

LILIANA POPA, SAȘII LA RĂSCRUCE DE VREMI: ÎNSEMNĂRI ALE UNOR PREOȚI SAȘI DIN TRANSILVANIA DIN VREMEA PRIMULUI RĂZBOI MONDIAL [The Saxons at a Crossroad of Time: Notes of Some Saxon Priests From Transylvania During the First World War], introductory study by Ioan-Nicolae Popa, Cluj-Napoca: Curs, 2018, 314 pp.

This volume authored by Liliana Popa draws the attention of the reading public to a less-known subject, namely the perception of the Saxon communities of Southern Transylvania regarding the First World War. After consistent efforts, she managed to gather, process, and publish a series of 17 memorial registers of the Evangelical communities. The majority of these documents are kept in the Central Archive of the Evangelical Church of Romania, and two of them were taken from previously published volumes. The author wished to specify the archive call numbers in these two cases as well.

The criterion for the selection of these registers was an objective one, i.e. their presence in the parochial archives. Unfortunately, no similar registers from other Saxon communities have reached us, or they have not been identified so far. Thus, the envisaged localities with strong communities of Evangelical Saxons were: Alțâna, Apoldu de Sus, Bălcaciu, Călnic, Cârța, Gusu, Hamba, Netuș, Pianu de Jos, Romos, Rotbav, Seliștat, Slimnic, Șelimbăr, Șura Mare, Toarcla, and Vurpăr. All 17 communities are located in Southern Transylvania.

In this edition, Liliana Popa tried, according to her own statement, to perform a radiography of the events that shook the Saxon rural communities, as well as to sum up their feelings and attitudes during the period between 1914 and 1919. Indeed, we have to stress the fact that the turnaround in Transylvania's situation by the end of the First World War deeply changed the collective mentality of the Saxon communities. By means of the collected information, this work completes the picture of the so-called "little history" of the war. This time, the protagonists are unsophisticated people, the communities and the population that remained behind the trenches. In fact, the texts published in this volume become genuine chronicles about the life of the Saxon Evangelical communities, as the author also points out.

Once these documents were published, the picture of the war behind the trenches in the Transylvanian space was completed. Thus, these registers complete the parochial chronicles signed by the Romanian priests of Transylvania, be they Orthodox or Greek-Catholic, offering a mirror image of the world conflict. Through the publishing of the *Cărțile de aur* [Golden Books] (the official name of the chronicles) of the Romanian parishes, readers could build a somehow unilateral image of the manner in which the international conflagration affected the rural

communities of Transylvania. The documents published in the volume *Sașii la răscruce de vreme: însemnări ale unor preoți sași din Transilvania din vremea Primului Război Mondial* [The Saxons at a Crossroad of Time: Notes of Some Saxon Priests From Transylvania During the First World War] have complemented this image.

The document edition under the care of Liliana Popa has some deficits, particularly regarding the accuracy necessary for publishing this kind of works. For instance, readers learn from the author's statements that the original texts of the registers of the Evangelical parishes were published in two editions, one in German, and the other in Romanian. The two volumes have different introductions, depending on the public they are addressing, which is a fact that could lead to controversies.

Then, in the edition published in Romanian, Liliana Popa chose to make a selection of the provided information. However, she communicates this aspect to the reader in the *Notă asupra ediției* [Note on this edition]. Thus, the texts of the Registers were not published in their entirety. In her selection endeavor, the main criterion was that of importance. As a consequence, the fragments that do not contain information on the events "in progress" were omitted, but this aspect was not mentioned in the texts, in a footnote. Therefore, this intervention on the text truncated the information contained in it. For some historians, those details, regarded by the editor as less important, could be highly relevant for their research work. With regard to text economy, this subjective outlook deprives researchers of some aspects that could be relevant for the topics they discuss. The reading of some notes disposed chronologically and marked as such, but from which paragraphs, data, and as a result, information were eliminated, could also be bothersome, incomplete, and may lead to false assumptions. For instance, due to the fact that there are years for which no notes were published, we could conclude that the respective priest was not very meticulous, and he did not record anything for months or even years. For example, in the *Memorial Register* of Bălcaciu, there is no mention corresponding to the year 1915; in that of Călnic, there are no entries for 1914 and 1915, and this is also the case for the Register of Gusu, which lacks information regarding the period 1914–1915. The Register of Seliștat does not contain notes pertaining to the time span between 1914 and 1916, and that of Slimnic begins in 1917, as does the one of Vurpăr.

To the same category of issues belongs the omission from the texts of the names of the Saxon soldiers enrolled in the Austro-Hungarian Army. An example in this regard is the Register of Pianu de Jos, for which we have the image of the original document, i.e. the facsimile that allows us to conclude that this information is missing from the published text.

Based on moral considerations, Liliana Popa chose to abbreviate some names or even to change them in case a person was mentioned in an unfavorable context. Neither this intervention was mentioned in the text. However, in this situation, the

source document was changed as well, which is another disadvantage for the historians wishing to consult her book.

With regard to their structure, the texts of the Registers are preceded by an introductory study signed by Ioan-Nicolae Popa. He wished to make things easier for readers by outlining a short history of the Saxons of Southern Transylvania. He especially focused on the transfer from their status of “sons of the Empire” to that of “citizens of Greater Romania.”

In addition, we regard as appropriate to emphasize the fact that Liliana Popa completed the texts of the Registers with two documents that have marked the history of the Saxon communities of Transylvania. Thus, she opted for publishing the text *Rezoluția Adunării Naționale de la Alba Iulia din 18 Noiembrie/1 Decembrie 1918* [The Resolution of the Great Assembly of Alba Iulia on November 18/December 1, 1918] as well as of the text of the *Manifestul Adunării sașilor, întrunite la Mediaș, de aderare la hotărârile de la Alba Iulia* [Manifesto of the Assembly of the Saxons, Held in Mediaș, for Adhering to the Decisions of Alba Iulia].

The information transmitted by the 17 pastors in the chronicles bearing their signatures is inhomogeneous from the point of view of their historical value, diversity, and information. Some memorial registers are vast, and the others are very short. Among the most complex ones regarding the data they transmit are those of Alțâna, Apoldu de Sus, Cârța, Hamba, Pianu de Jos, Romos, Slimnic, Șura Mare, and Toarcla.

Some priests presented the information in an arid style, like a succession of events in a diary, as did the cleric in Câlnic. The others mentioned the events taking place in their communities or on the fronts, they analyzed and explained them while trying to find solutions.

The difference between the styles can be explained based on the education of the priests, as some of them had benefited from specialized studies. Some Registers become true stories based on their approach manner. For instance, the priest of Apoldu de Sus used a fluent, narrative style, as did the one of Hamba. The priest in Romos contextualized, analyzed, and then explained some actions, thus employing an analytical style. On the other hand, the lapidary style was used by the priest of Seliștat, who described in a few lines the situation of his village during the period 1916–1918. The same summarizing style was adopted by the priest of Rotbav as well, who de facto completed the Register by the end of this period.

The *Memorial Register* of Pianu de Jos receives an expressive character as a result of the personal confessions of the priest who authored it. While perusing its pages, the reader is left with the impression of a war journal, written by an intellectual whose faith was strongly shaken by the atrocities he had seen, heard, and experienced.

