





UNIVERSITATEA BABEŞ-BOLYAI  
BABEŞ-BOLYAI TUDOMÁNYEGYETEM  
BABEŞ-BOLYAI UNIVERSITÄT  
BABEŞ-BOLYAI UNIVERSITY  
TRADITIO ET EXCELLENTIA

# A concise view of the academic tradition of Babeş-Bolyai University of Cluj-Napoca (UBB)<sup>1</sup>

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## **I. About Universities. Fundamentals<sup>2</sup>**

At the time of their emergence in the Middle Ages, universities were “institutions” (often corporations of masters and/or students), which, following an educational process (i.e., often an *studium generale*), granted, based on the authorization conferred by a sovereign agency (pope/emperor/king/other similar authorities), university degrees of *baccalaureus/baccalaureatus/ magister/doctor*, thus enabling the recipients to advance in university positions and/or in society. In today's broadest sense of the term, a university is an institution, which, following an educational process involving students and teachers/researchers, grants university degrees (often bachelor/master/doctor), thus certifying an education for advancement

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<sup>1</sup> This article is an English translation and an extension of David (2019). Daniel David is a professor of cognitive sciences, with an extended expertise in policy/history of science. History consultant: Ovidiu Ghitta, Professor, Ph.D., the Dean of the UBB Faculty of History and Philosophy. The translator of David (2019) in the initial English draft is dr. Aura Poenar.

<sup>2</sup> See also Grandler (2004, 2019), Moore (2019), and Rashdall (1895).



in certain positions/roles in society; the Latin title of *baccalaureus* equals today that of baccalaureate (at high school level) or bachelor (at faculty level), that of *magister* became a master, associated with master's studies, and that of doctor preserved its connection to the doctoral level.

The first universities emerged in the Middle Ages, around the 11th century, being usually referred to as *studium generale*. Only the pope (the pontifical sovereign) or a sovereign (emperor/king/or other similar authorities) could establish a *studium generale* associated with the formal granting of university degrees; sometimes studies would start before formal confirmation from the authority, but the confirmation ensured the formal status of *studium generale* and the granting of widely recognized university degrees. Usually a *studium generale* was organized in two cycles. The lower cycle primarily pursued the study of the seven liberal arts (sometimes called more generally, especially in the area of German influence, the study of philosophy) and was usually represented by the *trivium* (grammar, logic, and rhetoric - with an emphasis on logic) and *quadrivium* (arithmetic, geometry, music, and astronomy). The lower cycle of this period overlaps approximately with the “gymnasium” education of antiquity (Greek and Roman - including students from about 11/12 years old up to about 18/30 years old), bearing similarities to Plato's “Academy” or Aristotle's “Lyceum” - some of the most famous gymnasia of that period. The upper cycle covered theological studies (often considered the most important), law, and/or medicine. Arguably, the initial model for education in theology was the University of Paris, for law the University of Bologna, and for medicine the University of Salerno. Students from any region were admitted in the lower cycle from the age of 11/12 approximately (often 14/15). Upon their admission students were believed to master the basic notions of writing, reading, arithmetic, etc., often acquired in *Ludus Litterarius* (from about 6/7 years old) and/or in *Grammar Schools* (from about 10/11



years old) organized around monasteries or other institutions; yet, often the first grammar classes in the lower cycle of universities also had this quasi-elementary educational approach. Graduates of the lower cycle (especially *trivium*) often received the title of *baccalaureus*. Graduates of the *quadrivium* would often be called *magister* - especially if they were enrolled in the upper cycle -, and would be allowed to teach in the lower cycle. Students of the higher cycle could retrace the stages of *baccalaureus*, *magister* or *doctor* (*dominus/professor*) in the faculty of their choice (theology/law/medicine). Initially, there was no clear distinction between *magister* and *doctor*, depending on the preference of the university for one term or the other, but later often the title of *doctor* established its higher rank, being associated with the graduation of the higher cycle, thus enabling the holder of this title to teach in both cycles (the *magister* title remains an intermediate between the other two). A *studium generale* required that the majority of professors held the title of *magister/doctor*, who could thus teach in any *studium generale*, depending on the foundation decree and/or the prestige of the university in which they were trained. Obviously, the stronger the authority that issued the foundation charter (e.g. the pope/emperor/king), the wider the options; while the Pope and the Emperor could establish a *studium generale ius ubique (licentia) docendi*, a king could typically establish a *studium generale respectu regni* (more local authorities would have difficulties in founding a recognized *studium generale*, but they could develop various schools/higher schools). For example, in terms of prestige, the University of Bologna did not initially seek the pope's formal recognition, considering that its graduates could not be rejected by other universities, seeking authorisation only later, when this aspect became more important (see Rashdall, 1895).

By the start of the Reformation (16th century), about 81 universities had been established in Europe, of which 33 by a papal bull, 15 by a charter issued by a



sovereign authority (emperor/king), 20 by joint charters issued by the pope and sovereign authorities, and 13 without the initial involvement of the pope or of a sovereign authority (see Woods, 2005). Of course, only universities established by a papal and/or sovereign authority charter (emperor/king - or other authority with a similar position) could issue important and (widely) recognized university degrees.

During the Renaissance and the early modern period (16th-17th centuries) the role of the pope and of the church decreased more and more, sovereigns or other authorities playing an increasingly important role in establishing universities. As for the lower cycle, in addition to grammar, rhetoric, and music, from the old *trivium* and *quadrivium*, humanistic studies penetrated and expanded more and more, marking an increasing importance held by literature/poetry, drama, history, elements of law, human geography, etc. Philosophy emerged in the higher cycle as a precursor of theology, law, or medicine. Philosophy must of course be understood here in the most comprehensive sense of the term, encompassing in addition to the basic subjects of the *trivium* (e.g. logic) and *quadrivium* (e.g. mathematics/astronomy) also its traditional meaning (e.g. metaphysics), along with the disciplines today referred to as sciences (e.g. physics, psychology, etc.). Generally, during this period an academic higher education institution was called a university if it comprised several faculties in the higher cycle and a complex university would include the four higher faculties: philosophy followed by theology, law, or medicine. An institution which comprised fewer faculties (e.g. philosophy + theology) was often called an academy (but having a university statute, if/by conferring academic degrees). Institutions that comprised several faculties, but not the traditional four ones (philosophy + theology/law/medicine) were referred to as either academy or university. The rule was applied to particular cases according to the existing laws and the implemented reforms. For example, the term “academy” was also used during this period to refer





to an association of scholars and/or students organized for further study (from any university cycle). The term “academic” is in turn connected to various forms of education (e.g. secondary/higher). For example, if for Catholics it is more closely associated with the higher education and the conferment of university degrees, Protestants use it more broadly, retaining both meanings. It is during this period that Protestant secondary and higher institutions developed also. The great demand for priests/pastors initially turned the attention of the applicants to secondary education organized as colleges, but greatly influenced by humanism/philosophy/science (hence the name of academic colleges for the more prestigious ones), much more than the Catholic education at this level (often Catholics use the name of minor colleges/grammar schools/Latin schools). Protestants also developed a postsecondary education system, often with a semi-university status (more advanced academic colleges), but also universities (academies), training - initially, often without the traditional university titles - priests/pastors, staff parishes, but also professors for their colleges and academies (perhaps one of the most representative was the Geneva Academy).

