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ABSTRACTS

VASSALAGE, HEREDITARY RIGHTS AND POLITICAL THOUGHT IN THE POLISH-HUNGARIAN DISPUTE ABOUT THE SUZERAINTY OVER MOLDAVIA AT THE END OF THE FOURTEENTH CENTURY

LIVIU PILAT

The paper follows the vassalage of Moldavian princes at the end of the 14th century, in the context generated by the debates over the feudo-vassalic relations and feudo-vassalic institutions. Our approach is a history of political thought, taking into consideration the meaning of the terms *dominus naturalis* and *heres legitimus*. Despite the hereditary rights of Louis of Anjou's daughters, in our opinion, shortly after the Polish-Lithuanian armies conquered Halych, Moldavian Prince Peter arrived at Lwow, in September 1387, and took the oath of allegiance to King Wladislas and the Crown of the Kingdom of Poland, especially on account of Jagiello's quality of great duke of Lithuania. The ceremonial involved "kissing the cross," which was specific to the Russian-Lithuanian rituals and in this way Moldavia changed its previous status and was integrated into the Polish-Lithuanian political union. At the same time Moldavia's Catholic bishop left his see to become the first bishop of Vilna, while the prince of Moldavia chose the Orthodox faith, in a context complicated by some suspicions concerning the validity of Jadwiga's marriage with Jagiello. In that time, the Polish-Lithuanian union was not truly effective and only a small part of the territories belonging to the Russian-Lithuanian state entered into the structure of the Polish realm. The greater part of Jagiello's state remained in direct homage to the ruler and only thus became a part of the Crown of the Kingdom of Poland.

The Hungarian Kingdom's troubles were far too numerous to allow for an action focused on reclaiming Russia, Moldavia and Podolia. However, a couple of years later, the Hungarian army commanded by the king himself entered Moldavia but, after the defeat at Ghindăoani, was forced to retreat. This didn't stop Sigismund of Luxembourg from proclaiming his victory and the restoration of the Hungarian suzerainty over Moldavia. Even after Queen Mary's death and the dispute over Louis of Anjou's inheritance, Sigismund was unwilling to relinquish any of the rights of the Hungarian Crown over Moldavia and he presented himself as *dominus naturalis* of the Moldavian ruler. In 1397, at Stara Wieś, the king of Hungary stipulated that Wladislas Jagiello was to keep Halych only during his lifetime, and the province was to be returned to Hungary after Wladislas' death. In exchange, Wladislas was to hand back to Hungary, through his own efforts and at his expense, Moldavia and Podolia. Finally, in 1412, Wladislas Jagiello recognized the Hungarian claims on Moldavia, as a compromise in favor of the Polish-Hungarian interests.

PENITENCE *VERSUS* MAGNANIMITY. AN EPISODE IN THE POLITICAL RELATIONS BETWEEN THE PRINCIPALITY OF ANTIOCH AND THE BYZANTINE EMPIRE (1158)

OVIDIU CRISTEA

In the autumn of 1158 Manuel I Komnenos launched an expedition towards the eastern borders of his empire aimed to reaffirm his claims on the principality of Antioch and to settle the relations between the Byzantine Empire and the Latin East. The military and political developments of the campaign are well-known topics. Still, there are a number of issues which deserve further analysis. Such is the case of the reconciliation between Manuel I and the prince of Antioch, Reynald of Châtillon. The Byzantine and Latin sources which related the episode agree that Reynald eventually recognized the imperial suzerainty over Antioch. However each chronicler shaped his story according to a well-established textual strategy. All the elements included in the elaboration of the episode such as the penitence of Reynald (he walked along with his followers barefoot and bareheaded from Antioch to Manuel's military camp), his subsequent symbolic submission performed in the emperor's great tent in the presence of a huge crowd, and – in the end – the emperor's pompous entrance into the city of St. Peter were all aimed to strengthen Manuel's prestige and to underline his superiority over the Latin East. The paper insists upon each episode of the reconciliation between Manuel I and Reynald with special emphasis on the *officium stratoris* ritual performed during the emperor's entrance into Antioch. A comparative analysis between the texts which narrate the episode also highlights the models used by chronicles and the ideological purposes hidden behind their histories.

