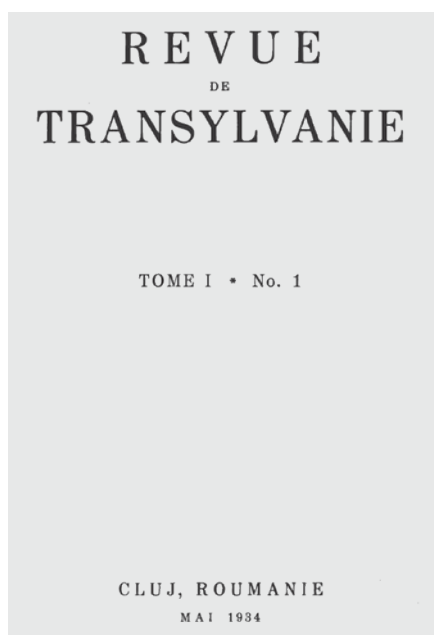


Studies in Medieval History Published in *Revue de Transylvanie* (1934–1944)

SORIN ȘIPOȘ



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Sorin Șipoș

Professor at the Faculty of History, International Relations, Political Science and Communication Sciences, University of Oradea. Author, among others, of the vol. **Silviu Dragomir—istoric** (Silviu Dragomir—historian) (2002, 2009).

1. Introduction

THE FOUNDERS rightfully believed that a journal that aimed to address the history of Transylvania was justified: the province had an essential role in the Romanian state, given the number and diversity of its inhabitants, its denominations, geographical location, tradition and history. The purpose of the journal was to eliminate the information gap caused by the absence of a periodical publication in a foreign language that would deal with the problems of Transylvania.¹

Revue de Transylvanie was edited in Cluj and then in Sibiu under the moral and material aegis of the Astra (Transylvanian Association for Romanian Literature and the Culture of the Romanian People), with Silviu Dragomir as its director, and D. D. Roșca as its first editor-in-chief, from 1934 to 31 July 1936.² After its relocation from Cluj to Sibiu, in September 1940, the journal would appear as a publication of the Center for Transylvanian Studies, in collaboration with the Astra.³

Dragomir remained the director of the magazine until 1 July 1938.⁴ His name would appear on the cover of the publication as its founder, starting with numbers 3–4, of July–December, from the 4th tome, of the year 1938. Starting with the 7th volume, of January 1941, Silviu Dragomir re-appears as director, until the 10th volume, nos. 3–4 (July–December 1944), when the journal ceased its publication.⁵ After D. D. Roșca, its editors-in-chief were Ioachim Crăciun, between 1 January 1938 and June 1940, and George Sofronie, between January 1941 and December 1944.⁶

The plan was for the journal to have four issues a year, grouped in one volume. Of the ten volumes published, only volumes 1–5 and 10 had complete numbers.⁷ The journal was published with great financial efforts by the editors and collaborators, with the financial support of the Astra, until the establishment of the Center for Transylvanian Studies, in the summer of 1942. The Center for Transylvanian Studies was featured on the frontispiece of the journal, for volumes 7–9 and 10, alongside the Astra, as the research institution involved in its emergence.⁸ The constant financial problems, sometimes mentioned by Silviu Dragomir,⁹ were doubled by the difficulties related to the cession of Northern Transylvania, the Sibiu refuge and the war years, making the publication of complete numbers impossible for the years 1940–1943.

The editors wished the journal to be a means of informing Western readers about various aspects in the life of an important province of Romania, after 1918.¹⁰ They insisted on the fact that there was no such French-language journal devoted to studies and research on the matters pertaining to Transylvania.¹¹

The structure of the journal remained the same throughout its entire existence, namely: a section comprising between two and ten specialized studies (articles on history, demography, art, linguistics, international relations, demography, historical geography, law) and a section of notes, then chronicles, in which various articles about Transylvania were published. The journal also contains a section of reviews, on works tackling matters regarding Transylvania, and one of obituaries, where intellectuals and political figures with important accomplishments were paid homage to.

