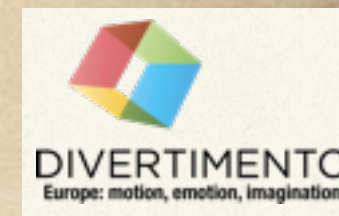


EUROTHENTICA

The People's Verdict

COS-TOUR - 699493 DIVERTIMENTO

Diversifying tourism offers in peripheral destinations with heritage-based products
and services, stakeholder-skills alliances to internationalize
locally operating micro-enterprises



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Alba Julia, 1st of December 1918

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Following the COE tradition for the European Cultural Routes, DIVERTIMENTO innovates not through the assemblage of geo-locations across a line, but with an integrative experience at each location. By defining the places as the great imperative a scenario full of objects is created for each place represented, enabling visitors to select desired objects in the locations of interest with a total of 70 different heritage objects unified as a pluralistic experiences in the Project Area. Capturing realism and providing for emotional impact creating bridges between areas interpreted and visitors the Transnational Cultural Route EUROTHENTICA becomes an interactive learning space, revealing common values and cultural diversity in the Project Area, raising the awareness of policy makers and the general public for the values and fragility of European natural ecosystems and cultural diversity.

GREECE

*THE UNITED STATES OF EUROPE.
Dress Rehearsal: Rhodes, 1306-1522.*

ITALY

*LOOKING FOR MYTHS
Frederick II Hohenstaufen: Governance as Culture*

SPAIN

*SPAIN MAZARICOS
The inner journey on the Santiago Way*

SLOVENIA

*THE LAST CONSPIRACY
The Plot of Fate in Castle Race, 1668*

ROMANIA

*THE PEOPLE'S VERDICT
Alba Julia, 1st of December 1918.*

BULGARIA

*THE GOLDEN ANCHOR.
Varna, 1869*

TURKEY

*CONNECTING CULTURES
A truly Eurasian Story.*

INTRODUCTION

The Romanian heritage in Alba Iulia reveals the tumultuous history of the Romanian people through the time and their struggle for a sovereign and unified state based on continuity, diversity, openness and social progress. Present day Romania was along the centuries a borderland of great empires of the world - the Roman Empire, the Austro-Hungarian, the Ottoman and the Russian Empire.





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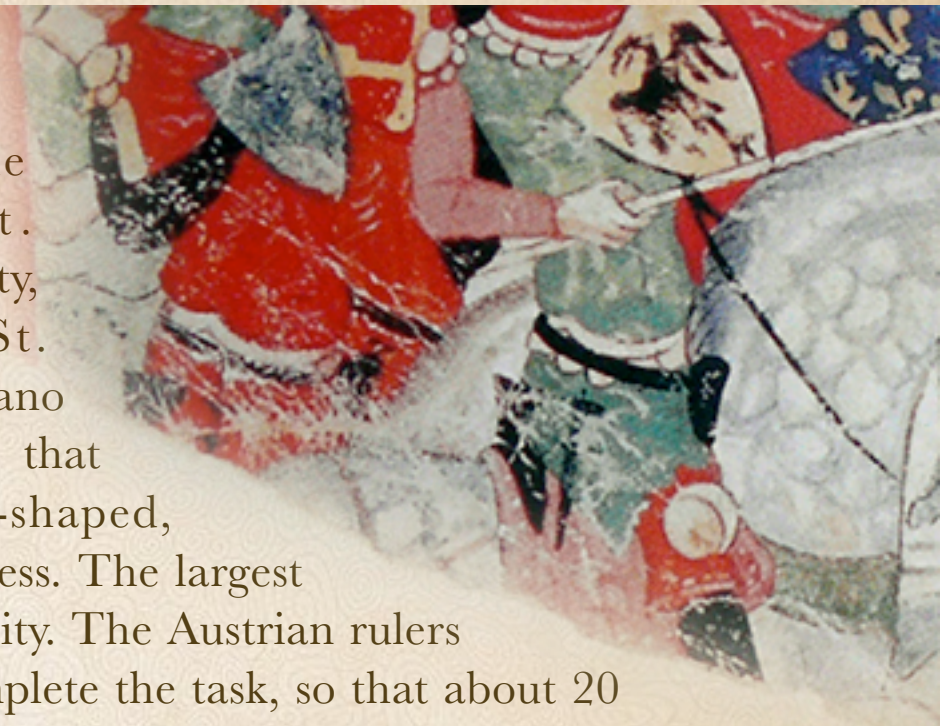
continuity, diversity, openness and social progress. Present day Romania was along the centuries a borderland of great empires of the world - the Roman Empire, the Austro-Hungarian, the Ottoman and the Russian Empire. The imperialist expansion and the struggle for influence thereof on the territory of native populations have always been motivated by the strategic location of the Transylvanian Plateau at the confluence of important European trade routes and to Asia and the natural resources of the area that included rich deposits of salt, gold and silver. Since antiquity Alba Iulia has witnessed crucial moments as a center of civilization in this part of Europe, as Dacian fortress, Roman, medieval and modern city of Great Romania gaining its place in Romanian history for its role in setting and consolidating the modern Romanian State.

The Alba Carolina Fortress was built by the Austrians, between 1715 and 1738, following the plans designed by the military architect Giovanni Morando Visconti. The fortification has seven

bastions: Eugene of Savoia, St. Stefan, The Trinity, St. Michael, St. Carol, St. Capistrano and St. Elisabeth, that make it a star-shaped, Vauban-style fortress. The largest bastion is the Trinity. The Austrian rulers have failed to complete the task, so that about 20 percent of the interior and the totally exterior parts of the fortress remained unfinished. On the whole, the fortress stands out as the most important baroque architectural ensemble in Romania and Europe.

In the small village near Alba Iulia, Bucerdea Vinoasa, at an evening sitting the great-grandmother helps her young granddaughter to learn working with the loom, an old traditional craft of this area that crosses centuries. The young

woman is preparing her bridal dress, as she wishes to have a traditional wedding ceremony, and to follow the tradition of Queen Mary of Romania, wearing traditional costumes on special occasions. Working on an old loom model the great-grandmother blends ancient family history with lived memories from the beginning of the twentieth century. Ten stories of places and people through a long period of time in which the unification of Romania was accomplished- and the bridal dress is ready for the wedding day. The first story takes us back to ancient times, to the Dacian



territory and reaches up to beginning of the twentieth century, when the unification of Romania was accomplished. Decebalus, Michael the Brave and king Ferdinand I are three rulers, who embraced the unification ideal of the people living in this territory. Since Burebista, the ancient Dacian king, the unification has been temporarily materialized on several occasions, reiterated by Michael the Brave and ultimately, sustained by people's will in 1918, and supported by King Ferdinand I, the Unifier, at his coronation in 1922.



THE PEOPLE'S VERDICT

The Romanian heritage in Alba Iulia reveals the tumultuous history of the Romanian people through the time and their struggle for a sovereign and unified state based on continuity, diversity, openness and social progress. Present day Romania was along the centuries a borderland of great empires of the world - the Roman Empire, the Austro-Hungarian, the Ottoman and the Russian Empire.





