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Нови Сад
Република Србија

УДК 314.117(498)
Оригиналан научни рад
Примљен: 23.02.2018
Одобен: 17.03.2018
Страна: 191-214

GENS VLACHORUM IN HISTORIA SERBORUMQUE SLAVORUM *(Vlachs in the History of the Serbs and Slavs)*

Part 2

Summary: This article deals with the issue of the term Vlach, that is, its genesis, dispersion through history and geographical distribution. Also, the article tries to throw a little more light on this notion, through a multidisciplinary view on the part of the population that has been named Vlachs in the past or present. The goal is to create an image of what they really are, and what they have never been, through a specific chronological historical overview of data related to the Vlachs. Thus, it allows the reader to understand, through the facts presented here, the misconceptions that are related to this term in the historiographic literature.

Key words: Vlachs, Morlachs, Serbs, Slavs, Wallachia, Moldavia, Romanian Orthodox Church

Vlachs viewed through a prism of DNA genealogy

A German forensic anthropologist Wolfgang Huckenbeck¹ was involved in project of DNA marking of Vlachs or, it is better to say Aromanians, and those results were published in 2006, under the name „*Paternal and maternal lineages in the Balkans show a homogeneous landscape over linguistic barriers, except for the isolated Aromuns*“.²

The research started with today's linguistic division of the Aromanians and, on the basis of it, scientist determined the areas where DNA samples were taken. (see the map »Figure 1«³ in here mentioned work).

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² Serbian (Cyrillic script): Волфганг Хукенбек.

³ »Geographic location of the samples analysed. Symbols represent the linguistic classification of the samples: *Italic (stars), Slavic (circles), Greek (triangles), Albanian (square)*.« – Wolfgang Huckenbeck (1954-) / Anna González-Neira (1971-) / at al.: „*Paternal and maternal lineages in the Balkans show a*

What is characteristic of his research is the perception of the inhomogeneity of this population, where one could not speak about direct origin of Aromanians from the Romans, especially not Vlachs, but only about the isolated aromanian community (*not ethnical, though*) that has been preserved to the present days.

In relation to all the samples taken, the only notable deviations are related to Aromanians in today's Greece, which I personally consider to be the only ones that do not belong to the Slavic ethnic basis, and the conclusions of this research also pointed that thesis.

In the conclusions, the authors did not start from the historical facts, but they took the wrong theses from the Anglo-Saxon history school, so the general conclusion is confusing and wrong.

Namely, the authors started from the assumption that the Albanians were the ancient natives on today's territory, instead of settlers in 11th century, nor did they take into account that the Slavs were indisputably present in the Hum Peninsula prior to the 4th century, i.e. they did not take into account the results of the research of Serbian archaeologist Dr. Đorđe Janković⁴ (1947-2016) and atrophologist Dr. Srboljub Živanović⁵.

Bessarabia and Serbs

A Polish historian Józef Kraszewski⁶ said the following things about Bessarabia: »Looking for some other etymology, I think that „rabbi“ in Arabian⁷ means the same as „rab“ (in Jewish⁸, as in numerous eastern dialects) — and that reflects to Bess-Sorab — i.e. Bess-Serb and that proves that Bessi⁹ were Slavs. It is said that Bessi, as well as Getae¹⁰, Dacians¹¹, Antes¹², were native Slavic inhabitabts of Da-

homogeneous landscape over linguistic barriers, except for the isolated Aromuns“ (pp. 459-487), Journal „Annals of Human Genetics“, № 70 (London: University College London, 2006, p. 461).

⁴ Serbian (Cyrillic script): Ђорђе Јанковић (anglicized as Djordje Jankovich / George Jankovich). Dr. Janković was a professor at the Archeology Department (Faculty of Philosophy at the University of Belgrade) and at the Academy of Serbian Orthodox Church for Fine Arts and Conservation (scientific, educational and research institution founded by Holy Synod of Bishops of the Serbian Orthodox Church). At the late 80-ies of the last century, he starts to defend the thesis about Danubian origin of Slavs, i.e. about their native origin on Hum peninsula.

Prof. Janković was a leading Serbian field archeologist and a former chairman of Serbian Archaeological Society (in the period of 2003-2007), as well as long-time editor of the scientific magazine „Herald of the Serbian Archaeological Society“ (Serbian: Гласник Српског археолошког друштва), also, he is considered to be a founder of modern Serbian multi-disciplinary and critical archeology of the early Middle Ages.

⁵ Serbian (Cyrillic script): Србољуб Живановић (anglicized as Srboljub Zivanovich).

⁶ Serbian (Cyrillic script): Јозеф Крашевски.

⁷ Arabic: العربية.

⁸ Hebrew: עברית.

⁹ Serbian (Cyrillic script): Беси; Greek: Βήσσοι / Βέσσοι; Latin: Bessi. In the ancient sources Bessi were put in the Thracian corpus of tribes.

¹⁰ Serbian (Cyrillic script): Гету; Latin: Getae; Greek: Γέται. Getae belong to the group of Thracian tribes.

nube basin, and the Serbs were one of its huge branches, known under that name for a long time.«¹³.

The same author, in the the other work, also gives a clarification: »In the 7th century, during the fall of Roman¹⁴ power, Danubian Bessi from Balkan, from the regions near modern Serbia, crossed Danube and settled near Alucie (Oltenia¹⁵) in modern Little Vlaška [Little Wallachia – translator's note]. It is possible that their leader's name was Bass-Sorabq, i.e. the head of Serbian, or Slavic, Bessi...«¹⁶

Wallachia and Moldavia from the early Middle Ages to the 20th century

Since the Middle Ages, when we have more data on the area of today's Romania, one can easily observe its Slavic character.

In the Middle Ages, the Vlachs and the Moldavians were members of the Serbian tribes, and their ruling dynasties were also Serbian.

The entire history of the Romanians and their Basarab dynasty was based on the claims of Anglo-Saxon historians that this family did not belong to the Slavs but to the Cumans (*Turkic nomadic people*).

Jovan Basarab¹⁷, the founder of the dynasty and his father Tihomir¹⁸, until recently (*until 2014*), in scientific community, were considered to be of Cuman's

¹¹ Serbian (Cyrillic script): *Дачани*; Latin: *Daci*; Greek: *Δάκοι / Δάοι / Δάκαι*. Dacians also belong to the Thracian group of tribes.

¹² Serbian (Cyrillic script): *Анту*; Latin: *Antes / Antae*; Greek: *Άνται*. Antes did not call themselves by this name, but foreigners used this name to name a confederation of Slavic tribes between Dniester and Don.

