

**PROFESSOR IOAN-AUREL POP (B. JANUARY 1, 1955),
A PROMINENT RESEARCHER AND HISTORIAN OF TRANSYLVANIA
– BIBLIOGRAPHICAL REFERENCES ON THE OCCASION OF HIS SEVEN
DECADES**

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10.52846/AUCSI.2024.2.07

Abstract

One of the most prominent Romanian historians today – also the current president of the Romanian Academy – is on the verge of turning seven decades old (born January 1, 1955). It is an occasion for a modest tribute to a devoted servant of Clio, for his documentary contributions, essential to the knowledge and defense of the truths of the national history of the Romanians, for underlining its perennial constants. The following lines highlight landmarks of his circumstantial historical bibliography, especially the history of his native province – Transylvania, “our state of wakefulness” (about which he wrote 12 books as a sole author, 22 books as co-author or/and coordinator, and several hundred studies and articles).

Key words: *Ioan-Aurel Pop, History of Transylvania, Historiography, Ioan Bolovan.*

Introduction

They are known the hundreds of studies and the numerous books, the dozens statements of one of the most emblematic contemporary historians and scholars, Professor Ioan-Aurel Pop – President from 2018 of the Romanian Academy (member corresponding, 2001, and full member, 2010), and former Rector (2012-2020) of “Babeș-Bolyai” University from Cluj-Napoca –, in uncovering the foundations of Romanian history, Medieval and Modern, especially, of its defense against some attempts to smear it, and minimize her in the concert of European peoples and states.

And, equally, of the defense of the guild of Clio’s servants in a world increasingly willing to relativize authentic values and traditions: “Unfortunately, the contemporary trend is to ignore the past of humanity, the life experience of communities, especially those national. There are many reasons, from the planet’s rush to self-destruct through pollution, imbalances, natural disasters, etc. to the misunderstood globalization and from the idea that memory is useless to superficiality, ignorance, triviality, violence, all cultivated by forces much stronger than we can imagine. Today – *said the scientist from Cluj-Napoca at the opening of the first National Congress of Romanian Historians (Cluj-Napoca, August 25, 2016)* – there is a tendency to replace from the primary and secondary education system the established school subjects that have measured their value in society (History, Geography, Botany, Zoology, Anatomy,

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classical languages, etc.) through contents (necessary, no doubt) named «school disciplines» («education for children's rights», «entrepreneurial education», «sexual education», «traffic education», «legal education», etc.)". And he also revealed that "The result of these recent persistent efforts is the creation of human mechanisms, robots, marionettes that are easy to manipulate, by voting or by other means. People lacking general culture and artistic horizons, people capable of solving only limited problems, people who no longer have the ability to compare and make informed decisions make up the «Google» generation, the «Facebook» generation, the «SMS» generation or all in one place!"

In the perspective of *the Centenary of the Great Union of Romanians* (in 2018, December 1) – concerns and themes of this true scientist that we propose to reveal, synthetically, on the threshold to complete, now, 70 years of life (B. January 1, 1955) –, of revealing its foundations, the studies and volumes of the scholar from Cluj are constituted for today's generations in precious sources not only of information, but, above all, of genuine intellectual landmarks and an honest and professional attitude in the research and reproduction of historical events: "I reproach (to the Professor Lucian Boia, from the University of Bucharest, who in one of his numerous essays, published in 2014, *Primul Război Mondial. Controverse, paradoxuri, reinterpretări* [First World War. Controversies, Paradoxes, Reinterpretations], relativize and call into question the legitimate aspiration for the union of the Transylvanian Romanians – our note) the fact that out of the desire for easy gain, for sympathy from an uninformed public, he falsifies history, historical data. He starts with some arguments that are inferior, in number, they cannot demonstrate the will of the majority, in other words, he collects pro domo arguments. And in history you can find arguments for any idea, but if you generalize you are falsifying with a bad method. The historian's methods are verified, they must be applied" – the academic of Cluj-Napoca pointed out bluntly in an interview in 2015. "He also declared that he does not apply the historical methods because they would be outdated".

Istoria Transilvaniei [The History of Transylvania]

Over a decade ago (2013) under his signature and that of Professor Ioan Bolovan (specialist of the Modern period), a new synthesis of the history of Transylvania appeared, under the auspices of the Center for Transylvanian Studies of the Romanian Academy, which bears fruit, at a higher scientific level, the results of Romanian and foreign historical research (Pop, 2013, *passim*); the need for an approach was felt, in the spirit of the Romanian scientific and national tradition in an era in which dilettantism and partisanship often tarnish the historical truth.

"In certain political circles, it is vaguely known that Transylvania was for a long time an object of dispute between Hungary and Romania, that the Hungarian and German minorities suffered a lot under communism (1945-

1989), especially in the last years of the Ceausescu regime. Of course, certain Hungarian irredentist voices are still heard today – *show the two authors in General Considerations* –, but their justifications remain shrouded in uncertainty and nostalgia, and their finality is quite unclear” (Pop, 2013: 5).

