for sending two Hungarian missionaries in Moldavia. The bureaucracy, the war, but also the lack of enthusiasm of the Hungarian Franciscans delayed the sending of the two missionaries. Moreover, the worldly sins of the first Hungarian missionary, Tamás Pozsonyi, cleverly exploited by the leader of the Moldavian mission, compromised for a while the success of the Transylvanian bishop.

The German and Hungarian scientific editions from 1783 of Péter Zöld's first relation allowed the diffusion of the information concerning the Hungarian Catholics from Moldavia in secular, scientific and politic milieu. The impact was of long standing due to the fact that these editions constituted as the main documentary basis of many studies concerning the Hungarian Catholics elaborated in the Hungarian scientific milieu starting with the first half of the 19th century.

In the appendices of the study the following documents are published *in extenso*: (I) Péter Zöld's letter sent to Vincze Blahó in June 6, 1780, in which Blahó was notified about the sending of the relation; (II) the relation itself, which is edited according with a contemporary copy; (III) the report sent to the bishop of Transylvania on January 11, 1781; (IV) the letter sent to the monk András Dudási on June 3, 1787 and, finally, (V) the letter of the bishop sent to the Pope on October 6, 1787.

LEONIDAS RADOS
PHANARIOTISM AND ANTIPHANARIOTISM IN THE ROMANIAN HISTORIOGRAPHY
OF THE 1848 PERIOD
(Summary)

Due to the mixture of old and new, traditional and modern, the historiography of the 1848 period represents one of the most interesting Romanian historiographical sequences. The longevity of the literary historical gender, from the annalists to the historians of the middle of the XIXth century, is explained by the necessity of a culminating point in the written culture, which could crystallize the cultural conscience and affirm Romanians' right to existence and freedom. Scholars, as well as action men, builders of their epoch, the historians of the 1848 period try to offer the readers of the universal history and country history textbooks, the aim declared being that of the flourishing of the nation; more than reflexive spirits, they are reforming spirits who critically approached the whole socio-politic area.

The criticism of the Phanariot period, although generated in a political plan by a violent antiphanariot discourse, destined to answer the national need of conciliation, of identification of a common enemy, is transmitted to the field of historiography. The historians used to see in the phanariot corruption the perfect victim for the sacrifice that would have permitted the purification of the country's history from the actions of the foreigners, the elimination of the ballast of the past and a new beginning, based on a set of values of western origin.

The paper tries to offer a direct perspective on the antiphanariot vision of the annalists of the 1848 period and to grasp both the generalities, the filiation of the ideas, and the differences in approach and special nuances, where they exist. M. Anagnosti, Aaron Florian, I. Maiorescu, I. Albineț, Gh. Asachi, I.H. Rădulescu, M. Kogălniceanu and N. Bălcescu tackled the Phanariot problem from identical positions, patriotic, but their antiphanariot discourse has, besides the common elements, notable differences, depending on the formation, the preoccupations and the aims of each one.

VIRGINIA ISAC
BIBLIOPHILE INFORMATION IN ARCHIVE DOCUMENTS
(Summary)

The article contains pieces of information on books that were once (XVIIth-XIXth centuries) enjoying a wide circulation, representing patrimonial goods and being, not rarely, disputed in court. Some of them were kept, others lost. The number of the ones kept is not known, but is far from being complete. The article presents a few such testimonies from the funds and collections of the Archives of Iasi. The author states that she doesn't come with new titles, of disappeared books, but only calls the attention on other copies, which will increase the number of the ones known and used in the scholars' circle. The article relies upon simple lists, book inventories, on notes and references existing in different documents where, at a first sight, we might suspect the existence of precious pieces of information for our culture.

GABRIEL ASANDULUI
L'ÉCONOMIE ET L'ENSEIGNEMENT DANS L'OEUVRE DE A. C. CUZA
(Résumé)

A. C. Cuza (1857-1947) a été l'un des plus représentatifs hommes politiques et parlementaires de la période interbellique. Il est moins connu pour l'activités scientifique et didactique. Il a réussi à publier une série d'ouvrages, certains de référence dans le domaine de l'économie politique. Aussi, de plus d'un quart de siècle a formé des générations de juristes à la Faculté de Droit de Jassy. Il a été le dernier représentant de la famille Cuza, qui a réussi à s'affirmer dans le plan politique, en étant dans le même temps l'un des promoteurs de l'antisémitisme roumain.

ALEXANDRU ZUB
N. BĂLCESCU: LE PATHOS DE LA RÉSURRECTION
(Résumé)

Supralicéité en tant que symbol de la révolution et de la démocratie sous le régime communiste, N. Bălcescu reste une figure éminente de l'histoire moderne et de l'historiographie respective. Un siècle et demi après sa mort en exil, l'oeuvre de Bălcescu s'avère d'une modernité frappante, l'expression d'un ethos romantique et réformateur en même temps. C'est ce que l'on souligne dans ces pages occasionnelles.

