

TRANSYLVANIA IN SEARCH OF FACTS

Report of an International Conference of Historians held at
Balatonboglár, Hungary, 16th to 18th July 1996

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TRANSYLVANIA – IN SEARCH OF FACTS

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Béla BOROS

TRANSYLVANIA – IN SEARCH OF FACTS

FOREWORD

This work, with its many specialist contributors, marks a new phase in Hungarian historiography. This new phase is characterized by openness and objective historical research. The truth about Hungary's past has been obscured by the mists of falsification and willful misrepresentation. This work blows away the mists and takes a fresh look at Hungary, and in particular, the history of Transylvania. It comes from an International Conference of Historians held at Balatonboglár, Hungary, between the 16th and 18th July 1996, entitled "The Reliability of Historiography in the Encyclopaedias and Other Publications: Transylvania". The conference was organized by the World Federation of Hungarians.

Transylvania had been an integral part of the Hungarian State for over a thousand years, with the exception of a 300 year long period of independence in the Middle Ages. This Hungarian State, founded in 895 AD, entered World War I in 1914, lost, and was dismembered in the Treaty of Trianon in 1920. According to Harold Nicholson, a British diplomat at the Peace Conference, "Hungary was partitioned irresponsibly. It was partitioned indolently." The peacemakers were temporarily blinded by the emotionally embittered atmosphere of the time. Fifteen years old schoolchildren now understand that the Peace Treaties, which ended World War I, sowed the seeds for World War II. In the words of Marshal Foch, "this is not a Peace. It is merely a 20 year truce."

Prior to the Great War, Hungary's population of 20,886,487 lived in an area of 325,411 sq.km. By 1920, Hungary was reduced to a population of 7,615,117 living in an area of 92,963 sq.km. Transylvania, and a portion of the Great Hungarian Plain, an area of 103,093 sq.km. in total and with a population of 5,257,467 was awarded to Rumania. In short, Hungary lost 3/4 of its population and 2/3 of its territory, from which Rumania received the largest portion.

The flames of aggressive nationalism fuelled the fires of World War II. Barely had the heat died down before the World found itself in a Cold War. Any search for objectivity had to dodge the flak from both the left and the right. Historians have shown a willingness to engage in debate in this last decade, following the fall of Communism. Hopefully, this decade represents more than just the opening of a window of opportunity; it flings open the shutters, and blows away all the falsehoods of the past.

Brisbane, 15 March, 2000.

John G. Volep B.A., Ph.D., M.A.C.E., M.A.C.E.A.

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INTRODUCTION

David Lloyd George, Prime Minister of Great Britain between 1916 and 1922, in a speech at the Guild Hall, London, on October 7th, 1928, regarding the Treaty of Trianon (Versailles) admitted the following:

"... The entire documentation /the Great Entente Powers/ had been provided with by 'some of their allies' during the peace negotiations, was a bundle of falsehoods and fabrications; they had made their decisions on the basis of fakes."¹ This was quoted by Ives de Daruvar who, by referring to Henry Pozzi's book "La guerre revient"² also wrote (translation): "That terrible accusation, which has never been answered, also spells out the responsibility of the Allied negotiators. How could it be that they failed to notice soon the procedures employed by the representatives of Prague, Bucharest and Belgrade, in order to subvert their good faith with those fancy statistics, fake petitions, tricks and lies, which made Trianon one of the worst iniquities in diplomatic history."

Who were to gain most from providing false information as documentation submitted to The Four Great Powers (USA, Great Britain, France and Italy) with regard to the Kingdom of Hungary? The answer is obvious. Strangely enough, the victorious champions of democracy and the claimed paragons of justice have made their essential decisions in this regard without even hearing the Hungarian Delegation sent to the Peace Conference. The flood of anti-Hungarian lies, started before and continued during WW. I, is still considerable.

This adverse propaganda is manifest in many areas of the international political, economic and cultural life. It is carried out both overtly and covertly, by using either silence, by the publication of unreliable data, full- or partial misinformation, or by presenting the material with a prejudicial slant, or bias. Much of this is particularly harmful, when it occurs in the most trusted general field of scientific communication: the major encyclopaedias.

¹ Quoted by Ives de Daruvar in "The Tragic Fate of Hungary" (Center Square, Pa., USA Alpha Publications, 1971) p. 86., which is the translation of the French original "Le destin dramatique de la Hongrie" (Editions Albatros, Paris. 1971)

² Pozzi, Henry: "La guerre revient," (Editions Berger, Paris, 1933.) p.137.
Totth Jenő/Bogsányi Dénes 14/7/01

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In order to highlight this, a few noteworthy examples, taken at random from major encyclopaedias, are presented.

A) "The Wordsworth Encyclopaedia"³

Under our heading we can read the following:

"TRANSYLVANIA -- mountainous area of central and NW Romania, bounded to the south by the Transylvanian Alps (an extension of the ⇒ Carpathians), formerly a province, with its capital at Cluj. It was part of Hungary from about 1000 until its people voted to unite with Romania 1918. It is the home of the vampire legends." -- --

The quoted text contains the following examples of misinformation.

1) ERDEL/ERDÉLY, since the 12th century also called TRANSYLVANIA, which is the Latin translation of the original Hungarian name, was an essential part of the Hungarian state from its foundation around 895 A.D., and not merely "from about 1000", when Stephen I took it from his uncle in order to organize it similarly to the rest of his Christian kingdom.⁴

2) The capital of Transylvania was initially Gyulafehérvár (Alba Julia); later, between 1690 and 1848 and again between 1861 and 1867, it was Kolozsvár. Its Romanian official name is Cluj.

3) The large, eastern part of the Kingdom of Hungary, with an area totalling approximately 103,000 sq.km, has been annexed by the victors to the Kingdom of Rumania in the Treaty of Trianon (signed on 4th June 1920). This area is about 39% more than historic Transylvania. The latter, with a core area of approximately 60,000 sq. km had been, during a considerable period of its history, a Hungarian principality, and a signatory in its own right of the Treaty of

³ This edition /was/ published 1995 by Wordsworth Editions Ltd., Cumberland House, Crib Street, Ware, Hertfordshire SG12 9ET /England/ and produced for Wordsworth Edition by Helicon Publishing Ltd.; ISBN 1-85326-860-7."

⁴ According to The Historical Chronology of Hungary ("Magyarország történeti kronológiája" Ed: K. Benda. I. Vol. Akadémiai Kiadó, 1983², Budapest) p. 80. this took place in 1003 AD. This is also supported by Györfy, György : "István király és népe "(King Stephen and his People), Gondolat. Budapest 1983² p. 169 etc. For sources pp. 552-553. In the "Annales Altachenses Maiores" [MG.SS.XX. 791-824 as taken from the "Hildesheim Annals" – MG.SS.III.92] at year 1003 we can read that "Stephen, king of Hungary led an army against his maternal uncle, king Gyula (Jula); and after Stephen captured the latter, together with his wife and two sons, he has forcibly converted them and the country into Christianity." This is also illustrated by the attached maps from McEvedy, Colin: Penguin Atlas of Medieval History." Publ.: Penguin Books Ltd. Harmondsworth. Middlesex. UK, 1961 pp. 51-53.

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Westphalia at the end of the Thirty Years War in 1648. Transylvania was pledged to Rumania as war-booty on the 17th August 1916, in the Secret Treaty of Bucharest, by the representatives of Czarist Russia, France, Great Britain and Italy, but not by the USA. The usurped land exceeded the boundaries of Transylvania mainly to protect the victors' strategic, political and economic interests.