¹³ »Szukając innęj etymologii, znajduję rabbi w arabskim v. rab (w hebrajskim podobnie i wielu innych wschodnich dialektach) — nareszcie zastanawia się nad Bess-Sorab — czyli Bess-Serb; dowodząc, że Bessy ci byli Sławianie. Bessy, powiada, równo z Getami, Dakami, Antami, należą do pierwiastkowego sławiańskiego zaludnienia, dunajowej doliny (bassin) któręj, ludności wielką gałęź stanowiły Serby oddawna pod tymże nazwiskiem znani.« – Józef Ignacy Kraszewski (1812-1887): „*Memories from Odessa, Yedisian and Budzhak: The Travel Diary of 1843 from June 22nd to September 11th*“, Volume 3 (Vilnius: *Krystian Teofil Glücksberg*, 1846, pp. 86-87).

¹⁴ Petar B. Bogunović (1967-): »*MALTESE CROSS: The history of the Knights of St. John of Jerusalem*« (pp. 67-160), Chivalrous culture, № 5 (Belgrade: *Great Priory of the Knights Templar of Serbia*, 2016, p. 91).

¹⁵ Latin: *Wallachiæ Minoris / Wallachiæ Alutanæ / Wallachiæ Trans-Alutanæ / Valachiæ cis Alutanæ / Valachiæ Cis-Trans-Alutanæ / Wallachiæ Cæsarea*; Romanian: *Oltenia*. The name of the town is preserved till today *Oltenica* (Romanian: *Oltenița*) in the south part of modern Romania (*or Wallachia – during history*).

¹⁶ »W VII. w. przy upadku rzymskiej potęgi, zadunajscy Bessy z Balkanów, z stron sąsiednich teraźniejszej Serbji, ruszyli się na tę stronę Dunaju i zagnieździli przy Alucie (Olcie) w teraźniejszej Wołoszczyźnie mniejszej. Mógł naówczas ich wódz nazwać się Bass — Sorabq, to jest głową serbskich czyli sławiańskich Bessów...« – *Ibid.*, pp. 87-89.

¹⁷ Serbian (Cyrillic script): *Јован I Басараб* (anglicized as *John Basarab*); Romanian: *Basarab Întemeietorul*.

¹⁸ Serbian (Cyrillic script): *Тухомур*; Latin: *Thocomerius*, »*Am putea împăca această nepotrivire admitând că domina Tihomir a început in 1290 și a durat până in 1310 când i-a urmat pa tron fiul său Basarab.*« – Constantin C. Giurescu (1901-1977): „*History of the Romanians*“, Volume 1 (Bucharest: *Royal Foundation for Literature and Arts*, 1946, p. 367).

(*Turkic*) origin, but DNA analysis proved that their genealogy matches the genealogy of Serbs, as well as most of Romanians.

These findings were surprising only for those who »*did not want to see*«, and they were presented to the professional and general public on October 28th, 2014 in the hall of The Council of Romanian Academy of Sciences¹⁹, in Bucharest, under the name „*Crypt number 10, St. Nicholas Church in Curtea de Argeș: About the genesis of Wallachia*“²⁰. The theory about Cuman origin of Wallachian dynasty Basarab was finally destroyed because these findings fundamentally change history textbooks in which the Cuman character of this dynasty was »*invented*«.

This event was led by Dr. Alexandru Vulpe²¹ (1931-2016), the chairman of the Department of history and archeology²². Lecturers were, from Cluj-Napoca, Dr. Beatrice Kelemen²³ (1977-) from the Institute for interdisciplinary experimental researches in bio-nano technology²⁴ and Dr. Alexandru Simon²⁵ (1979-) from the Center for population studies²⁶, as well as Dr. Adrian Ioniță²⁷ (1967-) from the Institute for Archeology – Vasile Parvan²⁸ in Bucharest. Three above-mentioned lecturers spoke again about the results of this project²⁹, during another conference (*under the same name*) on December 11st, 2014, but this time on Faculty of History³⁰ (*Alexandru Ioan Cuza University of Iași*³¹).

The Slavic foundations of today's Romania are no secret for any serious historian, but they are still very well hidden through forging (*renaming*) the names of settlements and historical figures, and in the past it was done through the Latinization of the letter.

It is almost impossible to find literature with the original names of the Wallachian and Moldavian rulers, since the Anglo-Saxon history school imposed their Romanian writing form, which is why I emphasize the occurrence of Romanianiza-

¹⁹ Romanian: *Academia Română*.

²⁰ Serbian (Cyrillic script): *Гробница бр. 10 Цркве „Светог Николе“ у Куртеа де Арђеш: О генези Влашке*; Romanian: *Mormântul 10 din Biserica Sf. Nicolae din Curtea de Argeș. Despre geneza Țării Românești*.

²¹ Serbian (Cyrillic script): *Александру Вулпе*; Romanian: *Alexandru Vulpe*.

²² Romanian: *Sectia de Stiinte Istorice si Arheologie*.

²³ Serbian (Cyrillic script): *Беатрице Келемен*; Romanian: *Beatrice Simona Kelemen*.

²⁴ Serbian (Cyrillic script): *Институт за интердисциплинарна експериментална истраживања у био-нано технологији*; Romanian: *Institutul de Cercetări Interdisciplinare în Bio-Nano Științe – Facultatea de Biologie și Geologie (Universitatea Babeș-Bolyai)*.

²⁵ Serbian (Cyrillic script): *Александру Симон*; Romanian: *Alexandru Simon*.

²⁶ Serbian (Cyrillic script): *Центар за студије становништва*; Romanian: *Centrul de Studiere a Populației (Universitatea Babeș-Bolyai)*.

²⁷ Serbian (Cyrillic script): *Адријан Јонице*; Romanian: *Adrian Ioniță*.

²⁸ Serbian (Cyrillic script): *Институт за Археологију „Василе Парван“*; Romanian: *Institutul de Arheologie Vasile Pârvan (Academia Română)*.

²⁹ Romanian: *Evoluție Genetică: Dovezi noi în studiul unor structuri interconectate. O călătorie biomoleculară în jurul Carpaților din Antichitate până în Evul Mediu (Genetic Evolution: New Evidences for the Study of Interconnected Structures. A Biomolecular Journey around the Carpathians from Ancient to Medieval Times)*.

³⁰ Romanian: *Facultatea de Istorie (Universitatea „Alexandru Ioan Cuza“ din Iași)*.

³¹ Serbian (Cyrillic script): *Универзитет „Александар Јоан Куза“ у Јашиу*; Romanian: *Universitatea „Alexandru Ioan Cuza“ din Iași*.

tion, and not just the Latinization of personal names, as well as toponyms throughout today's Romania.

It is easy to see that Wallachian voievode used the name Jovan³² in its Serbian form of writing and reading, unlike Bulgarians (*Иван*³³), Croats (*Ivan*) Russians (*Иван*³⁴), or Ukrainians (*Іван*).

Alba Iulia³⁵, former capital of Transylvania, has carried the name Beograd (*Београд*, i.e. *Ердељски Београд*), Câmpulung³⁶ in the past, former capital of Basarab family was named Dugopolje³⁷ (*Longfield*), and Târgoviște (*Market-place*), which was also a capital³⁸ (*of some Wallachian voievodes*), still carries an obvious Slavic name.