VENICE, BYZANTIUM, AND THE MUSLIMS (PRIOR TO 1345) ACCORDING TO THE CHRONICLE ASCRIBED TO ANDREA NAVAGERO

ȘERBAN V. MARIN

Among the around 2,000 codices representing the Venetian chronicles written between the 11th and 18th centuries, we selected the chronicle ascribed to Andrea Navagero. Appointed as official historiographer by the Venetian authorities, Navagero was not able to honor his duties in charge. Nevertheless, his name has been connected to a particular Venetian chronicle written in the vernacular in the 16th century. The present paper focuses upon this chronicle, presenting the manuscripts that include it and getting involved in the clarifications referring to its paternity and dating. It also insists upon the sources and influences that this work had in connection with other Venetian chronicles. Moreover, the study presents *in extenso* the fragments in the chronicle that deal with the relations of Venice with Byzantium and the Muslims.

FEODOR KURITSYN, DIAK OF IVAN THE THIRD

MIHAI ANATOLII CIOBANU

The present study contributes to a better understanding of the activity and life of diak Feodor Kuritsyn. The author gives a detailed account of Feodor's family and work at the court of the great prince of Moscow. The available information that we have allows us to assert that Kuritsyn was the architect of the diplomatic affairs conducted by Moscow at the end of the reign of Ivan the Third. Kuritsyn was also one of the messengers of Ivan the Third, sent to the court of Stephen the Great. At that time (1483), the two monarchs entered into a matrimonial alliance. *Inter alia*, Feodor Kuritsyn was an ally of Stephen's daughter and her son in the struggle to succeed to the throne.

A SURGEON IN EIGHTEENTH-CENTURY MOLDAVIA. JOHANN BENEDICT LOCHMANN

SORIN GRIGORUȚĂ

The first surgeon to ever practice and live in Moldavia for a longer period of time came to Iași only around the mid-eighteenth century. Johann Benedict Lochmann, for he is the character in question, had a long standing period of activity in the capital of Moldavia and he also founded a large family. His male descendants perpetuated the practice of healthcare in Moldavia for over a century, as pharmacists and doctors. The pharmacist Aurel Scurtu first attempted to synthesize information regarding the Lochmann family in the pages of the "Hygiea" almanac, where he gathered what he could learn about the members of this family. Much more accurate and detailed is the data Vasile Mihordea reunited in his article regarding the activities as "political agents" of the Moldavian princes, which were carried out over time by the surgeon Lochmann and his sons. The preserved documentary testimonies reveal Johann Benedict Lochmann as an astute connoisseur of the diplomatic arts, but first and foremost as a good practitioner of the surgical arts, which is why the memory of "Locman gerah" (*i.e.*, *Locman the surgeon*), as he was called by his contemporaries, was still alive around the mid-nineteenth century.

STALIN, SOVIET DUMPING AND THE GRAIN TRADE AT THE MOUTHS OF THE DANUBE

CRISTIAN CONSTANTIN

This paper aims, beyond recreating the commercial milieu of the interwar period, to emphasize the rivalry between Greater Romania and Soviet Russia with regard to the grain trade in the Black Sea area. During the 19th century, the Danubian and the Northern Black Sea areas had been the largest producers of grain in Europe. However, competition from American grain producers, the losses inflicted during War

World I and the new borders of interwar Europe changed this situation. In the first two decades after the World War I, under the direction of the “Red Tsars” from Moscow, Soviet Russia exponentially increased the exploitation of its large land holdings in Southern Ukraine, introduced famine as a state policy for increasing exports and pursued a strategy of dumping which went against free market competition. Based on newly declassified archival sources and on various Western literature, this paper carries out an econometric analysis and compares the grain trade of the two countries, Romania and the USSR. A simple comparison of statistics, the typical tool used in economic history, has not been considered satisfactory, as the agriculture of both countries had to deal with the whims of weather conditions, monetary depreciation and centralized economic policies. At times, even when the USSR used its policy of dumping most intensively, the Danubian port of Brăila remained a very large outlet for the export of grain, both towards the West and the Levant.