DUMITRU IVĂNESCU
CONTRIBUTIONS CONCERNANT L'ACTIVITÉ
DU COMITÉ RÉVOLUTIONNAIRE DE CERNĂUȚI (1848)
(Résumé)

Un épisode important de la révolution moldave en 1848 est constitué par l'activité du Comité révolutionnaire de Cernăuți, formé, parmi autres, de C. Negri, Al. I. Cuza, M. Kogălniceanu, V. Alecsandri, M. Costache Epureanu, Iancu Alecsandri, N. Pisoschi, Zaharia Moldovanu, Al. Hurmuzaki, Anastasie Panu ș.a. Chargé par le comité, M. Kogălniceanu a publié une brochure: *Les désirs de la partie nationale en Moldavie*, un vrai programme de revendications sociales et politiques où sont amplifiées les principales idées de la *Proclamation de Islaz* et *Nos principes pour la réformation de la patrie*. Basé sur ce document, l'un de plus importants de la révolution, un vrai programme de gouvernement qui trouva son application pratique pendant le règne de Al. I. Cuza, Kogălniceanu a aussi élaboré un *Projet de constitution pour la Moldavie*, d'un évident teneur révolutionnaire.

Les documents qui sont à notre disposition, attestent la modalité par laquelle le Comité révolutionnaire de Cernăuți s'est organisé, ses desseins et, de plus, les relations, très étroits, qui ont existé, pendant toute la durée des événements, entre les représentants de ce comité et les révolutionnaires valaques et transylvains. La correspondance, en partie inédite, des notables de la révolutions roumains, met en évidence l'idée d'union des roumains en un unique état, la nécessité d'une lutte commune contre les troupes étrangères interventionnistes (russes et turques), l'utilité d'accumuler des fonds pour procurer des armes de France pour sauver la révolution et l'aspiration de conquérir l'indépendance.

L'activité déployée par les membres du Comité révolutionnaire de Cernăuți était sous l'attentive surveillance des autorités russes, représentées par le général Duhamel, les consuls de Iași et de București, Teodor Tumansky et Wilhelm de Kotzebue, ainsi que le chancelier de Russie, Karl Nesselrode, alarmées par le déroulement des événements près de leurs propres frontières. L'activité du Comité révolutionnaire de Cernăuți est une preuve que la révolution en Moldova n'est pas finie avec l'échec de mars 1848, elle a continué, structure de la révolution nationale, par autres formes d'expression, plus radicales, notamment en ce qui concerne le programme.

MIHAI-ȘTEFAN CEAUȘU, DUMITRU VITCU
DIE RUMÄNISCHE EMIGRATION UND DAS NACHSPIEL DER REVOLUTION VON 1848
(Zusammenfassung)

Der vorliegende Aufsatz behandelt neue Aspekte der politischen Tätigkeit von C.A. Rosetti und Ștefan Golescu im politischen französischen Exil nach 1848. Die Quellengrundlage der Forschung besteht aus den unveröffentlichten Akten des Wiener Staatsarchivs.

VENIAMIN CIOBANU
OUTCOMES OF THE HABSBURG-OTTOMAN PEACE TREATY FROM VASVÁR IN THE
CARPATHIAN-DANUBIAN SPACE (1664-1683)
(Summary)

The article analyses the intricate international situation in the second half of the XVIIth century, but also the attempts of Moldavia, Wallachia and Transylvania to obtain an increased degree of autonomy by speculating the rivalries between the great powers. While the diplomacy of the House of Austria would have liked to revive the *collective suzerainty* on the Transylvanian principality in condominium with the Turks but with obvious advantages for Vienna, the Ottoman Empire chose to impose a *restrictive suzerainty*, in its exclusive benefit. The author dedicates therefore a large space both to the Habsburg-Ottoman disputes on

Ardeal, as well as to the treaty of Vasvar, which consolidated the Ottoman influence in Transylvania, worsening the political-juridical situation of Moldavia and Wallachia.

GHEORGHE CLIVETI

THE PRELUDES OF THE CONCERT OF EUROPE (II). THE COALITION AGAINST THE “NAPOLEON’S EMPIRE”, BETWEEN THE “RUSSIAN HEGEMONIC AMBITION” AND THE “AUSTRIAN MEDIATION” (1812-1813) (Summary)

The first part of this study reveals the temptation exercised by the General Peace issue on the acts and attitudes of the Great Powers coalised against the Napoleon’s Empire. The “road toward Peace” reached more relevance after the disaster of the Great Army’s campaign in Russia, at 1812. The approach of the European Peace begun to be disputed by the Great Powers participating at the Continental Coalition. The Emperor of Russia Alexander I had in view a Peace Settlement as a Ligue of the Monarchs, as an “Emperors and Kings Christian Brotherhood”. In order to counterbalance the Russian hegemonic ambitions, the Austrian Chancellor Metternich searched the way of the “mediation of a Peace with Napoleon”. The British subsidies, and the determination for War of the “continental enemies of Napoleon” maintained an acting Coalition against France up to the end of 1813.

