

Cluj County: A Historical Overview

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THE CLUJ County of today, located in the northwestern part of what was once the voivodate of Transylvania, is a fairly recent administrative-territorial unit (established in 1968) and therefore cannot be said to have a centuries-old historical tradition of its own, at least not within its current boundaries. The county of today was preceded by other forms of administrative organization, which only partially overlapped its present-day territory. Consequently, within the county we can speak of certain areas with a historical identity of their own, such as the city of Cluj-Napoca, with its surrounding region, and the areas of Turda, Gherla, Dej, and Huedin.

The first traces of human habitation in this area date from time immemorial. The more than 1,400 historical monuments and protected archaeological sites present here offer plenty of evidence in this respect. Some of these pieces, such as the stone tools found at Căpușu Mic or on the actual territory of Cluj-Napoca, date back to the Paleolithic or Old Stone Age period, being more than one hundred thousand years old. From the Neolithic, or the New Stone Age (approx. 7000–3700 B.C.), we have the finds made in approximately 60 settlements, such as Gura Baciului (with pieces belonging to the oldest Neolithic habitation on Romanian territory), Cheile Turzii (with items that gave their name to a Middle Neolithic culture), and Iclod (one of the largest burial sites of the Late Neolithic). The Bronze Age (3700–1200 B.C.) is represented on the territory of the county by finds made in nearly 90 settlements, chiefly belonging to the Sighișoara-Wietenberg culture. Quite distinct features are exhibited by the objects found at Copăceni.

The First Iron Age (Hallstatt) left significant traces, among them the large fortified settlements of Someșeni, Huedin, etc. After the year 1000, in the northern parts of the territory inhabited by the large group of the Thracians emerged the peoples of the Getae and of the Dacians, called Getae-Dacians by many specialists, given the similarities between their material and spiritual cultures. Transylvania was a territory of the Dacians. The Dacian period is quite well docu-

mented on the territory of Cluj County, in all of its stages of development. The evidence uncovered here includes dwellings with a typically Dacian inventory, dominant being the ornamental vessels with protruding knobs, made of burnt clay, and the Dacian beakers, shaped by hand, as well as the larger and sometimes huge vessels, made on the potter's wheel. The settlement located on the banks of the Someșul Mic River, on the present location of Cluj city, called *Napuca* by the geographer Ptolemy (2nd century A.D.), was a thriving community and was considered to be "one of the most splendid cities of Dacia." Today's Turda (*Potaissa*, *Potavissa*) was also once a Dacian settlement, and smaller such settlements existed at Dezmir and Cojocna. For the Second Iron Age (Latène), archaeologists found the traces of a Celtic presence alongside the Dacian population, in the necropolises of Apahida and Dezmir, which feature the specific Celtic inventory of bronze bracelets, harness pieces, etc., as well as typical Dacian items. This demonstrates the cohabitation of the two populations, concluded with the assimilation of the Celts. Significant traces of a Scythian presence were also found on the territory of the county.

The Roman conquest of Transylvania following the Second Dacian-Roman War (A.D. 105–106) radically changed the history of the region. After the year 106, the territory of the county became part of the Roman province of Dacia. Under the Roman rule, the region experienced a remarkable development. The Roman civilization spread far beyond the cities of Napoca and Potaissa and beyond the Roman fortresses (*castra*). In their turn, the rural areas saw the construction of many *villae rusticae* (a sort of manors or farmhouses), such as the ones in Chinteni, Ciumăfaia, Apahida, or Sopor de Câmpie. The stone quarried at Baci, Suceagu, Cheia, and Podeni, used for construction or for monuments, the gold panned on the banks of the Arieș River, the salt mined at Ocna Dejului, Sic, and Cojocna, as well as the many clay quarries contributed to the prosperity of this rich territory and allowed for the rapid development of crafts, chiefly in the urban areas. Napoca and Potaissa, Dacian cities taken over

by the Romans under their old names and elevated to the rank of *municipia* and then of *coloniae*, were home to many stonemasons' and potters' shops, identified by archaeologists, which worked not only for the local community, but also for the inhabitants of the rest of the province.

Between A.D. 107 and 109 a road was built connecting the Danube Valley at Orșova (Dierna) to Zalău-Moigrad (Porolissum), and passing by Ulpia Traiana (today Sarmizegetusa), Apulum (Alba Iulia), Potaissa, and Napoca. Traces of it can still be seen today. Later on (123–124) the Province of Dacia Porolissensis was established, following the separation from Dacia Superior of the northern part of Transylvania. The city of Napoca was elevated to the rank of *municipium*, becoming the capital of the new province. A military diploma issued by Emperor Hadrian on 2 July 133 and found in the ruins of the Roman legion fort at Gherla is the oldest document to speak of a Daciei Porolissensis. To protect the northern border of the province, the Romans followed the custom and built the so-called *limes* (earthworks). In 156–157, the Dacian *limes* along the Someș River, repeatedly attacked by the free Dacians, was strengthened. Also for defensive reasons, Legio V Macedonica was brought in from the Orient and stationed at Potaissa (167–169), massively bolstering the defenses of the northern borders of Roman Dacia. Other military units, auxiliary formations of cavalry or infantry, were stationed in the fortresses of Gherla, Cășeu, Gilău, and Bologa.

During the reign of Commodus (180–192), Napoca was elevated to the rank of *colonia*, the highest in the Roman Empire, meaning that its citizens enjoyed equal status with the citizens of Rome. The same happened to Potaissa, which became a *colonia* at the time of Septimius Severus (193–211). In 213, his successor, the Emperor Caracalla (211–217), made a visit to Dacia. The fortress of Cășeu was rebuilt for the occasion.

Sometime between 271 and 274, in a process that may have taken years to complete, the Roman army, administration, and a part of the population left Dacia. During the approximately 170 years of Roman rule, the material and then the spiritual culture of the many Latin-speaking colonists, arrived here *ex toto Orbe romano* ("from all over the Roman world") blended with the tradition of the local population, quite limited in number, and eventually prevailed, leading to the deep and irreversible Romanization of the province. In light of their consequences, the adoption of the Latin language and of the Roman civilization are the most important phenomena associated with the Roman Era.

After the Roman withdrawal from Dacia, the territory of Cluj County, just like the rest of the former Roman province, continued to be inhabited by a fully Romanized, Latin-speaking population, the ethnic matrix of the Romanian people. At Cluj-Napoca, Turda, Dej, Gilău, Sic archaeologists found clear evidence of a local population living here between the 4th and the 6th centuries. The pottery found in these places displayed the same technique and ornamentation as the one

produced in Roman Dacia. The archaeological finds made at Sopor de Câmpie (3rd–4th centuries) indicate the penetration of the free Dacians in northern Transylvania, while the paleo-Christian items (4th century) found at Potaissa, Napoca, Gherla, and in other locations prove that Christianity had been embraced by the Dacian-Roman population. Beginning with the 4th century, the northern part of the former Roman province received various migratory populations. Thus, a Germanic (Ostrogothic or Gepidic) necropolis was found at Apahida, dating from the 5th century and featuring one of the richest Old Germanic hoards in Europe. One of the leaders buried here was named Omharus. The archaeological finds made at Țaga and Sopor de Câmpie, dating from the 5th–6th centuries, indicate the presence of a local population in the period following the Roman retreat. From among the migratory peoples, the most important were the Slavs, also when it comes to the territory of Cluj County. Their massive penetration in the region surrounded by the Carpathian Mountains is archaeologically confirmed in the area around Cluj by the finds made at Someșeni (7th century).

According to the anonymous notary (of Hungarian King Bela) who wrote the *Gesta Hungarorum*, around the year 900 northern Transylvania was home to an independent Romanian-Slavic "duchy" (its leader was referred to by the title *dominus*), led by a Romanian named Gelou (*Gelou quidam Blachus*). Recent investigations have shown that this polity (the term *duchy* is somewhat synonymous to that of *voivodate*) included the central part of the present-day Cluj County and the eastern part of what is today Sălaj County. According to the same chronicle, Gelou's capital was located "near the Someș River," that is, somewhere in the valley of the Someșul Mic River, maybe in the vicinity of today's Gilău or even at Napoca (Cluj). Towards the beginning of the 10th century, the territory ruled by Gelou was conquered by a group of Hungarians led, according to the anonymous chronicle, by Tuhutum, the father of Horca. The Hungarian conquerors took up residence in the area between Gilău and the ruins of the ancient city of Napoca. In the vicinity of the latter, archaeologists found two important cemeteries dating from the period of the Hungarian conquest. The 9th and the 10th centuries saw the construction of bank and ditch enclosures at Cluj-Mănăstur, Dăbâca, Moldovenești, and Cuzdrioara. Following the conquest of Transylvania by the Kingdom of Hungary, these settlements became the capitals of the counties of Cluj, Dăbâca, Turda, and Solnoc. Gelou's duchy, inhabited by Romanians and Slavs, had a military organization, even if the fighters were only armed with bows and arrows. Prior to the invasion, Hungarian scouts informed their leaders that the inhabitants were poor, but that the country itself was rich in salt and gold, which could be found even in the sand of the rivers. The archaic name of "Terra Ultrasilvana" (land beyond the forests), synonymous to the later name of Transylvania, was given to the territory precisely during this period, when the groups of warriors led by Tuhutum were in the area of the Meseș Gates and were getting ready to cross the

woods and reach Gelou. The chronicle narrates another significant event, occurred after Gelou's defeat and death: "upon seeing that their lord was dead," the Romanian and Slavic inhabitants "willingly pledged themselves" to the enemy and elected Tuhutum as their new ruler. They also took an oath of fealty to him, in the place named *Esculeu*, today the village of Așchileu (Cluj County). This action brought recognition for the rights and the privileges of the old Romanian-Slavic population, conquered and subdued by the force of arms.

In 1002–1003, Transylvanian ruler Gyula II, a descendant of Tuhutum, was defeated by King Stephen I of Hungary. Transylvania, or rather the western part of the future voivodate, was officially included in the political system of the Hungarian Kingdom. The actual military and institutional conquest of Transylvania was a gradual process, occurred in the second half of the 11th century. The oldest known Hungarian document concerning the history of Transylvania (it speaks about the year 1075) mentions the salt customs office of Turda. Apart from the political and social-economic institutions imported from the West, during this process the country also received Latin (later Catholic) religious institutions. According to tradition, Hungarian King Ladislaus I (1077–1095) founded the Benedictine abbey of Cluj-Mănăstur, one of the most important ecclesiastical institutions in medieval Transylvania. For centuries, the aforementioned Catholic monastery was a bone of contention and it quarreled over the issue of assets with the bishopric of Transylvania. This Catholic diocese, probably with Byzantine antecedents, was gradually established between the 11th and the 13th centuries and, according to recent investigations, its seat was not initially at Alba Iulia. Its first itinerant residences were located in northern Transylvania, in the area of Cluj-Florești-Gilău where, until the 14th century, the bishopric had its largest possessions. It is not by accident that the main church in Cluj was dedicated to the same St. Michael, the patron saint of the Episcopal Cathedral of Alba Iulia.

On the territory taken over from Gelou, life continued unchanged for a long time, especially since the newcomers were few in number and had not brought with them a superior civilization. Consequently, the first forms of administrative organization imposed by the Hungarians are only mentioned in the 12th century, after the consolidation of the Kingdom of Hungary and following the actual conquest of the region. Thus, Dăbâca County was first mentioned in 1164, while Cluj County first appears in a 1177 document. A 1213 document speaks of a Cluj fortress (*castrum Clus*), probably an old Romance name derived from the Latin *clausus* (with variants such as *clusa* or *clus*), meaning enclosed, narrow space between hills. The name had probably been given by the old Romance and Romanian population. In fact, we notice that the first written forms of the names of Turda and Cluj, albeit written in chancellery Latin, are identical or nearly identical to the Romanian phonetic forms of the respective place names. In 1214, a document mentions the

town of Dej, capital of the Inner Solnoc County (the future Someș County), largely included in the Cluj County of today.