It is about that part of the Romanian ethnopolitical and territorial space which is, “in a certain sense”, as the authors point out, “a Europe in miniature, including both the basic ethnic and linguistic groups (Romanic, Germanic, and Slavic, plus the Finno-Ugric) and the main religions and confessions (Orthodox, Catholic, Jewish, Protestant, and Neo-Protestant cults, etc.) that give personality to the continent itself. In this Transylvanian world, Eastern (Orthodox) and Western (Catholic) spiritual models of life were intertwined in the Middle Ages, so that modern times would bring, alongside them, an important Protestant component, one Jewish, another neo-Protestant, etc.

All these models were, for longer or shorter periods of time, in danger, they were in rivalry and dispute, they endangered each other’s existence, but in the end, they functioned simultaneously and influenced each other, giving uniqueness to the Transylvanian world, known, therefore, in certain circles, as a world of *tolerance*. Transylvanian «tolerance» meant, depending on reality, but also on everyone’s interpretation, acceptance and rejection at the same time, reception and exclusion, equalization and segregation, giving the society a sui-generis form and functioning. This book aims to show how this could be produced over time, what the priorities were and how things evolved in a local, regional, national and European context” (Pop, 2013: 7).

The volume is divided into 19 thematic chapters, most of them being sub-segmented – I.*Lumea antică traco-dacică* [The Ancient Thracian-Dacian World] (pp. 9-25); II.*Sigilul Romei* [The Seal of Rome] (pp. 27-40): “The Romanian people was therefore formed, like any Romanic people, from two fundamental ethnic elements, namely the native element (Thraco-Daco-Getae) and the conquering element (the Romans) from the synthesis whose Latin essence or Romanity emerged victorious. A third ethnic element was added, the migratory one (the Slavs), which could not change the Romanic aspect of the Romanians. It is impossible to say today what was, from a biological point of view, the proportion of each element in the composition of the Romanians as a people (nor is this important), but what is certain is the fact that, on a spiritual and linguistic level, the Romanity of emerged victorious” (Pop, 2013: 39); III.*Lumea Evului Mediu* [The World of the Middle Ages] (pp. 41-90); IV.*Domnia lui Mihai Viteazul în Transilvania* [The Reign of Michael the Brave in Transylvania (1599-1601)] (pp. 91-97): “The union did not last, because not only the Hungarian nobles, but also the Poles, the Habsburgs and the Ottomans were against Michael and because the restoration of Dacia in the spirit modern and led by a Romanian prince does not benefit from the necessary institutions and conditions for the time being. That is why the unifying lord was assassinated in the back, by order of the imperial general Gheorghe Basta, with

the concurrence of the nobility, near Turda, on August 19, 1601. *Michael the Brave* did not act in a modern national spirit when he united the three countries and did not pursue to create Romania, but *it created a solid foundation for later Romania*. In Transylvania, he took measures favorable to the Romanians, measures that would ensure their equality with the other nations, and he established certain institutions common to the three countries” (Pop, 2013: 94-95); V.*Secolul al XVII-lea: Aspecte generale* [The 17th Century: General Aspects] (pp. 99-101); VI.*Spiritualitatea modernă timpurie a stărilor (secolele ale XVI-lea și al XVII-lea)* [The Early Modern Spirituality of the Estates (16th and 17th Centuries)] (pp. 103-110); VII.*Cultura și educația românilor la cumpăna dintre medieval și modern – între orizonturile bizantin, latin și protestant* [Romanian Culture and Education at the Balance Between Medieval and Modern – Between the Byzantine, Latin, and Protestant Horizons] (pp. 111-120); VIII.*Cultura modernă a secolului al XVII-lea* [Modern Culture of the 17th Century] (pp. 121-124); IX.*Noi orizonturi politice: Regimul habsburgic* [New Political Horizons: The Habsburg Regime] (pp. 125-167); X.*Transilvania în jurul anului 1800: La cumpăna dintre secole, la cumpăna dintre lumi* [Transylvania Around 1800: At the Balance Between Centuries, at the Balance Between Worlds] (pp. 169-178); XI.*Revoluția de la 1848-1849 din Transilvania* [The Revolution of 1848-1849 in Transylvania] (pp. 179-193); XII.*Structuri administrative și realități socio-economice în Transilvania între 1849 și 1914* [Administrative Structures and Socio-Economic Realities in Transylvania Between 1849 and 1914] (pp. 195-230); XIII.*Regimul neoabsolutist* [The Neo-Absolutist Regime] (pp. 231-245); XIV.*Epoca liberală* [The Liberal Era] (pp. 247-264); XV.*Dualismul austro-ungar (1867-1914)* [Austro-Hungarian Dualism (1867-1914)] (pp. 265-286); XVI.*Cultura transilvăneană între Revoluția pașoptistă și Unirea din 1918* [Transylvanian Culture Between the Pashoptist Revolution and the Union of 1918] (pp. 287-309); XVII.*Transilvania în anii Primului Război Mondial* [Transylvania during the Years of the First World War] (pp. 311-326); XVIII.*Unirea Transilvaniei cu România* [The Union of Transylvania with Romania] (pp. 327-338); XIX.*Transilvania după 1920* [Transylvania after 1920] (pp. 339-348): “*The Union of Transylvania with Romania in 1918* – after previously, in the same year, Bessarabia and Bucovina had united – *is part of a European process of transformation of the old continent*, which took place at the end the First World War. Through this process, the political map of Central and Eastern Europe changed substantially, depending on several factors. One of these was the will of some peoples to create national states, following the example applied for several centuries in Western Europe, and another was the interest of the great victorious powers at the end of the world conflagration. Between them and in addition to them, a variety of reasons and circumstances can be detected that contributed to the new configuration of the area. New states were thus formed, others were substantially enlarged, and some were