We can also mention here a town such as Craiova³⁹, a capital of the great ban⁴⁰, which also hold Slavic roots in its name. Same case is with Brașov⁴¹, which was one of larger Middle Ages towns in Wallachia that were *»allegedly«* founded by Saxons (*they ruled over it for some time*⁴²), but where we find a typical Slavic continuation of the word – *»он«*, i.e. this name also has Slavic character.⁴³

It is unknown when the Romanian language was formed, but when the first text written in this language (*as far as we know today*) appeared (1521), a part of the inhabitants of Wallachia have already spoken Romanian.

Of course, the Romanian language was not created at the time, although even the letter mentioned here began⁴⁴ and ended in the Serbian language and it was written in the Serbian Cyrillic script.

³² They have used Christian name Jovan (*anglicized as John*) in the form used only by Serbs [*among Slavs*] (*so, it was not Ivan, which was used by other Slavs*), but also the other names (*in a similar way*) such as Jelena (*not Elena*), Roksanda, Stana, etc.

³³ Old Bulgarian: *Іоанъ*.

³⁴ Old Russian: *Іоаннь*.

³⁵ Serbian (*Cyrillic script*): *Алба Јулија*; Romanian: *Alba Iulia*; Hungarian: *Gyulafehérvár*; German: *Weißenburg / Karlsburg / Carlsburg*; Turkish: *Erdel Belgradı / Belgrad-ı Erdel*.

³⁶ Serbian (*Cyrillic script*): *Кампулунг*; Romanian: *Câmpulung / Cîmpulung*.

³⁷ Serbian (*Cyrillic script*): *Дугопоље*; Romanian: *Dlugopole*.

³⁸ *»oppido suo Tergowisehtze«* (*»the city of Târgoviște«*) – Castilia Manea-Grgin (1969-): „*A contribution to the study of Croatian-Romanian contacts in the first half of the 16th century*“ (pp. 17-44), „*Historical Journal*“, № 51 (Zagreb: *Society for Croatian History*, 1998, p. 28).

³⁹ Serbian (*Cyrillic script*): *Крајова*; Romanian: *Craiova*; German: *Krajowa*.

⁴⁰ Romanian: *Banatul Craiovei / Bănia Craiovei*.

⁴¹ Serbian (*Cyrillic script*): *Брашов*; Romanian: *Brașov*; Latin: *Barasu / Brassovia / Corona*; Hungarian: *Brassó*; German: *Kronstadt*.

⁴² Latin: *Terra Saxonum de Barasu*.

⁴³ *»Metastaza *Brasov < *Brasov nu este însă normală, deoarece fenomenul s-a petrecut de timpuriu în slavă, în secolele al VIII-lea – al IV-lea, iar după această perioadă și-a încetat acțiunea. Formele din documentele slavo-române (DRH, D, I, 217, 286, 290), de exemplu ЗЕМЛЪ БРЪСЕЪНСКАА la 1421, у БРЪСЕ la 1431 sau ЗЕМЛЪ БРЪСЕ la 1432, nu reflectau o pronunție, ci aveau un caracter pur grafic (D.P. Bogdan 1978: 174, 187).«* – Dragoș Moldovanu (1941-): „*Toponyms of Roman Origin in Transylvania and the South-West of Moldavia*“, *Linguistics and Literary. History Yearbook*, № 49-50 (Bucharest: „*A. Philippide*“ *Institute of Romanian Philology*, 2009-2010, p. 44).

⁴⁴ *»† МѢДОМЪ И ПАМЕНОМОМЪ И ЧНСТНОМЪ...«* (*»To the most wise and noble and honoured...«*) – Nicolae Iorga (1871-1940): „*Documents Pertaining to the History of Rumania: Collected by Eudoxiu Hurmuzachi*“, Volume 11 (Bucharest: *Romanian Academy*, 1900, p. 843).

In spite of Romanianization, which gained a great moment in the 19th century, in modern Romania a word for joy or holiday is still »*sărbători*«, the national circle dance [*kolo*] (*second in popularity*) is called – »*Sârba*«⁴⁵, and the Serbian people are called – »*Sârbi*« / »*Sârbi*«.

The Romanians changed their alphabet (*from the previous Cyrillic*) to Latin in the 19th century (1859)⁴⁶, when the »*cultural genocide*« began, i.e. the general de-Serbization of everything (*population, language, alphabet and toponyms*).

The Romanians continued to use the Cyrillic alphabet for a while, notably until 1862 (*Wallachia*), and until 1989 (*Moldavia*).

One form of the Cyrillic alphabet was used in Besarabia (*part of Moldavia*) and it remained in use until the thirties of the 20th century, and this older form is somewhat different from the Cyrillic script used in Moldavian Autonomous Soviet Socialist Republic⁴⁷ (1924-1940), i.e. which was used until 1989 in Moldavian Soviet Socialist Republic⁴⁸ (1940-1989), when a part of Romanianized Serbian population starts to use a Romanian version⁴⁹ of Latin alphabet.

Serbian Orthodox Church and Romania

Serbian Orthodox Church, which was represented by autocephalous Orthodox churches Patriarchate of Karlovci⁵⁰ (1848-1920), and Metropolitanate of Belgrade⁵¹ (1879-1920), accepted autonomy given by (»*Tomos*«⁵² – *decree*) Ecumenical Patriarchate of Constantinople⁵³ (451-) in 1885 to newly made Romanian Orthodox Church⁵⁴ (*hereinafter referred to as ROC*).

How the Germans (*modern Germans and Austrians*) managed to do that?

⁴⁵ Miron Grindea (1909-1995): „*Dances of Rumania*“ (London: *Max Parrish & Company*, 1952, pp. 13-14 and 22-24). *Sârba* (Serbian: *Сербѧ*) is a very popular Romanian folk dance which is played in circle, straight line or in pairs, in a very fast rhythm. This circle dance remains one of »*living traces*« of former Serbian character of Wallachian population.

⁴⁶ Between 1860 and 1862, Wallachian Cyrillic alphabet (*the old Serbian script*) was replaced by Latin alpher due to German-Catholic influence.

⁴⁷ Serbian (*Cyrillic script*): *Молдавска Аутономна Совјетска Социјалистичка Република*; Moldavian: *Република Аутономэ Советикэ Социалистэ Молдовеняскэ*. It was located, approximately, on the territory of modern Pridnestrovian Moldavian Republic (Moldavian: *Република Молдовеняскэ Нистрянэ*; Russian: *Приднестровская Молдавская Республика*).

⁴⁸ Serbian (*Cyrillic script*): *Совјетској Републици Молдавији*; Moldavian: *Република Советикэ Социалистэ Молдовеняскэ*.

⁴⁹ By the Constitution declared on August 27th, 1991, the official language in Moldavia was Romanian, but by the Constitution declared in 1994, it was changed into Moldavian.