LIVIU BRĂTESCU

LA PROCLAMATION DU ROYAUME. RÉACTION INTÉRIEURES ET EXTÉRIEURES (Résumé)

Le Congrès de Berlin a représenté le moment où le Monarque et le gouvernement roumain ont adopté une nouvelle stratégie de la politique extérieure.

Charles le Premier et I.C. Brătianu ont compris que dans le nouveau contexte politique européen, la Roumanie ne pouvait pas imposer à l’extérieur sans faire partie d’un système d’alliances politiques.

Pour un act politique majeur parciel à la proclamation du Royaume, on avait besoin d’un puissant soutien extérieur.

C’est le but même des entretiens du Souverain avec le chef du cabinet roumain en 1880 en Allemagne et en Autriche-Hongrie. Parmi les conséquences positives de ces démarches seront aussi des attitudes positives des grandes puissances vis-à-vis de la décision de la Roumanie de modifier son statut juridique.

La presse de l’époque nous offre des informations sur l’enthousiasme de la population devant la décision du 14 mars 1881.

L’implication du gouvernement dans l’organisation des manifestations déroulées dans tout le pays avait comme but l’affermisssement des sentiments monarchiques.

L’attitude constante de la fin de l’année 1881, vis-à-vis des intentions de la Vienne au sujet du Danibe, peut être considérée comme une première conséquence de la proclamation du Royaume.

Le renforcement du statut de la monarchie du Charles le Premier par rapport aux autres souverains et la stimulation de la lutte pour l’unité d’état roumain seront les autres conséquences de l’act du 14 mars, suivi par celui de 10 mai 1881.

CLAUDIU LUCIAN TOPOR

DAS BALKAN-BÜNDNIS UND DIE DEUTSCH-RUMÄNISCHEN BEZIEHUNGEN (Zusammenfassung)

Das Balkan-Bündnis (1912) hat die deutsch-rumänischen Beziehungen beeinflusst. Die rumänischen Interessen auf dem Balkan verlangten damals immer mehr engen Beziehungen der rumänischen Politiker mit den Diplomaten des deutschen Auswärtigen Amtes. Gleichzeitig wurde die Rolle Rumäniens im Bezug auf die Balkanfragen in Deutschland, nicht aber in Österreich-Ungarn, neu gewertet. Das Bündnis der Balkan-Staaten bedeutete eine schwierige Prüfung für die Diplomaten aus Bukarest und Berlin. Es hat das deutsche Interesse für die Balkanwelt wieder aktuell gemacht.

Trotz der Bemühungen der deutschen Diplomatie, haben die Balkankriege die Beziehungen zwischen Rumänien und dem Dreibund endgültig unterbrochen. Die Ursachen der Verschlechterung der rumänisch-deutschen Beziehungen sind bis heute in deutscher oder rumänischer Historiographie nicht völlig aufgeklärt. Aus diesem Grund sind diese Verhältnisse während der Balkankrise (1912-1913) ein interessantes Forschungsgebiet. Unser Hauptinteresse geht in dieser Richtung und dieses Studium bedeutet nur einen Anfang.

LUCIAN LEUȘTEAN
HUNGARIA, ROMANIA AND THE INTERNATIONAL CAPITAL
AT THE BEGINNING OF THE TWENTIES
(Summary)

Toward middle twenties (1923-1925) Romania and Hungary had contrasting results in their attempts to enter international capital market: while Hungary benefited from a plan of financial rehabilitation under the aegis of the League of Nations and got external loans, Romania did not obtain any foreign money, sometimes because of her rejection of onerous terms. This development suggests that it have been commencing to fade away the distinction between the victors and vanquished in the Great War. At least concerning Romania and Hungary, in 1924-1925 these labels barely existed.

RĂZVAN LOCOVEI
CZECHOSLOVAKIA IN THE FIRST YEARS OF INDEPENDENCE AGE.
INFORMATION FROM MILITARY ARCHIVES
(Summary)

The researches made in the Military Attachées Office Archives from the Second Informational Section of the Great Major Staff of the Romanian Army illustrated the existence of a great deal of information referring to the states which were to become of a great importance from the international point of view.

In this context, we found the reports of Major Stere Costescu (the linking Romanian officer in the Czechoslovakian General Staff, in 1919). The reports have the form of detailed synthesis on the political, military, economic and social situation in the neighbour state. Starting with the context of the documents, we identified, in spite of the specific differences, a similarity between the external and internal political context in Czechoslovakia and Romania. This was determined by their condition of sucesor states, forced to act toward internal consolidation and defense of the status-quo, as it was stated by the Versailles system.

The mentioned reports consisting of information from the high level of the Czech Military and Political leadership, contributed to a better knowledge of the neighbour state, preparing the way for the mutual cooperation among the Little Antante.

