

ACTA MARISIENSIS. SERIA HISTORIA**Book of Abstracts****4-2022****Studii • Studies**

Fábián István, *Bellator Equus. The Late Republic and the Extinction of the Citizen Cavalry* (pp. 5- 10)

[DOI: 10.2478/amsh-2022-0017](https://doi.org/10.2478/amsh-2022-0017)

Abstract: The Roman Cavalry of the Late Republic could cope with the more “traditional” units of the Hellenistic world, moreover it proved to be rather versatile in terms of equipment and tactics, even though many historians considered to be ineffective. Due to the many new challenges on the battlefield and in Roman policy citizen cavalry was doomed to extinction. The present paper analyses a few military and political causes its disappearance.

Keywords: Rome; citizen; cavalry; battles; challenges

Gheorghe Bichicean, *Despre Bătălia de la Baia (1467) și rana regelui Matia Corvin. Controverse în cronicile vremii și o intervenție chirurgicală puțin cunoscută* (Aspects Concerning the Battle of Baia (1467) and the Wound of King Matthias Corvin. On the Controversy in the Chronicles of the Times and on a Less Known Surgical Intervention), (pp. 11-24)

[DOI: 10.2478/amsh-2022-0018](https://doi.org/10.2478/amsh-2022-0018)

Abstract: The wounding of the Hungarian king Matthias Corvinus in the battle of Baia with Stephen the Great, in 1467, is known and true. The issues that need to be clarified and that we proposed in this study, concern the weapon(s) that caused the king's wound during the Battle of Baia; if there were arrows, how many arrows struck the king's body; what parts of the body were pierced by the arrow(s); how did Matia Corvin's wound heal: naturally or through the intervention of a surgeon? All this has given rise to some controversies, which we would like to analyze from the most important known sources.

Keywords: Baia; Matia Corvin; Ștefan cel Mare; Hans von Döckenburg; Bonfinis

Vlad Bogdan Cristian, *Mișcări religioase moderne în spațiul românesc. Sunt cultele evanghelice din România din punct de vedere istoric neoprotestante?* (Modern Religious Movements on Romanian Territory Can Evangelical Cults in Romania Historically be Seen as Neo-Protestant?), (pp. 25-42)

[DOI: 10.2478/amsh-2022-0019](https://doi.org/10.2478/amsh-2022-0019)

Abstract: In order to define the new religious movements on Romanian territory beginning in the 19th century, the following terms need to be explained: sect Church, Evangelical Church, and Neo-Protestant Church. First, the term 'sect' has negative connotations and it is being used more and more seldom after the Communist era. Second, the term 'Evangelical' is currently more accepted even by historians (such as Dorin Dobrințu) but it still can be confusing because it refers to German Lutherans.

Finally, the term 'Neo-Protestant' is problematic because it can lead to confusion about modern Lutheran Protestantism, which is called in German Neoprotestantismus.

This work uses the term 'Neo-Protestant' as it will be shown that these cults have a historical sustainability of classical Protestantism bringing new aspects but still respecting the same frame, the same matrix.

Keywords: Protestantism; Neo-Protestantism; pietism; theology; Church

Maria Rados, *Iosif Patriciu și inspecția școlară din Moldova la jumătatea secolului XIX* (Iosif Patriciu and the School Inspection in Moldavia (Mid Nineteenth Century)), (pp. 43-60)

[DOI: 10.2478/amsh-2022-0020](https://doi.org/10.2478/amsh-2022-0020)

Abstract: This paper takes on the role of reconstructing Iosif Patriciu's case during his mandate as the deputy general inspector of schools from Moldavia (autumn 1851-summer 1852). Overlooked by literature, he quickly arose, becoming a Latin, Arithmetics, and History teacher at the Codreanu School in Barlad by passing the exam, in October 1846, and later, the director of Internat in Iași and a member & secretary for the School Council. As a deputy general inspector of schools, he proved to be a striking opponent for all the teachers who made a habit out of skipping classes or treated their job superficially, as mentioned in the reports sent by the Department of

Education (Departamentul Învățăturilor Publice). He proposed solutions to lower the high rate of pupil absenteeism with the School Council, using German law as a reference. Iosif Patriciu had to manage a challenging collaboration with the Department's director, Grigore Cuza, because of misunderstandings while enforcing new curriculum in primary and secondary classes. His mandate ended when the new inspector general of schools, August Treboniu Laurian, arrived in Iași, with whom he will have worked closely until the beginning of 1858.

Keywords: Iosif Patriciu; deputy general inspector of schools; public education; Moldavia; mid-19th century

Georgeta Fodor, Prezențe feminine în mitologia istorică românească – perspective și stereotipuri de gen (Women in Romanian Historical Mythology – Gender Perspectives and Stereotypes), (pp. 61-84)

[DOI: 10.2478/amsh-2022-0021](https://doi.org/10.2478/amsh-2022-0021)

Abstract: The study explores the historical context in which some female figures gained a legendary aura. As well, we focused on the processes by which they entered the gallery of Romanian historical personalities. We also researched whether the selection of female figures was dependent on the gender stereotypes of the period.

The study follows the theoretical framework of gender history studies. We applied it to a case study of Transylvania in the second half of the nineteenth century.

The approach starts from the presumption that, during this period of time, the roles that Romanians had to assume in the national project were gender determined. We argue that the intellectuals' efforts to offer common people an example to inspire their behavior connect with the Romanians' emancipation movement in the Austro-Hungarian Empire. In this context, a series of historical personalities were promoted as role models for Romanians. In fact, the national mythological pantheon was articulated also because of this debate over the ideal Romanian man and woman.