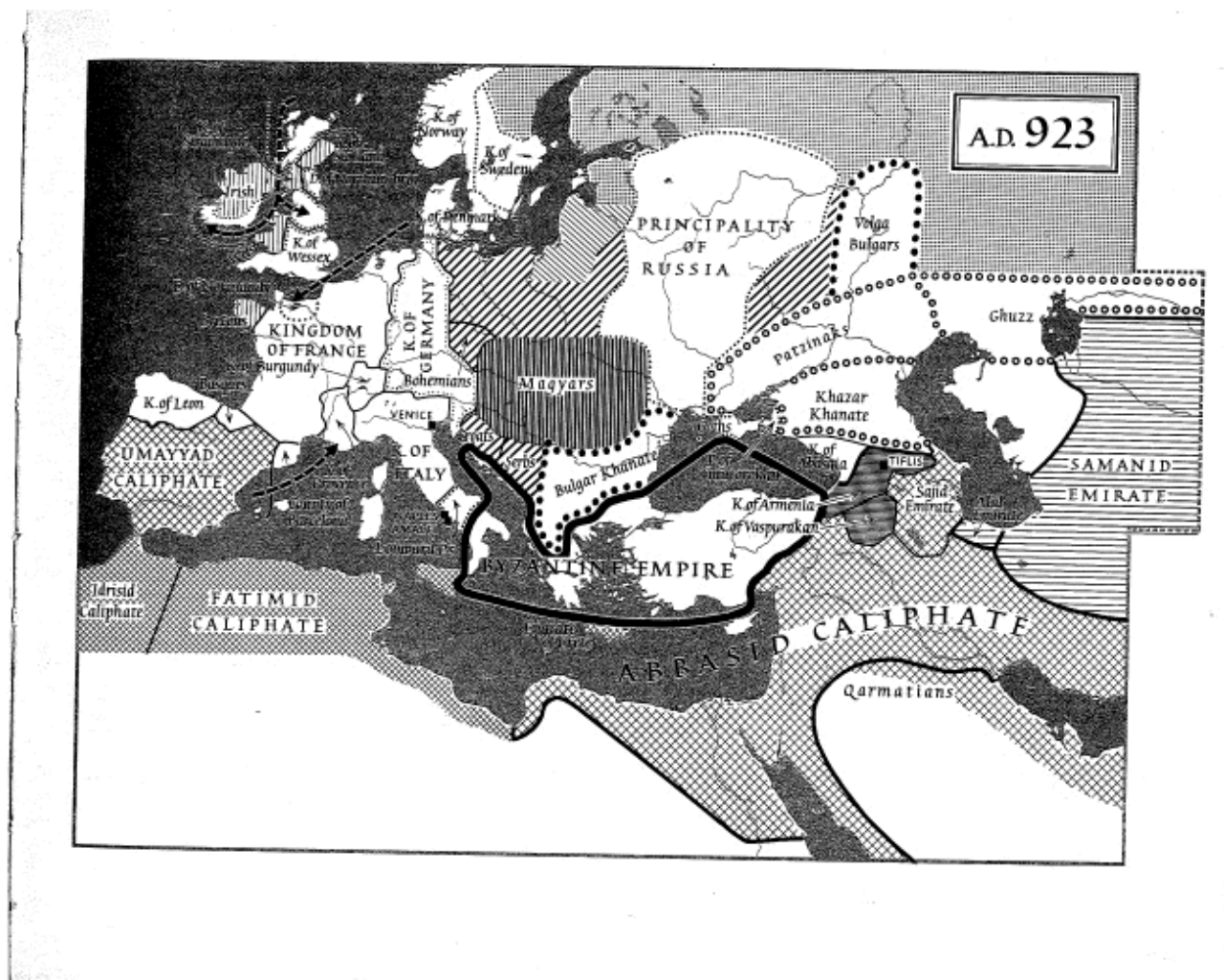


Figure 1

Map A: McEvedy A.D. 923

See Note 4 on p. 7

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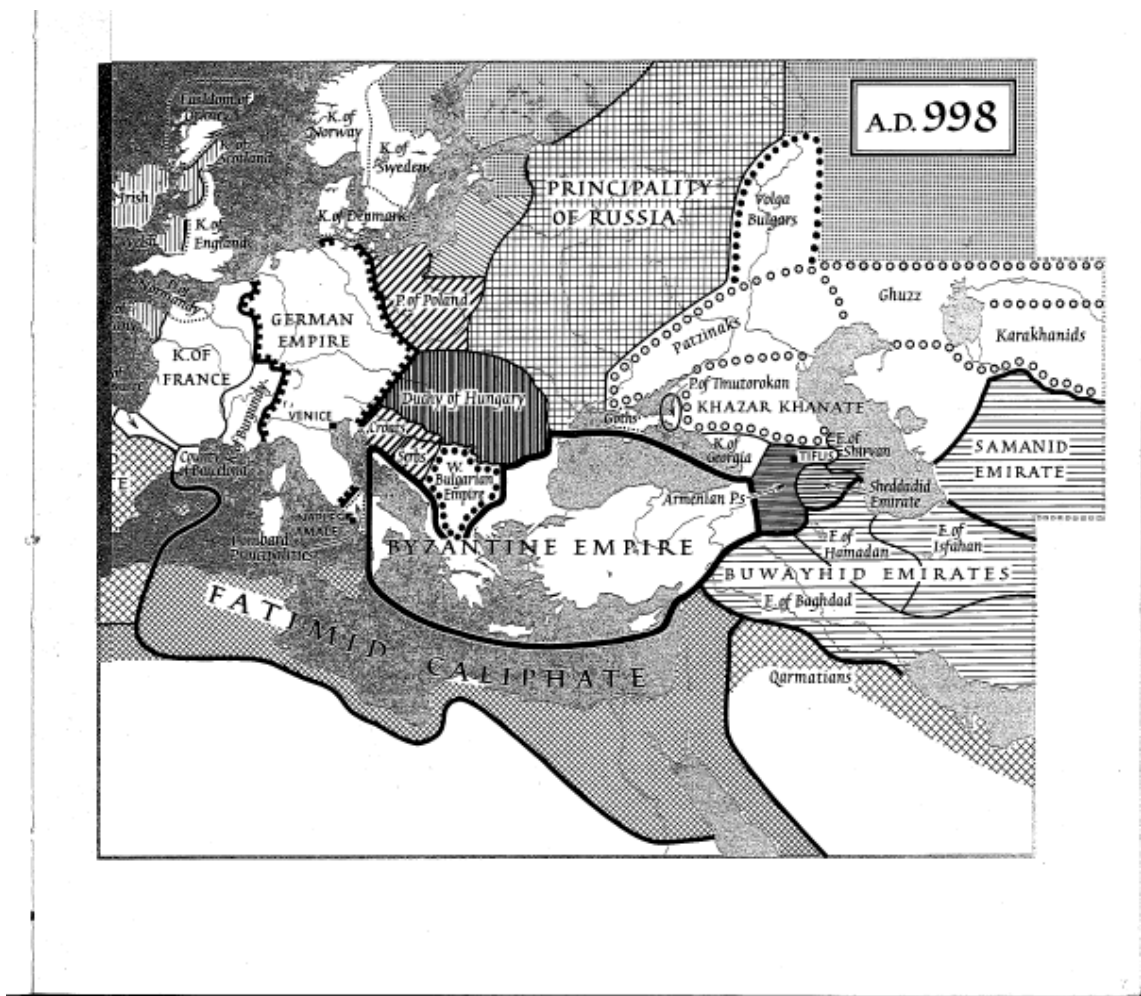


Figure 2

Map A1: McEvedy A.D. 998

See Note 4 on p. 7

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4) In spite of the Hungarian Government's repeated requests that the population of the areas contemplated for annexation be granted the right of self-determination, the victors have either ignored, or denied this. Not even the Wallachian /Vlach /Rumanian /Roumanian population, whose immigration into Erdély/Transylvania-- from its original home area in the Balkans south of the Danube -- started at the turn of the 12th and 13th centuries, had a chance to vote in a plebiscite whether it wished to be ruled from Bucharest by Rumania. Following WW I, the Hungarian, Svabian-German, Saxon-German, Serbian, Ruthenian, Slovak etc. national entities living in the area in question, had similarly no chance to decide through plebiscites, whether they wished to be ruled by Rumania. Party-based ethnic rallies and manifestations of mob rule, expressing anti-Hungarian feelings, may hardly be considered plebiscites. Thus, contrary to the Wordsworth Encyclopaedia, Transylvania's people did not vote to "unite with Romania".

5) It was only the ignorant Mr Bram Stoker's Gothic novel, "Dracula" (1897) that began to spread the false notion that Transylvania "is the home of the vampire legends". There was no "Count Dracula" in Transylvania at all. However, his alleged prototype, Vlad the Impaler, was a real historical personality⁵. He ruled Rumanian-inhabited Wallachia situated south of the Carpathians, from Târgoviş te, intermittently, between 1448 and 1476.

It should be noted that numerous other encyclopaedias/lexicons have traditionally seen fit to allot ample space to the treatment of Transylvania, which, even in its pre-1920 extent, was roughly twice as large as Belgium (30,515 sq. km), and which, as a bastion of both Roman Catholic and Protestant Europe, played an important role in the defence against the Mongols and the Turks and took a significant part, on the Protestant side, in the Thirty Years' War. Transylvania also produced prominent scientists, such as the mathematicians Farkas and János Bolyai, the Tibetologist Alexander Csoma de Kőrös, the composer Béla Bartók etc. It was in 1568, for the first time in Europe that freedom of religion was legislated on at the national assembly of Torda, Transylvania, by Hungarians and Transylvanian Saxons. Also, the very first books for the Wallachians/Vlachs/ Roumanians were not printed and the first schools were not opened in Wallachia or Moldavia, but in Hungarian Transylvania -- at the expense of Hungarians and/or Transylvanian Saxons.

⁵ Vlad, the son of Mircea of the Bazarab dynasty, was originally the vassal of king Sigismund of Hungary. He was called "Dracul" - "devil" because of his cruelty. His son, also called Vlad, was given the by-name "tepeş " (the Impaler). See: "History of Transylvania" Akadémiai Kiadó, Budapest, (1994) p. 229.

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The Wordsworth Encyclopaedia did not care to mention any such facts. Yet such an omission is also a way of negatively influencing the general public. The late President Nicolae Ceaușescu could hardly have wished for more suitable support for one of his government's aims: that even the (non-Romanian) name ERDÉLY/ TRANSYLVANIA should be phased out everywhere.

