



THE ENTIRE PEOPLE STRUGGLE



1986

SPECIAL
ISSUE

CONTENTS

Editorial board:

ILIE CEAUȘESCU (president
of the Romanian Commission
of Military History)
CONSTANTIN ANTIP
ION ARDELEANU
CONSTANTIN
CĂZĂNIȘTEANU
FLORIN CONSTANTINIU
MIRCEA MUȘAT
ȘTEFAN PASCU
ȘTEFAN ȘTEFĂNESCU
FLORIAN TUCĂ
GHEORGHE TUDOR
GHEORGHE ZAHARIA

- Oldness and Continuity in the Carpatho-Danubian-Pontic Area, Fundamental Traits of the Romanian People's History — Dr. MIRCEA MUȘAT, Dr. ION ARDELEANU 1
- The Great Military Confrontation in 514 B.C. between Geto-Dacians and the Persians — Colonel Dr. GHEORGHE TUDOR 13
- Burebista, the Great Strategist of Dacia in the 1st century B.C. — Professor Dr. ION HORĂȚIU CRIȘAN 18
- The Epopee of the Struggle for Liberty Unfolded by the Dacians led by the Hero King Decebalus against the Roman Expansion — Professor Dr. DUMITRU BERCIU 21
- The Getae-Dacian Army: Organization, Equipment, Logistics (5th century B.C. — 1st century A.D.) — MIHAIL ZAHARIADE 27
- The Fortification System of the Geto-Dacians — FLORICEL MARINESCU 30
- Re-reading Herodotus — Professor Dr. VIRGIL CÂNDEA 34
- The Armies of Major Empires with which the Geto-Dacians Were Confronted — Major General CONSTANTIN ANTIP 36
- The Carpatho-Danubian-Pontic Area, the Main Background of the Ethnical-Cultural Unity of the Romanian People — Professor Dr. ȘTEFAN ȘTEFĂNESCU 41
- Some Sequences from the Romanian People's Struggle for Independence and Unity in the Middle Ages (the 14th — 18th cent) — Senior Lieutenant MIRCEA DOGARU 44
- Steps in the Fulfillment of the Romanian Ideals of Social Justice, National Independence and Unity — Dr. FLORIN CONSTANTINIU 48
- The Antifascist and Anti-imperialist Revolution of Social and National Liberation of August 1944 — a Crucial Moment in the Romanian People's History — Major Dr. MIHAIL E. IONESCU 52
- **Fundamental Truths of the National History.** 2500 Years of Struggle to Preserve the Existence of the Nation, for Unity, Liberty and Independence — Lieutenant General Dr. ILIE CEAUȘESCU 58
- **Grounds of the Romanian Military Doctrine.** The Entire People's Struggle for the Homeland's Defence from the Geto-Dacians till Nowadays — Colonel EMANOIL STANISLAV 66
- **Attitudes:** History must be written as it was 70
- **The Memory of the Forefathers' Land.** Archaeological Discoveries, Testimonies of the Oldness and Continuity of the Romanian People — Colonel Dr. CRISTIAN VLĂDESCU 73
- **Monuments of the Fight** — Colonel Dr. FLORIAN TUCĂ 77
- **Military Personalities of the Ancient World** — Colonel CONSTANTIN CĂZĂNIȘTEANU 81
- **Great Battles.** Adamclisi — Colonel Dr. VASILE MOCANU 84
- **Museum Testimonies.** Geto-Dacians Insignia — Dr. MARIA DOGARU 87
- **History book** 89
- **From the Activity of the Romanian Commission of Military History** — Major Dr. MIHAIL E. IONESCU 94

● Issued under the aegis of the Romanian Commission of Military History as a supplement of magazine "Viața Militară" (Military Life)
● Address: Romanian Commission of Military History, Bucharest, 5—7 Drumul Taberei str., tel. 31.30.44.
● Readers from abroad may subscribe to this magazine through the agency of ROMPRES-FILATELIA — press import-export department Bucharest, Calea Griviței no. 64—66, sector 1, P.O. Box 12-201, telex 10376

GETO-DACIANS

THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

OLDNESS AND CONTINUITY IN THE CARPATHO-DANUBIAN-PONTIC AREA,

*fundamental traits
of the Romanian people's history*

Dr. MIRCEA MUŞAT and Dr. ION ARDELEANU

Fundamental and permanent coordinate of Romania's history, lawful result of the Romanian society's evolution, the struggle for unity and independence represented the centuries-old ideal and aspiration of the Romanian people. It was grafted on the solid foundation of the Romanian people's development, a people born in a single whole, in the ancient hearth of Dacia, who has been always living in the Carpatho-Danubian-Pontic area.

The struggle for unity and independence generally characterizes the peoples' history but with some peoples, in certain circumstances, it embraces more enhanced forms; indubitably this is also the situation of the Romanian people who represents, through their oldness and of their forefathers, too, through their permanence and continuity, one of the most constant entities on European level.

From times of yore the Romanians developed permanently facing difficulties and hardships of many sorts, innumerable historical adversities and vicissitudes. The

waves of migratory populations rushed upon our homeland for many a century; its geographical location at the crossroad of interests of the greatest European empires—Ottoman, Habsburg and Tsarist—the devastating wars waged in the Romanian Countries' territory, the destruction or alienation of numerous material and spiritual assets, all this, which sometimes were added the Romanian Countries' partition among the big empires of that time, considerably hampered the Romanian people's socio-economic progress.

But despite of all those hard storms of history, with one hand on the plough and the other on the sword, the Romanian people preserved its ethnical and State being, its determination to be united, free and the full master of its own country.