The Last Bastion

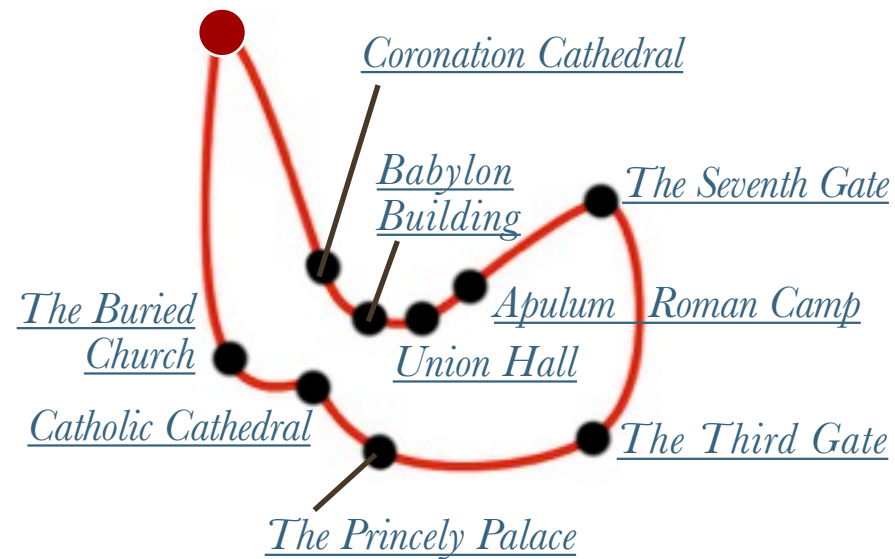
King Decebalus always knew how to protect its people. The holy duty of defending the motherland to the last breath was always his main goal, resisting the Roman invasions for two decades. Using his military talent, Decebalus quickly reached to the army command, occupying the throne of Dacia in a time

when the Roman expansionism to the East was much accentuated. As a young leader, he was fearless and intelligent. His whole reign was tumultuous, and he had to lead countless times his army in defending wars against the Roman legions. He also had skills as a diplomat, and managed to conclude a peace treaty with the Roman Empire in favor of the Dacians.

Knowing that the invaders will never stop, the King was



Dacian Fortress Apoulon



PIATRA CRAIVII

Apoulon – Piatra Craivii was one of the many Dacian fortresses, from the III BC - II century AD. According to historians, there was the residence of an important tribe or a tribal union. The fortress of Apoulon has always been Dacian, today a whisper in the wind about the great warriors and the flourishing culture of the tribes. For this reason, Apoulon is considered as the cradle of Dacian civilization before the Roman invasion.

constantly in pursuit to strengthen his army and consolidate anti-Romans coalitions with those neighbors who responded to his call. At that time not only was Rome on the brink of economic collapse, but was threatened by both the skillful at arrow throwing Dacians and the Egyptians, who set up their own fleet. Horace, the orator, does not miss an opportunity to warn Rome about the Dacian danger.

The Apoulon Fortress corresponds to the image of Dacian



tribe Appuli, meaning “the powerful”, “the brave”. They were fearless warriors, never afraid to fight the invaders. Their fame made Ptolemy mention Apoulon in his *Geographia*, among other major cities of Dacia with a

flourishing culture. They were at the same time famous warriors, specialists in iron smithing and believers of Zamolxes. Nevertheless, the crucial moment has arrived. Piatra Craivii, was one of the strongest Dacian fortresses, built in a unique style by Greeks who were hired by the King for this cause. Will this fortress withstand the enemy attacks, or will it fall into the hands of the Romans?

The Dacian’s treasury, silver and gold and other artifacts that can survive moisture, was hidden by Decebalus in the

riverbed, but not because of the fear to be appropriated by the Romans.

Decebalus sacrificed it to the Gods, calling for divine help for his life - and - death struggle against Trajan. Water and caves were portals to

another world and those artifacts became sacrificial deposits. Among those artifacts there were the famous massive Dacian bracelets - more than two pounds of solid gold a piece of an unusual art and craftsmanship. The techniques used to shape and decorate them were unlike those of the typical ancient goldsmiths. Whoever made the bracelets was more used to work with iron, a Dacian tradition. Bracelets and jewelry art, such like the gold and silver drinking vessels excavated, reveal a sophisticated and thriving civilization and a mighty empire. The last fight for freedom took place exactly there.

Apoulon was the last bastion of the Dacian



civilization and the King had to protect it at all cost. The Dacians were a constant irritation, attacking the outskirts of the Roman Empire. Emperor Trajan, succeeded in 105 A.D. to exterminate the thriving civilization of the Dacians, the ancestors of the present-day Romanians. The Romans brought again war and heavy casualties to their homeland. In their massive chase after gold and silver, the target region was unable to resist. The Romans have besieged the fortress for months, burned it and cut all sources of water and food, until the fortress was conquered, together with all fortified centers of Dacia. This was the end. After all his efforts to keep the Dacians as free people, Decebalus made a final decision: better dead than a slave to the Romans! The King did not wait for them to humiliate him into surrender; he committed suicide under an oak tree, as depicted on Trajan's Column, that depicts his victory over the right.

Decebalus proved his love for his people and the unity of the tribes, managing to face various threats brought by the migratory people. He shall remain forever a symbol of the fight for unity and a symbol of self-sacrifice. It was of great importance for Rome to find new gold and silver reserves in order to feed the need for coins made of the precious ore. Trajan



attacked Dacia and returned victorious to Rome, bringing a half million pounds of Dacian gold and one million pounds of Dacian silver. Decebalus fought for freedom, but in the end, he lost. His fatherland dived in sorrow and pain. The invaders needed its riches at any price. But King Decebalus did not die for nothing. After so many centuries on the dust of the past empires his message reaches the nations of Europe: freedom and justice is what makes life worth living.

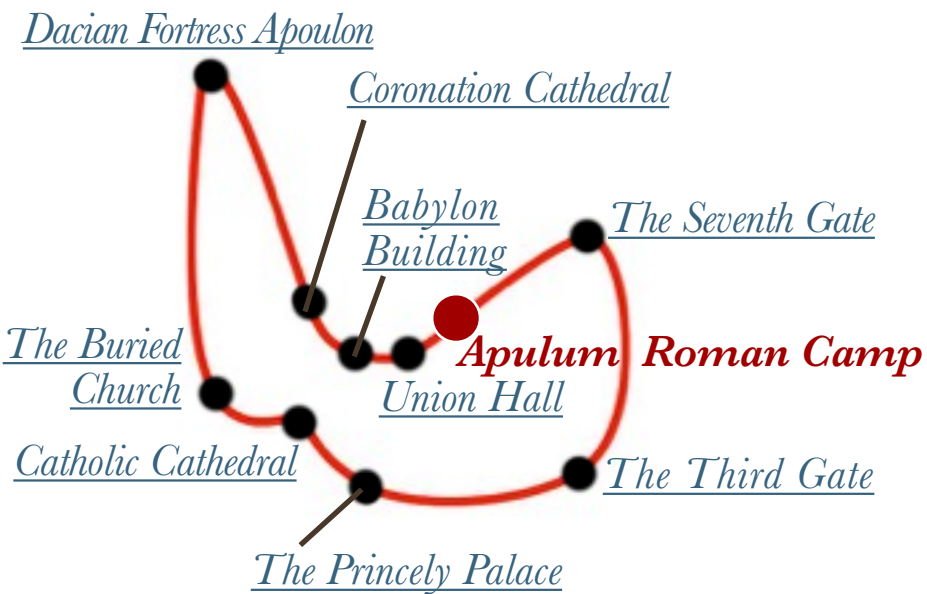


SECTION 2

Guardian of the Treasures

Apulum was a piece in heaven. Its lands were very fertile and the city was placed near the famous mines of gold and salt of the Apuseni Mountains. Dacia's wealth was both a blessing and a curse to its people as it attracted many invaders. The Romans had to expand territorially in order to preserve the lifestyle in Rome and maintain their vast empire. But there was a nation that resisted more than others- the Dacians! Attracted by their riches, Rome found no rest until it won the victory over Dacia, whose gold became part of Roman Emperor's patrimony and was sent to Rome helping the recovery and maintenance of the empire's economy.