DORIN DOBRINCU
SOCIALIST TRANSFORMATION OF AGRICULTURE, THE PEASANT UPRISINGS
AND THE DEPORTATIONS IN THE NORTHERN MOLDAVIA (1949)
(Summary)

After having been theatre of war in March-August 1944, occupied by the Soviets and submitted to an intense extortion for the benefit of the Red Army, the Northern-Eastern Romania (Moldavia) knew a major drought in 1946 followed by a terrible famine in 1947. During all this time, the Communist Party was becoming the main political form in Romania, as the country found itself under a very strong process of communization. In 1945, an agricultural reform started being put into practice and the next years the regime introduced measures meant to contribute to the application of the Soviet pattern in villages as well. At the CC plenary of the Romanian Working Party on the 3rd-5th of March 1949, they decided to introduce the *socialist transformation of agriculture*, which was synonymous to collectivization. The chosen pattern was the Soviet one, despite of the fact that it had proved to be catastrophic in its very originary country. The next 13 years Romania was to live a long process of collectivization which would last even after its Western socialist states would have given up this aspect of the stalinist utopia.

Within the process of controlling the peasantry and taking possession of their work outcomes, they started drawing cereals by force, the so-called *shares (cote)*, as they are still remembered of. Several legal documents were issued on this purpose between 1946-1949. To fully and quickly draw the quantities of cereals, the authorities created the rule of treshing at some special grounds (*treieratul la arie*). In a very obvious way, the peasants were disadvantaged through the compulsory share system, as they were deprived of a very important part of their goods. As a consequence, the peasants made use of different solutions to escape the collecting laws (starting with hiding certain goods and finishing with refusing to give the shares, and risings).

At the beginning of the agriculture collectivization, such revolts happened also in the northern Moldavia. One could have hardly written about it before 1989 for very obvious reasons. The resources used in such a research come from the archives funds of the latest years and from the oral history interviews.

Peasant risings caused by the refusal of threshing at the ground (*treieratul la arie*), the share handings combined with the fear of collectivization took place in dozens of villages of the ex-districts of Dorohoi, Botoșani, Rădăuți and Suceava. Against these peasant discontents that were translated into *open revolts* in the communes of Roma – district of Botoșani, Vorniceni and Avrămeni – district of Dorohoi, Rogojești, Calafindești, Frătăuții Noi and Milișăuți – district of Rădăuți, Bălăceana and Stroești – district of Suceava, the authorities took extreme repressive measures, employing important militia and security forces helped by the local activists. As a result, in the summer of 1949, mostly at the beginning of august, 11 people died, dozens of persons were arrested and brought to justice in the military court, almost 100 people were deported to Dobrogea.

To avoid similar future events, the Securitate developed a large information network. In the following years, no other rising took place but the process of the socialist transformation of agriculture was slow, as the county of Suceava, which included the ex-districts already mentioned, was the last one to be collectivized in March 1962. As for the victims of the 1949 summer repressives, they were scarcely done justice even when the communism failed. With only one exception, the deadly shot had hardly had death documents because their burial place is approximate. The authors of the crimes could live peacefully, the facts had been lost by limitation.

FLORIAN BANU

A FEW CONSIDERATIONS ON LONGEVITY OF ARMED RESISTANCE IN ROMANIA

(1944-1960)

(Summary)

The proceeds from the premise that most of the studies on the armed anticommunist resistance are confined to a presentation of facts, leaders and that of the evolution of one group or another. This was, indeed, a necessary phase that now requires another one, of qualitative analysis. The study tries to answer the following question: how can we explain the fact that small groups of fighters managed to survive for almost 16 years against the persecution started by a communist State, holding all necessary means to destroy any opposition? The author proceeds his research from oral and written testimonies of those involved in the events, either investigated or investigators, reaching the conclusion that at any time the communist regime in Romania wasn't endangered by these groups of resistance. They played a purely symbolic part, one of desperate protest against a foreign occupation.

DUMITRU ȘANDRU

THE JEW POPULATION'S ATTITUDE TOWARDS COMMUNISM (1944-1948)

(Summary)

The author demonstrates that there was not only one compact attitude towards the Romanian Communist Party in the 40's, but the Jew minority developed different pattern of approach, according to different life experiences, social status, education and personal information.

The reestablishing of the legal rights lost in the late 30s and in the first years of the war was of course a good reason to sympathize the Red Army's "liberation" of Romania. Some of the former oppressed even looked for revenge and were eager to cooperate with the new authorities. But the intellectual Jew elite was aware of the antidemocratic and violent practices of the new rulers.

Some of them even criticized the communist politics and were getting into the conflict with the new regime. But their actions were mystified by the communist propaganda and had no impact on the Jew community, less on the larger society. Generally speaking, the Romanian society in these years saw only the top of the new hierarchy and judged it harshly, that encouraging an unfair perception about the Jew attitude that had a long life, being still familiar to the Romanian public.

PAUL NISTOR

ROMANIAN REACTIONS TO N.A.T.O. FORMATION (1949)

(Summary)

After 1945, the development of the bipolar structure in the state international system was followed by diplomatic tensions among powers, tensions which were transferred to the allies (satellites) and were generalized during every major initiative on the world plane. The bipolar dispute, whether it is regarded as a

fight for power or a fight for security, gained new dimensions the moment ideology offered the stake of world imposition of one of the two competing models: the capitalist one or the communist one.