2. Published Studies in Medieval History

FROM AMONG the medieval studies published in *Revue de Transylvanie*, we shall refer to the following contributions: Silviu Dragomir, “Les deux attitudes du comte Bethlen: L’impérialisme hongrois—La Transylvanie État-tampon”;¹² Nicolae Drăganu, “Quelques remarques historiques”;¹³ Sextil Pușcariu, “Le parler de Transylvanie”;¹⁴ Ioan Lupaș, “L’empereur Joseph II

et Horia”;¹⁵ Octavian Beu, “La révolution de Horia dans l’art de l’époque”;¹⁶ Petru Râmneanțu, “Origine ethnique des Séklers de Transylvanie”;¹⁷ Laurian Someșan, “La transhumance des bergers transylvains dans les provinces roumaines,”¹⁸ “La Transylvanie est-elle inhabitée?”;¹⁹ Aurel Decei, “Une opinion tendancieuse de l’historiographie hongroise: Les origines de Bogdan I, fondateur de la Moldavie,”²⁰ “Contribution à l’étude de la situation politique des Roumains de Transylvanie au XIII-e et au XIV-e siècle”;²¹ Emil Petrovici, “La population de la Transylvanie au XI-e siècle.”²²

The permanence of the Romanian element in Transylvania was a central theme for the Romanian historiography of the modern era and for the inter-war one. Between the two world wars, disputes over the presence and number of Romanians in Transylvania were generated either by some contributions of Hungarian historians or by the statements of some Hungarian politicians.

This is the case of the studies published by Silviu Dragomir²³ and Nicolae Drăganu,²⁴ in which the authors question and bring clarifications to *Magyar történet* (1928), published by the Hungarian historians Bálint Hóman and Gyula Szekfű. In fact, passages from this paper were used by István Bethlen, the former Prime Minister of Hungary (1921–1931), in two lectures on Transylvania, held at the University of Cambridge on 22 November 1933,²⁵ and in London at the Royal Institute of International Affairs, on 28 November 1933.²⁶ Count István Bethlen acknowledged, in both conferences, that Transylvania was, from an ethnic point of view, Romanian and that the Romanians had voluntarily proclaimed its union with the Kingdom of Romania. Nevertheless, he claimed that the Romanian character was recent, from the 18th century, and went against the past of the province, which was allegedly Hungarian, as well as against the cultural and economic superiority of the Hungarian and German population of the province.²⁷ At the end of the conference at the Royal Institute of International Affairs, the former prime minister put forward a proposal, namely, for Transylvania to declare its independence from the Romanian state and for each nation to enjoy autonomy in the new country.²⁸

Studying the Romanian element in Transylvania, the Romanian specialists had to answer a series of questions regarding the origin, presence and organization of the population of Roman origin, as well as the relations with the Hungarian population in the Middle Ages. For Silviu Dragomir, as well as for other Romanian historians, linguists and geographers, Transylvania was the cradle of the Romanian people. Although he did not pay particular attention to the issue of continuity, the historian was compelled, when investigating the early medieval realities, to bring into question the evidence which proved the continuity of the Romanian population. Archaeological discoveries, toponymy, and hydro-

nymy proved, in his opinion, the continuity of the population of Roman origin on the territory of the former province of Dacia. Like N. Iorga before him, in order to demonstrate this continuing presence north of the Danube, Dragomir resorted to linguistics, toponymy and hydronymy in the Romanian space, which contain mostly names of Roman origin. Or, the only population that could pass on names of Roman origin from Antiquity to the Middle Ages was the Romanized population remaining in the former province.

If the influences exerted by the Slavs were not considered essential for the population of Roman descent, Silviu Dragomir saw in a completely different perspective the consequence of the relations between Romanians and Hungarians. The Hungarians, a nomadic population of Finno-Ugric origin, settled in Pannonia at the end of the ninth century.²⁹ Their settlement here and their later conquest of Transylvania had important consequences for the Romanian population. The destiny of the Romanians in Transylvania, organized, according to the chronicles of the time, into several voivodeships, was determined for a long time by the installation of the Hungarian domination in the region.