The lives of the local inhabitants were severely disrupted in 1241, the year of the great Tartar invasion. On its way towards central Hungary, on April 11 the Mongolian army led by Kadan seized the fortress of Cluj-Mănăstur, massacring the people who had sought shelter there. On average, between 10 and 15% of the kingdom's population was killed or enslaved. The monk Rogerius, in his *Carmen Miserabile* (Song of sorrow), wrote that "near a forest lay a village called Frata in the language of the people, and there, four miles away from the forest, stood a mountain of wondrous height," which provided shelter to "a great many men and women." It seems that he was talking about the homonymous village situated in Cluj County. After the invasion, significant defensive and preventive measures were taken, including the erection of solid stone fortifications. In the second half of the 13th century, medieval Cluj was surrounded by its first fortified wall, which enclosed an area of approximately 7 hectares, later known as the *Óvár* (Old town). Much later, in 1405, following a decree issued by Sigismund of Luxembourg (1387–1437), the perimeter wall was extended and, during the 15th century, after successive interventions, it came to enclose an area measuring 45 hectares. Going back to the 13th century, we find the first documentary reference to Turda County (1256)—whose territory is largely included in today's Cluj County—and to the town of Gherla (1291), mentioned by the name given to it by the locals: "Gerla." Huedin was first mentioned in a 1332 text.

Belonging to one or another administrative unit during the various historical periods, the medieval society of Cluj County was grounded in the old structures of the Romanian-Slavic duchy/voivodate, later combined with certain models of Western civilization brought here by the Hungarian Crown: royal fortresses (continuing the older fortresses of the earlier periods), counties, Catholic monasteries and, at the same time, townships such as Cluj, Dej, and Turda, salt and ore mining centers (Ocna Dejului, Sic, Cojocna, Turda, Rimetea Trascăului), where Hungarians, Romanians, Saxon colonists, and others worked and lived together.

The prosperity of the towns of Cluj, Turda, and Dej, home to many and diverse craftsmen and merchants and quite popular for their fairs, is also reflected by their structure: radial-concentric streets and alleys, public buildings (town halls, schools, guildhalls), Gothic and Renaissance monuments (churches, statues). As we have seen, some towns were defended by perimeter walls, for shelter and defense (Cluj). While the urban and quasi-urban society, especially in the town centers, was German and partially Hungarian (with the Romanians taking permanent residence only on the outskirts and in the suburban villages), the rural society was dominantly Romanian, displaying the specific features of a local feudalism with Roman-Byzantine roots and with Slavic influences. Many of the old local leaders, who possessed villages or parts of villages—knezes and voivodes/dukes—became the subjects of the new lords, favored by the king.

The importance of the town of Cluj grew towards the turn of the 14th century, when the city was inhabited by a large German group (the *hospites*). Also important was the town of Turda, a regular venue for the meetings (*congregationes*) of the Transylvanian nobles, chaired by the voivode. A decisive moment in the history of Cluj was the day of 19 August 1316, when King Charles Robert of Anjou elevated the town to the rank of “royal city” (*civitas regia*). Shortly afterwards, in 1323, the Cluj mint began to operate, following the currency reform introduced by the same Charles Robert of Anjou. The first documentary reference to the stone building of St. Michael’s Church of Cluj, completed in the 14th century, dates back to 1349. The construction of this Gothic hall-church, a true emblem of the city and of Transylvania, required the development here of certain artistic crafts and gathered together many great artists. Thus, in 1373, two German sculptors from Cluj, Martin and George, the sons of Nicholas, were commissioned by Emperor Charles IV to make the bronze statue of St. George which still stands in the square of St. Vitus’s dome in Prague. A later copy of the same statue can be seen in front of the former Franciscan monastery (today a Reformed church) of Cluj. The works of these artists, now largely lost, far exceed the level achieved by the Gothic art of Cluj and of Transylvania in general, being comparable and compatible with the European art of that time. In 1427, another German artist from Cluj, a painter named Thomas, painted the triptych-altar of the Crucifixion currently on display at the Museum of the Archbishopric of Strigonium (Esztergom, Hungary). The panels of the altar feature scenes of the Passion, painted in the most exquisite style reached by medieval Transylvanian art.

During the 15th and the 16th centuries the territory of Cluj County experienced episodes of major social unrest. The great uprising of the Romanian and Hungarian peasants from northern Transylvania (the Bobâlna Uprising) of 1437–1438 took place mostly on the present-day territory of Cluj County. The two main written agreements between the “community of Hungarian and Romanian inhabitants” and the nobles, concluded in 1437, were given judicial consecration in keeping with the custom, at the Convent of Cluj-Mănăştur, the major chancellery (*loca credibilia*) issuing legal documents in the northern half of Transylvania. It has been recently demonstrated that the peasants’ attempt to gain recognition as “citizens” (*regnicolari*), like they had been in times of old, and to form a privileged group (an estate, a community, a *universitas*), in keeping with the corporatist model of that time, had its origin in the episode of the oath and of the “shaking of the hand” occurred in Aşchileu around the year 900, when two equal and free communities had agreed to respect each other’s rights. The events of the year 900 and those of the year 1437 occurred largely on the same territory. The consequences of the peasant uprising did not spare the city of Cluj. In 1438, because of its involvement in the Bobâlna Uprising, the city lost some of its privileges, only to regain them later, at the time of John Hunyadi. The histo-

ry of the Hunyadis themselves is connected to this region. Matthias Corvinus, the son of John Hunyadi and of Elisabeth Szilágyi and king of Hungary between 1458 and 1490, was born in the city of Cluj on 23 or 24 February 1443. The house in which he was born suffered a series of later modifications, but still displays many Renaissance architectural features and can be seen today in the city center, being known as *Casa Matei*. After becoming king of Hungary, Matthias took care of his native town, of its people, and of its institutions. After the death of King Matthias, the peace of the country, Transylvania included, was disturbed by a number of events. Among them, in the early 16th century, we find another major peasant uprising, which turned violent in several places. In 1514, the peasants were summoned to Buda in preparation for a crusade against the Ottomans. A series of unexpected developments made it so that the planned crusade turned into a social uprising, led by George Dózsa, an ennobled Szekler peasant. The poor townsmen of Cluj and Dej also joined the rebellion. However, the involvement of the local population in the 1514 uprising did not end there: a part of the peasant army was defeated by the forces of the nobles in the vicinity of Cluj, and Lawrence Mészáros, one of the rebel leaders, was impaled in the city square.

The 15th and the 16th centuries saw numerous contacts between Transylvania and the Romanian provinces lying beyond the Carpathians, the region of Cluj receiving special attention in this context. These contacts were political and economic, but also spiritual in nature. After having participated as a distinct group to the political life of Transylvania in the 13th and the 14th centuries, gradually Romanians came to be excluded from among the estates, that is, from among the privileged groups that had all the power. The main reason for this was their Orthodox faith, the fact that they belonged to a “schismatic” denomination often seen as heresy. The Catholic Kingdom of Hungary, seeking to fulfill its mission as an “apostolic kingdom” and eager to fight the “heathens, the heretics, and the schismatic” by any means, refused to offer official acceptance, not even in the case of Transylvania, to a non-Catholic ethnic group. Consequently, the Romanians—conquered by force of arms but for a time equal to the new masters—saw themselves relegated to an inferior position. Their “schismatic” Church was disparaged and interdictions were passed regarding the activity of their clergymen, of their hierarchy, or regarding the construction of new places of worship. Still, unofficially, the Eastern Church of the Transylvanian Romanians continued to operate, and the region of Cluj was actually home to some high institutions of this Church, supported by the clergy and by the laymen of Moldavia, thus, in 1488, documents speak of an Orthodox Archbishop of Feleac named Daniel, and in 1498 we read about a Metropolitan See of Feleac. During the second half of the 15th century, probably with the assistance of Stephen the Great’s Moldavia, the church located in the village of Feleac was built, later to become an archbishopric and a metropolitan cathedral. In December of 1497, Mol-

davian treasurer Isaac gave the metropolitan see of Feleac a Slavonic Gospel, with a dedication engraved in the silver covers. It is known that Stephen the Great received as fiefs from the king of Hungary the Transylvanian estates of Ciceu and Cetatea de Baltă, with approximately 80 villages. The estate of Ciceu, the larger of the two, included many villages from the region of Cluj.

Another Moldavian prince whose name is associated with Transylvania was Peter Rareș, the son of Stephen the Great, who received from King John Zápolya, as a reward for the victory obtained at Feldioara (1527), the fortress of Unguraș (together with Rodna and Bistrița). These estates came to complete the inherited ones of Ciceu and Cetatea de Baltă. Seeking to improve the organization of the Church, Peter Rareș brought Bishop Anastasius of Putna to the old monastery of Vad, founded by Stephen the Great. The bishop came to exercise spiritual authority over a sizable part of the Transylvanian Romanians. In October 1529, Anastasius was signing his letters with the title of Bishop of Vad, and in 1531 he is mentioned as such in an inscription. Under Anastasius, the monastery of Vad, endowed by earlier voivodes with two villages and a mill, received four additional villages from Peter Rareș, who also erected a new church here, in 1530.

Chronicler Grigore Ureche claims that in 1538 Bishop Anastasius, who was calling himself "Bishop of Feleac" in 1536, schemed to capture Prince Peter Rareș—who had been dethroned and had taken refuge in Ciceu—and hand him over either to John Zápolya or to the new Moldavian ruler, Stephen Lăcustă. Despite his scheming, Bishop Anastasius managed to remain in office until 1546, when Peter Rareș dispatched Bishop Tarasius to the bishopric. In 1550, Iliăș Rareș wrote to the people of Bistrița that a new bishop of Vad, George, had been appointed and ordained in Suceava. The next bishop of Vad was Marcus (mentioned in a 1557 document). After the Reformation and following the loss by the Moldavian rulers of their possessions in Transylvania (1561), the Romanian churches in Transylvania lost much of the earlier protection extended by the Romanian state located east of the Carpathians. At any rate, there is plenty of evidence to indicate that the bishops of Vad continued to come from Moldavia, being appointed by the Moldavian princes and carrying letters of recommendation addressed to the Saxon magistrate of Bistrița. They were ordained in the canonical fashion in Suceava by the metropolitan bishops of Moldavia, who had been empowered to do so by the ecumenical patriarchy of Constantinople.

In 1537, Metropolitan Bishop Varlaam of Wallachia ordained the successor of Bishop Daniel of Feleac in the person of the latter's brother, Peter, and gave him as a gift a religious object embroidered with his name and with the name of Voivode Radu Paisie and dated in the year 7045 since the creation of the world (A.D. 1537). In 1538, while Peter was bishop, the priest of Feleac was a certain John who, in 1550, was the owner of all the village assets once held by Bishop Daniel (and which had been probably sold to him by

Bishop Peter). In 1572, Stephen Báthory acknowledged Eftimios as bishop of the Romanians in Transylvania and in Partium, but limited his jurisdiction to the counties of Turda, Cluj, Dăbâca, Inner Solnoc, and later Bihor. In 1573–1574, Eftimios traveled to Wallachia and Moldavia, where Voivode John appointed him bishop of Roman (1574). His office in Roman lasted very little (as Voivode John the Terrible died), and on 11 June 1574 he returned to Transylvania and became Bishop of Vad. His jurisdiction included the counties of Inner Solnoc, Cluj, and Turda, and he exercised his authority there until his death, in 1576. His successor was a Moldavian clergyman named Spiridon, whose authority also extended to the counties of Crasna and Middle Solnoc. When, for a few months (1585), Spiridon became the substitute metropolitan bishop of Alba Iulia, he tasked the archpriest George of Gheorgheni with the collection of episcopal revenue from the clergy. At the end of the 16th century, the bishop of Vad was one John Cernea, "Orthodox bishop of certain Romanian churches and father superior of the Monastery of the Holy Virgin Mary at Vad." He was one of Michael the Brave's collaborators in Transylvania.