⁵⁰ Serbian (*Cyrillic script*): *Карловачка патријаршија*.

⁵¹ Serbian (*Cyrillic script*): *Београдска митрополија*.

⁵² Serbian (*Cyrillic script*): *томос*; Greek: *τόμος*.

⁵³ Serbian (*Cyrillic script*): *Екуменски патријархат Константинополиса*; Greek: *Οικουμενικό Πατριαρχείο Κωνσταντινουπόλεως*.

⁵⁴ Serbian (*Cyrillic script*): *Румунска православна црква*; German: *Rumänisch-Orthodoxe Kirche*; Romanian: *Biserica Ortodoxă Română*.

Cooperation between the Wallachian and the Moldavian nobility with Nemanjići, and especially the marital relations with the Serbian Branković-Mladenović dynasty, also strengthened the mutual church cooperation.

Jovan Brankovic (c. 1465 - 1502), Despot of Serbia (reigned: 1496-1502), i.e. the last Serbian despot from the Branković family, shared the title of despot (*in the period of 1493-1496*) with his brother Đorđe (1461-1516), who became a monk later (1496), under the name Maksim⁵⁵ and even the Metropolitan of Belgrade, and in 1503 moved to Wallachia.

Voivode of Wallachia Radu IV the Great⁵⁶, appointed Đorđe-Maksim Branković⁵⁷ as the Metropolitan of Ungro-Wallachia (*in the period of 1507-1512*).

A few years later (1507), with the assistance of Metropolitan Maksim, in Târgoviște⁵⁸ (*Wallachia*) came Hieromonk⁵⁹ Makarije⁶⁰, a Serbian typographer from the well known Cetinje pressroom.

During his stay in Wallachia (*in the period of 1507-1512*) there were printed the first books ever.

Orthodox churches in Banat, Wallachia and Transylvania, in the period from 1691⁶¹ to 1864 were under direct patronage of the Serbian Orthodox church, i.e. under the jurisdiction of the Karlovci Metropolia.

Josif Jovanović Šakabenta⁶² (1743-1805), Serbian Orthodox Bishop of Vršac⁶³ was the first Serbian bishop who flattered the Austrian court by sacrificing the territories under the jurisdiction of the Serbian Orthodox church, when he pointed out that in his diocese, in the settlements where the Romanian population lives, church services should be performed in Romanian, and in those settlements with mixed populations - in Serbian and Romanian.

This aspiration of the Romanians to separate themselves from the Serbs and to get their bishops, was openly announced in 1816, under the influence of the Catholic Church (*encouraged by the court in Vienna*), that is, to be more precise, under the influence of »the unifiers« (Serbian: *unijata*).

⁵⁵ Serbian (*Cyrillic script*): *Максим*. Maksim Branković mediated in the quarrel between Radu IV the Great (1462-1508), Voivode of Wallachia (reigned: 1495-1508) and Bogdan III (1470-1517), Voivode of Moldavia (reigned: 1504-1517) in 1507.

⁵⁶ Serbian (*Cyrillic script*): *Радул IV Басараб - Велику*. Romanian: *Radu cel Mare*. He was husband of the Serbian Princess Katarina of Zeta, daughter of Andrija (*Stefanović*) Đurđević-Crnojević (1429-1???) , Prince of Zeta.

⁵⁷ Serbian (*Cyrillic script*): *Ђорђе-Максим Бранковић* (*anglicized as Djordje-Maksim Brankovich / George-Maxim Brankovich*).

⁵⁸ Serbian (*Cyrillic script*): *Трговиште*; Romanian: *Târgoviște*.

⁵⁹ Serbian (*Cyrillic script*): *јеромонах*.

⁶⁰ Serbian (*Cyrillic script*): *Макарије*; English: *Macarius*.

⁶¹ The Romanians from Transylvania and Banat in 1691 accepted the jurisdiction of the Serbian Orthodox Metropolitan Church of Karlovci.

⁶² Serbian (*Cyrillic script*): *Јосиф Јовановић Шакабента* (*anglicized as Joseph Jovanovich Shakabenta*). Josif has previously had great merits in preventing conversion of Serbs into Catholicism in the region of Varaždin Generalate (*Varasdiner Generalat*) while he was the Serbian Orthodox Bishop of Pakrac and Slavonia.

⁶³ He was Bishop of the Pakrac and Slavonia (*in the period of 1781-1783*), Bishop of Bačka (*in the period of 1783-1786*) and Bishop of Vršac (*in the period of 1786-1805*).



Radul the Great, Voivode of Wallachia and his wife Katarina Crnojević⁶⁴ (1470-15??).
The fresco after the restoration.

Location of the fresco: **Govora Monastery** (*Mihăești, Romania*)⁶⁵
Time of the creation of the fresco: **15th century**

⁶⁴ Katarina Crnojević (*Cătălina Crnojević di Zeta*) has come from Zeta to Wallachia. Radul IV (1462-1508) has also had three daughters with Katarina: Kristina (*Cărstina*), Ana and Boba. Radul the Great, has been called Radu cel Mare in Romania.

⁶⁵ Mănăstirea Govora (*Mihăești, România*).



Voivode Radul the Great and his wife Katarina Crnojević.
The same fresco (*from the previous page*), before its restoration.

Name of book: **Romanian Princes after Contemporary Portraits and Frescoes**

Author: **Nicu N. Iorga** (1871-1940), ie. Nicolae Iorga

Publisher: **Krafft & Drotleff, s.a.**

Place of printing: **Sibiu** (*Romania*)

Year of edition: **1930**

Language: **Romanian**

Alphabet: **Latin script**

Note:

In the 19th and 20th century in Romania, it was quite common to destroy the Serbian writings on frescoes during their restoration, and here it can be seen that after the restoration, the text above the head of Radul IV's head has disappeared.

Nicolae Boșan⁶⁶ (1947-) claims, that after the Revolution in 1848, the Romanians proclaimed the separation from the Serbian church, starting the phase of practical autocephaly of the Romanian mitropolia.⁶⁷

On the Nationa Assembly held in 1848, in Lugoj⁶⁸, it was requested that »*the subordination to the Serbian Orthodox jurisdiction*« should be terminated.

Stefan Stratimirović⁶⁹ (1757-1836), Metropolitan of Karlovci (*in the period of 1790-1836*), did not endure the pressure by the Austrians and he made concessions regarding the church emancipation of the Romanians in the Metropolitanate of Karlovci.⁷⁰

As a result of that he appointed a Romanian Nestor Ioanovici⁷¹ (1767-1830) – in Arad (*in the period of 1829-1830*), while the bishops of Vršac and Timisoara was forced to learn Romanian language.

However, this did not satisfy Romanian nationalist church authorities and in 1864 there was a final separation into two church jurisdiction.

Emilijan Kengelac⁷² (1807-1885) stirred up Serbian public in Wallachia, and even more the Serbs elsewhere, with his memorandum on October 16th, 1863, in which he asked for introduction of Romanian language into the church ceremonies, as well as Latin alphabet in the church books and regulations.