B) “The World Book Encyclopaedia”⁶

Information in this source is brief and misleading. We should like to draw attention to it by presenting to the reader, in reprography, the text and maps shown below:

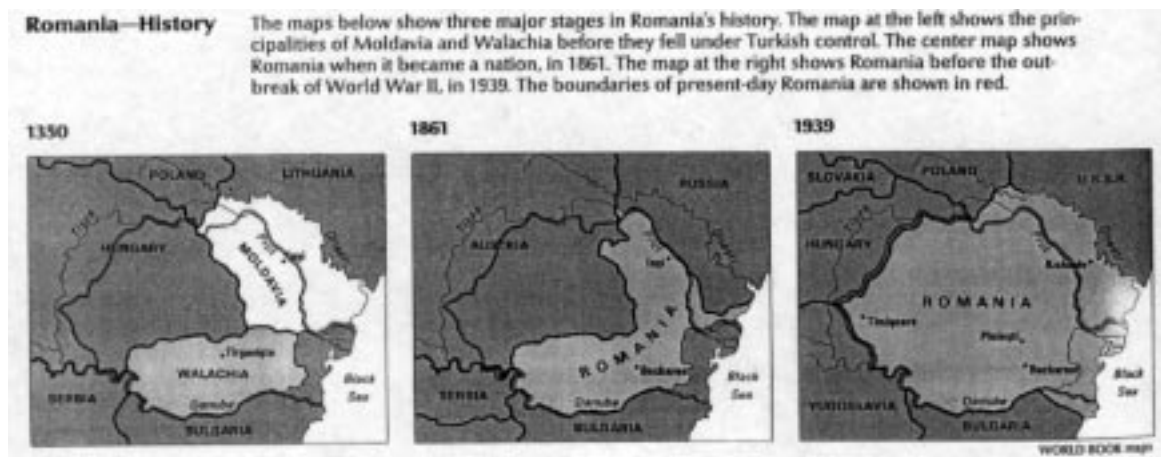


Figure 3 Maps on p. 424, Vol. R of The World Book Encyclopaedia

Although the visual representation of historical change may be desirable, it is misleading to show the history of a tumultuous epoch of almost six hundred years condensed into three maps, when inaccuracies in the dates over those maps and the areas represented by them give a biased view of the facts.

It is not our purpose to go into details. However, to clarify matters, we are obliged to make the following comments: Any objective historian seeing the above maps and explanations is forced to ask: By the strength of which historical facts are such areas as Russian MOLDAVIA/BESSARABIA (east of the Pruth river) and BUKOVINA (north of

⁶ Chicago: Field Enterprises Educational Corp., 1975; Chicago - London - Sydney - Toronto: World Book Inc., 1989, Vol. R, p 424 displays, under the heading "Romania -- History" three maps with explanations as shown below. There is also a short article under the heading "Transylvania", Vol. T, p. 401.

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Roumanian MOLDAVIA, west of the Pruth) as well as present-day TRANSYLVANIA shown on map "1350", i.e., on the map of a GREAT ROUMANIA which did not materialize until 1920? Russian MOLDAVIA/BESSARABIA was expropriated from Russia in 1918, BUKOVINA from the Habsburg Empire in 1919, enlarged TRANSYLVANIA (approx. 103,000 km²) from the Kingdom of Hungary in 1920. The WAL(L)ACHIAN and MOLDAVIAN voivodships (the latter west of the Pruth) came into existence in the 14th century as vassal dependencies of the Kingdom of Hungary and remained in that status with temporary changes of suzerainty, until the 16th century when they fell under Turkic overlordship, which lasted legally until 1878. The most likely reason why the map pertaining to 1350 infers the boundaries of GREAT ROUMANIA in 1920 was to hammer into the minds of mankind that President Nicolae Ceaușescu's ROMANIA in some way existed as early as 1350. Truthfully the map pertaining to 1350 should have shown that the two Wal(l)achian voivodships came into being when their inhabitants ceased to be under Cuman and later under Tatar/Mongolian rule, on vassal territories of the Kingdom of Hungary. "THE WORLD BOOK ENCYCLOPAEDIA"'s "source material" -- most likely provided by Mr. Ceaușescu's propagandists -- should normally be referred to as falsified historiography, the same as the year-long hammering during 1980 that, in that year Roumania/Romania celebrated the 2050th anniversary of her birth on the soil of Transylvania. Strangely enough, the same Roumanian state had forgotten to celebrate the far more important 2000th anniversary of its birth back in 1930.

In order to rectify the above misinformation, we enclose one of Colin McEvedy's maps of Medieval History for the year 1360⁷ to which, among others, he has attached the following notes: "The Latin-speaking Wallachians and Moldavians, inhabiting modern Rumania, are first mentioned at the beginning of the fourteenth century. Their later claim to be descendants of the Roman colonists planted there in the second century A.D. seems tendentious and improbable, for the Romans' withdrawal from Rumania <270> and the appearance of the Wlach states are separated by a millennium in which the country was the property of Slav and nomad and which is devoid of all evidence of Roman survival. Almost certainly the Wlachs came from the western Balkans and only migrated into Rumania as the nomads abandoned it in the late thirteenth and the early fourteenth century." It should be noted that the latter remark refers to the areas of the Principality of Moldavia and the Principality of Wallachia, as shown on the attached map B.

⁷ (i) Map B. McEvedy, Colin: "Penguin Atlas of Medieval History." Publ.: Penguin Books Ltd. Harmondsworth. Middlesex. UK, 1961 pp. 51-53.

(ii) Map C. Endrey, Anthony: "Hungarian History" Hungarian Institute, Melbourne 1981. p. 123 (1260) and p. 153 (1380).

(iii) Map D. Cadzow, John, F.; Ludányi, A. and Élterô, Louis, J. (eds.). "Transylvania, Roots of Ethnic Conflict." Kent State University Press. Kent, Ohio (1983) Map N^o 1.

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To provide a short visual historical summary Maps C, C1 and D are attached while noting that no attempt has been made to provide a cartographic history of Transylvania.

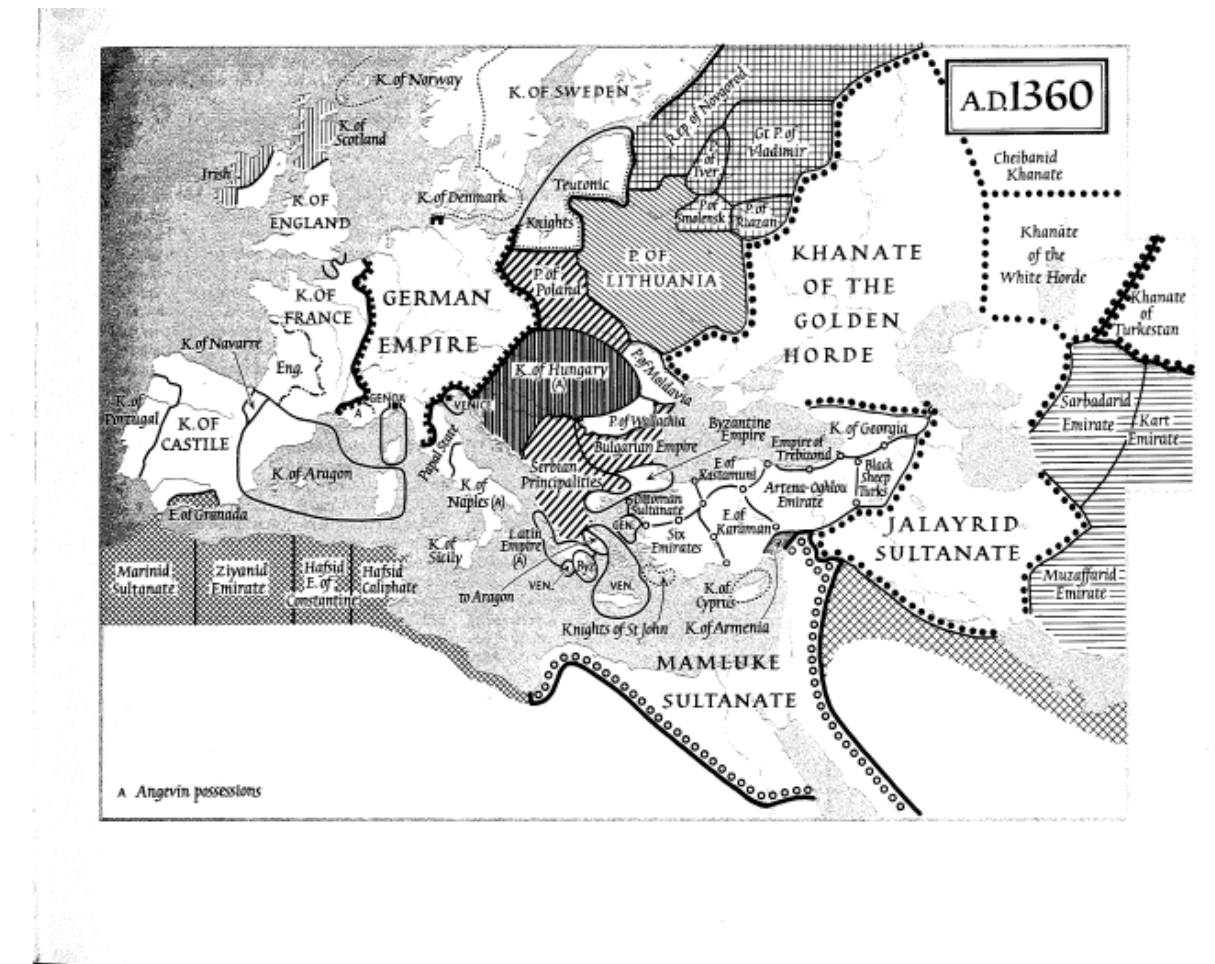


Figure 4 Map B: McEvedy A.D. 1360

See Note 7. (i) on p.12

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attempting to counter the flow of misinformation concerning Transylvania. This misinformation has been on the increase since the signing of the Treaty of Trianon, and, even more markedly, since that Treaty's aggravated repetition in Paris on February 10th, 1947.

