

**HOMO MNEZICUS MILITANS: EXEMPLARY  
MARAMURESCHEAN  
WORKS AND NECESSARY BEGINNINGS  
HOMO MNEZICUS MILITANS: PILDUITOARE LUCRĂRI ȘI  
TREBUIITOARE  
ÎNCEPERI MARAMUREȘENE**

**by**  
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**§ 1. De philosophia**

When somebody/or even myself/ ask me the question: '**What is Philosophy?**' we ascertain that we understand without difficulty the question, and, even we "feel" a the set of answers, but we are in a real difficulty to express immediately this set of enounces in a satisfactory reasonable manner.

**Philosophy** is a dominant feature of the **MAN/Homo**<sup>1</sup> operationally defined by the articulated (inter-active) questions/*Questionis*/ and\*\*\* by their (idem) answers tried/advocated/ argued logically:

- a. what<sup>2</sup> is **MAN/HOMO**? =>  
a satisfactory<sup>3</sup> definition<sup>4</sup>/description<sup>5</sup> of **HIS** essential, real/perceivable, *de facto* maximally complex existence: material, spiritual (reason, feeling, intuition, willingness, awareness/consciousness/ – *Homo conscius*), individual & communitarean/ **MAN & MANKIND**/, *per se*/in itself/, **MAN & MANKIND** versus extra-**MAN/MANKIND** (*Physis/Natura*<sup>6</sup>, trans MAN<sup>7</sup>; the insulation, the contacts);
- b. what<sup>2</sup> is **HIS** origin? => the *genesis* in **space** (*topos*<*situs*) and time (*cronos*<*tempus*);
- c. what<sup>2</sup> is **HIS** evolution? => in **Space** (*topos*<*situs*) & in **Time** (*cronos*<*tempus*);

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\*\* Scientific papers, popular Romanian *vestigiums*, expressive pictures, literature-al *opus-es* recorded songs, turistic prospectus, et al.

structural *metamorphosis*).

- d. what<sup>2</sup> is **HIS** goal/place<sup>8</sup>/ in the **Universe**? => **HIS** (relative) complexity – simplicity – uniqueness<sup>9</sup>:

d.1. with regard to **HIS** own judgement: personal *ego*, *ego-s* of another *antropos*<sup>10,11</sup>,

d.2. with regard to another frames of references which can/could be conceived or imagined<sup>12,7</sup> angels, devils, spirits; transhuman (real/hypothetical) entities, goddesses, GOD<sup>11</sup>,

d.3. His possible<sup>12,13</sup> place/role/ in the design of trans *HOMO/AlienS* from the **All/** in the "**Strategy** and<sup>14</sup> of **The Tactics Big Anonimous**<sup>14</sup>/**GOD/ – Universal Spirit, Creator Maker, Nature, The mysterious omnipotent Person/Entity/ which is in all the thinks** (in past, present, future) and, concomitently, **is over all the thinks**<sup>11,14</sup>.

## §.2. Philosophia perenis

The slogan/enounce<sup>14</sup>/ ☐☐ **'All the men/unique persons**<sup>9,15,16</sup>/ make (sometimes<sup>17</sup> in their terrestrial life<sup>16</sup> – consciously/half consciously/ - **Philosophy**' – is considered<sup>18</sup> an evidence; thus I postulate: it is an evidence – assumed axiom of this discours/alocution/ –, statement which define *in verbum*<sup>14,\*\*\*\*</sup> **MAN/HOMO/** as *HOMO PHILOSOPHANS*.

*In consequentia* all the relevant antropic activities has reach to their philosophies<sup>16</sup>: philosophy of Science, of work, of Politics, of Love, of Creed, ... of Technique ... et al.

## §.3. Axiological perspective

The manner in which is viewed/lectured/ considered the Philosophy – *modus vivendi* of *Homo Philosophans* – in very different<sup>16</sup>:

- a. for the same person of reference, P<sub>☐</sub><sup>18,19</sup>, during his terrestrial life<sup>16</sup>,

- b. for qualified/not qualified<sup>20</sup> philosophers: scholars, profesionists, schools/currents/, positions<sup>19,21</sup> in motion – included in the vast **History of Philosophy**.

We postulate the axiological perspective<sup>19</sup> => *Homo* make permanently<sup>22</sup> elections/options/, some of them achieved in judgements<sup>19</sup>: is a conscious (vivid, spiritualized) being<sup>22</sup> which, on the basis of some defined/guessed, intuited **Values**, operate (*in mente cum anima*) valuation. We define and express *in verbum* this axial structure of MAN by ☐☐ *Homo Aestimans atque lerarhicus/Axiologicus/*.

*Homo* achieve his destiny not in *Physis*<sup>23</sup>, not in *Bionatura*<sup>23</sup> but in *AXIOS*!<sup>11,23,24</sup>.

#### §.4. AXIOS

The realm *Axios* is complex<sup>25</sup>

A. **Auto-thelical Values: Cardinal**<sup>26</sup> **Values**<sup>27</sup> □ by each of them can be reached the **Sublime**, i.e. the humanized climax/<sup>14,28</sup> which is not perfection<sup>28</sup> but "brilliant", marvelous.

– a. The **Truth** => the work/living/ within **Truth** is **Science** = the axiological hypostasis is named *Homo Sapiens Scientifer*.

– b. The **Moral/Goodness/** => the work/living/ within **Goodness** is **Moral/Ethics/** = the axiological hypostasis is named *Homo Cogitans/Eticus*.

– c. The **Beauty** => the work/living/ within **Beauty** is **Art** = the axiological hypostasis is named *Homo Aestheticus*.

– d. The **Love**<sup>29</sup>, (of himself: Narcis; of another person: man □ women<sup>AB</sup> child<sup>31</sup> □ friend) => the work/living/ within **Love** is **Loveness** = the axiological hypostasis is named *Homo Amans*.

– e. The **Meditation** => the work/living/ within **Meditation** is **Philosophy** = the axiological hypostasis is named *Homo Philosophans* (systematically; accidentally: philosophers, respectively philosophants, dexterous clever speculators, meditative persons; *Homo* is considered the *centrum/Axis*<sup>32</sup> *Mundi* – i.e all the problems are relativised with regard this point of view; even (conventionally: *ex definitio* antropical) *GOD*, *Natura*, trans/intra *Homo* are considered (in *analysis*, *synthesis*; *actio*, *praxis*) from this basis.

– f. The **creed/Creddo/** => the work/living/ within **Creed/Creddo/** is **Religion** = the

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I. By us; we suppose also by you!

\*\*\*. Questions & answers organically **unified** in a spiritual activity: the *modus vivendi* of *Homo Philosophans* (philosophers, philosophants).

\*\*\*\*. A poor human expression/attempt to express *in verbum*.

axiological hypostasis is named *Homo Religiosus* (*Pius*<sup>33</sup> *Fides*<sup>34</sup>): **TEO/GOD/Spiritualized Nature/** is really the *Centrum/Axis*<sup>35</sup> *Mundi*, i.e. all the problems (conceived by men/*Homo*/ are, absolutely, in the being of **GOD**)<sup>35</sup>, but men /*Homo*/ cannot<sup>36</sup> depass their own condition (no man<sup>37</sup> are/could be **God**; *Homo* is protected/endowed by **God**, revealed by **God**); thus, compulsory, the men/*Homo*/ conceive/consider (in *analysis*, *synthesis*; *actio*, *praxis*) the **Godness/Divine hypostasis/** only in their limited antropical frame of reference: as believers (fervent, moderate; atheistical, deistical)<sup>33,34</sup>.

B. **Mean-values:** are in Important<sup>38</sup>: **directional values**, they actually make possible the achievement<sup>39</sup> in real existence of men of the **auto-thelical values/valuations**.