Still Rome rebuilt many Dacian towns and kept their memory alive. Apulum was the most important of them. Its history stretches from ancient times until today, marked by continuous waves of destruction and rebuilding which highlighted the influences of those



PRINCIPIA MUSEUM

After the conquest of Dacia in 106 AD, the Romans raised at Apulum a permanent legion camp. In 2011 the vestiges of the Principia, the headquarters building of the legion XIII Gemina were discovered.



times. Who was to supervise all? The army! Legion XIII Gemina was relocated from Vindobona, - present day Vienna, and a permanent camp was built for it at Apulum. At the

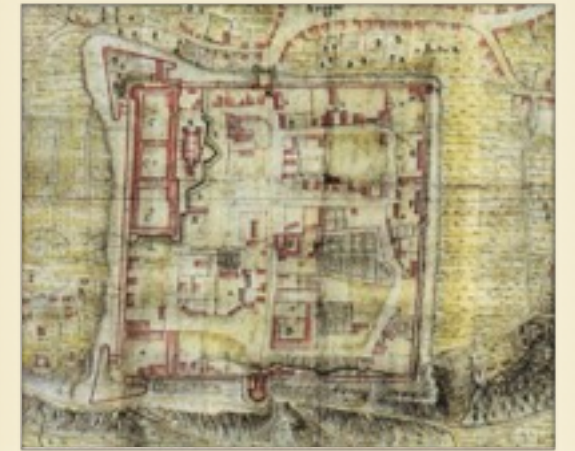
beginning, the camp was built of wood and earth. Later, Emperor Hadrian felt the need to strengthen the fort. It was endowed with imposing stone walls of up to 3 meters thickness, with massive limestone blocks that weighted more than 300 kilograms each.

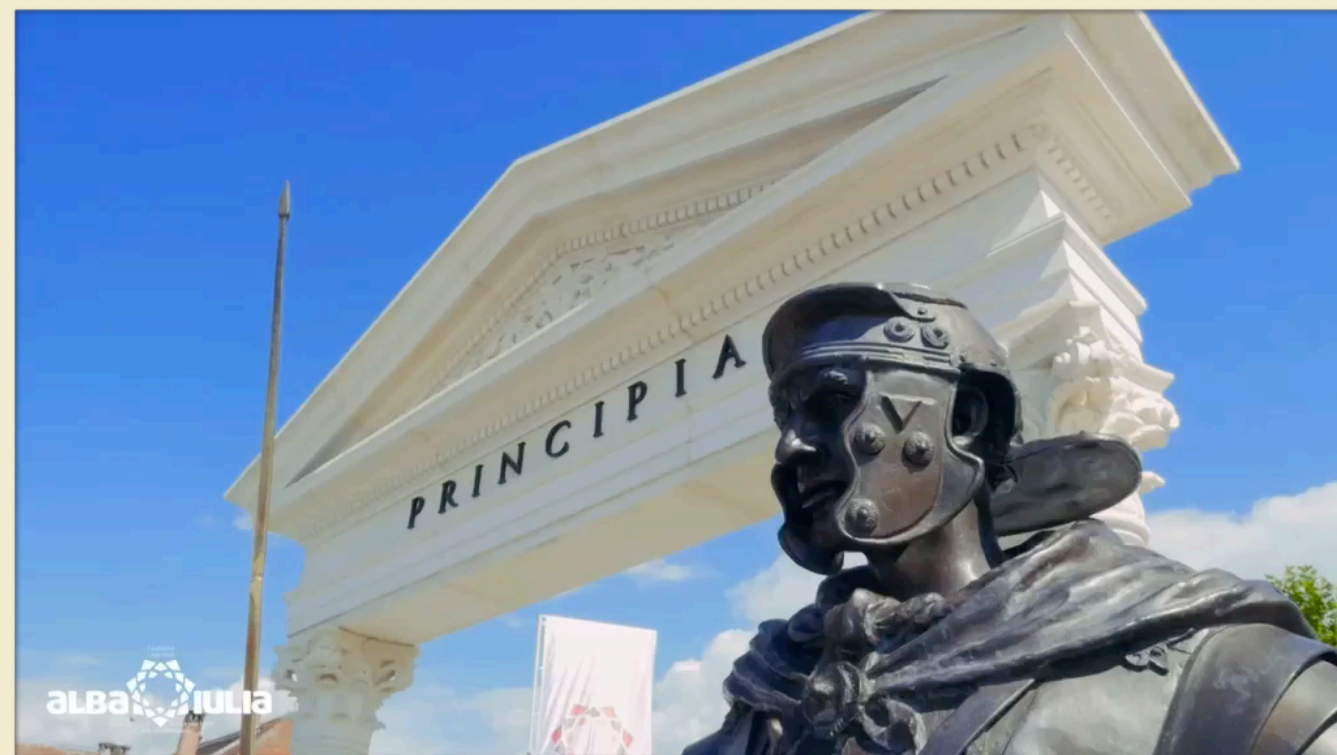
Apulum was so important for the Roman victory that it was named after the old Dacian center Apoulon. Inside the camp, the building of the Legion's headquarters,- the Legion was named Principia, held a central position. The Pretorium was one of its most important rooms, as it hosted the legion's finances and flags, including the golden eagle, but also the statue of the emperor in charge with the command of the empire. From the very inception, the Legion's camp and the settlements coagulated around it played a military, economic and administrative key role in the entire region and that role was

maintained for more than a century and a half. Apulum became the most thriving city of the province, nicknamed "the small Rome of Dacia".

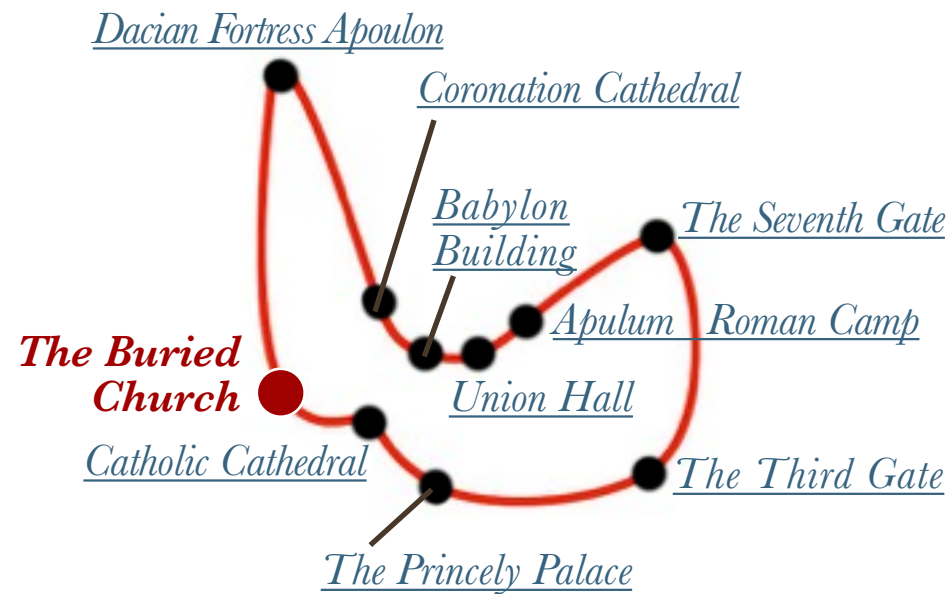
The veteran soldiers of the Legion XIII Gemina received farmland near Apulum. They blended with the native population and remained here after the retreat of the Roman administration from Dacia. Thus Apulum represented a powerful center of Romanization in the area. This process continued even after 271 AD due to the permanent commercial and cultural links created between the local inhabitants and the Roman Empire. Many testimonies of the existence and size of Roman forts and settlements around are still waiting to be discovered! The Roman soldiers settled near Apulum were

an evident proof, among many others, the revealed the falsity of the argument that Transylvania was a *terra deserta et inhabitata*.





The People are Here!



BURIED CHURCH

The Buried Church, built in the 10th century, has remarkable dimensions for that time. It shows the continuation of the descendants of the Dacians and Romans, without interruption in its unity. Its ruins were discovered in 2011 by coincidence. The reports resulting the excavation disappeared without any trace. It was decided to bury the church with a notice that it was there.