At the middle of the 16th century, Transylvania experienced significant political and religious changes, with Cluj (and the surrounding territory) playing a major part in this respect. After the year 1541, when Transylvania became an autonomous principality under Turkish suzerainty, the prince took up residence in Alba Iulia, but Cluj remained the most important city in the principality (with a population of 8,000–10,000 inhabitants), the venue of more than 80 Diet meetings. As the city suffered considerable damage around the turn of the 17th century, Prince Gabriel Bethlen supported the reconstruction work and granted it additional privileges. The Diet that laid the foundations of the new political and administrative organization of the Principality of Transylvania was convened in Turda, in 1542. After the collapse of Hungary, with Transylvania a nearly independent principality, some denominations born out of the Reformation found it easier to spread across the province. The Saxons of Cluj and from the neighboring territories uniformly embraced Lutheranism, and so did their entire nation. The Hungarian nobles, after a brief Lutheran experience, became largely Calvinist, and the center of the new denomination remained the same city of Cluj. This is why local Calvinism is referred to as the "Cluj religion." The city also saw the birth of a new church, the most radical of all Protestant churches, known as the Unitarian or the Anti-Trinitarian Church. Even today, its members proudly state that the city of Cluj is the world center of this faith. All of these changes occurred in a fairly peaceful manner, because in 1543 the Diet of Cluj received the right to appoint the prince and proclaimed the principle of religious freedom in Transylvania. The rapid advance of the new denominations was also made possible by the advent of printing, introduced in Cluj in 1550 (after the older printing shops of Sibiu and Brașov) by a Cisnădie Saxon named Gaspar Heltai, who became a resident of the city. He was a

fervent supporter of Calvinism. The Unitarian Church was led by another interesting Cluj character, Francis David, himself the son of a Saxon and a man who embraced four denominations in the course of his life: Catholicism, Lutheranism, Calvinism, and finally Unitarianism. The same happened to John Sigismund, the son of John Zápolya and of Isabella, restored to the princely throne in 1556, in Cluj, with the help of Moldavian and Wallachian armies. During the same period, on 1 January 1557, Stephen Bocskai, prince of Transylvania between 1604 and 1606, was born in the city of Cluj.

The religious turmoil, peaceful or violent and centered either in Cluj or in Turda, eventually led to the legal recognition of the new Protestant denominations. In 1568, the Diet of Turda granted recognition to Unitarianism and introduced the system of the four “official” (*receptae*) religions: Catholicism, Lutheranism, Calvinism, Unitarianism. Shortly after, the Diet banned all other religious “innovations.” Thus, the Orthodox denomination of the Romanians remained a “tolerated,” unofficial one, “accepted” in the country “until the citizens and the princes decide otherwise.” Much has been written about this system of the three recognized “nations” (the Hungarian nobles, the Saxons, the Szeklers) and of the “four religions,” and it has been portrayed as a regime of “tolerance,” understood almost in democratic terms. This interpretation is completely false, as it comes in total disregard of the realities of that time, a time when democratic regimes were inconceivable anywhere in Europe. The “tolerance” system of 16th century Transylvania meant that the old Catholic elite, namely, the nobles, the Saxons, and the Szeklers, which had become almost entirely Protestant, did nothing but extend official recognition to the new denominations they had embraced. The new system meant that the majority of the country’s population, that is, the Orthodox Romanians, still had no access to any positions of authority, being merely “accepted” as public contributors, and their denomination continued to be seen as an inferior, unofficial one. No Transylvanian city, Cluj, Turda, or Dej included, allowed the construction of an Orthodox church “intra muros,” that is, in the walled precinct. Furthermore, the Protestant fervor that led to the rise and the official recognition of the new denominations (in 1550–1570) completely destroyed the Catholic hierarchy, led to the confiscation of the properties of this Church and to the seizure of its places of worship, saw many Catholic priests chased away and prevented from celebrated the service, etc. Such episodes also occurred in Cluj, Turda, Dej, or in other places in the region.

Only the arrival on the Transylvanian throne of the Catholic princes belonging to the Báthory family managed to somewhat temper the Protestant zeal, but failed to completely reverse the trend. The most important of the three Jesuit missions brought into the principality as part of the Counterreformation operated in the city of Cluj. Through its efforts, in 1579–1581 the University College or the Catholic University of Cluj was established, with three faculties—

Theology, Philosophy, and Law—and under the leadership of the Jesuit rector Antonio Possevino. Like all European universities, according to its statutes it offered the customary degrees of *baccalaureus*, *magister artium*, and *doctor*.

At the time of Michael the Brave (1599–1601), for a short time Cluj had a Romanian magistrate (*iudex*), appointed by the voivode, although patricians and the nobles in the region were far from happy with the situation. On 2 November 1599, the city opened its gates to Earl Mihalcea and to his 1,000 cavalrymen. During a Diet initially convened in Cluj and then relocated to Alba Iulia, on 3 November the nobles took their oath of fealty to Michael, seen as the emperor’s representative. Michael the Brave exempted Cluj from the payment of exceptional taxes. Still, in 1600, the citizens of Cluj joined in the conspiracy of the nobles against Michael. Thus, the nobles refused to attend another Diet, convened in Sebeş, and gathered instead in Turda, on 1 September 1600. On 14 September 1600, one of Michael’s commanders, Aga Lecca, was forced to cede Gherla and Chioar to the nobles. After the defeat suffered at Mirăslău, in order to gain safe passage to Wallachia, Michael took an oath to the Transylvanian Estates (25 September 1600) and left his family hostage and under guard in Gilău. While the prince as in Prague, seeking to clarify his situation and gain assistance from the emperor, his captain Baba Novac was executed (tortured, impaled, and burned alive) in the central square of Cluj (on 5 February 1601) by noblemen hungry for vengeance. His body was left to the crows, impaled on a stake outside the city walls, near the Tailors’ Bastion. After the victory of Guruslău (3 August 1601), on August 11 the ruler made his entry into the city of Cluj. He spent five days in the camp laid on the left bank of the Someş River. It was here that he received a delegation of boyars who told him that he had been reinstated as ruler of Wallachia. General George Basta stopped Michael from taking revenge on the Cluj burghers and on the nobles who had killed Baba Novac, but he raised a cross in the place where his body had been put on display, near the Tailors’ Bastion. On August 17–18, Michael the Brave laid camp at Cristiş, near Turda, and the following day he was assassinated by George Basta’s men. The chronicle tells us that “his body, proud like a mighty oak, fell to the ground, as he was completely taken by surprise, and his strong hand never even got to draw the quick sword from its sheath.” His body remained on the “Torda plain,” where it was later buried by some loyal companions, while his head was taken by Turturea (*magister pincernarum*) to be buried at Dealu monastery, which he had established somewhere near the town of Târgovişte. On the place where he died, near Turda, a chapel was later erected in his memory, but it was destroyed in the 17th century by local officials. Michael never pursued a united Romania, but he remains a compelling Romanian national symbol as a fighter for the cause of Christianity and of European civilization, praised for the measures taken in favor of the persecuted Romanians of Transylvania and for the momentary

unification of the three countries that would combine to form Romania in the 19th and the 20th century. As we have seen, his career was also connected to the city of Cluj.

In the 17th century, internally and internationally Transylvania emerged as a Protestant, or indeed Calvinist principality, led by Calvinist princes and by an elite that largely belonged to the same denomination. One of the most important such princes was Gabriel Bethlen (1613–1629), appointed on 22 October 1613 by the Transylvanian Estates convened in the Diet of Cluj. The same city saw the renewal, in 1622, of the friendship and alliance treaty between Gabriel Bethlen and Radu Mihnea, the ruler of Wallachia. Another event occurred in this region was the battle of Gilău–Florești, of 22 May 1660. On that occasion, the Turks defeated the Transylvanian army led by Prince George Rákóczi II.

At the end on the 17th century, Turkish suzerainty over Transylvania ended and the province came under the authority of the Habsburgs, experiencing a series of mutations. This was a time of anxiety in the villages of the county, caused by the arrival of the imperial authorities. In 1686, General Scherffenberg occupied Cluj and Dej, causing much damage and suffering to the inhabitants. Leopold's Diploma of 1691 enacted the new status of Transylvania, recognizing the old customs of the country, or rather the system of the "three nations and four religions," as detailed in the *Approbatæ Constitutiones* (1653) and the *Compilatae Constitutiones* (1669). An Austrian garrison was stationed in Cluj, and the city also became the seat of the provincial government, the Gubernium. In other words, Cluj was the political capital of Transylvania, a province of the Habsburg Empire. Centralizing tendencies and the suppression of certain urban privileges triggered the protests of the burghers of Cluj, Turda, and Dej, who joined the large-scale movement led by Francis Rákóczi II (1703–1711). The cities were placed under military occupation (new fortifications for the Austrian garrison were built in Cluj), they suffered from fires and destruction, all combined with a heavy tax burden. On top of everything, in 1717 the Tartars mounted an invasion that reached as far as Dej. The Tartar invasion had been preceded by a plague epidemics, occurred in 1710. The villages of Cluj County were devastated by Turkish inroads, by the kurucs rebellion, by social conflicts, etc.

The situation began to stabilize starting with the second decade of the 18th century, and the new Austrian authorities took measures to organize and consolidate their regime. At the turn of the 18th century, a large Armenian community from Moldavia was resettled in Gherla. Skilled merchants and craftsmen, they would build here an impressive Baroque church. Following this migration, in 1726, the town, embellished by a beautiful 16th century castle (Martinuzzi Castle), was renamed Armenopolis and entered a stage of rapid development. The Austrian state intervened more and more often with regulations concerning the activity of the trade guilds, performing "adjustments"—deemed by many

to be unequal and unfair—to the fiscal obligations. The economic reforms began during the reign of Maria Theresa (1740–1780) and continued under Joseph II (1780–1790), when Cluj became part of the homonymous county (1784), which also included a part of the older counties of Cluj, Turda, and the Arieș district. In 1786, Cluj became the capital of the district that included the former counties of Cluj, Turda, Inner Solnoc and Middle Solnoc. State intervention in administrative matters increased, especially when it came to the administration of cities like Cluj, Dej, and Turda. The Bánffy Palace of Cluj was built in 1774–1785 and remains the most representative Baroque construction in Transylvania, designed and built by architect Johann E. Blaumann.

The 18th century saw the rise of the modern nations, and Transylvania was no exception. The nation—or the privileged medieval group—of the Hungarian nobles presently grew to include the Hungarian commoners and even the Szeklers. The latter continued to see themselves as a distinct nation, but this only in the political sense of a privileged group, as ethnically speaking they gradually merged with the Hungarians. The Romanians, representing two thirds of the total population of Transylvania, deprived of equal rights, initiated a large-scale national emancipation movement, operating at several levels. They hoped to gain national political rights, namely, equal status with the other nations in the country, either by way of religion (by joining the Church of Rome, through the Union of 1697–1701), through peaceful political negotiations (during the entire 18th century and in the first half of the century that followed, petitions were repeatedly sent to Vienna, the most important of them, the *Supplex Libellus Válahorum*, being sent to the emperor in 1791), through social movements (Horea's Uprising of 1784–1785), or through cultural progress (the Enlightenment movement known as the Transylvanian School).