The importance of the memorial registers lies in the fact that they provide exact data on the major events that have shaken the Saxon Evangelical

communities in the period 1914–1919. One of these events was the Spanish flu. Among the priests who mentioned the presence of this disease in their localities and recorded the number of deaths were those of Alțâna, Bălcaciu, Slimnic, and Vurpăr. The cleric of Cârța provided other concrete demographic data, namely the number of marriages and the number of births during the First World War.

Other important data referred to weather, harvests, significant natural events, as was the earthquake of January 26, 1916, felt in Alțâna, Apoldu de Sus, Bălcaciu, Cârța, Hamba, Netuș, Șelimbăr, Șura Mare, and Toarcla.

Among the subjects discussed in the majority of the registers are the commencement of the world conflagration, the evolution of the prices of some foods and objects from the beginning of the war to its end, and the inflation phenomenon, characteristic of crisis periods.

The situation of the Romanian Kingdom after the outbreak of the war was less present on the pages of the registers of the Evangelical parishes. This subject appears more frequently in these texts after the country entered the war. And, naturally, the most discussed moments were those in which the Romanian Army entered Transylvania. There are such details in the memorial registers of the communities of Alțâna, Apoldu de Sus, Gusu, Romos, Șura Mare, and Toarcla. In this context, some priests pointed out the impeccable conduct of the Romanian population of the Transylvanian villages, as was the case in Alțâna and Rotbav. The priest in Hamba recorded a special situation in which there had been noticed a change in the attitude of the Romanians towards the Saxons living in this locality.

While paying attention to the evolution of the battles, some priests also noted details regarding the military operations on the fronts on which the Austro-Hungarian Army or the German Army were fighting. After the Romanian Kingdom entered the war, they also focused their attention on the fronts on which the Romanian Army was fighting. Among the priests who recorded these details were those in Alțâna, Cârța, Gusu, Hamba, Pianu de Jos, and Romos.

An outstanding subject, outlined in detail by some clergymen, was that concerning the withdrawal of the population from the villages. The scenes depicted in this manner received a special emotional touch. Entire pages were dedicated to this subject by the priests of Călnic, Cârța, Gusu, Hamba, Netuș, Pianu de Jos, Romos, Rotbav, Șelimbăr, Șura Mare, and Toarcla.

The episodes regarding the handover of the church bells by the Evangelical Saxon communities are equally sensitive. These worship objects were requisitioned as a consequence of the military industry's need for metal in the countries belonging to the alliance of the Central Powers. The priests who noted these events were those of Alțâna, Apoldu de Sus, Bălcaciu, Călnic, Gusu, Hamba, Netuș, Romos, Rotbav, Șelimbăr, Șura Mare, and Toarcla.

The two assemblies that marked the evolution of the Saxon communities of Transylvania, namely the Assembly in Alba Iulia on December 1, 1918 and the

Assembly in Mediaș on January 8, 1919, were mentioned shortly by the priests of Alțâna, Apoldu de Sus, Cârța, Netuș, Pianu de Jos, Slimnic, Toarcla, and Vurpăr.

In this context, the attitude of the Saxon priests towards the Romanian Kingdom was interesting, too. Their highly critical attitude during the period 1915–1916 changed in 1918, after the Union Act. The case of the priest in Hamba is a relevant one in this regard. After December 1, 1918, his critical attitude became one of loyalty towards the new state he belonged to. Not all priests were happy with the new situation. For example, the priests of Câlnic, Pianu de Jos, Romos, and Toarcla reticently adopted the two acts, of 1918 and 1919, and they continued to criticize Romania in 1919 as well.

In conclusion, despite its flaws, the work signed by Liliana Popa stands out in the Romanian historiography dedicated to the First World War. Through the published documents, it completes the picture of the Transylvanian front viewed from another perspective, i.e. that of the Evangelical Saxon communities.

Ioana-Mihaela Bonda

Ioana-Mihaela Bonda, PhD, scientific researcher II at the Babeș-Bolyai University of Cluj-Napoca, Romania (Academic Cultural Heritage Department). In addition to other works, she authored the volume *Mitropolia Română Unită în timpul păstoririi lui Alexandru Șterca Șuluțiu (1853–1867)* [The Romanian Greek Catholic Church During the Pastorship of Alexandru Șterca Șuluțiu] (Cluj-Napoca: 2008) and she edited the volume *Alexandru Șterca Șuluțiu, Scrieri teologice* [Theological Writings] (Cluj-Napoca: 2010).

DANIEL SERWER, FROM WAR TO PEACE IN THE BALKANS, THE MIDDLE EAST AND UKRAINE, Cham: Palgrave Macmillan, 2019, 145 pp.

Professor Daniel Serwer is the director of the Conflict Management Program at the Johns Hopkins School of Advanced International Studies. He is a Senior Fellow at the Center for Transatlantic Relations and a Scholar at the Middle East Institute. His experience and contributions to peace-building and stability operations in various countries, such as Iraq, Afghanistan, Egypt, Sudan, the Balkans, and especially his position in the United States Department of State materialized in the publication of two books: *Righting the Balance: How You Can Help Protect America* (Potomac, 2013) focused on the involvement of civilians in building and consolidating peace, without relying exclusively on military forces, in order to protect the United States, and *From War to Peace in the Balkans, the Middle East and Ukraine* (Palgrave Macmillan, 2019) tackles the circumstances of

Yugoslavia's dissolution, the military interventions that ended the wars, and the consequences of the peace-building efforts in that area.

According to the author, lately, there has been low interest among scholars in studying the Balkans, and although there are some very good contributions "focused on the dissolution of former Yugoslavia," there has been no interest in the newly formed states, their postwar recovery and trajectory, which motivated him to elaborate this book. It is structured in 7 chapters discussing the Balkan wars and the cases of some of the new states emerging from former Yugoslavia, followed by a list of selected bibliography.

In the *Introduction* (Chapter 1), the author presents the issues that led to the division of the Balkan region, the emergence of the new states, and the international intervention to end the wars, build and maintain peace in the region. He points out that by analyzing the situations in their entirety, the causes of the wars, and the results of the undertaken military operations, we can learn some lessons and may be able to apply them in other parts of the world. Serwer also argues that although some may still have doubts regarding how helpful the interventions in this area in the 1990s were, the absence of these interventions would have certainly resulted in a much worse outcome. This chapter also gives an overview of the most important works dealing with the disintegration of Yugoslavia, determining causes such as "state weakness" due to economic failure, ethnic differences that led to extreme nationalism, or the pressure of the international community for a "liberal economic and political reform." Serwer's approach is based on "canonical levels of analysis: individuals, domestic factors, and international factors," identifying the Greater Serbia project adopted by Slobodan Milošević as one of the main causes of the Balkan wars.

As Yugoslavia disintegrated, the borders of the new independent states did not correspond to the ethnic identities of the inhabitants living on their territories. Thus, ethnicity remained an issue in all the republics, and the peace-building efforts revolved around the interactions of the ethnic groups within each state and among neighboring states, as well as minority rights.

Chapter 2, entitled *Why the Balkans?*, attempts to explain the importance of studying the Balkan wars, now even more than ever before. The complicated and confusing situation in the Balkans was determined by the disagreement among ethnic nationalists with regard to the distribution of power, each encouraging their compatriots to ask themselves "the classic Balkans question: Why should I live as a minority in your country, when you can live as minority in mine?" The minority issue is common in many other countries, and lessons can be learned from the Balkans and applied elsewhere, not only to solve conflicts, but also to prevent them. Considering previous experience and the results obtained in the Balkans, the author argues that the recipe for success consists of "impartial intervention with civilian as well as military means," together with "agreed multilateral Great Power engagement," and the "consent of the warring parties." According to Serwer, the

intervention in Ukraine failed, precisely because it was unilateral, far from being impartial, and it especially lacked the consent of the Ukrainian government.