In the modern and contemporary period (18th century up to the present time) universities have developed a complex and diverse organization, retaining their social role of offering university degrees, certifying an education for advancement in certain positions/roles in society. A major change occurs from approximately the middle of the 19th century, when the faculties of philosophy cease to constitute a prerequisite for the other faculties and achieve an equal status. Also, around the eighteenth century, courses in philosophy (broadly defined)/theology/law/medicine were also systematically integrated in the secondary education, which had already happened in Protestant academic colleges (secondary education) ever since the sixteenth century. Eventually, the education system is more clearly divided into the primary level (from



around 6/7 to 10/11 years old), secondary level (up to 18 years old) - divided into lower secondary and upper secondary - and tertiary education (over 18 years old). The term academy is now used with even more diverse meanings: a university focused on a specialisation, tertiary education with a college status (e.g. semi-university - cannot award a doctorate degree but only the other university degrees - e.g. *baccalaureus superior* and/or *magister* - see Surnam, 2019), an association of scholars or students organized for further study, etc. During this period, the term “academic” has been employed to distinguish between various forms of education (e.g. secondary/higher) and research.



## II. The tradition of Babeş-Bolyai University of Cluj-Napoca (UBB)

Babeş-Bolyai University of Cluj-Napoca (UBB) has a long academic tradition. We will briefly cover it here, based on documents, rather than on complex historical analyses and debates.

### 2a. Cluj University/*Universitas Claudiopolitana* (1581-1786)

#### 2aa. *The first period - Foundation (1581-1606)*<sup>3</sup>



**Image 1.** *The foundation document (i.e., the Royal Charter) of the Academia Claudiopolitana Societatis Jesu (other names in the literature: Cluj Academy/ Cluj Academic College/ Cluj College/ Jesuit Major College/ Bathory University), issued on 12 May 1581 in Vilnius. A similar Document was issued on 18 May 1580 in Vilnius, but it was not followed by the implementation of an academic entity, and was subsequently retraced by the Royal Charter of 1581.*

The first university on the current territory of Romania - Academia Claudiopolitana Societatis Jesu - was founded in 1581 in Cluj (Napoca), located on the same street where Babeş-Bolyai University of Cluj-Napoca (UBB) is located today, a street then called *Platea Luporum* ("Wolves' Lane"). Before its foundation, education

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<sup>3</sup> For more details, see Pop, 2012; Szögi and Varga, 2011.





in Cluj (*Claudiopolis* in Latin) had reached the primary and secondary level (gymnasium) through the Protestant (and Unitarian) and Catholic-Jesuit schools (Cluj-Mănăştur). Some of these more advanced schools (e.g. the Protestant college), despite of becoming academic, were not regarded as academies/universities, because they did not have authorization conferred by a sovereign to grant advanced postgraduate degrees such as *magister* and, especially, *doctor*.

The Royal Charter issued by Stephen Báthory, Prince of Transylvania, King of Poland/ Duke of Lithuania (sovereign of the Polish-Lithuanian State Union - one of the largest and most populous states in Europe at the time) founded an administrative structure (i.e., a college) to support an academy. The Royal Charter clearly indicates that this institution was an academy (*Academia Claudiopolitana Societatis Jesu*) with university status, a higher education institution, not a secondary education institution (gymnasium), since it was authorised to confer, in line with the model of already existing universities in Europe, the university degrees of *baccalaureus*, *magister* and *doctor* (translated fragment of the Royal Charter in Latin, issued by Stephen Báthory in 1581):

*"... Having shared our intention with the Pope Gregory XIII...in line with the custom of the other academies in the Christian world, we have willingly granted herewith and by power of this letter and our royal power and authority and grace that he who has been properly instructed in humanistic, Hebrew, Greek, Latin studies, and desiring, according to the appreciation of the college, to reach at the top of one of the two faculties, either of theology or of philosophy, if they have proven their expertise, they can be granted the degrees of baccalaureus, magister, and doctor. This degree should bestow the same right, dignity, excellence and prowess that such degrees confer by right in the academies of Italy, France, Spain and Germany. We urge the Holy See that this be sanctioned by the authority of the Sovereign Pontiff and that the college is bestowed in its entirety its rightful university privileges."*



Pope Gregory XIII would generally endorse the Royal Charter, both directly and indirectly, but not by a specific papal bull. Directly, in a papal act, he recognized the foundation of the college, by mentioning its roles (i.e., religious and public) and its founder (i.e., King Stephanus Bathory) and by re-enforcing several properties of the Jesuit college (see image 2 for the papal act, Rome, 13 August, 1583).