Romanian delegates, on August 1st, 1864 delivered the memorandum and a statement for the Austrian emperor in which they underlined why Romanians did not recognized the Karlovac Congress and why they did not participate in the election of Serbian metropolitan.

After the Ecumenical council⁷³, that was held in 1864 Serbian Patriarch Samuil Maširević⁷⁴ (1804-1880) was forced to allow the separation⁷⁵ of ROC.

The same year, by the decree of the Emperor Franz Josef I⁷⁶ on December 24th, 1864 Romanians got autonomous (*German*) church, i.e. the autonomous Romanian metropoly was founded⁷⁷ in Transylvania, based in Sibiu⁷⁸, and two dio-

⁶⁶ Serbian (*Cyrillic script*): Николае Бокиану.

⁶⁷ During this entire period, the influence of Erdely Latin school is more present amongst educated Romanians, as some kind of elite nationalism (*encourage by Vienna*), which was characterized by the strengthening of institutions for the development of national consciousness (*schools, art societies, choirs*).

⁶⁸ Serbian (*Cyrillic script*): Лугож.

⁶⁹ Serbian (*Cyrillic script*): Стефан Стратимировић (*anglicized as Stephen Stratimirovich*).

⁷⁰ Serbian (*Cyrillic script*): Карловачка митрополија.

⁷¹ Serbian (*Cyrillic script*): Нестор Јовановић.

⁷² Serbian (*Cyrillic script*): Емилијан Кенгелац. Emilijan was the Serbian Orthodox Bishop of Vršac (*in the period of 1853-1885*).

⁷³ Serbian (*Cyrillic script*): Екуменски синод (*General council*).

⁷⁴ Serbian (*Cyrillic script*): Сава-Самуил Маширевић (*anglicized as Sava-Samuel Mashirevich*). He was Serbian Orthodox Bishop of Timișoara (*in the period of 1853-1864*) and later Archbishop of Karlovci and Serbian Orthodox Patriarch (*in the period of 1864-1870*).

⁷⁵ The agreement of church separation was made a bit later (*June 1st, 1871*) on the meeting of Serbian and Romanian delegacy in Sremski Karlovci (*German: Karlowitz*).

⁷⁶ Serbian (*Cyrillic script*): Франц Јозеф I; English: *Franz Joseph I*.

⁷⁷ In 1865, the Orthodox Romanians that were under jurisdiction of the Patriarchate of Karlovci were separated and transferred to the jurisdiction of newly created Romanian Metropolitanate of Sibiu.

⁷⁸ Serbian (*Cyrillic script*): Сибињ.

ceses (*in Arad and Caransebeș*) which even included some settlements in modern Serbian Banat.

The settlements of the south Banat were included in Caransebeș⁷⁹ diocese, while the settlements in the north Banat were included in Arad diocese.

It should be noted that five Orthodox dioceses in Principality of Romania⁸⁰ (*Wallachia and Moldavia*⁸¹) refused to obey the emperor's decree and they were loyal to the Serbian Orthodox church until 1919 and then became a part of ROC.

The first Romanian Metropolitan, Andrei Șaguna⁸² (1809-1873), has also worked in Serbian-Romanian cleric school.

Under the German supervision, metropolies of Wallachia and Moldavia united in 1872, in order to create unique new (*German*) ROC.

The same year, metropolitan of Ugro-Wallachia got the tittle of the Romanian metropolitan, after that the Holy Synod of the Romanian Orthodox was founded.

How this happened?

Of course, there is only one answer – because of negative selection inside the Serbian Orthodox church which was *»encouraged«* by the Austrian court.⁸³

For the right answer on this question we have to analyze the events happened in Patriarchate of Karlovci, when Arsenije Stojković⁸⁴ (1804-1892), Bishop-Administrator of Bačka (*in the period of 1843-1851*) and Bishop of Buda⁸⁵ (*in the*

⁷⁹ Serbian (*Cyrillic script*): Карансебеу; German: *Karansebesch*.

⁸⁰ The United Principalities of Wallachia and Moldavia.

⁸¹ Serbian (*Cyrillic script*): Кнежевина Румунија; German: *Fürstentum Rumänien*; Romanian: *Principatele Unite ale Moldovei și Țării Românești*.

⁸² Serbian (*Cyrillic script*): Андреј Шагуна.

⁸³ One should not judge too harsh on the Serbian clerics in that period, because they (*in those circumstances*) were literally compelled to several unfavorable compromises with their German masters and they have to „sacrifice“ some parts of their territories (*regions under their jurisdiction*) in order to atleast maintain their biggest or the most important part.

⁸⁴ Serbian (*Cyrillic script*): Арсеније Стојковић (*anglicized as Arsenije Stojkovich / Arsenios Stojkovich*).

⁸⁵ Serbian (*Cyrillic script*): Будим. »Најстарији становници Будима били су Словени од којих је Будим и добио ово своје име.« (*»The oldest inhabitants of Buda were Slavs, and its name was given by them.«*) – Dušan J. Popović (1894-1985): „Serbs in Buda from 1690 to 1740“, „A Teacher“, Volume 13 (Belgrade: *Serbian Literary Cooperative*, 1952, p. 11). »У Будиму, некадашњем престоном граду мађарских краљева, Мађара је било сасвим мало. Бројно најјачи били су Срби, али број није одлучивао. Главни фактор у Будиму били су Немци. Иако бројно слабији од Срба они су, као носиоци државне идеје, живели у Граду, и то као готово једино становништво Града; сви остали живели су под Градом и око Града...« (*»In Buda, former capital of Hungarian kings, there was very small number of Hungarians. The most numerous were Serbs, but numbers did not count. The main factor in Buda were Germans. Although there were less of them than the Serbs, they, as the carriers of the state idea, lived in the Town, which was almost completely inhabited by them; and all others lived around the Town...«*) – Ibid., p. 189. »1715 налазило се у целом Будиму 1539 домова, од тога са становништвом које је говорило српски 769. немачки 701, мађарски 68.« (*»In 1715 there were 1539 houses in Buda, in 769 of them inhabitants spoke Serbian, in 701 they spoke German, and in 68 Hungarian.«*) – Ibid., p. 14. Buda was the ancient capital of the Kingdom of Hungary and since 1873 has been the western part of the Hungarian capital Budapest, on the west bank of the Danube. Originally, Buda was a Slavic settlement which was taken by Hungarians in the 9th century, just as they conquered Slavic capital – Stolni Beograd, i.e. „White city of the throne“ (Serbian: *Столни Београд*;

period of 1852-1892), was unanimously elected in 1874 for the Serbian Patriarch of the Patriarchate of Karlovci, but the court in Vienna refused to confirm him⁸⁶, and similar thing happened in 1881, when his opponent was Grigoriје-German Anđelić⁸⁷ (1822-1888), who got only 12 votes, while Arsenije got 53 votes.

