

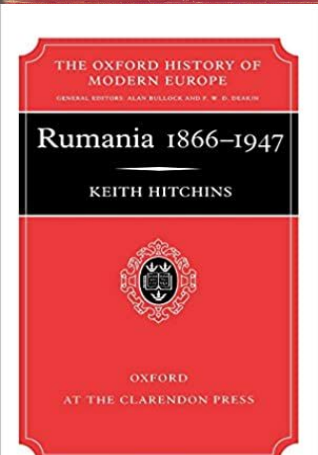
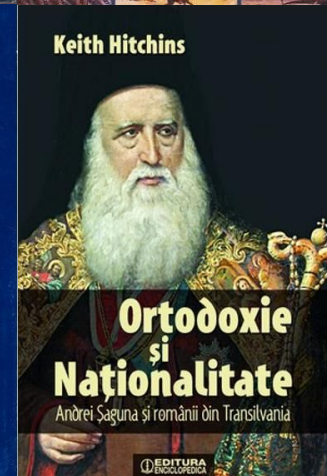
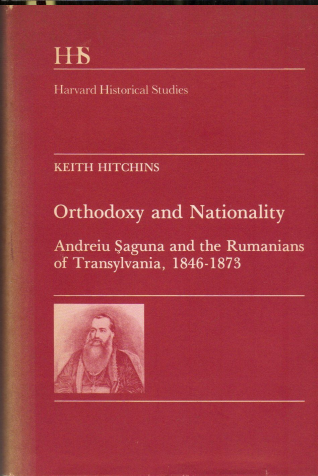
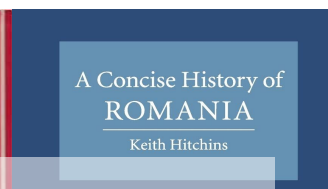
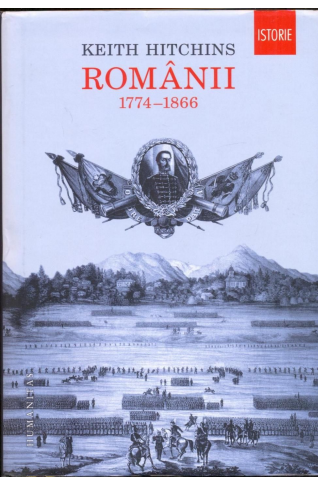
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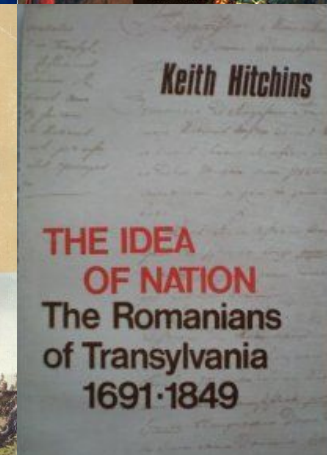
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Special Edition: Remembering Keith Hitchins coedited by Leah Valtin-Erwin and Maria Bucur



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Obituary



Keith Hitchins (Thursday, April 2nd, 1931 - Sunday, November 1st, 2020) passed away, aged 89, at the Carle Foundation Hospital on November 1, 2020 from natural causes. He was an historian, stamp and coin aficionado, treasurer of archives, specialized book collector, avid correspondent, and a language passionate whose work drew on an encyclopedic knowledge of the Eastern world, from Central and Eastern Europe to Central Asia and Southeast Asia, but who remained at heart a Romanian historian. He was a professor of Eastern European History at University of Illinois at Urbana-Champaign from 1967 until 2019 when he retired.

Hitchins was born in Schenectady, NY to Henry, a business ads writer, and Lillian Turrian, a homemaker related to the Vanderbilt family. His maternal great-parents descended from German- and French- speaking areas in Switzerland, while his father was of English ancestry. Living at the peak of a great passion for politics among the Americans, Keith grew up in a union family, recollecting gatherings on holidays when he was mindful not to offend the sensibilities of his grandmother, a Republican state committeewoman, and those of his grandfather, an organizer of a steel union.

He was sent to a grade school that taught kindergarten to twelfth grade in a building with only two rooms in rural New York, at a time when the centralization of schools was underway, and parents didn't value education. A graduate of the Union College and Harvard University, he earned his PhD in 1964 under the guidance of his advisor Robert Wolff, being told over the phone that it was not necessary to have a defense due to the very high quality of his dissertation on the national movement in Transylvania.

His acquaintance with Romanian culture and language began in Paris in 1957, taking the courses of Emil Turdeanu and Jean Boutière. The first Fulbright student selected to go to studies beyond the Iron Curtain in a communist country and the first exchange student from the United States, Keith Hitchins began his training under the guidance of historian Andrei Otetea, and soon met other giants of Romanian historiography: Emil Prodan, Constantin Daicoviciu, and Virgil Candea.

In the more than twenty books and hundreds of articles that he wrote and edited about Transylvania and Romania, his scholarly inquiry focused on the prominent role played by intellectuals in the formation of Romanian nation, its affirmation, and its long lasting consolidation as a modern nation state. He argued persuasively for the Romanians' embrace of Europeanization while remaining faithful to their Orthodox and Greek-Catholic heritage. To show their gratitude for his lifetime scholarship, the Romanian government, successive Romanian presidents, the Romanian Royal House, the Romanian Academy, numerous Romanian history institutes, and the nation's top universities offered their highest distinctions to praise his scholarly achievements and his contributions to the international image of Romania as a cultural and historical civilization.

He could recount harrowing stories when pursued by the Securitate forces in Communist Romania, but moments of hospitality as well generously provided by communist officials like Mihai Beniuc, Miron Constantinescu, Patriarch Teoctist, Stefan Pascu, and Gh. Maurer. He was so highly esteemed that the regime invited him to write a biography of the dictator Nicolae Ceaușescu, a proposition he left unanswered.

At Illinois, his teaching covered mainly Europe and Asia, with courses on the Habsburg, Mughal, and Mongol Empires, Southeastern Europe, World War II, and the Balkans. As a frequent contributor to Encyclopedia Iranica with articles on Georgian, Tadjik, Azerbaijani, and Kurdish history and to the Encyclopedia of Empire, he mainly focused on poets, intellectuals, and writers. In classroom, he did not speak from notes, but delivered his lectures through story-telling, using a warm voice and a humble and cautious approach. He enthusiastically shared his Second World War scrapbooks with newspaper clippings, which he collected as a boy, in honor of his well-accomplished cousin who fought in Europe, leaving students at Illinois so fascinated that they would invite their grandparents on campus to meet Professor Hitchins.

He didn't seed his acolytes in history departments across the nation, as he believed that one has to work extremely hard on one's own to succeed. He believed in complete loyalty and never broke a single friendship in his life, his oldest reaching 62 years with dearest friend, Thomas Mullen. Nor did he entice his students to adopt his precise, concise, superb writing style, or to embrace his intellectual vision. Like a veritable historian, he felt the burden of the past in everything he did, in all that he breathed in. The past lived in him, as he found the presentism in the works of those historians who felt unburdened by the past, to be simply wrong for removing past generations from their own times.

He is remembered by colleagues, friends, and students at Illinois and across the United States as erudite, dependable, and always impeccably dressed with a white shirt, dress pants, his Humphrey Bogart trench coat, and his famous green hat. He will be deeply missed by his dearest friends all over Transylvania, Moldova, Banat, and Bucharest. His extremely modest way of living contrasted with his quiet and ample generosity. He had all the illuminations of wisdom and none of its pedantry.

Rest in peace, Professor Hitchins! You will always live in my heart and soul!

Source: <https://www.bondfuneralhome.com/memorials/keith-hitchins/4412904/>



Eulogy *in loving memory of KEITH HITCHINS*

To the residents of the town of Schenectady, to Keith's beloved graduate and postdoctoral students, to Keith's esteemed colleagues.

We come to celebrate a professor who changed all around him for the better: a historian, a patriot, a great teacher, and a pioneering scholar. He embodied so much of what is best in America: the values of a small town, the objective morality of his forbearers, a supreme intellect trained in the best of schools, a rise to prominence from humble beginnings, philanthropy, and the ambition to build a magnificent private library.

I was among the fortunate few who enjoyed Professor Hitchins' company daily as his student, and, upon graduation, as a very close friend and partner in research, writing, and reading. I sensed early on, ever since I met him, that his modesty and low-key presence were hiding something precious that was worth recording every step of the way, every word that he uttered, every story that he shared. Twenty years later, the notes I took back then prove to be a great source of learning.

He used to ask: "Pompilia, What are you aiming to prove?" This question captured some of Professor Hitchins' remarkable qualities: to start with, he liked to put thoughts in order by dealing with questions, simple questions such as 'what' and 'why,' which he found the most difficult to answer.

He used to say to students: "This is our last meeting. I learned much from you. You think it's one-way street, but it isn't. Everybody comes at issues from different perspectives, depending on each of you and your intellectual baggage." He was curious whether it was possible for people coming from different cultures to understand one another. The problem, he thought, was not coming from differences in language or superficial cultural affinities, but something deeper, more native, fundamental, psychological that can't be reached. If each side interprets the event in utterly different ways, that leads to estrangement and hostility, even deeper than misunderstanding. He hoped that two people witnessing an event could still be sympathetic to one another.

Over his five-decade career, one thing he noticed that had changed was the intellectual climate. But instead of being critical, he explained wisely that, at some point, a new generation comes to the top and sees no reason to continue doing what their predecessors did. So, they keep bringing forward all sorts of arguments because to them it made no sense anymore. With each change in intellectual climate, we see the same kind of doubts, a lack of purpose, and a lost sense of mission. He was a refined intellectual, but he rejected intellectualism. Intellectualism, he used to say, was devoid of life and values. He fully embraced Lucian Blaga's summons to create and to surpass oneself.

His energy, his optimism, and his zest for life were always on display, beginning in the early hours of the morning. He could be often found cheering up the staff at the coffeehouse, which he frequented every single day of the week. Then, he cheered up the history department secretaries while having his second coffee for the day. Two cancers did not keep him from showing up to work each day of the week, nor did his heart problems.

He was never opinionated, yet his views emerge clearly and in consistent fashion in his writings as a whole. He never spoke of virtues but embodied them. He didn't gloss over mistakes and sins, but pointed to them in the kindest possible way. Go over his book reviews, and articles, and books, and his suggestions are right there on the page, shrouded in kindness and understanding. For that reason alone, he was a brilliant writer.