Unfortunately, the lack of documentary sources made it difficult to piece together the past. D. Onciul, at the end of the 19th century, and Gheorghe I. Brătianu, when investigating the founding of the Romanian medieval states, dared to give credit to the information provided by the medieval chronicles. For most historians, the legends surrounding the founding of the Romanian states and the conquest of Transylvania by the Hungarians are not credible historical sources.³⁰ *Gesta Hungarorum*, a true history of the Hungarians, written in the twelfth century, is, in the opinion of Silviu Dragomir, full of inaccuracies. For Dragomir, the small number of documentary sources that mentioned the Romanians in the early centuries of the Middle Ages is explained by the general lack of written information from the time. The documents that have been preserved refer mainly to the new Hungarian rulers. Then, the documents that survived until the more recent times are—as the research abundantly shows—especially deeds, possessions, donations offered by the king to the nobles of the kingdom, in a recently conquered territory.

Silviu Dragomir and Nicolae Drăganu, in the two studies published in *Revue de Transylvanie*, provide historical evidence showing that Romanians were present in Transylvania and that their number, according to foreign chroniclers, humanists and travelers, was higher than that of the political nations in the voivodeship, even since the Middle Ages, and not just in the modern era. Consequently, the presence and the large number of Romanians in Transylvania could be documented even for the Middle Ages—indeed, with few documents and information for the emergence period—but starting with the 13th century the documents that record the Romanians are more and more numerous.

Sextil Pușcariu's study was written in the same note, analyzing the genesis of the Romanian language and people and the linguistic unity of the Romanians north and south of the Danube. Investigating the birth of the Romanian language within the context of the appearance of the other Romance languages, Pușcariu classified the dialects of the Romanian language into: Dacoromanian, Aromanian, Macedoromanian, and Istroromanian. Since a distinct dialect corresponds to each of the three branches of the Romanians, its name was also imposed on the population of Roman origin. According to linguists, the population of Roman origin located between the Balkan Mountains and the Danube, in the kingdom of medieval Serbia, speaks the Dacoromanian dialect, similar to the Romanian population living north of the Danube. But perhaps the most important conclusion of Sextil Pușcariu's analysis was the one regarding the unity of the Romanian language in the three Romanian provinces, proof of the close ties between the Romanians on either side of the Carpathians.³¹ The influences of the allogeneic elements, especially those of the Slavs, Hungarians, and Greeks, did not alter the main lexical stock and the grammatical structure of the Romanian language.

The study published by Ioan Lupaș³² brings the historiographical discussion to another temporal and thematic register, namely the rapports of the Romanians with the Viennese Court, during the reigns of Maria Theresa and Joseph II. After Transylvania came under the authority of the Habsburgs, a series of reformist measures were taken in the province. Among the main beneficiaries of the reformist policies promoted by Maria Theresa and especially by Joseph II were the Romanians subjected to the abuses of the nobility in Transylvania. During his travels across Transylvania, Joseph II never hid his aversion towards the Hungarian nobility and the representatives of the Saxon bourgeoisie; on the contrary, he showed a special interest in the fate of the peasants and of the Romanian clergy. Michael Conrad von Heydendorf, who accompanied him, does not fail to note in his autobiography that the popular masses seemed to be intoxicated by this benevolent attention of the sovereign.³³ Horea's audiences with Emperor Joseph II and his concern for the Romanian serfs in Transylvania created the impression that the revolt against the nobility in Transylvania was enjoying his support. Beyond the confusion thus created, the causes of the uprising must be sought in the abusive policy pursued by the nobility of Transylvania against the Romanian serfs. According to Ioan Lupaș, those responsible for this social turmoil were not the Romanian serfs in Transylvania, nor the imperial authorities in the province, who took numerous measures to improve the social and political condition of the Romanians, but the Hungarian nobility, through the abuses committed over the years.³⁴ That is why, according to the historian,

*Joseph recommandait de même au gouverneur Samuel Bruckenthal de faire comprendre aux nobles que l'empereur ne peut tenir "son armée prête à partir en guerre contre ses propres sujets"; que ce triste exemple devrait plutôt les convaincre que "leurs vies et leurs biens sont dans la main de la multitude, c'est-à-dire du peuple, et que ce n'est qu'avec un traitement d'équité, d'amour et de confiance que le peuple peut être contenu."*³⁵

Commissioner Jankovich's investigations and questionings, the results of which were presented to Emperor Joseph II in a detailed report on 6 July 1785, indicated four causes of the revolt: the oppression of the serfs exerted by the Hungarian nobles; military conscription; government negligence in taking action to deal with grievances in a timely manner; the obscurantism of the Romanian people in matters of morals and religion.³⁶ The study published by Ioan Lupaș identifies the real causes of the Romanians' uprising, caught between the abuses of the Hungarian nobility and their expectations from the reformist policy of Emperor Joseph II.