As a result, on July 16th to 18th, 1996, at Balatonboglár (Hungary), the following conference was held with the maxim "Audiatur et altera pars! (The other side should also be heard!)"

International Conference of Historians: „The Reliability of Historiography in the Encyclopaedias and Other Publications.”

Transylvania.

In order to place this Conference into a historical framework it should be noted that its organisers have approached interested scholars in Hungary and abroad and sent them an invitation to participate. The following extract from this letter highlights the objectives of the Conference.

"It is an untenable situation that in spite of repeated requests and protests, so many encyclopaedias/lexicons should print decade after decade mutually contradictory and often misleading descriptions of the early and recent histories of a famous area, 102,787 sq. km in extent since 1920, in which, say, Belgium (30,767 sq. km) could be placed more than three times over, but to which most modern encyclopaedias/lexicons allot approx. 60,000 sq. km only, i.e., Transylvania's size prior to 1920. And this is only a small part of the misleading "information". The present situation is a slur on the integrity of scientists whose general aim is, at all times, to prevent the printing, at least in encyclopaedias/lexicons, of incorrect information especially in the field of history. Besides, misleading information can, and often does, have extremely deleterious effect on the lives of millions of people."

The basic source of information, practically the guideline, of the Conference was the 1994 edition (by Akadémiai Kiadó, Budapest /Publishing Co. of the Hungarian Academy of Sciences, Budapest) of the 820 pp. "History of Transylvania," a translation of "Erdély Rövid Története" (A Short History of Transylvania, Akadémia Kiadó, Budapest, 1989). The latter work is the abbreviated, corrected version of "Erdély Története I-III" (Akadémiai Kiadó, Budapest, 1986), the collective work of twelve scholars partly of the Hungarian Academy of Sciences, partly of various Hungarian universities:

Gábor Barta, István Bóna, Béla Köpeczi, László Makkai, Ambrus Miskolczy, András Mócsy, Katalin Péter, Zoltán Szász, Endre Tóth, Zsolt Trócsányi, Ágnes R. Várkonyi, Gábor Vékony.

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The particular topics for discussion had also been accumulating over the years from other, complementary works, such as:

1) Cadzow, John F. -- Ludányi, Andrew -- Éltető, Louis J., Eds., "Transylvania: The Roots of Ethnic Conflict." Kent, Ohio 44242; The Kent State University Press, 1983.

2) Densusianu, O., "Opere II. Lingvistica. Histoire de la langue roumaine, I. Les origines. II. Le seizième siècle." Edited by Cazacu, B., Rusu, V., & Şerb, I., Bucharest: Edit. Minerva, 1975.

3) Illyés, Elemér, "Ethnic Continuity in the Carpatho-Danubian Area." East European Monographs No. CCXLIX: Boulder. Distributed by: Columbia University Press, New York 1988.

4) Kniezsa, István, "Erdély víznevei" (The hydronyms of Transylvania), Kolozsvár /Cluj/: Az Erdélyi Tudományos Intézet Évkönyve, 1942.

5) Kosztin, Árpád, "A dákóromán legenda" (The Daco-Roman Legend). Budapest: Népszava, 1989.

6) Du Nay, André, "The Daco-Rumanian Theory of Continuity: Origins of the Rumanian Nation and Language, Transylvania and the Theory of Daco-Roman-Rumanian Continuity." Ed. Louis Lote; Rochester, N.Y.: Committee of Transylvania Inc., 1980

- "The Origins of the Rumanians - The Early History of the Rumanian Language." 1996. Matthias Corvinus Publishing. Toronto – Buffalo.

7) Philippide, A., "Originea românilor" (The origins of the Roumanians).

Iaş i. Vol. I, 1923, Vol. II, 1927.

8) Schramm, Gottfried, "Eroberer und Eingesessene: Geographische Lehnnamen als Zeugen der Geschichte Südosteuropas im 1. Jahrtausend n. Chr." (Conquerors and Native Peoples: Borrowed Geographical Names as Witnesses to the History of Southeastern Europe during the 1st Millennium A.D.). Stuttgart: Anton Hirsemann, 1981.

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In order to complete the list, this register of works is extended by books published after the date of the Conference in 1996, or those, which were otherwise omitted:

9) Schramm, Gottfried, "Ein Damm bricht. Die römische Donaugrenze und die Invasionen des 5.-7.- Jahrhunderts im Lichte von Namen und Wörtern." Oldenburg Verlag, München, 1997, IV. 1.: "Frühe Schicksal der Rumänen: Acht Thesen zur Lokalisierung der lateinischen Kontinuität in Südosteuropa", pp. 275-343.

10) Boia, Lucian, "Îștorie și mit în conștiința românească." Humanitas, București, 1997. Hungarian translation: János, András, "Történelem és mítosz a román köztudatban." Kriterion Kiadó, Bukarest, 1999.

11) Illyés, Elemér, Op. Cit. 2nd revised edition. Publ. By: Hunyadi Öcs. Mű. Hamilton ON. Struktura Press, 1992. ISBN. 0-88033-146-1.

12) Du Nay, Alain & André, "Transylvania and the Rumanians. Transylvania – Fiction and Reality"

Kosztin, Árpád, "The Daco-Roman Legend – Christian Cultic Places in Transylvania." Matthias Corvinus Publishing. Hamilton – Buffalo. 1997.

Further details of the relevant bibliographies may be found in the quoted works.

The Material and Conclusions of the Conference

QUESTIONS AND ANSWERS REGARDING THE CONTINUOUS HABITATION, SINCE DACIAN TIMES, OF THE WALLACHIANS / VLACHS / ROUMANIANS IN WHAT IS NOW CALLED TRANSYLVANIA

The questions set out below have served as a time-saving framework for the Conference. They were tabled by the organisers and, as the need for it arose, they were amended and/or increased in number. In order to make this report compact, the discussion of the various topics is summarised as far as possible. It is hoped that by doing so the Conference and its participants achieved their aim in their search for facts concerning Transylvania.

Question 1.

Was there any historical, archaeological or other scientific discovery made in 1920 as a result of which a large number of encyclopaedias should have felt compelled to write Transylvania's history in the spirit of the Daco-Roman theory which, among other things, claims continuous habitation since Dacian times of the Wallachians /Vlachs/ Roumanians in what is now called Transylvania?

None of the participants had heard or read of any such scientific discovery made in 1920. All agreed that it must have been the effect of the Treaty of Trianon, also referred to as the Treaty of Versailles, which -- having allotted an area of approx. 103,000 km² as "Transylvania" to the Kingdom of Rumania -- influenced the editorial offices of an ever increasing number of encyclopaedias/lexicons to write in favour of Rumania /Romania, in spite of the fact that prior to 1920 -- according to a survey going back to editions as early as 1743 -- only one Rumanian/Romanian encyclopaedia ("Enciclopedia Română," 1898 - 1904) and one German ("Meyers Konversations-Lexikon," 1889) supported the Daco-Roman theory. Even the 1909 edition of "Meyers Grosses Konversations-Lexikon" definitely turned against it, stating (in translation): "... the Wallachians, who immigrated during the reign of András/Endre II, remained serfs without rights."--And András/Endre II, king of Hungary, ruled between 1205 and 1235.

The statement of the "Encyclopaedia Britannica"'s series between 1875 and 1889: is quite interesting in this regard "... by far the most numerous element, though long excluded from power and political equality, is formed by the Walachians, or Roumanians, 1,146,611 in number, a mixed race, not entitled to the descent which they claim from the early Roman colonists of Dacia." Yet, beginning with 1920, an ever increasing number of

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encyclopaedias/lexicons and other publications have accepted and spread the Daco-Roman theory unscientifically and unethically, mainly on the strength of a political decision repeated even more harshly through the Treaty of Paris, signed on February 10th, 1947. Probably as a result of this, in some countries, such as Finland, the encyclopaedias/lexicons allot no space at all to the treatment of Transylvania, which may also be due to the influence of Rumanian/Romanian advisers. T. Takalo, representing Finland at the Conference, deplored the stance of the Finnish encyclopaedias/lexicons.

Question 2.

Assuming the continuous habitation of the Wallachians/Vlachs/ Roumanians on the soil of what is now called Transylvania after the withdrawal of the Roman colonists and legions from Dacia Traiana by approx. 270 A.D. and considering that the people following the Romans there, namely the Goths, Huns, Gepids, Avars and Bulgars were swept away by the Völkerwanderung (mass migration of peoples), while according to the proponents of the Daco-Roman continuity theory the "Daco-Roman" ancestors of the Wallachians/ Vlachs/ Roumanians survived there en-masse in naturally sheltered places, one would like to know: a) In exactly which caves and/or other naturally sheltered places did they survive unnoticed during those war-filled centuries? b) Where are the pertinent archaeological proofs: sleeping cubicles, whole or broken cooking utensils, household articles, tools etc. attesting to the permanent living of masses of "Daco-Romans" in such places?