Chapter 3, *Bosnia: Prelude, Disease and Sequelae*, contains an overview of the war in Bosnia and Herzegovina, the role of the Dayton agreements, and the few years of progress after the war, followed by a period of ten years of stagnation, if not actual regression. According to the author, the war had three determining factors. The main factor was the disintegration of Yugoslavia, to which the political ambitions of Milošević and territorial ethnic nationalism were added. Each of the republics of former Yugoslavia followed a certain pattern in terms of ethnic issues: A minority population representing a majority on a certain territory and asking for protection from its mother country, eventually conducting a referendum on secession, which is a “classic irredentist technique,” repeated not long ago in Crimea.

In Chapter 4, *Macedonia: Timely Prevention Works*, the author analyzes how the country managed not only to avoid war, but also to progress, despite its dissensions with Greece concerning its name, as well as the ethnic tensions within its territory. Although the breakup of Yugoslavia put Macedonia at risk, its leader, President Kiro Gligorov, turned to the UN, USA, and the EU for help, in order to ensure the country’s territorial integrity, to “protect its sovereignty and independence, and increase its diplomatic profile,” as he realized that Macedonia needed international recognition. The author concludes that this approach helped prevent war from spreading across the country, in the first place, and allowed authorities to deal with the substantial threat coming from within the territory, i.e. the ethnic tensions between Albanians and Macedonians.

Chapter 5, entitled *Kosovo and Serbia: Loveless Marriage, Difficult Divorce*, focuses on the aspirations and struggles of the Kosovars for gaining independence and having their country’s sovereignty recognized. As Milošević tried to “subjugate the province” by excluding Albanians from public institutions, imposing the Serbian language and forcing Albanians to leave the area, it became clear that he and his regime were “part of the problem, not part of the solution,” and that he needed to be removed. Although ethnic riots continued to take place across Kosovo, the newly established republic managed to move forward with the help provided by OSCE, WHO, and UNESCO, which contributed to the establishment of democratic institutions and the re-establishment of the healthcare and educational systems. Nevertheless, the author points out that although Kosovo and Serbia have taken separate paths, it is important for them to improve their relations, in order to be able to keep progressing. In addition, borders should be kept as they are, and priority should be given to implementing a fair treatment of their minorities.

Chapter 6, entitled *Can the Balkans Join the West?*, includes discussions about the republics mentioned in the previous chapters, as well as Romania and Bulgaria, mainly from the point of view of whether the Balkan area could “become

part of the West,” by acquiring NATO and EU membership. The discussions address a number of issues that these countries are still facing, despite their progress in “transitioning to more open, democratic societies.” Some of them have already joined NATO or the EU, others are trying to qualify for membership, such as Montenegro and Serbia, while others, like Bosnia and Kosovo, are the “laggards” in the process, as Bosnia “lacks the internal cohesion and state capacity required,” and Kosovo is not yet recognized by all EU member states. Among the key factors that slow them down on the path towards joining NATO and the EU, the author identifies “nationalist leadership” not willing to make political and economic reforms (Bosnia), incomplete sovereignty (Kosovo), lack of commitment to respect human rights, lack of accountability for past atrocities, failure to implement the rule of law (the biggest issues in this field are corruption and inter-ethnic crime, and recently, the recruitment of Islamic State fighters was added to the list), and the lack of infrastructure. As Serwer emphasizes, “each Balkan country will need to find its own path.”

The concluding Chapter (7), entitled *What Should the Middle East and Ukraine Learn from the Balkans?*, focuses on the similarities shared by Ukraine and the Middle East with the Balkans, taking into consideration their past within the Ottoman Empire (the Russian Empire in the case of Ukraine), their present defined by instability, and their uncertain future. Although there are some lessons to be learned and applied in Ukraine and the Middle East, the entire context is what matters; we should not just “pick and choose the implications they prefer.” In other words, we should take into consideration that “2018 is not 1995,” and even though Vladimir Putin’s reasons for the current policies might resemble those of Milošević (i.e. claiming to protect Russian speakers, as Milošević claimed to protect the Serbs), Russia is not the same as it was under Boris Yeltsin, who was willing to collaborate with NATO. According to Serwer, important factors that must be considered are leadership (can start, prevent, or end wars), international contributions (military interventions, economic and financial sanctions, diplomacy), relations with neighboring countries (they can determine the outcome of the war and provide good examples in terms of governance and rule of law), “power sharing and decentralization” (allowing minorities to govern locally, in areas where they represent the majority). He also points out that “ethnic partition” will likely not work, although it did in some cases (such as Czechoslovakia, or Crimea). Changing borders according to ethnic groups, in order to accommodate differences, will most likely lead to violence (as it happened in Sudan), because of disagreements regarding where the territorial borders should be redrawn.

The author concludes that the Balkans, the Middle East, and Ukraine all need their leaders to commit to moving “in the democratic and free-market direction.” Also, power sharing and decentralization, making governance more inclusive, eliminating corruption, and seeking international assistance can help them progress, even if more slowly than expected.

This book brings an interesting point of view on the Yugoslav wars and the military interventions in the Balkan region, since the 1990s and up to the present time, focusing on the recovery of the affected countries, particularly Bosnia, Macedonia, Kosovo, and Serbia, but also the Balkan region in general. Moreover, it highlights the lessons that can be learned from the events triggered by the disintegration of Yugoslavia and the way they can be applied to solve (or prevent) other conflicts, such as the ones in the Middle East and in Ukraine.

The book is written in an accessible language, and although relatively short (less than 150 pages), it provides some comprehensive analyses with regard to the management of international conflicts, through many examples of both successful and failed interventions.

The approach is different from previous works related to former Yugoslavia, as it relies more on explaining the recovery and trajectory of its republics after the disintegration, and less on examining the causes of the breakup.

Laura Mihaela Brie

Laura Mihaela Brie, PhD student at the Babeş-Bolyai University of Cluj-Napoca, Romania (Faculty of History and Philosophy, Doctoral School: Population Studies and History of the Minorities), e-mail: Laura.BRIE@ubbonline.ubbcluj.ro. In addition to other works, she authored *Romanian-Ukrainian Relations and New Challenges* (in *Identity and Dialogue in the Era of Globalization*, Târgu Mureş: 2019) and *A Few Aspects Related to the Rusyn People. A Distinct Nation or a Ukrainian Ethnic Group?* (in *Journal of Romanian Literary Studies*, Târgu Mureş: 2019).

VIOREL STĂNILĂ, *ETNOPOLITICĂ ŞI RELAȚII INTERNAȚIONALE. IDENTITATEA AROMÂNEASCĂ ÎN CONTEXT POLITICO-DIPLOMATIC SUD-EST EUROPEAN* [Ethnopolitics and International Relations. The Aromanian Identity in South-East European Political and Diplomatic Context], Bucharest: Editura Etnologică (History Collection), 2019, 468 pp.

This volume fills an almost empty place in the series of books and studies in our academic space, and it is dedicated to Aromanian studies. The importance of this work resides in the historiographic re-evaluations and especially in the fact that it introduces some unique documentary sources into the scientific circuit.