Octavian Beu, in his study "La révolution de Horia dans l'art de l'époque," tried, based on portraits, lithographs and medals made immediately after Horea's Uprising, to piece together the image of the three leaders of the movement. The author also referenced the European echoes of the uprising, through the tumult generated, the political implications, as well as in light of the bloody repression undertaken by the imperial authorities and the Hungarian nobility, emphasizing the major impact on public opinion, the serfdom problem of the Romanians in Transylvania becoming a European issue.

The matter of the early ethnic groups present in Transylvania is also approached in the study of P. Râmneanțu, "Origine ethnique des Séklers de Transylvanie." A disciple of Professor Iuliu Moldovan, a promoter of eugenics in Cluj, Râmneanțu started field research in southeastern Transylvania.³⁷ Research on the composition of blood in Romanians and Szeklers aimed to establish the ethnic origin of these populations.³⁸ "The Szeklers from Ciuc, Odorhei, Trei Scaune and Mureș counties," said Râmneanțu, "have the same biological index as the Romanians in southeastern Transylvania and slightly lower than the Romanians in general."³⁹ According to the same researcher, the proportions of the blood groups of the Romanians from Ciuc, Mureș, Odorhei and Trei Scaune are intermediate between those of the Transylvanian Romanians and those of the Moldavian Romanians.⁴⁰ By contrast, Hungarians in Mureș County have about the same blood composition as Hungarians in Debrecen or southern Hungary.⁴¹ Specialists in biology and medicine were also involved in the dispute between Romanian and Hungarian historians and philologists, striving to show that the

Szekler population settled in the Middle Ages in southeastern Transylvania increased demographically by assimilating the Romanian element from these parts of the province. To make up for the lack of written documents, the specialists used interdisciplinary research, in this case biology and medicine, in order to establish the origin of the populations in Transylvania, in this case of the Romanians, Hungarians, and Szeklers.

Adjacent to the contributions of traditional Romanian historiography, Laurian Someșan's study, "La transhumance des bergers transylvains dans les provinces roumaines,"⁴² emphasizes the important role played by the Transylvanian Romanian shepherds who practiced transhumance in Wallachia and Moldavia, or in more distant geographical areas. Laurian Someșan set out to reconstruct, with the help of old documents, the directions followed by the Romanian shepherds from Transylvania in their transhumance during the Middle Ages, for which we have the first documentary records, to regions of Wallachia, Moldavia, and Dobruja, and the economic importance of this activity. Based on written documentary sources and on onomastic and toponymic analyses, Laurian Someșan showed that transhumance, carried out for centuries, left many traces on both sides of the Carpathian chain. The Carpathian Mountains were never a dividing line for the Romanians from the three principalities. On the contrary, they played the role of a catalyst, leading the Romanian shepherds from Transylvania to the other two countries. Pastoralism, along with agriculture, was a basic branch of the Romanian economy and shaped a certain identity profile for their ethnic group, in relation to the allogeneic populations.⁴³

Furthermore, according to the author, the traces left by the Romanian shepherds from Transylvania far exceed the economic dimension. The result of the Transylvanians' crossing to the regions beyond the mountains is not limited to the fact that new human settlements appeared, mixing natives and transhumant shepherds. This continuous exodus also contributed to the unification of the language and to the consolidation of the national feeling among Romanians.⁴⁴ Praising the role played by Transylvania in the history of the Romanians, Laurian Someșan concludes that this province has always been a center of renewal and propagation of the national feeling, even where this feeling was most directly threatened.⁴⁵