Being a part of the international relations promoted by the Soviet Union, postwar Romania developed an atypical external policy, obedient to the hegemony of the socialist camp and excessively ideologised, protecting the interests of the top leaders of the new dominant party. Being touchy, primarily to the international attacks aimed at the Soviet Union, the power in Bucharest acted against the national interest, involving in ridiculous unilateral disputes with the leader of the free world – The United States of America. The protection of the atomic monopoly by the Americans and the launching of Truman Doctrine and Marshall Plan (1947) were felt by Romania as some evolutionary steps towards a world aggressivity. The official reactions of the power in Bucharest towards the security structure of the Western Community were one of the most unprofessional ones, reflecting not only the status of international instrument of the regional hegemony, but also the tendency of the regime to use the external problems as opportunities to consolidate the internal prestige.

The peak of the antiwestern attitudes promoted by Communist Romania in the 40's of the last century was reached in 1949, when the Atlantic world formed a military organization during a peaceful period. The Romanian press was offered the opportunity to furiously outburst against the world promoters of Capitalism and "Imperialism" when the USA State Department presented the North Atlantic Treaty which was followed by the international debate that took place in January-April 1959.

Therefore, the interpretation given to the 1949 international events by the Romanian authorities can be easily deciphered if we apply a security paradigm. This paradigm reveals a weak Romanian state, caught in a severe interval crises, obsessed with insecurity, frustrated because of the modest international status and which used false external threats in order to introduce a despotic internal order. And what is even more serious is the fact that the interest of the communist Nomenclature was propelled to a state of national interest in the detriment of the average citizen. Under these circumstances, the external policy was used as an instrument to strengthen the Communist regime and to compromise a possible internal opposition.

BOGDAN-ALEXANDRU SCHIPOR

THE 20th CONGRESS OF THE SOVIET UNION'S COMMUNIST PARTY. RESEARCHES ON THE CONTENT OF THE ROMANIAN IMMEDIATE MEDIATIZATION (Summary)

The article focuses on the way in which speeches of important Soviet political personalities at the 20th Congress of the Soviet Union's Communist Party – held on February 1956 – were made public in the Romanian Popular Republic, and also on their contents. Thus it has been ascertained that what N. S. Khrushchev said in his so called "secret speech" of February 25, 1956 doesn't necessarily represent something "new" or even unexpected. In fact, most of the prominent Soviet political personalities that took the floor at the Congress' tribune before February 25, had already criticized and condemned the errors and abuses of the last two decades, appreciating at the same time the "new trend" of the political life after 1953 – Stalin's death – both in internal and foreign affairs.

All these things were made public in the Romanian Popular Republic during or immediately after the Congress. However, there still remains some historiographical lack of concordance, such as the question of extreme anti-Stalinist speech made by A. I. Mikoian, something that cannot be found in the text published in Bucharest.

Finally, the article emphasizes the disappearance of the references to the Congress in Romanian journals shortly after its end. This faithfully reflected the "silence" kept by the Romanian politicians in waiting for a public official position of the Romanian Workers' Party leaders.

MIHAI DORIN

UN THÈME POLITICO-JURIDIQUE DE DÉBAT PUBLIC: LES TRAITÉS DE CAPITULATION (Résumé)

L'un des arguments les plus instamment invoqués dans les actions politiques roumaines de la deuxième moitié du XVIII-ème siècle et de la première moitié du siècle suivant le constitue les anciens traités de soumission ou de capitulation, supposés à être signés par les Pays Roumains et l'Empire Ottomane. Leur but, précisément déterminé dans l'action nationale, a conduit successivement à la définition de la „théorie des capitulations“.

Mais l'une des directions d'action où cet argument est investi le représente le mouvement de l'Union. On se propose pour analyse cet aspect de la lutte nationale, telle qu'elle s'est définie dans les préoccupations

des publications périodiques. Outre le livre d'histoire et les actions politiques (mémoires, projets de réforme, programmes révolutionnaires) les périodiques roumains ont contribué substantiellement à la connaissance du passé, à la diffusion des idées historiques et à la configuration de l'armature politique de l'idéal national. L'argument le plus constamment invoqué dans la lutte nationale a été le statut politico-juridique international des Principautés Roumaines à l'époque du moyen-âge, statut qui a son origine dans les anciens traités de capitulation. La Révolution des années '48 avait propulsé l'argument historique des capitulations dans le premier-plan de l'action politique. Pendant les années de la crise orientale, la préoccupation des périodiques roumains pour la cause de l'union et la restauration de l'ancien statut politico-juridique des Pays Roumains a été constante. La signature, au 7/19 août 1858 de la Convention de Paris qui consacrait l'accord des pouvoirs garants dans le problème de l'union des Principautés même si par une solution de compromis, hybride et inapplicable a fermé une étape politico-diplomatique, a ouvert la voie des nouvelles solutions.