He was fiercely devoted to his graduate students from his very first to his very last, loyal to his friends, and extremely fond of his parents, whom he cherished deeply, especially his father. His work and his being are the culmination of the upbringing that he received from his two Hitchins forefathers, his father and grandfather.

His sense of humor was one of my favorite things about him. What better way to make the stress of graduate school vanish for a minute than inviting me to have a coffee "să discutăm, să conspirăm."

I think it was no secret the longstanding admiration that I had for him. My friends who ran into me in parks and stores preferred to avoid because I talked too much and too highly of Professor Hitchins. It's a habit that continues to this day and I don't see it coming to an end soon. Yet, no one was more special than the other in Professor Hitchins' eyes, because we all felt that he loved us all, each of us had a special place in his heart. Each of us felt that he was in our corner, no matter what. Through his passing, we all lost our best friend. In each email we received from him, he gave us new powers to confront life with all its difficulties.

He was the first to tell us that he was not perfect. Rather than lose his temper, he would say "I'm not going to think about that!" To disagree with me, he liked to pretend he didn't hear what I said or pretend to be confused about things I just told him. Then he would make me repeat what bothered me until I gave up in exhaustion. Just like the inscription in Frank Lloyd Wright's home, which Professor Hitchins and I used to stop to admire in Chicago on our way to the airport: "Good friend, around these hearth-stones speak no evil word of any creature."

He was just as quick to forgive, never asked for forgiveness, but would say: "I heard you!" He knew how to laugh at himself, be jolly when drinking wine with friends, and showed a self-awareness that was striking. He never doubted another's sincerity and was always willing to learn from others, even to the point of repeating the same questions over and over. I always wondered why. In the same way "That which has been is what will be. That which is done is what will be done. And there is nothing new under the sun. The eye is not satisfied with the seeing, nor the ear filled with hearing." (Ecclesiastes, 1:5-11).

Conversations with him were always a privilege, He strove to do great things every day without relishing fights and disagreements, which he found small, petty, unworthy, He preferred sharing ideas in elegant discussion. To him, there was no victory or defeat, but only hard work and surpassing himself every day.

What better way to honor Professor Hitchins' scholarship and nobility of spirit than following his example to reach out to others kindly, be open to all, and, as members of the historians' community, to learn from each rather than competing or comparing ourselves, and to uphold principles of hard work and dignity.

In the names of these principles, he demonstrated to all of us that there are things more important than money, career, power, and influence that make one a true historian. It's morality, ethics, and belief. Professor Hitchins showed us what they mean through his exemplary life.

May God bless Keith Hitchins.

May God bless the two countries he loved the most, his own and mine, Romania! He served them both with honor and grace.

***delivered Tuesday, November 17, 2020 at Bond Funeral Home in Schenectady, NY,
by Pompilia Burcica, Former student, Burcica@gmail.com***

Biographical and Professional Information

PERSONAL

Born April 2, 1931 in Schenectady, New York

BIOGRAPHICAL INFORMATION

Vasile Pușcaș, "Keith Hitchins, Historian of the Central Southeastern European Area," Transylvanian Review, Vol. 6, No. 1 (Spring 1997), pp. 99-130.

Professor Keith Hitchins at Seventy (Bucharest: Editura Enciclopedică [2001]), 75 pp.

Professor Keith Hitchins at Seventy-Five (Bucharest: Editura Enciclopedică [2006]), 86 pp.

"Keith Hitchins și istoria românilor," Vatra (Târgu Mureș), Anul 33, Nr. 424 (July 2006), pp. 29-87.

Lucian Boia, "Un interviu din 1973 cu Keith Hitchins," Vatra, 33 (424), pp. 36-37.

Virgil Nemoianu, "Keith Hitchins din Illinois," Vatra, 33 (424), pp. 49-50.

Iacob Mârza, "Keith Hitchins. Portrait of the Historian," Colloquia, Vol. 15 (Cluj-Napoca, 2008), pp. 139-158.

"Interview with Keith Hitchins." Initiated by Maria Crăciun, Ovidiu Ghitta, and Mária Lupescu Makó, Colloquia, Vol. 15 (Cluj-Napoca, 2008), pp. 159-168.

Iacob Mârza, "Prag în istoria națiunii române. Dialog cu istoricul Keith Hitchins," Transilvania (Sibiu), No. 12 (2008), pp. 55-56.

"Hitchins, Keith," in Dorina N. Rusu, Dicționarul Membrilor Academiei Române 1866-2010 (București, 2010), pp. 475-476.

Keith Hitchins at 80 (Bucharest: Encyclopedica Publishing House, 2011), 100 pp.

Vasile Pușcaș, "In honorem Keith Hitchins --80," in Activitatea Științifică la Institutul de Istorie "George Barițiu" din Cluj-Napoca (Bucharest, 2011), pp. 175-224.

"Interviuri: Keith Hitchins, profesor de istorie," România Liberă (Bucharest), June 26, 2013.

ACADEMIC

Union College (Schenectady, N.Y.), A.B. (1952). Phi Beta Kappa

Harvard University, A.M. (1953), Ph.D. (1964)

University of Paris, French history, Romanian language and literature (1957–1958)

University of Bucharest, Romanian history (1960–1961)

University of Cluj, Romanian history (1961–1962)

Nicolae Iorga Prize of the Romanian Academy for The Idea of Nation (1985)

Honorary Member of the Institute of History "A. D. Xenopol" of the Romanian Academy, Iași, 2008.

Honorary Member of the Institute of Southeast European Studies of the Romanian Academy, Bucharest, 2010.

Honorary Member of the Institute of History "George Barițiu" of Cluj-Napoca of the Romanian Academy, 2010.

Honorary Member of the Romanian Academy, 1991

Doctor Honoris Causa, University of Cluj, 1991
Doctor Honoris Causa, University of Sibiu, 1993
Doctor Honoris Causa, University of Alba Iulia, 2001
Doctor Honoris Causa, University of Târgu Mureș, 2005
Doctor Honoris Causa, University of Timișoara, 2008
Doctor Honoris Causa, University of Iași, 2008
Doctor Honoris Causa, "Andrei Șaguna" University of Constanța, 2009
Doctor Honoris Causa, University of Bucharest, 2012

EMPLOYMENT

Instructor and Assistant Professor of History, Wake Forest University, 1958-1965
Assistant Professor of History, Rice University, 1965-1967
Associate Professor of History, University of Illinois, 1967-1969
Professor of History, University of Illinois, 1969-2019

FIELDS OF INTEREST

History of the Romanians
Southeastern Europe
Modern Hungarian history
The Habsburg Monarchy, 1700-1918
Modern nationalism
Central Asia
History and Literature of the Tajiks
History of the Kurds
The Caucasus

LANGUAGES

French, German, Romanian, Russian, Hungarian, Bulgarian, Spanish (very good reading knowledge)
Albanian, Serbo-Croatian, Slovak, Turkish, Modern Greek, Kurdish, Tajik, Persian, Kazakh, Uzbek, Azerbaijani,
Georgian (good reading knowledge)

EDITOR

Rumanian Studies, 1970–1986
Studies in East European Social History, 1977–1981
Journal of Kurdish Studies, 1995–2008

AWARDS

University Scholar, University of Illinois, 1985
Diploma for contributions to furthering a knowledge of Romanian culture and civilization abroad, Fundația Culturală Română, 1995
Lifetime achievement award for contributions to Slavic Studies, American Association for the advancement of Slavic Studies, 2000
Ordinul Național "Pentru Merit" în grad de Comandor, President of Romania, 2000
Crucea Casei Regale a României, King Michael I of Romania, 2008
Pentru Merit în grad de Mare Ofițer, conferred by the President of Romania, 2016

CONSULTANT

Council for International Exchange of Scholars, East European Advisory Committee, Washington, D.C., 1970–1979
International Research and Exchanges Board, East European Committee, New York, 1972–1975
Joint Committee on Eastern Europe of the American Council of Learned Societies and the Social Science Research Council, New York, 1982–1989
East European Selection Committee, American Council of Learned Societies, New York, 2008, 2010, 2011
East European Summer Language Institute of the Joint Committee on Eastern Europe, 1985–1987
Committee on Bibliography, Information Retrieval, and Development of the Joint Committee on Soviet Studies, New York, 1986–1989
Chairman, Project on Eastern Europe between the World Wars, Joint Committee on Eastern Europe, 1987–1989
Committee on Soviet and East European Collections in the United States, Social Science Research Council, 1992 and 1993
Editorial Board, *Slavic Review*, 1980–1991
Editorial Board, *Colloquia. Journal of Central European History*, Cluj, Romania, 1994-2019
Sponsors Committee, *Studia Kurdica*, Paris, 1985-2019
Comité Consultatif, *Revue Roumaine d'Histoire*, Bucharest, 1995–2019
Consulting Editor for Caucasian Studies, *Encyclopaedia Iranica* (Columbia University), 1998-2019
Consulting Editor for Kurdish Studies, *Encyclopaedia Iranica* (Columbia University), 2011-2019
Consulting Editor for Central Asian Literatures, *Encyclopaedia of World Literature in the 20th Century* (St. James Press), 1999–2019
Consiliul Științific, *Studia Universitatis Petru Maior*, Târgu Mureș, 2004-2019
Editorial Committee, *Annales Universitatis Apulensis, Series Historica*, Alba Iulia, 2006-2019
Comitato Scientifico, *Il Mar Nero* (Rome), 2006-2019
Executive Editor, *International Journal of Humanistic Ideology* (Cluj), 2008-2019
Comitetul Științific, *Anuarul Institutului de Cercetări Socio-Umane "Gheorghe Șincai"*, Târgu Mureș, 2009-2019
Board of Editors, *History and Politics*, Chișinău, Moldova, 2009-2019
Board of Editors, *The Scientific Journal of Humanistic Studies* (Cluj), 2009-2019
International Advisory Board, *Eastern Journal of European Studies* (Alexandru Ioan Cuza University, Iași, Romania), 2010-2019
Advisory Board, *International Journal of Communications Research* (Iași, Romania), 2011-2019
Editorial Committee, *East European Politics and Societies* (New York: ACLS), 2013-2019
Editorial Advisory Board, *Kurdish Studies* (London), 2013-2019
Colegiul Științific, *Studii și Materiale de Istorie Modernă* (Romanian Academy, Institute of History, Bucharest), 2012-2019
Editorial Board, *Dictionary of Intercultural Philosophy*, 2013-2019
Comitato Scientifico, *Krypton. Identità, Poteri e Rappresentazioni* (Rome), 2013-2019
Advisory Board, *History of Communism in Europe* (Bucharest), 2013-2019
Scientific Committee and Editorial Board, *Nuova Rivista Storica* (Milano), 2013-2019
Editorial Board of the series: *Biblioteca della "Nuova Rivista Storica"* (Milano), 2014-2019
Colegiul de Redacție, *Analele Științifice ale Universității "Alexandru Ioan Cuza" din Iași (serie nouă)*, *Istorie*, 2010-2019

CURRENT WRITING PROJECTS

Romania, 1948-1989

Southeastern Europe, 1352–1807, 2 Vols., Vol. 1 (1352-1683), Vol. 2 (1683-1807) (for the Oxford History of Early Modern Europe series)

The Emergence of the Modern Idea of Nation: The Role of Intellectuals in Eastern Europe, the Near East, and Inner Asia.

