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## **ABSTRACTS**

### **AGRICULTURE AND GRAIN TRADE IN THE LOWER DANUBIAN AREA DURING THE GREAT WAR (1914–1918)**

CRISTIAN CONSTANTIN

Romania entered the 20<sup>th</sup> century after a long socio-economic progress which it had enjoyed during the previous century. But at the time of the assassination of Archduke Franz Ferdinand of Austria in Sarajevo (on 28 June 1914), it was still dependent on the amount of grain that it could export (which was a quantity seven times larger than the European average at the time) through the mouths of the Danube towards Western Europe. This paper analyses the evolution of two vital elements for the inhabitants of the Romanian Plain in the modern era: agriculture (grain crops) and the international grain trade during the First World War. This article fills in the classical historical analysis of the First World War, with a focus on the depredation of the economy of the Romanian territories occupied by the *Wirtschaftsstab* (the Economic General Staff of the Central Powers), by using archival sources, as well as contemporary journals and contemporary media. The organized heist executed by the Central Powers in Oltenia, Muntenia and Dobrudja produced a shortage of approximately 5–6% of the grain needed by Romania's Entente allies between the autumn of 1916 and the end of 1918.

### **FOUNDING POLICIES OF ȘTEFAN CANTACUZINO, RULER OF WALLACHIA (1714–1716)**

MARIANA LAZĂR

Although Prince Ștefan Cantacuzino had a short reign (March 1714 – January 1716), he was a benefactor of the church, by the donations and tax exemptions granted to various monasteries and priests. He was a new founder of three religious buildings, the princely church of Curtea Veche (the princely residence) and the monasteries The Holy Apostles (Bucharest) and Dintr-un Lemn (Vâlcea county). For these churches he ordered renovation works, new interior paintings and beautiful framings carved in stone for the doors and the windows, in the Brâncovenesc style; this was a new style, created by assimilating Renaissance and Baroque elements to the traditional artistic framework of Byzantine and Eastern origin. At the monastery Dintr-un Lemn he constructed buildings for the accommodation of nuns and patients who came to pray for their healing to the icon of the Virgin Mary. Prince Cantacuzino

also made donations to these monasteries for the maintenance of monastic communities.

From the documents concerning the benefits given to various convents by Ștefan Cantacuzino, of significant importance is the chrysobull granted to the Monastery of All Saints, founded by the metropolite of the country, Antim Ivireanul, and finalized during his reign. He exempted the monastery from all the customary taxes, so that the monks could perform the charitable acts planned by the founder, and he also made donations to it.

Ștefan Cantacuzino also made donations, especially in money, to the Holy Orthodox Places (Mount Athos, the Patriarchy of Jerusalem, Mount Sinai) and to certain Orthodox, Greek and Bulgarian monasteries, in the spirit of the long tradition followed by the Romanian princes and by his family.

## **AN ARMORIAL SOUVENIR OF THE BYZANTINE EMPIRE: THE CANTACUZINO (KANTAKOUZENOS) FAMILY'S DOUBLE-HEADED EAGLE'S PRESENCE IN TODAY'S ROMANIAN CIVIC HERALDRY**

TUDOR-RADU TIRON, MIHAI-BOGDAN ATANASIU

The present article reviews the main stages in the usage of the double-headed eagle in the heraldry of Wallachia and Moldavia. Being originally a symbol of imperial power in Byzantium, it was assumed by the Cantacuzinos as a family coat of arms since they claimed to descend from Emperor John VI Kantakouzenos. The princes of Wallachia Șerban and Ștefan Cantacuzino, who belonged to this family, used the double-headed eagle as a reminder of their family past, but also to express their nostalgia for the Byzantine Empire and the idea of political and theocratic continuity.

During the centuries, all the branches of the Cantacuzino family used the symbol of the double-headed eagle, more or less completed with other elements, referring to their true or fantasist vision of themselves.

This imperial symbol has also been connected with the public heraldry, namely as a hint to the former Eastern Empire, but also as the symbol of the Cantacuzino family, in the coats of arms of several localities, once owned by different members of this lineage. Still in force, the *Government Decision no. 25 of 2003* offers the legal premises for including the heraldic symbol of a given family in the coat of arms of a community. Thus, the present study reviews the administrative-territorial achievements containing double-headed eagles, connected with the Byzantine Empire or the Cantacuzinos.

## **ESTATE, INHERITANCE AND MATRIMONIAL ALLIANCES IN NINETEENTH-CENTURY MOLDAVIA: ȘTEFAN CATARGIU THE ELDER (1777–1842) AND HIS DESCENDANTS**

SIMION-ALEXANDRU GAVRIȘ

Ștefan Catargiu the elder (1777–1842) was a person of influence in the Moldavian public life, in the first half of the nineteenth century. His considerable wealth, consisting of several estates and a mansion in Iași, the capital of the principality, was essential to the conservation of his prestige and political power. His possessions were inherited both from his parents and from his father-in-law, Constantin Sturdza. Despite his many debts and legal difficulties, the great boyar managed to keep all of his lands.

Nevertheless, after his passing, his widow (Bălașa) was forced to sell a great part of the real estate, including the house in Iași and the most important family domain – Dobreni. The remaining land was divided between four of the six sons of Ștefan and Bălașa; the heritage of their three daughters consisted mainly in money.