Dans les nouvelles conditions, la valeur probatoire des traités de capitulation n'était plus évidente. Historiens, publicistes, politiciens ont exactement saisi ce fait et ont passé sous silence le thème des capitulations, qui avait nourri pendant une décennie l'imagination et les espérances du public. On fermait ainsi la carrière politique d'un des plus intéressants sujets de notre histoire.

STELA MĂRIEȘ
DIE DONAU IN DER GESCHICHTE DER INTERNATIONALEN
POLITISCHEN BEZIEHUNGEN DES MODERNEN RUMÄNIENS
Historiographische Anhaltspunkte
(Zusammenfassung)

Der Artikel *Die Donau in der Geschichte der internationalen politischen Beziehungen des modernen Rumäniens. Historiographische Anhaltspunkte* befasst sich mit den wichtigsten einschlägigen neuen und älteren rumänischen und ausländischen Schriften. Diese Literatur zeichnet sich durch Reichtum, Vielfalt und Interdisziplinarität aus. Es handelt sich um die *Einführung* zu einer umfassenderen Arbeit über die Donau als ein äußerst bedeutendes Problem für die internationalen politischen Beziehungen Rumäniens im 19. und 20. Jahrhundert.

DAN PRODAN
PRÉOCCUPATIONS ROUMAINES DE TURCOLOGIE – OSMANISTIQUE (XV^e – MILIEU DU XX^e S.)

Le peuple roumain appartenant à la romanité européenne de l'Est, formé à partir du II-e siècle et continuant jusqu'au VII-e siècle, l'ère chrétienne, dans l'espace géographique délimité par Dniestr – Tisza – Danube – Mer Noire, au long des Carpates, est venu en contact et a cohabité avec les peuples migrants ou semi sédentaires turciques: les Petchenègues (X-e–XI-e siècles), les Ouses et les Coumans (XI-e–XII-e siècles), les Tatars (à partir du 1241) les Turcs ottomans (après 1369). Entre les Roumains et les Turciques, on a remarqué des influences réciproques apparues dans différents domaines de la vie politique, sociale, économique, culturelle, de la langue, de la toponymie, de l'hydronymie, de l'anthropologie, etc. On fait mention que dans cet ouvrage on n'a pas insisté sur les influences et les présences roumaines dans l'histoire, la culture et la civilisation turciques, avec leurs différents aspects ethno-temporels.

Nous avons l'intention de suivre dans ce chapitre l'évolution des préoccupations roumaines de turcologie-osmanistique manifestées par: la réflexion de l'image "de l'autre" (du Tatar, du Turc – osmanli) dans le mental individuel/collectif roumain, dans les sources historiques roumaines (documentaires, chronistiques, épigraphiques, etc.), par les initiatives de quelques érudits et chercheurs roumains d'étudier l'histoire, la langue, la culture et la civilisation turco-ottomane ou tatare, par les projets officiels initiés et patronnés par les autorités politiques roumaines dirigeantes, qui visaient l'étude de la langue et de l'histoire des populations et des peuples "orientaux" qui ont eu des relations historiques avec les Roumains, d'une part et d'autre part, l'initiation universitaire et/ou post-universitaire dans l'orientalisme-turcologie-osmanistique de quelques jeunes gens appliqués roumains, en Roumanie et/ou à l'étranger.

Nous avons donné au mot "préoccupations" le sens d'investigations et de recherches à caractère historique, linguistique, ethnographique, folklorique, anthroponymique, toponymique, hydronymique, etc. Ces préoccupations se sont concrétisées dans des articles, études, livres, analyses critiques, conférences publiques (publiées plus tard), qui sont les résultats évidents de l'intérêt ou de la curiosité, constante ou occasionnelle, manifestée par les gens de culture, les historiens, les philologues, les ethnographes, les folkloristes, les anthropologues, etc., spécialistes ou non dans le domaine de l'orientalisme, la turcologie, l'osmanistique. On ajoute à ces catégories de "préoccupations" les initiatives officielles ou privées, sur le plan institutionnel, organisationnel, de direction, de fonder dans les institutions d'enseignement supérieur roumain, les "chaires"

ou les “conférences de langues orientales” et/ou d’“histoire turque, liée à l’histoire des Roumains”, de quelques bourses d’étude en turcologie historique et/ou philologique, ou de quelques instituts de recherches dans le domaine de l’orientalisme, de la turcologie et de l’osmanistique.

MIHAI CHIOVEANU
HISTORIANS AND POLITICS IN ROMANIA IN INTERWAR PERIOD
(Summary)

The article tries to answer a question once asked by François Furet: how could the historian remain outside history, how can he content himself with writing history without making history? The author stops on the risks that the historian takes with the implication in agora, exemplifying with those Romanian historians involved in the agitated political life between the two World Wars. Not rarely, the historians had to choose, tragically, between the burden of civic responsibility and the risk of professional compromising exposure. The article makes an inventory of conducts, illusions and failures, insisting, not accidentally, on two exemplary cases, Nicolae Iorga and Gheorghe Bratianu, without forgetting P.P. Panaitescu, Radu R. Rosetti, Ion Nistor, Alexandru Lapedatu, Ioan Lupaş and so on. The conclusions of the study are pessimistic, seizing the political failure of the historian, his anachronism in an epoch where politics has grown more and more autonomous, more unpredictable and more indifferent to any form of intellectual prestige.