PAPERS PREPARED FOR CONFERENCES

1967. Bratislava, Czechoslovakia. Conference on the Austro-Hungarian Compromise of 1867: "The Rumanians of Transylvania and the Ausgleich, 1865–1869"
1968. Toronto, Canada. Annual meeting of the American Historical Association: "The Russian Revolution and the Rumanian Socialist Movement, 1917–1918"
1969. Berkeley, California. Symposium on the Fiftieth Anniversary of the Hungarian Soviet Republic: "The Rumanian Socialists and the Hungarian Soviet Republic"
1977. Berkeley, California. Symposium on Social Change in Rumania, 1860–1940: "Gândirea: Nationalism in a Spiritual Guise"
1978. Mainz, West Germany. Conference on the Berlin Congress of 1878: "International Aspects of the Rumanian National Movement in Hungary, 1967–1895"
1979. Ankara, Turkey. Fourth Congress of Southeast European Studies: "Rumanian Intellectuals: The West and National Consciousness, 1830–1848"
1981. New Haven, Connecticut. Yale Conference on Early Modern Nationalism in Russia and Eastern Europe: "The Rumanian Orthodox Peasantry and the Uniate Clergy in Transylvania, 1730–1780"
1982. Philadelphia, Pennsylvania. Annual meeting of the Middle East Studies Association: "The Caucasian Albanians and the Arab Caliphate"
1985. Washington, D.C. Third Congress of Soviet and East European Studies: "Rumanian Peasantism between the Two World Wars"
1987. Boston. Annual meeting of the American Association for the Advancement of Slavic Studies: "The Rumanian Idea of Autonomy in Transylvania, 1867–1906."
1988. Amsterdam, The Netherlands. International Institute for Social History: "The Rumanian and Hungarian Socialist and Labor Movements, 1870s to 1914."
1988. Ráckeve, Hungary. Conference on Models of Development and Theories of Modernization: "Rumanian Peasantism: The Third Way."
1989. Dubrovnik, Yugoslavia. Conference on National Identity in Eastern Europe in the Period between the World Wars: "Orthodoxism: Polemics over Ethnicity and Religion in Interwar Rumania."
1990. Amsterdam, The Netherlands. International Institute for Social History. Conference on Socialist and Labor Movement, 1870–1914: "The Peasant Question in European Socialist Thought and Action."
1991. Berlin, Germany, The Free University of Berlin. Conference on Rumania in the 1990s: "The Rumanian Orthodox Church in the Twentieth Century."
1992. Amsterdam, The Netherlands. International Institute for Social History. Conference on the Comintern and Communist Parties: "Two papers: "The Communist Movement in Hungary, 1918–1944" and "The Communist Movement in Rumania, 1917–1944."
1992. Paris, France, The International Association of Labour History Institutions and L'Institut de Coopération Sociale Internationale. International Colloquium on the History of Mutualism: "Mutual Benefit Societies in Hungary, 1830–1941."
1993. Paris, France, Institut National des Langues et Civilisation Orientales and Institut Kurde de Paris. Conference on the Kurdish Language in Society. "The Language Question in Eastern Europe and among the Kurds. A Comparative Study."
1994. Amsterdam. The Netherlands. International Institute for Social History. Conference on Social Democracy and the Peasantry, 1870–1914: "Rumanian Social Democracy and the Peasantry, 1870–1914."
1996. Bucharest, Romania. Institutul de Istorie "N. Iorga". Conference on the Jews in Rumanian History. "Jewish Cooperatives in Bessarabia and Integration into Romanian Society, 1920–1940."
1997. Sacramento, California, Vryonis Center for Hellenic Studies. Conference on the Enlightenment in Southeastern Europe: "The Romanian Enlightenment in Transylvania."
1997. Cluj, Romania, University of Cluj and University of Milan. Conference on the Lessons of Yalta: "Yalta in American Historiography."
1998. Bucharest, Romania. Conference on Culture and the Politics of Identity in Modern Romania sponsored by the Journal of the History of Ideas: Keynote address, "The Identity of Romania."

2000. Cluj, Romania. Conference on the 300th Anniversary of the Church Union with Rome in Transylvania: "The Romanian Clergy before the Church Union with Rome in Transylvania."
2001. Bucharest, New Europe College, Conference on "Nation and National Ideology": "The Emergence of the Idea of Nation among the Romanians of Transylvania, 1700-1849."
2003. Târgu Mureș, Romania. Conference on the Cultures of Post-1989 Central and Eastern Europe: (With Corina Teodor), "The Orthodox Churches (18th to 20th Century) in Post-1989 Romanian and Bulgarian Historiography."
2006. Erbil, Kurdistan Regional Government, Iraq. First World Congress of Kurdish Studies. "Kurdish Nation-formation in Comparative Perspective."
2006. Iași, Romania. Symposium on Romanian Cultural Identity in the Context of European Integration. "History and Ethnicity in the Novels of Ion Druță."
2006. Târgu Mureș, Romania. Symposium on the Enlightenment in East Central Europe. "Samuil Micu, Philosophe?"
2006. Heidelberg, Germany. Conference on Monarchische Herrschaftsordnung im europäischen Kontext. Die Dynastie von Hohenzollern-Sigmaringen in Rumänien 1866-1947 und die deutsch-rumänischen Beziehungen. "The Romania of the Kings."
2007. Bloomington, Indiana. Hour of Romania International Conference. "Notes on Romanian Historiography, 1948-2007."
2007. Bloomington, Indiana. Conference on Strategies of Identity Construction. Ethnic Politics, Minorities, and European Integration in Transylvania. "Erdélyi Fiatalok: The Hungarian Village and Hungarian Identity in Transylvania in the 1930s."
2007. Vienna, Austria. Conference on the Church Union with Rome of the Romanians of Transylvania in the Eighteenth Century. "The Policy of the Court of Vienna toward the Romanian Orthodox, 1744-1759."
2007. New Delhi, India. Conference on the History of Religions. "Religion and Nation."
2008. Timișoara, Romania. Conference on "European Romania": "Major Cultures and Minor Cultures: The Romanians' Debate about Europe, 18th Century to 1989."
2008. Cluj, Romania. Conference on National Entanglements: The Romanians and Hungarians in Transylvania: "Accommodation or Separation: Romanians and Hungarians in Transylvania, 1867-1940."
2008. Bucharest, Romania. Conference on Modernism and Anti-Modernism: "The Challenge of Modernism in Interwar Southeastern Europe: The Orthodox Response."
2009. Timișoara, Romania. Conference on Romanian Social-political Concepts: "Liberalism, 1821-1866."
2010. Bucharest, Romania. Conference on The Balkans and the Caucasus at New Europe College: "Great Powers, Small Powers: Wallachia and Georgia Confront the Eastern Question, 1768-1802."
2010. Bucharest, Romania. Conference at the Romanian Academy on 130 years of diplomatic relations between Romania and the United States: "Internationalism and the Nation-State: The United States and Romania at Versailles and Yalta."
2011. Baku, Azerbaijan. Conference on the Albanians of the Caucasus: "The Caucasian Albanians, the Arab Caliphate, Religious Controversy: The Crisis of Survival in the 7th and 8th Centuries."
2011. Târgu Mureș, Romania. Conference on the Italian Risorgimento and national movements in Europe: "The Romanian Risorgimento: Union and Independence in the Principalities: Autonomy in Transylvania, 1840-1866."
2012. London. Lecture at the Romanian Cultural Institute: "Applied Liberalism in Romania: Ion I. C. Brătianu."
2012. Tbilisi, Georgia. Conference on Representing History: Theoretical Trends and Case Studies: "The Idea of Nation and the Role of Intellectuals: Eastern Europe, the Caucasus, Central Asia, and the Kurds of Anatolia, 1860-1940."
2014. Bloomington, Indiana. Annual Romanian Studies Conference at Indiana University: "Europe as the Touchstone of the Romanian Essence: The Criterionists."
2015. Venice, Italy. Conference on Memorabilia e letteratura della Grande Guerra. Parallelismi e dissonanze: "Romania's Role in the First World War" (Keynote Address).
2015. Philadelphia. Annual Convention of ASEEEES. Panel: "Spirituality and Social Change in Southeastern Europe, 1880-1939." Paper: "Religion and National Identity in Interwar Southeastern Europe."
2016. Washington, D.C. Annual Convention of ASEEEES. Panel: Secret Police Targets Encounter Their Files." Paper: "We Need to Know Everything about Everybody': The Romanian Securitate and American Scholars."

In Memoriam

For Keith Hitchins

I have many fond memories from my five years of working with Professor Keith Hitchins at the University of Illinois, Champaign-Urbana (1991—1996) and over the decades that have passed since then. I first met Professor Hitchins on the shelves of the Senate House library at the University of London, where I attended the School for Slavonic and East European Studies in 1989—1990. It was through his writings about the nationalist movement in Transylvania during the 19th century that I discovered a very different narrative from the one I had learned in school in Romania before I left my native country in 1985. His book about Andrei Şaguna opened up for me many questions about the ways in which religious institutions, educational initiatives, and the work of leaders I had not heard about until then, became connected in the development of nationalism among ethnic Romanian communities that lived in the Habsburg Empire. Through Keith Hitchins' writings I started understanding my own biases and assumptions about the many linguistic and cultural groups that lived in Romania. I decided that I needed to dig deeper in whatever archives I might be able to access to better understand nationalism. Within a few months I applied to graduate history programs that took people interested in Eastern Europe. And Keith Hitchins responded.