The aspiration for the remaking of the unitary state, completely and definitively freed from foreign domination in which the Romanians, gathered in a single whole, to assert their individuality within the mankind, made itself conspicuous time and again in the Middle Ages in both political and

GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS



During their long history the Geto-Dacians bravely defended the ancient home and, at the same time, built an original civilization in the Carpathian-Danubian-Pontic space

cultural thinking, in military and diplomatic plans of our forerunners, becoming, in the Modern Epoch, the supreme ideal of the entire Romanian nation, its fundamental political target.

With good reason the great democrat historian Nicolae Bălcescu wrote in 1850: *"National unity was the dear dream of our valiant voivodes, of all our great men who embodied the people's individuality and thoughts in order to show them to the entire world. It was for it that they lived, worked, suffered and died."*¹

The ideal of national liberty inspired, along the centuries, both the mind, the heart and pen of the most advanced personalities of the Romanian culture standing for the essence of numerous writings issued on both sides of the Carpathians on this and the other side of the Milcov river, keeping thus alive the fire of all the Romanians' centuries-old aspiration for unity, in

spite of artificial, fictitious borders traced by the big empires on the unitary territory of the ancient Dacian hearth.

Embraced by the broad popular masses, this ideal became an impetuous force, the idea of the Romanian people's union and independence having been found in all its great historical deeds in the modern times that would reach their climax in the Great Union achieved in 1918.

*
*
*

The Romanians' history is the history of a steadfast people, moulded in a single whole, in one and the same habitation area, in which it followed its own way of action and manifestation, of forging the material and spiritual culture *"It is a people — Nicolae Iorga mentioned — which, through its ancestors has fourfold millenary roots; this is our pride and this is our power"*.²

Numerous archaeological findings and written testimonies of the ancient world attest to the Romanian people's ancestors, the Geto-Dacians, who belonged to the great kin of the Thracians deeply rooted in the Carpatho-Danubian-Pontic area and about whom Herodotus, the great historian of the antiquity wrote 2500 years ago that *"they are the most valiant and righteous of all the Thracians"*.³

The Getae and the Dacians formed in fact a single people. The only difference between the Getae and the Dacians was of regional geographical position, the former living in the fields south and east of the Carpathians, especially on both banks of the Low Danube and the latter living in particular, in the mountainous regions of Transylvania. As a matter of fact, even prior to Burebista's times, under certain circumstances, there were large unions of Geto-Dacian tribes as often happened in the days of king Dromichaetes, the victor of the Macedonian king Lisymachus (292 B. C.).

In the 1st century B. C. under Burebista's rule, who was appreciated by an ancient historical source as *"the first and the greatest of all the Thracian kings"* a strong independent and centralized Geto-Dacian state was made up that demonstrated by its existence, more than 2050 years ago the conditions propitious to the political unification of the Daco-Getae forefathers, a fact which laid implicitly at the basis of the force-idea of the Romanian people unity. The state led by Burebista (the 1st cent. B. C.) exerted its influence on a huge territory stretching in the north-west to the

GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

Slovakian mountains and the Mid-Danube, in the north-east beyond the Tyras, southward to the Balkans, and southeast to the west Black Sea also including the Greek towns of the Pontic coast.

Burebista's epoch prepared the epoch of Decebalus, the hero-king of the Dacians who had to face one of the greatest powers of the antiquity — the Roman empire. Meanwhile, ever since Burebista's time not only military confrontations took place between the Daco-Getae and the Romans but exchanges of material and spiritual assets also, blendings of the two civilizations what would facilitate later on the unifying processes on ethnical level, of the material and spiritual culture.

After the Romans had conquered a part of Dacia following the wars in 101—102 and 105—106 (A.D.) which conquest had negative repercussions, the life in these territories would know subsequently a new stage of progress grounded on the interweaving of the two civilizations and cultures — Dacian and Roman. Pointing out this phenomenon, Comrade Nicolae Ceaușescu, President of Socialist Republic of Romania said that: **"in battles and following the co-habitation process, along the centuries, between the Dacians and the Romanians a new people was born which kept up and developed the best qualities and virtues of its forefathers."**⁴ The permanence of the autochthonous element was an essential condition of processes of ethnogenesis unfolded in the Dacian area.

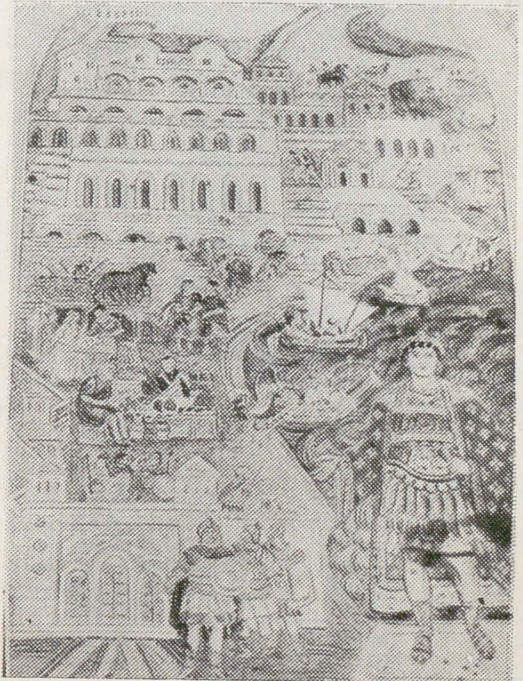
The withdrawal of Roman administration and army at the order of emperor Aurelian, between 271—275, south of the Danube did not represent a total abandonment of Dacia, at all. Strong bridge-heads would link the empire with the north-Danubian region of the former Roman province and Dacia's ties with the Roman world be kept further.