The heirs of Catargiu sold most of the land they had received from their parents. The eldest son, Costache, bought back the Dobreni property, only to lose, eventually, all of his wealth in account of his debts. Dinu, Lascăr and Alexandru moved on the estates of their wives. The wealth of Nicolae was diminished by his debts; unable to pay back his creditors, he was forced to sell one of his domains. The political success and social status of the Catargiu brothers were directly related to their financial stability. The wealthiest of them, Lascăr, managed to arrive to the highest political offices in Moldavia (and, later, Romania), and to preserve his political influence for no less than four decades.

## **DOCUMENTS FROM LOPATNA VALLEY – PRAHOVA COUNTY (1812–1866)**

ALEXANDRU-IONUȚ CRUCERU

The documents included in the present article, unpublished until now, were found at Ariceștii-Zeletin (Prahova County), one of the main villages located on the Lopatna Valley, and describe the selling process of landed estates located nearby, in the first half of the nineteenth century. Their relevance is not only historical, but also sociological and geographical. The information published now for the first time can bring a better understanding of the life of free peasants from the Curvature Sub-Carpathians.

# **THE ROMANIAN-YUGOSLAVIAN BORDER AT THE END OF WORLD WAR II. POLITICAL-TERRITORIAL PROJECTS AND ETHNIC CONFLICTS**

IONUȚ NISTOR

We propose an analysis, on multiple levels, of the Romanian-Yugoslavian relations in the aftermath of WWII, starting from the structuring of the centre-periphery relation in the process of installing new authorities in Belgrade and Bucharest, from the perspective that these authorities had on their immediate neighbourhoods, on common frontiers and on the place taken by the minorities in the new social construction, and up to the inter-ethnic relations in Banat, to how the other is perceived and how conflicts are administered in the mixed communities along the frontier.

## **HISTORIOGRAPHICAL APPROACHES IN STALINISM: THE TRANSYLVANIAN ISSUE**

FLORIN MÜLLER

This study aims to analyze the theoretical nature of Marxism, as the basis of historical research, as well as the hypostases of communist Romanian historiography regarding Transylvania. In the first decade of the Stalinist regime in Romania (1948–1958), the compulsory party line imposed a violent distortion of reality in all the subjects addressed by history. The harsh criticism of the Romanian historiographical and political legacy regarding Transylvania represented an important stake in historiography as dictated by Mihail Roller in an effort to impose the uniformity of “proletarian internationalism.” The “bourgeois nationalism,” especially the Romanian one, manifested both during the Revolution of 1848 and in 1918, was the focus of criticism following the Stalinist-Roller imposed line of thinking. The themes and content of some defining studies for the party spirit of the epoch, conducted by historians such as Victor Chereșteșiu, Ladislau Banyai and Vasile Liveanu, were analyzed. A change in the argumentation and analysis of the political-ideological climate of the Romanian modern era intervened towards the middle of the 1960s, when studies were published indicating the re-evaluation, in a “national” key, of the tradition of state consolidation.

# **THROUGH THE NEIGHBOR'S EYES: THE FIRST YEARS OF FOREIGN POLICY OF THE CEAUȘESCU REGIME IN THE DOCUMENTS OF THE HUNGARIAN MINISTRY OF FOREIGN AFFAIRS. A SYNTHETIC APPROACH WITH CASE STUDIES**

ARTUR LAKATOS

This study represents the partial results of the research work that the author undertook in the diplomatic archives from Budapest, a process through which a series of important documents were identified concerning the foreign policy of socialist Romania. The purpose of the article was not to use all the available documents, but to bring to the attention of specialists the perceptions of the Hungarian diplomats and politicians from that time concerning Romania's foreign policy. The sum of problems, since we are talking about two neighboring countries, is a very complex one, and as a consequence, it benefits from a large and complex documentation in its turn.

The Hungarian Communist leaders were following especially the new directions of the Romanian foreign policy, and the effects of the revival of nationalism in Romania under Ceaușescu and its impact on the life of the Hungarian minority from Romania. The article includes some significant case studies, which illustrate some more general tendencies and processes, offering the reader a complex image of the issues described. A short biography of Nicolae Ceaușescu, discovered in the diplomatic archives from Budapest, is published as an appendix.

## **SOME HISTORICAL REFLECTIONS REGARDING THE ROMANIAN ORTHODOX CHURCH IN POST-COMMUNISM: FROM THE FALL OF DICTATORSHIP UNTIL THE ACCESSION TO THE EUROPEAN UNION**

CRISTIAN VASILE

The aim of this paper is to shed more light over the recent past of the Romanian Orthodox Church focusing consistently on the burden represented by a certain type of Church and state relations established after 1945–1948 in the context of the communist takeover in post-war Romania. The sad facet of the Church-state relationship was the collaboration of prominent church leaders with the communist political police, the *Securitate*, and the Communist Party. After the fall of communist dictatorship, the Orthodox Church hierarchy contributed to what I call the „politics of fear” by calling for archival documents to remain under lock instead of being made available to historians.

After examining carefully the historical context which preceded 1989 and establishing the constitutional and juridical framework, I tried to analyze especially the Orthodox hierarchy's attitude regarding controversial issues such as: abortion, homosexuality, prostitution, coming to terms with the past, and transitional justice. Its position was sometimes crucial in such issues considering that the Romanian Orthodox Church commands the allegiance of over 80 percent of the population. As a consequence, the political parties were very careful to deal tactfully with the Church preeminently for electoral reasons.

The paper also tackled other complicated topics such as the Church's attitude towards radical political parties, mainly the far-right Fascist Legionary Movement (the *Iron Guard*). Before Romania turned communist a significant number of Orthodox clergy supported the extreme-right. Therefore, it is no surprise that an ideologue of the Legionary Movement was mentioned even after 1989 in official church publications as a positive hero of inter-war Romania.