When I applied to the graduate history program there in the fall of 1990, he was a mysterious figure to me. While some other prominent historians of his generation cut colorful figures at the annual conferences, like the now renamed AAASS, Professor Hitchins was someone with an aura of remote authority. Simply put, I was terribly intimidated by his persona and just about fell off my chair when, one day, in the spring of 1991, I heard from him. With his warm and calm voice, he introduced himself and let me know that he was interested in recruiting me to the University of Illinois. Would I be interested in being his research assistant?

As a twenty-two-year-old, I had not even fantasized about Professor Hitchins showing an interest in working individually with me. With his usual humility, he explained that he had a personal collection of books in Romanian that he could use some assistance with in terms of cataloguing its contents. I wasn't sure at all what this meant, but I said I would be honored to assist in any way I can. And thus, instead of going to Columbia University, I decided to move to Champaign Urbana without even a visit. Back then, "recruitment visits" were not au courant for graduate students, and I didn't need a recruitment visit to decide whether I wanted to be mentored by the most prominent historian of Romania outside Romania. I just pinched myself for being so lucky and said "Yes."

It was one of the most fateful and best decisions I've ever made. For, without Keith Hitchins, I would not have moved to Urbana, I would not have met my life partner, and I wouldn't have ended up raising two boys and working at a great other midwestern university. But that's another story.

When I arrived in Urbana and went to Professor Hitchins' office to meet him on an early August morning, I was very nervous and didn't know what to expect. Up at the top of Greg Hall, tucked in a corner, was his office door. I knocked and was invited in. Behind a wooden desk, surrounded by books that overflowed on every shelf and seemed to pop out of the floor, was Keith Hitchins, coffee cup in front of him and sharpened pencil nearby. With kind eyes and a gentle hand gesture, he invited me to take a seat on the only surface that seemed available (I was so glad it was a chair, though I would have taken the floor, truth be told!) and we started to talk.

I don't remember our conversation. All I remember is that I instantly felt I was entering a secret community of love of books and passion for the past, and that Professor Hitchins was going to be my guide. I had the privilege of then being introduced to his overwhelming collection of books and other publications in his converted garage. For a couple of years, I went through volumes he had collected over time and provided notes on the content. It is how I found out about the *Bulletin for Eugenics and Biopolitics*, which led me to my dissertation research and then a very successful career in academia.

Over the years, Professor Hitchins became Keith; it took me a long time to get the nerve to call him by his first name. He kindly provided advice and support, and eventually I was able to give back in some small measure, by hosting him for a couple of conferences and sending him my publications.

Some mentors are overpowering figures, whose students feel like they need to please, to live up to, to demonstrate their worth over and over. But that was not Keith. His generosity poured like the clear water of a mountain spring. He did not pressure his students into molds of his own scholarly vision. Instead, he provided the opportunity for everyone to flourish on their own terms. It is his quietest legacy and the one that I have striven to replicate every day of my professional career, paying it forward to others eager to dig through the messy past of Eastern Europe.

Keith lives in all of us who worked with him, and Professor Hitchins will continue to remain a towering figure of the first postwar generation of Romanian history scholars, who helped propel numerous other scholars towards dedicating our intellectual passions to a place and community of people little known and appreciated in the historical narratives of Europe until then. As someone who hails from Romania I am forever grateful for his choices and his intellectual gifts to my home country and its people.

Maria Bucur, John W. Hill Professor of East European History, Professor of Gender Studies, Indiana University



My contact with Keith dates from the publication in 1969 of his path-breaking *The Rumanian National Movement in Transylvania, 1780-1849*. For a newly-appointed teacher of early Romanian literature at the School of Slavonic and East European Studies at the University of London, the book proved invaluable since it represented an example of outstanding scholarship, delivered with the detachment of a foreigner from national and confessional prejudices. I expressed these sentiments in a letter that I wrote to him and received gracious thanks. The same qualities characterized his study *Orthodoxy and Nationality: Andreiu Şaguna and the Rumanians of Transylvania, 1846-1873*, that appeared in 1977. Once again, I was indebted to Keith since my teaching obligations were extended to cover the history of Romania in the following year and Şaguna was not only the central figure in the national movement in the two decades after the 1848 revolution, but was also extraordinarily active as an Orthodox prelate, as a theologian, and in organizing education. The exchange of occasional letters paved the way to our first meeting, in autumn 1988, in Cluj, in the office of Pompiliu Teodor, Professor of History at Babeş-Bolyai university.

Our shared dismay at the draconian austerity measures imposed by Ceauşescu on the long-suffering Romanian people translated our relationship into one of friendship, a friendship that was renewed after 1989 when our association revolved around Şerban Papacostea in Bucharest. Perhaps fittingly, the opportunity for Keith and I to discuss our respective projects was provided on a number of occasions by Şerban who, taking advantage of our fortuitous presence in the capital, invited us both either for morning coffee and cakes in his study, or for an afternoon version in which the cakes were supplemented by fruit salad, and the coffee by Romanian vermouth.

Keith's major project in the early 1990s was a monumental history of Romania spanning the years 1774 to 1947. The typescript proved to be so voluminous that Sir William Deakin, who alongside Alan Bullock, was one the editors of *The Oxford History of Modern Europe* in which series Keith's contribution was contracted to appear, became concerned and asked me to cast an eye over it. I and a second consultant suggested that the typescript be divided into two volumes and indeed it appeared as *Rumania, 1866-1947* (1994) and *The Romanians, 1774-1866* (1996). Unique in English, meticulously researched, both books are a testament to Keith's almost monastic devotion to his *métier* and stand as works of reference.

Şerban's study also provided the crucible for *Istoria României*, a 600-page volume published by Editura Enciclopedică in 1998. Şerban himself initiated the project and invited Keith and I to join him, alongside Mihai Bărbulescu and Pompiliu Teodor, as authors. The book was revised and reprinted in several editions over the next five years by Editura Corint. Keith, Şerban and I discussed the revisions to our own chapters and took much pleasure in the positive feedback that we received from Romanian students who informed us that in several universities it had been adopted as a core course-book. It was in this setting that Keith's personal qualities were also displayed, his interest in his graduate and postgraduate students, his altruism, his objectivity, and his humility. He was an admirable example of the dedicated scholar and teacher.

Dennis Deletant, Emeritus Professor of Romanian Studies, School of Slavonic and East European Studies, University College, London



Some words for Keith Hitchins

For historians of Romania trained in the twenty-first century, as I was, Keith Hitchins was impossible to ignore – and not only because he tirelessly reviewed new books with almost unequalled dedication throughout his career. His work on the Romanian national movement in Transylvania created a usable history of the development of nationalism that took into account the situation Romanians found themselves in as a linguistic and religious minority in a rapidly changing empire while avoiding projecting the problems of twentieth century nationalism back into the eighteenth. His accounts of Andrei Țaguna provided a model of how to fruitfully integrate church history and political history in a Central European context. And his three synthetic surveys of Romanian history are still a treasury of reliable interpretation decades after they were written. Juxtaposing intellectual debates, economics, politics, and foreign policy, he managed to parse out the complex threads of the past into manageable portions that are digestible both individually and collectively. From *The Rumanian National Movement in Transylvania, 1780-1849* (1969) to *Ion I. C. Brătianu: Romania* (2011), Hitchins took Romanians seriously as intellectuals and politicians who stood on their own two feet and who were the equals of their Western counterparts in every way. Romanian history, under Hitchins' pen, was not a reflection of Western trends *fără fond*. Rather, for better or for worse it was a story of a nation told in its own terms. In his writings, his talks, and his mentoring, Hitchins passed down an example of critical empathy and vast erudition that will continue to bear fruit for many years to come.

Roland Clark, Senior Lecturer in Modern European History, University of Liverpool



Un prieten lipsă

A plecat dintre noi cu discreție, așa cum a trăit întreaga sa viață, istoricul Keith Hitchins. Nu sunt eu cel competent să mă pronunț asupra lui ca om de știință, mi-a fost suficientă garanție aprecierea și afecțiunea pe care i-o arăta academicianul David Prodan. Iar cărțile lui pe care le-am citit mi-au fost, în acea epocă în care politizarea retroactivă a istoriei era un instrument de persuasiune morală și politică, un obiectiv îndreptar în cunoașterea propriului nostru trecut. Las loc istoricilor să o aprecieze cu competență valoarea scrierilor lui. Las loc istoricilor să scrie despre opera sa, eu vreau să adaug doar câteva gânduri răzlețe despre el ca om și ca bun prieten.

Am avut șansa să stau în preajma lui ca tânăr bibliotecar în sala de lectură a Bibliotecii Academiei din Cluj, unde, datorită lipsei de spațiu, birourile noastre se aflau în imediată apropiere (în aceeași perioadă, într-un depozit al bibliotecii se afla biroul profesorului Nicolae Mărgineanu, nu pentru că ar fi fost ostracizat, ci, pentru că putea lucra nestingherit la mașina de scris la redactarea cărților sale). Din intimidarea absolută a primei întâlniri s-a dezvoltat încet o conviețuire pașnică, în care eu încercam să nu-l deranjez, iar el încerca să nu se supere prea tare de micile zbunguiri ale tinereții noastre. Am asistat, uimit, la încăpățânarea cu care parcurgea (de multe ori însoțit de Pompiliu Teodor) textele lui Samuil Micu, Petru Marior sau Gheorghe Șincai, cele mai multe scrise cu slovă chirilică și păstrate încă doar în manuscris, neaflându-și încă ediții moderne. Abia mai târziu am înțeles că accesul direct la sursa primară îl scutea de riscul deformărilor intenționate sau întâmplătoare ale celor care au scris despre ele, parcurgându-le de cele mai multe ori doar fugitiv.

Nu îi plăceau conflictele și refuza orice interpretare partizană. Era în 1991 la un mare simpozion organizat la Universitatea clujeană despre începuturile Bisericii Unite. Somat să își spună părerea sa la un conflict între doi bătrâni înverșunați, dintre care unul susținea că primul episcop unit, Atanasie Anghel a fost otrăvit de ortodoși, altul că l-au omorât greco-catolicii, a dat o sentință solomonică:

— Singurul lucru pe care îl pot spune cu certitudine este că a murit!

Amuzantă era uimirea (niciodată manifestată prin vorbe) asupra unor lucruri care țineau de viața noastră de toate zilele. O singură dată a făcut-o prin viu grai, povestindu-mi cum a umblat o zi întreagă prin tot New York-ul, alături de un coleg de bibliotecă care ajunsese în Statele Unite la rudele sale, în căutarea unui singur [sic!] pantof pe care dorea să-l ducă unei nepoate care avea un picior amputat.

