

**UNIVERSITATEA BABEȘ-BOLYAI CLUJ-NAPOCA
FACULTATEA DE ISTORIE ȘI FILOSOFIE
INSTITUTUL DE ISTORIE ORALĂ**

AIO

**ANUARUL
*INSTITUTULUI DE ISTORIE ORALĂ***

XIV

**Presa Universitară Clujeană
Argonaut
Cluj-Napoca
2014**

AIO

ANUARUL INSTITUTULUI DE ISTORIE ORALĂ

COLEGIUL ȘTIINȚIFIC :

Prof.univ.dr. Lucian BOIA (Universitatea București)
Prof. Dennis DELETANT (Universitatea din Londra)
Prof. José M. FARALDO (Universidad Complutense de Madrid)
Prof. Alessandro PORTELLI (Universitatea La Sapienza din Roma)
Prof.univ.dr. Doru RADOSAV – director (Universitatea Babeș-Bolyai,
Cluj-Napoca)
Acad. Alexandru ZUB (Academia Română, Iași)

COLEGIUL DE REDACTIE:

Lect.univ.dr. Maria ALDEA – Universitatea Aix-en-Provence
Cercet.drd. Adrian BODA – Institutul de Istorie Orală – UBB
Conf.univ.dr. Ionuț COSTEA – Facultatea de Istorie și Filosofie - UBB
Conf.univ.dr. Valentin ORGA – Facultatea de Istorie și Filosofie UBB
Dr. Iulia POP – Institutul de Istorie Orală – UBB
Cercet.șt.dr. Lavinia STAN – Institutul de Istorie Orală – UBB

Coordonare volum: Adrian BODA
Responsabilitatea pentru conținutul materialelor aparține autorilor
Traducerea rezumatelor & corectură: Iulia Pop

INSTITUTUL DE ISTORIE ORALĂ – CLUJ-NAPOCA

Str.Napoca nr.11

Tel./Fax: 004-0264-598391

<http://institute.ubbcluj.ro/iao/>

Tiparul și distribuția: Editura ARGONAUT

Tel./Fax: 004-0264-598391; 0740-139984

Coperta: arhitect Tiberiu TRENEA

CUPRINS

Doru RADOSAV

Memoria „de jos” a războiului. Câteva considerații / The “Bottom”

Memory of the War. Some Considerations.....5

Adrian BODA

Istoria orală și conflictele militare / Oral History an Military Conflict.....55

Livia COROI

Al doilea război mondial – Crâmpoie din imaginea ostașului sovietic

în memoria românilor/ The Second World War – The Image of the

Soviet Soldier in the Romanians’ Memory.80

Diana-Alexandra SĂCĂREA

Istorie și istorii din Reghin și localitățile din apropiere. Al doilea

război mondial / History and histories from Reghin and the nearby

villages. The Second World War..... 136

Aura COMANESCU – PINTEA

Evreii din Maramureș și cel de-Al Doilea Război Mondial în

memoria colectivă / The Jews of Maramures and the Second World

War in the Collective Memory 167

VARIA

Viorica URSU

Ieromonahul Valentin Bilț (1896-1960), printre morții Aiudului.

Martiri ai credinței și ai neamului românesc, în memoria colectivă195

RECENZII • NOTE DE LECTURĂ

Lucian Boia, Primul Război Mondial – Controverse, paradoxuri,

reinterpretări, Editura Humanitas, București, 2014, 224 p. (Oana

POPIȚIU)..... 207

Costel Coroban, <i>Potârnicile gri. Spitalele Femeilor Scoțiene în România (1916-1917)</i>, Editura Cetatea de Scaun, Târgoviște, 2012, 248 p. (Diana DĂIAN)	111
Livia COROI, <i>Al Doilea Război Mondial în memoria veteranilor din zona Brad, județul Hunedoara. Interviuri</i>, vol. I-II, Argonaut, Cluj-Napoca, 2014. (Adrian BODA)	115
Eric A. Johnson, Karl-Heinz Reuband, “What we knew” <i>Terror, Mass Murder and Everyday Life in Nazi Germany. An Oral History</i> (Olivia SIMION)	119

Doru RADOSAV

MEMORIA „DE JOS” A RĂZBOIULUI. CÂTEVA CONSIDERAȚII

The “Bottom” Memory of the War. Some Considerations. Before becoming history, war was delivered to memory on the conditions that this great tragedy is felt purely personal, individual. The memorial war “bill” is accomplished, then, after a imprescriptibly "privatization" of the tragedy, under the sovereign view on the war, from the official point of view, that remains detached from bomb on earth launched at the height of the plane or at the height of the “objectivity” of war strategies. The lower part of war, combatants and civilians directly affected by the tragedy has a punctual concrete look as a very personal experience marked by a strong “behavioral and emotional identification”. This method of transferring the history of war in memory of participants, as processing and takeovers of “living history” defines the memory of war as war of memory.