L. Kazár, who has spent many years in Australia, the USA, Canada and Germany pointed out that even university people in the West take it almost as natural that the romantic Carpathian Mountains surrounding traditional Transylvania abound in caves in which the "Daco-Romans" could have found shelter from the weather and hiding places from enemies.

I. Ferenczi, an expert archaeologist, living in Transylvanian Cluj/Kolozsvár, and who is a member of the Romanian Academy of Sciences, further I. Kocsis, Árpád Kosztin and Gy. Losonczy, historians, all born and raised in Transylvania, further J. Makkay, archaeologist, a member of the Hungarian Academy of Sciences, well acquainted with conditions in Transylvania, all emphasized that the relatively few caves found there, are not large enough and could not have served as shelters and/or hiding places for any "Daco-Roman" population even without the large flocks of animals on which it necessarily should

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have depended for survival, especially if it had been in hiding for almost a millennium, as apologists of the "Daco-Roman theory" claim to have been the case.

It was also stated that no internationally accepted archaeological evidence supports the "Daco-Roman" continuity theory. Archaeological remains attest the habitation, in former Dacia Traiana, of free Dacians, Goths, Carpi, Huns, Gepids, Avars, Bulgars, Slavs and, from 895 onward, Hungarians. The fact that lots of objects found in the soil of former Dacia Traiana display the influence of Roman style and Roman customs -- especially objects with Latin inscriptions or Roman coins -- does not prove the survival there of a "Daco-Roman" population, because such objects have been unearthed over almost the whole of Europe. Strangely enough, no written historical source prior to the 18th century makes the slightest mention of a "Daco-Roman" population anywhere.

In connection with the Bulgars inhabiting certain regions of former Dacia Traiana, it was noted that, according to Hungarian and Bulgarian scholars, the Bulgars found by the Hungarians in the area in question around 895 were most likely mainly military personnel speaking a Turkic language, who were left in their settlements. N. Iliev, representing Bulgaria, quite agreed. This was all the more welcome, since, during the 9th century, Bulgaria was in possession of considerable areas of the later Eastern Hungary.

After a short essay read by Gy. Losonczy, concentrating on the way of life of Roumanian shepherds first on the Balkan Peninsula, then gradually moving from there northward across the Danube, later ending up in Eastern Hungary and the southern reaches of Poland, I. Ferenczi, Gy. Losonczy, Á. Kosztin and I. Kocsis -- all born and raised in Transylvania -- said that the unnoticed survival in former Dacia, over almost a millennium, of a "Daco-Roman" population so numerous that as early as the 13th and 14th centuries its members could have simply provided the majority of the peasant population in Transylvania, Wallachia and Moldavia (after the cessation of the "barbarian invasions"), as the Daco-Roman continuity theory claims to have been the case, was right out of the question for very simple climatic and economic reasons.

To a): The climate of Transylvania has not changed much for the past several thousand years; usually in September, cattle, horses, sheep, goats etc. have to be driven from the mountains above 800 to 1000 meters high, where they might be kept in some sort of hiding, down into the sheltered valleys because of snow-falls, ensuing severe cold and lack of grass; until approx. mid-May, snow remains on the mountains and even in many secluded valleys, so that only June, July, August and a part of September are clement periods for grazing animals on the mountains. Even in very well sheltered valleys it has always been necessary to build sheds of solid wooden or stone structure for the domestic animals to protect them not only against the cold, but equally against the many large packs

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of wolves and sometimes marauding bears which, especially in earlier centuries, constantly threatened domestic animals as well as humans.

To b): Because even the valleys are heavily snowed under during the long Transylvanian winters, it would have been necessary to handfeed very large numbers of domestic animals on the milk and meat of which the "Daco-Romans" would have been largely forced to live even during summer and almost exclusively during the long winter; however during the relatively short clement months neither enough grain-fodder could have been grown, nor enough grass for hay cut on the mountains and stored in the valleys because agricultural equipment and transport at that time was still too primitive. For human consumption vegetables, fruit and some grain could have been grown in the better valleys and on the lower slopes, but then the "Daco-Romans" could have been easily discovered by the "invading barbarians" searching for potential slaves. Besides, good quality grass for sheep grows only on the southern and southeastern slopes of the Transylvanian Mountains, which is an areally limiting economic factor.

During their enforced, long winter stays even in the better sheltered valleys the "Daco-Roman" ancestors of the Wallachians/Vlachs/ Roumanians would have needed either cave-dwellings, or some sort of solidly built housing with effective fireplaces; but then ample smoke coming inevitably either from natural shelters or constructed dwellings would have betrayed the inhabitants to "the invading barbarians" who, especially on horseback, could fairly quickly get to most places in the valleys. Besides, archaeologists should have been able to excavate the remains of such solid dwellings of the "Daco-Romans".

Thus the hidden survival of a "Daco-Roman" population over practically a millennium belongs into the realm of fairy-stories. When all other populations of the area in question: free Dacians, Goths, Carps, Vandals, Huns, Gepids, Avars, Bulgars, Slavs, Hungarians, Pechenegs, Cumans were noticed and, at least their appearance there, was recorded in Byzantine, Arab and/or western sources, it stands to reason that the presence of a Latin-speaking population would have been eagerly recorded, at least by Christian missionaries, if such a population had been there.

Question 3.

Because the proponents of the Daco-Roman theory claim that the Wallachians/ Vlachs/ Roumanians became Christian on the soil of what is now called Transylvania in the 4th or 5th century, one is curious to learn about any creations of the "Daco-Roman" ancestors of the Wallachians /

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Vlachs / Roumanians, which should have been preserved in well-hidden caves and, generally, in naturally sheltered places:

(a) religious creations dating from the time that passed between approx. 270 A.D. and the alleged acceptance of Christianity by the "Daco-Roman" ancestors of the Wallachians / Vlachs / Roumanians;

(b) religious creations between the time of the alleged acceptance of Christianity by the same people and their first mention in documents of the Hungarian Kingdom in the early 13th century.

One is especially interested in evidence of a reasonable quantity of inscriptions in either the Dacian or the Latin language regarding the first period, and in Latin regarding the second, on the walls of cave churches, on gravestones or other cultic objects, for such inscriptions bearing witness to Roman civilization are not lacking in numerous other areas once held by the Romans.

To (a): A few smallish caves, natural overhanging rock formations or abandoned mines offering small sheltered spaces could have been used for religious services, but no expected religious sculptures or other on-the-spot religious creations have been found attesting to the period between approx. 270 A.D. (when Dacia Traiana was evacuated) and the 4th or 5th century when the "Daco-Roman" ancestors allegedly accepted Christianity on the soil of that former Roman province.

To (b): From the second period in question one would expect Christian religious creations, such as altars, baptismal basins, large crosses, statues of patron saints and other saints as well as a number of tombstones. Yet such creations are not known to prove the onetime presence of a "Daco-Roman" population, which should have been artistically eminently suited as heir to the Romans, very famous for their sculpturing art. This lack is very surprising, for we read in so many articles of encyclopaedias/lexicons and other publications that the population of Dacia Traiana became "highly Romanized"; it stands to reason, as all participants of the Conference agreed, that numerous inscriptions in Classical Latin should have been left at least on the tombstones of prominent people, such as priests, but also on other cultic objects, carrying on Roman culture generally and the blessing of Latin script particularly. Against this the Wallachian/Vlach priests of the alleged "Daco-Roman" heirs, when first appearing on the documented scene of history, did not know the Latin letters and language at all, but used Cyrillic letters, while the liturgical language used by them was Church Slavonic.

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Question 4.

How is it explained that no records exist, or are referred to either in Rome or in Byzantium about:

(a) the acceptance of Christianity by the "Daco-Roman" population which is claimed to have stayed behind after the evacuation of Provincia Dacia around 270 A.D.;

(b) episcopal visitations carried out for many centuries to that population;

(c) the discovery of a Latin speaking population in erstwhile Provincia Dacia? -- It stands to reason that such a discovery should have caused quite a sensation, and exactly an area inhabited by such a population could have been turned into a new centre for Christian mission, where at least one bishopric and several parishes as well as monasteries should have been established.

To (a), (b), (c): No other explanation can be found than the following: no "Daco-Roman" population stayed behind, or survived.

Missionaries searching for people willing to accept the Christian faith doubtless would have spared no effort to convert even the hiding "Daco-Romans" in former Dacia Traiana, especially because communication with them in Latin would have been easy -- if a "Daco-Roman" population had survived there. The claimed "Daco-Roman" people should have been found sooner or later, because every year it would have had to spend the winter in well sheltered valleys.

It was pointed out by several participants of the Conference that the famous bishop of the Visigoths, Ulfilas (Ulfila, Wulfila), who died in 383, had made his famous bible-translation for the benefit of his Gothic people who, between approx. 271 and 380, lived also in what later became known as Transylvania, Wallachia and Dobrudja. As Christianity reached the Goths in the said areas, it stands to reason that the "Daco-Romans" would also have been involved in the peaceful activities of the missionaries -- if any "Daco-Roman" population had survived for centuries in former Dacia. A Latin-speaking Christian population in former Dacia Traiana should have been the natural expansion centre for new missions. Yet we have never heard of "Daco-Roman" Christian missions. The very fact that the Wallachians/Vlachs/ Roumanians have not adhered to tradition by visiting the expected hallowed places of the "Daco-Romans" is another proof that there never was such a people.