Alteori cred că privea uimit și nu se mai obosea să înțeleagă complicatele resorturi ale vieții de la noi. Un asemenea moment a produs un haz nebun între noi, tinerii din bibliotecă. Era în toamna lui 1969. Avea un plover cenușiu, pe care îl îmbrăca atunci când stătea la birou și lucra. Îl aștepta întotdeauna pe spătarul scaunului; se mai rodea în coate și se rărea, ba se mai pierdea câte un nasture. Silvia, femeia de servici, care fusese înainte servitoare în casa unui academician, îi țesea cu discreție coatele și îi mai cosea nasturii căzuți. Se purta cuvincios cu „domnu’ Icinz”, așa cum se purta cu noi toți, dar plină de grijă, ca și cum eram dintr-o familie. Într-o zi a avut touși o izbucnire neașteptată. A intrat în sala de lectură, s-a oprit în dreptul lui și a spus pe un tot ultimativ:

— Domnu’ Icinz! Vă rog să vă cumpărați alt plovăr!

A privit-o uimit, neînțelegând de ce trebuia unul nou. Silvia, pricepând nedumerirea lui, a continuat:

— Mi-e rușine să le spun celorlalte femei de pe Kogălniceanu că am un american la mine! (Că în fața

Bibliotecii Academiei era clădirea Universității, iar pe strada Kogălniceanu mai erau trei licee și Silvia înțelegea să lupte pentru prestigiul Bibliotecii Academiei dar și al ei personal în fața altor femei de servici).

Nu știu dacă a înțeles de ce era mare nevoie să-și cumpere unul nou, din moment ce acela își făcea bine treaba protejându-l de răcoarea din sala de lectură și de prof. Zgârcit nu era (l-am văzut având gesturi de mare generozitate, ajutând financiar cu discreție acolo unde credea că trebuie, procurând cărți, unele scumpe, pentru diverși solicitanți); probabil nu a înțeles imperativa cerere a Silviei, așa că tot cu cel vechi a rămas.

Avea câțiva prieteni cu care mai tăifăsuia: în engleză (care pe atunci era o veritabilă pășărească pentru mine) cu Nicolae Mărgineanu. Vorbea des cu șeful secției de manuscrise, Pista Semlyen, care era plin de solicitudine. Cu David Prodan și Pompiliu Teodor discuta mai ales despre cercetările sale. Mai era o pleiadă de doamne, una mai elegantă și mai distinsă decât alta, care îi răpeau timpul, evident agasându-l. Noi le priveam amuzați, bănuind că erau în vânătoria unui mariaj în America. Mult mai târziu, după ce a avut acces la dosarul său de la CNSAS, întâlnindu-ne la o festivitate la Alba Iulia m-a tras deoparte în timpul mesei festive și m-a întrebat cu discreție dacă știu cine dădea note informative despre el. Nu știam – eram nou în bibliotecă – și nu puteam decât bănui după evoluția unor persoane. Să fi fost și dintre aceste doamne înțelepte și elegante unele cu misiune? Nu știu!

Stând alături de el am înțeles și cum trebuie făcută o cercetare. În 1973, de exemplu, împreună cu Kati Comănescu, fotografa bibliotecii, am mers însoțiți de un mare aparat de microfilm - noi îi spuneam documator - la Sibiu, unde am lucrat două săptămâni în arhiva Mitropoliei, microfilmând documente referitoare la Andrei Șaguna. Majoritatea erau selecționate de el, dar răsfoind pachetele, am considerat că ar trebui microfilmate și altele, așa că am făcut-o. Nu doream să mă interferez cu selecția lui, așa că puneam la microfilmare pe colțul lor o fițuică cu însemnele MG (să fi fost aici și orgoliul tinereții?). I-am atras atenția că am făcut acest lucru și mi-a mulțumit cu gentilețea lui obișnuită. Nu știu dacă i-au fost de mare folos, dar, atunci când a apărut ediția engleză a monografiei despre Andrei Șaguna mi-a trimis printr-un bursier american un exemplar cu dedicație, așa că pot bănui că măcar nu l-am încurcat.

În cele șase luni cât am stat cu birourile vecine relația dintre el și noi, ceilalți bibliotecari, era una caldă, ca într-o familie. Minunate au fost trei călătorii făcute în Munții Apuseni, în Maramureș și la mănăstirile din Bucovina (am profitat de faptul că în ARO-ul pe care i l-a pus la dispoziție Filiala Academiei era loc și pentru mine). Din călătoriile acestea îmi amintesc câteva momente care m-au amuzat. Eram în Maramureș și urcam pe un deal pentru a vizita o biserică de lemn. Cârșnicul, care ne întovărășea ca să ne deschidă ușa, crezând că suntem în pelerinaj religios a deschis o discuție cu americanul pe teme religioase:

— Că așa o spus Domnu’ nostru Hristos, că dacă ți să dă o palmă, să întorci și celălalt obraz!

— Da! I-a răspuns Keith. Iar săteanul a continuat ferm:

— Și după aia îi dai un picior în cur să-i sară și ochii!

În alt sat, întovărășiți tot de cârstnic, acesta, crezând că suntem ceva oficiali, ne lăuda în toate felurile pe preotul satului: câtu-i de bun, câtu-i de iubit de oameni, câtu-i de lipit de nevoile oamenilor, că nu l-ar lăsa pentru nimica în lume să plece; și așa mai departe. Keith, care se pregătea temeinic citind înaintea fiecărei expediții, știind că satul fusese unul greco-catolic, a întrebat:

— Dar mai sunt greco-catolici în sat?

— Toți, înafară de popa!

A iubit poporul român cu discreție. Tot în excursia din Maramureș, defectându-se mașina, am fost invitați în casă de un sătean (era vreme destul de rece și ploua). S-a încropit imediat în cinstea noastră o masă plină de bunătăți. După două ore (timp în care șoferul a rezolvat defectiunea și s-a ospătat și el), la plecare, s-a ajuns la penibilul subiect financiar al datoriilor noastre. Keith a privit uimit indignarea gazdei, care s-a simțit profund jignit. După soluționarea neînțelegerii prin îmbrățișări cu gazda și promisiunea că mai trecem pe acolo, pe drum, Keith, care stătea în față lângă șofer, s-a întors spre noi și ne-a spus:

— Asta la noi ar fi greu de imaginat!

Nu știu la ce se referea: la generoasa ospitalitate a gazdei sau la vehemența refuzului unei plăți. Poate la amândouă...

Din episodul acesta a curs și un mic amuzament al nostru, cei tineri. La plecare, gazda ne-a dat și o sticlă de o jumătate cu horincă. Pe drum, mai ales noi cei trei din spatele mașinii, am lichidat-o. Dar a băut puțin și Keith. Era dresă cu chimen și îndulcită și i-a plăcut și lui. A ascultat consternat când i-am spus că uneori horinca se face din spirit medicinal filtrat prin pâine. A doua zi și-a programat un consult la oftalmolog.

Dintre multele întâlniri întâmplătoare amintesc de una care ne-a amuzat la fel de mult pe amândoi. Eram la Chișinău întovărășind o donație clujeană de cărți pentru bibliotecile de acolo și m-am dus să salut niște colege bibliotecare la ULIM (Universitatea Liberă din Moldova, un fel de „Spiru Haret” basarabean, mai bine gospodărit decât cel de la noi). În hol am avut surpriza să dau de Keith Hitchins înconjurat de o seamă de oficialități. Ne-am îmbrățișat în viteză și ne-am întrebat pe scurt unul pe altul ce căutăm acolo. După aceea fiecare și-a văzut de treaba sa. Era în timpul președinției comunistului Igor Voronin, așa că nu m-a surprins că după aceea am avut în permanență „însoțitor” în cele două zile cât am mai stat acolo. Mai mult, am și fost întrebat de un amic (care nu asistase la întâlnire) dacă îl cunosc cumva și unde s-a întâmplat aceasta. Mult mai târziu, la aceeași masă de la Alba Iulia, când i-am spus ce am pățit eu, mi-a mărturisit că și el a avut aceeași soartă și că a fost întrebat de unde ne cunoaștem.

Avea un profund cult al prieteniei. Când i-am povestit că mormântul unui bun prieten al lui, Pista Semlyen nu prea este îngrijit de familie (băiatul lui emigrase) și că în fiecare an pe 1 noiembrie mă întâlnesc acolo cu o prietenă a acestuia și că îl curățăm și aprindem lumânări, a lăcrimat sincer și a făcut gestul de a duce mâna la buzunar ca să dea bani pentru îngrijirea mormântului.

Plecarea lui dintre noi ne-a produs tuturor celor care l-am cunoscut o mare consternare și durerea pe care ți-o aduce pierderea unei persoane apropiate și dragi. Rămân amintirile celor care l-am cunoscut și, ce e mai important, cărțile lui.

Alin-Mihai Gherman, Professor Emeritus, 1 December 1918 University, Alba Iulia.



I wrote a book comparing structuralist ideas in Romania and Brazil; whatever merit the Romanian part has I owe in great measure to Keith, who generously offered me his counsel on contacts, institutions, and repositories in Bucharest, as well as lending me books from his large personal library.

Joseph Love, Professor Emeritus of Latin American History, University of Illinois, Champaign-Urbana



Our offices were across the hall from each other for many years, back in the warren of rooms that used to house the lab rats for the Psych department (or so Keith told me one day when we were commiserating about our inability to do anything about the temperature controls in that corner of the building). No matter how early I came in the morning, Keith was already hard at work, and indeed, upon arriving before 9 some days I'd catch him heading out for his "reward" – that is, his late morning coffee break after his early morning shift. Rumor has it that his other favored morning break was to throw some baseballs in the hall before anyone else arrived, but I was never there early enough to confirm that. In the early years in my office, I'd hear him clicking away at his manual typewriter: click, click, click, click, book after book. But eventually he made the transition to a computer, which caused him in the transition period to sometimes summon me for tech help. Most of these summonses were for assistance posting letters for students: letter after letter, some completely retyped if the ACLS or other website didn't register them properly. I recalled being awed by these glimpses into Keith's tremendous dedication as an advisor. And I recall that it was sometimes unsettlingly quiet for days on end in our office-cul-de-sac, and then Keith would return with another honorary degree and tales of remarkable Romanian hospitality. And then he'd get back to work, which I always thought was his real reward, with the coffee just the enabler.