This book inspired a PhD thesis defended at the Babeş-Bolyai University of Cluj-Napoca in 2016, under the guidance of scientific coordinator Professor Vasile Vese. While perusing the text of this volume, the author's effort for ordering a vast documentary material, most of it unpublished, becomes obvious. From the multitude of facts, Stănilă extracts those acts and testimonies, ethnopolitical and

historiographic evaluations that illustrate the stated approach. In long, highly articulated sentences, the author reveals in the *Introduction* (paragraph *Argument*) the historical context, and clearly outlines his scientific endeavor:

“After 1989, we find that in the vacuum of attitude and information, an identity phenomenon was developed not only in an aberrant manner right from the start, but it also became harmful to national cohesion and for what today may still be called a foreign policy of Romania in relation to minorities.

We are talking about an international movement whose main component is active in Romania, including in politicized forms, aiming to alienate the Aromanians from Romania through ethno-political methods previously applied to the Timocene Vlachs in Serbia or on Moldovans in Ukraine, and today, in the Republic of Moldova. The stated objective is “the protection” of the Aromanians (in Romania and in their countries of birth) against assimilation, *by obtaining the status of national minority* (our emphasis) and the related rights, as a separate Balkan people without a distinct state.

We will call this movement Neo-Aromanianism [in the text: *neoaromânism*], with a term introduced by Acad. Matilda Caragiu-Marioțeanu” (pp. 27–28).

She states already at the beginning of her work that “In relation to the existence of a consistent corpus of scientific Romanian and international documents, which confirm that Aromanians are a historical branch of the Romanian people, and that Aromanian is a historical dialect of the Romanian language, the neo-Aromanian phenomenon distinguishes itself through *its anti-scientific character* (our emphasis) and the appeal to a type of consensual thinking, enhanced by the postmodern mentality that atomizes collective identities, levels identity paradigms, and diminishes specific differences” (p. 29).

The ample volume covers 468 pages and is structured as follows: *Introduction* (pp. 25–48), three chapters (pp. 49–358), followed by *Conclusions* (pp. 359–71), *Annexes* (pp. 372–419), and *Bibliography* (pp. 419–66). The three chapters are ordered thematically, with the subsequent titles: I: *Istoria recentă a neoaromânismului* [The Recent History of Neo-Aromanianism] (pp. 49–136); II: *Istoria timpurie a neoaromânismului* [The Early History of Neo-Aromanianism] (pp. 137–82); III: *Neoaromânismul în context politico-diplomatic sud-est european* [Neo-Aromanianism in the South-East European Political and Diplomatic Context] (pp. 183–358). The *Annexes* section contains a number of 14 documents.

The articulate architecture of this volume, with detailed sub-chapters and thematic ones, of several pages each, may seem prolix to the reader. Nevertheless, in my opinion, it corresponds to the title and reveals the scientific rigor that characterizes the design of the whole work. Without listing the tens of thematic subdivisions, we would like to point out the structure of the *Introduction* by means of some examples: *Argument*, *Importanța temei* [Argument, Importance of the Topic], *Ipoteza de cercetare* [Research Hypothesis], *Teza fundamentală a lucrării* [Fundamental Thesis of the Paper], *Obiectivele principale ale lucrării* [Main

Objectives of the Paper], *Așezarea temei în contextul cercetărilor științifice* [Setting the Topic in the Context of Scientific Research], *Precizări metodologice* [Methodological Details], *Limitele cercetării* [Research Limitations]. In this part of the paper, the author extensively reveals the methodological vision and conducts serious and well-constructed scientific research work, as resulting from the three chapters. I entirely share his following statement: “The main contribution of my research to the study of identity development in the Aromanians is the synthesis through which I aimed to restore the scale and complexity of the neo-Aromanian ethno-political project as a basis for an evaluation from the perspective of Romania’s national security interests” (p. 43). This approach is constantly revealed by the very content of this valuable and consistent scientific project.

The first two chapters (pp. 49–182) represent a very useful exposition based on the critical illustration of facts and documents, the manifestations of “neo-Aromanianism” in Romania, at various levels (political, cultural, media, institutional, international, and religious). The first chapter describes the evolution of the “phenomenon” of neo-Aromanianism on April 16, 2005, when the “programmatic manifesto *Voința armânilor (Vrearea a armânilor)* [The Will of the Aromanians], which marked the zero point of the institutionalized history of the neo-Aromanian identity movement [*șuşă*],” was adopted (p. 137).¹ The author reveals the harmful character of the respective manifestations in Romania, criticizes the passive attitude of national state institutions, showing the true, non-scientific and anti-Romanian aims of the neo-Aromanian ideas. Perhaps the publishing of a greater amount of biographical data could depict an even more eloquent image to readers who are not familiar with such ethnopolitical issues.

In the second chapter, the author shows that “for completely understanding this [the phenomenon of neo-Aromanianism], it is necessary to go through the diachronic and the other direction of the axis, back in time as far as possible, trying to identify the sources from which neo-Aromanianism has put together its ideology and has taken over the methods” (p. 137). Indeed, on over 45 pages of this chapter, with no explicit subchapters, the stages are described in detail, but not all of them are mentioned. I participated directly in some of them, for example, in the first public gathering of Aromanians at Constanța, in the spring of 1990. Then, the camps/ideological opinions were presented and the initial phase of the *armânjescu*/Aromanian minority emancipation was launched. In this assembly, there were introduced also the NGO representatives participating from the beginning in the gradual structuring of the neo-Aromanian movement in Romania.

The third chapter, *Neo-Aromanianism in the South-East European Politico-Diplomatic Context*, is not only the largest one (more ample than the other two put together, pp. 183–358), but it also represents the more substantial scientific

¹ In a journal contribution, I compared the impact of that day to that of September 11, 2001.

contribution to the research of this topic by the well-documented author.² On the one hand, the author introduces in the Romanian academic information circuit a remarkable number of titles from the Greek and Albanian cultural spaces and the Western literature, accompanying them with relevant critical comments. On the other hand, besides the description of the neo-Aromanian movement and the non-scientific actions, with their corresponding critical aspects, we are witnessing the author's efforts to include the neo-Aromanian phenomenon in the framework and general ethno-political tendencies of the Balkan states (Hellenic Republic: pp. 191–268; Republic of Albania: pp. 268–312; Republic of [North] Macedonia: pp. 312–48; Republic of Bulgaria: pp. 348–58) in which it manifests, with varying intensities.

The *Annexes* are carefully selected, and they support statements and facts mentioned in the actual text of the paper. The *Bibliography* is especially extensive and in various European languages, confirming the author's almost exhaustive documentation. It is subdivided according to scientific categories.

The author's *Conclusions* converge into the historically and scientifically supported idea, which emerges from this work, that "The second category of Aromanians share with entire Romania their language (in the respective dialectal forms), their origin, parts of the early and contemporary historical past, elements of folk culture, religion, living space (during the ethnogenesis period and partly in the present), and the current state organization. We observe that the natural and cultural identity aspects are convergent. The Romanianism [românitatea] of the Aromanians corresponds to the objective criteria of identity" (p. 368).

The scientific research presented in this very relevant volume for the European dimension of today's historiography observes documentary testimonies. The necessity of a Romanian scientific work dedicated to these issues became obvious, and the fact that the author placed it in the context of ethnopolitics and international relations enhances its scientific value. I have no doubt that the cultural institutions of Romania will find this volume worthy to be translated, perhaps as an abridged version and accompanied by a useful general *Index*.

