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DE LA LOCURILE MEMORIEI LA MEMORIA LOCURILOR

From places of memory to memory of places There are almost three decades since a project of reconfiguration of memory as a key to actualize the past was initiated, says P. Nora. The experiences of the past accumulated and kept in mind through memories determined a new view on memory as a rich, multifunctional property of human mind.

First of all, this study deals with memory as incorporated in history and the consecution of historical facts put to light memories by monuments, museums, archives, symbols, signs etc. All these are integrated to a significant group of human representation and national mythology. Places of memory are connected to collective human behavior.

On the other hand, historiographical applications regarding the double relationship *places of memory - memory of places* bring together geo-linguistics, toponomastics, oral and written culture. On this respect, our study concentrates on a situational analysis, similar to constructivism.

To sum up, on the discourse between places of memory and memory of places a new and fruitful dimension appears: orality.

Keywords: memory, oral history, memory of places, local history

Gheorghe GORUN
Hadrian GORUN

**MIȘCAREA NAȚIONALĂ DE REZISTENȚĂ
DIN OLȚENIA (M.N.R.O.).
ROLUL MĂNĂSTIRII TISMANA**

The National Movement of Resistance in Oltenia. Tismana Monastery This study deals with the National Movement of Resistance in Oltenia. A few Romanians chose to go in the mountains and to organize military resistance against Soviet occupation and communism.

We tried to emphasize the role of the general Ion Carlaonț, and also the role of the abbot of Tismana monastery, Gherasim Iscu. This place had to represent the center of the movement, a kind of headquarter. The resistance against communism in Gorj and in the region of Oltenia began in 1945. Among the most important personalities, we have to mention Ion Carlaonț, Aurel Aldea, Gheorghe Cărăușu, Ștefan Hălălău. Ion Carlaonț was born in the village of Tihomir (Miculești). The main activities were to be carried out in the counties of Gorj and Mehedinți, especially in the localities Tismana, Apa Neagră and Padeș. Among the collaborators, we mention the following names: Victor Croitoru, Teodor Palamaru, Gherasim Cărăvan (priest in the monastery), Gheorghe Avramescu (the mayor of Tismana village), Ion Rață from Racoți-Arjoci, Pătrașcu, Petrișor Bărbulescu, Jean Bărbulescu, gen. Săvoiu, cpt. Căpățână, Saiu Ciotor and others.

The anti-communist fighters were captured by the authorities and condemned to many years of imprisonment: for instance, Ioan Robu twenty years, Ion Carlaonț fifteen years and father Gherasim Iscu ten years of heavy jail. So, unfortunately, the National Movement of Resistance in Oltenia remained only a simple project.

**FRICA IN EXTREMIS.
ÎNCHISOAREA PITEȘTI (1949-1952)**

The Extreme Fear. Pitești Prison (1949-1952). The memorialistic discourse upon the extreme fear experienced by the former Romanian political prisoners during the so-called Pitești experiment (1949-1952) has developed certain peculiarities. The fear is being conveyed into the narrative discourse mainly through the semantic memory, and the manner of focalization pays special attention to a discursive occurrence we called *cenesthesia* (a vivid psychological perception of pain). The way some authors bring into the light the fearful past can reveal multiple levels of reality and discourse representation, notifying the presence of fear to an abnormal extent even after many years from the ordeals. The paper also takes into account an inventory of common fears of the Pitești Prison inmates during this period.

Keywords: extreme fear, representation, cenesthesia, focalization, analepsis, prolepsis, semantic memory, discourse, Pitești experiment/phenomenon, collective fear.

**UNIFICAREA CELOR DOUĂ UNIVERSITĂȚI CLUJENE
„V. BABEȘ” ȘI „J. BOLYAI”
ÎN MEMORIA STUDENȚEASCĂ (1959)**

The Moment of Unification of the Two Universities of Cluj „V. Babeș” and „J. Bolyai” in the Memory of Students (1959). After October 1944, when Cluj was liberated of Horthy’s troops an important mission was bringing back the University from its exile in Sibiu. In March 1946, ”King Ferdinand” University opened its gates in the same time as the new Hungarian University “J. Bolyai” did, in order to create a new consciousness according to the ideology of proletarian internationalism. The two Universities cohabited until 1959. In that year the system decided that the Hungarian University has to be integrated to „V. Babeș” University. This moment is remembered by some remarkable nowadays professors: Camil Mureșanu, Csucsujá István, Nicolae Sabău, Vasile Vese, Aurel Negucioiu etc.