The historiographical outline of the reconstruction of the war through memory, stages and inflections, the emergence of memory in historiographical discourse as a first concentric delimitation and the typology of the „bottom” memory or, more precisely, the possible thematic or generic dissociation of this memory, as the second concentric circle, can argue descriptive and interpretative valences of the war played between history and memory.

Key words: memory, war, cultural history, biography, oral history

Înainte de a deveni istorie, războiul s-a livrat memoriei în condițiile în care traversarea unei mari tragedii este resimțită eminamente personal, individual. Decontul memorialistic al războiului se realizează, așadar, în urma unei imprescriptibile „privatizări” a tragediei, în condițiile în care privirea suverană, „aeriană” asupra războiului, de la nivelul oficial al „statului-major”, rămâne detașată de explozia bombei pe pământ lansată de

Adrian BODA

ISTORIA ORALĂ ȘI CONFLICTELE MILITARE

Oral History an Military Conflict. In the last decades, the memory of the war became a recurring topic in oral history research. This article proposes a discussion on the relationship between war and oral history on two levels, the first being the development of the relationship between the two, which has its origins in ancient times and will be institutionalized during the Second World War due to Colonel Marshall's research on the field. After this moment, the use of oral testimony became standard procedure in the U.S. military, several thematic researches being developed (German Military History Program, Senior Officers Program) by special teams of military historians which were created with the task of gathering the testimonies in the shortest time from the researched event. These teams have been posted with the U.S. Army in all theaters of military operations in which the army was involved: Korea, Vietnam, Iraq, Somalia, and Afghanistan. The second approach discusses the specifics of remembering intense moments and how they can influence the quality and value of oral testimony gathered decades away from the event.

In the last part of the article, we mention the research works regarding war memory, as those are reflected in the research topics and articles published by the Oral History Institute researchers in the last 13 issues of the Yearbook of Oral History. The diversity of the conflicts analyzed by specific methodology (World War Two, Afghanistan, Transnistria) assures an important role for the Institute of Oral History in the innovation of historiographical discourse about war in our country.

Key words: war, oral history, traumatic memory

În deceniile scurse de la instituționalizarea istoriei orale ca disciplină academică, războiul a devenit una dintre temele sale predilecte de cercetare. Articolul de față, elaborat în contextul unei duble proximitați, cea a împlinirii a 100 de ani de la izbucnirea „Marelui Război” și a 70 de ani, în 9 mai 2015, de la sfârși-

AL DOILEA RĂZBOI MONDIAL – CRÂMPEIE DIN IMAGINEA OSTAȘULUI SOVIETIC ÎN MEMORIA ROMÂNILOR¹

The Second World War – The Image of the Soviet Soldier in the Romanians' Memory. The image of the soviet town takes form through the veterans' testimonies and through a collective memory of those from Brad and the surrounding areas. The historical research approach is based on the usage of qualitative methods and through such a mean, especially, being activated the autobiographic memory. The veterans have seen the soviet town as an enemy between the 22nd of June 1941 and the 23rd of August 1944, and then as an ally until 9th or 12th of May 1945. Distinct of the war rigors, the soviet enemy (mainly the Russians and not the Kazaks) was having a human dimension, presenting a somewhat clemency towards the defeated Romanian soldier. The inter-human relationships were being dominated by suspicion during the alliance, the Romanians cutting off the interactions with them, thus it did not exclude moments of communication and support. The veterans' testimonies help shaping the image of the soviet town and, through the light of the report with the rest of the population, the pieces of information given by them, here, being filled by those of the locals who were children or young women during the war. Witnesses talk about Russians storming in their houses, usually their behavior being abusive, frequently drunk, raping women, committing crimes and forcefully taking control over food and other goods. The image at this point is mostly negative, but even here the distinction between the Russians and the others, more exactly the Kazaks, is made, to the disadvantage of the last. Despite these happening 60-70 years ago, the stories were told with great detail, especially due to the dramatic experiences occurred due to the war.

Key words: war, veterans, autobiographic memory, testimonies, soviet enemy town, soviet ally town, women abuse, alcohol consumption.

¹ Analiza se întemeiază pe informații provenite, în principal, din zona Brad, județul Hunedoara.