Stoica Lascu

Stoica Lascu, PhD, professor at the Ovidius University of Constanța, Romania (Faculty of History and Political Sciences), e-mail: lascust@gmail.com. In addition to other works, he authored the volume *Românii balcanici în Dobrogea. Două studii și mărturii arhivistice inedite. Cu două scrisori către aromânii din județele Constanța și Tulcea* [Balkan Romanians in Dobrudja. Two Studies and Unpublished Archival Testimonies. With Two Letters Addressed to the

² He was born in Bucharest, on November 23, 1968, and is a former ambassador of Romania to Tirana, and currently to Skopje.

Aromanians from the Constanța and Tulcea Counties] (Bucharest: 2016) and edited the volume *Românii balcanici (aromânii și meglenoromânii) în Arhivele Naționale Britanice (1850–1950)* [Balkan Romanians (Aromanians and Megleno-Romanians) in the British National Archives (1850–1950)] (Bucharest: 2016), in collaboration with Marian Zidaru and George Lascu.

NICOLAE ENCIU, **ÎN COMPONENTA ROMÂNIEI ÎNTREGITE. BASARABIA ȘI BASARABENII DE LA MAREA UNIRE LA NOTELE ULTIMATIVE SOVIETICE** [Part of Greater Romania. Bessarabia and the Bessarabians from the Great Union to the Soviet Ultimatum Notifications] (Romanian Academy, Iași Institute of Archaeology, Carol I Museum of Brăila), Bucharest-Brăila: Editura Academiei Române, Editura Istros a Muzeului Brăilei Carol I, ([Series] *Basarabica* 7. Editors: Victor Spinei and Ionel Câdea), 2018, 544 pp.; tables.

The historical research regarding our conationals living on the other side of the Prut River has been conducted very rigorously¹ from a methodological point of view, by using a highly professional approach, which, in my opinion, is similar to that implied in Romania, based on real and assumed professionalism. For example, on the back of the present volume,² there is the following inscription: “Work discussed at the Contemporary History Section, History Institute of the Moldovan Academy of Sciences (January 11, 2018) and recommended for publishing by the Scientific Council of the History Institute of the Moldovan Academy of Sciences (January 25).”

It was printed as part of a recently initiated collection that has already acquired prestige among publishers and history lovers, coordinated by the Romanian scholars Victor Spinei and Ionel Câdea. The collection is called *Basarabica*, and there are 11 volumes that have appeared in it so far. We would like to mention them in this context, because they observe the scientific standards of the Romanian Academy.³

¹ Here, we are referring to scientific works; originally, most of them were subjects of serious doctoral theses.

² This is a situation that is similar to all academic volumes, especially if the title sheet specifies the name of a patron institution.

³ I. Guceac, *Constituția la răscruce de milenii*, Bucharest-Brăila, 2016, 534 pp.; V. Mischevca, *Geneza problemei basarabene – 1812*, Bucharest-Brăila, 2017, 368 pp.; V. Popovschi, *Biroul de organizare al Sfatului Țării (27 octombrie–21 noiembrie 1917) / Republica Democratică Moldovenească (Formarea și evoluția. 1917–1918)*, Bucharest-Brăila, 2017, 368 pp.; S. Cornea, *Organizarea teritorială a puterii locale în Republica Moldova: concept, mecanisme, soluții*, Bucharest-Brăila, 2017, 614 pp.; V. Țvirucun, *Dimitrie Cantemir – Repere biografice*, Bucharest-Brăila, 2017, 374 pp.; I. C. Spinei, *Figuri proeminente de preoți din Basarabia (1700–1939)*, Bucharest-Brăila, 2017, 520 pp.; N. Enciu, *În componența României Întregite. Basarabia și basarabenii de la Marea Unire la notele ultimative sovietice*, Bucharest-Brăila, 2018,

In this sense, the volume of Professor Enciu (born in Câșlița-Prut/Cahul County on March 15, 1960), a prolific contemporary historian from Kishinev, is structured according to the scientific canons of an authentic research work: *Cuvânt către cititori* [To My Readers] (pp. 11–19), *Mulțumiri* [Acknowledgments] (pp. 21–22), *Abrevieri* [Abbreviations] (pp. 23–24), seven chapters (pp. 25–411), and *În loc de încheiere, sau “veacul de aur” al Europei de Est* [Instead of an End, or the “Golden Age” of Eastern Europe] (pp. 413–24), *Lista tabelor* [List of Tables] (pp. 425–29), *Eseu bibliografic* [Bibliographic Essay] (pp. 431–62), *Cronologie* [Chronology] (pp. 463–506), *Anexe* [Annexes] (pp. 507–39), *Rezumat* [Summary] (pp. 541–42), as well as *Enciu, Nicolae* [Bio-bibliography] (p. 543).

We would like to show here that the bibliographic essay is, in fact, a true “historiographical study,” extremely important especially for the Romanian readers everywhere, interested in the historiography referring to interwar Bessarabia. It is interesting to see the way in which the author presents and appreciates the situation in the “Soviet period today, when the synthesis of the interwar history of Bessarabia raises only a purely bibliographic or factual interest, the reader having to choose between total confidence and deep suspicion regarding any work that appeared between 1944 and 1985.” Elaborated in a strictly doctrinal key, the synthesis of the history of interwar Bessarabia is based on an abstract scheme about an alleged “struggle of the working class of Bessarabia, for the liberation and reunion with the Soviet homeland” (p. 438).

The author points out that in discussions, “The historical research of the first half of the twentieth century frequently uses the terms ‘development,’ ‘progress,’ and ‘modernization.’ By these, researchers designate an upward, quantitative, and qualitative evolution. They may present isolated aspects, but most often and conclusively, they capture the interconnections in society, as a possibility of fulfillment, offering the most significant elements for appreciating the civilization stage of society” (pp. 15–16). Starting from the “five essential hypostases” of these topics, the author shows in the *Cuvânt către cititori* [To My Readers] that “this study assigns the concepts of development and progress to the value of historical-economic, social, political, and cultural accumulations. It regards modernization as the acceptance of connection and integration into the new, according to the rhythm and direction of European and global evolution of human civilization” (p. 16). The author also informs the

544 pp.; A. Eșanu and V. Eșanu, *Lumina cărții la români (secolele XIV–XIX)*. Studii, surse și materiale, Bucharest–Brăila, 2018, 660 pp.; I. Chirtoagă, *Estul spațiului românesc în perioada medievală și începutul celei moderne*. Studii și documente, Bucharest–Brăila, 2018, 588 pp.; Gh. Duca and F. Macaeu, *Compounds and Materials for Drug Development and Biomedical Applications*, Bucharest–Brăila, 2018, 310 pp.; A. Nour, *Scrisori și amintiri din Basarabia*, 2019, Bucharest–Brăila, 510 pp.

reader about the solutions he suggests as part of the scientific effort to reconstruct, based on documents and specialized literature, the evolution of Moldavia beyond the Prut River during the interwar period. “Without claiming nor striving towards exhaustiveness, the present study aims to give readers a more truthful and objective overview on the interwar period in the history of Bessarabia, based on the analysis of original documents and archive materials, statistics, syntheses, monographs, and studies presented in the bibliographic essay accompanying the paper, as well as in the footnotes of the text. At the same time, in an attempt to synthesize our interests in the interwar period, this study also included a part of the results of the investigations published over time, especially regarding the demographics of the population of Bessarabia and the elements of European modernity in the interwar period of Bessarabia” (p. 17).