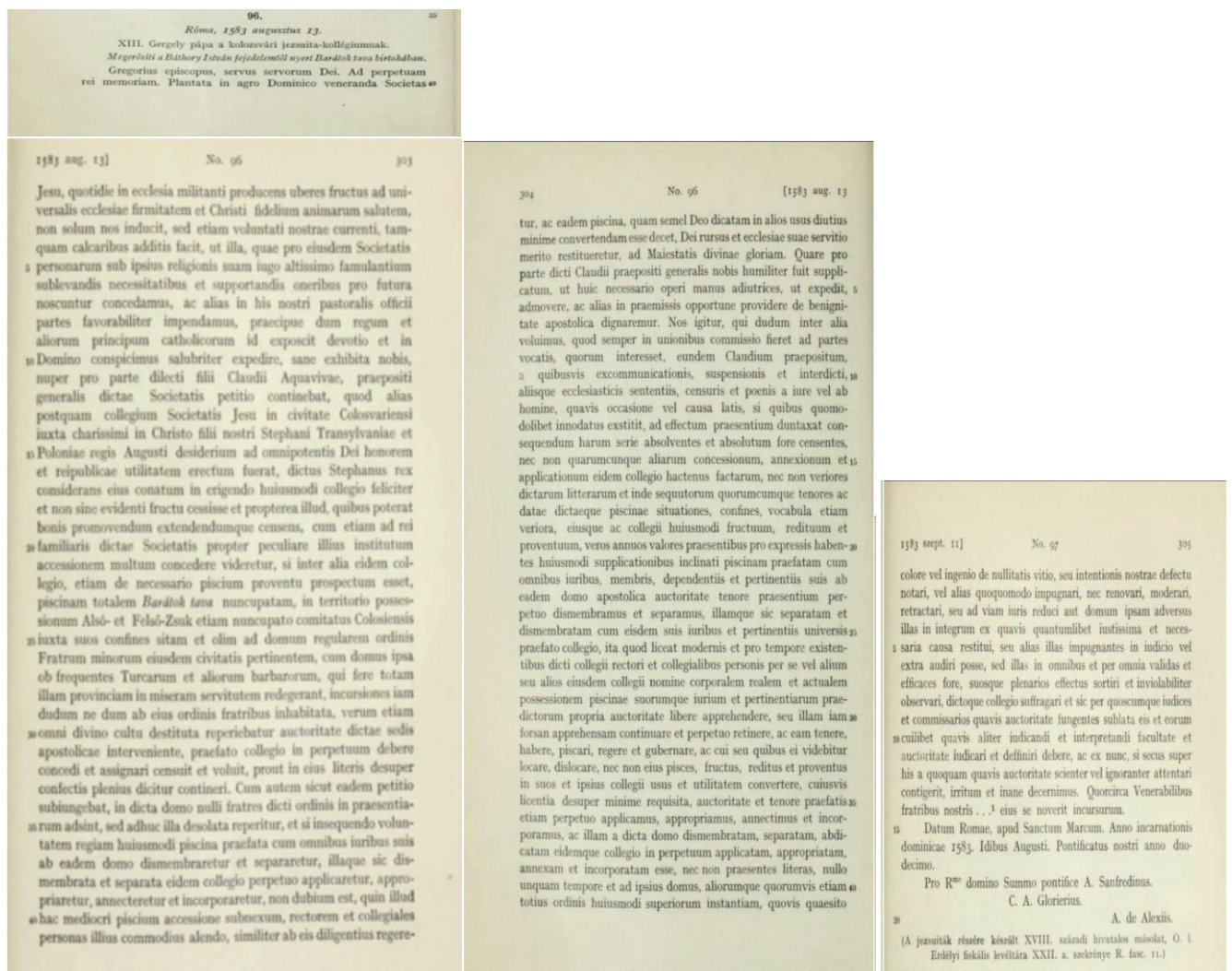


Image 2. Taken from Veress (1911). *Epistolae et acta Jesuitarum Transylvaniae temporibus principum Báthory (1571-1613)*. Publisher: Kolozsvár Fontes rerum transylvanicarum (pg. 302-305).

Indirectly, the Royal Charter was confirmed when in 1583, by a papal act (5 February 1583), a Jesuit pontifical seminary was created, latter integrated with the university for the formation in the lower cycle of priests/monks, separate from the laity, organized by an outstanding intellectual of the time, namely Antonio Possevino. Although the two institutions have different foundational charters, through the structure planned by Possevino, the seminary operated as an integrated part of the Cluj Academy (e.g. sharing the professors/classes/space). Moreover, the Jesuit order, directly subordinated to the pope, could not organized the institution without its approval and already had regulations in raising academies/universities, which applied directly to the establishment of the Cluj Academy.

However, having said that, during this period a more forcefull confirmation of the sovereign pontif was no longer a necessary or important prerequisite for the operation of a university in Europe, as it was the case during the medieval time. Moreover, a more forcefull endorsement might have affected the Emperor of the Holy Roman Empire (who claimed rights over Transylvania) and might have been at odd, as in the 1581 Royal Charter the institution was been already given the permission to confer academic/university degrees. In the end, this general (rather than by a specific papal bull) papal endorsement seemed important enough that latter the name used for the institution was sometimes *Pontificio-Regia Academia Claudiopolitana Societatis Jesu* (see below the image 6) and during the reopening in 1698 the pope was mentioned as one of the key contributors to the foundation of the academy in 1581 (see below the image 5).

So, by its Royal Charter, the *Academia Claudiopolitana Societatis Jesu* was for sure at least a university of *studium generale respectu regni*, meaning that the university degrees are recognized mainly in the sovereignty area of the founder. Its higher status of university of *studium generale ius ubique (licentia) docendi* - meaning that the



university degrees are recognized in the whole Christian world/worldwide -, which requires a papal and/or an imperial bull, depends on how one see the papal endorsement of the Royal Charter (as described above); a more conservative position is most probably warranted! However, being organized by the Jesuits, with the approval of the Pope, one can argue that it had an intermediate status, beyond *respectu regni*, being integrated at least in the international networks of Jesuits schools (i.e., academies/universities). Moreover, many more famous universities at the time were founded only based on Royal Charters (e.g., in England or Spain), with no papal or imperial endorsement, having the status of *studium generale respectu regni*.

Typically, the institutional presence of the Jesuits in a region was threefold: missionary, residential, and/or college-related (see Rus, 2007 for details). The missionary activity provided only religious services to the population, and the missionary Jesuits lived on alms (charity) and had no fixed home or property. Resident Jesuits had a stable home and provided religious services to the population; sometimes, at this level, they started organizing schools at primary level (*Ludus Litterarius* - basics of writing, reading, arithmetic, etc.) and/or secondary/gymnasium education (*Grammar Schools* - complex grammar, sometimes *Latin Schools* - Latin schools covered, besides complex grammar, humanities and/or rhetoric studies). College Jesuits had a home, church and properties, all this allowing them to establish and organize schools of primary level (*Ludus Litterarius*), secondary/gymnasium education (*Grammar Schools/Latin Schools*) and/or higher education (Academic Colleges/University - the academic Jesuit structure integrating the study of philosophy with a duration of about 3 years, followed by studies of theology with a duration of about 4 years). Usually, colleges that included only *Ludus Litterarius/Grammar Schools/Latin Schools* were called Minor Colleges, and those that included higher education (academic/university) were called Major Colleges. Jesuit





academies/Major colleges had a university status, and those that in addition to philosophy + theology also integrated philosophy + law and/or philosophy + medicine were often called universities (see the University of Vienna).

This Jesuit university operated with small interruptions for about a quarter of a century, in its complex structure of Cluj Academy. The language of instruction was Latin (but the curriculum also included the study of other languages, such as Greek and Hebrew), and the higher studies included in the structure were philosophy (3 years), which were then followed by theology (4 years).



Image 3. *The Academia Claudiopolitana Societatis Jesu (Cluj Academy/ Cluj Academic College/ Cluj College/ Jesuit Major College/ Bathory University) operated in the area of the current location of the Reformed Church (picture 2 above - mentioned since 1486) and the Tailors' Tower (picture 3 below - mentioned since 1475). Picture 1 above contains a reproduction of the university/seminary (after Marc Antonio Ciappi of 1596). Picture 4 shows the cover of Ratio*





*Studiorum, the document that regulated the studies in the Jesuit schools (process initiated in 1581/ with a preliminary version in 1586/ a final version in 1591/ and ratified in 1599).*