The bells of the church wake us up. The priest of the village evokes the story of the first Byzantine Episcopate created for the believers. He presents the continuation of the Christian faith in this sacred area. In this place, chosen by the Divinity as area sacra, where the Romans prayed at their goddess Nemesis for victory in battles, in the 10th century, the Bishop Ierotei (Hierotheos) has built a church and ruled an episcopate dependent on Byzantium. In Transylvania and in the lands of Alba Christianity existed in less organized forms up to the time of Ierotei, a fact found by

archaeologists and historians and presented in their works. In a nearby tomb from the same cemetery they discovered a skeleton of a woman with





Byzantine ornaments, specific to the 10th -11th centuries,- two earrings and a ring of great value, like other Byzantine jewels, typically worn by women, that were found in different localities in Romania.

The dimensions of the church were 20.7 m on the east-west axis and 12 m from north to south, the average thickness of the walls was 1.2 m. The nave had 12 square meters and was located in the central foundations of the four pillars supporting the dome. The church had a life up to 100 years, being destroyed around 1050 AD. The existence of a church with such remarkable dimensions, similar to other old churches discovered in Bulgaria, demonstrates the existence of Romanian people in this area throughout centuries, organized in large communities in that era.

I close my eyes and I watch the people moving up and down the citadel. I try to understand why there are so many houses of God in this corner of the citadel. The buried church, the Roman Catholic Cathedral, the Coronation Cathedral... I feel peace in my heart. Maybe all my ancestors in faith had the same feeling when they decided to build



all these architectural wonders. The monumental proportions of the churches allow us to believe that it was intended to serve an important Christian community. The local population must be seen at different stages on the route of acquiring faith in Christ. More importantly is the certainty that the Byzantine Epire was present in 10th -11th centuries in Transylvania trying to maintain its influence in the region covered by an increasing number of conquering Hungarians.

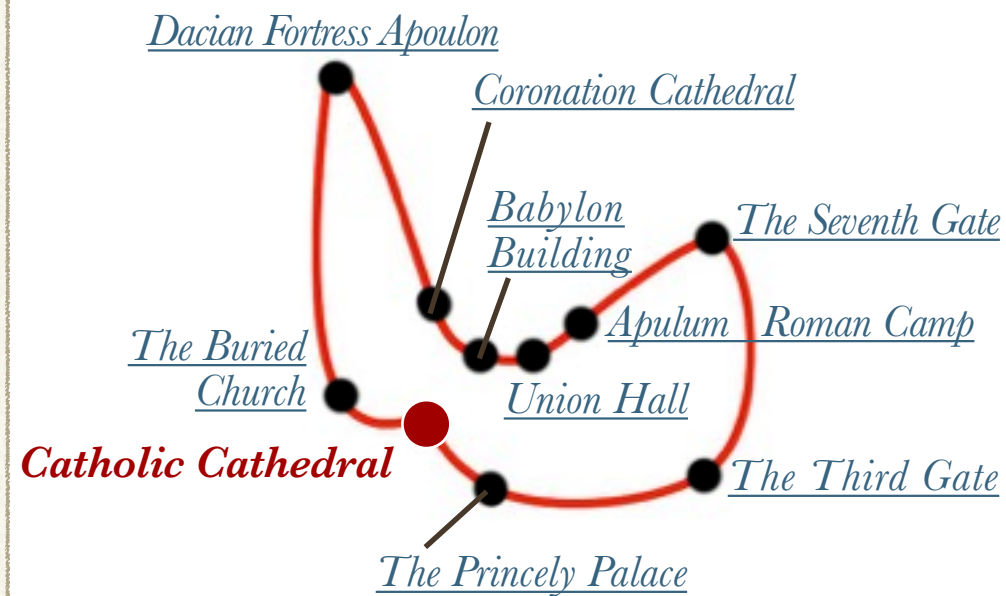
Over the time other important Christian sacred places that existed in the Alba Iulia Citadel were completely destroyed by Hungarians and Habsburgs. Among them, we mention the Rotonda Baptisterium, the Ierotei's Episcopal Church, the Orthodox Metropolitanate of Balgrad and the Archiepiscopate of Transylvania, built by Michael the Brave in 1597. Another symbol is the Museikon, a new shelter for icons on glass and books from 17th -19th centuries, and the Museum of the Roman Catholic Cathedral, which also hosts many icons and religious objects.



Athlete of Christ

In the late 12th century - beginning of the 13th century, in place of the existing Church appeared a much larger ensemble. This Cathedral is considered the most valuable representation of the Romanesque and medieval architectural style in Transylvania. It remained the only building in town that has preserved the original destination of a place of worship. It's never been imitated, being as old as Notre Dame in Paris. From 1565 until 1716, the Cathedral was used by the Unitarians, and then by the reformed orders.

The architecture combined elements belonging to the late Romanesque and early Gothic styles, created by several craftsmen in Central-Western Europe, especially French. The bas-relief was most likely taken from the main portal of the old basilica, whose ruins are inside



IANCU DE HUNEDOARA'S TOMB

This is a story of the Romanian leader of Transylvania, Iancu de Hunedoara, who fought for the Christianity and won the battle of Belgrade against the Ottomans in 1456, only three years after the fall of Constantinople. To remember this Athlete of Christ, the bells of the Catholic churches are ringing every noon worldwide. The sarcophagus of Iancu can be found right here. The Cathedral, in the late Romanesque style with Gothic elements was built in the 12th -13th centuries, on the site of an older basilica with three naves and a semicircular apse. The Cathedral's organ is dressing the mass with music since 1877.

the cathedral. The main façade facing north has one abutment at each corner and in the middle is a portal above which was mounted the coat of arms of Bishop Ladislau Gereb, the tower on the south side emerged four centuries ago. At the entrance, to the right, there is the sarcophagus of Iancu de Hunedoara and in the left side the ones of Queen Izabella and of John Sigismund, the first Prince of Transylvania and King of Hungary.

If today we enjoy the privilege of freedom and we can pray in our churches without fear it is because brave men like Iancu de Hunedoara, son of a Romanian prince from Hateg, fought bravely against the Ottomans. His father, Voicu, a courtier in the royal service, was knighted by king Sigismund becoming in 1409, the feudal lord of Hunedoara, including the town and about 40 villages. Iancu's mother was the daughter of the noble family of Mursina. According to a legend, the members of the Hunedoara family originate from the Romanian family lineage of Corvinus, given the

presence of the raven on their arms. Following a military career and having the proper skills, in 1430 Iancu was proposed to serve in the royal army and in the next two years, he was in the service of the Duke of Milan, Filippo Visconti.

Iancu's victory in the battle of Belgrade has considerably delayed



the Ottoman advance in Europe, only three years after the fall of Constantinople in 1453. On the 22nd of July, 1456, in Belgrade, Iancu won this great victory against the Ottoman Sultan Mehmet II, and brought to a halt the Turkish invasion to Central Europe for 70 years. On the 6th of August 1456, the day when the Pope was

informed about Iancu's victory, it was decreed that every day, "until the end of time" at 12.00 a.m., the bells will ring in all Catholic churches, to mark this very important historical event. Only a few days after his great victory, Iancu de Hunedoara fell victim to the plague at his camp in Zemun. His tomb is located at the Catholic cathedral of St. Michael illustrating scenes of the battle of Belgrade.