Keywords: Gender stereotypes; nationalism; mythology; national movement; women

Maria Tătar-Dan, Din „greutățile începutului”. Preocupări privind „coloritul străin” al orașelor ardelenne în presa interbelică (“The Hardships of the Beginning”. The “Foreign Character” of Transylvanian Towns in the Interwar Press.), (pp. 85-98)

[DOI: 10.2478/amsh-2022-0022](https://doi.org/10.2478/amsh-2022-0022)

Abstract: The Union of 1918 stands in the Romanian historiography as the great event of the national history, the moment when Romanians who had been living for centuries under foreign rules came together in one united country. Despite the enthusiasm of those days, soon it became obvious that putting together areas with different histories, different backgrounds and different cultures was not such a simple process. The difficulties and the setbacks of the aftermath of the Great Union entered more recently the attention of the Romanian historiography, preoccupied for a long time rather on its significance for the nation than on its hardships. The present study addresses one of the issues debated in the interwar Romanian press, regarding the extent to which Transylvania was getting loose of its foreign marks and gaining a Romanian character.

Keywords: Great Union; Transylvania; nation; culture; integration

Kálmán Attila, A Short-Lived Newspaper from Târgu Mureș, The Erdélyi Társaság (1921-1922) (pp.99-106)

[DOI: 10.2478/amsh-2022-0023](https://doi.org/10.2478/amsh-2022-0023)

Abstract: The very short-lived newspaper, Erdélyi Társaság, appeared in Tg. Mureș in the period 1921-1922. It was created as a society, cultural, arts newspaper. In its columns it presented society news, literary works, sporting events, cultural events. The newspaper is considered to be almost unique in the history of the Tg. Mureș written press.

Keywords: society; aristocracy; newspaper; theatre; Erdélyi Társaság

Ovidiu Bindea, Primele alegeri parlamentare din județul Năsăud, organizate după urcarea pe tron a regelui Carol II (The First Parliamentary Elections In Năsăud County, Organized After The Accession Of King Carol II), (pp. 107-126)

[DOI: 10.2478/amsh-2022-0024](https://doi.org/10.2478/amsh-2022-0024)

Abstract: The elections organized in 1931 represent the first electoral events after the ascension to the throne of King Carol II. The weak authority of the regency meant that the restoration was done without any major opposition from the citizens, who, on the contrary, welcomed the event. In Năsăud county, Carol's arrival and proclamation as king was received with great enthusiasm by the population and the authorities.

After the resignation of the P.N.Ț government, the King tasked N. Iorga to form a government of national union. This government was, in fact, the first technocratic government in Romanian history. The national union was also organized in Năsăud county, where it had a joint list with the liberals and campaigned against P.N.Ț. By appointing this government, the King wanted to show the parties that a government can be made outside of the parties.

After the June 1931 general elections in Năsăud county, the National Union obtained the two senatorial mandates and one deputy mandate, the People's Party received one deputy mandate, and the other deputy mandate went to P.N.Ț. The Iorga government was actually an attempt by King Carol II to govern outside of the parties and over the parties, an experiment that ultimately was a failure, the following governments belonging to the parties.

Keywords: Elections; Parties; Regency; National Union; Restoration

Marian Zăloagă, *Religious Affiliation as a Political Site of Contestation? Polemical Voices of a New Generation of Romanian Romani Authors* (pp. 127-162)

[DOI: 10.2478/amsh-2022-0025](https://doi.org/10.2478/amsh-2022-0025)

Abstract: *The 1990s and the early 2000s* was a period of revitalization of the Romani studies in Romania. Participants in the process were non-Roma as well as Roma authors. The religious practices and the affiliations of the Romanies was regarded to be a significant matter to start building a dignified profile of the ethnic group from the perspective of the in - group members who ventured to participate in knowledge production. If a first generation of Roma intellectuals were more concerned to find correlations and provide explanations in a more or less essentialized fashion, the analysis of the scientific literature authored by a young generation of the in-group members indicate a certain tendency to over-politicize the topic of religiosity and the religious affiliation of the Romanian Romanies. In the process, the Romanian Orthodox Church has been turned into a target. Specifically, the acknowledgment that the dominating religious actor from Romania took part in the perpetuation of the state of slavery of the Romanies makes the Romanian Orthodoxy vulnerable to a series of recent public attacks. This inglorious past is used to symbolically and rhetorically justify the ongoing reaffiliation of the Romanies to neo-Protestant churches. Recognizably, the politicization of the

religious affiliation of the minority group was started by a first generation of Romanian Roma intellectuals and the young generation only intensified their attacks. If one considers the in-group knowledge production in a comparative manner, one can realize that a first generation of Romanian Roma intellectuals found it reasonable to accommodate the Romanipen to the religious background dominating in Romania, while a young generation has chosen to overtly and loudly confront the national hegemon religious institution. This is the main trend, but, as I will demonstrate it is not at all a unique approach to the religiosity of the Romanies as undertook by in-group voices. Some Romanian Roma authors have preferred to re-write back to their ethnic and generational peers and to take side with the Romanian Orthodox Church. In their research, the Romanies end up being blamed by a mendacious relation to the religious institution to which the majority Romanian population has been affiliating for centuries. At the same time, the neo-Protestant churches are suspected to act superficially and their missionary work among the Roma communities could be indirectly suggested to represent the convenient meeting ground between two religious scammers.

In the present paper I discuss to what extent the new generation of Romanian Roma intellectuals have considered suitable to weaponize the knowledge production on this specific matter and outline the political stakes behind the arguments employed to carry this symbolical and rhetorical battle between in-group narratives.

Keywords: Romanian Roma intellectuals; religious practices; religious affiliations; identity politics; knowledge production