In line with the operating and academic structure formally assumed by the Cluj Academy through the Jesuit organization, students were accepted from about 11/12 years old (14/15 for the seminary) in the lower cycle, sometimes called *Gymnasium/ Grammar School/ Latin School/ Minor College*. At this level, the study of grammar started in the first year and continued through the second year, the study of humanities would be introduced in the third year, and rhetoric was studied in the fourth year (later grammar studies were extended to three years). Generally, the title of *baccalaureus* was received following grammar studies and at the end of the lower cycle a more advanced *baccalaureus* title was granted (secondary level) or sometimes a *magister* title (often provided that the student was already enrolled in the higher cycle). Frequently, some of the students had previously studied in *Ludus Litterarius*, independently or as part of a college. Jesuit structures were indeed developed cumulatively, therefore it was not uncommon for a Jesuit college to organize from primary (*Ludus Litterarius*) and secondary (gymnasium) studies (*Grammar Schools/ Latin Schools*) to university studies; the term student was used in the broad sense (*discipulus/scholasticus/studiosus*) to refer to all cycles and in the narrow sense of the word only to refer to the higher cycle, while for the lower cycles the term pupil (*discipulus/auditor/puer/alumnus*) would sometimes be used. The lower cycle was followed by the higher cycle, initially consisting of philosophy studies (of about three years - the graduate would receive the title of *baccalaureus* superior and sometimes that of *magister/doctor* of philosophy), followed by theology studies for about four years (graduation ensured the title of *magister/doctor/professor* of theology). The higher

cycle was reached at the Cluj Academy in 1585, as it results from the Jesuit report below (apud Rus, 2005, p. 96):

*„Pater Ioannes Paulus Campano Praepositio Provinciae Poloniae Societatis Iesu Patri TO (author’s note) Claudio Acquaviva Praeposito Generali Societatis Iesu, Claudiopoli 1 decembris 1585 – Romam: „Studia renovata praesente Principe, qui mirifico in nostros amore fertur: <Multum enim laborandum fuit in ordinandis studiis et nove cursu philosophiae ac aliquibus lectionibus theologicis, ut dignitati academiae satisfaceret et voluntati ac postulatis Sererenissimi Regis>”. (Translation: Father John Paul Campanus, prefect of the province of Poland in the Society of Jesus, to Father Claudius Acquaviva, general prefect of the society of Jesus, from Cluj to Rome, on 1 December 1585: <Studies have been renewed in the presence of the prince, whom we can serve with the gracious love of our Saviour: <for we had to work hard for the arrangement of studies, as well as for the new course in philosophy and theological lessons, so as to meet the rank of academia, as well as to assist the endeavours of the most serene king>.)*

Some authors (Kent et al., 1976; Pop, 2012) also mention a “faculty of law” integrated in the Cluj Academy. This structure was most likely organized as a “school” with law courses in the theology faculty and an important library having law book, clearly identified in documents (see Jako, 1991). Actually, during this period it was not the current practice of Jesuit academies/universities to include a faculty of law (see Farrell, 1970 - and *Ratio Studiorum* of 1599).

If in 1581 the Cluj Academy enrolled about 200 students, in 1586 the number of enrolled students reached 350 (taking into consideration both the lower and higher cycle) (see Pop, 2012). While the Jesuit scholastic students, also included in the pontifical seminary, lived in the monastery buildings, the poor laity, who could not afford to live in the city, lived in the *Convictus Sanctissimae Trinitatis* (i.e., *Domus*



*Pauperum Studiosorum*), the expenses being covered by a donation made by Christopher Bathory (voivode of Transylvania) in 1580 (see Rus, 2007).

The university had a strong presence in the city both through theatrical performances (often performed in Latin, and sometimes also in German and Hungarian) and through the theological debates it organized (frequently in Latin, sometimes also in German and Hungarian) (see also Pop, 2012).

Because of the plague and disputes between Catholics and Protestants, the Cluj Academy ceased operating after 1606. The Jesuits left Cluj and settled on the outskirts of the city (Cluj- Mănăştur), where they continued their education, more or less formally, in *Ludus Litterarius* and, later, in *Grammar Schools/Latin Schools* (after 1659 also in the city), returning to the city at university level only starting 1698. Meanwhile, in Cluj, a reformed academic college of secondary/semi-university education had been operating independently since the first half of the 17th century, next to the reformed church on “Ulița Lupilor” (Wolve’s Lane), whose tradition is continued today by the Reformed Theological High School of Cluj-Napoca (located on the same street). Also, the Protestant/Unitarian college which was founded in Cluj in the 16th century, continues to operate. The reformed academic college, established by Prince Bethlen Gábor in Alba Iulia, also operated in Cluj for a limited time. These Protestant colleges, while academical, did not have the status of university because in their foundational act they were not given authorization (conferred by a sovereign) to grant traditional university degrees in superior faculties (e.g. *doctor*), and consequently education was mainly performed in the secondary and higher level of *baccalaureus* (sometimes *magister* also); they therefore had a semi-university status, making the connection between secondary and university education. However, through the support of the authorities and of the population, they played a major role in the culture of the time, since their educational role was just as (if not more) important as the Cluj Academy.

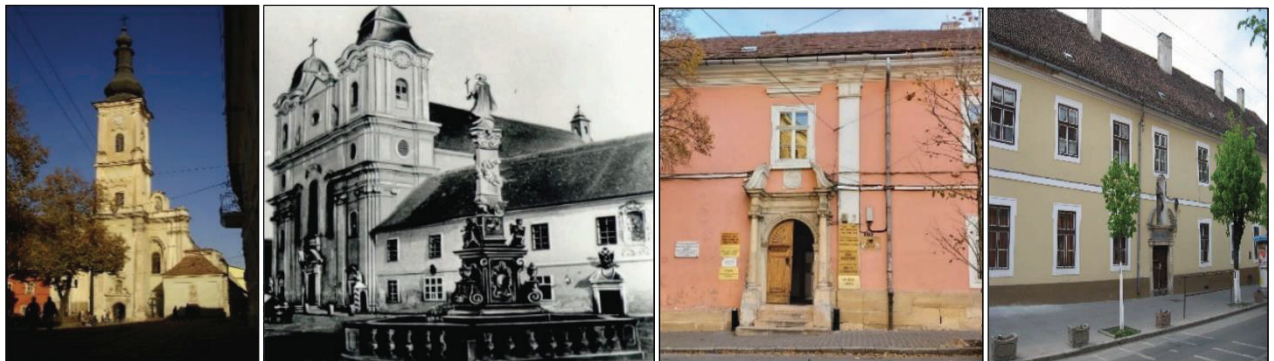
The university status of the Academy was also debated. While Pop (2012) emphasized its high academic functionality (e.g., large number of students, quality of professors, strong library), Molnar & Siptar (2011) were critical, by questioning even its university status (e.g., not an academy, but an “academic gymnasia”, meaning a grammar schools with some philosophy and theology courses). However, both of them are focused mainly on the functionality and have different definitions of what a university (or an institution having university status) is. Beyond various starting assumptions and various interpretations/nuances, by its Royal Charter, the institution was evidently founded as an academy/university (i.e., to confer academic degrees), not as a simple college (with gymnasium). Moreover, it was considered an Academy/University during its time by its members (e.g., in various Jesuits reports – see also the fragment of a report on page 9 and image 5) and by various authorities (see also below the foundational charter of Emperor Leopold I of Habsburg for the University of Kosice). Moreover, its refoundation in 1698 is presented as continuing this university tradition (see Image 5, picture 1). However, there is no question that it functioned more at the lower cycle than the upper cycle, but it does not cancel the academic status of the institution (i.e., the Jesuits academies were organised as such, including in the same institution/structure gymnasium/lower cycle and faculties/upper cycle).