Kristin Hoganson, The Stanley S. Stroup Professor of United States History, University of Illinois, Urbana-Champaign



For Keith
September 2019 (written on the occasion of his retirement)

Old men forget/ but they shall not be forgot. - Shakespeare, Henry V

Almost all my memories of Keith Hitchins are from my early morning encounters with him in the corridors of Gregory Hall. Early risers both, we developed a passing rapport that involved an exchange of morning greetings and inquiries about the weather, upcoming travel and -- in later years -- his health. As all who know him can attest, he is a scholar above all else: prolific, globally renowned, decorated internationally for his accomplishments and (literally) revered in Romania where his life's work has been rooted.

For me Keith is all of those things of course. But he is also a courteous, kind, gentle man who conjures another era in his fedora and great coat, typically swinging a chipped tea cup on his way to the Espresso Royal on Daniel -- or, more likely, already on his way back by the time I caught him in Greg at 8am. His office, brimming over with books and papers, has always reminded me of the offices of professors at the University of Chicago when I was a graduate student there in the 80s: piled high with print material of the kind that also conjures another era of research and scholarship.

I miss seeing Keith in the hallway and I know his friends at Espresso did too once he stopped going. Last year when he didn't see Keith on his early morning coffee run, Dan Steward in particular reached out to me to inquire about Keith's health, such a fixture was he. Keith has his routines: habits of mind and body -- he walks everywhere -- well-grooved by a lifetime of recurrent pathways from Greg to Espresso, Greg to home, Greg to the library. I suspect these well-worn tracks means he's a beacon for many on campus beyond his closest colleagues.

In his retirement I will miss the comfort of seeing Keith and knowing he is well. In fact, so great is the effect of his decision that since he stopped coming to the Espresso Royale on Daniel, they've decided to completely shut it down! Meanwhile, here in History, the legacy of his work and his presence live on through the many gifts, scholarly and otherwise, he has given us. Thank you Keith.

Antoinette Burton, Maybelle Leland Swanlund Chair and Professor of History, University of Illinois Urbana-Champaign



Some Contributions of Keith Hitchins to Romanian Studies

Keith Hitchins was not only the outstanding American scholar of Romanian history and Romanian studies, he was arguably the world's leading expert on the "Romanian Phenomenon" anywhere. About Hitchins the gifted mentor, the talented linguist who knew over 20 languages, the robust author of works that will remain standard for a long time, and the tireless mediator of Romanian culture to academic and popular audiences around the world, you will read about elsewhere in this tribute issue. I think it would be useful here to underline some lesser known contributions of Keith Hitchins to Romanian studies in the US.

The first was his role as an academic pioneer. Keith Hitchins and Frederick Kellogg were the first American Fulbright grantees to Iron Curtain Romania in 1960-1961. Hitchins was joined in 1961-1962 by Glenn E. Torrey, Gretchen Buehler, and Bill Fell. Many others soon followed, and, as Torrey emphasized, all benefited from the advice, counsel, and contacts that Keith provided. He spent his first year in București at the Institute of History. He was indebted to Andrei Oțetea, the director, for constant support and often times off the record assistance. Oțetea forcefully argued with archival and library personnel that these young American scholars had to have access, otherwise, how could they make credible contributions to the knowledge of Romania culture and history abroad? He also met Petru Comarnescu, the noted art and literary scholar, who gave Keith and Torrey much useful advice about Romanian society, culture, and intellectual circles as well as about how to navigate the Romanian milieu.

Keith spent his second year, 1961-1962, in Cluj, which was the natural habitat of his research interests. It was there that he began a lifelong friendship with Pompiliu Teodor, then working at the manuscript section of the Romanian Academy Library, whose interests in the 18th century coincided nearly perfectly with his. Pompiliu had an encyclopedic knowledge of the works and manuscripts of the giants of the Transylvanian School, which he unstintingly shared with Keith. They also shared the inevitable daily cups of strong fresh-brewed coffee.

In Cluj, Keith developed close relationships with Mihail Triteanu, Director of the Library of the Romanian Academy there, who not only provided generous support, but also cooked breakfast every morning for Keith at the Library; with Romania's most prominent specialist on the 18th century, David Prodan, who though a lifelong Marxist, was usually on ill terms with the Communist nomenclatura, and a genuine scholar whose multi-disciplinary approach to the past Hitchins admired and emulated. Teodor and Prodan, Keith later wrote, "aided me perhaps more than they realize in our discussions of the history of the Rumanians of Transylvania." Others over the years included István Semlyén, Deputy Director at the Academy Library, who facilitated his "work in a variety of ways"; Ștefan Pascu, who made possible access to valuable materials; Sofron Vlad, Director of the Romanian Orthodox Theological Institute in Sibiu, who gave Keith "his support when it was badly needed"; and Protopop Ioan N. Beju, Director of the same Institute's Library to whom Keith had "Above all...a special debt...for his never-failing professional and moral support."

The longterm spinoff of this was that Keith set the tone for those who were to follow and opened the way for future generations of American scholars. He continued over the decades to widen these shared contacts. Glenn Torrey warmly recalls Keith as a mentor who was not only generous with his contacts and books, but also as a lifelong friend and collaborator.

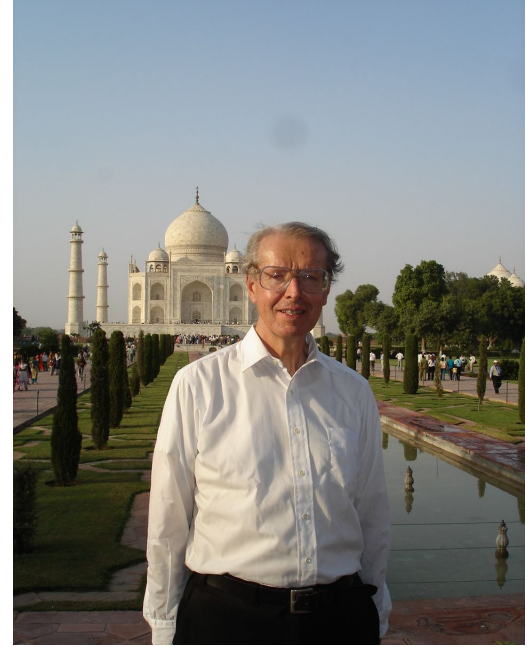
The second contribution of Keith Hitchins to Romanian studies was that of the bookman. He was aided in this by contact with the fabled Romanian book dealer, Radu Sterescu, who could generally produce copies of any book on very short notice; and with Comarnescu, who lent him or gave him rare books and made useful bibliographical suggestions. Sterescu became the builder of libraries for countless subsequent American scholars. He was allowed to carry on his more or less illegal trade because Ștefan Andrei, sometime Minister of Foreign Affairs under Ceaușescu and a collector of Romanian first editions, shielded him. Comarnescu was later shown by the CNSAS Archives to have been an agent of the Securitate assigned to keep an eye on these suspect Americans, but his detailed reports, Torrey notes, were generally positive about his supposed targets and Hitchins comes off pretty savvy in them. Keith also made prodigious book acquisitions in Cluj at the Academy Library, at the Institute of History (which had a whole basement full of pre-1948 books and journals that they were most generous in sharing with serious scholars), and at various and sundry anticariats. Mihail Triteanu, I was told, facilitated the shipping of these books back to the US by deliberately ignoring the usual red-tape. Most of the University of Illinois' superb Romanian collection was acquired by Keith over the years, another scholarly boon. Also of legendary proportions was Keith's own library, which expanded to such an extent that he converted his garage into a library and for other shelving simply got rid of all the furniture in his house except the kitchen.

Lastly, Keith Hitchins' role as a founding board member (1973-1978) of the Society for Romanian Studies deserves a brief mention. Keith was not fond of meetings and conventions, but he was prevailed upon by Jim Augerot, Michael Impey, Glenn Torrey, and Barbara Jelavich to help give the SRS a good start. I once asked him why he didn't come to more conferences and he candidly but politely replied that going to a conference involved losing at least five days en route and with the meeting itself, all for minimal benefit. In contrast, if he stayed at home, he could get a good deal more work done on his myriad projects. Who can deny the wisdom in that? Dumnezeu sa vă odihnească în pace. There won't be any more like Keith.

Paul E. Michelson, Distinguished Professor of History Emeritus, Huntington University



I met him in New Delhi, on my first visit to India, in 2007. We were attending an international conference dedicated to Mircea Eliade, organized by Jawaharlal Nehru University New Delhi, in collaboration with Romanian Embassy in India. When the conference ended, we all visited Fatehpur Sikri and the Taj Mahal. On the bus to Taj Mahal, he stood behind me, and often smiled, listening to our small gossip. He knew Romanian very well! We shared the chocolate together and we were amazed by the beauties we saw. He had extensive knowledge on Indian culture. After India, we remained in touch. He came to Cluj-Napoca several times and we've met every time. He liked to linger over coffee and find out what I was working on. He always asked me if he could help me. And he helped me repeatedly. On another visit we went to Agape canteen and had lunch together: chicken schnitzel with potatoes and cabbage salad. He told me that as a child he ate something like that very often. He liked fruits. On one occasion, I waited for him, at the hotel, with fruits (apples, pears, apricots), and he was happy as a child!



He was a simple man, warm and interested in everything. He was an amazing intellectual, totally involved in the work he did. He was a man who loved, with passion, Romania, our language and history. I was fortunate to have him as a member in the scientific board of the *International Journal on Humanistic Ideology*, which I edited until last year, and in 2009 he even wrote an excellent column on Ilinca Zarifopol-Johnston's book, *Searching for Cioran*.

I consider myself extraordinarily lucky to have met Professor Keith Hitchins, a good man I will always remember fondly! May he rest in peace!

**Dr. Mihaela Gligor, "George Baritiu"
History Institute of The Romanian
Academy, Cluj-Napoca.**



Filip-Lucian Iorga (from ICR Bucharest), Mihaela Gligor, Keith Hitchins and Santosh Kr. Singh.



A story always comes up when I am talking about Keith Hitchins—and this story works whether I am fondly remembering him with fellow students from the University of Illinois, or describing him to those who had yet to meet him. To me it sums him up.

