

***Minoritățile etnice în România în secolul al XIX-lea* [Ethnic Minorities in Romanian in the Nineteenth Century]. Edited by Venera Achim and Viorel Achim. Bucharest: Editura Academiei Române, 2010, 316 pp. ISBN 978-973-27-2022-6**

Vasile CIOBANU, “Istoriografia cu privire la germanii din Vechiul Regat în secolul al XIX-lea” [Historiography Regarding the Germans in the Old Kingdom of Romania in the 19th Century], pp. 13-26.

Abstract

Germans made up in the 19th century significant communities in the Old Kingdom of Romania, and they contributed to the modernization of the country. Some of them had come here before 1800, but most were recent immigrants, who had come from Transylvania, Germany, Austria, Switzerland. Some of them, especially priests, began writing right from that epoch and later in the interwar period and after 1945, about the Germans’ presence and past in the Prahova Valley, Bucharest, Iași and other several towns. Among them were Rudolf Honigberger, Hans Petri, Emil Fischer, Karl Kurt Klein etc. Priests were joined in the 20th century by teachers, journalists and historians like Bernahard Capesius, Franz Liebhardt, Herbert Hoffmann, Horst Fassel etc. Neither the synthesis works regarding the history of Germans in the Romanian space omitted the Germans in the Old Kingdom (R. Kaindl, C. Göllner). They all wrote about the life of religious communities, about the economic and cultural activity. These achievements represent a beginning that must be continued.

Constantin ARDELEANU, “Aspecte calitative și cantitative privind rolul economic al grecilor cu protecție britanică din portul Galați în primii ani după Războiul Crimeii” [Qualitative and Quantitative Aspects Regarding the Economic Role of the Greeks with British Protection in Galați Harbor in the First Years after the Crimean War], pp. 27-38.

Abstract

The economic development of harbors at Lower Danube, after 1829, was to a great extent determined by the activity of the strong communities of Greek merchants or ship owners, who, from the end of the 18th century, had been spread over the big harbors of the Mediterranean and the Black Sea. Among these entrepreneurs, Ionian Greeks benefited after 1815 of British protection, an advantage that facilitated their role of mediators of the great trade between the East and the Western markets. Based on unpublished information in the correspondence of the British Vice-Consul in Galați, found in the London archives, this study emphasizes the role of the British subjects from Galați and Brăila in the economic development of the Romanian principalities in the decades from the mid-19th century.

Dumitru IVĂNESCU, “Evreii din orașele și târgurile Moldovei în prima jumătate a secolului al XIX-lea” [The Jews in Moldavian Cities and Towns in the First Half of the 19th Century], pp. 41-53.

Abstract

The numeric growth of the Jewish population in Moldavia at the end of the 18th century and the beginning of the 19th century was determined by social-political reasons. The arrival of a big number of Jews was eased both by the anti-Jewish measures taken on the territories under Russian and Austrian rule, on one hand, and by the tolerance shown by the Moldavian princes towards the foreigners—possible contributors—on the other hand. This latest factor is explained by the precarious conditions of economic development of Moldavia in that period. Attracting the foreigners was especially aimed at the Romanian population who came from Bukovina, Transylvania and Bessarabia, right from Wallachia and from the South of the Danube, joined by numerous Serbians, Bulgarians, Poles and Jews. Those who came, Romanians or Jews, received charters and were exempted from taxes for a determined period. The acceptance of Jews in Moldavia aimed at both the growth of the number of contributors, and of the potential that ethnic group had in the development of cities and towns, especially in the field of trades and commerce.

Delia POHRIB, “Statutele Comunității Elene din Galați adoptate în anii 1899 și 1924” [Statutes of the Greek Community of Galați Adopted in 1899 and 1924], pp. 55-66.

Abstract

The Greek Community, along with other local communities, has played an important role in contouring the economic, social, political, cultural and religious life of Galați, a harbor-town situated on the border area. This article is presenting the Statutes of the Greek Community of Galați, drafted in 1899 and 1924, regulations that governed the life of the community for decades.

Apostol STAN, “Naționalitate și naționalism la români ca moștenire a epocii revoluției de la 1848” [Nationality and Nationalism to the Romanians as an Inheritance of the 1848 Revolution Epoch], pp. 69-75.