In conclusion, although visible, the university fails to clearly establish itself as a reference point in the European space of universities of the time, as the founder king hoped. The university remains however a key actor in the cultural circuit of the time (see also Makk and Marjanucz, 2011), Emperor Leopold I of Habsburg referring to the Cluj Academy as an example to follow when he established the University of Kosice in 1660 (according to <https://www.mek.oszk.hu/01800/01882/01882.htm> # 19, accessed on 1 August 2019 - apud Szögi, 1995):



*„Quin aequissimo Serenissimi quondam Poloniae regis Stephani Bátori, Academiae Claudiopolitanae Societatis Jesu in Transylvania piissimi Fondatoris exemplo permoti atque incitati, statuimus et decernimus, ut Academia et Collegium Cassoviense, nec non subditi ad ipsum pertinentes, ab omnibus contributionibus et oneribus, tam ordinariis, quam extraordinariis, sint immunes et exempti.” (Translation: Because we were touched and moved by the example of S. Báthory, most serene former King of Poland, most pious founder of the Claudiopolitan Academy of the Society of Jesus in Transylvania, we institute and decide that the Academy and College of Kassowitz with their subjects, to be immune and exempt from any contributions and tasks, both ordinary and extraordinary).*

#### **2ab. Second Period - Reestablishment/Development (1698-1786)<sup>4</sup>**



**Image 4. Universitas Claudiopolitana located on the current site of UBB (picture 2 above). Picture 1 above shows the location in Piața Muzeului (Museum Square), and picture 3 – Convictus nobilium. Picture 4 (right corner) shows the location of the Seminarium Bathorianum – Aporianum Sancti Josephi.**

Upon the inclusion of Transylvania in the Habsburg Empire, Emperor Leopold I of Habsburg reaffirmed in 1701 the privileges granted by Stephen Báthory, thus

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<sup>4</sup> For further details, see Costea, 2012; Shore, 2001; Szögi and Varga, 2011.





reestablishing the university (“the higher schools”) which went on to operate until 1786:

*“...Leopoldus Divina favente Clementia Electus Romanorum Imperator Semper Augustus, Spectabilis, ac Magnifice, fidelis nobis Dilecte. Expositum est Maiestati nostrae, humillime iam ab Anno Millesimo quingentesimo octuagesimo tertio Serenissimum quondam piae memoriae Regem Poloniae, ac Transylvaniae Principem Stephanum Bathori in promovenda vera Religione Catholica, pie desudasse, eumque in finem, ante omnia operam Suam eo impendisse, ut uberrimum idque certissimum in honesta Juventutis disciplina, ac proba Educatione, Sumeret incrementum; Quod Sicut melius Sperandum non erat, quam P. P. e soc. JESV in illam Patriam Religionis Zelo facta remissione, sub eorumque Directione erecto Seminario, Ita hoc, una cum Collegio Claudiopoli... Quidquid igitur, hac pro Hospitani Centrum Sexaginta Sex florenor. fundatione exsoluta, ex censu Cathedratico Superest, Sub Directione P. P. e Societ. JESU Seminario Claudiopolitani, Altioribus quoque ibidem erectis Scholis aliunde majoribus Sumptibus indigente, deservire et in tam pios Eruditaе Juventutis usus, impendi volumus, et mandamus...” (Partial translation: ...The rest of the money money should be used for the Seminary and for the Higher schools founded there...).”*

Emperor Carol VI reinforced the act of Stephen Báthory in 1732, allowing the Jesuits to recover their properties of the institution donated by Prince/King Báthory, if they continue the upper cycle of philosophy and theology (according to <https://www.mek.oszk.hu/01800/01882/01882.htm> # 19, accessed on 1 August 2019 - apud Szögi, 1995):

*“...Nos Carolus VI-tus etc. Memoriae Commendamus etc. Quod fidelium nostrorum Nobis dilectorum Honorabilium in Christo Patrum Francisci Csernovics, et Ignatij Stocker e Societate Jesu, Collegij Academici in Haereditario nobis Transylvaniae Principatu ac Regia Liberaque Civitate Claudopolitana seu Kolosvár dicta, illius quidem Rectoris, hujus vero Ministri, aliorumque in eodem*



*Collegio existentium ejusdem Societatis Patrum, necnon modo fati Collegij nomine et in persona demisse Nobis remonstratum sit, qualiter nam adhuc in Anno Millesimo Quingentesimo, Octuagesimo Primo per Serenissimum Regem Poloniae, et una Transylvaniae Principem Stephanum quondam Bathori...hac tamen clementissimam conditione: ut praerepetitum Collegium ibidem Claudiopoli tam inferiora, quam et Phylosophica ac Theologica Studia juxta pientissimam primi Fundatoris intentionem, in quantum hactenus inducta non essent, quocitius inducere et continuare teneatur, Relutioque antelatarum Possessionum proprio ipsius Collegij aere, et absque ullo aerarij onere, et eatenus praetendenda rebonificatione, juxta Leges toties fati Principatus nri Tranniae peragatur..."*  
(Partial translation:...The condition to benefit of these rights is...to start or continue the studies in Philosophy and Theology, based on the intention of the founder...)"

The Royal Charter of Stephen Báthory had in fact been generally attested through Leopold's Decree of 1691, when Emperor Leopold I of Habsburg certified the validity of the decrees of former Princes of Transylvania. That is the reason why activities in the Claudipolitan Academy had already been restarted from 1698 (based on the Royal Charter of Stephen Báthory, confirmed in 1691 by Leopold's Decree - see Image 5, picture 2), at what they were then publicly calling the *Catholic University* located within the former Dominican Church/Monastery (now the Franciscan Church in the Museum Square - see picture 1/ Image 3). The Jesuit Seminary was also restarted, affiliated with the University, under the name "St. Joseph's Seminary" (*Seminarium Bathorianum-Aporianum Sancti Josephi*).