The Germans, again, represented by Franz Joseph I⁸⁸ (1830-1916), Monarch of the Austrian Empire⁸⁹ (reigned: 1848-1867) and Monarch of the Austro-Hungarian Empire⁹⁰ (reigned: 1867-1916), intervened because Joseph has persistently refused to confirm Arsenije Stojković as the Serbian Patriarch (*Patriarchate of Karlovci*⁹¹), so he used his influence and pressure to ensure the election of »his« candidate German Anđelić.

With the help of the Austro-Hungarian court, Anđelić, became the Serbian Patriarch of the Patriarchate of Karlovci (*in the period of 1881-1888*), and in order to »repay« his tutors in Vienn, he did not oppose to creation and, later, autonomy (1885), of the ROC, given by Ecumenical Patriarchate of Constantinople⁹².

For better understanding of that situation, we must return in 1859, again, because that was the year when Wallachia and Moldavia united in a new, German creation – which was named Romania.

In that period it was also founded a new institution of church organization – General National Synod, which was consisted from bishops and three delegates from the clerics in each dioceses. The Synod has a right to meet once in two years and it was completely under control of the civil authorities.

The archbishops were appointed by the knyaz.

Latin: *Albæ Regia / Albæ Regalis / Albæ Regalensis*; Turkish: *İstolni Belgrad*; German: *Stuhlweißenburg*; Hungarian: *Székesfehérvár* – »White castle of the (royal) seat«, which became the first capital of newly arrived Hungarians, and Buda became that after it. The similar name will be given to another capital of Hungarian kings, which is in Transylvania – *Erdelyjski Beograd*, i.e. »Transylvanian White city« (Serbian: *Београд*; Latin: *Albæ Civitatis*; German: *Weißenburg*; Turkish: *Erdel Belgradı / Belgrad-ı Erdel*; Hungarian: *Feyrvár / Feyérvár / Fehérvár* – *White castle*). The old Slavic name of the settlement was Beograd, i.e. Bălgrad (*meaning* »White city«, »White town« or »White castle«).

⁸⁶ Petar-Prokopije Ivačković (1808-1881), Serbian Orthodox Bishop of Arad (*in the period of 1853-1873*) was the favorite of the court in Vienna and under its influence, so he was elected as the Serbian Patriarch (*in the period of 1874-1879*).

⁸⁷ Serbian (Cyrillic script): *Григорије-Герман Анђелић* (*anglicized as Gregory-German Adjelich*). Anđelić was Serbian Orthodox Bishop of Bačka (*in the period of 1870-1881*) and Serbian Patriarch (*in the period of 1881-1888*).

⁸⁸ Serbian (Cyrillic script): *Франц Јозеф I*; German: *Franz Joseph Karl von Österreich / Franz Joseph Karl von Habsburg-Lothringen*.

⁸⁹ Serbian (Cyrillic script): *Аустријско царство*; Latin: *Imperium Austriacum*; German: *Kaiserthum Oesterreich / Kaiserthum Österreich / Kaisertum Österreich*.

⁹⁰ Serbian (Cyrillic script): *Аустро-Угарска монархија*; Latin: *Imperium Austro-Hungaricum*; German: *Österreichisch-Ungarische Monarchie* (*or simple Doppelmonarchie; Kaiserlich und königlich Monarchie, i.e. k. u. k. Monarchie*); Hungarian: *Osztrák-Magyar Monarchia*.

⁹¹ Serbian (Cyrillic script): *Карловачка патријаршија*.

⁹² Serbian (Cyrillic script): *Васељенске патријаршије*; Greek: *Οικουμενικό Πατριαρχείο Κωνσταντινουπόλεως*, Latin: *Oikumenikó Patriarkheio Kōnstantinoupoleōs*, Turkish: *Rum Ortodoks Patrikhanesi*.

Namely, a descendant of Greek Phanariotes⁹³ with a Romanianized name Alexandru Ioan Cuza⁹⁴ (1820-1873), came to power and became the ruler of Wallachia and Moldavia (*in the period of 1862-1866*).

In accordance to the law from 1863, a complete confiscation (*secularization*) was carried out of all the ecclesiastical and monastery assets, i.e. the one belonging to the Serbian Orthodox Church

This anti-clerical (*anti-Orhodox*) policy of the Romanian government was openly encouraged by the Austrian Empire (1804-1867) and, later the German Empire⁹⁵ (1871-1918) too.

The Germans formally removed the Greek (*who deliberately or unaware served the interests of others*) and proclaimed a German prince as the ruler of Romania in 1866.

In the new founded⁹⁶ Kingdom of Greece⁹⁷, all the above mentioned activities were supported by the German King of the Greece Otto I⁹⁸, through the work of Greece clerics.

His successor was »*by accident*«, a German Prince, George I⁹⁹, who further strengthened these anti-Serb activities.

He also gave full support to his compatriot, who ruled in Romania, to get the autonomy of the ROC by making pressure on the Ecumenical Patriarchate of Constantinople.

As a result of this pressure, the ROC got the autonomy¹⁰⁰ in 1885.

Of course, all these activities were supported by already mentioned Franz Joseph I, the Austro-Hungarian Emperor.

All of this was further empowered when another German (*Prussian*) Prince Karl of Hohenzollern-Sigmaringen, became the Romanian King.

⁹³ Greek: *Φαναριώτες*. With the immigration of the influential Greek (*merchant*) families in the 17th century, so-called the Phanariotes began the first de-Serbization on the territory of modern Romania and Moldavia. This period is often called the Phanariote's period in Romanian history. Between 1711 and 1821, many of them took different titles: masters, dukes or princes in the Danubian Principalities (*Wallachia and Moldavia*). Their goal was to restore the Roman Empire, through the gradual take-over (*through corruption*) of the Ottoman-Turkish authorities. They pledged to preserve the Turkish sultana and control over the non-Greek Orthodox population by the Greeks, through the Orthodox Church, i.e. Ecumenical Patriarchate of Constantinople. On the Hum peninsula, the term »*Phanariotes*« was used in a negative context, i.e. it referred to close cooperation with the Turks, at the time of their occupation of this peninsula.

⁹⁴ Serbian (*Cyrillic script*): *Александру Јоан Куза*; Greek: *Αλέξανδρος Ιωάννης Α' Κούζας*.

⁹⁵ Serbian (*Cyrillic script*): *Немачко царство*; German: *Deutsches Kaiserreich / Deutsches Reich*.

⁹⁶ The Kingdom of Greece was a state established in 1832 at the Convention of London by the Great Powers (*the United Kingdom, France and the Russian Empire*).

⁹⁷ Serbian (*Cyrillic script*): *Краљевине Грчке*; Greek: *Βασίλειον τῆς Ἑλλάδος*.

⁹⁸ Serbian (*Cyrillic script*): *Ото I*; German: *Otto I*.