All of these historical processes were manifest in the region of Cluj. In 1784, the Romanian inhabitants of the Western Carpathians joined the revolt led by Horea, Cloșca, and Crișan. The uprising engulfed the villages in the counties of Cluj and Turda, as demonstrated decades ago by historian David Prodan, in his doctoral thesis defended in Cluj. After the defeat of the uprising, Horea was captured on 27 December in the forest of Scorușet located in the Gilău Mountains.

The revocation of reforms after the death of their author, Emperor Joseph II (1790), and the dominant role played by the nobles in political life made it so that the central institutions of the principality, the Gubernium and the Diet, were concentrated in Cluj. Gradually, the city became a noble city, strongly opposed to the central authorities and to the Romanian claims. Thus, in 1791, the Diet of the noblemen convened in Cluj rejected the political memorandum of the Romanians entitled *Supplex Libellus Válahorum*, which demanded political rights for the Romanian nation. The *Supplex*, the fundamental political document of the Romanian nation, was met with uniform hostility by all privileged groups,

who saw in its demands an attempt to overthrow the “constitution” and the political system of the principality.

The 18th century was marked by the attempts made by the Romanian communities to gain status in the urban areas. In Cluj, Dej, and Turda the merchants and the Romanians in general increasingly made their presence felt, finding loopholes in the discriminatory medieval legislation and reaching a higher level of prosperity. The Romanian migration to the urban areas, despite the obstacles, the interdictions, and the expulsions—such as those occurred in Dej in 1742, 1791 and 1793—was a steady one, all the more so since the rural areas surrounding these towns were nearly all inhabited by a Romanian majority. In time, the goods of the Romanian merchants from Cluj, who were trading with Wallachia, came to compete with the local products. In 1770, the number of Romanian inhabitants reached 500 in the city of Cluj, and in 1797 they built an Orthodox church. Naturally, this happened outside the city walls, near the city limits of that time. Around the year 1800, through a subterfuge, a Greek-Catholic church was built in the immediate vicinity of the central square (it is known as Bob Church, after the name of the homonymous Bishop Ioan Bob). In 1799, after repeated pleas to the Gubernium by the Blaj Consistory, the Romanian community of Dej managed to obtain approval for the construction of a Greek-Catholic church, indicating the rise of the Romanian element in the territory located at the confluence of the Someș Rivers.

The end of the 18th century brought with it significant developments, such as the new social status of the Romanians, liberated from serfdom following Horea's Uprising, the redefinition of the political program of national emancipation expressed in the *Supplex Libellus Valachorum* of 1791, and the cultural renaissance brought about by the enlightened scholars of the Transylvanian School, some of them former students of the Academic High-School of Cluj (Gheorghe Șincai, Petru Maior, Gheorghe Lazăr and others). They studied in Latin and in Hungarian, dreaming of the day when they descendants might study in the Romanian language as well.

In the decades prior to the Revolution of 1848–1849, industries developed significantly in the cities of the county, advancing rapidly towards a modern capitalist type of society. The trade guilds continued to practice their crafts in all cities in the country, in parallel with the new industries. In Cluj, for instance, 20 industrial companies were registered between 1806 and 1846. Under these circumstances, a certain social unrest began to manifest itself, fueled by socialist ideas circulated mostly by students returning from Western Europe.

The social and national ideals of the Revolution of 1848–1849 also inflamed the spirits of the people of Cluj County. On March 28, 1848, Cluj hosted a meeting of the Romanian leaders, attended by Ioan Buteanu, Florian Micaș, Ion Suci, and Iosif Hodoș. The participants drew up a petition requesting freedom, equality, and national justice. The social and

political turmoil also engulfed the towns of Dej, Turda, and Huedin, but especially the villages of Maia, Suciul de Jos, Dăbâca, Dragul, where Romanian and Hungarian serfs refused to fulfill their labor obligations and rose against their landlords. In the Diet convened in Cluj, the nobles, disregarding the political message of the Blaj Gathering and going against the will of the majority of the population, proclaimed the “union” between Transylvania and Hungary in late May of 1848.

The attitude of the nobles and the hostility shown by the Hungarian revolutionary government towards the national and political claims of the Romanians, as well as the repressive acts taken against the villages and the rebellion leaders, led to armed conflict. Major battles were fought on the territory of Cluj County—with the Romanian forces led by Avram Iancu (himself a graduate of the Cluj Academic High-School) and by the other tribunes—at Mărișel, Călățele, on the Arieș River or at Fântânele, where the peasant army obtained one of its great victories. Cluj also witnessed Nicolae Bălcescu's efforts to bring together the Romanians and the Hungarians in the attempt to defeat the conservative opposition of the Hungarian leaders. Some of the revolutionists were arrested, for instance Alecu Russo, imprisoned in Cluj, A. T. Laurian and Nicolae Bălcescu, Simion Fodor, Alexandru Bătrâneau, and Vasile Simonis. The latter two, considered to be seditious libelers, were executed in Someșeni. A famous Saxon scholar and politician, the pastor Stephan Ludwig Roth, was shot by the nobles in the city of Cluj, on Fortress Hill, deemed “guilty” of having stated the right of nations, Romanians included, to a free and independent development. In an article published in 1842, the Saxon pastor wrote that “The gentlemen in the Cluj Diet seek the birth of a chancellery language, and presently rejoice that their baby has come to this world. It is unnecessary to declare a language as the official language of the country. This because we already have a language of the country. It is neither German, nor Hungarian, but rather the Romanian language. No matter what we, the nations represented in the Diet, do, nothing will change. This is the reality.” That Diet of Cluj, in which the Romanians which accounted for two thirds of the population were not represented, decided to gradually introduce Hungarian as the official language of Transylvania, instead of Latin. At a time when the Hungarians only represented roughly one quarter of the population, this initiative was seen as an act of aggression against the national identity of the Romanians and of the Saxons. Consequently, the emperor rejected the bill in the form suggested by the Hungarian nobles, but the possibility of the measure being actually introduced still loomed. Therefore, during the Revolution of 1848–1849, the issue of Romanian as an official language alongside Hungarian and German proved to be an essential one for the Romanians. During the revolution, Cluj remained a stronghold of the conservative nobility, who had decided to unite Transylvania to Hungary and sought to maintain the subservient status of the Romanians. Under these circumstan-

ces, it was unavoidable for the Hungarian revolution and for the Hungarian nobility to come into conflict with the Romanian revolution.

The period that followed after the revolution was marked by the introduction of neo-absolutism in the Habsburg Empire, and implicitly in Transylvania. Policies of excessive centralization and reorganization were implemented, and the political and administrative institutions were relocated from Cluj to Sibiu. The successive administrative and judicial reorganizations failed to solve the Romanian demands, including that of 21 December 1850 (also included in the program of the Revolution of 1848–1849), concerning the establishment of a Romanian faculty of philosophy and law in Cluj. The period of neo-absolutism was followed by one of historical liberal federalism (1860–1867), which saw the restoration of provincial autonomy across the empire. Amid the tentative liberalization already manifest towards the end of the neo-absolutist period, in 1860, the Romanian councilors managed to secure positions in the administration, following the return of the Gubernium to Cluj.

The urban patents of 1854, which put an end to feudal relations, made available the workforce needed for industrial development, and the population of the county's towns and cities increased considerably. If in 1767 Cluj had a population of 12,603 inhabitants, in 1857 their number reached 20,115. In 1857–1890 the city's population increased by more than 84%. Also significant was the increase in the Romanian population, especially on the outskirts, which doubled between 1857 and 1869. Dej, which had 1,498 inhabitants in 1869, came to have 1,571 in 1880, and 1,791 in 1890. Turda, which had 1,728 inhabitants in 1869, had 1,849 in 1880, and 2,297 in 1890. In 1869 Gherla had 1,502 inhabitants, in 1880 it had 1,705, and in 1890 the population reached 1,979.

The population growth was accompanied by a process of economic development, also stimulated by the establishment of related institutions typical for the modern economies. The Cluj Chamber of Commerce was established in 1851. The first modern factories also appeared during this period: a tobacco plant, a medicinal alcohol factory, new printing presses, a machine factory (1877), mills and distilleries. New financial institutions appeared, among them the Romanian bank called Economul, in 1886. A Savings Bank opened in Gherla (1866), as well as a Stock Deposit House (1888) and the offices of the Concordia, the Credit Institute with Romanian Stockholders (1910); in Dej, the Someșana and Credit Bank was established in 1890, followed by a Credit and Savings Institute, a Popular Bank, with Romanian stockholders, and in 1918 by the Bank for Agriculture, Industry, and Commerce, with Romanian, Hungarian, Jewish, and French shareholders and with a branch in Gherla. Economic life was further stimulated by the construction of the Teiuș–Cluj railroad, completed in 1871. The Cluj railway station had been inaugurated on 7 September 1870, on the Oradea–Cluj–Brașov line, built starting with the year 1867 and completed in 1873. In the year 1900, the number of medium enterprises in the

county reached 27, rising to 42 in 1910. The Scholler brothers operated a pulp plant in Turda, a brick and construction materials factory opened in Gherla (1904), and a cigarettes factory was established in Dej; Cluj had a tobacco plant, the workshops of the railroad company, a metallurgic plant, a leather processing plant and factories belonging to the food industry.

Cluj and the surrounding region became home to many important ecclesiastical and cultural institutions. While the city had been a major Protestant center, until the Great Union, despite the efforts of Bishop and later Metropolitan Andrei Șaguna and of his successors, the city failed to become once again an Orthodox episcopal center, such as it had been in the Middle Ages given the presence here of the bishoprics of Feleac and Vad. On the other hand, the other Romanian Church—the Greek-Catholic Church—managed to establish a major diocese in the area. Thus, in 1853, the papal bull *Ad Apostolicam Sedem* consecrated the establishment of the Romanian Uniate Bishopric of Gherla (after 1930, the Romanian Uniate Bishopric of Cluj–Gherla). After 1861, the Transylvanian Association for Romanian Literature and the Culture of the Romanian People (ASTRA), with its headquarters in Sibiu, became very active in the region of Cluj, Turda, Dej, Gherla and Huedin. In 1859, Hungarian intellectuals from Cluj founded the Transylvanian Museum Association, which initially included only Transylvanian naturalists.

In 1865, the Diet of Cluj once again voted for the union between Transylvania and Hungary. This foreshadowed the complete disappearance of Transylvanian autonomy, occurred in 1867, the year of the Austro-Hungarian dualist pact, which marked the resumption of Hungarian policies. An instrument in this respect was the new modern university, established in Cluj in 1872, which had only Hungarian as the language of instruction. The Austro-Hungarian dualism triggered a more intense political movement of the Romanians from Transylvania and from Cluj county, who demanded legal recognition for the Romanian nation and the introduction of Romanian in all official documents, alongside Hungarian. One such militant association was the Cluj Association of Young Students, which included many leaders of the Romanian community: Vasile Ladislau Pop, Iacob Bologa, Ilie Măcelariu, and others.

The creation in Sibiu, in 1881, of the Romanian National Party (RNP), also through the efforts taken by the Romanians living in the region of Cluj—politicians like Dr. Ioan Rațiu, Iuliu Coroianu, Pompiliu Pipoș—, was a significant step forward in the struggle for national emancipation. In 1890, at the initiative of Cluj representatives, a Conference of the RNP was organized in order to discuss the draft of the *Memorandum*, drawn up by Iuliu Coroianu. In the same year, an extraordinary conference elected Dr. Ioan Rațiu, a Turda native, as party chairman. In 1892, the *Response of Romanian Students from Transylvania and Hungary to the Response of the Hungarian Youths Attending Academic Studies* (itself given to a memorandum of the Romanian students from Bucharest) was published

in Romanian, French, English, Hungarian, and German. The initiative saw the massive involvement of the Romanians living in the Someș Valley, who showed their solidarity during the trial against Aurel C. Popovici, the main author of the *Response*.