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Question 5.

Ever since history has records about the ancestors of the Wallachians / Vlachs / Roumanians, they figured as adherents of the Eastern Church of Slav Rites, and between 1698 and 1701 only one part of the Wallachians / Vlachs / Roumanians living in Transylvania entered into union with Rome.

In 895 A.D. the area now called Transylvania became a part of the new realm of the Hungarians, and in 1003 the Hungarian king, (Saint) Stephen I. began to organize the area in question, called in Old Hungarian Erdő Elve, later in a contracted form Erdel or Erdély 'the land beyond the forest', as seen from the Great Hungarian Plain -- as an integral part of his kingdom within the ecclesiastical framework of the Roman Church. If not under him, then at least since the schism of 1054, the adherents of the Eastern Church of Slav Rites were regarded in the Hungarian Kingdom as heretics, and, as such, they were not allowed to stay or settle there. In view of this, how did the claimed "Daco-Roman" ancestors of the Wallachians/ Vlachs/ Roumanians not come into conflict with Endre I. (1046-1060) and his successors, if the claimed "Daco-Roman" ancestors really lived in the Hungarian Kingdom?

And if it is claimed that they had been converted to the Eastern Church of Slav Rites as subjects of the Hungarian Kingdom, one must ask:

- (a) when did they convert,
- (b) why did they convert,
- (c) with whose permission did they convert?

To (a), (b), (c): No "Daco-Roman" or Wallachian/Vlach/Roumanian population became converted to the Orthodox Church of Slav Rites on the territory of the Kingdom of Hungary; the Wallachians/Vlachs arrived in the southern border areas of the Kingdom of Hungary as adherents of the Eastern/Orthodox Church of Slav Rites on their northward migration from the territories of the present-day Kosovo, Serbia and part of Bulgaria on the Balkan Peninsula. Vlach place-names there tell a history in themselves. Byzantine, Bulgarian and Serbian histories also have lots of information on the Vlachs migrating north⁸.

⁸ An attempt to graphically represent the dispersion of Wallachians is shown on the following page –(Map E) from Török, S. "Településtörténeti tanulmányok és határproblémák a
Totth Jenő/Bogsányi Dénes 14/7/01

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Question 6.

How is it explained that in the language of the claimed "Daco-Roman" ancestors of the Wallachians / Vlachs / Roumanians the name given to the area in question by the Dacians (if they called it by any name) or the Romans, who called it Provincia Dacia, did not survive? Why was it necessary for the Wallachian / Vlach ancestors of the Roumanians to borrow Old Hungarian ERDEL which, with some phonetic change, the Roumanians still write and pronounce as ARDEAL?

The only reasonable answer is that there were no "Daco-Romans" to carry on the Roman tradition and with it the Roman name DACIA; if a living tradition had preserved that name, it would have been unnecessary, even contrary to reason, for the proud "Daco-Romans" to use any other name.

Historical sources at times referred to former DACIA as GOTHIA, later as GEPIDIA, too, but, oddly enough, never as "DACO ROMANIA"

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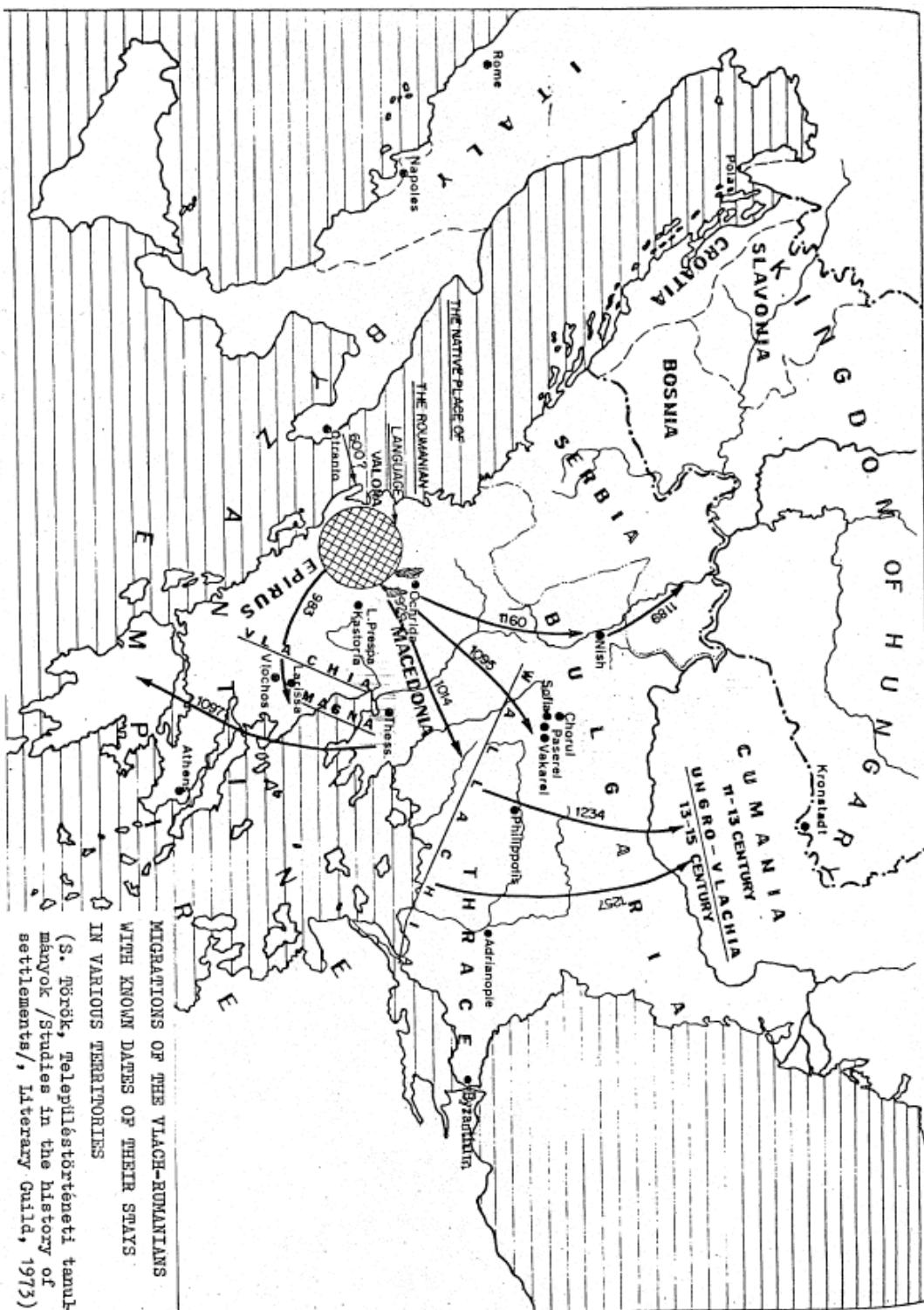


Figure 8 Map E: S. Török – Migration-Map of Rumanians. See Note 8 on p. 26.

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Question 7.

If on the soil of Britain, after some 365 years of Roman rule, the Latin language failed to continue its existence, how could it have survived in abandoned Provincia Dacia after at best 165 years of Roman rule? Besides, most of the settlers and soldiers had not hailed from Italy, but from Asia Minor, Palestine, Syria and Mesopotamia; thus their mother languages were in most cases not Latin.

Neither in Britain, nor in former Pannonia (the later western Hungary, which was relatively close to Italy and certainly within the area protected by the limes formed by the Danube) did the Latin language survive, in spite of the fact that Roman rule in the areas in question lasted approx. 365 years and more; nowhere is it recorded that the Latin language survived on the tongues of a "Daco-Roman" population in former Dacia Traiana after approx. 270 A.D., nor does objective archaeology prove the survival of a "Daco-Roman" population there. Wallachians/Vlachs first seeping, later mass-migrating, into Hungarian Erdel/Erdély/Transylvania (the Latin translation dating from the 12th century) brought with them a thoroughly Romanized ancient Balkan language⁹.

Question 8.

According to the analysis by the 19th century Roumanian linguist Alexandre de Cihac (in Dictionnaire étymologique de la langue roumaine), the vocabulary of the Roumanian language then showed the following breakdown: 45,7% words of Slav origin, 31,5% words of Latin origin, 8,4% words of Turkish origin, 7% words of Greek origin, 6% words of Hungarian origin, 0,6% of Albanian origin (plus some unidentified residue with no Dacian word in it). Now linguistics teaches us that after a language change by a people a considerable number of words and some grammatical features are retained

⁹ The people mentioned in the "Gesta Hungarorum" of Anonymus (Scriptores rerum Hungaricarum,) ed. E. Szentpétery - Hung. Acad. Sciences & Hist. Soc. Budapest, 1937, Vol. I. pp 45, 66 etc. Chapters 9, 26 etc. and notes) are now recognised as Blachi, Blaci, or otherwise spelt, as a Turkic people in Erdély. See also Rázsonyi, László: "Hidak a Dunán." (Bridges on the Danube), Magvető, Budapest, 1981 - pp. 48-80. - in a chapter dealing with the Blaks or Bulachs in Transylvania. The earliest Roumanian settlement in Transylvania is disputably datable to 1252. See: Fejér C.D. IV. 2. 147 etc. Szentpétery claims that the documents listed as dated to 1209 and 1219 are false. [Ed.]