- a. the **economic** => the work/living/ within Economic/economical value/ is **Economy/Ekonomia/** = the axiological hypostasis is named *Homo Economicus*<sup>40,41,42,43</sup>;

- b. the **politic** => the work/living/ within Politics/political value<sup>44</sup>/ is *Politika* = the axiological hypostasis is named *Homo Politicus*<sup>40,45</sup>;

- c. the **labour** => the work/living/ within Labour/laboural value/is **Ergonomy** = the axiological hypostasis is named *Homo Laborans*<sup>46</sup>;

- d. the **Action** => the work/living/ within **action** /actional value<sup>46</sup>/ is => the axiological hypostasis is named *Homo Agens*; in a strong sense *Homo Militans*<sup>47,48</sup>;

- e. the **technique** => the work/living/ within Technique/technical value/ is **Technique/Téchnika/** = the axiological hypostasis is named *Homo Tehnicus*; the *Technika* is the set-summ<sup>49</sup> system, *compositum/* of techniques (with their specificities/tehno-logies/: methods, procedures, with their *Logos*/think/ (modal logie<sup>50</sup>: *Tehno-logia*; the polymorphical work in *Tehnika* generate/are expressed/ by the peculiar axiological hypostatis named = *Homo faber*<sup>51</sup>, *Homo artefactor /artifex/*, */machinarium/*;

- f. et al. => the work/living within them are speaking Euphoria, calculation, organization, mobility, commerce, defence & aggression et al = the axiological hypostases are named *Homo Locvens*<sup>52</sup>, *Homo Ludens*<sup>52</sup>, ... */Ridens/Felix/*, *Homo mathematicus*<sup>53</sup>, *Homo ciberneticus*<sup>53</sup>, *Homo viator*<sup>53</sup>/*mobilis*<sup>54</sup>/, *Homo mercator*<sup>53</sup>, *Homo militarius*<sup>53</sup>, etc.<sup>55</sup>.

C. **Crossing-Values** => are realistic value-ations operated in the "flow of lifes"/*flumen vitae/* circumstantial *casus*; the practicans, and the theorists conceive *in abstracto*, proceed *in concreto*, various mixtures/*axio-mixtum compositum/* of various adequate complexity; these *mixtums* are often rough<sup>56</sup> expressions of the **real** sophisticated **organigram** of some factual situations – the auto-thelical values  $\bar{V}$ <sup>57</sup> and the mean-values,  $\bar{v}$ <sup>57</sup>, are, intrinsically, not completely separated<sup>58</sup> but organically coupled (influences, sinergias; systemic connections): it exists in all the major antropical activities (ruled/dominated) by auto-thelical values,  $\bar{V}$ , some not pure influence, of mean-value,  $\bar{v}$ , /mean-values aspects/: economical, political, technical, laboural/ergonomical/ et al.

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Example. The technical & techno-logia-l aspects in:

- a. science = *organons/instrumentum*/ et al., various, material apparatus, operational/matriceal/ calculus, et al.
- b. arts = technical quality (concertos, pictures, architecture, drawing, *retorica, ars poetica*, et al.)
- c. moral = moral exercises, *normas, dogmas, canons/ordeals, exercitio espiritual*<sup>69</sup>, et al.
- d. love = *ars amand*<sup>60</sup>, sex training, family guides, et al.
- e. *meditatio* = silogistical rules, *homo significans (locvens: in verbum; in scriptum)*, *homo problematicus* (science of interrogations, argumentation, presentation, et al., rethoric, didactic, et al.
- f. creed = *modus-es* to realize the communion believer □ /priest/ □ God (*religare, comunicare*; devotional practices, dogmatics et al.).

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Mixed values/valuation/ *axio mixtum compositum* of various adequate complexity<sup>61</sup>: men need these “amalgamation” to face/cope with the intricate reality<sup>62</sup>; these mixages<sup>61</sup> are often only roughly<sup>56</sup> expressions of the real sophisticated **organigram** of some factual situation.

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Example: □ *Homo Cogitans/Philosophans & Religiosus*/ □ *Homo Sapiens Scientifer* □ *Homo tehnicus-tehnologicus* □ *economicus* □ /laborans, agens, *militans*<sup>62</sup>/ □ *politicus*<sup>63</sup> (*militans, militarius*,<sup>64,65</sup> ...); et al.

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The **values** – the basic, the mixed, – defined, postulated, are used in **valuations of various human activities**.

### §.5. Culture – Civilisation

Man/*Homo*/ is<sup>66</sup> organically => **Creator** – producer – consumer of **axio goods** products/items/*fructum*/ of **Culture & Civilization** = this axiological mixtured hypostasis is named *Homo creator, Homo productor, Homo consumans*.

They are *in usum* several definition of **Culture & Civilisation**<sup>67</sup>: more or less equivalent; often used with some ambiguous meanings (confused; in accordance/in oppositions, et al.).

The axiological-definition =>

- a) **Culture**, C, => the set and dynamics (individual < social) of **auto-thetical Values**,  $\bar{V}$ , in pure sense < in crossing sense < in mixed sense<sup>68</sup>,
- b) **Civilisation**, C, => the set and dynamics (individual < social) al mean – values,  $\bar{V}$ ; in pure sense<sup>68</sup> < in crossing sense<sup>68</sup> < in mixture sense<sup>68</sup>.

The **axio-couples**<sup>67</sup> (C, C; C & C, C □ C) define the interactive, vivid, sociality of *Homo*<sup>69</sup> => Men/*Homo-s*/ are living in society, "axio-environment" in which they are integrated as creators, producers, consumers in **matrix of Culture**, □C□, **alveolus of Civilization**, □C□.

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Example 1. The **Asturian** matrix, □C□ – in early Middle<sup>70</sup> ages, later (prior the big "jumps" and bonds in *Reconquista*, in more recent epochs – & Asturian alveolus, □C□), – in early Middle ages, later – has also many relevant technical-technological aspects.

Example 2. The **Carpato-Danubean-Pontean Space/C.D.P.S./** from many centuries – in fact (essentially, dominantly)<sup>71</sup> *Teritoriul Românesc* (largely dominant Romanian & multicultural, ethnical, cultural, linguistic).

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## §.6. Homo Mnesicus

The *status* of *Homo* is, without any doubts/compromise<sup>72</sup>, *Consciousness* =>

This exceptional vivid being is animated by His **potential**<sup>73</sup> of **Consciousness**<sup>74,||</sup> = the axiological hypostasis are named The "pulse"-ation<sup>75</sup> of the conscious *energhia-en-telekia* determine<sup>76</sup> the complex "axiological tension"<sup>77</sup>.

The **memory** – which is organically a fundamental *modus vivendi* of the conscious being – "heat"<sup>14,||</sup> (dynamise, extend, continue) the biotic & transbiotic vital presence & **awareness** = the axiological hypostasis is named *HOMO mnesicus*<sup>78-84</sup>.

## §.7. Homo Mnesicus militans

Persons<sup>85</sup> which are aware on their **Memory** in such a manner that they **insist to preserve it specifically**, i.e. desire/persevere to maintain their own (unique, groupal) *memoria* – an *integrum* relevant property<sup>86,87</sup> which ascertain their social Identity (personality, history) => to elevate<sup>||</sup> their axiological status = we name this axiological hypostasis *Homo mnesicus militans*<sup>||,88,89</sup>.

## §.8. Museum-ization

*Homo mnesicus militans*<sup>85,90</sup> proceed often to *museum-isation* = an *axis* of *Homo Mnesicus Militans*<sup>||</sup>; this existential *modus/forma vitae*/ is an axiological manner to circumvent/diminish his<sup>91,92</sup> **mortality**<sup>93</sup>, organic precarity i.e. not to became immortal in the sense/hope/ of *Creddo* of *Homo Religiosus* but<sup>91</sup> in the limited not

*omnis moriae*<sup>94</sup>, i.e. in some preservation in **History**<sup>IV,95</sup>. The *museum*-ization of various vestigial items (material & spiritual: ideas, objects, aestetical, scientific, technical, religious, philosophical, et al.) is a very complex<sup>V</sup> social *actio*.

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Ex. Alexandria, Library, Archives, Louvre, Prado, Bode, of small ceramic plate in Bagdad, British, Ermitage, Vatican et al.

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### §.9. Axiological Value of technical *vestigiums*

The *museum*-isation of tehcnical artefacts/*artae factae*<sup>\*\*\*,\*\*\*\*/96-101,102,103</sup> is a special,noble, face of *Homo Technicus* (*Ecologicus, Aestimans, Historicus*, et al.)<sup>105</sup> => the memory of places/*memoria locil* are preserved/continued (partially: more or less)<sup>106,107</sup> by the *museum*-isation of some relevant technical *vestigiums*<sup>102,103</sup>,  $V$ , = we name this axiological hypostasic *Homo*

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*Tehnicus-Tehnologicus Mnesicus*<sup>108</sup>.