⁹⁹ Serbian (*Cyrillic script*): *Ђорђе I*; German: *Georg I*.

¹⁰⁰ Autocephal (Greek: *αυτο-κεφαλο* – *autonomy/self-management*) church is an autonomous church which belongs to Orthodox churches but it is administratively and canonically (Greek: *κανών* - *rule/regulation*) completely independent from the other Orthodox ecclesiastical organizations.

† Азъ њже въ хѣ ба вѣговѣрныхъ и вѣгочтнвыи и хѣлюбнвыи Іѡ Дѣ, великыи вое-
вода и гнь, мѣтѣ бжїеж и бжїе дарованїе ѡбладѣшѣ-мн и гвѣжцѣ-мн въсен земн ѡгро-
владѣнскон, вѣгопронзволн гво-мн, свон вѣгын пронзволенїе, свѣтлыи и чтын срѣце, и дарокѣ
вѣговѣрѣнїи њже на въсѣмн чтн и даровъ настожн сын хрїсовѣ гва-мн, и исплзнїи про-
шенїе прѣгарѣ Брашѡвскы, понѣ проснхѣ гво-мн, іако да поновн и да ѡтверздн законн, цю
сж њмлан ѡ прѣводнтелн гва-мн за кѡмеркѣ, по трѣгово въ земн гва-мн и на пѣтн Бра-
шѡвскы дорн до Бранла, іако да дваѣж: ѡ . ѡ . вналѣ Іпри фертѣнѣ, ѡ хѣселовн пѣ, ѡ
Колѣнн . вѣ . дѣ, ѡ Чѣ . сѣ . дѣ, а ѡ рѣздѣ вилѣ нн. И хто носн шакы фрѣссыж, нн;
ѡ вознлнцѣ мѣ . вѣ . дѣ; ѡ вно возннцѣ . сѣ . дѣ; ѡ конѣ, кон кѣпн, . сѣ . дѣ; ѡ
мажѣ восѣ . вѣ . дѣ; ѡ пнпѣ, ѡ шофрѣ, ѡ баба, ѡ влзнѣ камлѣвѣж, ѡ агнатннн, ѡ
кожїе и ѡ кѣпн нннѣж, цю доходѣ ѡ морѣ, ѡ . рѣ . пѣ . гѣ . пѣпѣ; вравѣ свннн . вѣ . дѣ,
вѣ . гѣ . дѣ, крава . гѣ . дѣ; ѡ ѡна дѣ; ѡ еленїж кожѣ дѣ; ако бѣтѣ ннїж кожн с неж,
да не дѣ ннїо; ѡ мѣх сренїе дѣ; конн, кон мннѣ мнмо Тѣрѣж, . гѣ . ванн; пѣше вѣ.
И еце кон помнѣж с рнѣж, ѡ кола . ѡ . рнѣ, а врѣхѣ цю цѣ вн, да не дѣ ннїо. А на
Бран ма . ѡ . пѣ, а на кола ѡ Трѣшорѣ . ѡ . рнѣ; ѡ Трѣговн такоже; ко товарѣ, бѣ
сѣ цн лнѣ, . гѣ . дѣ. И на Дѣбовнцѣ, ѡ кола колнко конѣ, толнко и дѣ и . ѡ . рнѣ;
а ѡ ко товарѣ . гѣ . ванн; а ѡ ннн кѣпен ннїо; и кѣ словоѣ . ѡ . дѣ, и пѣше вѣ.
И еце кон сн даѣа довнтѣ ѡ длѣ, да сн нїѣ длѣжннѣкѣ нлн ецн, аще нмѣ, а ѡ права
чѣка да са вѣрѣж, а ннхто права чѣка да не вантѣ. Еце кто са цѣ покѣсн ѡ волѣрѣ
гва-мн, велнцѣ же и малн, бѣ да ѣ кпѣ тонзн кѣмеркѣ, бѣ да ѣ комѣ-лнѣо мѣтѣ да-
дена, та приложн та не стон на цю сѣ ѡтверздн и ѡзаконн на правѣ законѣ, то таковыи
нмѣ прїжтн велнко зло и ѡргѣж ѡ гва-мн. И свѣте: жѣпѣ 'Алѣѣ дворнн, жѣпѣ Борѣ,
жѣпѣ Вонко, жѣпѣ Чѣга, жѣпѣ ѡтмѣ, жѣпѣ Баѣа, жѣпѣ Грѣдоманѣ, Нанота спѣрѣ, Мнлѣцѣ
внѣтарѣ. Кѣннко лнѣѣ пнѣѣ въ Трѣговн, в лѣ ѣцѣлѣ, енднктѣ . ѡ . ѡ . кѣ .

† Іѡ Дѣ вѣвѣвѣда, мнлѣтїж бжїеа гнь.

The letter of Dan II¹⁰¹ of Wallachia (13??-1432), Voivode of Wallachia (reigned: 1422-1423, 1423-1424, 1424-1427 and 1427-1431).

This document was made on October 23rd, 1420.

Name of book: 534 historical Slavic-romanian documents from Wallachia and Moldavia concerning their contacts with Transylvania (1346-1603)...

Editor: Grigore G. Tocilescu (1850-1909)

Pages: 13-14

Publisher: Romanian Book Library

Place of printing: Bucharest (Romania)

Year of edition: 1931

Language: Serbian & Romanian

Alphabet: Cyrillic script & Latin script

¹⁰¹ He was the son of Dan I of Wallachia (1354-1386), Voivode of Wallachia (reigned: 1383-1386). The name of Voievode Dan's mother was Marija and it has been known that she came from today's Serbia. Dan II of Wallachia, has been called Dan al II-lea in Romania.

On the other hand, logistic support to the creation of ROC also came from another German Prince, Alexander of Battenberg, i.e. Bulgarian Knyaz.

Teodor-Teodosije Mraović¹⁰⁴ (1815-1891), Belgrade Metropolitan (*in the period of 1883-1889*), accepted the anti-Serb activities in Romania in 1885, because he was under the influence of Serbian Obrenović dynasty, which led pro-Austro-Hungarian policy.

Милан Обреновић¹⁰⁵ (1854-1901), the King¹⁰⁶ of Serbia (reigned: 1882-1901), was a puppet of Austro-Hungarian court both in domestic and foreign policy.

The German (*and Catholic*) Prince Ferdinand of Hohenzollern-Sigmaringen¹⁰⁷, who inherited his uncle, Karl I, the King of Romania, also had great influence on the events concerning the autonomy of the ROC.

Aleksandar Karađorđević¹⁰⁸ (1888-1834), the King of Serbs, Croats and Slovenians¹⁰⁹ (reigned: 1921-1929) and King of Yugoslavia (reigned: 1929-1934) and Romanian (*German*) Princess Marie von Hohenzollern-Sigmaringen¹¹⁰ (1900-1961) married on June 8th, 1922.