**ISTORIE ȘI ISTORII DIN REGHIN
ȘI LOCALITĂȚILE DIN APROPIERE.
AL DOILEA RĂZBOI MONDIAL**

History and histories from Reghin and the nearby villages. The Second World War. The essay is the result of an oral history research and aims to present the town Reghin and its nearby villages by illustrating some life stories, lived by ordinary people who realize today that their memories are part of the history. The Second World War meant for Reghin and its neighboring villages: hungarian administration, german troops, rusian troops, damages, evictions, population displacements, refuge and emigration. Population movements were caused by the war and had been an immediate result of the events which took place in the entire area of the today's Mureș County. Most of the Romanian population living here fled to refuge in woodland and isolated places; a lot of Hungarians fled to Hungary; the Jews were evacuated and stationed in Nazi concentration camps; most of the Saxons went, willingly or imposed, with the German troops in 1944; the so called „poor people of the plains” occupied the abandoned homes of Saxons; a lot of Saxons returned after a while in their native villages – all this facts are mutations which took place during the 1940s in this geographic area.

Key words: *life stories, local history, Reghin, memory, Jewish question, Saxons, „poor of the plains”*

„Tell me a fact and I'll learn. Tell me a truth and I'll believe. But tell me a story and it will live in my heart forever.”¹
A face istorie orală înseamnă a pleca în recuperarea trecutului.

¹ Valerie J. Janesick, *Oral history. For the qualitative researcher*, The Guilford Press, New York, London, 2010, p. 43. „Spune-mi un fapt și voi învăța./ Spune-mi un adevăr și-l voi crede./ Spune-mi o poveste și va dăinui în inima mea pentru totdeauna”.

**EVREII DIN MARAMUREȘ
ȘI CEL DE-AL DOILEA RĂZBOI MONDIAL
ÎN MEMORIA COLECTIVĂ**

The Jews of Maramures and the Second World War in the Collective Memory. In the interwar period the relations between ethnic groups living together in actual Maramures County entered into a relatively normal path of understanding and cooperation, with minimum deviations. The influences of anti-Semitic policies instituted in Germany in 1933 arrive in Romanian Parliament, in the press, but also in the behavior of ordinary people. However, from the interviews conducted during 2005-2012 in a larger oral history research, it is an apparent tendency of witnesses to mark the year 1940 as a turning point in the lives of everyone, but also in the manifestations of interethnic relations.

Although this study has not taken into consideration battles, attacks and bombardments, we considered that the episode of deporting Jews in all of its previous phases is included in the nightmare of the most sinister of mankind, war, giving fear and pain that will accompany lifelong those that were no fault of their central characters. Deportation is part of the evil actions that complete the picture of an “armed conflict” as war is defined in dictionaries, an improper definition to include events, consequences and trauma of a conflagration.

Key words: Jewish people, war, deportation, collective memory

Dacă în perioada interbelică relațiile dintre etniile ce conviețuiau în spațiul județului Maramureș actual¹ intraseră într-un făgaș relativ firesc, de înțelegere și colaborare, cu minime

¹ Teritoriu căruia i se suprapunea județul interbelic Maramureș și părți din județele Satu Mare, Sălaj și Someș. Pentru a studia evoluția organizării administrative a României, sunt utile hărțile postate pe site-urile: <http://www.dinuzara.com/2011/06/evolutia-organizarii-administrativ.html>, precum și: <http://casa-regala.blogspot.ro/2009/01/impartirea-administrativ-teritoriala.html>.

Viorica URSU

**IEROMONAHUL VALENTIN BILȚ (1896-1960),
PRINTRE MORȚII AIUDULUI.
MARTIRI AI CREDINȚEI ȘI AI NEAMULUI
ROMÂNESC, ÎN MEMORIA COLECTIVĂ**

His name is engraved on The Monument "The Aiud Ordeal" among the many martyrs of that prison from the town of Aiud - one of the toughest of the Stalinist regime established in Romania after the WW II.

According to the testimonies of those who knew him the hieromonk was a gentle modest man of a rare kindness.

At the age of 18 he was sent to the Italian front during the WWI. He returned home with an injured body and a traumatised soul and chose to dedicate his life to God, praying for his kinsmen, preaching the Gospel and hoping to make people kinder to each other. His Christian name was Victor but he became a monk under the name of Valentin and later he was ordained to the priesthood.

While serving in the parish of Leurda - a Transylvanian village near Dej - father Valentin Bilt tried to help the villagers who were being forced into collectivization through Stalinist methods. He addressed memorandums to the authorities of the totalitarian regime seeking compassion for his parishioners.

For his endeavours he was tried as an enemy of the political regime and condemned to 6 years in jail. He made it only through the first 2 years of tough prison.

Key words: hieromonk, prison, martyr, totalitarian communist regime.

Pe placa Monumentului memorial „Calvarul Aiudului” din orașul în care se află de peste două secole o temniță grea (o tristă amintire imperială), printre mulțimea de martiri ai închisorii este și numele lui: „Bilț Victor, călugăr”. Preotul ortodox și călugărul Valentin Bilț, acolo, cu numele său de botez - Victor, a fost judecat și condamnat în anul 1957 de Tribunalul Militar din