The levels of *Museum*-isation of technical goods<sup>IV</sup> are:

The *museum*-ization of various **items** (material & spiritual: ideas, objects; aestetical, scientific, technical, religious, philosophical et al.) is a very complex social *actio*; its levels are:

- a. the **preliminary identification** of the *vestigium*,
- b. the **effective identification** of the *vestigium*,
- c. the **detailed recording** of the *vestigiums*: after serious (systematical, poli-valenced, system-ical, comparatives et al.) researches which determine the type and suggest/decide the destination,
- d. the **preliminary protection** of the *vestigium*,
- e. the **effective protection** of the *vestigium*: *in situ/extra situs*, maintained/improved in *cursus Temp*i:
  - e.1. *in status conservatio*,
  - e.2. *in usu: pro Technica* (in productive function with specific efficiencies), *pro Sciencia* (in archives, rezervations, *repositoriums, bibliotecas*), *pro publicum* (in current *comunicatio*: as *monumentums* and/or evident comprehensible references, as permanent/temporar exhibitions, et al.; in lastening communication: in *librerias*, in *museums* conceived and functioning as *colectio rei* or as interactive *museum vivum*),
- f. the complex **lastening protection** of the *vestigiums*: achieved by carefully
  - f.1. **preservation in situ**,

- f.2. **restauration**: *in integrum, in pars* – i.e. rigorous remaking with the same/very near technologies,
- f.3. **refunctionalisation**: appropriate use/s of the **items** achieved by some beneficiaries not *stricto sensu* entirely as it was some long time ago, but in a *mutatis mutandis* similar manner,
- f.4. **reconstruction**: completion of the identified, recorded and considered *vestigium* with some structures which were *illo tempore* constituted/complete and in (specific) function and later became weared/dissroyed/, /moved/dissapeared – a curation performed in such a manner that the renewed **items** looks like the original; this difficult *renovatio* must be performed only by profesionists (with gifts, competence;

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II. The physical/bio-physical/physiological terms used to express the subtle qualities of the spirit/soul *Axios* are, evidently only poor approximations, which “animate” some methaphorical, auxilliary representations.

after serious researches) using exigently the old original techniques: the reconstructed parts – being news additional-ized components – must be in all the cases rigurously explicately marked,

f.5. **restruccion**: covenant completion of the conserved *vestigiums* with some structures which were destroyed/weared/ degraded, obsoleted – operated in such a manner that the renewed **items** looks very similar with regard the original; this *renovatio* must be performed only by profesionists,

g. **evocation** of the *vestigiums*: representing adequately the conserved/mentioned *vestigiums* by models, copies, replicas, transpositions, monuments – a curation performed in such a manner to restitute satisfactory by these *novae artae-factae* an important part of the <<**memory of places**>>; the representations made by these subtly processed substitutes can/must be achieved with appropriate techniques and technologies (old, new; perfomant) i.e. with these “tools” by which the monumentalists/evokators can express the assumed messages.

*Homo Technicus Mnesicus militans*<sup>III</sup> in the contemporary *Tempus*: fight to preserve<sup>109,110</sup> the axiological identity of some communities trying to defend their spiritual structure (identity, tradition, heritages, histories) also *via tehnika*<sup>101,102,103</sup> part of *Axio Patrimonium*<sup>111</sup>; the authential *restitutio muzeal*<sup>111</sup> must be made honestly in the **Areopagus of Values** governed by the *principius rector* – *Audietur omnia pars*<sup>112</sup>.

The technical museums<sup>111</sup> are marked also by hyper/pan technologisation and Globality<sup>113</sup>/globalism/ – axio-“levers” which are/must be used by aware citizens<sup>114</sup> to dynamise<sup>115,116,117</sup> the



conscience<sup>118</sup> of social identity<sup>VI</sup> of a group: village, region, zone, country, **people** □ **population**<sup>VII</sup> distinguished by strong solidarity animated by a vigorous **pulsion of identity**/ circumstantial solidarity, energized by a **weak pulsion of identity: people>> population**.

*Museum tecnicum* are very actual in this Time.

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Example. Specialty for Romanians the dominant majority of the inhabitants of S.C.D.P., geographical and cultural areal, and also for another inhabitants of this axio-realm placed in East Europe.

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## MOTTO

*Recordemos a D. Marcelino Menéndez y Pelayo quién afirmo:  
"Donde no se conserva piadosamente la herencia del pasado,  
pobre o rica, grande o pequeña, no esperemos que brote un  
pensamiento original ni una idea dominadora. Un pueblo nuevo  
puede improvisarlo todo menos la cultura intelectual. Un pueblo  
viejo no puede renunciar a la suya sin extinguir la parte más  
noble de su vida, y caer en una segunda infancia muy próxima  
a la imbecilidad senil."*

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Example: The convention of the spaniard philosopher D. Marcelino Menéndez y Pelayo is impressive; he affirmed: where is not concerned with a pious devotion the heritage of the past, - poor or rich, ligor small, it is not possible to hope the irruption of an original think, no one string (dominant, director idea. A new people<sup>11</sup> can/could improvise – more or less – the intellectual culture. An old people<sup>12</sup> cannot renounce to his own/intellectual culture/ without extinguish the most noble part of his life and fall in a second childhood very near to the senile imbecility! Which are nowadays, at the beginning of the XXI century A.D., the dominant ideas/*idea dominadora*: peace, antropical harmony, global ecologisation of the Blue Planet, *Natio-philia*, *oecumenia christiana*, clever cope with complexity, globalization, mundi-alization (information, standards of life, some vicious behaviors, et al.). European citizenship/*Civis europaeus summus*! Moderator of conflicts/clashes of cultures, signes of the dialectic relations Culture □ Civilization, *civis mirabilis Civitas Terra*!/Militant humanists!/  
[... Relevant antropic community.

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The *museum*-isation<sup>VIII</sup> of technical *vestigium*<sup>99,119,120,\*\*\*\*</sup> objects in/from the **Carpathean-Danubean-Pontean Space/C.P.D.S./** is complex =>

- a) In the areal *Danubius Banatiensis*: the reputed antique stone bridges<sup>121</sup> – *antiquis pontis Danubii*<sup>122</sup> (a. in Drobeta Turnu Severin: constructor Apolodor from Damascus: in the reign of Imperator Traian, b. the bridge erected in the reign of the Imperator Constantin the Great: near Sucidava/Celei/), old roads (*via*)<sup>122</sup> – the remnants in Drobeta Turnu Severin (roman castrum, the *basilica*) in Orșova/Dierna/<sup>122</sup>, the remnants of the bysantine fortified “town”<sup>123</sup> Sucidava (near Celei), the fortified islands (Ada-Kaleh<sup>121,124</sup>, Sinan/İmian)<sup>125</sup>, hidro-electrical central, the plant of heavy water, fire brigade system, the harbors (Orșova, Drobeta Turnu-Severin), the ancient railways<sup>126,127</sup>, places from the Iron gates/*Porjile de fier/Gerdap/Vaskapu/Eissen Thörel*, the remnants in the first daco-romanian town/*urbs* Drobeta-Turnu Severin (the *castrum*, the *basilica*), the ancient roads/*vias*/<sup>122</sup>, places from the Irongates/Cazane/ Vaskapu/Gerdap/, monasteries (of Vodița<sup>121,128,129</sup>, Orșova) et al.

- b) Banatul Montan: mines (coaleries; ferrous cooper, uranium et al.) careers metalurgy (the old furnaces, the transport lines etc.), industrial railways<sup>126</sup>, termo electro centrals, thermal establishments (Herculane, Mehadia), mills, etc.

- c) *Museum*-isation of popular/traditional/<sup>130</sup> tehcnical *vestigiums*: În Sibiu Complexul muzeal al *Civilizației populare Tradiționale ASTRA*, Muzeul Sigerus, Colecția Binder În București – *Muzeul Satului*, *Muzeul Țăranului Român*, În Golești Argeș, În Cluj (Hoia), În Sighetul Marmăției, Sfântu Gheorghe/Muzeul Secuiesc/*Székely Múzeum/Seklers Museum*/, Târgu Mureș (Biblioteca Teleky, ș.a.), Satu Mare, Negrești Oaș, Timișoara, etc.

- d) *Museum*-isation of not-popular/<sup>131</sup>/traditional technical *vestigium: instrumentum*: the ideatcal projects/*Cogitatum* entitled: *Pentru Țara Făgărașului*\*\*\*\*, *Pentru orașul european Sibiu/Hermannstadt/ și “mărginimile” sibiene*\*\*\*\*, *Pentru Țara Bârsei*\*\*\*\*, *Pentru zona silvanică Covasna-Comandău-Bîscanehoiu*<sup>132</sup>, *Pentru Valea Jiului*\*\*\*\*, *Pentru Trans Făgărașanul highway*\*\*\*\*.