ALEXANDRU-FLORIN PLATON
SUR DEUX IDEES APPARENTEES DE L’HISTOIRE: FERNAND BRAUDEL ET G. I. BRATIANU
(Résumé)

Bien que, à première vue, les différences entre les préoccupations historiographiques, la «philosophie» politique et le destin humain de G. I. Bratianu et Fernand Braudel soient assez considérables, un regard plus attentif porté sur leurs œuvres et les conceptions qui les sous-tendent nous livre des analogies et des convergences surprenantes, à la fois *thématiques*, de *vision* de l’histoire et *methodologiques*.

1. Du point de vue *thématique*, ce qui rapproche les deux historiens c’est leur préférence commune pour l’histoire économique et sociale. Dans le cas de Braudel, ce choix – qui se laisse facilement deviner dans nombreux fragments de *La Méditerranée* et, non moins, dans ses études sur le capitalisme – semble avoir été inspiré à l’historien par les cours de Henri Hauser, suivis à la Sorbonne, mais aussi par son expérience de vie qui l’a conduit, à la fin de ses études, en Afrique du Nord, où, selon son propre aveu, sa vision de l’histoire a commencé à changer. Ce qui est encore plus sûr, c’est que cet intérêt a été renforcé dans l’esprit du jeune Braudel par sa familiarité avec le programme des *Annales* et par son rapprochement des deux «pères» fondateurs de la revue, Marc Bloch et Lucien Febvre, qui – nous le savons très bien – avaient fait de l’économique et du social la clé de voûte de leur nouvelle perspective sur le passé.

G. I. Bratianu a été, à son tour, intensément préoccupé par les mêmes phénomènes. Visible dès ses premières études consacrées au commerce génois et à la domination byzantine dans la Mer Noire et au Bas Danube, sa prédilection pour l’économique et le social est illustrée de façon exemplaire par les livres de maturité des années ’30 de l’historien, qui, insistant sur les étapes de l’expansion maritime génoise dans les régions mentionnées, ont élargi la perspective dans la direction de certains aspects de l’histoire roumaine, ouvrant ainsi la voie des grandes synthèses ultérieures.

2. Du point de vue de la conception de l’histoire, l’analogie entre les deux historiens consiste dans leur vision commune d’une histoire intégrale, nommée *globale* par Braudel et *universelle* par Bratianu.

Pour Braudel, l’histoire *globale* – ou *structurale* – c’est l’histoire de la société dans son intégralité, «l’ensemble des ensembles», explorée de la perspective bien connue – accréditée toujours par l’historien français – des durées superposées et simultanées: *la longue durée*, celle des composantes quasi-immobiles de la vie matérielle, *la durée moyenne*, celle des phénomènes économiques et sociaux, *la durée courte*, de l’événement. Autrement dit, et plus bref, elle est la dialectique perpétuelle de la structure et de la non structure, de la permanence et du changement, qui rythme toute l’évolution du monde.

Dans son brillant ouvrage dédié à *La mer Noire*, G. I. Bratianu partage une vision historique presque identique à une seule exception près: les durées plurielles. Mais, malgré cette différence, l’œuvre de Bratianu et la synthèse que Braudel a dédié à la Méditerranée témoignent, toutes les deux, d’une même perspective sur le passé, doublée par l’exigence d’une approche unitaire. Ce qui les sépare est visiblement moins important que ce qui les rapproche.

3. Les questions de méthode semblent, pourtant, à être les seules à marquer une nette différence entre les deux historiens. Si *La Méditerranée* braudelienne nous met en présence d’une conception méthodologique sûre d’elle-même, interdisciplinaire, qui lie la recherche par les sources aux notions et procédés empruntés

surtout à l'économie, à la démographie et à la sociologie, *La mer Noire* de Bratianu – nettement moins informée du point de vue théorique par rapport à son pendant français – ne semble pas dépasser le niveau parfaitement respectable mais élémentaire de l'érudition. De façon générale, les tendances, les phénomènes ou les cycles que saisit l'historien roumain lors de ses enquêtes dérivent – dans *La mer Noire* comme partout ailleurs – non pas tant d'une culture interdisciplinaire, que d'un comparatisme à caractère plutôt intuitif et à double sens (présent-passé, passé-présent), qui laisse voir à l'auteur certaines similitudes, parallélismes et convergences, mais rien de plus.

Toutefois, c'est justement ce comparatisme – doublé par une commune empathie envers le passé – qui est le point de rapprochement le plus important entre les deux historiens.