"With an unquenched thirst for liberty, — Comrade Nicolae Ceaușescu pointed out — with its determination not to bow to foreign rule, resolved to always be itself, the sole master of its life and fate, which it inherited from the Dacians and evincing a rational spirit, judgement and creative passion, bequeathed by the Romans, the Romanian people, that had emerged in the world, recorded a heroic eventful and great history spanning nearly two thousand years, continuously developing and strongly asserted itself in ranks of the peoples and today, of the nations of the world."⁵

Permanently living in the same Carpatho-Danubian-Pontic area where their forefathers, the Geto-Dacians, always lived, hence having millenary historical roots, speak-

ing a single language, a telling evidence of their illustrious origin, the Romanians tenaciously opposed the invasions of the migratory populations which starting with the 3rd century A.D. inflicted great damage and devastations, but could not change the community of life, culture and language of our forerunners, their historical ascension to higher forms of political and socio-economic organization. Underlining the noninterrupted continuity of material and spiritual life of the Romanian people in the ancestors' hearth and retorting to the attempts at distorting the historical truth the famous Romanian writer Liviu Rebreanu said: **"What argument can be more plausible than the existence of that people in the same places after two thousand years? Just discontinuity would be quite inexplicable. There were peoples that moved to another country, there were peoples that disappeared completely for ever, but a people to disappear and disperse for reap-**

The taking over by the Geto-Dacians of the Latin, as well as of several material and cultural Roman elements brought about, after a long process, the coming out of a new people — the Romanian people (Reproduction after a allegory-fresco in the Archeology and History Museum from Constanța)



GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

pearing after many hundreds of years exactly in the same places it left, this would be quite a miraculum that might not occur but in same books of history with special sense".⁶

In the period of transition to feudalism the Romanians had specific forms of organization: village communities, unions of communities, popular Romanias, knezates, duchies, voivodeships. They embodied certain geographical and economic zones and were called "Lands" with the meaning of State, of political-administrative organizations led by dukes or voivodes. The Ro-

The entire attitude of the Dacian soldier shows dignity, determination, thirst for liberty (copy of a sculpture by I. Moga)



manians, like the majority of the European peoples, knew the State pluralism which corresponded to the feudal, closed character of the economy but, in spite of their partition in three countries, just due to their specificity and ethnical singularity in the area, to their oldness, their historical existence revealed incessantly, at the same time, strong traits of unity illustrated above all by the language homogeneity without dialects.

The objective historical process of making up the centralized feudal state, as a result of the development and unification of the voivodeships on the entire Romanian territory was made difficult by both internal centrifugal tendencies caused by the process of feudal division typical to the entire Europe at that time, and the hardships engendered by permanent outside menaces. That is why, starting with the 10th century, the troops of the Hungarian kings, after their making sedentary life in the Pannonic Plain in spite of the Romanians' strong resistance, began to advance into Transylvania, this process lasting to the end of the 13th century. But after that date, too, the Romanians living in the country's northwestern part kept up their old organization in "lands" succeeding in resisting and perpetuating their material and spiritual life. Documents of those times, even those issued by the then office of the Hungarian kingdom mention "terra Blachorum" (the Romanians' Land), the Romanian Lands of Oaş, Lăpuş, Sălaj, Țara Hațegului (The Land of Hațeg) Țara Făgărașului (The Land of Făgăraș) Țara Maramureșului (The Land of Maramureș) Țara Birsei (The Land of Birsă) and so many others.

Having a specific organizational structure quite apart from the rest of the feudal Hungarian state, Transylvania preserved her autochthonous form of organization i.e. the voivodeship, common to the other Romanian Countries. In this sense, the Hungarian scholar Losonczy Istvan wrote in 1783 that the "Land of Ardeal (Transylvania — i.n.) with which Hungary was contiguous in the east was called formerly the Mid-Dacia"; referring to the Hungarians' coming in this area he showed that "the Hungarian kings ruled over it through the voivodes of Ardeal" (Transylvania),⁷ and the historian Szilágyi Sándor categorically asserted, that "Never was Transylvania confounded with Hungary and they always formed two distinct countries".⁸

In the 13th—14th centuries, the Romanian voivodeships south and east of the Carpathians united together and asserted them-

GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

selves as centralized, independent and sovereign states in the time of Bessarabs' and Mușatins' dynasty. In harmony with such realities Mircea the Great (1386—1418) could call himself: *"We Mircea, great Voivode and Prince by the will of God and with the God's blessing ruling over and mastering the entire Land of Ungrovalahia, and even the regions beyond the mountains, just to the Tatar regions, over the Lands of Amlaș and Făgăraș and ruler of Banat of Severin and on both banks of all the Danube to the Greater Sea (i.e. the Black Sea — n.n.) and ruler of the stronghold of Dîrstor"*; Roman Mușat (1391—1394) called also himself, *"We, Roman Voivode of the Country of Moldavia from the Mountain to the Black Sea coast"*.⁹

Starting with that historical epoch a defining reality of the Carpatho-Danubian-Pontic area was the continuity of the Romanian states, their incessant presence in an area in which, through developments of force, most of the states, interrupted their existence for hundreds of years or were definitively dissolved. The existence of the Romanian Countries as separated feudal states did not affect the ethnical unity of the Romanian people expressed in the unity of language and culture, in the similarities of social and economic structure of the entire Romanian territory. They maintained permanently mutual political, economic, spiritual ties and their internal organization (the ruling, offices, justice, army, other feudal institutional having been roughly either identical or similar. Among the three Romanian Countries there was a large system of economic relations. So that, *"...the first union of the Romanians — N. Iorga wrote — existed before this idea appeared in the mind of scholars, it existed in the perfect unity of the economic life grounded on the perfect unity of the general life and Ardeal (Transylvania — n.n.) also entered in this life through the Romanian interchange: a single body, a single system of veins, one would say a strong one, traversed by the same live blood"*.¹⁰

As for the socio-political life, the Romanians — the oldest and the most numerous inhabitants in Transylvania — were put to an enhanced political discrimination for many a century, what made that in Transylvania the place of their ruling class be taken by the invaders, that the Romanians be treated as tolerated people both politically and confessionally.