In May 1892, representatives of the Romanian community from Transylvania and Hungary, the region of Cluj included, drew up and submitted a *Memorandum* to the imperial court in Vienna. This was the culminating point of the national struggle of Transylvanian Romanians in the second half of the 19th century. The trial of the authors of the *Memorandum*, hosted by the Redoubt Building of Cluj between 7 and 25 May 1894, was marked by a massive Romanian presence in the city streets. On that occasion, Dr. Ioan Rațiu, the chairman of the RNP, supported by the millions of Romanian inhabitants of Transylvania, made his famous statement: "What is being discussed here, gentlemen, is the very existence of the Romanian nation. The existence of a nation, however, is not something to be discussed, but rather something to be asserted!" At the beginning of the 20th century and during the First World War (1914–1918), the Romanian national emancipation movement intensified. The drama of some Romanian Transylvanian soldiers, forced by the Austro-Hungarian state—a state which they could no longer serve and respect—to fight against the Romanians from Romania proper, after the latter's entry into the war (in the summer of 1916) was compellingly presented by writer Liviu Rebreanu in his novel *Forest of the Hanged*.

The national revolution from the autumn of 1918 took various forms in the area of Cluj, as the population rose against the dualist authorities, against the owners and the landlords. The manifesto called *Fellow Hillmen*, drawn up by Amos Frâncu (the lawyer who had defended Ioan Rațiu in the trial of the authors of the *Memorandum* and the director of the Economul Bank), which rejected the authority of Emperor Charles of Habsburg, accelerated the outbreak of the revolution. The Romanian National Senate was established in Cluj and it began introducing a Romanian administration in the counties. On the basis of the self-determination principle, Romanians began setting up national councils and a national guard. The independent initiative of Cluj-based Amos Frâncu contributed to the success of the national liberation movement, even if it did not occur in coordination with the general Romanian action.

The massive participation of Cluj County inhabitants in the Great National Assembly of Alba Iulia, convened on 1 December 1918, as well as the vote of the 78 official delegates holding credentials issued by the inhabitants of this region (representatives of the ASTRA, of women's associations, of book clubs, of craftsmen's associations, of the Uniate and Orthodox Churches, of the Social Democratic Party, of the Romanian National Party, of the national guards, etc.) contributed to the fulfillment of the national goal, namely, the union between Transylvania and Romania.

During the first years after the Great Union, the territory of Cluj County entered a new stage of economic, political, and cultural development, benefiting from the new institutional and administrative context.

The general economic development, and particularly the industrial development of Cluj County during the Romanian period that came after 1918 was quite remarkable. New companies were established: the Câmpia Turzii Wire Company (1920), the Turda Cement Factory (1920), the Turda Brewery, which merged with that of Cluj in 1929, the Leather Processing Plant of Renner Bros. & CO, the Transylvania Furniture factory, the Familia Dairy Plant, the Iris Porcelain Factory, and many other Cluj-based companies. The banking sector also expanded, while the rural world was considerably changed by the agrarian reform of 1921. All these developments took place amid a rapid population growth.

Alongside the major part it played in the economic development of Romania, during the interwar period Cluj became the most important spiritual center in Transylvania, home to many cultural and educational establishments. The organization of Romanian education after the Great Union was one of the major concerns of the Cluj-based Ruling Council (the executive body of Transylvania, until the complete integration of the province into the Kingdom of Romania). The greatest achievement in this respect was the Cluj University or the National University of Dacia Superior—the first Romanian state-run higher education institution in Transylvania—, with its four faculties: Medicine, Science, Law, and Letters. It was inaugurated on 3 November 1919, and the official opening ceremony took place on 1 and 2 February 1920, in the presence of many guests, including the country's royal couple, King Ferdinand I (1914–1927) and Queen Mary. Cluj could also take pride in an Academy of Advanced Economic Studies, an Agricultural Academy, an Academy of Music and Drama, and in an Institute of Fine Arts. The faculties of the university had well-organized institutes, which gained fame within Romanian culture for their top-level research and for their publications: the Botanical Garden (founded by Alexandru Borza), the Institute of Speleology (unique in the world, established by scientist Emil Racoviță), the Institute for Classical Studies (founded by Vasile Bogrea, with the support of Vasile Pârvan), the Institute of National History (led by Alexandru Lapedatu and Ioan Lupăș), the Institute of World History (established by Ioan Ursu and Constantin Marinescu), the Museum of the Romanian Language (led by Sextil Pușcariu), the Institute of Experimental, Comparative, and Applied Psychology (founded by Florian Ștefănescu-Goangă), the Museum of Archaeology, the Ethnographical Museum (with the first outdoor section in the country, the work of Romulus Vuia), the University Library, etc.

The list of great cultural institutions was completed with the National Theatre and the Romanian Opera House, which

instantly gained considerable prestige. These institutions of national and European relevance—especially the University, soon renamed King Ferdinand University—came to contradict a number of earlier disparaging remarks whereby Romania and the Romanians were incapable of properly organizing the cultural life of Transylvania. For instance, two decades after its establishment, the university had become one of the most prestigious higher education institutions in Europe, enjoying the cooperation and the respect of great international scholars and scientists.

Unfortunately, the Second World War (1939–1945) put an end to these remarkable achievements. The northern and northeastern part of Transylvania, inhabited by a Romanian majority, was occupied by Hungarian troops, following the arbitrary decision made on 30 August 1940 and known as the Vienna Diktat. The Horthyst occupation of Northern Transylvania made many victims among the Romanian inhabitants of Cluj County. Many took the path of refuge: between 5 September 1940 and 31 December 1942, 49,946 people left the city and the county of Cluj (only partially under Horthyst occupation, as the former Turda County and some mountain areas were still part of Romania) and went to Romania. On 11 September 1940, Cluj came under the Hungarian military administration, which brought here units of the state security, of the police, and other nationalist, dictatorial, chauvinistic, and paramilitary organizations, which committed murders, caused devastation, abused and expelled the Romanians. In 1944, approximately 120,000 Jews from Northern Transylvania were deported by the Hungarian occupation forces and most of them were exterminated in places such as Auschwitz or the other death camps.

At cultural, national, and religious level, the oppression included the near total elimination of Romanian educational institutions and a ban on all Romanian publications and cultural associations. At political level, all Romanian parties were banned and arrests were made, followed by expulsions and internment in camps. The university had to take the path of refuge, its main core being temporarily relocated to Sibiu.

The decisive event for the liberation of Northern Transylvania and for its return to Romania was the political initiative whereby Romania abandoned the alliance with Germany and joined the United Nations (23 August 1944). Working together, Soviet and Romanian forces gradually conquered Transylvania, the city of Cluj being liberated on 11 October 1944. On 25 October 1944, the last towns on the old territory of Romania—Satu Mare and Carei—were liberated from the Nazis. After several months of Soviet Stalinist military occupation, on 13 March 1945, amid the enthusiasm of the crowds gathered in Cluj, the Romanian administration returned to Northern Transylvania. It seemed that the world was returning to the democratic values, brutally suspended by the war and by militarist and fascist authoritarianism. However, the “liberating Soviet troops” failed to leave the

country, and one occupation was replaced by another occupation, even more drastic, more dramatic, and longer-lasting, bringing with it—under the pretext of the “popular democracy” and of the “dictatorship of the proletariat”—an egalitarian communist ideology. This basically put an end to democracy, nearly annihilated private property, and led to the physical elimination of the political, military, economic, social, and cultural elites of Romania.

Cluj County shared the same fate. The rigging of the parliamentary elections of 19 November 1946 had its nefarious consequences here as well. The towns of the county experienced a communist type of economic and cultural development, with a centralized agriculture and industry and with culture and education dominated by the Marxist-Leninist ideology, with a touch of communist nationalism, with severe deprivations and with human rights violations (painful for the entire population, but especially for the minority groups), which became quite manifest especially during the last 10–15 years of Ceaușescu’s dictatorship. On 1 October 1948, the communist authorities placed a brutal ban on the Greek-Catholic denomination. The Bishopric of Cluj–Gherla was abolished, to be restored only after 1990. In 1950, the new authorities operated an administrative reorganization of the country and created the Region of Cluj, covering an area of 16,820 square kilometers and including, completely or in part, the territories of the former counties of Cluj, Turda, Someș, Sălaj, Năsăud, and Alba. Only in 1968, following another administrative reorganization, Cluj County was established within its present borders. In 1974, on the anniversary of 1,850 years since the first documentary references to the *municipium* of Napoca (at the time of Roman Emperor Hadrian), the city of Cluj was renamed Cluj-Napoca.

The events of December 1989 restored democracy in the country, but not after great difficulties and following an excessively long transition. Still, nearly two decades later, with the country a member of NATO and of the European Union, there is hope that Romanian society will continue to develop in keeping with the values of European civilization. Today, Cluj is the second metropolitan area in the country, a major economic and financial center, home to prestigious cultural and spiritual institutions. The college student population alone reaches 100,000, approximately half of them studying at Babeș-Bolyai University (founded in 1959 though a merger between the Romanian language Victor Babeș University and the Hungarian János Bolyai University), a model European university, with three lines of studies and with three languages of instruction—Romanian, Hungarian, and German—and with an unprecedented volume of international exchanges. Today, Cluj is a Romanian city with a strong multicultural and multi-denominational tradition and with an obvious ecumenical vocation. Cluj hosts four faculties of theology, belonging to different denominations and having different languages of instruction, it is the residence of five ecclesiastical institutions of bishopric level or higher—Or-

thodox, Greek-Catholic, Calvinist, Lutheran, and Unitarian—it is home to an Institute of Jewish Studies (belonging to Babeş-Bolyai University), to a Center for Transylvanian Studies (belonging to the Romanian Academy), to a Hungarian state theatre and to a Hungarian opera house, etc. Life proceeds here at a rapid pace, further accelerated by massive foreign investment (with the Jucu project a case in point), by

the presence of shopping malls, of radio and TV stations, of residential districts that turn adjacent villages into urban areas. Also present are, unavoidably, the challenges of everyday life, the specter of inflation, the worries of the elderly, etc. These are all part of life, and the pulse of life is strong in Cluj and in the neighboring region, drawing on the substance of a millennia-long tradition.

Historical Monuments in Cluj County

Cluj-Dej National Road

APAHIDA (commune seat, first mentioned in a 1263 document)

Wooden church, 18th century, restored.

SOMEȘENI (village incorporated in the city of Cluj-Napoca)

Church, 13th century, dating from the same period as Calvaria Church of Cluj-Mănăstur.

RĂSCRUCI (village in the commune of Bonțida, first mentioned in a 1325 document)

Nobiliary castle belonging to the Bánffy family, 19th century.

BONȚIDA (commune seat, first mentioned in a 1263 document)

Nobiliary castle belonging to the Bánffy family, 18th century, in the Baroque style.

ICLOD (commune seat, first mentioned in a 1348 document)

Museum of Ethno-Archaeology – the museum building is a manor whose construction began in the 15th century and which holds valuable collections of archaeology, local history and ethnography.

DĂBĂCA (commune seat, first mentioned in a 1291 document)

Fortress, situated in the western part of the village, on the terrace lying on the right side of the Lona Valley. The fortifications were built between the 9th and the 11th century, so the fortress must have been contemporary to Voivode Gelou. The site, measuring 600/200 meters, revealed the presence of four construction phases for the walls, of three old necropolises, partially overlapping, and of four churches erected on the same foundation dating back to the 9th–13th centuries. Such a well-organized fortress indicates the existence of a fairly well-developed local economy, also confirmed by the diversity of archeological pieces found here: silver ornaments and enameled pottery from the Byzantine Empire, gilded iron spurs, arrowheads, and a sword pommel brought from the empire of Charlemagne.