reduced in terms of territory and demographics, usually to the ethnic limits of a single nation” (Pop, 2013: 339-340).

“The distinct evolution of historical Transylvania, with its own territorial autonomy, with a regime based on the political power of the Hungarian, Saxon, and Szekler elites, went into decline from the first part of the 19th Century and was completely abolished by the dualist pact Austro-Hungarian from 1867. Until 1918, power in the province was held by the old masters inherited from the Middle Ages, even though the Romanians represented about two-thirds of the population.

The application of the principle of self-determination of peoples and the consequences of the First World War led to the entry of Transylvania between the borders of the Kingdom of Romania.

Since then, that is, for almost a century – with a partial interruption during the Second World War (1940-1944), when following the German-Italian Dictatorship in Vienna, Romania ceded 43,492 square km to Hungary, with 2,667,008 inhabitants, of which more than half were Romanians, and with a few months (November 1944-March 1945) of Soviet Military Administration –, Transylvania, Banat, Crișana, and Maramureș are part of Romania. We don’t think we need to ask ourselves today whether this is good or bad, but we must take it as a historical fact, as a reality, legally enshrined by the Peace Treaty of 1947” (Pop, 2013: 342-343).

It is a scientific book that is addressed to specialists and the general public alike – with airy techno-edited pages, richly illustrated, with extracts from historical sources and documents from the most credible, with a simple narrative that captivates the reader, with methodological guidelines and the expression of some cutting and firm national-historical convictions, within the framework of scientific truth. In the perspective of marking the Centenary of the Great Union – this volume was a reference in the knowledge, especially by the younger generations, of our national history. A relevant *Bibliografie selectivă* [Selective Bibliography] (pp. 349-360) and very useful *Indexes* (pp. 361-376) complete a monographic work of first reference, in the given issue, of our Historiography today.

Transilvania – starea noastră de veghe [Transylvania – Our State of Wakefulness]

A young Transylvanian publishing house, *Școala Ardeleană* [The Transylvanian School] (it was founded ten years ago), inaugurated in 2016 a promising *Author’s Series*, respectively dedicated to the scientist Ioan-Aurel Pop. It is about a suite of studies, articles, and essays, published in recent years, collected suggestively under the title emblematic of *Transilvania, starea noastră de veghe* [Transylvania, Our State of Wakefulness] (Pop, 2016: *passim*) – “now when the centenary of the most important gesture of the Romanian nation (emphasis added) in its entire history is approaching” (Pop, 2016: 16). As the

foreworder, essayist and literary historian Mircea Muthu points out in *Cuvânt înainte* [the Foreword], "Presenting the written testimonies, some clumsily noted on the margins of the christoaves, «so that it is known», as an unknown deacon from Transylvania mentioned, Ioan-Aurel Pop restores the way scientifically, but also affectively, an autochthonous *forma mentis*, thus continuing the line of reference of Transylvanian historians and academics" (Pop, 2016: 9).

In truth, the polyvalent Romanian scientist seduces his readers through memorable formulations, calling, as revealed in the pages ahead, to narrative descriptions accessible to any history lover, based on documents and testimonies of the era; at the same time, we are faced with explicit, firm and constant stances *pro* Transylvania, in the more general context of its historical evolution: "There is room in this generous Transylvania for increasing variety and diversity, but with one condition: guaranteeing the perpetuation of personality of the region, of its historical endowment, of the traditional values that consecrated it and that created its specificity"; he proposes to the readers that "through this book, let's think together about Transylvania, with the mind and the spirit, increasing and glorifying of «a lumii taină» [the secret world], now that the centenary of the most important gesture of the Romanian nation in its entire history is approaching" (Pop, 2016: 26).