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as a substratum remaining from the abandoned language. Where are such substratum remnants of the Dacian language in Roumanian?

Gyula Losonczy pointed out that no Dacian substratum in the Wallachian/Vlach/Roumanian language has ever been demonstrated to the satisfaction of objective historical linguistics. On the other hand, very easily demonstrable common Albanian - Wallachian/Vlach/Roumanian grammatical and vocabulary layers do exist in the Wallachian/Vlach/Roumanian language. (See also Q. 10.)

Question 9.

History and archaeology attest clearly that after the withdrawal of the settlers and soldiers from Provincia Dacia, to an area south of the Danube (roughly the area of later Bulgaria), the culturally advanced Goths and Gepids, who spoke Germanic languages, lived for centuries in the territory abandoned by the Romans. As, according to the testimony of de Cihac, the Wallachians / Vlachs / Roumanians were not at all averse to borrowing from the languages of their neighbours, the question arises: Why did they not borrow even a single word from the culturally advanced Goths and Gepids whose neighbours, according to the Daco-Roman hypothesis, they inevitably had to be on the soil of former Provincia Dacia?

No "Daco-Romans" ever lived or survived on the soil of former Dacia Traiana; otherwise at least some words would have been borrowed from the two Germanic languages in question into what is claimed to be the "Daco-Roman" dialect, whose direct continuer the Wallachian/Vlach/Roumanian language is claimed to be.

Question 10.

As objective historiography does not say that the Albanians had migrated to the area of traditional Albania from what is now called Transylvania, how is it explained that many conspicuously common features exist between Albanian and Roumanian? Is it by some chance that the migration of the Wallachians / Vlachs / Roumanians towards Transylvania began originally in the vicinity of Albania? It is known that as early as the 10th century A.D. extensive Wallachian / Vlach settlements existed in the general vicinity of later Albania. Arumanian and Meglenitic Roumanians still live there.

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Objective linguistic research demonstrated almost a century ago a close link between Albanian and Wallachian/Vlach/Roumanian, as well as substantial contacts between the latter and Neo-Latin dialects in northern Italy. Because of such evidence one is forced to conclude that the migration of the Wallachian/Vlach/Roumanian people had started from the vicinity of what later became known as Albania.

Gyula Losonczy pointed out that because of their truthful historical linguistic findings, several honest Roumanian linguists have come into conflict with Roumanian politicians and politically motivated Roumanian historians, archaeologists and other scientists. A notable quotation is appropriate here:

"Patriotism as it is conceived today in Rumania, will impede the progress of Rumanian philology for a long time to come, hindering the investigators (...) seeking and telling the truth. The true patriot is not he who seeks to denature the facts and to deceive himself, and the scientist forgets his duty if he does not tell the truth no matter how painful it may be." So wrote O. Densusianu.¹⁰

Another Roumanian linguist opposing the Daco-Roman political trend was A. Philippide, who showed that the Roumanian language has developed as a result of the Romanization of a Balkans-people; his main proof was the borrowing of Greek words into Roumanian there¹¹.

For an elaborate treatment of this matter see especially: Du Nay, André, The origins of the Rumanians -- The early history of the Rumanian language; Toronto-Buffalo: Matthias Corvinus Publishing, 1996, as well as his Romanian and other references.

Question 11.

After his resounding victory over the Bulgars and their Wallachian allies in 1018, the Byzantine Emperor Basilios II placed (in 1020) the roaming Vlachoï, as the Byzantines called the Wallachian / Vlach ancestors, under the ecclesiastical rule of the archbishopric of Ochrida, just east of Albania. Why did the Wallachians / Vlachs / Roumanians in Transylvania belong to the

¹⁰ O. Densusianu "Histoire de la langue roumaine," 1901; in the 1975 edition, p. 26; -- quoted in English by André Du Nay, "The Daco-Rumanian Theory of Continuity: Origins of the Rumanian Nation and Language", in Louis L. Lôte, ed., "Transylvania and the Theory of Daco-Roman-Rumanian Continuity" (pp. 9-31), Cleveland, Ohio: Committee of Transylvania, Inc., 1980, Library of Congress Cat. Card No.: 80-81573.

¹¹ Philippide, A. : "Originea romînilor" (The Origins of the Roumanians - Iaș i : Vol. I, 1923, Vol. II. 1927.

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Church of Slav Rites knew full well the Balkan origins of the Wallachian/Vlach/ Roumanian people, while the idea of the alleged Roman continuity and Dacian-Roman descent of their people was plainly of fanciful West European extraction.

--- As to the second question, it was again the Transylvanian participants who gave the answer: Traditionally first it was the Bulgarian, then the Serbian Orthodox Church of Slav Rites, which had a very strong influence on the Wallachian/Vlach/Roumanian Church of Slav Rites.

Question 13.

How is it explained that among the claimed descendants of Dacians and Romans not even the priests used Latin letters, but Cyrillic, even in the 19th century? If the claimed "Daco-Roman" ancestors of the Wallachians / Vlachs / Roumanians exchanged their expected Latin script for Cyrillic, which could not take place prior to the middle of the 9th century, then why and when did they do it in the Hungarian Kingdom where no other group of people used Cyrillic until Serbian and Wallachian / Vlach refugees from the Turks requested entry?

--- The Wallachians/Vlachs/Roumanians are no closer descendants of the onetime Latin-speaking administrators and the more or less Latin-speaking legionaries and colonists of Dacia Traiana than any other population of the Balkan Peninsula to where the people of Dacia Traiana had been transplanted by the order of Emperor Aurelian by approx. 271 A.D.;¹³ otherwise, as common sense tells us, at least their priestly leaders would have kept the cherished Latin script, particularly after the acceptance of Christianity in the 4th or 5th century, as the Daco-Roman continuity theory claims.

¹³ Eutropius "Breviarium ab urbe condita" (A Brief History from the Founding of the City...) Text: H. Droysen. "Monumenta Germaniae Historica - Auctores antiquissimi II." 1879 IX.13.1 & IX.15.1 Quoted by A. Du Nay in "The Origins of the Rumanians" 1996 - p.161 according to the on-line edition, obtainable at: www.hungary.com/corvinus and pp. 146-7 according to the printed edition.) based on a Rumanian source as it follows: "The record about the Roman retreat from Dacia Traiana was written about 100 years after the event by Eutropius" ... [369 AD] Writing about Emperor Aurelian, Eutropius tells us the following:

IX.13.1 "After him, [i.e. Claudius Gothicus] Aurelian, who originated from Dacia Ripensis, took the power in the Empire: [...] he defeated very bravely the Goths, thanks to several lucky wars, he restored the Roman power to the former frontiers."

IX.15.1 "[...] He abandoned the province of Dacia, created by Trajan beyond the Danube, since the whole of Illyricum and all of Moesia were devastated, and he had no hope of keeping it. He took the Romans from the towns and from the fields of Dacia and placed them in the middle of Moesia; and, what before was to the left, is now to the right of the Danube, as it flows into the sea." [Ed.]

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Question 15.

What is the explanation for the fact that the Wallachians / Vlachs / Roumanians, claimed descendants of the Dacians who built fortified towns, and of the Romans, who were famous far and wide for their ability to build magnificent towns, never built a single town on the soil of what is now called Transylvania? What is more, the Wallachian / Vlach / Roumanian word for 'town' i.e. oraş , is a borrowing of old Hungarian waras.

As all participants agreed, the simple reason is that the ancestors of the Wallachians/Vlachs/Roumanians immigrating into Hungary from the early 13th century on, were not the descendants of the Dacians and/or the Romans. The fact that the Wallachians/Vlachs/Roumanians, who had migrated north of the Danube had borrowed Old Hungarian waras 'town' along with masses of Hungarian words pertaining to a relatively high level of societal life, proves once more the hollowness of the Daco-Roman continuity theory.

Question 16.

The history of settlements in Transylvania shows that of 511 villages, whose names can be ascertained by the end of the 13th century, only three had names rooted in the language of the Wallachians / Vlachs / Roumanians. Did the ancestors of Wallachians / Vlachs / Roumanians begin to immigrate into Transylvania during the 13th century?

Various monographs utilized by History of Transylvania (1994) demonstrate that for the time antedating the 13th century no Wallachian/Vlach/Roumanian place-names could be shown to have existed within the Kingdom of Hungary; from the early 13th century on sparse Wallachian/ Vlach/Roumanian settlements, -- at times most likely just seasonal, -- can be shown to have existed in the southern border region of Transylvania adjacent to Cuman territory; after the Mongolian invasion (1241-42) they slowly increased in number.¹⁵

¹⁵ In reviewing Du Nay's book quoted above, Emeritus Professor S. Balogh made the following comment: " The irony is that when they [the Rumanians] were first allowed to enter Transylvania after the Tartarian destruction of Hungary by King Béla IV, at the explicit request of Pope Gregory IX (" For the sake of God, grant refuge to those poor Vlachs who try to escape from their Cuman rulers"), Rumanians enjoyed full protection under the doctrine of the Holy Crown that considered all subjects of a given order (socio economic status) equal, regardless of their ethnicity..."

c.f. Kristó, Gyula: in "Magyarország Története" (History of Hungary) "Előzmények és a Magyar Történet 1242-ig" (Antecedents and Hungarian History to 1242) Akadémiai Kiadó, Budapest. 1984. vol. II. Chapter VI. P. 1105.