- e) Scholar Museums: in *Universitatea Babeș-Bolyai* from Cluj, *Politehnica* from București, *Universitatea* from București, *Universitatea Alexandru Ioan Cuza* from Iassy, *Universitatea Transilvania* from Brașov\*\*\*\*, et al., Lyceum from Aiud/Enyed/ et al.

- The remnants<sup>121</sup> of the bysantine city old Vicina<sup>133</sup> sunken in a branch of Danubbe

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III. *Apriori* – we postulate the moral condition/attitude of this *Homo militans*: he memorize insistently not to revenge, not to confuse

another person fraudulently, but to honorate their *tesaurus mnesicus*<sup>89</sup> as such, not with *laudatio* nor with *damnatio*, to assume the past, to know it with the aim to be, in this way, more free, to avoid the disfunction, to respect the heritage which contribute to his real vivid identity = we name this axiological hypostasis *Homo mnesicus militans eminens*.

IV. **History** (historiography, his torio-logy), *historio-nomia* (science of History), history (education instruction; *propaganda, ideologia*), *Historio-gnosia*/philosophy of History/ => *Homo mnesicus express Homo Historicus* = named axiological hypostasis, with many levels: *HISTORIA* > *Historia* > *historia* (current relevant acts).

V. The complexity is characterized often by: many levels, (n), many phases, (i), many faces, (f), et al.

VI. The clever, vivid, preservation of the **cultural, heritage**<sup>111</sup> was considered an imperative order for the conscious militants which have assumed the responsibility to contribute to the salvation/maintain of the "spirit" of some culture synthetized in its civilization & culture.

Located on an island/*ostrov*/ named *Păcuilui lui Soare*<sup>134,135</sup>, the basilica, the gates, the walls, the Vicina's sunken harbor: arsenal, the archives, embankements, moorings, vessels, shipyards, warehouses the terrestrial roads, marked et al.; the new researches<sup>136,137</sup>.

- Aviation: the "golden days", museums – in București, in Brașov\*\*\*\*, in Orăștie and Bintiș<sup>138</sup>.

- The golden mines of Roșia Montană: the remnants of the dacean, daco-romans galleries of Alburnus Major<sup>139</sup> the project proposed by Canadean Gold Corporate the complex scientific study and the resolute, documented protest of *Academia Română*<sup>140</sup>, the ecological previsible danger (the craters, the cyanure lakes, the empoisoning of the freatic layer, the exhaustion of gold ores reserves irreversible damages, desatruous psychical signs) et al., acute and/or latent tentations lived by many persons inhabitants of this handicape-ated splendid, area and other citizens, the rural old cemeteries, churches and other popular items (mentalities; memories et al.); the axiological process of this *casus/file*: arguments *pro et versus*; obstinations (traditional, religious), scientific researches<sup>140</sup>, illusions, corruptions, pressures, economical oportunities, *real politik*.

- Mines of uranium ores: from Ciudanovița, Băița Bihor – in the  $\Delta T \approx 1945-1965$  – period of the beginning and the climax of the **Cold War**\*\*\*\* – the complex political crisis, period in which it was conceived by important theorists<sup>141</sup> the political doctrine "peacef coexistence of the two superpowered social systems/blocks/ **United States of America/U.S.A. & Soviet Union/C.C.C.P./** social huge complex structures in contradictions/not actually antagonists/ in

competition, but not in war<sup>142,143,144,145</sup> evocations\*\*\* *in situ*, a comprehensive exhibition devoted to the *saga* of atomic/nuclear weapons and policy<sup>146</sup> in *museum vivum/interactive/* with complex technologies<sup>VIII</sup> (classical; not classical).

- *Museum* of Resistance against the bolchevisation of Romania;

VII. The **axiological definitions** of these essential social structures are: a. **population/populație** is a set of persons (mass, crowd; small groups) unified/added in a **system** by their common interests (material; et al.), b. **people/popor** is a set/ensemble/ of persons unified in a **system** by their common interests (**axiological ideals**; biotical forces: the “**voice of blood**” materials) which are **animated** by a strong/extremely strong **feeling of identity** (affirmed until the supreme sacrifices: pains, death), vivid **solidarity**, intense **consciential pulsation**.

- Military plants: in Victoria, județul Brașov in  $\Delta T = 1943-1989$ \*\*\*\*, in Wehrmacht, Sov-rom, socialist periods, the social development of Țara Făgărașului; also in Tohan, Mîrșă et al.\*\*\*\*\*

- Museum of Valea Jiului/Jiu Valley /intra carpathean depression/: churches, mines, plants, roads, shrines, railways, streches, landscapes, gorges/*defilé/ situs* for science fiction festival<sup>148</sup>.

- Museum of Electro-central Anina-Crivina in Banat: based on bituminous shales, the failure (technical, economical, political, social, demographical, ecological consequences; attempts to “put in motion” again this technical-units<sup>147</sup>) in the multilateral developed socialism”; the situation in the multinational “moment” 1989/1990.

- In the Argeș-ean county: in this famous (old; new) geographical & cultural areal are many reputed technical *vestigiums* which must be compulsory better and rapidly put in an adequate social position by courageous *museum-isations*.

a. The medieval metropolitan church/*biserica mitropoliei Valahiei*, built in the XIV-th century in bysantine style, center of the first high priest bishop (*Vlădica/mitropoliț*) of the Romanian independent principality of *Muntenia/Walachy/*, /*voivodat*/ the inner walls were from the beginning entirely covered with beautiful, interesting pictures/*fresco-s/*, which were later severely damaged and recently in the last years were restored; these magnific pictures are items with unmeasurable value: are estethical goods, relevant technical achievements, historical documents in which is stored a “huge” quantity of informations with maximal relevance (human figures, customs, etc. etc.). We consider that in this case a modern procedure must be adopted: the religious construction must be practically

closed for visitors as well as for believers (priests, laies) – excepting some special holly days or

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\*\*\*. We refere here more to artefacts.

\*\*\*\*. The authentic *vestigiums*  $\vee/\sqrt{\vee} \Rightarrow$  technical systems which  
←  
were/are (partially; specifically) in use in defined places with relevant efficiencies (technical & social) which confer<sup>96</sup> to these material<sup>97</sup> & spiritual (social-ized<sup>98,99</sup> humanized) entities a historical<sup>100</sup> magnitude<sup>101</sup>.

\*\*\*\*. The *museum*-isation by evocation is the most simple: a didactical inspired work.

\*\*\*\*\*.Ideatical projects/*cogitatum*/ were elaborated by the researchers of *Comitetul de Istorie și Filosofie a (tiin)ei și Tehnicii al Academiei Române/C.R.I.F.{T.J*, component of **IUHPS, DHS & DPS, filiala Braşov**.

national events, when the *basilica* must be reused for solemn religious acts (*Te Deum*-s, *missa/liturghiil*, prayers et al.) with the conditioned (organized, controlled) participations of men which belong to “prominent classes” of the society and also to “common people”; the constructed structure must be protected: i.e. included in a transparent, geant, glass *cupola*. In the proximity (at l □ 500 m – 1 km) must be constructed a *studium*: a building which is the house of a permanent exhibition which express the representations of the inner mural pictures (which are in the same time venerated icons), disposed in such a manner that the visitors can admire, contemplate, study them easily in detail, and can meditate, and also, *ad libitum*, made his private prayers; the items exposed in this exhibition – accurate copies, inscribed with poli-linguistical explanations, can/must be made in 4 versions: each one being a representation of a period of *Historia* of this extraordinary monument: the first (known/presumed) medieval forms, the forms which have existed in the years of the first scientific descriptions (by drawings; by photos), the forms before the last restorations (i.e. in misery: shadowed, partially damaged, not presented to the public, et al.), the last version (brilliant; after the long, rigurous, expensive, *renovatio*). Informative documents (cléar, beautiful, cheap et al.) must be available. This *studium* – museal permanent exhibition – can/must be also a cultural *agora*, a vivid *amfiteatrum*.

b. The *Bratean-eum*: the memorial located in Florica the famous property of the Brateanu's family, this institution must evoke the lifes and the contributions of this “dynasty of Romanian politicians” which have, properly, dominated from the middle of the XIX<sup>th</sup> century untill the collapse of *România Mare*/The Great Romania/ the scene of the historical theatre of Romanian People. The evocation must be made

strictly *sine ira et studio* and maximally complete: the “golden days”, some miseries lived by the members of this illustre family (the disaster of Turtukaia/Tatrakan/ at the beginning of the entrance of Romania in the first world war, the tragical, absurde, destiny of the “*tezaurul României/Romanian treasure*” placed after the decission of politicians, unfortunately, in tsarist Russia to be protected in the days where the German Imperial Army has invaded the small quasi-isolated Romanian Kingdom, important tesaurus which was captured by the *bolschewik* regime, was hidden in the geant Empire of terror.