After Gelou's defeat, the fortress went through a period of stagnation but, starting with the second half of the 10th century, the new masters erected new fortifications. *The Painted Chronicle of Vienna* tells us that in 1068 King Solomon of Hungary spent a week at Dăbâca, preparing to face the Pechenegs on the battlefield at Chiraleș.

New walls were erected in the 13th century, but the fortress was most likely destroyed by the Tartars and its economic, military, and administrative role began to wane.

GHERLA (a town since 1510, first mentioned in a 1291 document)

Armenian church, erected in the 18th century by the Armenians colonized here, an impressive artistic monument hosting three extremely valuable Gospels.

Municipal History Museum, Avram Iancu Street 7

The museum collections, put on display in an old Armenian house, include many archaeological pieces found during the excavation of the Roman encampment that once hosted the Ala Secunda Pannoniorum. Inscriptions, coins, weapons, pottery, all items come to reflect life as it once was in this part of Dacia Porolissensis. The museum also possesses valuable collections of ethnography, of technical history, etc.

NICULA (a village in the commune of Fizeșu Gherlii, first mentioned in a 1326 document)

Brick and stone church, once belonging to the Greek-Catholic Church, built between 1875 and 1879 on the site of an older church. The church museum displays a valuable collection of old books, icons painted on glass and wood, religious objects and books. The church in Nicula is also home to the miraculous icon of the Holy Virgin, painted by Father Luca of Iclod in the year 1681.

SIC (commune seat, first mentioned in a 1291 document)

Reformed church, in the center of the village, a valuable monument of the Late Romanesque and Early Gothic, built at the end of the 13th century. Some fragments of the 14th century wall painting have been preserved until today.

NIMA (a village in the commune of Mintiu Gherlei, first mentioned in a 1225 document)

Reformed church, built in the Early Gothic style (13th century) out of carved stone blocks.

DEJ (a municipality since 1968, a town since 1668, first mentioned in a 1261 document)

Roman road, unearthed under Rose Hill and branching out towards the Roman forts of Cășeu and Ilișiu. The salt mines used during the Roman era can still be seen at Ocna Dejului.

Reformed church, central square

The church was built between 1453 and 1526 in the Late Gothic style, with high walls consolidated by stepped buttresses. The church was damaged by fire on several occasions, the last such incident occurring in 1642. In 1880, it was enclosed within a massive perimeter wall, built using stone taken from the old fortifications of Dej.

The **Romanian church**, built in 1889, in the same year that saw the construction of the **Romanian high school**, today's Andrei Șaguna High School.

Municipal History Museum, Bobâlna Square 7

The museum possesses a valuable archaeological collection of items found in the Roman settlements in the region. It also includes a salt museum, a stone collection, documents and testimonies regarding the participation of the local people in the uprisings of 1437 and 1514 and to Horea's Revolt of 1784.

MĂNĂȘTIREA (a village belonging to the commune of Mica, first mentioned in a 1308 document)

The **Orthodox church** in the village center is a stone edifice erected in the 13th century, completed with a wooden belfry in the 18th century.

The **nobiliary castle**, built in the 16th century, is one of the best examples of Transylvanian Renaissance art.

CĂȘEIU (commune seat, first mentioned in a 1261 document)

The **Roman fort** is situated on the right bank of the Someș River, in the place called 'Cetate' (fortress) by the local people. The stone fortress was square in shape, with the sides 165 meters in length and with strong trapezoidal towers in the corners. The fort was built during the time of Emperor Caracalla (211–217), probably between 212 and 217. It hosted the Cohors I Britannica, redeployed here from Pannonia, as well as an auxiliary cavalry unit. On the site, archaeologists found statues, funeral stelae, votive altars, and more than 50 inscriptions kept in the museums of Cluj and Dej. A significant civilian settlement, called *vicus Samus*, grew around the fort.

COPLEAN (a village belonging to the commune of Cășeu, first mentioned in a 1348 document)

The **castle** located in the center of the village and built between 1729 and 1771, on the site of an old manor house,

is an original and unique example of Transylvanian Rococo architecture. The castle is surrounded by a rectangular perimeter wall, with a small round bastion on the left side of the entrance and with valuable stone carvings, the work of sculptor Anton Schuchbauer.

Roman-Catholic church

The Roman-Catholic church, built in the year 1540, can be found in the immediate vicinity of the Roman fort; it hosts a valuable collection of ecclesiastical vestments.

VAD (commune seat, first mentioned in a 1467 document)

Orthodox church, erected by Stephen the Great (1457–1504)

After defeating Matthias Corvinus at Baia (1467), Stephen the Great became the master of the estates of Ciceu and Cetatea de Baltă. Concerned with the political-military organization of the area and with spiritual matters, during the second part of his reign Stephen the Great ordered the construction of the church in Vad, in the Moldavian architectural style, but with some Gothic elements. Some of the stones used for the church walls feature Latin inscriptions, indicating that they came from the Roman fort of Cășeu. The initial building, completed during the reign of Peter Rareș (1527–1538; 1541–1546), was rebuilt in the past century, when a belfry was added. During the reign of Stephen the Great, the parish of Vad became a bishopric. Peter Rareș gave it two nearby villages: Bogata de Sus and Bogata de Jos. The importance of this place of worship gradually decreased after the Moldavian rulers lost their Transylvanian estates. Still, it remained a pillar of the Orthodox faith and of the Romanian nation in the Someș Valley. After 1623, the seat of the bishopric moved to Alba Iulia (Bălgrad). Traces of stone buildings were identified around the church, indicating the presence here of what must have been the residence of the bishop.

BOBÂLNA (commune seat, first mentioned in a 1332 document, called Olpret until 1957)

In the summer of 1437, Romanian and Hungarian serfs gathered on Bobâlna Hill and built a strong military encampment, rising against the nobles. In the great battle that took place here, the revolted peasants obtained a victory of tremendous social and political importance, celebrated by a monument erected here in 1957, the work of architect Virgil Salvanu and of sculptor Alexander Kós.

CREMENEA (a village belonging to the commune of Bobâlna, first mentioned in a 1448 document)

The **wooden church** of the Holy Archangels, built in the 18th century and rebuilt in 1802, has been recognized as a historical monument. This small place of worship seems to be almost a miniature representation, with its steep shingle roof and with its tall pointed spire.

Cluj–Turda National Road

FELEACU (commune seat, first mentioned in a 1366 document)

The **church of Stephen the Great**, built in the Gothic style and completed in 1516, was erected on the site of a monastery hosting the Orthodox bishopric. Feleac is the native place of Professor Ștefan Micle, the husband of poetess Veronica Micle.

MOLDOVENEȘTI (commune seat, first mentioned in a 1075, previously called Varfalău)

On Fortress Hill lie the ruins of the 11th century **feudal fortress**, one of the oldest feudal fortified settlements in Transylvania, deserted after the Tartar invasion (1241). Initially, the fortress had belonged to the local Romanian population and was strengthened by a ditch and bank. In the 12th century, however, it became a royal fortress, defended by stone curtain walls whose ruins can still be seen today.

TURDA (a municipality since 1968, first mentioned in a 1075 document)

The **fort** of Legio V Macedonica, dating back to the 2nd century A.D., is located on Fortress Hill, in the southwestern part of the present-day city. The fort measured 575 meters in length and 410 meters in width, covering an area of 26 hectares. It was surrounded by a ditch 12 meters wide and 2.50 meters deep. On the west side, the gate, flanked by two towers, sported on the top a stone block meant to balance the arch and in which a foot-long statue was carved, portraying Jupiter, Mars, or Minerva. In the right hand, the carved character held a shield that reached down to the legs and featured the face of the Gorgon Medusa, covered in snakes. The gate collapsed in 1657, and the statue was lost. The Roman fort became a stone quarry for the town, a source of already carved stone blocks.

Roman-Catholic church (Republicii Square)

The church was built in 1498–1504 and suffered later modifications. Only the outer walls remain of the initial building. Following the repair work of 1822, the old vaults were replaced by the Baroque ones which can still be seen today. The church once hosted the meetings of the Transylvanian Diets.

Reformed church (Turda Nouă)

The church was erected in 1504, as indicated by an inscription on the south façade of the chancel. The initial Gothic building was altered in the course of time, and successive deteriorations and repairs, especially those done around the year 1800, came to change its interior. The church is surrounded by an oval perimeter wall 4–5 meters in height.

Reformed church (Republicii Square)

This Gothic building was erected around the year 1400, at the time of King Sigismund of Luxembourg. The 60

meters tall tower was built in 1904–1906, replacing the one that had collapsed in 1865.

House of the Princes (Republicii Square)

Built in the 15th century, it once belonged to the Báthory family. The building hosted the participants in the congregations and later in the Diets of Transylvania. It was rebuilt in 1818, the current shape being the outcome of the 1911 repair work. The building presently hosts the **History Museum**, whose collection includes Dacian pieces and valuable items from the Roman era.

The **Monument of Dr. Ioan Rațiu** (Steluței Square)

It is the work of sculptor Cornel Medrea. The bas-relief on the pedestal shows episodes from the trial of the authors of the *Memorandum* (1894).

Dr. Ioan Rațiu's House (Dr. Ioan Rațiu Street), which belonged to the hero of the Transylvanian Romanian national struggle, Dr. Ioan Rațiu, chairman of the Romanian National Party and a promoter of the *Memorandum*. The **monument** raised on the field near Turda where, on 19 August 1601, Michael the Brave was murdered. The monument was unveiled in 1974, on the celebration of 375 years since the first union between the three Romanian countries, being the work of sculptors Marius Butunoiu and Vasile Rus-Batin.

Cluj–Gilău–Negreni National Road

GILĂU (commune seat, first mentioned in a 1246 document)

The **Roman fort** was located in what is now the center of the village, in the park of the medieval castle. The fort was 221 meters long and 137 meters wide, had trapezoidal bastions at the corners, and each of the gates was flanked by two towers. During the entire Roman rule over Dacia, the fort was home to the 500 cavalymen of the Ala Siliana. Archaeologists found here a wealth of material—military diplomas, inscriptions, coins, toreutics pieces, pottery, etc.—, presently on display at the National Museum of Transylvanian History of Cluj-Napoca.

The **castle** of Gilău is located in the center of the village, in the Gilău natural park. Built in the 15th century in the Renaissance style, the castle was the residence of George Rákóczi I. Later on, it was given by Maria Theresa to George Bánffy, the governor of Transylvania. The castle, owned by Michael the Brave at the end of the 16th century, was rebuilt towards the end of the 19th century, but the Renaissance architectural features were left intact.

LITA (a village belonging to the commune of Săvădisla, first mentioned in a 1324, previously called Lita Română)

The ruins of **Lita fortress** can be seen on the hill overlooking the Iara Valley. The date of the original construction is unknown, but documents first speak about it in 1324, when it was a royal fortress given to the voivodes

of Transylvania. Documents indicate that in 1405 King Sigismund gave to the city of Cluj the three mills that belonged to the fortress, their income being meant to complete the amount needed for the construction of the defensive walls around the city. In the year 1562, amid internal strife, the fortress came under attack and, on February 12, as military units were coming through its gates, its gunpowder stores blew up, destroying the fortress. It seems that after the Tartar invasion of 1241, the fortress hosted the administration of Cluj County, until the city was rebuilt.

DUMBRAVA (a village belonging to the commune of Căpușu Mare, first mentioned in a 1288 document)

Wooden church, a monument of Romanian architecture.

MĂNĂSTIRENI (commune seat, first mentioned in a 1332 document)

The **Reformed church** located in the center of the village, initially a monastery, is a Romanesque building erected towards the middle of the 13th century and expanded in the 15th century.

BOLOGA (a village belonging to the commune of Poieni, first mentioned in a 1319 document)

The **Roman fort** is located on the left bank of the Crișul Repede River, on a plateau named Grădiște, covering an area of 2.5 hectares. The fort was part of the defenses of the northwestern border of the province of Dacia, built along the ridges of the Meseș Mountains. Its complement consisted of two auxiliary cohorts.