Si, par la première option (le comparatisme), Braudel et Bratianu se situaient, tous les deux, dans la descendance directe de Marc Bloch, par la deuxième (l'empathie envers le passé), ils respectaient, à bon escient, le principe affirmé par Lucien Febvre qui, dans ses recherches, avait été sensible non pas tant aux grandes tendances et régularités de l'évolution historique, qu'à la particularité irréductible de la psychologie des personnages qu'il avait approchés. Cette identité des attitudes se reflète clairement dans l'exigence énoncée par Bratianu, selon laquelle «*l'historien doit s'initier à l'atmosphère du passé, doit comprendre et expliquer, non pas accuser les gens d'antan à la lumière des circonstances actuelles*». On la retrouve également, dans la sympathie avec laquelle l'historien roumain juge la politique de Nicéphore I^{er}, un empereur byzantin dans lequel il avait vu «*un singulier exemple de la difficulté de jouer le rôle ingrat d'un réformateur financier à une époque de crise, et du courage d'affronter l'opinion publique et la coalition des intérêts privés pour sauvegarder ceux de l'État à l'heure du danger*». Braudel n'a pas été, lui non plus, moins sympathétique envers les héros du XVI^e siècle (Philippe II, l'Amiral Coligny etc.), mais, à la différence de Braudel, il les a toujours situés *en dessous* des structures qu'il a étudiées, se méfiant de leur capacité à enclencher le changement de celles-ci. Cette vision «*anti-individualiste*» est perceptible chez l'auteur de *La Méditerranée* non seulement à l'arrière-plan de son ouvrage fondamental, mais aussi dans tous les écrits qu'il nous a laissés. À cet égard, il se distingue beaucoup de son confrère roumain, nettement plus sensible, de par son expérience de vie et par sa philosophie politique libérale, au rôle créateur des individus, même s'il n'ignorait pas, lui non plus, la force coercitive des «*structures de profondeur*» propres à toutes les civilisations. À ce sujet, tant sur l'un, que sur l'autre, l'«*air du temps*» a pesé de toute sa force, dans la mesure où, ce que les principales écoles de pensée de leur époque semblent avoir privilégié n'était pas la contribution historique des individus, mais la découverte et l'interprétation des «*lois*» de l'évolution. Éloignés, donc, l'un de l'autre au niveau élémentaire d'une interprétation particulière, Fernand Braudel et G. I. Bratianu se rapprochent, encore une fois, dans le plan supérieur d'un contexte culturel qui les a influencés tous les deux.

ANDREI EȘANU

THE HISTORIOGRAPHY FROM MOLDAVIAN REPUBLIC AT THE END OF XXth CENTURY

(Summary)

The present study is an attempt to present the Romanian public a panorama of Bessarabian historiography in its evolution after the Second World War, mainly focusing on the changes occurred in the '90s. The author presents the dramatic history of the space beyond Prut after war, starting with the brutal indoctrination in the years of Stalinism, continuing with the relative professionalization in the '70s-'80s and ending with the efforts to relate this to the issues of historical research in Romania and Europe. The author insists on the successes obtained by the historians in Kishinev after 1991, since the rewriting of national history and the first researches on communist past have occupied, without any doubt, the foreground. The article doesn't forget either the work of translating and reediting some foreign or Romanian papers that enlarge the knowledge horizon, the theoretical and methodological bases of investigation.

N. A. URSU

AN ACCOUNT OF ARCHPRIEST LAZĂR ASACHI ABOUT THE 1819 UPRISING IN IAȘI

(Summary)

The author propose a new paternity for an interesting text describing a popular revolt in 1819, in Iași. The letter of Laz Leon Bucovineanul to Sofronie from Slatina relates the protest of the inhabitants against the robberies made by soldiers and public servants with the excuse of preventing a plague epidemic extension. N.A. Ursu states that the author of the narration is not Laz Bucovineanul which seems to be an imaginary character, but the main personage of the story himself, the archpriest Lazăr Asachi. His intention was probably to stress his own courageous and wise contribution to pacify the violences and also to make some unpunished critique of the regime.

VENIAMIN CIOBANU
NOUVELLES INFORMATIONS DOCUMENTAIRES CONCERNANT L'EVOLUTION DU PROBLEME
ORIENTALE (À LA FIN DU XVIII^e SIÈCLE)
(Résumé)

L'auteur continue la publication des extraits des documents diplomatiques tirés de **Sveriges Riksarkiv de Stockholm**, concernant le problème orientale au XVIII^e siècle.

Les trois pièces qu'il publie maintenant sont de fragments des rapports diplomatiques rédigés par l'envoyé extraordinaire de Suède près la Porte Ottomane, Ulrik Celsing. Ces fragments, rédigés en français, par le drogman de la Mission diplomatique suédoise à Constantinople, Ignatius Mouradgea d'Ohsson, ont été attachés comme annexes au rapports du diplomats mentionné.

Quoique sont de fragments, les pièces offrent quelques *informations unitaires du point de vue thématique*, et mettent en relief le rôle de la Suède en tant que *facteur politique* du *problème orientale*, ainsi que l'étroite liaison du *problème orientale* avec le *problème baltique*, les deux phénomènes appartenant au *système politique européen*.