Our attempt tries to reveal the importance of the oral discourse regarding an official moment in the communist regime. The oral reconstruction of the events connected to the unification of the two Universities is essential in order to have a complete framework of those days.

Keywords: university unification, oral history, testimony, university life, memory

SOSIREA EVREILOR ÎN COMUNA SĂPÂNȚA ÎNTRE MIT ȘI ADEVĂR ISTORIC

The Jews Arrival in Săpânța No one knows exactly when the Jews came in Săpânța. At least, it hasn't been discovered yet a document to state for sure their arrival. Probably they came in Săpânța in the moment when they arrived in Sighet, for the distance between the two localities is almost 20 km.; or, their arrival is related to the invasion in Poland and Russia. Anyway it is certain that at the beginning of the 20th Century there were almost 1000 Jews in Săpânța: they controlled the inland trade and the land outside the village.

The story of their arrival was kept in the collective memory, known from generation to generation, without a certain date: "Only two families were at the beginning, I don't know exactly when, because they didn't tell me years, but I know for sure that two Jewish families lived in the centre of the village, in front of the actual Vets. Their burial stones are there too. (...) They maintained their civilized relationships with a strong community from Poland, but it was no space for them there. They told Polish about the Romanians: owning horses, cows, sheep, land; plenty of wood, nobody cut it. So people came from Poland to Săpânța to see the land and the people went back and taught their children Romanian to be ready to come here. And they did come; the eldest said they had come in a caravan nearby the village, up to a place called "Under the Chair", beside Tisa. It was summer and they had negotiated with the villagers to buy land inside the village in order to build houses. So they bought land, built houses and they moved in the village. They have carpenters, hammer men, shoe makers, all kind of craftsmen. And they moved in the new houses.

Keywords: history of Maramures, Jewish, life story, monography.

**IPOSTAZE ALE COPILĂRIEI
ÎN SATELE MOTILOR CRIȘENI,
ÎNAINTE ȘI DUPĂ AL DOILEA RĂZBOI MONDIAL ***

**The Image of Childhood in the Villages Nearby Brad
(Hunedoara County) Before and After the World War II**

Although this study is not focused on a large research on childhood, it does reveal main aspects of childhood related to the evolution of the villages nearby Brad, during interwar and the communist regime, the segment of collectivization. Comparing to nowadays, the elders reveals realities of their childhood between the two World Wars: having certain housework to do – in their family or hired by rich families - , bad dressed and having poor dreams for their future. Afterwar, the descendants of kulaks regret their childhood ill-spent in the class struggle of the authorities against their relatives: full of humiliations and restrictions. Generally speaking, regarding the childhood, the role of school is more and more important, as a mean of blackmail for the parents in order to force them to join the collectivization and an instrument for communist indoctrination. The economic duty of the child in the house is diminished, but it is related to the whole family duty for collectivization.

Keywords: childhood, memory, life-story, collectivization

Mircea MĂRAN, Aleksandra PETROVIĆ

**MĂRTURII ORALE PRIVIND SITUAȚIA CULTURALĂ
A ROMÂNILOR DIN BANATUL SÂRBESC
ÎN ANII INSTAURĂRII REGIMULUI COMUNIST
ÎN IUGOSLAVIA**

Oral Testimonies of Romanian Cultural Environment in Serbian Banat in the Beginning of Communist Regime in Yugoslavia There are around 40 settlements of Romanian national community in the Vojvodina Autonomous Region in the Western part of Banat, the former “historical Banat” that became a part of Yugoslav state after the First World War. According to the statistical data of inhabitants in 1948, the first registry after the Second World War, there were 57 000 Romanians who shared the destiny with the others during the times when Tito’s communist regime was gaining the power. Having in mind the connections that Romania had in the Second World War with Hitler’s Germany, Yugoslav Government did not trust the Romanian community. Transition to the new state governance was painful.