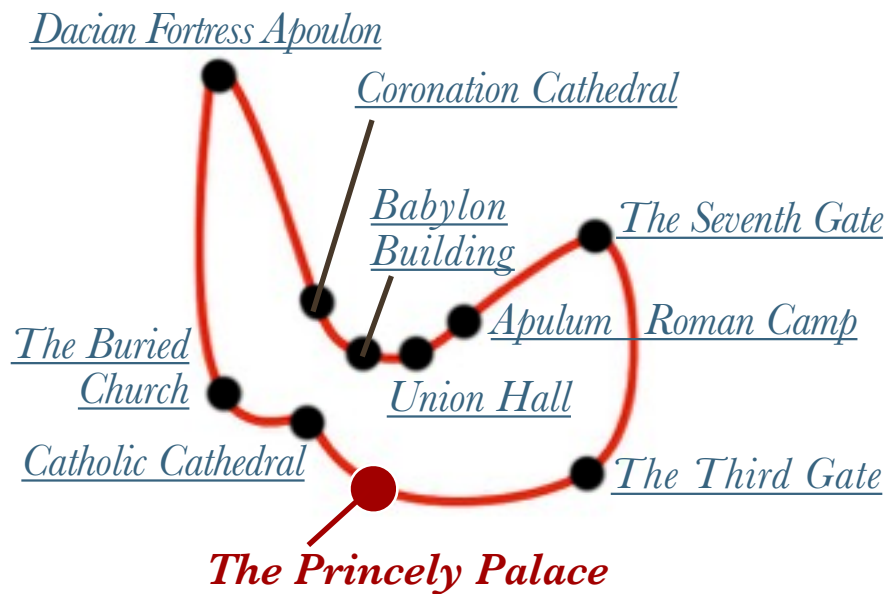
Iancu de Hunedoara's historical key role was recognized by both Romanians and Hungarians, first of all, because of his anti-Ottoman and pro-Christian attitude, as well as of his endless courage and diplomacy. In the dark age of the Ottoman expansion in a militarily and politically fragmented West, Iancu de Hunedoara wrote down with his heroic acts a common legacy for Europe.





The Break Through

The great ruler, Michael the Brave (1540-1607), managed to accomplish the first union of Romanian lands. Michael had an inherent ability to mobilize people for a purpose and his main goal was to free the territory from the Ottomans. He succeeded to consolidate the three principalities of Wallachia, Transylvania, and Moldavia and promoted their interests. The first attempt to unite Romanian lands in 1600 is the proof for the continuous fight towards the unification. When he marched triumphantly through the Third Gate, he exclaimed: That's what I wanted so much! He was enthroned by a group of priests as the Ruler of Wallachia, Transylvania and Moldavia. Great joy was in his soul! Great joy was in the



THE PRINCELY PALACE

The Princely Palace- one building, many facets: from Episcopal Church and princely luxurious residence to military unit headquarters, never ceases to challenge the imagination! The bas-relief from the facade represents Michael the Brave, the ruler of the three reunited Romanian principalities. History has called him the Great Ruler of the first unification of Romania. For his devotion to the people and for love for unity soon after his victory was assassinated by the order of the Holy Roman Emperor Rudolph II.



souls of all Romanians! Arriving at the Princely Palace, Michael the Brave celebrated the first union of Romania. A sharp political mind, Michael was aware of the consequences

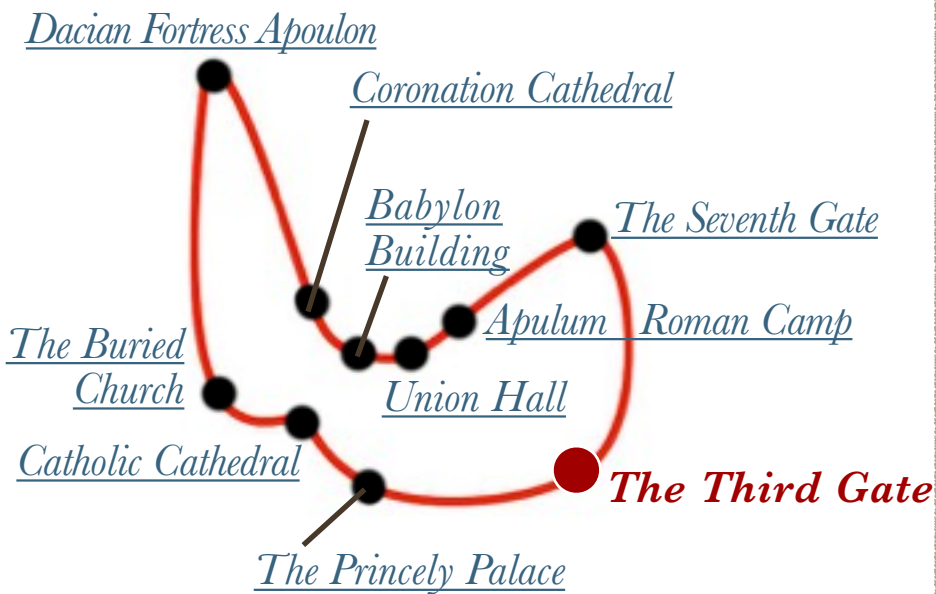
of his actions. Knowing that the surrounding powers are against the unification, he kept asking himself: Will we attract the anger of the powerful enemies? Will this Union will be long-lived? Unfortunately, he was right with his worries, the Situation was unfavorable for such and advanced act. He fought for the goal of the union, and ultimately, he lost his life over it. The union of 1600 was

short-lived and Michael the Brave was assassinated shortly after on the orders of the Holy Roman Emperor Rudolph II. But his achievement remains in the souls of all Romanians.



Wheel of Fate

They were three. Three leaders of the uprising people against the feudal order in 1784: Horea, Closca and Crisan. This is the story of the Romanian serfs in Transylvania and their fight for the abolition of the serfdom. The uprising, caused by the deplorable living conditions the serfs, has surpassed in intensity all peasant movements until then with a strong echo abroad. From Austria to Portugal, from Germany to Italy, brochures, calendars, newspaper articles, diplomatic reports, even engravings on the leaders of the revolt were published. Some intellectuals and philosophers defended and explained the actions of the peasants. The three leaders had a great capacity of convincing people to join the fight for their rights.



THE THIRD GATE

A descendant of a peasant who fought in the uprising of 1784 against the feudal overlords, lights a candle for the memory of the three leaders: Horea, Closca and Crisan. Their voices are still heard around the gate when the night falls... The story is connected to the most known gate of the Citadel, being the main access point. The gate is impressive, both in size and richness of scenery. It is evoking the glory of the House of Austria and Charles VI as king triumphant in the battle against the Turks. The leader of the uprising, Horea, was imprisoned in a cell in the Third Gate.



The rebirth of the Romanians began with the uprising of Horea, Closca and Crisan, with the ideal of freedom and abolition of the serfdom. Horea had a vision and a program. He strived for national liberation and

the organization of a “People's Republic”. At first, the peasants had a great success. They destroyed and burned the houses of the nobles. They were not afraid! They had enough! Their leaders were aware of the cruelty of the punishment, but continued to fight. Two months after the revolt, in early December 1784, the Holy Roman Emperor Joseph II ordered from Vienna the army to intervene. Horea urged the people to withdraw to their homes during winter. The Austrian rulers had already developed plan to capture the three leaders: 300 hundred golden ducats was the price for Horea's head. Indeed they were betrayed for a small amount of money as to some cowards gold was more important than the lives of all three leaders. With the leaders captured, the attempt for liberation was doomed to fail.

And now? Will the leaders be forgiven and be heard? Or will the the leaders be punished for their actions in the most gruesome way? I was decided to set an example: the three leaders were sentenced to

be broken on the wheel. Horea was imprisoned in a small cell, within the Third Gate. Full of sorrow, and knowing what is prepared as a punishment for him, Crisan used his shoelaces to hang himself in prison the night before the execution. Horea and Closca were executed publicly by being broken on the wheel and the parts of their bodies were publicly displayed in various places for deterrence.