"The last data [before the Mongol invasion]...concerning the Romanians was dated to 1234 when Pope Gregory IX. drew the attention of the junior king Béla that the Romanian people

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Árpád Kosztin's research¹⁶ into the dates of the building of churches/chapels/monasteries in Eastern Hungary, including Transylvania during the Árpád era (895-1301), had found that, for the time prior to the second half of the 13th century no material or documentary proof of any Wallachian/Vlach/Roumanian church/chapel/monastery could be ascertained for that area, and for the second half of that century only half a dozen. Against this some 280 mainly Hungarian and, to a lesser extent, German, churches/chapels/monasteries could be ascertained as having been built during the Árpád era in eastern Hungary. Árpád Kosztin also stated that his associate researcher, János Gyurkó, had been unable to ascertain even in Wallachia and Moldavia any material or documentary proof of Wallachian/ Vlach/Roumanian churches/chapels/monasteries built prior to the 13th century.

On the other hand, said Árpád Kosztin, Hungarian ecclesiastical authorities had established in 1227 the Bishopric of Milkov (on the territory of later Moldavia) and the Bishopric of Szörénytornya in 1246 (on the territory of the later Wallachia) for the conversion of the Cumans and the schismatic Wallachians/Vlachs/Roumanians and others. -- At least one Hungarian Christian church had been built in the administrative centre of Erdély /Transylvania/, namely at Gyulafehérvár (later also called Karlsburg and Alba Iulia) in the second half of the 10th century; this fact shows clearly that Erdély (from the 12th century also called Transylvania) was firmly in Hungarian possession and settled by Hungarians as early as the 10th century.

(Walatus, Walathus) living in the Cumanian Episcopate takes communion in accordance with Greek rites, and their example has an effect upon the Hungarians, Germans and others following the orthodox faith. He therefore instructed the Bishop of the Cumanians to appoint a (Roman) Catholic Bishop for them, asking Béla to enforce the acceptance of a bishop established by the (Roman) Church by the Romanians ...”

Du Nay, André: “The Origins of the Rumanians. - The Early History of the Rumanian Language.”(Matthias Corvinus Publishing - Toronto - Buffalo, 1996) p.309. (according to the on-line edition, obtainable at: www.hungary.com/corvinus and p.282 according to the printed edition.) “An 1234 Diploma of Pope Gregory IX....mentions Vlachs living in the Diocese of the Cumans in the region of present-day Focsani in Southern Moldavia.” (See also above).

Fekete Nagy , A. et Makkai L. (eds.): “Documenta historiam Valachorum in Hungaria illustrantia usque ad annum 1400 p. Christum” (Curante Emerico Lukinich et adiuvante Ladislao Gáldi). Études sur l'Europe Centre-Orientale – Ostmittleuropäische Bibliothek 29. Budapestini. 1941.

Theiner, A.: Vetera monumenta historica Hungariam sacram illustrantia. I.– II. Romae, 1859 – 1860. In Vol. I.

¹⁶ Also appearing as Part II of Du Nay, A., Du Nay, A., Kosztin Á.: “Transylvania and The Rumanians.” 1997. Matthias Corvinus Publishing. Hamilton, Buffalo under the title “The Daco-Roman Legend – Christian Cultic Places in Transylvania.”

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Question 17.

Why is it that in Transylvania not a single river or larger rivulet bears a name rooted in the language of the Wallachians / Vlachs / Roumanians?

All participants agreed that the only logical explanation is that no assumed and/or claimed "Daco-Roman" ancestors of the Wallachians/Vlachs/ Roumanians survived for long in Dacia Traiana after its decreed evacuation in 271 A.D.

All participants had a chance to study the hydrographic maps accompanying the monograph "Erdély víznevei" (The names of Transylvania's waters, Kolozsvár, 1942) by Prof. István Kniezsa, prominent expert in the fields of settlements and waters in Transylvania and other parts of former eastern Hungary. It is clear from Kniezsa's work that, apart from very small rivers flowing through no more than three villages, no Transylvanian rivers or rivulets bear names rooted in the Wallachian/ Vlach/ Roumanian language, which is claimed to be the continuer of a "Daco-Roman" language or dialect. Kniezsa stated clearly that even if the phonetic shapes of modern Roumanian river-names in Transylvania use a Wallachian/ Vlach/ Roumanian sound pattern, a thorough analysis shows them to be of Slav, Hungarian, Hungarian-Slav, Turkic, German or unknown origin. Kniezsa's above findings have never been objectively disproved. Yet the names of rivers and larger rivulets constitute the most stable part of toponyms, for even after heavy population losses, usually enough people survive along the relatively long watercourses to transmit the names of those watercourses.

Question 18.

After first attempts, which ended in the deaths of missionaries, from 1224 onwards, the Dominican Order was directed from Rome and the Hungarian ecclesiastical centre, Esztergom, to convert the Turkish-speaking heathen Cumans / Comans / Kuns then living in the area which in the 14th century became Wallachia (south of the Carpathian Mountains) and Moldavia (east of the Carpathian Mountains), both in vassalage to the Kingdom of Hungary. Following their heavy defeat by the Mongols in 1223, the Cumans became willing to accept Christianity. The baptizing of one powerful tribe of the Cumans was carried out with great pomp in 1227 by four Hungarian bishops as well as many priests and monks on the territory of the Cumans; the honour of becoming the godfather of an entire Cuman tribe had been offered to and accepted by, the junior king of Hungary, the later Béla IV (1235-1270). About the same time the Bishopric of Milkov was established on the

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land of the Cumans, resulting in their fairly rapid conversion to western Christianity. From approx. 1227 onwards, the Cumans became the vassal subjects and their land the vassal territory of the king of Hungary, András/Endre II. Pertinent correspondence dating from those years mentions as inhabitants of Cumania Cumans, Hungarians, Hungarian-speaking Székelys, Germans and smallish groups of Wallachians / Vlachs. The question arises: How is it explained that the Cumans had not been converted to Christianity by the "Daco-Roman" ancestors, allegedly autochthonous in Transylvania, who are claimed to have diffused from Transylvania to areas later to become Wallachia and Moldavia, and why was it necessary to direct the Cumans' conversion from Esztergom (in western Hungary)?

All participants of the Conference agreed that the Hungarians entering the area of later Erdély/Transylvania towards the end of the 9th century through the eastern and southern passes of the Carpathian Mountains would certainly have discovered any "Daco-Romans" if there had been any in the area in question. There weren't any, so they could not possibly diffuse quickly to populate the areas of later Wallachia and Moldavia, settling there prior to the arrival of the Cumans; on the other hand, the relatively small groups of Wallachians/Vlachs who had only recently arrived as shepherds from the Balkan Peninsula had in the early 13th century no established church organization north of the Danube yet.

Question 19.

A thorough study by Árpád Kosztin and János Gyurkó concerning the time of building of churches / chapels / monasteries in the area of former eastern Hungary and in areas, which from the 14th century onwards, were known as Wallachia and Moldavia, shows that prior to the second half of the 13th century no "Daco-Roman", or Wallachian, or Moldavian churches/chapels/ monasteries existed there at all. Daco-Roman propaganda claims that the Wallachian / Moldavian / Roumanian ancestors became Christian, on the soil of later Transylvania, in the 4th or 5th century. How, then, is it explained that they built no lasting churches until the second half of the 13th century, while all other peoples in Europe hastened to build ever more elaborate churches soon after their conversion to Christianity?

As the volume "History of Transylvania" as well as other works show, no convincing written or archaeological proof exists about any "Daco-Roman" population having become Christian on the soil of former Dacia Traiana, or in adjacent areas.

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Consequently the claim of "Daco-Roman" Christian continuity in the religious practices of the Wallachian/Vlach/Roumanian people is similarly unscientific.

An elaborate explanation regarding the dates of building Wallachian/Vlach/Roumanian churches/chapels/monasteries in Transylvania, Wallachia and Moldavia was given in connection with Qu.16.

Question 20.

If we accept the Daco-Roman claim that the Wallachian / Vlach / Roumanian ancestors survived unnoticed and unharmed for approx. 1000 years in caves and/or other naturally sheltered places of the Carpathian Mountains, which are not too numerous, while other peoples in the same area became swept away by wars, then we are surely entitled to know: Where are the rightly expected large cemeteries of a whole nation -- Christian cremation having been forbidden in those centuries -- which are datable to the time which elapsed between approx. 270 A.D. and the 13th century when the Wallachians / Vlachs are first mentioned appearing in the southern border areas of Hungary? Surely such cemeteries should not be difficult to find in the vicinity of the not too numerous caves and/or other naturally sheltered places, should they?

--- Roumanian archaeologists have never been able to show "Daco-Roman" cemeteries to the satisfaction of international panels of archaeologists. The reason is simple: the onetime existence of a "Daco-Roman" population surviving hidden for almost a millennium on the soil of former Dacia Traiana is a figment of the imagination, re-invented as late as the 18th century for political purposes.

--- Cemeteries of a large population, as the "Daco-Roman" one is claimed to have been, especially if it lives in fear of becoming discovered by waves of "barbarian invaders", ought to be fairly easy to find, most likely close to its Christian places of worship.¹⁷

¹⁷ See Note 16 above.

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