The state’s repression of the upper middle class and rich people was not avoided by Romanian peasants. On the other hand, from the very beginning, new state governance was supported by the part of the Romanian intelligence, but also, the other social groups that found their interest to take over the better social positions. As far as the cultural activities are concerned, it was under the jurisdiction of the Romanian Cultural Society. Romanian Cultural Society was founded in 1945 for fulfilling the aims of Yugoslav cultural politics. From 1948 Association of Cultural and Educational activities of Vojvodina that was founded in the time of Informbiro overtook the jurisdiction of cultural activities. The first efforts were made in the last years to collect the data on cultural oral history of Romanian minority during the communist regime. The research that was done in Banat’s villages has indicated the wide spectrum of attitudes, emotions and memories concerning the transition to the socialism and the years when Communist Party of Yugoslavia was getting the power. The results showed that that people were adapting to the new conditions, accepting the reality. In this way, they became a part of the society,

socialism that was a different model comparing with the societies in Romania and the other countries of socialistic governance.

Keywords: oral testimony, communism, minor community, oral sources

PRIMA FEMEIE JURNALIST SPORTIV DIN ROMÂNIA. POVESTEA VIETII

The first woman in sport journalism. Her life story The present research is based on a number of aspectualisations of the oral history, i.e of the dimensions attributed to the collective memory and, from a micro-historic perspective, it is trying to reassemble referential details from the communist era. Another purpose of this study is to revisualize behaviors and social judgments characteristic to the communist society by using the biographical narration of the first sports journalist in Romania, Nuşa Demian. In order to evaluate the social construct of that time, we are using the oral history interview. Besides, we have chosen to recreate Nuşa Demian's biography in order to study the evolution of the woman-journalist in an era when the access of women to the professional life was limited, their emancipation being only meretriciously supported.

Keywords: life story, interview, journalist, communism, women.

ONIK SAHAKIAN: *DALI WAS A GURU FOR ME!*
The story of the artist who lived for 19 years with Salvador Dali

Professional background

Onik Sahakian obtained a grant at the prestigious Fine Arts Institute of Tehran. His artwork has brought him numerous academic distinctions, including a Masters Degree and Achievement Award from Chouinard School in Los Angeles in 1964, the “Who's who in the World”, Men of Achievement from IBC Cambridge, United Kingdom, in 1986, and the Diploma de Academia Correspondente de Arts from the Academia das Letras e Artes in Lisbon in 1992.

Maybe not many of us have heard about Onik Sahakian, the most “Dalíen”, as he was proclaimed by Salvador Dalí himself. Onik Sahakian is the one who assisted Dalí in the process of creating his collages, paintings and sculptures, as well as the famous bronze bust Nieuw Amsterdam (1974). The two artists spent many years exploring form and structure and this experience lead to the development of Onik's unique spin on surrealism. I met Onik at the Gaudi Hotel in Spain's Capital, Madrid. He was waiting for me in the hall, with a cup of coffee in front of him. Although he has a certain age, he still has the charm of a gentleman, and a very good looking one, I could say. I arrived there late, as usual, but he did not seem to be bothered by that. His moves betrayed the fact that he had once been a ballet dancer. He was acting as if he had all the time in the world. I was there, standing in front of a man from the American newspapers' archives, who spent almost 20 years beside Dalí, who created pieces of jewelry for Nixon's wife, who performed on the Moscow stages, who's paintings are exhibited in the great museums around the world, including the prestigious Museum of World Culture at Gothenburg, the Grand Palaisin Paris, the Museum of Contemporary Art in Moscow and the Contemporary Art Museum in Tehran. But, besides all this, I just wanted to reveal the life-story of Onik Sahakian, the man who is in love with love, the man who believes in the power of being and, last but not least, the man who sees the Sun as a God. I just wanted to know the story of a man who had lived for too long in the shadow of Salvador Dalí...

Oana POPÎȚIU

ROȘIA MONTANĂ: ÎNTRE LOCAL ȘI GLOBAL

Roșia Montană: Between Local and Global. The interest of this study is focused on the way Roșia Montană Gold Corporation Project is perceived and interpreted by different social actors. Our research data lead to our attempt to understand the phenomenon Roșia Montană. We focused on how social relationships were affected in the community, because the company's offer divided the community: some agree the project, others oppose to it. This project also influences native families: to stay and to accept the offer or to leave Roșia Montană and move away.

Keywords: globalization, local history, life story, mentality.