But this fact did not affect the Romanians' unity for which the Carpathians were not, throughout the Middle Ages, a



Romans on their coming from the Empire to Dacia

separating wall but a bridge to shelter, a linking bridge. Throughout old Dacia the successors of the Daco-Romans preserved uninterruptedly the ancient and generic name for all inhabitants of our homeland — the name of Romanian. For instance, French historian Jules Michelet underlined in this sense that the Romanians *"has preserved unaltered everything their forefathers left them: the costumes, the language and especially their great name of Romanians!"*¹¹ Pointing out the Romanian people's continuity and unity, chronicler Miron Costin wrote: *"The most genuine name*

from the first dismounting of Trajan is *Român* or *Romanus*, a name always preserved by this people and... the same name is also given to the Muntenians (*Wallachians*) and *Moldavians* and those who are living in *Transylvania*".¹²

Just after the foundation of the Romanian independent feudal states, they had to cope with the great danger from the south of the Ottoman Empire. After having conquered all of the Balkan Peninsula and having turned the Bulgarians and Serbians' states into pashaliks, the Ottoman Porte came into direct touch with the southern frontiers of the Romanian countries by the end of the 14th century. The Romanian countries' joint resistance to the Ottoman danger, the victory won under the rules of Mircea the Great (1386—1418), Iancu of Hunedoara (1451—1446), Vlad the Impaler (1456—1462), Stephen the Great (1457—1504) and other princes, allowed the Romanian Principalities, through understandings and treaties with the Ottoman Porte, concluded

Romans taking by storm the Dacian stronghold of Sarmizegethusa (copy of a stamp in the collection of the Stamp Cabinet of the Academy Library of S. R. of Romania)



as early as the 14th century whereby was acknowledged the Romanian rulers' sovereign power and, in exchange of an annual tribute paid in money to the Sultan, the Porte committed herself to observe the Romanian countries' independence and territorial integrity. Even later, in mid — 16th century, when the Ottomans' political and economic pressure on the Romanian countries increased that did not mean their occupation and turning into Turkish provinces directly administered by the Porte according to her customs and laws, but by the above mentioned treaties, known as "Capitulations" which the Ottoman sources call *ahidname*, allowed the Romanian countries to preserve their political and administrative autonomy, to govern themselves by their own laws and customs.

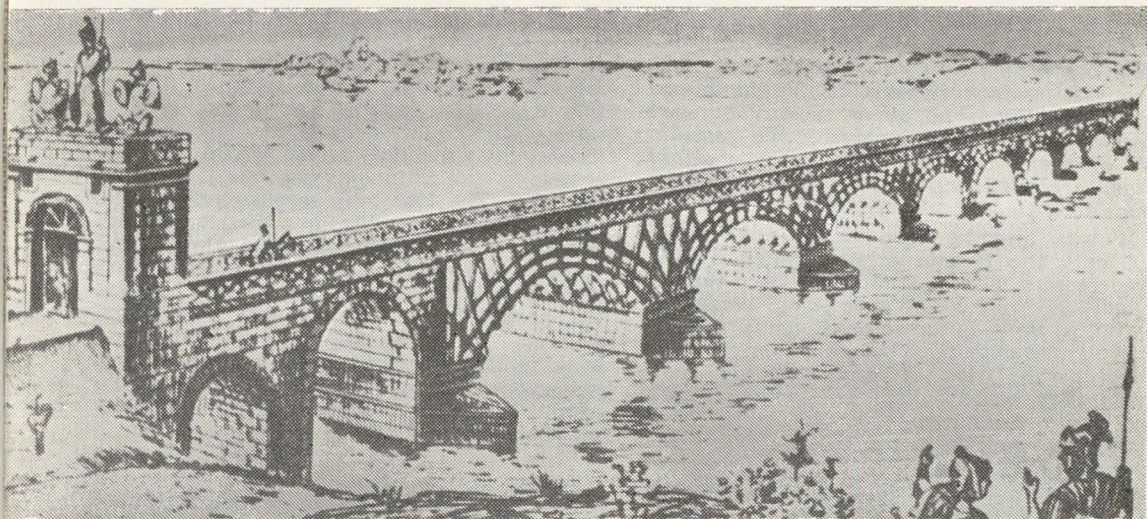
By the mid-16th-century, after the Mohacs battle (1526) when the Ottoman Porte established its rule over Hungary for one hundred and fifty years, having been created the Pashalik of Buda, Transylvania established relations of vassalage to the Porte as an autonomous principality — a suzerainty through treaties similar to those "Ahidname" — having thus a political status similar to that of the other two Romanian countries. Such a situation contributed ever more to the strengthening of the relations between the Romanians on both sides of the Carpathians, stimulated naturally the intensification of the multifarious collaboration between Moldavia, Transylvania and Muntenia.

As a symbol of their aspirations for unity, of their historical right to live free and independently in the ancestors' hearth, the Romanian people succeeded in accomplishing, under the rule of Michael Voivode the Brave, the political union of all their sons within the borders encompassing the greatest part of old Dacia. After the accomplishment of this act in 1600, Michael the Brave proclaimed himself "*Prince of Wallachia, of Transylvania and of the whole of Moldavia*". With good reason, the official historian of Gabriel Bethlen, Gaspar Bojtinius, considered the union of the three Romanian countries as "*inevitabilis fatorum lex*" (the accomplishment of a law of an unavoidable destiny).

His contemporaries saw in the brave voivode a "*Restitutor Daciae*", then, a new builder of the ancient Dacia, in the Romanian form.