After reading this volume⁴ that comprises numerous documents, statistical tables, and other testimonies concerning this period, the reader remains with a clear impression on the progress and modernity in the evolution of the Romanian counties between the Prut and the Dniester rivers during the analyzed period, in the context of the respective international confrontations. The author concludes as follows: “Nevertheless, our entire exposition is based on the philosophy of historical optimism as a dominant of the interwar period. As stated in published literature, the attitudes in the two parts of the European continent, i.e. Western Europe and Central-South-Eastern Europe, presented many particularities after the First World War. One of them consisted in the fact that while in the West, the moral-creative tone was expressed in the feeling of decadence, e.g. Oswald Spengler (1880–1936) in his famous work *The Decline of the West*, in Central-South-Eastern Europe, historical optimism was more dominating. This was due to the fact that the national energy that had been channeled into the struggle for liberation and national unity before 1918 could be directed towards constructivism and creativity in all sectors of modern society” (p. 541).

Finally, the author states: “Occasioned by the celebration of a century since the Great Union of 1918, this work is intended to be a brief overview on the achievements of national historiography in the study field pertaining to the interwar period in Bessarabia’s history, along with numerous other attempts made by historians investigating an ever-instructive and current historical period in the recent years” (p. 541).

Stoica Lascu

⁴ *Nota bene*: Although the author uses the syntagma *România Întregită*, the translation in the English abstract is *Greater Romania*, and not *Entire/Integrated Romania*.

DORINA N. RUSU, **CE CITEA NICOLAE IORGA** [Nicolae Iorga's Readings], Brăila: Istros, 2016, 144 pp.

Dorina N. Rusu (born in 1951) is a historian and, beginning with 2015, a correspondent member of the Romanian Academy. She held various important positions, as follows: researcher at the Center for Military History and Theory in Bucharest (1974–1988), editor at the Publishing House of the Romanian Academy (1988–1991), scientific secretary at the Department of Historical Sciences and Archeology of the Romanian Academy (1991–2014), etc.

She has published many history articles, books, dictionaries and other works dedicated to the historical development of the Romanian Academy. Among her writings are: *Documente ale Unirii. 1600–1918* [Documents of the Union. 1600–1918] (1984, in collaboration with Constantin Căzănișteanu, Vasile Alexandrescu et al.), *Istoria Academiei Române. Repere cronologice* [History of the Romanian Academy. Chronological Landmarks] (1992), *Programele Revoluției de la 1848 din Țările Române* [The Programs of the 1848 Revolution in the Romanian Lands] (1998), etc.

Ce citea Nicolae Iorga [Nicolae Iorga's Readings] is a book published by Dorina N. Rusu at Istros Publishing House in Brăila, in 2016. Its purpose is to provide a historical analysis of the many library loans (most of them princeps editions) that had been checked out daily by Nicolae Iorga from the Romanian Academy Library, between 1934 and 1937. Iorga's importance for Romanian historiography is the result of his perseverant research work carried out in archives and libraries in Romania and abroad, which led to a complex opus, meant to offer new concepts, directions, and methods of scientific research.

The author elaborated this volume based on the library slips provided by historian Andrei Pippidi, who is the actual owner of the personal archive of the Iorga family.

This work does not have a chapter-wise structure. It begins with the author's preface, in which she states that "after perusing the library slips, we can conclude that N. Iorga was working on several topics simultaneously," and that in most cases, the historian was not returning the checked-out books in due time. A testimony to this fact is represented by the book return requests addressed to Iorga by Ioan Bianu, Radu Rosetti, and especially by Alexandru Lapedatu, Chair of the Romanian Academy in 1935.

The volume continues with a chronologically disposed bibliological inventory that comprises the library loans made by Nicolae Iorga himself or through intermediaries (Valeria Donici-Costăchel, Victor Brătulescu, Virginia Sacerdoțeanu, etc.) between July 2, 1934 and September 13, 1937.

Thus, the details in this inventory reveal that Nicolae Iorga checked out books and documentary sources pertaining to a vast range of topics. Among these were theological works, such as the volumes of ancient Christian texts entitled

Corpus Scriptorum Ecclesiasticorum Latinorum, the volumes of the French priest Jacques Paul Migne, *Patrologia Graeca* (1857–1866), the book authored by Father Dumitru Stăniloae, *Viața și activitatea patriarhului Dosoftei al Ierusalimului* [The Life and Activity of Patriarch Dosoftei of Jerusalem] (1929), and the French encyclopedias *Acta Sanctorum*. These particular library loans lead us to the conclusion that theology represented one of Iorga's research directions, despite his well-known agnosticism.

In addition, we are shown Nicolae Iorga's interest for dramaturgy and literature, based on the book loans of drama works (Lucian Blaga, *Cruciada copiilor* [The Children's Crusade], 1930) and grammar works (*Corpus grammaticorum Latinorum*; Timotei Cipariu, *Gramatica limbii române* [Grammar of the Romanian language], 1870, etc.), periodicals (*Convorbiri literare* [Literary Conversations]), the poetry volumes written in German by Queen Elisabeth of Romania (known also under the literary pseudonym *Carmen Sylva*), and in Italian by Giacomo Leopardi. This reveals the multilingual and eclectic features of the historian's mindset around the outbreak of the Second World War.

Another valuable contribution of this book to the outlining of Iorga's reading interests consists in revealing the fact that among his library loans there were numerous periodicals and volumes of archeological documents and sources like *Revue Archéologique*, and philosophical works like Aristotle, *Opera Omnia* (edition of 1531), Seneca, *Philosophi Opera Omnia* (five volumes, edition of 1873–1876), etc. As related subjects, archeology and philosophy, together with theology, literature, and dramaturgy are complemented by history, which was Iorga's major field of research.

In this regard, the Romanian Academy Library provided him, for research purposes, with a significant range of historical works (*Corpus Inscriptionum Graecarum*, *Corpus Scriptorum Historiae Byzantinae*, *Fontes Rerum Austriacarum Diplomataria et Acta*, *Historia naturalis* of Pliny the Elder, *Bulletin de la Section Historique*, *Revue Historique*, etc.) as well as numismatic ones, as for instance, *Numismatische Zeitschrift*, *Studii și cercetări numismatice* [Numismatic Studies and Research Papers] (Constantin Moisil), etc.

Iorga also perused the works of illustrious historians as Herodotus, Dimitrie Cantemir, Jacob Burckhardt, Theodor Mommsen, Vasile Pârvan, etc. Thanks to the contribution made by Dorina N. Rusu, this information attests the multifaceted cultural perspective of Nicolae Iorga. Here, we encounter a highly gifted intellectual, with multiple interests, who was totally dedicated to the accurate and comparative analysis of the historical past, by constantly consulting the primary and secondary sources pertaining to the discussed topics. At the same time, we are revealed one of the main components of his historical conception and methodology, namely his approach to historical research, which was similar to the French Romantic and German positivist schools.

While reading this volume, we can also discover that the historian preferred to check out his own works from the Romanian Academy Library. We are referring to *Amintiri din Italia* [Memories from Italy] (1895), *Contribuții la istoria Munteniei în a doua jumătate a secolului al XVI-lea* [Contributions to the History of Wallachia in the Second Half of the Sixteenth Century] (1896), *Istoria universală sau istoria lumii* [Universal History or World History] (1905), *Politica lui Mihai Viteazul* [The Politics of Michael the Brave] (1918), etc.

