

## REVIEWS, BIBLIOGRAPHICAL NOTES

*Egyházi gyűjtemények szolgálatában / În Slujba colecțiilor eclesiastice* (ed. by Rita Bernád), Kolozsvár / Cluj-Napoca, Editura Verbum, 2010, 318 p.

This volume is the result of a conference held in the summer of 2009 in Alba-Iulia. The event was organized on the occasion of the Bishopric's millenary existence. As the book's introduction mentions, the conference enjoyed the participation of 124 researchers, including important members of ecclesiastical, scientific and cultural life, in the spirit of ecumenism. Thus, beside the representatives of the Roman-Catholic Church, there were also Calvin Protestant, Evangelic, Unitarian, Greek-Catholic, Orthodox, and Jewish personalities. The conference section regarding the ecclesiastical Archives and Libraries gathered 15 presentations, which texts are included in this present volume.

The book is bilingual, the studies being published both in Hungarian and Romanian. Some of the papers are very short, having rather the features of a brief note or report: one or two pages, without footnotes. Such an example is the second study, Harmati László Béla's short presentation, with the title *Az egyházi Múzeológusok Egyesülete / Uniunea Bibliotecilor Eclesiastice* [The Union of the Ecclesiastical Libraries] [sic!]<sup>1</sup>. On the other hand, one should note that this presentation is about an association founded only in 2008, in Budapest.

On the other side, there are much longer and well-written studies, like the ones signed by Marton József, former dean of the Faculty of Roman-Catholic Theology at Babeş-Bolyai University, Sipos Gábor, associated professor at Babeş-Bolyai and president of the Transylvanian Museum Society, Emödi András, Chief Archivist of the Roman-Catholic Diocese of Oradea, or Molnár B. Lehel, Chief Archivist of the Unitarian Church of Transylvania.

All studies are focused upon similar topics: history of Transylvania, historical Church Archives, museum collections, or methodology of preservation and research. For instance, the study of Marton József, entitled *Az ezeréves erdélyi egyházmegye kulturális szerepe, különös tekintettel a Papnevelde könyvtárára / Rolul cultural al diocezei milenare din Transilvania, cu atenție specială asupra bibliotecii Institutului Teologic din Alba Iulia* [The Cultural Role of the Millenary Diocese of Transylvania, with a special attention paid to the Library of Theologic Institute of Alba Iulia), has a synthetic and complex character. Based on an exhaustive historical introduction, focused on the role taken by the Transylvanian Diocese in medieval political life, presents the role played by the Roman Catholic Church as institution, but also of its individual representatives, in Transylvanian education and cultural processes. The presentation comes to an end with the reference to the moment represented by Márton Áron, and his unavoidable conflict with the Communist regime.

Dârja Ileana's study presents the extremely rich and valuable collection of the Batthyaneum Library, the former private library of a Transylvanian bishop, Batthyány Ignác, officially established in 1978. As a result of nationalizations during the communist

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<sup>1</sup> Correct translation in Romanian should be: *Muzeologi*, or in English "Museologists".

period, it became part of the network of Romanian National Libraries, and is still currently in function under its administration. The Batthyaneum preserves more than 24,000 rare books, among them a part of the famous *Codex Aureus*, more than 660 various rare translations of the Bible, etc. Beside these rare books, the Batthyaneum holds a consistent archive and also a museum collection. Along with the author of this study, we regard as a very important event that this special library collection became part of the "Enrich Manuscriptorium" project. This makes possible that knowledge regarding the local and regional "Transylvanian" values be at its rightful place as part of global network of spiritual and cultural values.

Hendre Biró Doina's study is focused on a special historical event: the role of Batthyaneum as an institution in organizing the Scientific Days of Alba Iulia in 1912. The study is on its turn well-structured in several subchapters, and contains a lot of original research, many unpublished sources being cited in its notes. A similar case study, presenting a very specific moment, is Kurta József's article, which deals with the issue of the book donations made by George Rákóczy I to Calvin Reformed Church, and their impact over Calvin ecclesiastical library development. Biró Gyöngyi's study has the same marks of inter- and multidisciplinary approach. Henceforth, we could probably place it in the field of cultural management, since its topic refers to research methods for the library and archive materials of the Unitarian Church, and to the further management of its results. In his short essay, Schmidt Dániel presents the current situation of the Bibliotheca Laurenziana from Satu Mare.

Mihály Ferenc's study could be placed in the field of history of arts, having the suggestive title *Fából készült műalkotások az erdélyi templomokban / Mobilierul din lemn în bisericile din Transilvania* [Wooden Art in Transylvanian Churches]. The study is illustrated by several pictures, and one should also notice the ecumenical approach of the author, having case-studies not only from Catholic, but also Protestant church-buildings.