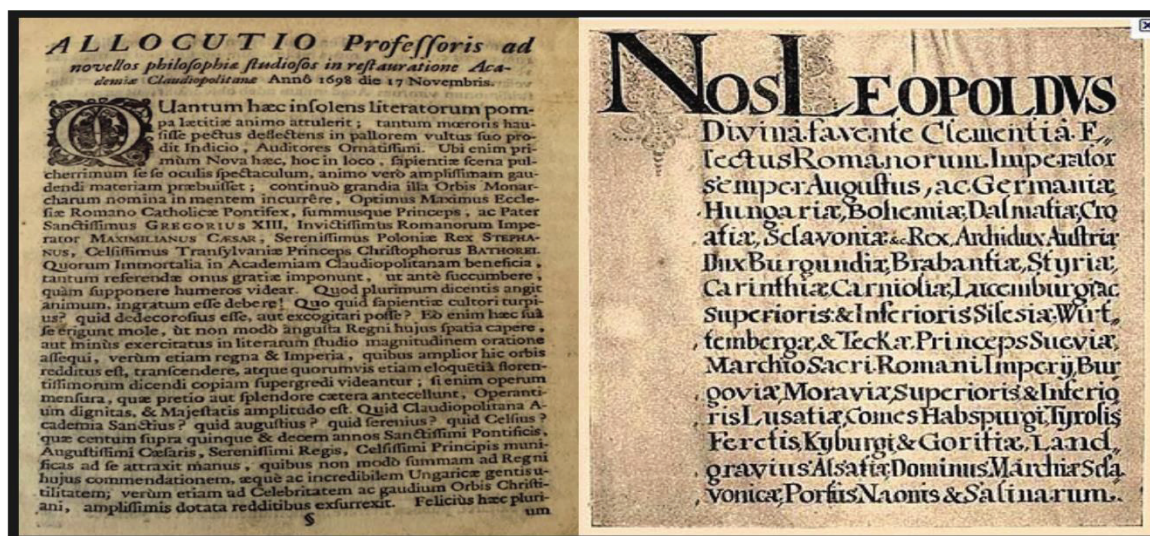


Image 5. Picture 1: The inaugural speech of 1698 (confirms the idea of continuity with the institution of 1581 - retrieved from Szögi and Varga, 2011, p. 111) – both the King Bathory and The Pope Gregory XIII are mentioned as key contributors for founding the institution in 1581 and the Emperor Leopold as a key contributor of the new restart. Picture 2: The first page of the 1691 Leopold's Decree.

At this moment, one might argue that by the various imperial confirmations of the Royal Charter, the academy/university has the status of *studium general ius ubique (licentia) docendi*. This status is also expressed by various (alternative) names used for the institution in official papers/publications: (1) *Pontificio-Regia Academia Claudiopolitana*; (2) *Regio-Principali Academia Claudiopolitana Societatis Jesu*; (3) *Regio-Principali Universitas Claudiopolitana Societatis Jesu* (see below image 6).





Image 6. Pictures of printed theses/book displaying various names used for the university institution in Cluj.

Within the Jesuit structure of church-monastery/school-dormitory, a one-storey monastery/school was built in 1714 on the site of the current headquarters of UBB (it was finished in 1724 - see picture 2/Image 4 - along with other buildings on



the current site of Báthory High School), then the church was finished in 1725. Between 1721 and 1735, the new building for the Seminary was build (see picture 4/ Image 4), and in 1734-1735 the dormitory was finished in the *Convictus Nobilium* - see picture 3/Image 4), the University had already established in the buildings on “Ulița Lupilor” (Wolves’ Lane) in 1715. *Convictus Nobilium* is today part of the BBU.

The University went on to change its name and structure along with the imperial reforms: (1) The University was initially named as in 1581 - *Academia Claudiopolitana Societatis Jesu* (Cluj Academy/ Cluj Academic College/ Cluj College/ Jesuit Major College; (2) the Rector was *rector academicus* (and from 1713/1725 *rector magnificus* - with the new location on “Ulița Lupilor” (Wolves’ Lane) and with the diversification of granting several doctoral titles in the university and the existence of a publishing house from 1727); (3) the teaching language was Latin (but Greek and Hebrew were also used); (4) the Curriculum was based on the *Ratio Studiorum* (elaborated by Jesuits in 1581/1591/1599). Shore (2001) shows, based on the texts of Hello von (de) Hallerstein (1737), that dissertation defences were public, following the Jesuit model from Vienna and Prague. Indeed, Rus (2005, p. 259) shows that, in a Jesuit document reporting on the activities between 1713-1714, the rector was already called *magnificus*, and the two faculties had well established identities during solemn ceremonies (e.g. granting university titles), following the model of European universities: the faculty of theology had as symbol a larger gilded sceptre, with the *Bathorianum* coat of arms, and the faculty of philosophy a smaller gilded sceptre, with the *Aporianum* coat of arms. About 231 doctoral students (including Romanians) were enrolled between 1725 and 1752. Available data shows that in 1741 were granted 10 doctoral degrees, in 1744 also 10 doctoral degrees, in 1749 were granted 13 doctoral degrees, and in 1750 were granted 14 doctoral degrees (for further details see Câmpeanu, 1999). As the institution became more active, the Academy was officially



called University (*Universitas Claudiopolitana*) as indicated in the document below (Image 4, picture 2). The first doctoral title identified so far is from 1715.

In 1753 the University becomes an Imperial University - through the reform initiated by Maria Theresa - organized as the University Academic College (modelled after the University of Vienna), with teaching in Latin and German, and the rector being called *Collegii Academici et Almae Universitatis Rector Magnificus*. Through this change, the State achieved a higher degree of control as compared to the Jesuit Order and the studies of philosophy were restructured (the Classical disciplines were reduced to two years and the Sciences became more important), along with the theological disciplines (1767). Up to 1770 the University had educated around 20,487 students (all cycles included) (see Câmpeanu, 1999). Pascu (1972) indicates that in 1773 the University had 493 students, which amounted, counting teachers (some of them Romanian), to 20% of the adult population of Cluj (see also Shore, 2001). In this period, signalling that the old Royal Charter is no longer the only reference point of the academy/institutions, in various publications the regioprincipali name was sometimes ignored (see below image 7).



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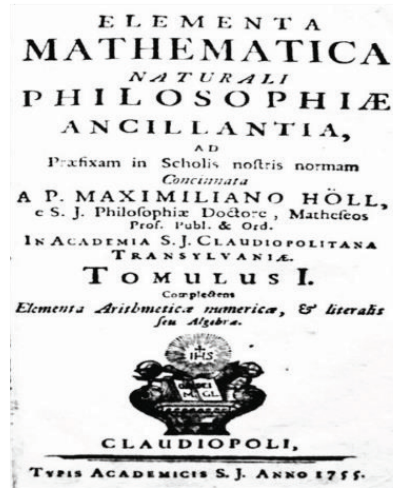


Image 7. Picture of the cover of the Maximillian Hell's book.

With the disbanding of the Jesuit Order in 1773, the University remained for a short period of time under the exclusive control of the State and then (from 1776) came under the administration of the Piarist Order. In 1774 the faculty/specialisation of Law was added and from 1775/1776 the Faculty of Medicine, so that the institution was constantly and formally referred to in the documents issued by Empress Maria Theresa as Cluj University (i.e., *Universitas Claudiopolitana*). With all the four superior faculties - philosophy, theology, law, and medicine - the Cluj University reached in 1776 the peak of its development as an academic entity in those times, following the model of the other European Universities. Indeed, by becoming an imperial university, and specially after the disbanding of the Jesuit Order in 1773, the name of the university was often *Regio-Principali Universitas Claudiopolitana*, *Universitas Claudiopolitana*, and later *Caesareo-Regia Universitas Claudiopolitana* (see below the image 8).