The study published by Laurian Someșan and entitled "La Transylvanie est-elle inhabitée?" is a critical analysis of the map published by Pál Teleki, "Magyarország néprajzi térképe a népsűrűség alapján: Az 1910 évi népszámlálás alapján" (Ethnographic map of Hungary based on population density: According to the 1910 census),⁴⁶ based on a serious distortion of historical and demographic data from Transylvania.⁴⁷ On this map, entire areas inhabited by Romanians appear to be uninhabited, especially the high areas. In order to show the

errors in the method and processing of demographic and historical data, Laurian Someșan presents, in the form of a case study, the economic and demographic realities of the Călimani Mountains, where there is a close connection between the settlements located here, at elevations up to 1,800 meters, and the high grazing areas.⁴⁸ In other words, according to the author, it is wrong to eliminate the high areas of Transylvania inhabited by Romanians, on the grounds that, as they are in mountainous areas, they would not be inhabited.

The study signed by historian Aurel Decei, “Une opinion tendancieuse de l’historiographie hongroise: Les origines de Bogdan I, fondateur de la Moldavie,”⁴⁹ examines the views expressed by Hungarian historians concerning the south-Danube origin of Bogdan the Founder or of those who assign to him a Bessarabian descent. The Hungarian historians, for the most part, were advocates of the theory of the south-Danube or south-Carpathian origin of the Romanians. Aurel Decei, in his study entitled “Contribution à l’étude de la situation politique des Roumains de Transylvanie au XIII-e et au XIV-e siècle,” analyzes a topic less debated in Romanian historiography, namely, the political status of Romanians in Transylvania. According to the historian,

en Transylvanie, les Roumains, pasteurs et agriculteurs, ont joui au cours des premiers siècles de leur vie commune avec les autres peuples de la province, des mêmes droits politiques que les Hongrois, les Seklers et les Saxons qui sont venus s’établir ultérieurement en Transylvanie, et qu’ils ont, eux aussi, participé aux diètes de la pays en qualité des facteurs constitutionnels. C’est n’est qu’avec le temps, par suite d’une monstrueuse coalition de trois autres “nations” liguées contre eux, que les Roumains dépossédés de leur droits, ont été réduits à une “mera et perpetua servitute” d’où seule leur incomptable ténacité leur a permis de sortir de nos jours.⁵⁰

The understanding between Romanians and Hungarians, passed on to us by the oldest of the Hungarian chronicles, explains why in the documents from the time of the Arpads and the Angevins the Romanians are mentioned as present only in certain Diets—those of 1291, 1355, and probably 1395—on equal footing with the nobility, the Szeklers, and the Saxons.⁵¹

Emil Petrovici, in “La population de la Transylvanie au XI-e siècle (à propos du livre de M. István Kniezsa, *Ungarns Völkerschaften im XI. Jahrhundert*. Mit einer Kartenbeilage. Budapest 1938, 172 p. Ostmitteleuropäische Bibliothek, Nr. 16),”⁵² revisits an older issue of the Hungarian and Romanian historiography, namely, the permanence of the Romanian element in Transylvania, challenged by Hungarian historians. After analyzing the historical and linguistic data, the conclusions reached by Petrovici are as follows:

En résumé, les Hongrois ont dû trouver dans les parties orientales de l'ancienne Hongrie, lors de leur établissement progressif au cours des X-e–XIII-e siècles dans ces contrées aujourd'hui roumaines (sauf le “Pays des Sicules”), des Roumains et des Slaves. Le notaire anonyme du roi Béla qui a écrit sa chronique au milieu ou à la fin du XII-e siècle appelle ce mélange des deux peuples “Blasii et Sclavi.” Cette population roumano-slave a été refoulée par les nouveaux venus dans les montagnes où s’est accomplie la roumanisation des Slaves avant le XIII-e siècle. . . . Dans les plaines, les dépressions, les vallées plus larges et les régions de collines peu boisées, la domination hongroise a imprégné à la toponymie—surtout à celle qui transparaît dans les chartes médiévales—un caractère hongrois. La toponymie hongroise n’est donc pas une preuve pour l’existence dans une région quelconque d’une nombreuse population hongroise; c’est une toponymie d’origine féodale. D’ailleurs, même si on admettait que la population roumano-slave a été complètement chassée des régions où les noms des villages et des villes présentent un caractère hongrois (parties restées en blanc sur la carte ci-jointe), on ne pourra pas nier l’existence ininterrompue de cette population au moins dans les régions à toponymie roumaine (slavo-roumaine), régions indiquées par des hachures sur la carte ci-jointe.⁵³