Of course, most of the 21 materials refer to Transylvania: but not only. Thus, they are – *Argument pentru Transilvania sufletului meu* [Argument for the Transylvania of my Soul] (pp. 11-16), *Ce este Transilvania* [What is Transylvania] (pp. 17-33), *Școala Ardeleană și națiunea română din Transilvania în Secolul Luminilor* [The Transylvanian School and the Romanian nation from Transylvania in the Age of Enlightenment] (pp. 34-42), *Românii și România în Europa: între Occidentul latin și Orientul bizantin* [The Romanians and Romania in Europe: between the Latin West and the Byzantine East] (pp. 59-84), *Dimitrie Cantemir și Transilvania. Câteva considerații* [Dimitrie Cantemir and Transylvania. Some Considerations] (pp. 43-58), *Marea Unire și Sărbătoarea Națională* [The Great Union and the National Holiday] (pp. 85-96), *Contribuția transilvănenilor la fondarea Academiei Române* [The Contribution of Transylvanians to the Foundation of the Romanian Academy] (pp. 117-122): it is an occasion to glorify our "Romance" language, the Romanian or "Danube Latin" being "nothing but the Latin language as it had evolved over two millennia. How small and eccentric are, in addition to these titans who ensured our cultural existence, those who denigrate and repent the language, dedicating it only to the Southerners! We owe our dignified spiritual life to them, to the generations of scholars who founded and continued the Romanian Academy, who believed in the eternal language, in its value as a binder and promoter of values. For about a century, the Academy successfully continued its normative and creative work, expanding its concerns to all fields of culture and welcoming members from all over Romania" (Pop, 2016: 122); *Istorici transilvăneni*

la Accademia di Romania din Roma în perioada interbelică [Transylvanian Historians at the Accademia di Romania in Rome during the Interwar Period] (pp. 123-142), „Maramureșul... intrând pe furiș la moldoveni”. Reflecții pe marginea unei idei de unire românească din secolul al XIV-lea [“Maramureș... sneaking into the Moldavians”. Reflections on An Idea of Romanian Union from the 14th Century] (pp. 97-116), *Contribuția transilvănenilor la fondarea Academiei Române* [The Contribution of the Transylvanians to the Founding of the Romanian Academy] (pp. 117-122), *Câteva evocări* [Some Evocations] (pp. 123-142), *Câte ceva despre români și maghiari în trecut* [Some Things about Romanians and Hungarians in the Past] (pp. 143-150), *Influența modelelor germane și germanofone asupra românilor. Câteva considerații* [The Influence of German and German-Speaking Models on Romanians. Some Considerations] (pp. 151-159); as well as – *Să ne amintim de marii istorici: Hadrian Daicoviciu* [Let’s Remember the Great Historians: Hadrian Daicoviciu] (1932-1984) (pp. 207-215): *Hașul* “was that rare scholar, gifted with the grace to restore and explain the past as if it were present, past intelligible even to the most refined scholar, as well as to the man on the street, curious to know” (Pop, 2016: 211); *Pompiliu Teodor. O evocare prin vorbe și fapte antologice* [Pompiliu Teodor. An Evocation Through Anthological Words and Deeds] (pp. 214-226): “he modernized, like no other of his generation, the field of historical research, introducing new ways of approaching the past, new disciplines, accents coming from the field of Western innovations, etc.” (Pop, 2016: 219); *Ștefan Pascu. O evocare* [Ștefan Pascu. An Evocation] (pp. 227-226): “I would like to tell the young generation not to be deceived by appearances. We must not believe that the communist regime, by itself, could make people good or bad. Then, as now, there were exceptional people and lowly people, most of them being ordinary beings, in a dull society, without color and outline. Professor Ștefan Pascu was a personality throughout his entire life and was not created either as a scholar or as a teacher by the ruling party” (Pop, 2016: 233-234).

But there are others – no less relevant by the formulation of the respective titles, which illustrate the fertile involvement of the Romanian Professor born in Transylvania in contemporary socio-cultural debates, with clear positions, following the patriotism of his predecessors – family and scientists alike, and in the frames of historical truth: *Miturile naționale și educația românilor prin istorie* [The National Myths and the Education of Romanians Through History] (pp. 160-172): “There are many who believe that this Europe does not succeed because it is too varied, because it preserves too many old, outdated values, because it still clings to identities national. As a solution, we are looking for globalized education formulas, for creating «European consciousness», homogenized, devoid of nuances, obedient. Forcing the note in this sense generated disproportionate reactions, either outright rejection *de plano* of integration, or revival of some narrow and selfish nationalist formulas, sometimes taken from the arsenal of the former

extreme right” (Pop, 2016: 238); Eminescu’s poetry and the Romanian Middle Ages (pp. 173-195); *Poezia lui Eminescu și Evul Mediu românesc* [Eminescu and the Foreigners. A Reconsideration] (pp. 196-206); *Despre educație prin limbă și istorie* [About Education Through Language and History] (pp. 237-249): “the identity discourse is oriented in preconceived or very general directions, and the historical dimension is almost completely ignored or deviated” (Pop, 2016: 240).