- The Soviet Union – and probably partially destroyed, and unlawfully used for the “revolutionary purposes” by the “communists administrators”; also the victims of the communist criminal system: the Golgotha of the poet Ion Pillat, of the clever historian George Brăteanu et al.; also must be mentioned some documents of the **oral history**. In this exhibition the destiny of this famous Romanian family must be presented in vivid connections with the lifes of the extremely rich history (political et al.) of the Argeş county craddle of many politicians which have their place in the “portraits gallery” of *Historia*. The preconized *Bratianeum* must be a cultural shrine, an *agora*, an *amphiteatrum*, an *academia*, place appropriate for communications, discussions, debates with political, ideological, philosophical, et al. “accents”.

c. The evokation of the terrible so named “*experimentul Pitești*”/the Pitești experiment/: a cruel, perverse system of physical and psychical tortures “rationally” conceived in details and practically consistently used with devilish perseverance and calculated “efficiency by a team of communist tormentors/*torționari*) – monstrous, criminal party men (*activiști, securiști*) and policemen (executors; *securiștii, caralii* et al.) with the aim to destroy the physical-psychical resistance of some young men (students, priests et al.) with anti-communist convictions in such a manner that **to change their human nature** (“re-education”; the poor tortured person became a denouncer; he was “de-masked”/*demascat*/ and, short time after this “phase” of the “pedagogical scenario” the victim became a “willingly” an obedient, zealous, skilfull executor of

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\*\*\*\*\*. The members of this **Fliala of C.R.I.F.{T. al Academiei Române** often discuss the problems of museum-isation in very difficult cases: Roşia Montană, the monument of Hungarian generals executed by the Austrian imperial authorities in 1848 at the end of the revolution of 1848/1849, in {iria/Vilagos/, near the town Arad, in the Western part of Transilvania; the common oppion is: the remarkable statuary group could be re-erected in an appropriate Aradean *situs* as a component of a park devoted to the Romanian-Hungarian

friendship *Prietenia Româno-Maghiară/A Magyar-Román-Magyar Barátság*), in which must be also placed some relevant monuments of the Romanian patriots, heroes of revolution of 1848/1849: Avram Iancu, Nicolae Bălcescu, et al. guards and tribuns of *moji* and another romanian militants), and Hungarian patriots (Petöfi Sándor, Kossuth Lajos), and with the clear mentions *in scriptum* of the real data concerning the victims of both parts, unfortunately engaged in the middle of XIX<sup>th</sup> century in a violent “*differendum*” (political, military, ethnical, economical, et al. conflict). This preconized park – *Situs concordiae* – is conceived/desired as an eloquent (clever, open mind) symbol of *Unio-Europa*.

horrible tortures even against his own friends/colleagues or give suicide, or fall in madness). This climax of horror in the <<**physical-biological-psychic-cultural communist holocaust**>> – an inferno (with concentration camps, prisons, and other “annexes” of the sovietic-like *gulag*-ization; and with extra-prison tortures specific to the “red”/communist regime: the fff... formula [] *frică, foame, frig* .../fear, hunger, cold ... the permanently supervise of all personal “motions”, gestures, thinks, kept in the numerous “eyes” of the state-al totalitarean apparatus of repressions, ...) must be clearly evoked in a permanent exhibition: located in a new building placed near the completely demolished jail/“hospital”/ achieved later by the communist authorities, not far from the monument which honour the memory of the victims (and express, by a correct map the extension of the **Goulag archipelago** in the Carpathean-Danubean-Pontean Space: from the Eastern parts of the large Pannonic field over the shores of the big river Nistru/Dniestr/; and suggest the reclusion of victims by a fortified wall with some narrow windows with iron bars and *miradoare*/watching towers/; in the permanent exhibition must be exposed also the *curriculum vitae* of some executors and “heros” of this real, black *saga*: Pantiuşa, Dulgheru, general judge Petrescu, Nikolski, Jurcanu ... and the biographies of victims.

The achievement of this kind of *museum-isation* realized under the norms of honorable historian – *sine ira et studio et cum maxima comprehensio, more humanum* – has a clear, moral basis: not to revenge, to forgive (*iertarea creştină*: the christian pardon) not to forget, to memorise from time to time (normally; not with obsessions), to know the true and by this (intellectual, moral) purification, to become free/more free.

- In the Maramureş-ean/Marmaĵian/ county: in this famous (old; new) geographical & cultural area – where exist numerous reputed technical *vestigiums* and examples of performant achievements in the noble activity to protect the *memoria locci* (the *Festivalul datinilor de iarnă la români*/the Festival of old winter customs used by the

Romanians/; other traditions: *tânjana pe Mara* et al., *Muzeul etnografic* from Sighetul Marmației with its many sections, beautiful vivid shrines, wooden churches with high towers, the merry cemetery/*cimitirul vesel* from Săpânja, popular songs, tales, garments multi-cultural social life, the museum of the terrible prison (where – in the time of **communist dictatorship** – were killed, respectively destroyed irreversibly the life/destiny/ of the flower of Romanian *intelligentsia*, et al. victims), the cemetery of national interest where were engraved (in unknown tumbs; without cross) eminent political victims assassinated in the gail marmatean and in concentration camps, the Institute of the research of the Totalitarianism, etc.) – must be operated also some new, urgent *museum-isations*.

a. The evocation of the real history of the old monastery from Peri/Mănăstirea din Peri Maramureșului – placed on the North bank of the river Tisa (now in sub-Carpathian part of Ukraine) – where, in Middle Ages were printed many very old/the first/ religious texts in Romanian language, cultural and cultural shrine which was, later completely destroyed: the evocation of this complex *saga* must be made *sine ira et studio et cum maxima comprehensio more humanum*, under the guidance of scientists (Romanians, et al.), under the auspice of the **Spirit** of *Unio Europa*; the presentations of the correctly made copies of the old medieval texts (manuscripts, books; other documents: *diplome maramureșene* et al.) can be/should be made in the new built church/monastery which bear also the name Peri, placed on the left bank of Tisa river, on the road between the town Sighetul Marmației and the village Săpânja. This *museum-isation* must be a *museum vivum*: a religious shrine, an *agora*, *amfiteatrum*, *academia* appropriate for communications, discussions, debates of the topics & problems of militant humanism.

b. The *museum-isation* of some places in the technical-(mining) units Baia Borșa: conservation of some artefacts, evocation of some accidents (desctruction of some damms, galleries ways; floods et al.), ecological improvements.

c. The preparation of an impressive *fiesta* which evoke the “*descălecatul maramureșean al Jării Moldovei*”: the foundation of the medieval state (principality: *voivoda*) Moldova/Moldavia/, the second, in time, Romanian independent feudal political state.

The achievements of these remarkable social actions will, surely, fortify the *memoria loci* of the *Maramureșul istoric*/The historical Maramuresch/ - this “un even”/*fără pereche*/ realm located in the extremely Northern part of the Carpathian-Danubean-Pontean/Romanian/ Space.

- et al.\*\*\*\*\*



### §.10. *Qui prodest?*

Finally I must put the question: it is/it is not useful, in some kind the *museum technicum vivum*<sup>VIII</sup>. In this moment I have only an answer => **YES!**

Because: We<sup>IX</sup> all are *Homo fragilis*<sup>X,XI</sup>, we are *homo mnesicus*<sup>\*\*\*\*\*</sup> *militans*<sup>XII</sup> and achieving these kind of *museum*-isation, the dignity of the unique, un-comparable, complex, vivid, axio-species/hypostasis/*HOMO (Conscious: Aestimans atque Hierarhicus/Axiologicus/, Mnezicus/Historicus/,* – expressed also, in an impressive manner, by the hypostasis *HOMO TECHNICUS-TECHNOLOGICUS*<sup>149</sup> (*CREATOR, Productor, Ingenius, Artae-factor/Artifex/, Laborans, Mnezicus militans/* – are affirmed and, by this<sup>150</sup> *HOMO FRAGILIS* became concomitently *HOMO POTENS*.