The Union accomplished under the political sceptre of Michael the Brave convincingly evinced the force and authenticity of the ideal of national unity and liberty.

GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS



The famous architect Apolodorus from Damasc built at the emperor's order a bridge, not less famous, across the Danube to facilitate the Roman troops' crossing the large river

Chronicler Szamosköze, contemporary to the events revealed the spontaneous solidarization of the Transylvanian Romanians with the troops of Voivode Michael... *"the people of the Romanians living in Transylvania's villages and hamlets rising to arms everywhere coalesced with the people coming from Wallachia"*¹³.

Though short-lived the Union of the three Romanian countries became a vivid presence in both the thought and feelings of the contemporaries and the generations to come as well. The memory of the Union accomplished almost 400 years ago transmitted from an epoch to another, from generation to generation. The imprescriptible right of the Romanian people to union and independence would represent further on a fundamental peculiar trait of the thinking and actions of the great heads of state and army commanders from Muntenia, Moldavia and Transylvania that followed Michael the Brave. So, after Michael the Brave, the idea of remaking the old Dacia, the unity of all the Romanian countries within their ancestors' borders dominated the political, diplomatic and military plans of numerous voivodes and princes among which Radu Mihnea, Gabriel Bethlen, Matei Bessarab, Vasile Lupu, Gheorghe Rakoczy II, Mihnea III, Șerban Cantacuzino, Constantin Brîncoveanu and many others.

The more and more obvious decline of the Ottoman Empire, by the end of the

17th cent., allowed the Habsburg Empire to take the offensive against the Ottoman Porte; this also aimed at the fate of the Romanian countries. In 1686, following the victories scored against the Ottomans, the Austrian army entered into Transylvania and imposed on Prince Mihai Apafi the treaty of Blaj whereby the army of occupation had to be admitted in Transylvania for "spending the winter" there. Using strong military methods, in 1688, the Habsburgs obtained the Transylvanian Diet's "willing" renunciation to the Porte's suzerainty and the acceptance of the "emperor's protection"; through the Leopold Diplome the emperor in Vienna proclaimed himself Prince of Transylvania as well. The mutations imposed on the political status of Transylvania by the Habsburg empire through the force of arms would be acknowledged by the Porte through the Peace Treaty concluded at Karlowitz. After the Austrian-Turkish war in 1716—1718, Oltenia was annexed by the Habsburg empire for a period of 21 years (1718—1739) and the Banat till 1918. There was thus opened the series of imperialist understandings on the account of the Romanian people.

The Romanians' feelings of unity enhanced along and by the end of the 17th century Constantin Cantacuzino Stolnicul (High Steward) pointing out the unity of all the Romanians wrote: "Speaking about

GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

Romanians I don't understand only the people living here (Muntenia — a.n.), but also the people living in Transylvania, who are just more true-born, in Moldavia and all those living in other regions but are speaking the same language ... We consider all of them as Romanians, because all of them are springing and flowing from the same well".

It was also he who underlined firmly not only the Roman origin evoked by his predecessors also — but the Daco-Roman origin as well *"We have also evidences — he wrote — that those Romans so closely merged with the Dacians whom they did not separate from at any time, not even when they parted with the Roman empire and other languages (peoples) came over them, but they kept up being and so remained to our days".*¹⁴ Dimitrie Cantemir also revealed the Romanians' unity writing *"The Chronicle of the Oldness of the Romanians-Moldo-Wallachians the first part of which has a telling title: "The Chronicle of the Oldness of the Romano-Moldo Wallachians".*

By the end of the Russian-Ottoman war in 1768—1774 the Habsburg mobilized the army and supported the Porte during the negotiations not to allow the Tsar to receive too big advantages. As a reward for this help, the Habsburgs asked the Ottoman Porte a border rectification in south Galicia on pretext of their need for a strip of Romanian land to link Galicia with the Habsburg empire. Presenting a forged map, the Habsburgs succeeded in annexing a much larger territory in north Moldavia, a territory embodying lots of vestiges of the Romanian history, the old capital of feudal Moldavia, Suceava, included. The cessation act signed at Palmutea, on the Dniester, in 1774 and included in the Peace Treaty later on signed at Siștov, between Austria and the Ottoman Porte, represented a "violation of the old capitulations", the Ottoman

empire having no right to cede any bit of land from the Romanian Principalities' body. The protest of the Romanian people, boyars and clergy, ahead with the Prince Dimitrie Ghica against the alienation of a part of the country's territory had no echo. The country's ruling prince would be murdered by the Ottomans at Jassy, in October 1777. The Habsburg government named, at the beginning, the new territory with the name of "Austrian Moldavia". But shortly, in order to conceal the annexation Austria called this territory "Bukovina" by the name of the beech forests at Cosmin.

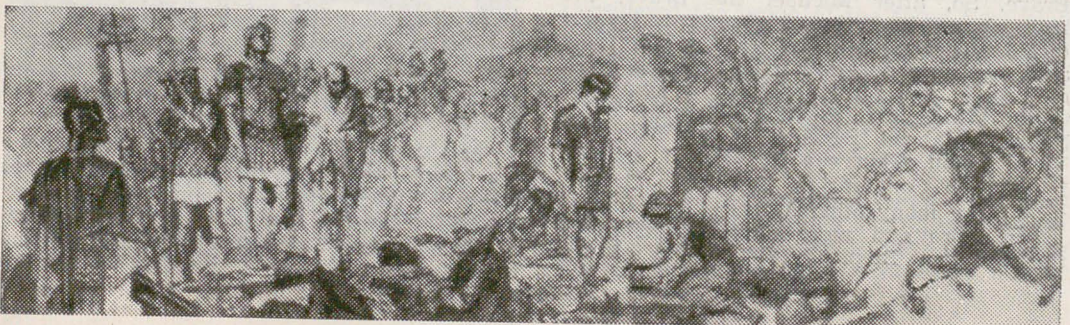
Until 1786 Bukovina was under the Austrian military administration and after that date was annexed to Galicia as a simple administrative district of this province having been under foreign occupation until 1918.