In conclusion, this volume represented a necessary contribution to the well-rounded assessment of Iorga's biography as a remarkable personality of Romanian culture and history. This book reveals a scholar and historian with multiple interests, involved in a permanent activity that was carried out rigorously. The bibliographical inventory elaborated by Dorina N. Rusu is relevant both for understanding Iorga's personality and especially for outlining his complex mindset, based on assiduous research and extensive reading.

Andrei Mic

Andrei Mic, 3rd year student (BA level, History major) at the Babeș-Bolyai University of Cluj-Napoca, Romania (Faculty of History and Philosophy), e-mail: mic.adrian150883@student.ubbcluj.ro. In addition to other works, he authored the studies *Între istorie și memorie. Biografia și opera lui A. D. Xenopol* [Between History and Memory. The Biography and Opus of A. D. Xenopol] (Bucharest: 2019) and *Călătoria ca țel istoric. Introspecțiile lui Nicolae Iorga din județul Bistrița-Năsăud* [A Trip as a Historical Goal. Nicolae Iorga's Introspections in Bistrița-Năsăud County] (Bistrița: 2020).

ION CÂRJA, BENKŐ JÓZSEF, MARIA ALEXANDRA PANTEA, and IULIAN BOȚOGHINĂ (eds.), **DE LA „AMURGUL IMPERIILOR” LA ROMÂNIA MARE. ROMÂNII DIN AUSTRO-UNGARIA ÎN PRIMUL RĂZBOI MONDIAL – DOCUMENTE VIZUALE** [From the “Dusk of Empires” to Greater Romania. The Romanians in Austria-Hungary During the First World War. Visual Documents], Cluj-Napoca: Argonaut, 2018, 204 pp.

The Argonaut Publishing House issued another original work for both the academic world as well as history fans, namely *De la “amurgul imperiilor” la România Mare. Românii din Austro-Ungaria în Primul Război Mondial – documente vizuale* [From the “Dusk of Empires” to Greater Romania. The

Romanians in Austria-Hungary During the First World War. Visual Documents], edited by Ion Cârja,¹ Benkő József² Maria Alexandra Pantea,³ and Iulian Boțoghină.⁴

For better understanding the history of the Great War, this volume is meant to introduce photographs, illustrated postcards, and prayer books from a “non-institutional” space into the scientific circuit. Here, we are referring to private collections that are not accessible to the general public, and which reveal the war participation of the Romanians living in the Austro-Hungarian Empire. This is a part of the Romanian memory of this conflict that has been insufficiently studied so far, and that is at risk of getting lost as time goes by.

This work observes a new interpretative approach, applied to sources that have not enjoyed great attention in the past: photographs, illustrated postcards, and the correspondence originating on the front or behind it. Historian Radu Mârza stressed on the importance of postcards as historical sources.⁵ He revealed the popularity they enjoyed at the beginning of the twentieth century, when they became a means for mass communication. Despite that, the historian found deficits in the use of this type of document as a source, which makes this work valuable, as it completes the conventional sources regarding the history of the Great War. Historian Ioan Bolovan also studied the photographs and postcards originating on the home front as well as in the first line of battle, in order to define family relations from the point of view of historical demography⁶.

This volume contains 237 photographs and postcards, as well as military service records, identity cards, prayer books, and propaganda materials referring to the Austro-Hungarian Army on the fronts of the Great War. The authors present a great number of visual records concerning the war participation of the Romanians from Austria-Hungary, but they also show postcards and photographs belonging to Hungarians and Germans, in order to evoke life in a multinational army. Here, we are referring to a phenomenon that was specific to the Great War, i.e. “erasing the differences between uniforms”).⁷ The volume is not confined only to rendering images; it also reproduces and interprets the texts placed on the back of the photographs and illustrated postcards. During the Great War, the need to contact

¹ Assistant professor, Faculty of History and Philosophy, Babeș-Bolyai University of Cluj-Napoca, Romania.

² PhD student, Babeș-Bolyai University of Cluj-Napoca, Romania.

³ Scientific researcher, “Vasile Goldiș” Western University of Arad, Romania.

⁴ Archivist, National Military Archives of Romania.

⁵ R. Mârza, *Cărțile poștale ca sursă istorică*, in *Studii de istorie a artei, Volum omagial dedicat prof. Nicolae Sabău*, ed. by V. Țoca, B. Iacob, Kovács Z., and Weisz A., Cluj-Napoca, 2013, p. 335.

⁶ See Ioan Bolovan, *Primul Război Mondial și realitățile demografice din Transilvania: familie, moralitate și raporturi de gen*, Cluj-Napoca, 2015.

⁷ This concept was elaborated by Mirela Florian and published in her work *Scrisori de pe front*, Bucharest, 2017, p. 21, and refers to the fact that all soldiers had the same reactions and behaviors when facing the danger of death.

those who stayed home led to an increase in these visual sources, regardless of the social status or education level of their authors.

This work is divided in nine chapters. We would like to discuss a few chapters, which we hope will reveal the original views promoted by this book. The first chapter is the most extensive one. It presents 84 photographs and illustrated postcards, united under the title *Sub steagul împăratului. Chipuri de ofițeri și soldați* [Under the Emperor's Flag. Faces of Officers and Soldiers], as it depicts soldiers and officers next to military elements: trenches, weapon parts, and battle armament. For those at home, once received, these photographs and postcards became holy objects, kept in the corner of religious icons, as they were important for the family memories in connection with the Great War. The majority of the 84 visual documents refer to the common soldier, who was not concerned about the result of this war, but more about his family and relatives, neighbors, agriculture, weather, or the animals in his household. We would like to present the example of Dimitrie Zgriban, who addressed his wife, Emiți, living in Răcăjdia (Caraș-Severin County), in an affectionate manner (a feeling appearing in the entire war correspondence included in this volume), on February 6, 1916: "I am sending this leaflet to my beloved wife, as a sign of love, made in 'Mahorini,' on the Isonzo Italian front" (p. 69).⁸

Another chapter drawing our attention is Chapter III, entitled *Memoria războiului pe hârtie. Corespondență, jurnale, varia* [The Memory of War on Paper. Correspondence, Diaries, Miscellanea] that comprises a number of 20 documents, of which six photographs and seven postcards, as well as military records and war songs. The postcards show pictures taken in Vienna or other cities crossed by the Austro-Hungarian Army, with the respective soldier appearing in the foreground. Outstanding is the photography of Dimitrie Zgriban, who wrote his sui generis will in verses, and addressed it to his wife, Emiți: "For this is not a simple card / And not a common one, my dear wife / It is a will by which / I leave to you my fortune" (p. 107).⁹ These illustrated postcards were very common during the Great War, and they reveal the cultural level of the peasant-soldier. As resulting from the present volume, soldiers felt the need to communicate with those at home about things that were not connected with the development of military events: "I am sending you toys from the battle field. I kiss your hand" (p. 106).¹⁰ In other cases, the sent photographs became souvenirs: "I am sending you here another one, which lacks taste. But I hope that for one [of them] you will buy a frame" (p. 104).¹¹ These messages were very short, and they were often written before a battle. It was a

⁸ Originally: *trimit aciastă foaie iubitei mele soții în semn de iubire făcută în 'Mahorini' frontul italian Isonzo.*

⁹ Originally: *Că nu e carte numai-așa / De rând scumpă soție / E testament prin care-ți las / A mea avere ție.*

¹⁰ Originally: *Vă trimit jucării de pe câmpul de luptă. Sărut Mâna.*

¹¹ Originally: *Aici îți mai trimit una care este fără gust făcută. Însă sperez că pentru una vei cumpăra o ramă.*

tragic fact that they sometimes reached their addressees after the sender's death. Many peasant-soldiers could not write and were aided by literate members of the military, a fact suggested by the syntagma appearing at the beginning or at the end of a letter, namely "made epistle" ("epistolă făcută," p. 111)¹².