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\*\*\*\*\*. Participants of this congress et al.

VIII. *Museum vivum*, with specific sections/*secturae/* and programmes (exposition; interactive activities).

VIII. Virtual; *panopticum*, wax figures/*cerarium/*, "trains of time", *diorama, panorama, centrum salutatoris/salutatorium/, auditorium, viatorium, sanatorium, academia, schola, teatrum, avocamentum, stadium, biblioteka, arkiva, forum, ludeon, curratorium, collection, et al.*

IX. Reality expressed in many sentences: *Vita nostra brevis est! Ars longa vita brevis! Venit mors velociter, rapit nos atrociter ! Nemini parceret! O rerum, rerum! O que mutatio rerum! Vanitas vanitatum et omne vanitas! Pulvis et umbra summus! Irreparabile tempus fugit! ... De domagni no certezza! ...*

X. *Homo menzicus patiens*. The human *memoria* has many failures and sufer of subtle real illness: *amnesias, perversions, diverse minus-es*<sup>151-155</sup> *oblivions*<sup>XI</sup>.

XI. The phaenomenon **oblivion** – which is a milti-level<sup>156</sup> and multi-axio-valenced phaenomenon<sup>157</sup> – respectively in connections with the activities of *Homo Scientifer, Cogitans, Aestheticus, Philosophans, Amans, Religious, Economicus, politicus, Locvens, laborans, agens, tehnicus-tehnologicus, ecologicus, etc. etc.* is extremely complex; it was considered (studied<sup>158</sup>, used, lived et al.) by many persons with various purposes in various circumstances: scientists physiologs, psychiaters, sociologs) philosophers, curers (shamans, guru; terapeuts: *medicus; priests, confessors, et al.*), ideologs, historians, propagandists, politicians (tribun-s, *meneurs des masses; apparatciki-s, agitators*), priests; sorners, excentrical artists (writers, et al.), et al.); many have noted, or enlarged some components of the *spectrum* of this *conceptum: damnatio memorial, scientific/political*

*memoires, memorandums, remember!/memento mori! Caesar-cave necadas!*), alteration/deviation the individual/social *memoria* exerted in the authoritarean/dictatorial/totalitarean the memory (written, confessed orally) of forgetful persons/*uituci* (*stricto sensu*; in a humorous sense) systems (republic with many slaves; theocracies, nazism, fascism, bolschevism, communism, fundamentalism, sect-isms; modeled persons, robotisation, oblivion of liberty, of individual major options like human rights, tradition, of some essential/traumatic, apocaliptical uncomfortable facts, events, instants, periods from the real parts/*tempus praeteritum/tempi passatit*, the sleep of *ratio/reason/* (i.e. a *minus* of *memoria* of constient persons)<sup>159</sup>; the corruption of *memoria* (the persons with perverted/amputated feeling – pearl of chracter – which animate the responsibility to remember: cowards, weaks – morally debiles, which have lost the dignity/intransigence – “luke warms”, lyers, the axio-suicide, the confusion (accidental; prepared by diversionists, intoxicants), the drugs/”drogs”<sup>160,161,162,163,164-173</sup>.

XII. The clever preservation of the cultural heritage stressed by many thinkers which it is an order for conscious persons!<sup>85</sup> Is also a sign of the complex New Era: initiated by the first years of the III-th millenium after the Birth of Jesus Christ.

### §.11. Final additional notes and some short subsidiary comments

1. I confess you: even from the **International Congress** held in **1971** in Bucharest in the “red era”/cold war/ – when I have started my professional career as young universitarean professor for students which are prepared to became specialists technicians; in this (for me!) very “remote” “age” I was a humble assistant and also a small, timide, worker on the “cultural plantation”/*hacienda*/ – which was in that time/ (and I suppose is also now days) the hard work of organization of such kind of international meeting of scientists, but which exceed, naturally, the frame of a pure **scientific**, rigurous, activity – becoming a relevant **cultural event**, a manifestation of **solidarity between intellectuals, responsible men of spirit** – which, in a laconic syntagma, I have nominated at the beginning of my alocution: **co-militants for humanism!**
2. Why? For what purposes?
3. More or less.
4. *In verbum*.
5. Comprehensive description.
6. Biocells, protozoars, animals.
7. Angels, devils, spirits, ghosts, et al. such live/”live”/ entities.
8. Role in *Theatrum Mundi*.

9. With **no copy/"brother"** in the **Universe:** in the **observable/Known more humanum** part of **The Big All/Kosmos/** which is a **"Realm"/World/** in extension *in Tempus*, i.e. in quantitative (*quantum*=space-al) & qualitative (*qualitas*= progressive knowledge/*antropic gnosis*/).
10. Faces of His personality.
11. Philosophical antropology.
12. Fictitious.
13. Logically a correct interrogation.
14. *Homo logicus: locvens*.
15. With their unrepeatable own personality, destiny/*Fatum curriculum vitae*) with biotic brothers, loved friends, accepted sympathetic persons members of the complex system **Mankind/Societas Terra/Terrapolis/**.
16. Has their own Philosophy.
17. The essential ones.
18. "Orto" person: pointly determined *in concreto/in abstracto*.
19. Judgements of value: axiological judgements.
20. By his systematic studies, academic documents et al.
21. Philosophical points of view, *Weltanschauung*.
22. When is *HOMO > Animalus*.
23. *Mundus rerum < Mundus Naturalis < Mundus Axiologicus*.
24. Sometimes some men are reduced in a quasi/in an extremely low position: as **objects** (physical thinks: re-ification), as **animals** (instinctual beings: animalisation).
25. Imago of MAN: distilled "substance" of the human *onthos*; *Homo Humanus* is MAN which all his axiological hypostasis.
26. In the Latin language the name *cardo* means a small but essential part/piece/ of a door (mechanical system: device) which make possible/facilitate/ the openings & closures of the door/gate/ a simple system with specific qualities (in-put, out-put; exit, entrance, inner side, out side); in Romanian language this piece/item/ is named *jâjân/balama/* and are used in many cases (the monumental gates of some rural homes et al.); the name cardinal is used in *Theologia*: the cardinal virtues of the moral orthodox theology are The Wisdom/*~n]elepciunea/*, The Right/Justice/*Dreptatea/*, The Courage/*Curajul/* *Responsabilitatea/*, The Moderation (temperate attitude)/*Cumpătarea/*; the word is often used metaphorically in the colloquial language and in literature (the time is escaped from its "joints", the nervous man is getting out from his "joints"); the word is used in technique: joints, cardical spaceal geographical main dirrections North, South, East, West.
27. They are major: "abstract"/ideal/-tors.

28. A noble, elevated, *more humanum position*: which produce satisfaction enjoy partially, happiness.
29. Really very diversified; which is more than sympathy, sex attraction.
30. Amour: omnia vincet.
31. Family the cell of antropic normal/harmonious/ existence.
32. Scope: purpose, *focus*, hub of the universe.
33. *In status nascendi* religious: natural born, without conflicts (with no/minor doubts, hesitations, confusions).
34. Which arrive to his *creddo* after many interrogations, doubts, contorsions, experiences: atheist/sceptical phases, confusions, conversions, apostasias, dramatic struggles in his soul (excruciating feelings, breaks; revolts, despairs, et al.).
35. *Sensus*.
35. *In vivum Dei*.
36. Objectively: by his nature.
37. Homo a marvelous being: unique, strange, contradictory, in miseries ("divine"-ised persons – heros, rulers, tyrans ... by some enthusiastic partizans/maniacal excited fans; proud rulers which are, crazily/madly persuaded that they are/were "elected" no less than "instruments of God", human/exceptional mortals achievers of the **Devine Will/Design** and they act effectively, in some circumstances as "*instrumentum Dei*" in sublimes religious extasies, visions, prophecies, et al..
38. Also essential: *sine qua non* necessary to define the **real antropical condition**.
39. They are important: "real"-isators.
40. *Co-modus vivendi* of persons which (inexorably; specifically<sup>[1]</sup>) belong to a community/society/.
41. In harmony, with some real conflicts, tensions<sup>42</sup> acute differences, ..., which are moderated/politicalized.
42. In crisis there are strong/*extremum*: contradictions, antagonist contradictions, *casus belli*, bellum/*conflagratio*, riots, revolutions.
43. *Antropos*: *zoon ekonomikon*.
44. *Ex definitio* non identic with *politikia* (intrigues, hypocrisies, lies, felonies, crimes, et al.; terrors, which also, animate some *real politik*).
45. *Antropos*: *zoon politikon*.
46. Animals – biotical systems – made mechanical work, but not *stricto sensu* conscious labour activities.
47. Military: *manu militari*.
48. Another social militants.
49. *Summa*, product of ensembles.
50. Not in all cases apodictical, optimal, mathematical; in many case empirical, circumstantial; in some cases also are involved esthetical

"arguments" (improvements; *sectio aurea*, *symmetria*, variational principle, et al.), economical "arguments" (prices, conjunctures; failures, et al.).