Most of the published studies are written in response to the works published by Hungarian historians and linguists. Consequently, the studies on the history of Transylvania were part of the historiographical disputes of over a century regarding the antiquity and the number of Romanians in the province. The great contribution of this medieval research is the methodological one, the studies being based on interdisciplinary investigations: history, philology, geography, art history, etc. The philological school of Cluj established itself in the interwar period as an important toponymic research center for the Transylvanian space.⁵⁴ Specialists such as Sextil Pușcariu, Vasile Bogrea, Nicolae Drăganu, or Emil Petrovici also published studies in *Revue de Transylvanie*. Also, in the medieval studies published in *Revue de Transylvanie*, the presence of the Romanian element in Transylvania was investigated in accordance with the historiographical projects stated by the Cluj historians after the Great Union.⁵⁵ In the studies mentioned above, no new documentary sources are brought into the scholarly debate, but there are innovative research methods and novel conclusions reached by the specialists.

3. Conclusions

REVUE DE *Transylvanie* appeared as a reaction to the Hungarian propaganda that tried to accredit the idea that Transylvania, after becoming a Romanian province, had experienced a setback. The publication was founded in 1934—when it was clear that the dark clouds that had gathered over Europe threatened the new international order—at the initiative of Transylvanian intellectuals and with the financial support of the Astra. The Romanian state became financially involved much later, after the Vienna Arbitration, through the Center for Transylvanian Studies.

More than 60 authors published studies in the journal, but the collaborators were much more numerous, if we take into account the other sections. However, only a few intellectuals and professors were permanent contributors of the publication, the heart and soul of the journal. We mention here those who published the most numerous studies, namely: Silviu Dragomir—9 studies, George Sofronie—8, Laurian Someșan—6, Coriolan Petranu—6, Ioachim Crăciun—4, and Ioan Lupaș—4.

The medieval history research published in *Revue de Transylvanie* focused on important topics for the history of the Romanians in Transylvania, namely: the presence of this population in the region before the arrival of the Hungarian tribes, the participation of their representatives in the political-administrative structures of the voivodeship, until 1437, the relations of the Romanians in Transylvania with the Principalities from beyond the Carpathians, and the consequences of the Austrian reformist policy for the Romanian population of Transylvania.

□

Notes

1. Stelian Mândruț, “La ‘Revue de Transylvanie’ et l’école d’histoire de Cluj (1934–1945),” *Studia Universitatis Babeș-Bolyai: Historia* (Cluj-Napoca) 32, 1 (1987): 65.
2. *Revue de Transylvanie* 1, 1 (1934): 139; Mândruț, “La ‘Revue de Transylvanie’ et l’école d’histoire de Cluj,” 65; Radu Mârza, *Romanian Historians and Propaganda (1914–1946): The Case of Transylvania*, translated by Carmen-Veronica Borbély (Bratislava, 2014), 70.
3. Mândruț, “La ‘Revue de Transylvanie’ et l’école d’histoire de Cluj,” 70; id., “‘Revue de Transylvanie’: Bibliografie,” *Revue de Transylvanie* 1, 1 (1991): 161–165; Mârza, 70.
4. Ioachim Crăciun, “Cinq ans au service de la Transylvanie,” *Revue de Transylvanie* 5, 4 (1939): 491.