“What should students and even teachers understand from this haphazard mix of lessons and assignments? The teachers, who learned at college that history means the study of the past of humanity from ancient times until today, according to the specifics of certain geographical spaces and communities, see that space and time no longer have any role in these «modern approaches». And the fertile idea that facts, events, historical processes would have certain connections between them (for example, that we cannot understand the Renaissance without the Middle Ages, nor the Revolution of 1848 without the French Revolution), that they often flow from each other *is considered downright subversive* (our emphasis), as if all those who, from Polibios to Giovanni Battista Vico and from Xenopol to Toynbee, looked for certain constants in the unfolding of the past were impostors!” (Pop, 2016: 245-246); *Povestea unui manual unic de educație europeană* [The Story of A Unique European Education Textbook] (pp. 150-264); *Atentatul împotriva educației naționale și consecințele acestuia* [The Attack Against National Education and Its Consequences] (pp. 265-282).

Historian of the Middle Ages, first of all, Professor Ioan-Aurel Pop does not limit himself – as evidenced by not only the elaborated studies and syntheses, but also the pages of the present volume develop the creative sides of a multi-talented personality – only to the study of these distant times, the intellectual fiber of a true man of the Citadel and his nation being found in constant and unequivocal convictions: “We are, therefore, the product of the West and the European East alike. But we are not allowed to forget that our being came from the West – the Western Vocation of the Romanians (Pop, 2016: 283-298) –, our name and our language, that we built our good destiny with Western support and that, as far as it seems, we are also preparing our future on the highway of the West. In the end, the circle will close: from the west came our name, origin and language and, despite all the wanderings, in the western world (as long as it will last) we must find and regain our place” (Pop, 2016: 298).

Transylvania within „Marea istorie ilustrată a României și a Republicii Moldova”

The aspiration of today’s generations for knowledge is believed – in some circles, and by some “intellectuals” – to be fulfilled, informationally, by calling on the many sources, more or less assumed, found on the Internet. It is a lightness that unfortunately pushes towards convenience and falsity, towards

a distortion in the perception of the true “teachings” regarding the adventure of human existence. However, the knowledge of its path can only come through the water and the appeal to the scientific, academic source of knowledge – the appeal to books whose authors are among the most recognized and authorized professionals – through their work – in the research and reconstruction of the past. Of a past that can be found not only in strict documentary, scholarly and thematic niche studies – which are addressed, first of all, to the confreres in the service of Clio –, but also tomes with addressability to the general public/young generations whose intellectual formation, national-cultural not to depend on the (mis)information posted by one or the other in the passenger of the immense Internet.

Such a tome constitutes the opus to which we refer in the present connotations – a representative achievement of Romanian Historiography from the beginning of the third millennium –, from the series of those produced/coordinated by Professor Ioan-Aurel Pop (in collaboration with his colleague, from the same University/Faculty, corresponding member of the Romanian Academy, Professor Ioan Bolovan) (Pop, Bolovan (eds), 2018). This time, their lordships are coordinating – in a “revised and updated edition” (the previous edition, from 2009, did not include in the title/theme “and the Republic of Moldova”) – an ample and relevant synthesis of our history, an intellectual-scientific enterprise so necessary in today’s world of Romanians – from the Country, from beyond the Prut, from abroad (the term diaspora, today, circulated in various media, is not even remotely justified, historically, to be used).

The volume is structured in accordance with the usual scientific norms, based on the traditions and research achievements of Romanian historians – *Preistoria* [Prehistory]: pp. 9-27 (Mihai Rotea), *Dacia înainte de romani* [Dacia before the Romans]: pp. 28-55 (Aurel Rustoiu), *Regiunile nord-dunărene de la provincia Dacia la apariția limbii române (secolele II-VIII)* [North-Danubian from the Province of Dacia at the Emergence of the Romanian Language (II-VIII Centuries)]: pp. 56-121 (Coriolan Horatiu Opreanu), *Societatea românească la începuturile Evului Mediu (secolele IX-XIV)* [Romanian Society at the Beginning of the Middle Ages (IX-XIV Centuries)]: pp. 122-183 (Tudor Sălăgean), *Românii în secolele XIV-XVI: de la „Republica Creștină” la „Restaurarea Daciei”* [Romanians in the 14th-16th Centuries: from the “Christian Republic” to the “Restoration of Dacia”]: pp. 184-270 (Ioan-Aurel Pop), *Țările Române în secolul XVII* [The Romanian Countries in the 17th Century]: pp. 271-345 (Susana Adea), *Țările Române în secolul XVIII* [The Romanian Countries in 18th Century]: pp. 346-406 (Ionuț Costea), *Românii în perioada reformelor și revoluțiilor democratice (1820-1859)* [Romanians During the Period of Democratic Reforms and Revolutions (1820-1859)]: pp. 407-451 (Ioan Bolovan), *Românii în perioada edificării statelor naționale (1859-1918)* [Romanians During the Period of the Building of National States (1859-1918)]: pp. 452-512 (Gheorghe