All the above mentioned led to recognition¹¹¹ of the ROC by the other Orthodox church organizations, because the Serbian Orthodox Church had no objections on robbery of its property on the territory of the Kingdom of Romania, i.e. on the annihilation of the Serbian cultural heritage and the Romanianization of remaining Serbs in this country.

By the decision of Holy Synod of the Romanian Orthodox Church¹¹² on February 4th, 1925, Romanian Church was elevated to the ranks of the patriarchy, and this was canonically recognized by »*tomosom*« of the Ecumenical Patriarchate of Constantinople on July 30th, 1925.

The ceremonial introduction of the metropolitan-primacy Elie-Miron Cristea¹¹³ (1868-1939) in the rank of patriarch of Romania (*in the period of 1925-*

¹⁰⁴ Serbian (*Cyrillic script*): Теодор-Теодосије Мраовић.

¹⁰⁵ Serbian (*Cyrillic script*): Милан Обреновић. Unfortunately, Milan also allowed numerous anti-Serb activities of the Austro-Hungarian Monarchy in Bosnia and Herzegovina after the occupation of that province (1878) by this Empire.

¹⁰⁶ Reigned under the name – *Milan I*.

¹⁰⁷ Serbian (*Cyrillic script*): Фердинанд фон Хоенцолерн-Зигмаринген.

¹⁰⁸ Serbian (*Cyrillic script*): Александар Петра Карађорђевић (*anglicized as Alexander P. Karadjordjević*).

¹⁰⁹ Since December 1st, 1918 until June 28th, 1921 new-born country was named the Kingdom of Serbs, Croats and Slovenians and a bit later (since *October 3rd, 1929*) its name was the Kingdom of Yugoslavia (1929-1945).

¹¹⁰ Serbian (*Cyrillic script*): Марија фон Хоенцолерн-Зигмаринген.

¹¹¹ Today, the Christian Orthodox Church is consisted of the independent church organizations The autocephal churches (*by the Ecumenical Patriarchate of Constantinople*) are: the Istanbul Orthodox Church, the Orthodox Church of Alexandria, the Orthodox Church of the Antioch, the Jerusalem Orthodox Church, the Russian Orthodox Church, the Serbian Orthodox Church, the Romanian Orthodox Church, the Bulgarian Orthodox Church, the Orthodox Church of Greece, the Orthodox Church of Cyprus the Church, the Greek Orthodox Church, the Polish Orthodox Church, the Albanian Orthodox Church, and the Orthodox Church of Czech Countries and Slovakia.

¹¹² Serbian (*Cyrillic script*): Свети синод Румунске православне цркве.

¹¹³ Serbian (*Cyrillic script*): Елие-Мирон Кристеа.

1939), as well as the introduction of the Vicar of Caesarea in Cappadocia, Metropolitan of Hungaro-Wallachia, Archbishop of Bucharest, was made in November 1st, 1925.

The King Aleksandar I and his Queen Marija took care that no one from their kingdom interfere in the events in Romania concerning the »*autocephaly*« of ROC.¹¹⁴

Dimitrije Pavlović¹¹⁵ (1846-1930), the Serbian Patriarch (*in the period of 1920-1930*) did not disagree with this splitting act of ROC, keeping his own privileges and flattering to the King by his inactivity.

Since February 1st, 1938 until March 6th, 1939 the Romanian Patriarch Miron was also a prime minister of the Kingdom of Romania¹¹⁶, and he was appointed on that function by a German, i.e. the Romanian King Karl II.

Bărăgan Plain and Serbs

When the Federal People's Republic of Yugoslavia¹¹⁷ renounced its membership in Communist Information Bureau¹¹⁸ (1948), its friendly neighboring country, i.e. the Socialist Republic of Romania¹¹⁹ has taken the most brutal measures against the remaining (*still non-Romanianized*) Serbs.

The Serbs from Bucharest and dozens of villages and towns have been forced out from their homes by state authorities and driven into remote swamps around Danube (*mostly to the region of Bărăgan Plain*¹²⁰).

There were whole Serbian families, even young married couples with just born children, old people and very sick people.

There were no settlements and no infrastructure in the camp posts¹²¹, so every family had to dig dogouts, cover them and to live in them.

Only a few families managed to fit into the pitiful barracks, erected from freshly cut trees, branches and grass.

¹¹⁴ In October of 1929, Alexander tried, by a decree, to prohibit Cyrillic and impose Latin alphabet as an official letter of the Kingdom of Yugoslavia

¹¹⁵ Serbian (*Cyrillic script*): *Димитрије Павловић* (*anglicized as Dimitrije Pavlovich*). Dimitrije was Serbian Orthodox Bishop of Niš (*in the period of 1884-1889*), Bishop of Šabac (*in the period of 1898-1905*), Metropolitan of Serbia (*in the period of 1905-1920*) and Serbian Patriarch (*in the period of 1920-1930*).

¹¹⁶ Serbian (*Cyrillic script*): *Краљевина Румунија*; Romanian: *Regatul României*; German: *Königreich Rumänien*.

¹¹⁷ Serbian (*Cyrillic script*): *Федеративна Народна Република Југославија*.

¹¹⁸ Serbian (*Cyrillic script*): *Комунистички Информациони биро*; Russian: *Информационное бюро коммунистических и рабочих партий* (*or Коминформбюро / Коминформ*).

¹¹⁹ Serbian (*Cyrillic script*): *Социјалистичка Република Румунија*; Romanian: *Republica Socialistă România*.

¹²⁰ Serbian (*Cyrillic script*): *Бараган стена*; Romanian: *Câmpia Bărăganului*.

¹²¹ Romanian: *Gulagului Romanesc*.

From these camps, Serbs were released in 1956 and only 50% of them survived.

At the time, thousands of Serbs were forced to renounce their ethnicity by giving statements to state authorities that they were - *the Romanians*. Only under those conditions, they would not be driven to the aforementioned death camps. All property of those who refused to that and declared themselves as Serbs was confiscated and in the cities the buildings of Serbian organizations and institutions were registered as state property, and the Serbian Orthodox Church in Bucharest was registered as the ownership of Romanian Church.

Archives:

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ВЛАСИ У ИСТОРИЈИ СЕРБА И СЛАВЕНА

Сажетак: Овај чланак се бави питањем појма влах, односно његовом генезом, дисперзијом кроз историју, као и географском дистрибуцијом. Такође, он покушава бацити мало више светлости на тај појам, кроз мултидисциплинарни поглед на онај део популације за коју се у прошлости или садашњости везује назив власи. Циљ је да се кроз својеврсни хронолошки историјски преглед података везаних за влахе створи слика о ономе шта они заиста јесу, а шта никад нису били. Дакле, њиме се омогућава читаоцу да сам кроз овде изнесене чињенице схвати заблуде које се у историографској литератури везују за овај појам.

Кључне речи: власи, морлаци, Срби, Славени, Влашка, Молдавија, Румунска православна црква