Following the Russo-Turkish war in 1806—1812 ended with the peace at Bucharest, the Tsarist empire incorporated into its borders the Moldavian territory stretched between the Pruth and Dniester.

When, in the process of the dissolution of feudalism and of the development of capitalist relations, the elements of material and spiritual unity, of language and culture unity, of ethnical unity and of aspirations and ideals were added the dynamic impulse of the economic progress, the conscience of the unity of nation would turn into national conscience and the aspirations for unity became a political aim, the aim of unifying all the Romanian forces into a unitary national state.

Of paramount importance for the struggle of social and national liberation of the Romanian people was the revolution in 1784 led by Horea, Cloșca and Crișan. Marx wrote that Horea had planned the liberation of his people, he becoming the *"symbol of Dacia's rebirth"*. The word "Dacia" — that would be added that of "Romania" — became a strong stimulus to unity,

The Romanian people's ethnogenesis is suggestively illustrated by the big fresco at the Romanian Atheneum



a stimulus existing in all historical and literary publications of that time.

The Revolution in 1821 which opened the gates of Romania's modern history, claiming for "justice and liberation" for this people laid the foundations of the programme of making up the Romanian modern national state unifying the revendications for social liberation with those for national liberation — and in long term — the state unity of all the Romanians. The revolution, with large reverberation amid the Transylvanian masses made Tudor Vladimirescu, its leader, write down those memorable words: "...in a single thought and in a single voice with Moldavia to be able to win the rights of these principalities by helping each other".¹⁶

In historical context defined by the bourgeois revolutions in Europe, the Romanian revolutionaries proclaimed in 1848 the idea of the "right's triumph over the force" announcing "in the name of the Romanian Revolution" the Romanian people's right to unity and independence. Against that background the desideratum uttered by the democratic revolutionary Nicolae Bălcescu had large reverberations: "We want to be a single nation, a strong and free one through our right and duty, for our good and of the other peoples, because we want our happiness and we have to do our duty".¹⁷ Obviating the open objections on the part of the great powers, in their majority, on January 24, 1859 the Romanian people's will to unity triumphed again. That "golden day of our century" as the contemporaries called it, the Union of the Romanian Principalities achieved by that "energetic act of the nation", as Mihail Kogălniceanu declared, represented the corollary to an objective historical process. The Union of Moldavia with Muntenia and the making of the modern state of Romania represented the starting point and the supporting lever of all efforts made for the completion of the national and State Unity: it attracted all the Romanian provinces still under foreign sway "When Cuza was elected as a ruling prince — Transylvanian scholar Alexandru Papiu Ilarian wrote with good reason — the enthusiasm of the Romanians in Transylvania was perhaps stronger than in the Principalities".¹⁸

Like the other peculiar and defining acts of the national history the Union in 1859 was accomplished as an expression of the Romanian people's will, representing for Europe's peoples, especially for those living in central and southeastern parts of the continent, a telling evidence of translating

into practice the principle of the right to self-determination, of the union, on plebiscitary bases, of two territories belonging to one and the same people. Later on, the unification of Italy, Germany and of other states was accomplished by force, by the use of arms; the Romanians found the solution of the plebiscite, the peaceful way, the same solution to be also used in the memorable year of 1918, when there ended the process of making up the unitary Romanian national state. In essence, it was the solution of the national will, peacefully employed by the political genius of the Romanian people through the utilization of all possibilities in the historical-diplomatic context. That is why Romania's territory became, in Cuza's time and after that, a preparing-and starting place of the great actions and movements of national awaking for the peoples in south-east Europe; that is why the Romanian state was an active supporter of the struggle for the making up of the national independent unitary states in South-East Europe.

The Union in 1859 and winning of the state independence in 1877 ushered in a new stage in the political and national movement of the Romanians, in the economic, social and cultural life of Romania. The idea of national liberty embraced the thoughts and will of large social strata, of the advanced bourgeois political forces, of the socialists and cultural associations having written down it as the main objective of their activity. The Romanians' struggle in the territories under foreign sway for winning political, economic and cultural rights had ever stronger reverberations throughout the country, especially after the establishment of the Austro-Hungarian dualism in 1867 and of the enforced desnationalization of the Romanians in Transylvania.

After the conquest of independence, Romania turned, to a greater degree, into a centre of the struggle for national liberation of all the Romanians in all provinces still under foreign sway (Transylvania, Banat, Bukovina, Bessarabia).

By the end of the 19th century and beginning of the 20th there worsened the national oppression of the Romanians in the provinces subject to foreign domination what would conduce to the intensification of the struggle for national liberation.

Cultural societies on the entire Romanian territory, great personalities of the Romanian science and culture — ahead with Nicolae Iorga, Octavian Goga, V. A. Urechia, Vasile Lucaciu, A. D. Xenopol — asserted

in the first ranks of the struggle for national unity.

At the beginning of the 20th century, the social, economic and political development put before the Romanian nation the inexorable necessity of completing the state unity, of liberating all the Romanian provinces subject to foreign sway and of their union with the Country. Romania took part — in 1916—1918 — in the first world war for her just cause — the reunion of all the Romanians into a strong, independent state. In the fights waged during the World War I for the defense of the homeland's soil against the German militarist occupants, for safeguarding territorial unity and integrity, the Romanian army, the broad people's masses throughout the country wrote at Mărășești, Oituz and many other places unlasting pages of heroism and self-denial, of sacrifice and hot patriotism imprinting upon its fight a popular and national character.