Iacob), *Românii din afara granițelor* [Romanians Outside the Borders]: pp. 513-524 (Ioan Bolovan), *Basarabia de la dominația țaristă la Unirea cu România* [Bessarabia from Tsarist Domination to the Union with Romania]: pp. 525-547 (Octavian Țăcu), *România între 1919 și 1947* [Romania between 1919 and 1947]: pp. 548-579 (Marcela Sălăgean), *Aspecte din viața cotidiană. Cum trăiau românii în perioada interbelică* [Aspects of Everyday Life. How the Romanians Lived in the Interwar Period]: pp. 580-586 (Gheorghe Iacob), *Bessarabia în cadrul României Întregite (1918-1940)* [Bessarabia within the Greater Romania (1918-1940)]: pp. 587-605 (Octavian Țăcu), *Regimul comunist din România 1948-1989* [The Communist Regime in Romania 1948-1989]: pp. 606-674 (Cosmin Popa), *Basarabia în cadrul Uniunii Sovietice* [Bessarabia Within the Soviet Union]: pp. 675-691 (Octavian Țăcu), *Republica Moldova de la comunism la integrarea europeană* [The Republic of Moldova from Communism to European Integration (1991-2017)]: pp. 692-711 (Octavian Țăcu), *România între 1990 și 2017 sau tranziția cu specific național* [Romania Between 1990 and 2017 or the Transition with National Specificity]: pp. 712-742 (Cosmin Popa), *Cuvânt de încheiere* [Concluding Remarks]: pp. 743-745 (Ioan-Aurel Pop). It is also completed by – *Cronologie istorică* [Historical Chronology]: pp. 746-762 (Tudor Sălăgean), *Suverani și șefi de* [Sovereigns and Heads of State]: pp. 763-767, *Listă de abrevieri* [List of Abbreviations]: p. 768, *Bibliografie* [Bibliography]: pp. 769-798, *Indice de nume proprii* [Index of Proper Names]: pp. 799-815, *Mulțumiri* [Acknowledgments]: p. 816.

As those familiar with today's historical writing can observe, in addition to the seniors of Musea Clio (such as Ioan-Aurel Pop, Ioan Bolovan, Gheorghe Iacob from Jassy) there are also younger servants from Cluj-Napoca (Tudor Sălăgean, Marcela Sălăgean) or young people of the same muse (Mihai Rotea, Aurel Rustoiu, Coriolan Horatiu Opreanu, Ionuț Costea, Cosmin Popa from Bucharest or Octavian Țăcu from TransPrut Area/Bessarabia) – a sign of great trust, and of ideational and methodological continuity, given by the coordinators (members of the Romanian Academy) to the exponents of the young generations of hardworking in the service of researching and writing national history.

Moreover, in *Cuvânt către cititori* [Word to the Readers] (pp. 6-7), Professor Ioan-Aurel Pop is as explicit as possible. After showing that “This work, elaborated after about 28 years since the fall of communism in Romania, is the result of synthesizing some recent research which bring new interpretations in relation to many of the episodes of Romanians' past. It is not a «revolutionary» or «demystifying» work at any cost, but one that seeks to reconstruct history in accordance with the criterion of truth, as much as it is given to man to know it. Freed from some ideological and even methodological canons, the authors were able to research and reflect freely, revealing what they considered to represent the essence of Romanian history”, the scrupulous medievalist researcher and talented and laborious creator of syntheses intended to disseminate our history

in the widest possible circles of fellow citizens – only in 2018 he published the *Istoria ilustrată a românilor pentru tineri* [Illustrated History of Romanians for Young People], 240 pp.; and, later, *Scurtă istorie a românilor* [Short History of the Romanians], 528 pp. –, brings clarifying precisions, when he reveals: “As each historian has his own vision of the past, I considered that they are entitled to try to reconstruct the history of Romania and the exponents of the younger generation. The authors are, for the most part, university professors or scientific researchers at prestigious universities and research institutes in Bucharest, Cluj, Iași, and Chisinău, with extensive and numerous specialized works published in the country and abroad. Of course, this in itself does not guarantee the value, but it at least speaks of the effort made by the authors in the hope of ensuring the best possible result. This is not about an exhaustive synthesis, but rather about a unitary work on the history of the Romanians, with relatively well-harmonized chapters. *The authors did not attempt a synthesis, because such composition is excessively pretentious, requires a long time and a perfect synchronization.* The better you know a nation's past, the more clearly you realize the difficulty of synthesis. On the other hand, *such a book was necessary, because the collective memory must be carefully cultivated and assumed* (our emphasis)”.