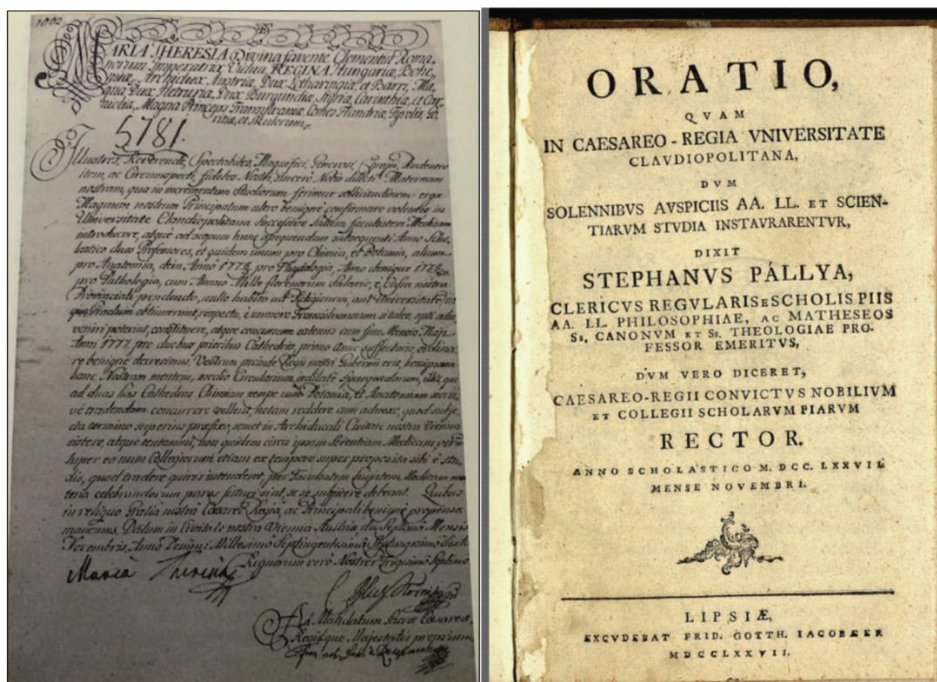


Image 8. Picture 1: The foundation document of the Faculty of Medicine within the Cluj University (Universitas Claudiopolitana), issued in 1776 by Empress Maria Theresa (retrieved from Szögi and Varga, 2011, p. 195). Selection: "...Illustres, reverendae, spectabiles, magnifici, generosi, egregii, audentes item ac circumspetti, fideles nostri, sincere nobis dilecti! Maternam nostram, qua in incrementum studiorum ferimur sollicitudinem erga magnum nostrum principatum ultro benigne confirmare volentes in Universitate Claudiopolitana successione saltem facultatem medicam introducere..." (Translation: "...We decided to introduce a faculty of medicine into the university of cluj (an: universitas claudiopolitana)...").

Picture 2: Cover of a book, pointing to the Caesareo-Regia Universitas Claudiopolitana name.

With this structure, the university had a strong presence in the city both through theatrical performances (often performed in Latin, and sometimes also in German and Hungarian) and through the theological debates it organized (frequently in Latin, sometimes also in German and Hungarian).

The Cluj University was disbanded in 1786 - in fact it was transformed in a Piarist Lyceum Regnum Academicum (and later Lyceo Regio Claudiopolitano) - when a new



rule, part of the Imperial Reform initiated by Josef II in 1784, became law: only one university was allowed for each region of the Crown (and thus, for Transylvania the Buda/Pesta university was chosen). Philosophy, Law, and Medicine became departments/faculties within the Piarist *Lyceum Regnum Academicum*, with semi-university status which meant, according to Surman (2019) that they are higher education institutions making the connection between secondary/gymnasium education and superior university education (e.g. among the university degrees, they could grant especially the title of advanced *baccalaureus/baccalaureus superior* or sometimes of *magister*, but not the title of *doctor*). Theology (with a sinuous development since 1767 and affected by the abolition of the seminary in 1776/1778) was disbanded, teachers/students being redirected to institutions located in other cities in the empire (it will evolve there and be reintegrated in the modern Babeş-Bolyai University in 2007).

After the dissolution of the Cluj University in 1786, higher education survived in Cluj not so much as a university institution/entity, but especially through the semi-university higher education structures within the Piarist *Lyceum Regnum Academicum* (philosophy/law/medicine; including theology, through some theology courses and/or the temporary reinstatement of the seminary) and through secondary/semi-university colleges of other denominations (e.g. Unitarian/Reformed). Indeed, an administrative act could not cancel overnight the advanced academic expertise and activities.

After 1850, a series of new education reforms were implemented within the empire to the effect that the philosophy segment of the Piarist *lyceum* was abolished after 1850, philosophy being integrated in the new educational system in the gymnasium and/or university cycle as an independent faculty, which would no longer serve as a preliminary basis for theology, law, or medicine. The law segment of the

Piarist lyceum was disbanded (teachers/students being redirected towards a law academy in another city, with teaching in German), but in 1863 it is reestablished as the Royal Academy of Law in Cluj, with the semi-university status of royal academy (with teaching in Hungarian). The medicine segment of the Piarist *lyceum* became in 1850 an independent institute in Cluj (Institute of Medicine and Surgery), with semi-university status and teaching in German, and then in Hungarian. Thus, forerunners of the university higher education re-emerge in Cluj as independent academies/institutes, lacking the complex scope of a university, but retaining a status of semi-university higher education.

In conclusion, the first phase of *Academia/Universitas Claudiopolitana* (1581/1606-1698/1786) followed a pattern of foundation/development/decline-closure/refoundation and debates that was typical for many European universities founded long before the XIX century. For example, even in the case of the “classical” old European universities there are debates about the year of foundation (ex. Oxford University), when the university status really started (ex. Bologna University), what the continuing operating status is (ex. Paris University), and/or what the type of the university status is (e.g., *studium generale ius ubique licentia/docendi* vs. *studium generale respectu regni* – i.e., the case of various universities in England or Spain). In case of *Academia/Universitas Claudiopolitana*, the foundational year is clearly determined by the 1581 Royal Charter, which also established the rights to confer the university degrees of *baccalaureus*, *magister*, and *doctor*. Although the pope supported the development of the institution, because there is no specific papal (or imperial) bull, it is more a *studium generale respectu regni*, functioning, with small interruptions, with the most students at the lower rather than the higher cycle (1581-1606); however, being a Jesuit institution, its academic activity was recognized beyond the sovereignty area, in the Jesuit networks of academies/universities. At the beginning of the XVII century,





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the 1581 Royal Charter received imperial recognition and thus the institution re-started to function (1698) as a Jesuit university conferring university degrees beyond *respectu regni* until 1753, when it was organized as an imperial university - not anymore as a purely catholic orderrelated institution -, functioning as such until 1786. After 1786, its successors were higher education institutions, but not having university status, being later incorporated in the Hungarian university founded in 1872.



