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## Blood Memories at the Border of the County of Maramures

The paper centers its interrogation on the borderland violence which took place in The Old County of Maramures between 1944 and 1946. The study privileges the local memories of the events, corroborating the in-depth interviews with the archive sources. The choose of the oral history approach is also due to the innovative data gathered from the field-work carried in the borderland of the Old County of Maramures - a marginal space which preserve its memory of violence through oral stories rather than text traces.

I will glance through the basics of the theoretical perspective that informs my approach and the methodology to this subject. The County of Maramures, as part and parcel from Transylvania, and more, as a marginal space, has been under a diffuse authority in the time of 1944 and 1946 - due to the macro-political events: Transylvania's reassignment, Transylvania being under the rule of The Allied (Soviet) Control Commission, the Ukrainian claim for annexation of the County of Maramures. Thus, the chosen period is one of a very disorder expressed in social tensions, penury and political counter-balances and, even more, the insecurity of the post-war situation is continued and disseminated by the authority of the Allied (Soviet) Control Commission over the Transylvania. (I am taking into consideration the scientific works of the following authors: Dumitru Sandru, Marcela Salagean, Constantin Buchet, Florin Muller and Ilie Gherghes.)

The few studies managing the period reveal the difficulties in any analyze on that period and ask for an in-depth investigation. Thus, I choose to follow the oral history path for the grounds of any study dealing with collective sensibilities: firstly, the violence traced in the local memory in a time of major transformations and secondly, the orality is

implicitly an appropriate method for a recent historical theme. Due to these, the methodology more asked for an oral history approach, which fulfill and greatly emphasize the memory of violence in its plural-voices expressions. Both of them privilege an oral approach for preserving the biased memories par excellence and for promoting clandestine stories traced during misty times.

It needs to be mention that there are two main difficulties of the study which end in becoming the key-ingredients of it's analyze. a) The lack/bias record in the historical sources as a result of the very societal disorder manifested in that period in Transylvania b) the borderland location of inquiry. Therefore, taking into consideration the historical context of the events and the proximity of the frontier, the study emphasizes the multiple character of marginality: due to its location, nearby frontier, and due to its cohabitation of the ethnic minorities which are manifest as marginals in politics. These two main points construct also the central concept of the study, that of marginality in all its symbolical potentials – marginality in politics, rural areas, the limit of legacy, the border between legitimacy and clandestine etc.

The 'borderland violence' states for local aggressions and vengeance among different ethnic groups who share overlap political identities in a marginal space. Mine thesis is that the borderline separate spaces which are ideologically constructed and thus, the transit of the border imply the change of the symbolical connotations of the identities, broadly mention: from legitimacy to clandestine. More explicitly, the ethnics Romanians, Hungarians, Ukrainians and Jews (first, the survivors of work-camps who came back to Maramures beginning with the end of 1944 and then the survivors of the concentration-camps) fails in expressing a complete ideological character (ex-Fascists, Romanian Nationalists, Ukrainian Communists, Communists, anti-Communist resistance) and conclude in managing for themselves an imaginary borderland, consequently ending in bloody violence.

Therefore, I will take into account three stories. The first two stories are quasi-noted in the scientific literature: the events around the Ukrainians claim for Maramures and the conflict between the local population and the Jews survivor of the work-camps and concentration-camps. The third story is one of an event recorded only in the oral sources, happened in the closest village from frontier - an Ukrainian village. The story

tell the drama of the Jews who came back from the work-camps and have been all killed by a group of anti-Communists. The attempt of reconstruction of the borderland violence through oral history interviews offers new insights in the understanding of the transitory ideological identities from legitimacy to illegitimacy.