It was late spring at the end of my first year in graduate school in Champaign-Urbana in 2007. At the time, I was unsure if I wanted to continue in the program—I had gone to talk to him about applying for a program studying Mongolian in Ulan Bator (no surprise, he was very much in favor). The idea was that I would use the summer to think through my future. As the conversation was ending, I mentioned that I would be spending some time over the summer visiting my bother in China. Keith leaned forward and asked: “do you know that I do some work on the Uighur people?” Some work...

At the time, I did not know who the Uighurs were, but I pretended I did. He continued: “Do you think that you might be able to visit some bookstores for me while you are in China? I would really appreciate it if you could look for some books on Uighur history for me.” At the time I (foolishly) expressed surprise at the fact that he worked in the Uighur language, and I assured him that I would be happy to look for books for him.

The next day, I received a 10 page, closely-typed list of books that he hoped I might be able to find. Amazingly they were typed on a Chinese language typewriter—somewhere among the tens of thousands of books that served as, among other things, furniture and wallpaper in his office and home, he had a Chinese language typewriter! I expressed admiration, he expressed thanks, and as I left, he asked: “if you find it, could you please bring me back a Chinese-Uighur Dictionary.”

“You speak Chinese?”
“I can get around.”

Those who know Keith laugh, and point out that he began his day, every day, at Espresso Royale studying a new language. Those that don’t use this story as a way to begin to understand Keith as a scholar of staggering breadth.

I am, of course, amazed by the Keith’s contributions to the historiography of Romania and Southeastern Europe. On the occasion of his 75th birthday Marcel Popa edited a bibliography of his scholarly work: it runs 86 pages. He was a giant in the field, and will be terribly missed.

I am equally impressed by the scope of his curiosity and depth of his knowledge. Uighurs and Kurds. He spoke of fluency in “language groups” rather than languages. He encouraged me to study Mongolian while researching socialism in Bulgaria.

I am most impressed by the care and attention he paid to his graduate students—the care and attention that he paid to me—as he prepared the next generation of historians of the Balkans. As far as I know, he gave each of his students a copy of each of his publications as they came out. Each was inscribed “with all best wishes for future success in the study of Southeastern European history.” I can’t believe that I won’t receive another one...

I’ve spent much of the last couple of weeks writing to friends and colleagues who knew and loved Keith—and, as the trite saying goes, to know Keith was to love him. It is not trite in Keith’s case: no one denies this truth. He was the embodiment of who I want to be as a scholar and a person: kind, curious, and incredibly funny. The academy will miss his work—so will I. More importantly, I will miss his warmth.

Cristofer Scarboro, Professor of History, King’s College



I have countless stories that neatly illustrate, nearly twenty years after enrolling in one of his undergraduate courses, Keith Hitchins's continued impact on my professional life. For example, there's the anecdote about the first day of his class when he described the geography of the Balkan Peninsula, while drawing his own map on the board. I often evoked this scene when, pre-pandemic, the conversation turned to technology in the classroom. Telling it, I'd insist, the most memorable moments tend to be rather low tech. Then there's the thought experiment he conducted at 8:00 am with a group of bleary-eyed students, asking them to imagine traveling back to the early nineteenth century to interrogate a peasant in the Carpathian Mountains. If we questioned our unsuspecting subject about his identity, he would tell us about his family, his religion, his village, maybe his region. Hitchins assured us, however, he wouldn't have the faintest inkling that he might belong to something called a nation. Not only have I unabashedly cribbed that exercise in my teaching, but it has also profoundly shaped my research interests up to the present.

While Hitchins appears to be the protagonist of these sketches—the first came to mind when I learned about his passing—I now realize that these are really stories about me. Replaying our encounters over the years, I tried to focus on more personal memories as I attempted to pin down exactly who Keith Hitchins was. For instance, I thought about the year he joined my family for dinner on Orthodox Easter. After cracking eggs and gladly accepting a second serving of lamb, he and my grandmother, to her delight, spent a good part of the evening reminiscing about long strolls through Bucharest. On another occasion, I gave him a ride in my dad's new Buick, prompting him to let me in on how much his first car cost (long before the infamous transformation of his garage into a library) and how much of his first year's salary it ate up (he warned me not to laugh at the sums, so I won't disclose the figures here). There was how he'd tip his hat when we parted ways during the winter months. There were also descriptions of trips and encounters with people I had only read about then. Above all, I remember the lunches we shared when I'd visit family in Champaign. He always reserved a table at Timpone's. Once we were seated, the server would make their way over to us: "would you like a drink to start?" Hitchins would raise an eyebrow and extend one hand, inviting me to go first. After I ordered, without fail, he'd ask for a Sam Adams.

Yet, this mental inventory of our time together also felt unsatisfying. My memories seemed impressionistic—snippets of life. I wondered if I had failed to really get to know this man who had been so thoroughly kind to me over the years? Or, perhaps, he had not wanted me to know him as a person? That conclusion didn't sound right either. After all, I had accumulated a whole repertoire of his tales and commentaries on both personal and professional matters. At one point, he had even suggested I read his *Securitate* file as well as the annotations he had made in the margins, correcting the account. While private and quiet, Hitchins wasn't distant or remote either.

As I continued to sift through my recollections, hoping to piece together a fuller narrative, something struck me. Most of my Hitchins stories came back to me and my interests because over the entire course of our friendship, Hitchins made space for me. He made space for others. It was this extraordinary gift that provided me with a push down my professional path and likewise propelled me to reach out whenever I came back home. The room Hitchins created for those around him was (and is) one of the most significant and precious things someone can offer a student, a colleague, a friend. The space he generously gave over to those of us lucky enough to know or work with him may just be his greatest legacy and one worth aspiring to.

It should come as no surprise then that the last time Hitchins and I enjoyed a meal together, we discussed what he was writing and his plans for the coming year, but we mostly talked about my research and what I hoped to accomplish in the future. After the Sam Adams and the glass of red were gone, the server brought the bill to the table. No longer a student and having picked his brain about my work for two hours, I asked if I could pay. Hitchins smiled before sternly informing me, "it's my party." I think he meant it.

Alex Tipei, Assistant Professor of History and International Studies, University of Montréal



Until 2002 Keith Hitchens was for me "only" the author of some of the most beautiful and interesting history books I had ever read during my university education and then during my PhD years. In particular *The Romanians, 1774-1866* and *Romania 1866-1947*, had been both obligatory and fascinating and enlightening readings that contributed to making me passionate about Romanian history and to better understand its fundamental junctions, the great internal and international dynamics, the complexity of the interweaving among of political, economic, social and cultural events. Even today I am still convinced that few books like those by Hitchens help the scholars to understand in its entirety the complex and controversial formation of modern and contemporary Romania. Towards the end of 2002, in a very delicate moment of my scientific and academic career, in a completely unexpected way, I received an email from Keith Hitchens, with whom I had never had any direct or indirect contact before. In simple and kind words Keith explained to me that he had received my book on the issue of Southern Dobruja and Bulgarian-Romanian relations in the interwar years, from the editorial staff of *Slavic Review*, he had read it with interest and had greatly appreciated it deciding to write a review which would be published in issue 63 (2004) of the SR. Those simple words, coming from overseas from a sort of living monument of world historiography on Balkans, represented a small/big turning point in my professional life. His esteem for my research and the beautiful review helped to give me confidence in my work and to infuse me with new energy to pursue my studies and academic career despite all the difficulties I was facing at the time. That communication, however, was also the beginning of a friendship and a close intellectual bond that lasted until the end. In the summer of 2004 I had the opportunity to participate in the Summer Research Laboratory On Russia, Eastern Europe and Eurasia at the University of Illinois and on that occasion for about 20 days my meetings with Keith Hitchens at his favorite café, in his fascinating university office (incredibly full of books and publications of all kinds) were constant and thanks to his advice I was able to better focus the research I was conducting on the interwar Bessarabia and its integration into Greater Romania. For those like me who came from an academic environment, such as the Italian one, plastered and full of formalisms, being able to meet almost every day one of the most brilliant, cultured and witty Anglo-Saxon historians in an atmosphere of great familiarity was an important experience that contributed not only to clarify many aspects of my investigation but also the true and more intimate meaning of the mission of historian and researcher. After those magnificent, intense summer days our human and scientific relationship has only intensified. In the following years Keith followed the evolution of my study and read the manuscript of *The Difficult Union. Bessarabia and Greater Romania 1918-1940* without ever missing precious advice and encouragement. It was a great honor for me to be able to count on his preface and it was also a great satisfaction to be able to give him a copy of the Romanian translation of the volume published by Editura Cartier in Chisinau in 2018. I can say that until 2019 there was no important scientific project in which I was involved and which I did not inform and discuss with Keith and I have never lacked advice, solicitation and encouragement. I am happy to have contributed to the publication in Italian, in 2015, of his *Concise History of Romania* thanks to the co-operation of the Beit publishing house in Trieste. Again in the summer of 2007, during my new participation in the Summer Research Laboratory at the University of Illinois, together with two other Italian colleagues, I had a wonderful new opportunity to spend more precious time with Keith.



(Venice April 2015 - Romanian Institute of Research and Humanist Culture) Keith Hitchens with Rudolf Dinu during the presentation of the Italian version of his book *A Concise History of Romania*.

Other lunches, other cafés, other enlightening discussions on many aspects of Balkan and Romanian history, other reading tips and the awareness of having had the privilege of having made friends not only with a great historian but with a person with uncommon human traits. Just as out of the ordinary were his culture, his intellectual curiosity. Unfortunately, due to a serious personal problem I could not meet Keith in Venice, in April 2015, when thanks to the Romanian Institute of Research and Humanistic Culture, his book "Romania. History and Culture" was presented. We promised each other to meet up directly in the United States on a next occasion. However once again fate worked against us. Keith's health, which in the meantime was deteriorating, did not allow me to visit him even in January 2019 when I spent a week in Chicago to attend to the annual meeting of the American Historical Association. I returned to Italy with great regret knowing that there would probably be no other opportunity for me to meet him. Unfortunately, this was the case and in the following months the exchanges of e-mails also thinned out. If on the one hand I will always be bitter about never getting the chance to see him for the last time, that I didn't have the opportunity to have a last chat with him and to inform him about my latest research and publications, on the other hand I am also aware that I have had the privilege to share with a person of such excellent human and intellectual standing the most fruitful part of my scientific journey, proud of the all the advice and encouragement received, and above all, of the deep and generous friendship that Keith Hitchins always showed me.