The tsarism's collapse, the victory of socialist revolution in Russia sounded as an ardent call to the fight for the attainment of the ideals of liberty and independence of every people in the world. The Roma-

nian people's struggle integrated, too, within the large movement of the peoples for national selfdetermination and the removal of foreign domination. It had a mass character — bourgeois-democratic, engaging the working class, peasantry, intelligentsia, the other social and political forces.

Within the struggle for union an active part was also played by the strong movement of the Romanians from abroad including war prisoners, political and cultural personalities, thousands of volunteers who organized themselves into national committees, military units, printed numerous reviews, newspapers, mobilized the international public opinion and the influential political circles at that time to back up the Romanian national cause (in Russia, France, Italy, Britain, USA, Sweden a.o.).

Among the leaders of these actions one can quote Octavian Goga, Vasile Lucaciu, Traian Vuia, Take Ionescu, Vasile Stoica, dr. I. Cantacuzino etc.

In the Romanian provinces subject to Austro-Hungary's sway the news of the victory won by the Russian revolution awoke hopes and stimulated ever stronger the struggle for national liberty. Starting from the above-mentioned things under given historical context, on March 27/April 9, 1918 Bessarabia united, through the people's will, with Romania.

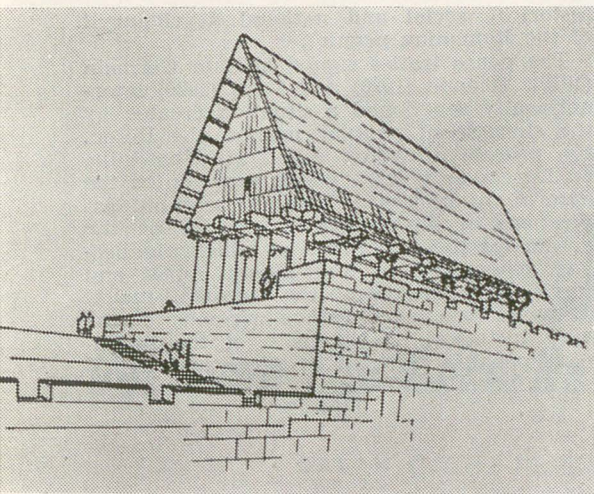
The great popular manifestations and demonstrations unfolded throughout 1918, the actions initiated by the Romanian cultural associations and societies for the assertion of the ideas of national unity expressed the act of will of the entire Romanian nation.

On October 18, 1918, in the very hall of the Hungarian Parliament — symbol of national oppression — there was read the historic declaration of independence of the Romanian nation from Hungary, the first decisive step towards the achievement of Union: *"Relying on the natural right according to which every nation can decide freely its fate, the Romanian nation in Transylvania want to make use of this right now, so as free from any foreign immixtures to decide by itself its place among the free nations"*.

By the end of 1918 the end of the process of making the unitary national state entered a new stage of swift developments. The dissolution of Austro-Hungarian monarchy speeded up the struggle for the Union of Bukovina with Romania. On November 15/28 the Congress of the population's representatives in Bukovina, in a single voice, decided the *"unconditioned*

A piece from a Dacian shield discovered at Piatra Roșie stronghold





Dacian sanctuary (reconstitution)

Union, and for ever, of Bukovina within her old frontiers with Romania". The act of Bukovina's Union with Romania was enthusiastically hailed by the Romanian people all over the country through numerous manifestations, telegrams, letters, newspapers and had large international reverberations.

So, the regions in the High-Lands where the bones of Stephen the Great and of other Romanian voivodes were buried, always Romanian-inhabited territory, alongside of whom, during the foreign occupation other nationalities settled down, like Ruthenians, Poles, Germans, would take than, after 144 years of foreign domination, their right place within the unitary Romanian national state.

Closely linked there unfolded the events in Transylvania. Through the outburst of the bourgeois-democratic revolution on /8/31 October 1918 there was set up the Romanian National Council "as the single forum representing the will of the Romanian people" made up of six social-democrats and six representatives of the Romanian National Party. On the entire territory of Transylvania there were formed district councils, national and local guards as organs of a large bourgeois — democratic revolutionary movement acting under the leadership of the Romanian Central National Council. The manifests issued on November 7/20, 1918 for the preparation of the great

assembly at Alba Iulia pointed out: "The irresistible development of human civilization drew up our Romanian people, too, from the darkness of slavery to the light of self-conscience... We want to live free and independently alongside the other nations of the world".¹⁹

On December 1, 1918 more than 100.000 people: peasants, workers, intellectuals, handicrafts gathered together on Horea's Field, they came to sanction the law-like, objective and progressive act of ending the process of making up of the unitary Romanian national state.

The historic decision of the Union was taken in an atmosphere of strong enthusiasm by the Great National Assembly as a representative political body of the entire Romanian nation in Transylvania made up of 1228 deputies either elected through universal suffrage by election circles or appointed by all Romanian institutions in Transylvania.

The popular assembly of the more than 100.000 Romanians hailed the decision of union with undepictable enthusiastic feelings, like the local meetings of those left home as well.

Besides well-known political personalities and leaders of the national movement there participated some 150 delegates of the Romania social-democracy representing almost 70.000 organized workers²⁰. "With golden letters there were written down in the great book of our homeland's history — comrade Nicolae Ceaușescu pointed out — the words of the Resolution adopted at Alba Iulia: «The National Assembly of all the Romanians in Transylvania and Banat — meeting through their elected representatives at Alba Iulia on December 1, 1918 decrees the Union of these Romanians and of all territories they inhabit with Romania»".