One subject, two authors, one title, two studies: this is how we could best characterize the report-study that follows. The *Műtárgyleltározás a Gyulafehérvári Főegyházmegyében / Inventarea obiectelor de Artă în Arhidiaceza de Alba Iulia* [Inventory of Objects of Arts in the Archdiocese of Alba Iulia] is structured in two parts: the first one is written by H. Kolba Judit, while the second one by T. Németh Annamária. The valuable information concerning this material and also the aesthetic and spiritual treasures are completed by photos, which make the text more pleasant to be read. Similar well-illustrated with visual elements and argued by a complete system of reference are the study-reports signed by Iamas Iringo and Kovacs Maria-Márta: *Az Erdélyi Református Egyházkerület klenódiumainak és textiliáinak leltározása / Inventarierea obiectelor liturgice metalice și textile ale Bisericii Reformate din Ardeal* [Metal and Textile Liturgical Objects of Transylvanian Reformed Church], and by Szögi László, *A Gyulafehérvári Érseki és Főkáptalani Levéltár forrásértéke Erdély története szempontjából / Valoarea de izvor istoric cu privire la Istoria Transilvaniei a Arhivei Arhiepiscopale și a Capitulului de la Alba Iulia* [The Value as Historical Source regarding Transylvanian History of the Archives of Archdiocese of Alba Iulia]. Also a good work is the one of András Emödi, *A váradi és szatmári római katolikus püspöksége régi könyvtármányainak összegyűjtése, rendezése és feldolgozása 1998-2008 / Colecționarea, ordonarea și prelucrarea cărților cărților episcopilor romano-catolice din Oradea și Satu Mare 1998-2008* [Collecting, Managing and Researching the Books

of Roman-Catholic Bishoprics of Oradea and Satu Mare 1998-2008]. Bernád Rita's study-report, entitled *A Gyulafehérvári Érseki és Főkáptalani Levéltár Gyűjtőközpontjai / Centrele de Colecție ale Arhivei Arhidiacezane din Alba Iulia* [Centers of Collection of the Archdiocesan Archives of Alba Iulia] shares also important methodological knowledge, in addition to the primal, empirical information.

Sipos Gábor's study examines a very interesting "Managerial aspect: the issue of human resources of Ecclesiastical Archives". Thomas Șindilariu's study (*A brassói Honterus gyűlekezet levéltárának 50 éve, 1958-2008 / 50 de ani de la fondarea Arhivei comunității Honterus, 1958-2008* [50 Years since the Foundation of the Archives of the "Honterus" Community in Brașov, 1958-2008]) presents the successful Honterus Archive project, although started in a very inappropriate moment: the years of repression following the anti-Communist Revolution in Hungary. A kind of activity-report is also the study of Molnár Lehel, which presents the Evolution of Archive Fund's collecting process in the Unitarian Church since 1916, from the events of World War One to nowadays.

We could bring a few critics to this volume, especially regarding the translations, since the Romanian and Hungarian texts are not always having the same meaning. More specialists could have been invited, especially from the Orthodox and Greek-Catholic Romanian Church Archives, or even abroad. However, we consider that the initiative itself has to be encouraged, and we express our hope that in the future more events like this one are going to take place. It could bring a great contribution for a better understanding of other cultures, for making our methodological knowledge more diverse and sophisticated, and also to promote that dialogue on the level of science and high culture that leads to a mutual understanding of our universal and specific values.

***Atlas istoric al orașelor din România, A Series: Moldova, fascicle 1, Suceava* (coord. by Mircea D. Matei; text: Victoria Paraschiva Batariuc, Teodor Octavian Gheorghiu; maps by Simona Bondor; transl. by Sigrid Pinter, Winfried Ziegler), Bucharest, Editura Enciclopedică, 2005, XIX + 19 p. + 8 maps + one engraving**

The map-drawing documents edited by the Romanian Academy and the Commission of the Town History of Romania are published in three series: A. *Moldova*, B. *Țara Românească* and C. *Transilvania*, following thus the system used for the national collections of diplomatic sources: *Documente privind istoria României* and *Documenta Romaniae Historica*.

Due to the exceptional political, ecclesiastic, social, cultural and urban importance of the medieval city of Suceava, the editors of A Series. *Moldova* began the collection with the presentation of this urban centre settled at the East of the Carpathian Mountains.

This first fascicle follows the format, structure and content of the previous volumes (Sighișoara and Sebeș), with only one exception: the attaching of a consistent chapter regarding the history of the city. This is legitimate especially if one takes into consideration the historical importance and the much bigger size of this urban centre in comparison to the abovementioned two cities.