HUMANISTIC SCIENTIFIC RESEARCH AT THE BEGINNING OF THE COMMUNIST REGIME. SOME REFLECTIONS ON ITS LEGAL FRAMEWORK

CRISTIAN VASILE

The article aims at following the main legislative and constitutional provisions regarding the functioning of humanistic scientific research mainly during High Stalinism, that is, between 1948 and 1953. It also takes into consideration the first post-war years, when several communist programs of reforming the Romanian educational and research system emerged. These early communist plans encountered some difficulties due also to the reluctance or refusal of the social-democratic leadership of the Ministry of National Education (mainly Ștefan Voitec and prof. Miron Nicolescu) to implement them. Controversies of this type between communists and social-democrats ended up in late December 1947 in the context of the abolition of the constitutional monarchy, when Ștefan Voitec became member of the Republican Presidium of the National Assembly and abandoned the Ministry of Education.

The study also sheds more light on the contents of the first two Romanian communist constitutions (issued in April 1948 and September 1952), which – significantly enough – underlined the focus on scientific research, mentioning the research institutes. In order to stress the differences between legal norms and practices a number of case studies were considered, for example the functioning of the National Council for Scientific Research of the Romanian Academy and the 1948 laws which abolished the historical research institutes (applied in advance, before coming into force, and with communist secret police-like interventions).

THE 1971 JULY THESES AND THE IDEOLOGICAL REDEFINING OF THE COMMUNIST REGIME

CRISTINA PREUTU

Romanian historiography considers the moment of the 1971 July Theses as a landmark in Romanian culture which caused a cultural drawback to the 1950's situation. The present study identifies the causes which led to the decision of adopting these theses, Nicolae Ceaușescu's intention when issuing them and their immediate effects.

Taking into consideration the domestic and external context, the analysis starts from the definition of the regime at that time, a mixture of Marxist-Leninist principles and national principles which individualized Romania's leadership within the communist bloc.

The way these theses affected the culture depended mostly on the way they were interpreted by the members of party's nomenklatura or the intellectuals. In order to examine these aspects, the study makes use of documents from the Central Committee of the Romanian Communist Party Fund from the National Archives of Romania.

DOCUMENTS FROM THE TIME OF ȘERBAN CANTACUZINO PRESERVED IN THE ARCHIVES OF SIMONOPETRA MONASTERY OF MOUNT ATHOS

PETRONEL ZAHARIUC

The 27 documents published here are preserved in the archives of Simonopetra Monastery of Mount Athos. All of them are related to Wallachian people and places from the reign of Prince Șerban Cantacuzino and all of them refer to some extent to the assets of Mihai Vodă Monastery of Bucharest. Six of them are documents issued by the prince concerning various orders and court decisions, while 21 are deeds of sale, court testimonies and anathemas. Sixteen are original documents written in Romanian while the remaining eleven are copies made in 1775.

THE OLD CALENDARIST PEASANTS' MEMORANDUM TO KING CAROL II. BESSARABIA, 1936

ANDREEA PETRUESCU

The present paper highlights some important aspects about the Romanian Old Calendarists, a religious group which formed as a reaction against the implementation of a calendar reform in Greater Romania in 1924. The movement against the calendar reform was a religious and social phenomenon that affected large parts of the rural population in Eastern Romania in the interwar period. The article deals with a memorandum sent by a group of Old Calendarists to King Carol II. After years of conflicts between the peasants and the authorities, the peasants had nothing left but to

ask the king for religious freedom and for the permission to use the old calendar in their religious life. By analyzing the historical context in which the memorandum was written, its content and the reaction of the Romanian government to it, the study promotes a better understanding of the way the peasants thought about and reacted to the modernization measures implemented by the state. The article argues that the aim of the state to modernize rural life through the calendar reform completely failed. The reform overlooked the religious norms and necessities of the rural population. Through this analysis it becomes clear that the calendar was tightly connected to the religious practices of the peasants.