Abstract

Romania was set up as a national state in 1859 and it was finalized in 1918, in the whole territory inhabited in majority by Romanians. The present article emphasizes the role of the pan-Romanianism impressed by the 1848 Revolution in the process of creation of the national state. The Romanian nationalism from the 19th century is also debated by relation to the other nationalisms in the region. Reference is made to the ethnic minorities.

Raluca TOMI, “Colonizarea cu populații străine a principatelor române (1831-1866). Între nevoia de modernizare și cea de menținere a ‘ființei naționale’” [Colonization of the Romanian Principalities with Foreign Population. Between the Need of Modernization and the One of Preserving the “National Being”], pp. 77-90.

Abstract

Colonization projects of the principalities with foreign populations, both those initiated by the state, and the private ones, stirred up debates regarding their opportunity. Arguments pro and against these projects appeared in the private correspondence of the involved persons, in the press, political economy writings and they are present in the parliamentary debates. This study plans to discern the attitude of the Romanian society towards the challenge the colonization represented, to shape its answer to the problem: modernization by means of specialists and foreign work force or its refusal and protection of the “national being.”

Viorel ACHIM, “Asimilarea țiganilor în preocupările aboliționiștilor români” [Assimilation of Gypsies in the Preoccupations of the Romanian Abolitionists], pp. 91-105.

Abstract

The public discussion regarding the emancipation of the Gypsies that took place within the Romanian society in the 1840s and 1850s did not limit to the issue of transforming the Gypsy slaves into legally free people, settled in houses and working in the agricultural field like most of the country’s inhabitants. The future of this great “social body” was also discussed. The intellectuals of the age showed interest to the issue of social integration of the emancipated Gypsies and some abolitionists even wrote about the place of the Gypsies within the Romanian nation. Some ideas found in the writings of the Romanian abolitionists and even in some administrative documents aim at the ethnic assimilation of the Gypsies. The great number of different ideas regarding the future of emancipated slaves point out to the various ways in which the nation was perceived in the age, sometimes from a political perspective, other time from an ethnic perspective.

Ștefan PETRESCU, “Stat, religie și naționalitate în formarea și organizarea comunităților grecești din România (secolul al XIX-lea)” [State, Religion and Nationality in the Formation and Organization of the Greek Communities in Romania (19th Century)], pp. 109-121.

Abstract

The emigration of Orthodox Christians from the South of Danube to the Romanian Principalities has got a history of several centuries. In the mid-19th century, the process of formation of the Romanian national state reconfigured the relations between the state, citizens and the foreigners. In this context of institutional changes, the Greek emigration in principalities was institutionalized. Religion, other times an important link in the destiny of Christian-Orthodox Balkan peoples, became a problem of otherness. Greek communities appeared in several Danubian towns, where a relatively numerous population of Greek origin lived. Although the founding act of the Greek community was the consecration of the church, the community institutions, meaning the church, school and the social protection organizations, were supervised and administered by the secular and aimed at preserving the Greek national identity. In this direction, communities fought for the affirmation and consolidation of their institutional autonomy, both towards the Romanian state and to the Greek one. This objective was reached by

specific institutional mechanisms, like the representation in the leading bodies, contributions of community members and the articulation of a private educational system. These mechanisms did not differ from the state ones and they would function in parallel.

Radu TUDORANCEA, “Minoritari și majoritari. Tensiuni în relațiile româno-elene la sfârșitul secolului al XIX-lea și începutul secolului XX” [Minority and Majority. Tensions in the Romanian-Greek Relations at the End of the 19th-Beginning of the 20th Century], pp. 123-136.

Abstract

This study highlights the way the problem of minorities evolved in respect with the Romanian-Greek relations, at the end of the 19th century and the beginning of the 20th century. From the moment the diplomatic relations were settled at a legation level, in 1880, until the burst of the First World War, the Romanian-Greek relations followed a sinuous track, marked by numerous incidents, some of a significant seriousness, which even led to the temporary interruption of diplomatic relations between the two states. One cannot omit, in this respect, sensitive problems, like the Sarros incident, the problem of Zappa succession, but especially the frictions determined by the situation of the Aromanian communities in Macedonia.