The **medieval fortress**, located on the hills at the confluence between the Crișul Repede River and the Sebeș River, was an important military building of medieval Transylvania. First mentioned in documents in 1319, it

seems that it was actually built in the 13th century. Its main function was to guard the road that led to central Transylvania. The Bologa fortress remained in constant use until the 18th century and, as expected, it suffered repeated modifications and alterations. The keep, built on a round foundation, is similar to the one found in the fortress of Spiš (Slovakia), erected between 1250 and 1260. The fortress was initially a royal possession, but in the 14th century it was transferred to a series of feudal lords, among whom we find, for a while, even Mircea the Elder.

HUEDIN (a town since 1961, *oppidum* since 1437, first mentioned in a 1332 document)

The **Reformed church** built in the 16th century has a commanding architecture and a wooden guard tower.

The **Ethnographic Museum** displays folk pieces and costumes from the Huedin Depression and from the Western Carpathians, valuable creations of popular art preserving the elements of traditional art.

CIUCEA (commune seat, first mentioned in a 1384 document)

An old Romanian village, located at the entrance into the pass across the Pădurea Craiului Mountains.

The **castle** of Octavian Goga (located in a park which also hosts the poet's grave) is nowadays a memorial museum, with valuable collections of paintings, furniture, pottery. An ethnographic museum was opened in the building of the former monastery, also located in the park of the castle.

Cluj-Napoca: Historical and Tourist Landmarks

Roman stone construction (Victor Deleu Street) with many rooms, some heated by a *hypocaustum*, which experienced four construction stages, reflecting the development of the town into a *municipium* and then into a *colonia*. The building yielded a silver hoard (1,268 *denarii*), found in a clay pot covered with a lid (1st century B.C.–3rd century A.D.).

Roman ruins (Unirii Square), once part of the central square of the Roman town of Napoca (2nd–3rd century A.D.), later covered by medieval, modern, and contemporary buildings.

Fortification and church of Cluj-Mănăstur (Calvaria)

The oblong fortification consisting of a strong bank and ditch dates back to the 9th century and was probably part of the defensive system set up by Voivode Gelou. The

Benedictine monks who took up residence in the fortified perimeter sometime in the 11th century, with the approval of the Hungarian Crown, built here a Romanesque church, destroyed during the great Tartar invasion of 1241.

The current church situated in the Calvaria precinct was built roughly between 1470 and 1508, in the Gothic style. In the 16th and in the 17th centuries, the church was completed with commanding buildings erected on the northern and western sides of the closed perimeter.

The Tailors' Bastion is part of the system of walls and fortifications erected between the first half of the 15th century and the 17th century, when the defenses around Cluj city were completed. This section of the wall, with the defensive bastion, was to be defended and maintained by the tailors' guild, hence the name given to it. In 1601,

Baba Novac, one of Michael the Brave's generals, was killed right in front of the bastion, in the place where now his statue stands.

St. Michael's church, Unirii Square

The construction, begun around the middle of the 14th century, was completed only a century later. The monument suffered considerable damage in the course of time, especially in the fires of 1489, 1655, and 1697. The church is one of the most beautiful Gothic monuments in Transylvania. The belfry, 80 meters in height, was built in the Neo-Gothic style in 1836–1862. Equally interested are the multicolored stained-glass windows and the sacristy door, carved in the Renaissance style.

The Franciscan church and monastery, Muzeului Square

This Gothic building was erected in the 15th century by the Dominicans, with the financial support of John Hunyadi. In 1725, the monastery was given to the Franciscans, who altered the Gothic western façade and the interior of the church in keeping with the requirements of Baroque art.

Reformed church, Mihail Kogălniceanu Street

The construction of this Gothic church and monastery began at the initiative and with the support of King Matthias Corvinus, in the second half of the 15th century, being intended for the Friars Minor, the Franciscans. The pulpit, done in the Renaissance style in 1646, is the work of the famous Transylvanian sculptors Benedict and Elias Nicolai. The monastery building included cells, dormitories, reading rooms, service rooms. After 1581, the monastery also hosted a university-level college, where the son of Michael the Brave, Nicolae Pătrașcu, seems to have studied. The monastery later became a Reformed church. In the 18th century, for a short while, the monastery was returned to the Franciscan order.

In front of the church stands the equestrian statue of **St. George slaying the dragon**, a late copy of the Prague statue done in 1373 by German sculptors Martin and George of Cluj. An exquisitely crafted piece, the statue can compete with the first equestrian sculptures of the early Renaissance.

The Matthias Corvinus House (Casa Matei), Matei Corvin Street

The building, currently belonging to the University of Fine Arts and Design and formerly an inn, is the house in which King Matthias Corvinus was born in the year 1443. Probably built sometime at the beginning of the 15th century, the house suffered a series of modifications in the following centuries. Some of the old Gothic door-frames can still be seen inside, the entry portal is a broken arch, and the stone frames of the windows are done in the Renaissance style.

Piarist church, Universităţii Street

Built between 1718 and 1724, this commanding building was the first Baroque edifice in Transylvania. The construction started at the initiative of the Jesuit order, and it brought here a new type of architecture, typically Baroque, featuring a façade with two towers and interior chapels, a type imitated in the 18th century by all Jesuit building and also by other Catholic buildings, including some erected by the Romanian Uniate Church. In 1776, three years after the abolition of the Jesuit order, the church was transferred to the Piarists.

The church of the Friars Minor, Eroilor Boulevard

In 1724, the Friars Minor returned to Cluj and acquired the Henter House, building in its place a church designed by architect Johann E. Blaumann. The façade shows perfect stylistic unity and the interior is decorated with elements typical for the Baroque style. Today, the building is the Greek-Catholic cathedral of the Bishopric of Cluj-Gherla.

Unitarian church, 21 Decembrie 1989 Boulevard

Between 1792 and 1796, the Unitarians of Cluj erected a building of their own, in the Late Baroque style.

Church of Saints Peter and Paul, 21 Decembrie 1989 Boulevard

The church was built between 1848 and 1850 in the Neo-Gothic style, in the place of an older 15th century church whose Gothic crypt still exists today under the chancel. In front of the church stands the portal of St. Michael, brought here during the restoration work done to St. Michael's church in 1957–1960. Behind the altar is the statue of Mary the Protector, done by sculptor Anton Schuchbauer in 1744.

The Holy Trinity church or the 'Orthodox Church on the Hill', Bisericii Ortodoxe Street

The Orthodox church was built in 1795–1796 outside the city walls, as required by the law of that time. It was the first place of worship belonging to the Romanian community of Cluj. The money required for its construction came from the Romanian Orthodox community, also helped by the Aromanian or Greek merchants in the city, as well as by the merchants from Braşov. Shortly after its completion, the church received an iconostasis, icons, and holy books, becoming the spiritual center of the Orthodox Romanians of Cluj.

Bob church, Prahova Street

The church was built between 1800 and 1803 through the efforts and with the financial assistance of Romanian Uniate Bishop Ioan Bob of Blaj. The structure of the church is very similar to that of the Orthodox Church on the Hill, the two small rooms presently flanking the tower being

added in 1906. This is where the marriage between Professor Ștefan Micle and Veronica Micle was celebrated.

Fortress Hill (Cetățuia)

After conquering Transylvania towards the end of the 17th century, the Habsburgs built several Vauban fortresses in their new province. On Fortress Hill, between 1700 and 1735, they built massive earthworks with stone bastions and gates, occupied by the imperial troops financially supported by the local population.

The House at No. 5 Unirii Square

This 15th century building initially had only a ground floor and a first floor. In the 16th century, it underwent a series of transformations, the current entrance portal being one of them. The present shape of the façade dates from the year 1802.

The House at No. 15 Unirii Square

The current building is a Baroque creation from the middle of the 18th century. Known as the “Roman-Catholic Parochial House,” the edifice preserves the 1477 portal with crossed baguettes that once belonged to the Gothic construction completed towards the end of the 15th century. The façade features a commemorative plaque celebrating the visit made by Austrian Emperor Joseph II in 1773.

The House at No. 31 Unirii Square

The Wolphard-Kakas house is one of the most beautiful Renaissance buildings in Cluj. Parish priest Adrianus Wolphard (episcopal vicar and adviser to the Court in Buda, who traveled and studied in Italy) was a great admirer of Italian Renaissance art, whose elements he incorporated in the house he built in Cluj. The building was partially demolished in 1894. Only the ground floor façade facing towards the courtyard remains of the original building. The Wolphard coat of arms and a collection of architectural pieces from the old building are currently in the stone collection of the National Museum of Transylvanian History.

The House at Nos. 2–4 Bolyai Street

This is the house in which mathematician János Bolyai was born, on 15 December 1802. The house was built in the 15th century, but later transformations altered the original shape, turning it into an 18th century Baroque monument, completed with an additional floor in the 19th century.

The Mint House, Emile Zola Street 4

The building was erected in the early 17th century. It once hosted the mint and the Exchange House of Cluj, as indicated by the inscription on the façade, which reads *Domus cementaria et auricusoria 1608*.

The House at No. 7 Universității Square

Built between 1734 and 1735, with a ground floor and two additional stories, the building is known as the Convictus Nobilium. It once belonged to the Piarist High School, also attended by young Romanians such as Avram Iancu, George Barițiu, Alexandru Papiu Ilarian, the Buteanu brothers, who played a major role in the Revolution of 1848-1849.

The Building at No. 7 Mihail Kogălniceanu Street

This building, a palace belonging to the Teleki family, was built according to the plans drawn up by architect Joseph Leder between 1790 and 1795, in a Late Baroque style combined with some Classical elements.

The Building at No. 14 Ion C. Brătianu Street

The building, known as the Tholdalagi-Korda Palace, was built between 1801 and 1807 after plans made by architect Carlo Justi. The building is one of the most significant examples of the transition from Baroque to Classicism in Cluj architecture.

Evangelical Church, 21 Decembrie 1989 Boulevard

Built between 1816 and 1829 after plans made by architect Georg Winkler, the building combines Baroque elements with Neoclassical ones.

Reformed Church, 21 Decembrie 1989 Boulevard

The work of the same architect, Georg Winkler, the church was built between 1821 and 1859.

Reformed College, Mihail Kogălniceanu Street 16

The building, erected in 1801, belonged to the Reformed (Calvinist) College. The design is Neoclassical, with some Baroque elements, such as the courtyard with a gazebo.

Stephen Báthory High School, Mihail Kogălniceanu Street 2

Built between 1817 and 1821, in the Neoclassical style, the building once hosted the Piarist Academic High School.

Building at No. 4 Avram Iancu Square

The façade of this house built in the sculptural neoclassical style features three rectangular frames above the windows, with bas-reliefs representing three characters of ancient Greek-Roman mythology: Mercury, the Medusa, and Pan.

Barracks in Stephen the Great Square

St. George Barracks, built between 1834 and 1837, delights viewers with the simplicity and the harmony of its façade.

Bánffy Palace, Unirii Square 30

The most representative building of the Transylvanian Baroque was designed by architect Johann E. Blaumann and built between 1774 and 1785.

Building at No. 10 Unirii Square

The building, known as Jósika House, has a façade with a sober portico, with Doric columns doubled by pilasters supporting a wrought iron balcony. The first floor once hosted the Hungarian Casino of Cluj and, between 1880 and 1902, the Royal Court of Appeals. The second floor was built in 1828.

Building at No. 11 Unirii Square

The house, a combination of Renaissance, Classical, and Rococo elements, was once the property of Countess Ottilia Wass and hosted the Transylvanian Museum Association.