5. *Revue de Transylvanie* 7–9, 3–4 (1941–1943): 1.
6. Crăciun, 491; Mândruț, “‘Revue de Transylvanie’: Bibliografie,” 196.
7. Mândruț, “‘Revue de Transylvanie’: Bibliografie,” 195.
8. *Revue de Transylvanie* 7–9, 3–4 (1941–1943): 1; *Revue de Transylvanie* 10, 1–2 (1944): 1; *Revue de Transylvanie* 10, 3–4 (1944): 1.
9. Letter sent by the journal’s editorial office to contributors and state institutions in Romania, 6 November 1936.
10. “Avant-propos,” *Revue de Transylvanie* 1, 1 (1934): 3.
11. Ibid.
12. *Revue de Transylvanie* 1, 1 (1934): 5–31.
13. Ibid., 90–97.
14. *Revue de Transylvanie* 1, 2 (1934): 145–152.
15. *Revue de Transylvanie* 1, 4 (1935): 423–444.
16. *Revue de Transylvanie* 2, 1 (1935): 60–77.
17. Ibid., 45–59.
18. *Revue de Transylvanie* 1, 4 (1935): 466–476.
19. *Revue de Transylvanie* 2, 4 (1936): 475–481.
20. *Revue de Transylvanie* 5, 3 (1939): 289–312.
21. *Revue de Transylvanie* 6, 2 (1940): 194–232.
22. *Revue de Transylvanie* 10, 1–2 (1944): 71–98.
23. For Silviu Dragomir’s biography and work, see Sorin Șipoș, *Silviu Dragomir–istoric*, 2nd enl. edition, foreword by Ioan-Aurel Pop (Oradea–Chișinău, 2009).
24. See also “Bibliografia operelor lui Nicolae Drăganu (1906–1938),” *Dacoromania* (Cluj) 10 (1941): 169–183.
25. *Revue de Transylvanie* 1, 1 (1934): 14; István Bethlen, *Angliai előadásai* (Budapest, n.d. [1933]), 65.
26. *Revue de Transylvanie* 1, 1 (1934): 17; Bethlen, 65.
27. Iacob Mârza, “Zenovie Păclișanu și pledoaria pentru ‘problema Transilvaniei’ (1946),” *Annales Universitatis Apulensis, Series Historica* (Alba Iulia) 11/1 (2007): 393.
28. *Revue de Transylvanie* 1, 1 (1934): 17.
29. Victor Spinei, “Migrația ungarilor în spațiul carpato-dunărean și contactele lor cu românii în secolele IX–X,” *Arheologia Moldovei* (Iași) 13 (1990): 106–108; N. Iorga, *Istoria românilor*, vol. 3, *Ctitorii*, text established, notes, commentaries and afterword by Victor Spinei (Bucharest, 1993), 31–40, 112–119.
30. N. Iorga, *Histoire des Roumains et de la romanité orientale*, vol. 3, *Les fondateurs d’État* (Bucharest, 1937), 188; P. P. Panaitescu, “De ce au fost Țara Românească și Moldova țări separate?,” *Revista Fundațiilor Regale* (Bucharest) 5, 6 (1938): 560–577.
31. Pușcariu, “Le parler de Transylvanie,” 151–152.
32. See also Ioan Lupaș (1880–1967), *Scrieri alese*, vol. 1, *Studii asupra istoriei evului mediu și istoriei bisericești*, edited by Nicolae Edroiu (Bucharest, 2006); id., *Scrieri alese*, vol. 2, *Studii privind istoria modernă*, edited by Camil Mureșanu (Bucharest, 2007).
33. Lupaș, “L’empereur Joseph II et Horia,” 433.