Costin SCURTU, “Turco-tătarii din Dobrogea în armata română (sfârșitul secolului XIX – începutul secolului XX)” [Turkish-Tartars from Dobrudja in the Romanian Army (End of the 19th-Beginning of the 20th Century)], pp. 139-151.

Abstract

After the integration of Dobrudja in the Romanian state (1878), military companies were founded in the Romanian army, recruited from the region and made up of ethnic Turks and Tartars, companies which provided a certain specificity to the Romanian military system in Dobrudja. They functioned to the end of the First World War. This article, built on archive documents, deals with the military companies made up of Turks and Tartars. Among the features of these military units, there is also the framing of a representative of the Muslim religion.

Florin ANGHEL, “Despre sursele unui refuz: Comunități polone din Dobrogea în secolul al XIX-lea și la începutul secolului XX” [About the Sources of a Refusal: Polish Communities in Dobrudja in the 19th Century and the Beginning of the 20th Century], pp. 153-161.

Abstract

The Polish communities from Dobrudja settled in the province especially after the Crimean War (1853-1856), in the conditions where their stationing on the territory of the Russian Empire was no longer possible. The integration of Dobrudja in the Romanian state (1878) and the economic evolution of the region allowed several Polish specialists in the field of infrastructure to come, as well as clerks, skilled workers, farmers. Until the outbreak of the First World War the Polish community from Dobrudja was numerically reduced.

Silviu VĂCARU, “Bejenari catolici transilvăneni în ținuturile Bacău și Roman (sfârșitul secolului al XVIII-lea – prima jumătate a secolului al XIX-lea)” [Transylvanian Catholic Immigrants in the Counties of Bacău and Roman (the End of the 18th Century–the First Half of the 19th Century)], pp. 165-186.

Abstract

In the first half of the 19th century a growth of the Moldavian population was registered, much over the natural rise. The main explanation for this situation is the immigration of a significant number of inhabitants from Transylvania, but also from the other adjacent areas, towards Moldavia. Among the immigrants there were Moldavians who had previously gone over the border, Romanians from Transylvania or from the territories detached from Moldavia, but also numerous non-Romanians, most of them Szeklers, Ruthenians and Jews. They were settled in Moldavia, taking advantage of a series of privileges granted by the Moldavian princes in the middle of the 18th century, with the aim of repopulating the country. The successive waves of Transylvanian immigrants brought with them the Roman-Catholic or Greek-Catholic Christians. Most of immigrants of Romanian origin had passed to Catholicism or to the Uniate Church. In these conditions, a growth of the number of Catholics of Moldavia was registered, as well as of the number of localities with Catholic population.

Andrea VARGA, “Rolul bisericii romano-catolice în apariția crizei identitare la ceangăii din Moldova” [The Role of the Roman-Catholic Church in the Apparition of Identity Crisis at the Moldavian Csangos], pp. 187-198.

Abstract

This article refers to the role of the Roman-Catholic Church in the ethnic changes the population of Csangos and Szeklers who settled in Moldavia has gone through. Between 1848 and 1859, the relation between the Hungarian priests and the Italian priests (adepts of introduction of the Romanian language in the religious service) corresponded to the relation between the Hungarian-speaking and the Romanian-speaking parishioners. In the conditions of the period, the Catholic Church from Moldavia was confronted to intolerance from the Romanian nationalism. In 1857, within the ad-hoc Assembly, representatives of the Orthodox Church asked, but without obtaining, the exclusion of the Catholic from its citizenship, claiming that they were not Romanians. From the second half of the 19th century, in exchange for concessions (admittance of the Catholic Church by the state, donations and state allotments), the Catholic clergy from Moldavia passed to exclusive use of the Romanian language, which contributed to the assimilation of the Csangos and Szeklers there, a process still developing today.

Dietmar MÜLLER, “Cetățenie și națiune 1878-1882. Evreii ca alteritate în dezbaterile cu privire la articolul 7 din Constituție” [Citizenship and Nation 1878-1882. The Jews as Otherness in the Debate over Article 7 of the Constitution], pp. 201-226.