51. *Animalus faber* can be considered in some limit cases i.e. in *latto sensu*: unconscious/instinctual achievements of some damms, beehives/nests, Tanteaters made by "clever" "laboural animals".

52. Universal features of *Homo*.

53. Specialized *modus* of *Sapiens Scientifer*, *Cogitans*, *tehnicus-tehnologicus politicus, economicus, et al.*

54. *Terrestris, navigans, volans*.

55. The exaggerations/dominances/hegemonies are, sometimes real axiological phaenomena: scientism, moral/political/ fundamentalism, estetism, technocrata, politico-cratia, buro-cratia, militarism, economism, politicianism, "totalitar"-isms, et al..

56. Didactical, aproximative.

57. Vivid species/"forms of crystalisation"/ of the human spirituality/Humane-ness/.

58. As is convenient to consider them often: methodologically, didactically, academically.

59. Saint Anton, San Juan de la Cruz, Santa Terezia de Avilla, etc., *gurus, eremites/hermits*/, et al.

60. Various; with many aspects: identities, equivalences, subtle differences variants et al.

61. Multiform: *quasi ad infinitum* composite axio-hipostasis.

62. *In concreto*; for some representation *in abstracto* of many interesting (unavoidable, perceiving et al.) situations.

63. The dossier "presented" by *Homo aestimans* (*criticus*; judge; incriminate; *advocat*/attorney/defender/prosecutor), to the *Aeropagus of Values/ Jus axiologicus*/: chemical war<sup>64</sup>, biological war, climatological war, extrem in formational bomb,. A/H/N/ bombs, Space science – technique – policy, oil competition<sup>65</sup>, transport (*Homo terrestris – navigans – volans*; *informaticus: significans* et al.), informational science – technique – policy, spy, manipulations, controls, globalization, propaganda.

64. Chemical war = in fronts, in K.Z./Gulag, in propaganda.

65. Savage "oil wars": Suez, Irak, Golf, et al.

66. By its very nature: in the moments when it is not in failure (in animality, satanized).

67. "Bi-cephalic" Axio-structure.

68. Thus Technique too has some aspects of Culture (genitorial, productive; additional), composed with those principal which, statutorily, are civilisational ones (generator, producer).

69. *Zoon Politikon/Spiritus Civicus*.

70. In the time of the invasions of barbarians (German peoples: the lombards/longobardi/*Die Lombardean* et al.), later (under the reigns of ducs/*duce*/: the Sforza dynasty; under the administration of Austrian Empire et al.).
71. Ethnographically, linguistically, culturally et al.
72. The normal/plenty **human-ness**: which surpass the real, accidental failures (in animality; satanized perversions).
73. Peculiar, nonconstant in *Tempus*.
74. *In potentia, in actu*.
75. With specific throbs: "rhythm", axiologic "tonus".
76. "Nourish", generate, sustain ...
77. An axio-"voltage".
78. All men are obliged/even when they will not<sup>79</sup> to remember<sup>80,81</sup>, to stock informations (events, axiological judgements operated *illo tempore* and other personal experiences<sup>82,83</sup>).
79. Even when they desire to forget to "fall" (deep; irreversible) *amnesia*.
80. Blurred fuzzy/with clarity, colored, lucid, axiologized<sup>81</sup>, etc.
81. Spiritually: *in mente et in anima*.
82. Sensations perceptions, intuitions, feelings, complex sentiments willings, "passages & enjoys" events, facts, thoughts.
83. Which permit to men<sup>84</sup> to relive<sup>81</sup> in a *sui generis* partial "resurrection"<sup>80,81</sup> some of their experiences<sup>82</sup> consumed in *Tempus*. Opposite to some visions, premonitions/prophesies (attested/contradicted *post festum*).
84. To all the men: sometimes, specifically, not in the phases named *amnesia*.
85. Not all the members of the **antropical community/Mankind**.
86. Considered *patrimonium*/axiological wealth, important collection worthy to be treasured<sup>87</sup>.
87. In peculiar *tesaurus*: individual, communitarian.
88. As fanatics, vindictives, propagandists, obstinate ideologists with defined tendencies/programs/, agitators of the hate.
89. Poor or rich, big, small, new or old, et al.
90. *Eminens*: with *sine ira et studio* et al.
91. But only terrestrial: *more humanum*.
92. Modestly, not luciferically.
93. *Homo Fragilis*.
94. The Horace-an classical adage/sentence/.
95. The many faces of the History are/must be considered in the museum-isations: in the phase of ideational project/*cogitatum*/ and in another phase (technical projects: with many variants, executorial project), and in *mise en oeuvre*.

96. Distinguished them: grant awarded, endowed them, laureate them.
97. *Corpus*: corporal objects/things/.
98. Unmaterial axio tezaurus: past activities, traditions.
99. Axiological goods.
100. Pertinent, pregnant, soustenable.
101. *Homo tehnicus-tehnologicus* is a prominent "personage": actor herø, regiseur, involved spectator et al. in *Theatrum Mundi*.
102. Even those which were/are ugly, or were, *illo tempore*, dangerous, used in criminal/poluted activities<sup>103</sup>.
103. Concentration lagers, prisons, *Campus martis*, craters of bombs, desafected weapons, neutralized poisons, et al.
104. For some people: a useless, super fluous, unserious, ridiculous, too expressive, excentrical, strange, luxurious, et al activities.
105. A mixture hypostasis: also *cogitans, philosophans, aestheticus, ..., politicus, economicus*, et al.
106. Degrees determined by various factors: statute of *vestigiums in Societas* (local; Mankind), status (in the first moments of the muzeal actions), involvements of the axiological judgements of the museal makers (authorities; technicians, sponsors; *publicum*), *cursus historiae*<sup>L</sup> (avatars/conjunctures of the human adventure named HISTORIA.
107. Changes of the axiological perspectives: *de gustibus*.
108. Conceived and *a fortiori* achieved adequately in different degrees/peculiarities.
109. Against: indifference, concienceal drowsiness, stupidity, miopies, unjustices of authorities/"common people", "mafia"'s uses/confiscations, vandalisms, violations, degradations, robberies, fraudulent interpretations, forms of oblivion, natural dangers (intemperies, obsoletness, et al.), human agresions (indirect, direct) and another *morbis Memoriae* (*damnatio, extinctio; fraus: mendacium, perfidia, depravatio commutare, falsus, adulterare* et al.<sup>110</sup>).
110. Ageant real *patologia*.
111. *Patrimonium* ethnographical artistic/esteticum/, *juris, scientiarum, tehnicum* et al.
112. The extension of the juridical principle/norm/coutume: *audietur et altera pars*.
113. Informational, mondialism/*civis Mundi*!, kosmopolitism, some forms (potential; actual) of hegemonism.
114. Organizers, specialists in techniques, propagandists, *pro Technika*, politicians, tehno-logs (museologs, muzeographs; culturologs, et al.) another militant from *intelligentia*, as well as from "common people".
115. To increase its "energy"<sup>107</sup>.