Alberto Basciani, Associate Professor of Political Science, Roma Tre University



Model și mentor: Profesorul Keith Hitchins (02.04.1931-01.11.2020)

“Among the Romanians, Christianity had imbued respect for tradition and love of nation with a consciousness of moral perfection.” - *Religion and Identity* (1986)

L-am cunoscut pe profesorul Keith Hitchins acum aproape 20 de ani. În primăvara anului 2001 venea pentru prima dată la Universitatea 1 Decembrie 1918 din Alba Iulia acceptând să devină membru onorific al comunității noastre academice prin decernarea titlului de *Doctor Honoris Causas*. Îmi amintesc ce uimiți am fost atunci că ne-a dăruit lucrul după care tânjeam: seria întregă (colecția) cunoscutei reviste AHR (*American Historical Review*). Din acel moment am rămas în legătură. S-a întors în 6 martie 2003 la Alba Iulia ca să facă parte din comisia mea de doctorat. De atunci m-a încurajat, îndrumat, consolată cu o căldură și o prietenie imposibil de imaginat pentru mine.

M-au marcat atitudinea prietenoasă, deschisă, vocea calmă, caldă care împrăștia bucuria întâlnirii, plăcerea comunicării, respectul pentru celălalt, mai ales de opinie diferită. Profesorul Hitchins emana echilibru și *fair play* în scris și în comportament, un discurs limpede, clar și simplu, foarte documentat, care reflectă răbdarea de a înțelege cum s-au petrecut evenimentele prin deslușirea documentelor, prin buchisirea cărților vechi. Textul scris sau captivanta prelegere susținută cu umor deconspira marea sa pasiune pentru lectură, pentru cărți și anticariate.



2003; sesiunea de discuții la doctoratul Laurei Stanciu

Îmi amintesc când mi-a povestit despre șocul trăit în copilărie, când bunica lui i-a arătat Biblia familiei scrisă în limba germană și el și-a dat seama că Dumnezeu nu vorbește în engleză.... S-a întâmplat să colaborăm la trei proiecte importante pentru mine. Primul a fost marcat de dispariția profesorului Pompiliu Teodor. În anul 2005 a acceptat să între în grupul de lucru al proiectului finanțat de Fundația *Pro Oriente* din Viena despre *Unirea bisericăscă a românilor ardeleni (1697-1761)*. După decesul prof. Teodor dialogul științific și uman între istorici și teologi, de diferite confesiuni, era blocat. Aveam nevoie de o personalitate pe care să o respectăm toți și care să ne inspire să transformăm rivalitatea în prietenie. Prof. Hitchins n-a ezitat să se înhame la greu.

Timp de 10 ani a participat la conferințe (Viena și Alba Iulia) și la elaborarea volumelor de studii unde a contribuit cu cele mai pertinente și senine articole,¹ deblocând până și situația financiară a editării vol. 2 din 2015, pe care l-a cofinanțat. Dintre multele amintiri legate de acest proiect rememorez, de pildă, stupefacția delegației române, care a fost așteptată de prof. Hitchins în stația de tramvai într-o zi toridă a lunii iulie 2007 atunci când noi am ajuns în Viena

Din acest proiect s-a născut a doua noastră colaborare care-și propunea să ofere istoriografiei românești un instrument de lucru, un volum de documente din perioada confruntărilor interconfesionale românești de la mijlocul secolului al XVIII-lea. Cu generozitatea-i binecunoscută, în 2007, a oferit grupului de tineri istorici și teologi parte din colecția sa de microfilme strânsă din arhivele budapestane și vieneze despre mișcarea lui Visarion Sarai și Sofronie din Cioara. Am deslușit documente împreună, am tradus și regestat. A fost un șantier amplu din care am învățat enorm.

Îmi amintesc apoi plăcerea revederii cu ocazia unei conferințe internaționale pe istorie conceptuală organizată de Victor Neumann și Armin Heinen, la Universitatea de Vest din Timișoara (23-26 septembrie 2009). După conferință am călătorit împreună la Alba Iulia, unde în 6 octombrie 2009 am organizat lansarea cărții noastre care valorifica parte din bogata colecție de microfilme făcută de prof. Hitchins din anii '70 *Despre Biserica românilor din Transilvania*.² Au venit colegi istorici din toată Transilvania să-l cunoască sau să-l revadă pe profesor și să se bucure alături de noi.

Tot atunci, la sfârșitul lunii octombrie prof. Hitchins a acceptat titlul de *Doctor Honoris Causas* a Universității *Ovidius* din Constanța. Între timp a locuit la noi acasă și ne-am apropiat mai mult. Între întâmirile, pe care dumnealui le avea cu diverse persoane din România, evadam ca să vizităm împrejurimile orașului Alba Iulia. Zâmbesc când rememorez cum ne-am târât (la propriu) pe sub gardul ghimpat care împrejmuia ruina castelului *Martinuzzi* (de la Vințu de Jos) ca să intrăm în incinta edificiului sau cum am urcat în turnul cetății țărănești de la Călnic.

Ceea ce merita filmat a fost întâmplarea petrecută în Bucerdea Vinoasă. După o zi solicitantă, am evadat din „spațiul academic” și am oprit, absolut la întâmplare, la poarta unui producător de vin. Cum nimic nu este întâmplător, în loc de fierărie am descoperit o gospodărie țărănească obișnuită, iar în loc de Iocan, am dat peste un Moromete ardelean care a fost foarte dezinvolt în a-și da cu părerea timp de câteva ore despre politica externă a SUA și despre expertiza doamnei Condoleezza Rice sorbind vin dintr-o cană de tablă în curtea casei împreună cu profesorul american.

Din 2011 a fost alături de mine într-un al treilea proiect inițiat de Academia Maghiară de Științe, care analiza rolul Bisericii catolice din Ungaria în modernizarea socială a comunităților, prin prelucrarea deciziilor sinodale, din perioada secolelor XVIII-XX.³ Iscoditor și curios descoperea mereu în documentul de arhivă acel element care-l ajuta să înțeleagă, să pătrundă resorturile întâmplării, să ne cunoască mai bine...pentru ca apoi să prezinte istoria românilor cu naturalețe și luciditate Occidentului.

Keith Hitchins a fost un mentor și un prieten care m-a inspirat cu inteligența, afecțiunea, blândețea, eleganța și generozitatea lui inconfundabile. Era de o modestie șocantă, care te copleșea.

Vă mulțumesc dle Profesor pentru clipele de neuitat și pentru lumina aruncată peste mine!

Laura Stanciu, Conf. dr., Associate Professor, departamentul de Istorie, Universitatea "1Decembrie 1918" din Alba Iulia



2007, Viena; Proiectul de cercetare al Unirii bisericii din Transilvania cu Biserica Romei finanțat de Fundația austriacă *Pro Oriente*; în fotografie: Johann Marte (Viena) Prof. Dr. Ernst Christoph Suttner (Viena), Prof. Dr. Viorel Ioniță (Geneva), Prof. Dr. Oleh Turiy (Lvov), conf.dr. Laura Stanciu (Alba Iulia), Prof. Dr. Paul Brusanowschi (Sibiu), Prof. Dr. Ovidiu Ghitta, Prof. Dr. Greta Monica Miron (Cluj Napoca), cu spatele Prof. Dr. Iacob Mârza (Alba Iulia), Conf. Dr. Daniel Dumitran (Alba Iulia), Prof. Dr. Mihai Săsăujan (București), Prof. Dr. Gabriel Sipos (Cluj Napoca), Prof. Dr. Ioan Mitrofan (Blaj).

1. Keith Hitchins, *Promisiunile socio-politice ale unei posibile încheieri a Unirii* (p. 141-152); idem, Despre faptul că în conformitate cu ordinea socială a statelor europene, de la sfârșitul secolului al XVII-lea, exista o strânsă colaborare între apartenența / non-apartenența religioasă a supușilor la religia conducătorilor lor politici și drepturile civile de care se bucurau aceștia (p. 153-165); idem, Cele trei puncte în care decizia de Unire a fost respinsă de la bun început și informațiile noastre asupra altor disensiuni referitoare la deciziile Unirii din anii 1697-1701, care au existat deja de pe vremea lui Atanasie (p. 307-319), în *Die Union der Rumänen Siebenbürgens mit der Kirche von Rom/Unirea românilor transilvăneni cu Biserica Romei*, Vol. I. București, Editura Enciclopedică, 2010. Keith Hitchins, Pavle Nenadović (p. 436-447); idem, *Curtea de la Viena și cele două Biserici Românești din Transilvania, 1701-1761* (p. 528-553); idem, Biserica Ortodoxă sârbă și românii din Monarhia habsburgică până la 1761 (p. 654-667), în *Die Union der Rumänen Siebenbürgens mit der Kirche von Rom/Unirea românilor transilvăneni cu Biserica Romei*. Vol. II. București, Editura Enciclopedică, 2015.

2. Despre Biserica românilor din Transilvania. *Documente externe (1744-1754)*, Editura Mega, Cluj-Napoca, 2009, 490 p. [Editori: Laura Stanciu, Keith Hitchins, Daniel Dumitran. Colaboratori: Ernst Christoph Suttner, Andreea Mârza, Attila Varga, Mihai Săsăujan, Cristian Barta. Rezumat în limba engleză: Keith Hitchins].

3. *Istoria Bisericii Române Unite din Transilvania prin sinoadele sale (1782-1900)*. Ediție de documente/Az erdélyi görögkatolikus egyház története zsinatai tükrében (1782–1900). Dokumentumok, Selecție de documente, studiu introductiv, note și anexe: Laura Stanciu. Introducere: Gábor Adriányi. Rezumat în limba engleză: Keith Hitchins. DVD inclus, MTA Bölcsészettudományi Kutatóközpont Történettudományi Intézet 12, Budapest, 2017, 823 p.



2009, Octombrie. Universitatea „1 Decembrie 1918” din Alba Iulia; alături de cercetător principal I Dr. Remus Câmpeanu (Cluj Napoca), conf. dr. Daniel Dumitran și conf. dr. Laura Stanciu



2001, Septembrie, *Doctor Honoris Causas*, Universitatea „1 Decembrie 1918” din Alba Iulia



2009, Octombrie, Universitatea „1 Decembrie 1918” din Alba Iulia; alături de Laura Stanciu și Prof. Alin Mihai Gherman



2003, Comisie doctorat Laura Stanciu, Universitatea „1 Decembrie 1918” din Alba Iulia; alături de Prof. Dr. Mârza Iacob_Prof. Dr. Eva Mârza_Prof. Dr. Alexandru Zub_Prof. Dr. Nicolae Bocsa

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