But they did not die in vain! Their struggle for social equality, human rights and freedom had repercussions throughout Europe. Horea's ideas were similar with those that inspired the French revolutionaries. The uprising of 1784 against the serfdom and the old order of injustice was the prelude to the French Revolution of 1789, which led to the overthrow of the monarchy in France. The social and national character was felt very strongly in this uprising. The

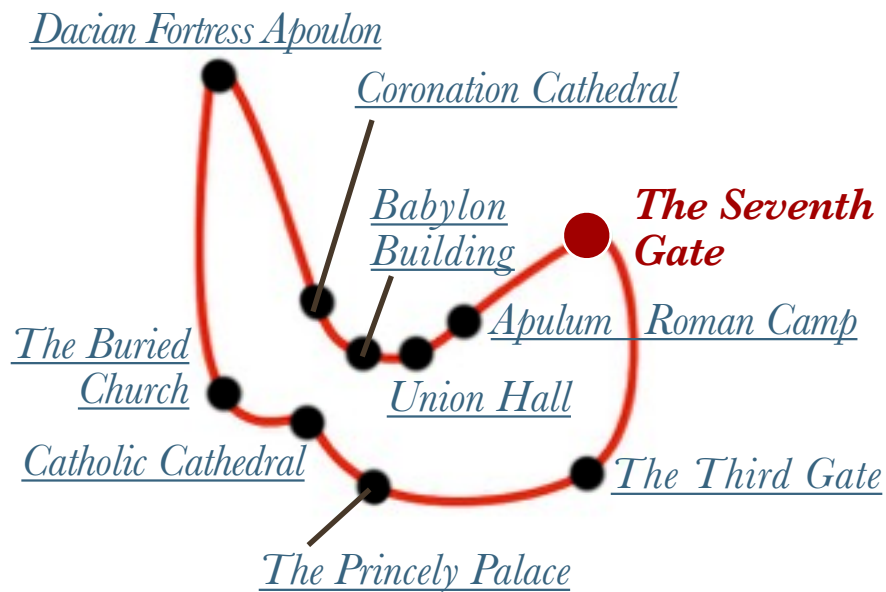
peasantry fought against the feudal lords and, consequently, against those who represented the medieval institutional structure. To honor the memory of Horea, Closca and Crisan, an obelisk was erected in 1937. It is a tribute to the three leaders, built in front of the Third Gate at the execution place to never forget their martyrdom.



Princa of the Mountain

This is the story of Avram Iancu, the fighter for political rights in Transylvania during the European Spring of 1848, told by a descendant of a revolutionary who fought in the Apuseni Mountains. The Seventh Gate provides access from Gemina Street to the northern route through the Citadel and the Union Park and onto the southern route or inside of the fortress. It was located on the third line of the defense and took the form of an arched tunnel. Being a massive tunnel, the Seventh Gate was used for defense

procurement purposes and for the exit of Austrian troops outside the walls in the case of force majeure or of an unexpected attack from the enemy. It was also used for the storage of weapons. After



THE SEVENTH GATE

Being a massive tunnel, the Seventh Gate, is located on the northern side of the fortification and was used as an exit for the Austrian troops outside the walls in the case of force majeure or of an unexpected attack from the enemy. It was closed after 1717. Near the Seventh Gate the Romanian revolutionaries found shelter and through it Iancu, the Romanian leader escaped the Austrian army.

1717 the gate has been closed, but, with a small wall thickness, that could easily be knocked down if needed. The strong bastion fortress in Alba Iulia was only once besieged in its existence as an Austro-Hungarian military bastion. During the winter of 1848-1849, the campaign of the revolutionary Hungarian Joseph Bem in Transylvania led to the defeat of the Austrian imperial troops. The episode took place in the spring and summer of 1849. On 26th of March the fortress was surrounded by the revolutionary army commanded by General Joseph Bem. The bombardment lasted until the end of April when Bem left, leaving the siege in the care of Colonel Stein. On 22nd of June, Bem returns to the Citadel, starting the hostilities with a powerful bombardment. The Romanian legions established after the Blaj Assembly in 1848 (one of which, Auraria Gemina, was led by Avram Iancu himself), intervened and banished the Hungarian revolutionaries who assaulted the city of Alba Iulia. The siege which lasted from the 25th of March till the

26th of June 1849 and where 2000 soldiers fought and won against 8000 besiegers. On July 27, the siege was over. The area near the Seventh Gate was the place where the Romanian revolutionaries found shelter and through

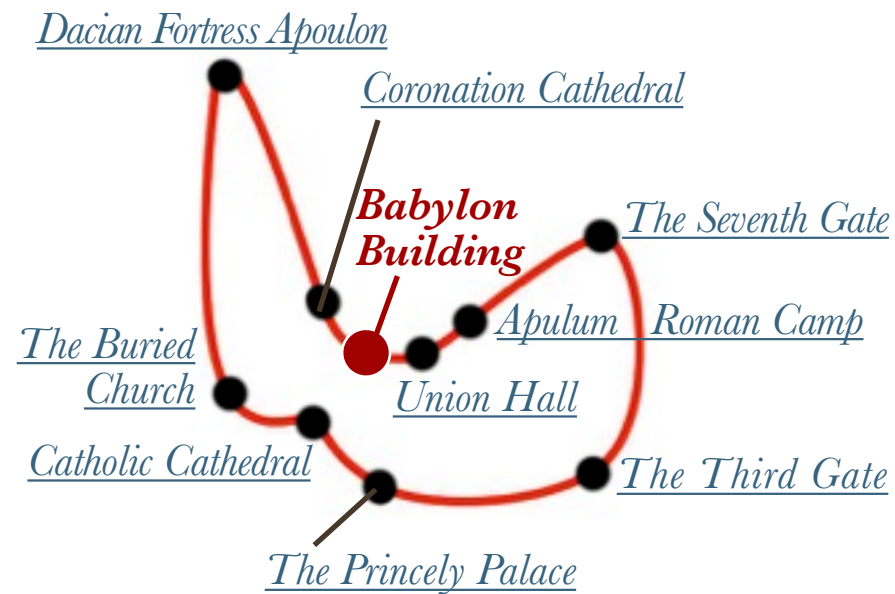


which the Romanian leader, Avram Iancu escaped the Austrian army. This brave man led the troops of Transylvanian Romanians against the Hungarian



troops and has demonstrated love for progress and support for liberation from serfdom. He represents a symbol for the Romanians of Transylvania fighting for political freedom. Together with Ioan Horea, Bishop Innocent and Micu Klein, Avram Iancu embodied the Romanian struggle for freedom and is therefore one of the most relevant heroes of Romania. It is said that Janice was nephew of Horea, a great Romanian hero who fought for social freedom and the nation. There are many legends about him. As leader of the Moti, the special Romanian community living in the Apuseni Mountains, during the revolutionary movements of 1848 and 1849, Avram Iancu became the symbol of patriotism, courage, and sacrifice for freedom. He embodied the strong hope of most motis, who were involved in political actions and struggled for the defense of the Romanian communities from Transylvania. Romanian historians called him a national hero and gave him the nickname Craisorul Muntilor, Prince of the Mountains.

The Melting Point



BABYLON BUILDING

It's a story about the brave local soldiers in the Austrian Army. An ancestor of an imperial soldier from the Infantry Regiment no. 50 from Alba Iulia tells the story of the many different nations fighting and dying together. The Babylon building was built between 1851 and 1853, during the Habsburg period and hosted Alba Iulia's garrison officers until 1918. It is as if this imposing structure still resonates the many different languages spoken by the different nations... Since 1968 the Babylon Building hosts the National Museum of Unification.

At the end of the 17th century, Transylvania passed from the Ottoman suzerainty to Habsburg domination. Through the Treaty of Blaj in 1687, twelve cities of Transylvania including Alba Iulia were obliged to accept Austrian troops. But their lodging needs raised many challenges, in terms of space and time: the effective stationing of troops in the town lasted nearly seven decades from 1850 to 1918 and a large number of imperial soldiers were sent to Alba Iulia. The soldiers were accommodated in the existing buildings, but the needs of space and luxury were quite different for the officers and commanders. Some of the garrison officers were accommodated in the noble residences, but for the others it was necessary to extend the available spaces



by building adequate structures. Moreover, the Austrian troops located in Alba Iulia were important for the Empire's stability, so that the fortress was constantly consolidated by special constructions to withstand sieges and to protect the troops.

Raised between 1851 and 1853, the Babylon building was a proper response to the fortress siege in 1849, when Hungarians have tried to conquer Alba Iulia. The officer lodgings became true fortresses and the construction through technical solutions and materials was designed to withstand even artillery bombardment. The name "Babylon" was specially chosen because of the pronounced multi-ethnic profile of its inhabitants who were recruited from all over the Empire and many languages were spoken there.