From the presentation, above, of the thematic summary, the reader of the following lines became aware of the substance of this exemplary synthesis (with some possible nuances, on my part, especially in the part dedicated to the evolution of post-war Romania – including the formulation of the thematic subtitles), thus that additional examples would be – in the economy of the front lines – superfluous; let's show, however, that in the closing remarks, Professor Pop rightly recalls: “The history of the Romanians is not confused with the history of Romania, because Romania on the map is a relatively recent creation, made after centuries of «the people's work on it himself». Romanians – almost all – were included in a country called Romania only in the interwar period, that is, only for a moment in relation to the long flow of time. But if Romania appeared as a unitary state quite recently – around the time Germany and Italy were formed – «*Romaniile*» or *the Romanian Countries are much older, having existed since the first millennium of the Christian era* (our emphasis), when the «*Romaniile*» («*Romaniile populare*») were noted” (Pop, Bolovan, eds., 2018: 743).

Symptomatic for today's Romanian historical writing – and not only – is, however, the fact that the two coordinators have expanded the title (respectively, and the theme) of their precious national-cultural enterprise – including in the whole of our national history (as, moreover, the law of historical evolution demands/imposes it) and the ethno/national-territorial Transprutian space. It is a not exactly easy approach (this can be revealed by the (reduced, in my opinion) size of the “Moldavian” historical writings in the

“Romanian” cultural space), and clear – precisely for that reason, it should be recorded and to attract the reader’s attention.

Op-emblem of today’s Romanian Culture, the Great Illustrated History constitutes a constitutive landmark of our Historiography – the fulfillment of which, however, can only be considered as such through as wide a diffusion as possible; it is in the power and the will of the competent institutions of the State, that in every school, in every public library and town hall, at the headquarters of every NGO and more representative commercial agent, of every institution in the territory of the Republic, in every diplomatic representation of it – to be found such a book of achievements, of “teaching” of the nation; with necessary, in my opinion, re-editions and additions (in each chapter, but more prominently including references to, for example, the Balkan Romanians, to those from – nowadays – abroad, to the country’s situation during the Second World War – including the dimension, in the Romanian space, of the Holocaust –, to the post-war economic-social and cultural evolution, etc.). And no less, a translation is requested of this book of Romanians, in today’s *lingua franca* (Pop, 2017: *passim*)...

Conclusions

On the threshold of his 70th birthday – which he will reach on January 1, 2025 –, Professor Ioan-Aurel Pop presents himself in front of History with an impressive opera, appreciated as such by his contemporaries, the public alike, Romanian and foreign colleagues – 45 single-authored books, since 1991, co-author of about 100 books, coordinator/author of another 100 (of which 40 are synthesis, and the others collections of studies); almost 500 studies and history articles, another 600 popularization articles; over 130 interviews (not to mention numerous national and foreign conferences, radio and TV appearances) (Bolovan, Ghitta, eds., 2015: *passim*; Sipoș, Cepraga, Gumenâi, eds., 2015: *passim*).

Here, however, are his contributions – materialized in books – regarding Transylvania:

Instituții medievale românești. Adunările cneziale și nobiliare (boierești) din Transilvania în secolele XIV-XVI [Romanian Medieval Institutions. Cnesial and Noble (Boyar) Assemblies in Transylvania in the 14th-16th Centuries], Editura Dacia, Cluj-Napoca, 1991, 256 pp.

Românii și maghiarii în secolele IX-XIV. Geneza statului medieval în Transilvania [Romanians and Hungarians in the 9th-14th Centuries. The Genesis of the Medieval State in Transylvania], Centrul de Studii Transilvane, Cluj-Napoca, 1996, 245 pp.

Romanians and Hungarians from the 9th to the 14th Century. The Genesis of the Transylvanian Medieval State, Center for Transylvanian Studies, Cluj-Napoca, 1996, 246 pp.

Istoria Transilvaniei medievale: de la etnogeneza românilor până la Mihai Viteazul, [The History of Medieval Transylvania: From the Ethnogenesis of the Romanians to Michael the Brave], Presa Universitară Clujeană, Cluj-Napoca, 1997, 274 pp.

Contribuții la istoria culturii românești (cronicile brașovene din secolele XVII-XVIII) [Contributions to the History of Romanian Culture (The Brașov Chronicles from the 17th-18th Centuries)], Editura Dacia, Cluj-Napoca, 2003, 338 pp.

„Din mâinile valahilor schismatici...”. Românii și puterea în Regatul Ungariei medievale (secolele XIII-XIV) [From the Hands of the “Schismatic Wallachians...” The Romanians and Power in the Medieval Kingdom of Hungary (13th-14th Centuries)], Editura Litera, București, 2011, 381 pp.

Biserică, societate și cultură în Transilvania secolului al XVI-lea. Între acceptare și excludere [Church, Society, and Culture in Transylvania of 16th Century. Between Acceptance and Exclusion], Editura Academiei Române, București, 2012, 122 pp.