34. Lupaș, “L’empereur Joseph II et Horia,” 438.
35. Lupaș, “L’empereur Joseph II et Horia,” 439.
36. Lupaș, “L’empereur Joseph II et Horia,” 443.
37. Lucian T. Butaru, *Rasism românesc: Componenta rasială a discursului antisemit din România până la Al Doilea Război Mondial* (Cluj-Napoca, 2010), 248–249.
38. Râmneanțu, “Origine ethnique des Séklers,” 59.
39. Râmneanțu, 59.
40. Râmneanțu, 58.
41. Râmneanțu, 59.
42. See also Laurian Someșan, *Studii de geografie*, Alexandru A. Păcurar, *Geografi români transilvăneni în atenuarea “neliniștii spațiilor”*: Laurian Someșan (Cluj-Napoca, 2020).
43. Someșan, “La transhumance,” 474.
44. Someșan, “La transhumance,” 475.
45. Someșan, “La transhumance,” 475–476.
46. Someșan, “La Transylvanie est-elle inhabitée?,” 475–476.
47. “Le procédé employé par M. P. Teleki pour établir sa carte diffère de ceux qu’utilisèrent, scientifiquement, d’autres géographes et ethnographes étrangers. Il mène à la conclusion que les massifs montagneux carpathiques, y compris les Monts Apuseni, la moitié de la ‘Câmpia’ transylvaine et du plateau d’entre Olt et Mureș, ainsi qu’une bonne partie de la plaine du Banat sont vides de population ou du moins ne comptent qu’une densité négligeable du point de vue ethnique. Songez à l’amère surprise du comte Teleki: voici que là même où, étalant sur la carte de vastes taches blanches comme d’étranges déserts, il massacra complaisamment tant de populations roumaines, surgissent brusquement 524 villages, 335.687 habitants, dont 88 à 90,22% de Roumains!” (ibid., 476).
48. “Pour ne citer qu’un exemple, la petite région montagneuse du Caliman voit paître chaque année plus de 100.000 moutons. N’en déplaise à M. Teléki, les Carpathes sont pour les Roumains d’une exceptionnelle importance et il n’est point permis de les traiter en régions désertes; leurs sommets comme leurs bassins peuvent abriter une population déjà nombreuse: le Pays des Moți dans les Monts Apuseni en est une preuve admirable. La carte des Monts Calimani que nous joignons à cet article montre fort bien les liens étroits qui unissent les villages roumains à la montagne. La limite entre les établissements permanents et le domaine purement pastoral atteint 1800 m.; il y faudrait joindre tout le chevelu des chemins et des sentiers qui mènent des villages aux richesses de la montagne et prouvent mieux que d’autres facteurs peut-être l’étroite corrélation, l’inséparable union qui existe entre les sommets et les villages nichés au pied des monts” (ibid., 480).
49. See also Ioan Opriș, *Aurel Decei sau destinul dispenării*, 2nd edition (Cluj-Napoca, 2011); Aurel Decei, *Relații romano-orientale* (Bucharest, 1978).
50. Decei, “Contribution à l’étude de la situation politique,” 231–232.
51. Ibid., 231.
52. See also E. Petrovici, “Toponimie ungurească în Transilvania medievală,” *Transilvania* (Sibiu) 74, 2 (1943): 113–130.

53. Petrovici, “La population de la Transylvanie,” 97–98.
54. Iorgu Iordan, *Toponimia românească* (Bucharest, 1963), 10–11.
55. Alex. Lăpedatu, “Nouă împrejurări de dezvoltare ale istoriografiei naționale: Lecțiuni de deschidere a cursului de *Istorie veche a Românilor*, ținută la Universitatea din Cluj în ziua de 6 Noembrie 1919,” *Anuarul Institutului de Istorie Națională* (Cluj) 1 (1921–1922): 1–18.

Abstract

Studies in Medieval History Published in *Revue de Transylvanie* (1934–1944)

Revue de Transylvanie appeared in Cluj as a reaction to the Hungarian propaganda that tried to accredit the idea that Transylvania, after becoming a Romanian province in 1918, had experienced a setback. The publication was founded in 1934—when it was clear that the dark clouds that had gathered over Europe threatened the new international order—at the initiative of Transylvanian intellectuals and with the financial support of the Astra Association. The Romanian state became financially involved much later, after the Vienna Arbitration, through the Center for Transylvanian Studies. More than 60 authors published studies in the journal, but the collaborators were much more numerous, if we take into account the other sections. However, only a few intellectuals and professors were permanent contributors of the publication, the heart and soul of the journal. We shall mention here those who published the most numerous studies, namely: Silviu Dragomir—9 studies, George Sofronie—8, Laurian Someșan—6, Coriolan Petranu—6, Ioachim Crăciun—4, and Ioan Lupaș—4. The medieval history research published in *Revue de Transylvanie* focused on important topics for the history of Romanians in Transylvania, namely: the presence of this population in the region before the arrival of the Hungarian tribes, the participation of their representatives in the political-administrative structures of the voivodeship, until 1437, the relations of the Romanians in Transylvania with the principalities from beyond the Carpathians, and the consequences of the Austrian reformist policy for the Romanian population in Transylvania.

Keywords

Revue de Transylvanie, medieval history, Transylvania, Silviu Dragomir, Center for Transylvanian Studies