The troops deployed in Alba Iulia played a key role, participating in battles throughout the entire Empire. The 50th Infantry Regiment from Alba Iulia, represented mostly

by Romanians, German Saxons, and Hungarians, but commanded by Austrian officers, fought during the Austro-Italian war at the battle of Custoza on the 24th of June 1866. On the plates from



the basis of the high obelisk, raised in the very heart of the Citadel in the memory of those who died in this battle, are engraved the names of soldiers in German, Hungarian and Romanian.



The Babylon building hosted Romanian officers too. One notable example is Dionisie Florianu, born in 1856, the son of a Greek-catholic priest in the village Racovita, near Sibiu, a place mentioned for the first time in an act of donation of Prince Iancu de Hunedoara on the 22nd of May 1443. Having outstanding results at school, Florianu was advised by his parents to pursue a military career, at that time a guarantee of social progress. In 1879 Florianu was transferred to the 50th Infantry Regiment garrisoned at Alba Iulia and in 1881 he was promoted to lieutenant. He had a successful military career, fighting in battles of Austro-Hungarian army across Europe. In 1917 he became Brigade General; he was awarded the Franz Joseph Austrian imperial order for outstanding military merits and was ennobled in 1918 by King Charles I of Austria. The military archives of the Austro-Hungarian Empire keep his name as Dionysius Florianu von Oltrákovicza. Even if he was an officer of the Austrian army, after the Unification of 1918, his remarkable

military abilities were also recognized in Great Romania. Thus in 1919, he was raised to the rank of major general, receiving, along with other officers, the task of reorganizing the Romanian army in Transylvania. He was awarded the Order "Romanian Crown" for distinguished service to the state.

The fingerprint of the Austrian army living in Alba Iulia remains both as tangible (the citadel rebuilt in Vauban style) and intangible (the military ceremony of guard changing). Over the time, the Babylon building also became a witness of some special events. From the starting days of the Vauban style citadel in Alba Iulia the changing guards was part of the everyday life, the ceremony being organized in front of the building –in the past- and at different locations –in the present.

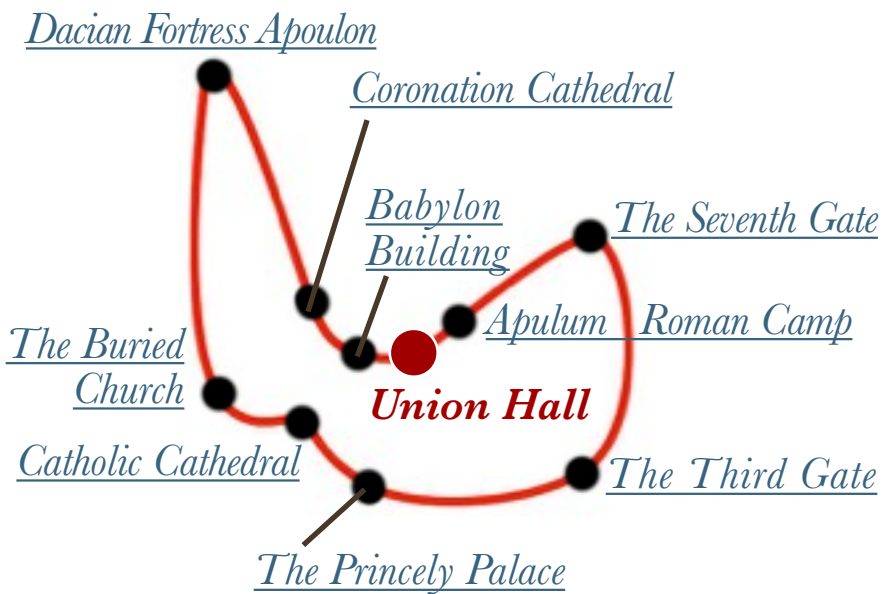




The Grand National Assembly

World War I had just ended. An important event expected by whole Romanian nation for centuries was to be held in Alba Iulia. A long time ago it was the heart of the Union accomplished by Michael the Brave. Now the city was chosen to be a noble host, the place where the Romanians were finally able to decide their own fate! Despite the freezing cold, the whole atmosphere was effervescent. The endless crowds, exalted by the ideal of national unity, flooded the streets and gathered to a large area named the Field of Horea. They also came from

distant Transylvanian villages and cities just to assist and support the decisions of the official delegates. On December the 1st 1918 more than 100,000 Romanians gathered at Alba



UNION HALL

The teacher is presenting the events of 1st of December 1918, the moment when the long waiting ideal of unification became reality! The Union Hall was built between 1898-1900 as a military casino and the place for receptions of the Austro-Hungarian army during its occupation of Transylvania. The event of the 1st of December 1918, designed by the progressive cultural personalities of the era was transformed into reality only through the people's will. The only photos that testimony the Great Unification and the camera used by Samoila Marza, the ad-hock photographer of the event are exhibited in the hall.

Iulia, the city which witnessed the victory of Michael the Brave and the martyrdom of Horea, Closca and Crisan. The day began with a religious ceremony. Then the official meeting of the Grand National Assembly was held within the former military casino. Here, in front of the 1228 Romanian delegates from all over Transylvania, the Resolution of Unification was read and it was adopted unanimously. The Union Hall had just become the birthplace of the modern Romanian state.

Outside, the tension was continuously increasing, until the Resolution of Unification has been shared with the crowds. Amid them, there was a man whose name will be linked forever with this great event: Samoila Marza. Recently returned from the war, Mârza heard the news that made him extremely happy and anxious. He had to go to Alba Iulia to feel the emotions of that great event! He could not miss a chance like this, unique in a lifetime! But he wanted to capture and transpose these emotions for later and for the others. His passion was quite rare and costly. Already after high school, he realized he that he had to learn how to immortalize special moments. What if he did not have a camera now? Nor enough money? He sold a pair of oxen to buy the photo camera he dreamed of.

The dawn of December 1st 1918 has arrived. Marza accompanied the official delegation of his native village to Alba Iulia. His heart was beating fast as if it was going to



jump out of his chest! He carefully carried his brand new bellows camera by bicycle. Once arrived to Alba Iulia, he realized that he did not have the credentials or a pass to enter the Union Hall. So, he remained outside in the crowd. But he was the only person with a photo camera! The post-war context was complicated. There were forces for and against the Unification. The opponents of the Unification managed to create a conspiracy. They threatened the official photographer hired to take photos of the event. Pretty scared, he left the town in a hurry, disappearing just when he was needed at the most. The Unification was endangered to be

deprived of testimonies lasting over the time! But everything went well. Due to his passion, Marza was in the right place at the right time and thus became the only photographer of the Great Union.

Outside, the cumbersome technique of shooting and the unfriendly weather allowed him to take only five pictures, portraying the huge popular support of this historic moment. These photos and the documents signed by the participants were later used to influence the decision of the Great Powers to recognize the Unification of