“De manibus Vallacorum scismaticorum...” Romanians and Power in the Mediaeval Kingdom of Hungary (The Thirteenth and Fourteenth Centuries), Peter Lang (Series *Eastern and Central European Studies* IV), Frankfurt am Main, Berlin, Bern, New York, Oxford, Wien, 2013, 516 pp.

Cultural Diffusion and Religious Reformation in Sixteenth-Century Transylvania. How the Jesuits Delath with the Orthodox and Catholic Ideas, The Edwin Mellen Press, Lewiston – Queenston – Lampeter, 2014, 220 pp.

Hunedoreștii. O familie europeană [Hunedoresti. A European Family], Editura Școala Ardeleană (*Seria de autor Ioan-Aurel Pop*), Cluj-Napoca, 2020, 458 pp.

Instituții medievale românești. Adunările cneziale și nobiliare (boierești) din Transilvania în secolele XIV-XVI [Romanian Medieval Institutions. Cnesial and Noble (Boyar) Assemblies in Transylvania in the 14th-16th Centuries], Editura Școala Ardeleană (*Seria de autor Ioan-Aurel Pop*), Cluj-Napoca, 2022, 344 pp.

Moldova medievală văzută dinspre Transilvania [Medieval Moldova Seen from Transylvania], Junimea, Iași, 2024, 218 pp.

Also, Professor Ioan-Aurel Pop is co-author and/or coordinator of numerous other volumes on the history of Transylvania, published both in the country and abroad (in Romanian and in English, German, Italian, French):

Izvoare privind evul mediu românesc. Țara Hațegului în secolul al XV-lea (1402-1473) [Sources Regarding the Romanian Middle Ages. The Country of Hațeg in the 15th Century (1402-1473)], vol. I, Editura Dacia, Cluj-Napoca, 1989 (in collaboration with A. Rusu and I. Drăgan).

Ethnie et confession en Transylvanie, Centrul de Studii Transilvane, Cluj-Napoca, 1996 (in collaboration N. Bocșan, I. Lumperdean).

Istoria Transilvaniei [The History of Transylvania], vol. I (*până la 1541*). Coordinator and co-author with Thomas Năgler, Institutul Cultural

Român – Centrul de Studii Transilvane, Cluj-Napoca, 2003, 373 pp. + 13 maps (co-author, with: “Transilvania în secolul al XIV-lea și în prima jumătate a secolului al XV-lea (cca 1300-1456)”, pp. 233-282); *Istoria Transilvaniei*, vol. II (*de la 1541 până la 1711*), coordinator and co-author with Thomas Năgler and Magyari Andras, Institutul Cultural Român – Centrul de Studii Transilvane, Cluj-Napoca, 2005, 448 pp. (co-author, with: “Cultura românilor în a doua jumătate a secolului al XVI-lea”, pp. 287-297); *Istoria Transilvaniei*, vol. III (*de la 1711 până la 1918*), coordinator and co-author with Thomas Năgler, Magyari András, Academia Română – Centrul de Studii Transilvane, Cluj-Napoca, 2008, 723 pp. și anexe (co-author, with: “Cultura românească (până la Școala Ardeleană)”, pp. 113-119).

The History of Transylvania, vol. I (*until 1541*). Coordinator and co-author with Thomas Năgler, Romanian Cultural Institute – Center for Transylvanian Studies, 2005, Cluj-Napoca, 388 p. + 12 maps (co-author with chapter: “Transylvania in the 14th century and the first half of the 15th century (1300-1456)”, pp. 247-298); *The History of Transylvania*, vol. II (*from 1541 to 1711*). Coordinator and co-author with Thomas Năgler and Magyari András, Romanian Academy – Center for Transylvanian Studies, Cluj-Napoca, 2009, 448 pp. (co-author with chap.: “Romanian Culture in the Second Half of the Sixteenth Century”, pp. 281-292); *The History of Transylvania*, vol. III (*from 1711 to 1918*). Coordinator and co-author with Thomas Năgler András Magyari, Romanian Academy – Center for Transylvanian Studies, Cluj-Napoca, 2010, 775 pp. (co-author with: “Romanian Culture (until the Transylvanian School)”, pp. 119-125).

A Century in the History of Transylvania: The Late Crusades, Humanism, Church Union and Social Mobility at the End of the Middle Ages (1387-1490) (Mélanges d'Histoire Générale, Nouvelle Série, II, 1). Edited by Ioan Drăgan, Ioan-Aurel Pop, Tudor Sălăgean, Alexandru Simon, IDC Press, Romanian Academy – The Center for Transylvanian Studies, Cluj-Napoca, 2008, 416 pp.

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Silviu Dragomir și dosarul Diplomei Cavalerilor Ioaniți [Silviu Dragomir and the file of the Diploma of the Ioannit Knights], Academia Română. Centrul de Studii Transilvane, Cluj-Napoca, 2009, 210 pp., and annexes (in collaboration cu Sorin Șipoș).

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