116. Force, flame velocity, motion, social efficiency, axiological qualities<sup>108</sup>.
117. To improve, coagulate, elevate the axiological qualities.
118. Feeling, willing, spirit.
119. Objects, items, units, complex systems.
120. Factories, plants industrial branches (mines, navy, air, military, chemical, mathematical, cognitive informational.
121. By evocation, permanent exhibition, partial reconstruction et al.
122. Marked on the *Tabula Peutingeriana*.
123. The gates, the walls, the *basilica*, the secret well.
124. The *illo-tempore* türkish settlement (fortification, "town", mosque carpet workshops et al.) located in the island sunked in the waters of Danube at the occasion of the end phase of the construction of the giant hydro-electrical power central and navigation system of *Porjile de Fier/Iron Gates/* (the big damm, the enormous lake/natural basin/ of accumulation.
125. The military structures were built by engineers of the Austrian Empire: in the Enlightenment period/*Aufklärung/*.
126. With small spur rails, et al.
127. Oravița, Baziaș, Orșova-Vîrciorova-Balota.
128. Voivodal establishment constructed in the XIV-th century; later entirely distructed<sup>129</sup>.
129. An excellent *locus* for a permanent exhibition devoted to the history of the carpatean-balcanical monahism, printed matters et al.
130. Objects and procedures made (conceived, constructed; used) by *magister naturalis*; the products/items/ were used also by members of some not popular/rural; et al) communities.
131. Objects and procedures made (conceived, constructed, used) by *magister diplomaticus*.
132. The historical rail roads, the inclined plane/*îclăul, a Sikló/* the silvanic industries.
133. Presumable: opinion of some reputed scientist which give strong arguments (I. Diaconu et al.); contested by another arheologists.
134. Ostrov and Dervent monastery in judejul Constanța, in Dobroudja, and Călărași in judejul Călărași, in the South part of Muntenia.
135. Founded at the end of X-century during the reign of bysantine *basileos* Ian Tsimikses conqueror of a big part of Dobrogea (in Antiquity *Scitia Minor*) – winner in the strugles with Bulgarian armies and their partners (the Slaves, the Vikings/Variaks/ – which has accelerated the destruction of the medieval Bulgarean *tsarat* – organizer of a provincial military gouvernement (*thema paristrion/para dumacon/* ruled by a */strategos/governor* "man of the emperor *autocrator*).



136. An intelligent, temeritous, project conceived by Capitain Cousteau to lift at the surface of the river the sunken urbanistical structures/ *la cité engloutie*/ in which essential is the construction of an artificial damm (*batardeau*) to evacuate from this precinct the invader water of Danube – was (after some promising discussions with the communist high authorities) rejected.
137. In 2004 the hidro level of Danube are extremely low: some remnants are visible; intensive archaeological researche are operated by divers researchers.
138. Home village of the pioneer of the human flight Aurel Vlaicu.
139. In the famous Transilvanean Golden Quadrangle/*Siebenbürgische Viereckel*.
140. The impressive *Monographia*, et al.
141. Ideators, politicians.
142. Open, declarated (after some real events: which could be *casus belli*).
143. In warm war: not local, not mondial.
144. The installation of the soviet rachets with nuclear weapons in Cuba – state with a pro-communist political regime<sup>145</sup>, the discovery by the **Intelligence Services** of U.S.A. et al. of the existence of this dangerous infernal engines.
145. The castro-ist system/administration/; the attempt made by anti-castrist groups supported by U.S.A. to reverse this “red regime” (the event named Plaja Giron, et al.
146. The *atom-iada*.
147. Aberrant decision of some obstinate, obtuse politicians (high *aparaticiki*-s; corrupted pretensive technicians; the additional use of coal, petroleum, gas, as fuel; the catastrophical experience, et al.
148. Controlled by University of Petroșani.
149. An important protagonist in *Theatrum Mundi*/Historia/: in the **past**, in the **present** (2050' years) in the **future**.
150. And by another forms of the antropic/spiritualized/ vitality.
151. Memory of the **People**=> social essential structure defined: the summ of de axio-ideals of a community; which has history, its members<sup>152</sup> are living, intensively, in a social system “covered” by a prestigious, spiritual *cupolas*<sup>153</sup>, are dominated by strong interests (material; spiritual: the “common axiological denominator”<sup>154</sup>, commitments, sober, pathological pledges; some times lived/achieved as supreme honorable duties until the tragical options: supreme sacrifices<sup>155</sup>.
152. Memory of the **Population**=> essential structure defined: demographic mass, which the members/components living in a social system “covered” by a thin “axio-membrane”, with some common interests (material: *a fortiori*; spiritual: subsidiary, circumstantial).

152. Citizens, "brothers"/friars, comilitants, et al.
153. *Natio (patrimonium, natiophilia), logias, agapés, axio-filias.*
154. More or less expressive, sophisticated, et al.
155. Ruins, poorness, persecutions, terrors, prison (common; in concentrational camps social degradations death.
156. Biotical/fisio-logical, psychical, social (local, historical) et al.
157. A reason for the statutory function of **Aeropagus of Values:** periodical critical trials which improve *volens-nolens* controlled/imposed forms/peculiarities of *amnezia*.
158. The laws of *memor*-isation (Tarde), the relations matter □memory, the mnesique matter/*materia mnesical*, the mnemo-techniques procedures/rules/formulas, et al.
159. Which generate monsters.
160. Chemical substances/psychical induced deassis "implanted" in souls by the "engineers of souls" (fundamentalists, et al.) working in the "plants which produce/modelate <<new men>><sup>161</sup>/ connections between amnezia and some forms of sleeping<sup>162,163</sup> they all failed in a deep sleep (forgotten their mission of watching apostels
161. *Limpieza di sangre, Homo sovieticus, Herrenfolk,* et al.
162. The religion is the opium of peoples/masses/ K. Marx.
163. Many references in religion, mythologie arts, philosophy: sleep of Endimion, sleep of Samson, sleep of reason<sup>159</sup>, sleep of Pythia, Casandra, Homer, deep sleep of apostels which have conducted Jesus in the garden Getsemani in which they have fallen in the moments of the intimate prayer – of the Master/*Rabil~nvăjător*/, when He implore God to pass from Him "this glass"/ "with the bitter beverage of sacrifice/, but not acomplish His Will of Man and Mesia/Saviour of Men/ - but only the Godes Supreme Will, hypnotical *amnezia*<sup>164</sup>/obedience/ – ignorance/semi-ignorance of the real **past** by some persons which live a special (paranormal; patological) *status* of spirit/conscience/ in which a "magister"/trainer/, breaker<sup>165</sup> can inoculate the desired prepared virus/poison, reflex/idea/, pathological but real amnesia, selective remember/forget, et al.<sup>166-172,173</sup>.
164. Which some times has as one of its consequences, inhibition.
165. Strange, allien, master, tyran (feared; feared & loved; accepted; claimed) et al.
166. Was mentioned in many proverbs =>
  - a) "It is not fair/oportune to rummage/up set/the **past**' ..., to which will come across/mention the **past** will be severely/memorably/punished<sup>167,168</sup>.
  - b) oblivion are also included in the list of human laws; not in the list of divine laws;
  - c) the eyes which are no more in wiew will be rapidly forgotten;
  - d) *de mortibus nihil sine bene/silencium*;

e) the “capsules of time”: introduced in the intimate structure of some monumentums by the founders to express some relevant informations adressed to the folowers/next generations/ posterity with the hope that they will be retained in the *memoria* of some relevant persons living in some near/far futures/*tempi futuri* and thus this beings will think/evoke/ in some way (some moments; with some motivations, interests, feelings<sup>1</sup>, to the “ancestors” which were young and strong, happy/unhappy long time ago!

167. Because he is a “guilty person”.

168. Will lost and eye/will became dazzle, ...

169. Entirely; essentially.

but that person which will forget/lost<sup>E</sup> the past will be also punished exemplarly,

170. Namely he will lost both his eyes/will be blinded<sup>171,172</sup>.

171. Suddenly: after of short time: of incubation/penetration.

172. It is mentioned by Aleksandr Soljenijîn in his explosive book *Arhipelag Gulag*/Goulag Archipelago; in a passage he wrote: ‘the same hands which yesterday have put the handcuffs now cordially holdout us their hands and ask conciliant: you must not rummage the past!’

173. Atrofied, attacked, ill, degraded.

173. A perrenial expression of human mortal being: in agonic dispair, in egotism, in egoism, in testimonial/testamentary hypostasis, in cleverness et al.

## Summary

In the paper is defined the concept *Homo mnesicus* (*eminens, militans* et al.) an important axiological hypostasis. Some relevant examples from the Maramureschean area et al. are analysed in a multi-vallenced perspective.

## Rezumat

În lucrare este definit conceptul *Homo mnesicus* (*eminens, militans*, et al.) – o importantă ipostază axiologică. Unele exemple – marmajiene ș.a. – sunt examinate dintr-o multivalentă perspectivă.

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