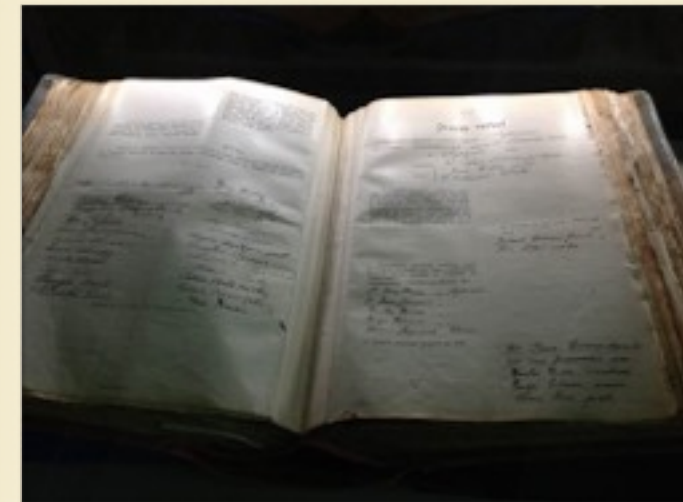




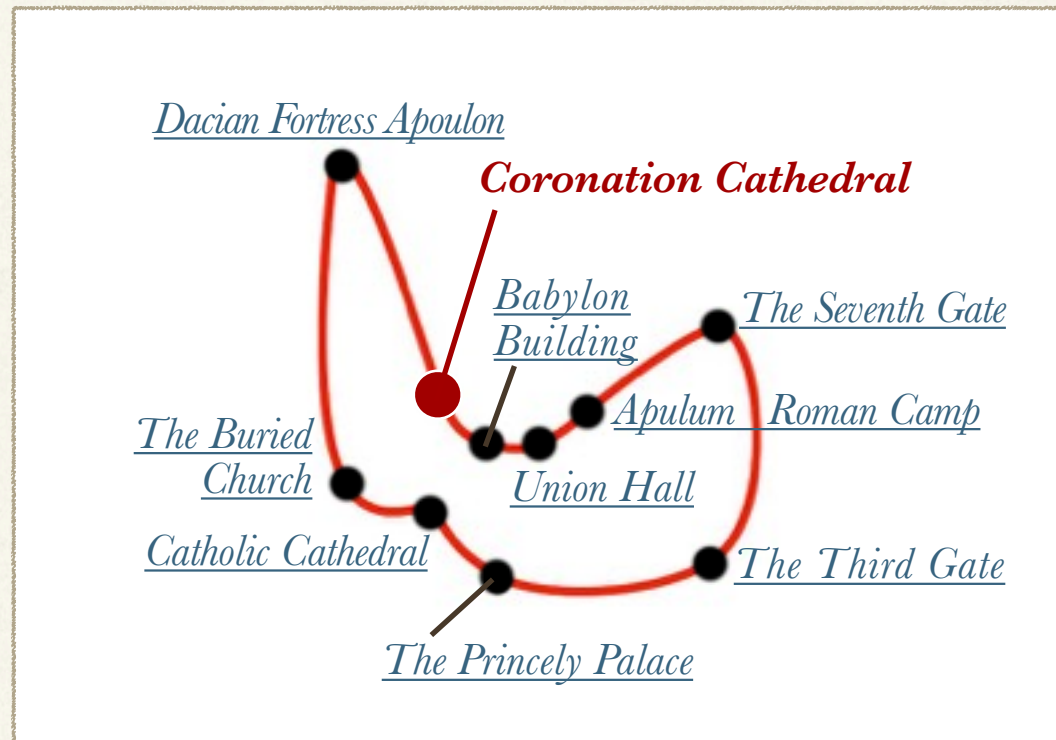
Romania.

The Unification Day was marked by an exemplary order, provided by the members of the newly established National Guard of Alba County, gathered in

Alba Iulia. Among its supporters there were all the ordinary people who attended the Grand National Assembly on their own initiative. If it was not for the will of Romanians in Transylvania to become part of the Kingdom of Romania, the Unification would not had not taken place. The moment from 1600 was repeated with greater intensity in 1918. This year marked not only the end of major struggles, but also the achievement of the unitary national state, the dream of so many generations. At those moments, emotion was the name of the whole atmosphere! There were tears, applause, and cheers. This was a Romanian pure joy! Each of the persons present there felt that is living a unique day. An important day in history: the Union of Transylvania with Romania. Romanians saw their dream come true, the Great Romania, where the foundations of modern Romanian unitary state were laid, as the result of the strong solidarity of the people. This was an example from which everyone must learn, generation after generation.







THE CORONATION CATHEDRAL

An imposing cathedral was raised from the history and the legacy of faith. The Orthodox Cathedral of Alba Iulia, especially built for the ceremony received as patrons the Holy Archangels Michael and Gabriel, in memory of Michael the Brave, the first unifier of the Romanians.

The Birthday

Bells are ringing! These are the sounds of the Romanian joy for their kings and for the final act in an ancient struggle, the Great Unification of 1918, the birth day of the modern state. It's about the Coronation, that took place on the 15th of October 1922, with Ferdinand Hohenzollern and Mary of Edinburgh completing the Unification by being crowned as sovereigns of Great Romania. Not long after the Great Unification in 1918, the atmosphere in Alba Iulia became again effervescent. Another landmark event was to happen. The coronation of the King and Queen of Great Romania, meant to signify the

completion of national and state unity, was about to take place. A new Orthodox Cathedral of Alba Iulia was specially built for the ceremony. The Coronation Cathedral became a symbol of the unity of the Romanian



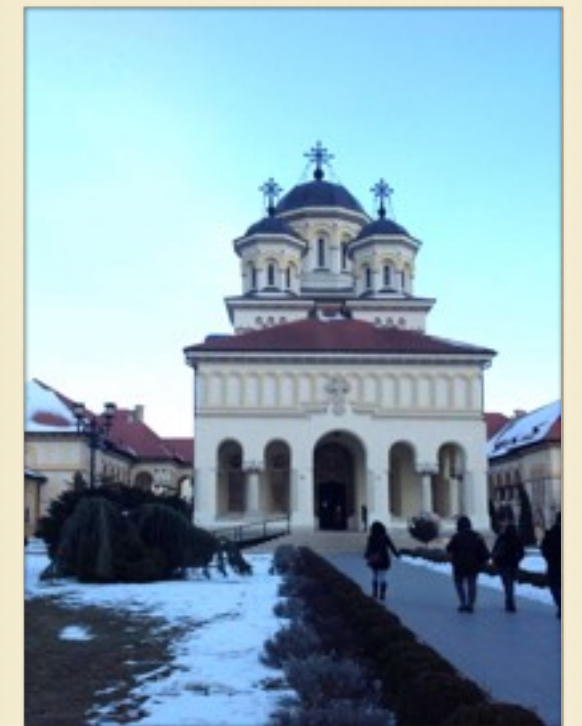


people, achieved for the first time by Michael the Brave in 1600.

King Ferdinand I was a member of the Germany's ruling Hohenzollern imperial family. He was also the

nephew of Carol I, the first king of Romania (1886-1914) and the founder of the dynastic line of Romania in the 19th century. In 1893, Ferdinand married Mary of Edinburgh, granddaughter of Queen Victoria of the United Kingdom of Great Britain and of Tsar Alexander II of Russia. Ferdinand ascended the throne in 1914. Then, in front of the Romanian Parliament, he solemnly swore and promised to reign as "a good Romanian". Due to his loyalty to the adoptive country, the strength of his convictions and irreproachable way of serving the Romanian nation and the Crown, Ferdinand earned the nickname "the Loyal". Queen Mary manifested real diplomatic skills for supporting and defending national interests of her adoptive country. Both the Queen and the King have conducted a diplomatic campaign for the international recognition of the reunified Romanian state. For the love of people and for their adoptive country, the Catholic German-born King Ferdinand and the Anglican British-born Queen Mary of Romania identified

themselves with the ideal of the unification of Romanians and acted towards accomplishing this ideal. In order to be more connected with the Romanian spirit, in 1926, Queen Mary converted to Orthodoxy.



Finally, the great day arrives on October the 15th 1922. The inhabitants of Alba Iulia but also an impressive number of foreign guests arrived at the citadel to witness the coronation ceremony. The entire city was in a festive mood with a forest of flags waving everywhere. The sovereigns arrived at the Coronation Cathedral. First, a religious service was held. The royal symbols, the Queen's crown and mantle were consecrated. Then, the sovereigns and the guests headed towards the baldachin placed in front of the belfry. The coronation ceremony took place outside of the cathedral. Committing the Napoleonic gesture, Ferdinand I has placed himself the crown of steel. Then he placed the crown on his kneeled wife's head. The ovations of the crowds strongly were heard from all sides, and the church bells from Alba Iulia resounded all across Romania. The festivities ended with a military parade. This was also a tribute paid to the brave Romanian soldiers and citizens that heroically fought and sacrificed themselves for the Unification of the nation.



EUROTHENTICA

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