Chapter IV of this book, *Clipe de răgaz sub securea războiului. Viața cotidiană pe front* [Moments of Leisure Under the Ax of War. Daily Life on the Front], shows aspects of daily life on the front line, those moments of peace, lived with great intensity by every member of the military. The 18 postcards are in no connection with the tensed atmosphere of the war, and language became a propaganda instrument for the civil population at home, while concealing the reality of the conflict (pp. 122–123): "I am sending you here the latest picture of me, in which we play parlor games" (p. 126).¹³

The visual sources presented in this volume complete conventional sources, and at the same time, they enrich the history of the Great War. Thus, the volume capitalizes on a historical source little used so far, at least in Romanian historiography, and makes it available to researchers, who can study lesser-known aspects of the Great War.

Angelica Necșulea

Angelica Necșulea, PhD student at the Babeș-Bolyai University of Cluj-Napoca, Romania (Faculty of History and Philosophy, Doctoral School: Population Studies and History of the Minorities), e-mail: necșulea_angelica@yahoo.com.

ANDREEA DĂNCILĂ INEOAN, MARIUS EPEL, and OVIDIU-EMIL IUDEAN, **VOICES OF THE CHURCHES, VOICES OF THE NATIONALITIES: COMPETING LOYALTIES IN THE UPPER HOUSE OF THE HUNGARIAN PARLIAMENT (1867–1918)**, Berlin: Peter Lang, 2019, 260 pp.

The Austro-Hungarian Empire has always benefited from the special attention of researchers wishing to reveal the events that marked society during the Dual Monarchy. One of the books belonging to this line of research was authored by Andreea Dăncilă Ineoan, Marius Epel, and Ovidiu-Emil Iudean, and bears the title *Voices of the Churches, Voices of the Nationalities: Competing Loyalties in the Upper House of the Hungarian Parliament (1867–1918)*. This work reveals the

¹² A study focusing on the war correspondence of the Transylvanian Romanians in the Austro-Hungarian Army was authored by Ana Victoria Sima: *Cuvinte în război sau despre războiul în cuvinte. Scrisori ale românilor transilvăneni din vremea Marelui Război*, in *Arhivele Bistriței*, 3, 2017, pp. 231–240.

¹³ Originally: *Îți trimit aici cea mai nouă fotografie a mea, în care jucăm jocuri de societate.*

attitude of the clergy members, representing the Churches in the Empire in the Hungarian Parliament's House of Magnates, towards the most important adopted laws.

We consider this book to be an important contribution to the historiography of the Austro-Hungarian Monarchy. The title informs the reader right from the start that the representatives of the Churches had the opportunity of making themselves heard in the Hungarian Parliament. However, they represented more than the ecclesiastical institution they were affiliated with and became the "voices of the nations" as well as intermediaries in the dialogue with the state. From the temporal point of view, the book covers the period of Austro-Hungarian Dualism (1867–1918).

This work analyses the speeches held by the clergy members-magnates during the debates taking place in the House of Magnates. At the same time, the authors managed to approach a vast international and national bibliography containing significant works: for example, Nándor Dreisziger, *Church and Society in Hungary and in the Hungarian Diaspora*, Toronto-Buffalo-London: University of Toronto Press, 2016, and Paul Bruszanowski, *Reforma constituțională din Biserica Ortodoxă a Transilvaniei între 1850–1925* [The Constitutional Reform in the Orthodox Church of Transylvania between 1850 and 1925], Cluj-Napoca: Presa Universitară Clujeană, 2007. Nicolae Bocșan, Keith Hitchins, Ioan Bolovan, Gary B. Cohen, Ion Cârja, Ana Victoria Sima, Cecilia Cârja, and Bojan Aleksov are just a few of the quoted researchers, who approached similar topics in their analyses.

The volume begins with a compelling preface signed by the authors. It succinctly presents the research rationale and highlights the relevance of this work for European and Romanian historiography. Then follow the premises of the work, in which the authors explain the methodologies employed. They consist in historical, political, religious, sociological, ecclesiastical, and discourse analyses. The authors opted for a prosopographical approach regarding the priests who belonged to the House of Magnates.

The first chapter focuses on a short history of the political elites. The reader is presented with a succinct description of the historical background and the political life in Hungary, in an objective and easy-to-read manner. First of all, this chapter deals with the political outline as a result of the Austro-Hungarian Compromise of 1867 and the succession of prime ministers. Special attention is given to the year 1885, because the changes brought by the confessional reform influenced the attitude of the clergy and the political class. Also, in this chapter, the authors describe the collective profile of Church representatives who were part of the House of Magnates, with regard to their distribution from the confessional, ethnic, and educational points of view.

Then, the second chapter presents an overview of the six Churches existing in Dualist Hungary, i.e. the Catholic, Reformed, Evangelical, Unitarian, Orthodox, and Greek Catholic Churches. From an ethnic point of view, the Hungarians were

Roman Catholic, Reformed, or Unitarian, the Germans, Roman Catholic or Evangelical, the Romanians belonged to the Greek Catholic or Orthodox Church, the Slovaks to the Roman Catholic or Evangelical one, the Serbians were Orthodox, the Croats, Roman Catholic, and the Ruthenians were Greek Catholic.

The next chapters are dedicated to the most controversial laws adopted in the dualist period in Hungary. During the legislative debates, certain priests stood out. They rose to speak and proposed changes in some passages, which they regarded as an attack on their ethnic communities. In some cases, the dialogue between the members of the clergy and the Hungarian government was a rigid one, whereas in other cases, compromises were made.

The first law discussed in this work is that referring to civil marriage. The fourth chapter presents the debates around the adoption of the law pertaining to the free practice of religion. Special attention is also given to the debate regarding the sustenance of the priests. Further, the issue and the debates caused by the Trefort Law are discussed. The last chapter approaches probably the most severe law concerning the education of ethnic minorities in Dualist Hungary, namely the Apponyi Law, adopted in 1907. The authors analyzed the manner in which, in these debates, the members of the clergy made use of their various qualities as representatives of a Church, ethnicity, or political orientation. Due to the fact that the first language was the most important one for the ethnic communities living in the Empire, the implementation of the Trefort and Apponyi laws were considered attempts of Magyarization through the adoption of the Hungarian language to the detriment of the other national languages.

The representatives of the Romanian and Serbian Churches were those who exhibited the most powerful reactions to the law drafts referring to education. On the other hand, the greatest supporters of these laws were Catholic and Protestant priests. The authors claim the existence of a role hierarchy of clergy members. The Church representatives operated based on several factors, like the church-state relation of each confession, the denomination profile, and the power pole they represented.

This book ends with conclusions exposed in a clear, objective, and well-argued manner. Overall, this work contributes to a better understanding of the dysfunctionalities of Dualist Hungary.

Emanuela-Andreea Trifan

Emanuela-Andreea Trifan, PhD student at the Babeş-Bolyai University of Cluj-Napoca, Romania (Faculty of History and Philosophy, Doctoral School: Population Studies and History of the Minorities), e-mail: emanuela.trifan@gmail.com.