Abstract

The Great Powers' conditioning, within the Congress of Berlin (1878) of the recognition of Romania's independence, by granting the Romanian citizenship to all Jewish resident in the country provoked a parliamentary and public debate with a duration and intensity unknown until then, about the character of the Romanian nation and the criteria of acceding to it. In this context a series of affirmations about the religious, ethnic and moral features of the Romanians have been formulated, the Jews representing the negative otherness, and Western Europe the positive term of reference. In that period not only the language of a modern nation was developed, but also a field of interaction between the governmental nationalism and the opposition one, which served as a base for finding compromises. Starting with that epoch, to the end of the interwar period, anti-Semitism represented a negative integration ideology, with an intensity that varied along the years.

Dumitru VITCU, «Chestiunea evreiască» – instrument de presiune diplomatică asupra României la sfârșitul secolului al XIX-lea» [The “Jewish Question” – Diplomatic Pressure Instrument on Romania at the End of the 19th Century], pp. 227-244.

Abstract

The Romanian Constitution from 1866, by its restrictive character regarding the political and civil rights for non-Christian foreigners, represented the starting point in the process of metamorphosis of the “Jewish question,” from an essentially economic and social *internal* one into a political, international one. The change was produced by the initiative and with the direct or mediated implication of the Alliance Israélite Universelle (founded in Paris in 1860), which started a sustained press campaign against Romania, not only on the European continent, but also in the U.S.A., aiming at capacitating the political deciding factors for the initiation of diplomatic actions to support the Romanian Jews. This article highlights the moments, actions, characters and the most significant effects of the unfolded effort, for several decades, by the insistence of the Alliance and “its sons” (the Independent Order B’nai B’rith from America), towards the achievement of external diplomatic pressure against Romania, meant to impose the compliance of commitments taken by the Treaty of Berlin (1878).

Cătălin TURLIUC, “Aspecte legislative privind situația minoritarilor evrei la sfârșitul secolului al XIX-lea” [Legislative Aspects Regarding the Situation of the Jewish Minoritarians at the End of the 19th Century], pp. 245-265.

Abstract

This study analyzes, by virtue of legislation and the legal and historical sources, the situation of Jewish minoritarians in Romania from the perspective of their legal status. The starting point of the analysis is placed in the swirl of decisions taken by the Congress of Berlin (1878) and of the legislative measures taken by the Romanian state following this important international event. A whole series of normative acts are presented and analyzed in the context, which had an impact upon the Jewish community settled in our territory until around the First World War. The impact of legislative measures is presented in connection with the processes of modernization and democratization which our society has gone through in this period. The study insists on the character of these measures, trying to catch their direct effects upon the Jewish minority.

Particularities are highlighted from a legal point of view, which marked the status of the Jews in our society.

Ana-Maria VELE, “Perspectiva emigrării evreilor după Congresul de la Berlin (1878)” [The Perspective of the Jewish Emigration after the Congress of Berlin (1878)], pp. 267-278.

Abstract

This study, mainly built on the reports of the French diplomats in Bucharest, deals with the situation of Jews in Romania after the Congress of Berlin (1878), insisting on the phenomenon of their emigration towards the West. Emigration was an answer to the Jews' needs and frustrations, who found out that the hopes for the improvement of their situation, after the Congress of Berlin, were not being accomplished. Emigration was stressed by the doubtful status of the Jews and the difficulty they could obtain citizenship. The international implications of the phenomenon of the Jewish emigration from Romania to the Western European countries and the U.S.A are highlighted.

LYA BENJAMIN, “Sionism și identitate la evreii din România la sfârșitul secolului al XIX-lea și începutul secolului XX” [Zionism and Identity to the Jews in Romania at the End of the 19th and Beginning of the 20th Century], pp. 279-296.

Abstract

This study brings forward the role of Zionism in the formation of national conscience and Jewish identity in the context of the modern epoch. If in the pre-modern period the Jewishness was mainly expressed by keeping the religious tradition, in the second half of the 19th century, once with the development of the Zionist current, the Jewish spirituality gets out from within the synagogue, getting a political and cultural dimension with a secular content, in the case of the Romanian Jews too.