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## 2b. Royal Hungarian University of Sciences in Cluj (University of Cluj/"Franz Joseph" University – 1872-1919)



**Image 9. University of Cluj (Hungarian) located on the current site of UBB. Picture 1 above – The Hungarian University operating in the headquarters of the former Cluj University (Universitas Claudiopolitana). Picture 2 - The new building of the Hungarian university (built between 1893-1902) which is also the current building of UBB.**

In 1872 the Royal Hungarian University of Sciences was founded in Cluj, which in 1881 was renamed the “Francis Joseph” University (“Franz Joseph” University/“Ferenc József” University). The emergence of the university further lead, following their consultation, to the abolition and inclusion in the new structure of pre-existing semi-university higher education institutions – the Institute of Medicine and Surgery and the Royal Academy of Law in Cluj - (for example, the director of the law

academy became the rector of the new Hungarian university) and the development of new faculties. Through the Institute of Medicine and Surgery (according to the historians of the University of Szeged and the Royal Academy of Law in Cluj - see Makk and Marjanucz, 2011 and Szögi and Varga, 2011) a continuous institutional link is maintained with the academic structures of the old Cluj University (*Universitas Claudiopolitana*). The Hungarian University included the Faculty of Medicine, the Faculty of Philosophy, Letters and History, the Faculty of Mathematics and Natural Sciences and the Faculty of Law and State Sciences. Between 1919 and 1940 the university moved to Hungary (first to Budapest, and from 1921/1922 to Szeged), a small part of the academic community remaining in Cluj. As a result of the territorial changes that occurred during the Second World War, between 1940-1945 the Hungarian university returned to Cluj, comprising five faculties: Faculty of Law and State Sciences (Law), Faculty of Mathematics and Natural Sciences, Faculty of Arts, Languages and Historical Sciences (Philology), Faculty of Medicine, and Faculty of Economics. From 1945 the Hungarian university was disbanded and a large part of the academic community relocated to other Hungarian universities (e.g. Szeged); but a part of the community stayed behind and established in Cluj, in 1945, the new Hungarian university ("Bolyai" University). For details regarding this period see Szögi and Varga (2011).



## 2c. Royal Romanian University in Cluj

(University of Cluj/"King Ferdinand I" University – 1919-1948)



Image 10. *University of Cluj (Romanian) on the current site of UBB.*

In 1919, by the decree of King Ferdinand, published in the Official Gazette no. 126 of 23 September 1919, the Hungarian university was turned into a Romanian university (see for details Addendum 8):

*"Art. 1. The Hungarian University of Cluj will become on 1 October 1919 a Romanian University... Issued in Bucharest, on 12 September 1919."*

The name initially proposed was "National University of Upper Dacia" or "Romanian University of Cluj", but the formal/legal name eventually was set for the University of Cluj. In October 1927, the University Senate adopted the name "King Ferdinand I" University, recognized as such in subsequent legislation, until 1948. The university included the Faculty of Medicine, the Faculty of Letters and Philosophy,



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the Faculty of Sciences and the Faculty of Law. Because of the territorial changes that occurred during the Second World War, between 1940-1945 the university operated in Sibiu (Faculty of Medicine, Faculty of Letters and Philosophy, and the Faculty of Law) and Timișoara (Faculty of Sciences), and the Hungarian University returned to Cluj in its place. The Romanian University returned to Cluj in 1945. For details regarding this period see Nicoară (2016) and Pușcaș (2019).



## 2d. The University during the communist period (1945-1989)

By Royal Decree 407/1945, a university is established in Cluj (later called “Bolyai” University), along with “King Ferdinand I” University, as a state university, with teaching in Hungarian, many Hungarian professors/students originating from the “Franz Joseph” University.



*Image 11. Bolyai University - the headquarters of the Rector's Office, the current location of the Faculty of Chemistry and Chemical Engineering of UBB.*

The education reform of 1948 established two universities in Cluj (Official Gazette no. 249 of 26 October 1948): “Victor Babeş” University of Cluj with teaching in Romanian language and “Bolyai” University of Cluj with teaching in Hungarian language. “Victor Babeş” University is the successor of “King Ferdinand I” University.

The two universities were merged together in 1959 as the “Babeş-Bolyai” State University Cluj, by Decision (No. 339/1959) of the Political Bureau of the CC of the RWP (PMR) of 20-21-23 April 1959:



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*« I. Regarding the merger of the universities “V. Babeş” and “I. Bolyai” from Cluj.*

*The proposals for the unification of the universities “V. Babeş” and “I. Bolyai” from Cluj in a single educational institution, with the name “Babeş-Bolyai State University” Cluj are hereby approved. »*

## 2e. Babeş-Bolyai University of Cluj-Napoca (1990-)

Immediately after the 1989 Revolution, the name of the university became “BABEŞ-BOLYAI” UNIVERSITY OF CLUJ-NAPOCA, and in 2002 it was recognized as the rightful successor of the “King Ferdinand I” University (by Civil court decision no. 9226/2002). The rectors of the University in the post-communist period were: Ionel Haiduc (1990-1993), Andrei Marga (1993-2004 and 2008-2012), Nicolae Bocşan (2004-2008) and Ioan-Aurel Pop (2012-2020). For further information regarding the rectors from the other periods, research papers can be consulted (some indicated in this volume as well), including the Rectors’ Gallery in the central building/UBB Rector’s Office.



Image 12. UBB today (2019).

UBB is different in the Romanian area of education and research. It is the largest Romanian university, with the longest academic tradition in the country (starting in 1581), occupying annually since 2016 the first position among the Romanian universities in the University Metaranking (The University Metaranking was initiated in 2016 by the Romanian Ministry of Education and Research to combine the major international rankings of universities – e.g., ARWU, QS, THE). During its whole long

history, the institution was well anchored and integrated in the European academic area, often to the highest standards. However, during the communist period, research was taken out from the Romanian universities; indeed, following the Soviet model, research was moved into national institutes and the institutes of the national academies, in order to better control and weaken the university communities, too attached to their academic tradition for the taste of the communists. At that point, the universities were mainly teaching institutions. After the anti-communist revolution of 1989, UBB forcefully reclaimed its full university tradition and mission—generating knowledge through research, as a foundation for advanced teaching and innovative relationships with society. Indeed, the organisational culture anchored in tradition takes long to disappear, so that, after the 1989 revolution, we rapidly anchored ourselves in the international academic realm, and in 2018, UBB was acknowledged as a world-class university with excellence in teaching/research (QS STAR\*\*\*\*\*), the most representative member for south-east Europe in GUILD (an organisation of one of the most representative world-class European universities). Today, UBB has a very wise and efficacious combination of (1) tradition (starting in 1581), (2) excellence (as seen in various global or subject-based rankings in the region), and (3) multiculturalism—three official languages (Romanian, Hungarian, and German) and one of the most complex theological offers in Europe (Greek-Orthodox, Greek-Catholic, Romano-Catholic, and Reformed), which nicely complement our striving for excellence in science. Therefore, UBB is not a university limited to Cluj, Transylvania or Romania, but rather a global actor within the international academic orbit. On the other hand, UBB is different because the city of Cluj-Napoca is different, too! Indeed, among the 1st rank cities in Romania (as by the Romanian administrative laws), only Cluj-Napoca has held the highest rank of urbanisation within the Roman Empire, thus becoming a “colonia” (*Colonia Aurelia Napocensis*), meaning that its inhabitants



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benefited from the *ius italicum* type of legislation, similar to that in Rome. Afterwards, during the medieval and modern eras, Cluj was a royal and/or imperial city. Today, Cluj-Napoca is the top European city, as its growth and the development of UBB continue to support each other.



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