Building at No. 1 Unirii Square

The old town hall was designed by architect Anton Kagebauer and built between 1843 and 1846, with a façade designed by Johann Böhm. The architectural style combines Neoclassical and Romantic elements, as seen in the shape of the façade, which imitates the Florentine Renaissance. On the upper part of the façade we can see the old escutcheon of the city, framed by a wreath of laurels.

Town Hall, Moşilor Street 3

The building once hosted the county prefecture. It was designed by Ignatius Alpár, with a façade that uses the forms of the Baroque, with an asymmetric tower, and with rich eclectic tracteries around all openings.

Babeş-Bolyai University, Mihail Kogălniceanu Street 1

The Neo-Renaissance building was designed by architect Karl Meixner and built between 1893 and 1903.

The Courthouse, Dorobanţilor Street 2, Stephen the Great Square 1

The building, erected in 1902 on a street corner, is covered in eclectic decorations, including terracotta elements.

The National Theater, Avram Iancu Square

Built in the Secession style between 1904 and 1906 by the Austrian company of Fellner and Helmer.

Buildings Complex at Nos. 17 and 19 Avram Iancu Square

The two buildings, one belonging to the Railway Company and the other to the Financial Administration, were erected towards the end of the 19th century. The façades are decorated with artistic frames of exposed bricks.

Cluj County Prefecture, 21 Decembrie 1989 Boulevard 58

The building erected in 1910 by József Hubert hosted the first offices of the Chamber of Commerce and Industry. Set on a street corner, the building has three façades, a socle covered in mosaics, and three levels. The architectural style blends traditional local elements with Gothic and French Secession ones.

Sámuel Brassai High School and John Sigismund High School, 21 Decembrie 1989 Boulevard 9

Designed by architect Lajos Pákei, the building was completed in 1901. This commanding three-story building combines the Neo-Renaissance style with Neo-Classical elements.

Buildings Complex at No. 1 Napoca Street, No. 1 Universităţii Street, Nos. 1 and 2 Iuliu Maniu Street

Among the buildings erected during the massive reconstruction of Unirii Square, at the beginning of the 20th century, we find the former Hotel New York (later also known as Hotel Continental), the building of the Roman-Catholic Status (Iuliu Maniu Street 1 and 2) and the building of the first Insurance Company (Universităţii Street 1).

Central University Library, Lucian Blaga Square

Built in the Viennese Secession style (1906–1908).

Buildings Complex at No. 1 Michael the Brave Square, Nos. 1 and 2 Horea Street, No. 37 Regele Ferdinand Street

The buildings erected at the end on the 19th century near the ends of the bridge over the Someş River are known as Babos Palace (Michael the Brave Square 1), Széki Palace (Regele Ferdinand Street 37), Elian Palace (Horea Street 2) and Berde Palace (Horea Street 1). Their charmingly eclectic architecture combines Baroque, Renaissance, and Gothic elements.

The Building at No. 4 Horea Street

Urania Palace was built in the year 1910, after plans drawn up by the architect Kapeter. The architecture of this commanding corner building was strongly influenced by the Austrian Secession style.

The Neologue Synagogue at No. 21 Horea Street

The building inaugurated on 4 September 1887 was designed by engineer Isidor Hegner. Its architecture combines traditional and Oriental elements.

The Railway Station

The city railway station was inaugurated in 1870. The architecture of the current building (1902) is eclectic, with decorations made out of bricks of various shapes.

Orthodox Cathedral, Avram Iancu Square

The Orthodox Metropolitan Cathedral was designed by architects Constantin Pomponiu and George Cristinel, between 1923 and 1933. Dominated by long vertical lines, the exterior of the building is made out of hewed and carved blocks of stone, inspired by the model of the old Romanian monuments.

Pharmacy Museum, Regele Ferdinand Street 1

The museum operates in a historical building known as Hintz House, which hosted the first pharmacy in Cluj. Erected in the 15th century, the building suffered massive alterations in the second half of the 18th century, when it turned into a Baroque construction, itself modified later with the creation of a pedestrian passage on the corner. The collections that present the history of pharmacy are displayed in three rooms, one of which hosted the first pharmacy of Cluj city. This room features an original fresco from the second half of the 18th century. The second room is the old pharmacy lab, probably built in the same 18th century, and the third room was used for the storage of pharmaceutical supplies.

The museum collection includes old pharmacy furniture, vessels for the storage of medicinal drugs, pharmaceutical tools, medical drugs no longer in use, old pharmacy books, pharmacy inventory pieces made out of wood, tiles, porcelain, tin, and glass in various centers in Europe.

The National Museum of Transylvanian History, Constantin Daicoviciu Street 2

The National Museum of Transylvanian History operates in a historical 19th century building, the Petrichevich-Horváth House, a model of local adaptation of the Neo-Classical style to the palmetto decorations of the frieze located between the floors and to the floral and geometric motifs of the frames.

The history of the museum begins with the creation of the Transylvanian Museum Association, on 23 November 1859. At first, the museum displayed collections of

antiques, coins, botanical and animal species, mineralogy and geology. The Hungarian University of Cluj, established in 1872, took charge of the museum collections which, through donations and purchases, came to include items of great historical-archaeological and artistic value. The archaeology collections were kept and put on display in the old wing of the current museum building. After 1 December 1918, the history and archaeology collections were transferred to the Institute of Archaeology and Numismatics belonging to the Romanian University of Cluj. After the creation, in 1929, of the Institute for Classical Studies, the collections were transferred to the new institution and were constantly enriched with valuable items discovered by archaeologists at Costești, Ulpia Traiana etc., which were all kept in the present-day building of the museum. In 1937, the museum was opened to the public, putting on display one of the largest and best organized ancient history collections in the country, a valuable painting gallery, a collection of medieval and modern pottery, a medieval stone collection and an ethnographic collection.

The current collections of the National Museum of Transylvanian History are displayed in the permanent exhibition, which illustrates the historical development of Transylvania from prehistoric times until 1 December 1918. The exhibition features pieces found by archaeologists, medieval and modern collections of pottery, metal pieces, glassware, weapons, documents and photographs, books and newspapers, etc.

The Roman stone collection includes stone inscriptions and sculptures in marble and in other types of stone, all discovered in the province of Dacia. The medieval stone collection, extremely unitary and highly representative, features creations of the stonemasons who, over the centuries, toiled in the workshops of Cluj.

The museum treasury includes more than 4,600 gold and silver items, Aeneolithic idols, gold and silver coins, jewels, medals and decorations, as well as household items made out of precious metals.

Art Monuments in the City of Cluj-Napoca

The equestrian statue of St. George slaying the dragon (sculptors Martin and George of Cluj); **the statue of St. Mary the Protector**, unveiled in 1744 after a plague epidemics (sculptor Anton Schuchbauer); **the monument of Matthias Corvinus**, the son of John Hunyadi and Elisabeth Szilágyi, born in Cluj, king of Hungary between 1458 and 1490 (sculptor J. Fadrusz); **the obelisk commemorating the visit to Cluj made in 1817 by Emperor Francis I and Empress Carolina**, completed in 1831 by C. Antal, Sámuel Nagy, and Josef Klieber; **the statue of the Lupa Capitolina with Romulus and Remus**, a symbol of the common Latin origin, given by the

city of Rome to the city of Cluj and initially placed (1921) in Unirii Square, can be seen today on Eroilor Boulevard; **the equestrian statue of Michael the Brave**, ruler of Wallachia (1593–1601), the first to unite, in 1600, the Romanian countries of Wallachia, Moldavia, and Transylvania (sculptor Marius Butunoiu); **the statue of Baba Novac**, a captain in the army of Michael the Brave, burned at the stake in the central square of Cluj at the order of Hungarian nobles (sculptor Virgil Fulicea); **the statues of Horea, Cloșca, and Crișan**, leaders of the Transylvanian peasant uprising of 1784 (sculptor Ion Vlasiu); **the monument of the Memorandum militants**, erected

ted in honor of the national struggle of the Transylvanian Romanians and of their leaders, tried and sentenced in Cluj in 1894 (sculptor Eugen Paul); **the monument of Avram Iancu** (1824–1872), the leader of the Romanian Transylvanian Revolution of 1848–1849 (sculptor Ilie Berindei); **the statues of the representatives of the Transylvanian School**, honoring three of the leaders of the cultural and national movement from the turn of the 19th century: the Enlightenment historians and linguists Samuil Micu (1745–1806), Gheorghe Șincai (1754–1816), and Petru Maior (1761–1812) (sculptor Romulus Ladea); **the statue of Mihai Eminescu** (1850–1889), the greatest Romanian poet (sculptor Ovidiu Maitec); **the statue of Lucian Blaga** (1895–1961), philosopher, poet and playwright (sculptor Romulus Ladea); **the monument of the Romanian Soldier**, honoring those who gave their lives to defend the country and safeguard national unity and independence (sculptor Radu Aftene); **the monument of the heroes of the December 1989 Revolution**, dedicated to the courage and the dignity of those who rose against Ceaușescu's dictatorship, for freedom and democracy (sculptor Aurel Terec); **the Cross on Fortress Hill**, honoring all national heroes and a symbol of their determination and faith (architect Virgil Salvanu).

In many public places, parks, or institutions, the busts belonging to outstanding personalities of our history and culture have been set in honor of their memory:

Decebalus, king of the Dacians (A.D. 87–106); **Nicolaus Olahus** (1493–1568), Romanian humanist; **Dimitrie Cantemir** (1673–1723), prince of Moldavia (1710–1711), encyclopedic scholar; **Horea**, leader of the peasant uprising of 1784–1785; **Ioan Bob** (1739–1830), Greek-Catholic bishop, founder of the homonymous Cluj church; **Gheorghe Lazăr** (1779–1823), Enlightenment scholar; **Nicolae Bălcescu** (1819–1852), historian and politician, one of the leaders of the Romanian Revolution of 1848–1849; **George Barițiu** (1812–1893), historian, journalist and a revolutionist of 1848; **Alexandru Ioan Cuza** (1820–1873), ruler of the United Principalities and the first ruler of Romania (1859–1866); **Florian Porcius** (1816–1906), botanist; **George Coșbuc** (1866–1918), poet; **Ion Creangă** (1839–1889), writer; **Iacob Mureșianu** (1857–1917), composer; **I. L. Caragiale** (1852–1912), the greatest Romanian playwright; **Octavian Goga** (1881–1938), writer and politi-

cian; **Alexandru Vlahuță** (1858–1919), writer; **Victor Babeș** (1854–1926), physician; **János Bolyai** (1802–1860), mathematician; **Emil Racoviță** (1868–1947), biologist, the founder of bio-speleology; **Sextil Pușcariu** (1877–1948), philologist and literary historian; **Liviu Rebreanu** (1885–1944), writer; **Ion Agârbiceanu** (1882–1963), writer; **Onisifor Ghibu** (1883–1972), pedagogue, professor; **Alexandru Borza** (1887–1971), botanist, the founder of the Botanical Garden; **Iuliu Hațieganu** (1885–1959), physician; **Romulus Vuia** (1887–1963), ethnologist, the founder of the Ethnographic Museum of Transylvania; **Alexandru Vaida-Voievod** (1872–1950), physician and politician, prime minister of Romania; **Iacob Iacobovici** (1879–1950), physician; **René Jannel** (1879–1965), French biologist, a professor at Cluj University; **Constantin Daicoviciu** (1898–1973), historian, rector of Cluj University and director of the National Museum of Transylvanian History; **Alexandru Lapedatu** (1876–1950), historian; **Antonin Ciolan** (1883–1970), conductor, the first director of the Cluj State Philharmonics; **David Prodan** (1902–1992), historian; **Nicolae Stăncioiu** (1939–1995), physician, founder of the Cardiology Institute; General **Gheorghe Avramescu** (1884–1945); General **Nicolae Dăscălescu** (1884–1969).

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