The accomplishment of the Romanian states unity marked the achievement of the national and socio-economic framework for the development of modern Romania, had a positive impact upon the entire economic, political and social evolution of the country. Propitious conditions were created for the development of the society's progressive forces, of the working class, of its political party.

The historic act of Transylvania's Union with Romania was also backed up by progressive representatives of the Hungarian people, of the working people belonging to co-inhabiting nationalities in Transylvania interested in the abolishment of national and social oppression. So, in the manifesto issued on November 3, 1918 signed by famous re-

representatives of the Hungarian cultural and public life, among whom Ady Endre, Bartok Bela, Kodaly Zoltan, Varga Jenő one could read: „We have no pretensions to the sister-nation — We also consider ourselves a renewed nation, a force now freed on the ruins of the monarchy. We have cleared our conscience since we are not forced to be any longer the pillars of the oppression. Let us live together in peace, as free nations among free nations“.²¹

On his turn, the Magyar prefect of the Arad district, Doctor Varjassy Lajos asserted: „I find very naturally that a people full of dignity not to accept the slavery any longer — like we (the Hungarians — a.n.) did not tolerate it vis-a vis Austria“.²²

In January 1919, through a manifesto the Saxon population made officially their decision to unite with Romania and there were conveyed to the Romanian people „Brotherly salute and cordial greetings of accomplishing their national ideals“. The same attitude was adopted by the Svabians in Banat who, meeting at the Congress held at Timișoara in August 1919 expressed their will to unite with Romania considering that the „decision taken at Alba Iulia is a guarantee for ethnical and cultural development“.²³

In January 1919, too, the Jewish population in Transylvania adhered to the decision of Union of Transylvania with Romania and of making up the unitary Romanian national state.

In the history's prospect, the great achievements of the Romania people scored in 1918 and sanctioned through the decisions of the Peace Conference has brought out into ever stronger relief that Romania was not among profiteers of an unjust peace, she did not complete through the victors' goodwill or through gains brought by the hazard of a victory in a war. The Union was the strong, dynamic expression of the Romanian nation's will, of the centuries — old aspirations of a people firmly determined to live where it was born. These coordinates of assertion, of defense of the country's unity and integrity, of preservation of the national independence and sovereignty which identified themselves with the Romanian people's ideals marked the guiding lines of the inter-war Romanian foreign policy.

With good reason President of Socialist Romania pointed out: „The formation of the unitary Romanian national state is not a gift, it is not the result of international conferences; it is the result of the tireless struggle for unity waged by the most progressive forces of society, by the broad masses of the people, a natural outcome of the

historical, social and national development of the Romanian people“.²⁴

The peace treaties signed at Sain Germain (1919), Trianon (1920) and Paris (1920) internationally sanctioned a situation created by the struggle of popular masses, the Union, the process of which ended at Alba Iulia, on December 1, 1918, which represented the natural attainment of the centuries-old aspirations of the Romanian people, of the dream for the attainment of which numberless generations of forerunners fought and sacrificed themselves, the accomplishment of which was an objective necessity of the very historical development, of the Romanian people's right to live free und united in its ancestors' hearth.

NOTES

1 N. Bălcescu, Opere, vol. I, prima parte, 1940, p. 126.

2 Nicolae Iorga, Originea, firea și destinul neamului românesc, în (Romania's Encyklopaedia) vol. I. 1938, p. 4.

3 Izvoare privind istoria României, București, 1946, vol. I, p. 49.

4 N. Ceaușescu, România pe drumul construirii societății socialiste multilateral dezvoltate, București, 1983, vol. 22, p. 7—9.

5 N. Ceaușescu România pe drumul construirii societății socialiste multilateral dezvoltate, Ed. Politică, București, 1983, vol. 14, p. 317—320.

6 Liviu Rebreanu, Laudă țaranului român, Discurs la recepție la Academia română, în „Viața Românească“, year XXXII, no. 7, July 1940, p. 5.

7 Losonczy István Harmas kis tükör melly Posonyban, 1783, p. 27.

8 Szilágyi Sándor, Erdélyország története, vol. I, Pest. 1859, p. 56.

9 Documenta Romaniae Historica A. Moldova, vol. I. București, Ed. Academiei R.S.R., 1975, p. 3.

10 N. Iorga, Conferințe și prelegeri, București, 1943, vol. I, p. 53.

11 Jules Michelet, Principatele Dunărene, în Scrieri alese, vol. II, Ed. Minerva 1973, p. 337.

12 Miron Costin, Opere, ed. P. P. Panaitescu, București, 1958, p. 207.

13 Cf. P. P. Panaitescu, Mihai Viteazul, București, 1934, p. 171.

14 Cronicari munteni, ed. M. Gregorian, București, 1961, vol. I, pp. 54—55.

15 Operele principelui Dimitrie Cantemir, București, 1901, vol. VIII, p. 57.

16 Documente privind istoria României. Răscoala din 1821, București, 1959, vol. II, p. 33.

17 N. Bălcescu, op. cit., p. 126.

18 Gindirea social-politică despre Unire (1859), București, 1966, pp. 274—275.

19 „Românul“, year VII no. 11, of November 8/21, 1918.

20 Tiron Albani, Douăzeci de ani de la Unire, Oradea, 1938, p. 225—228.

21 „Adevărul“ of 28 Oct./10 Nov. 1918.

22 „Arady Közlöny“ of 21 November, 1918.

23 „Revista Institutului social Banat-Crișana“, year XXI, 1943, p. 420.

24 Nicolae Ceaușescu, Expunere cu privire la activitatea politico-ideologică și cultural-educativă de formare a omului nou, constructor conștient și devotat al societății socialiste multilateral dezvoltate și al comunismului în România, București, Ed. Politică, p. 18.

GETO-DACIANS

THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

THE GREAT MILITARY CONFRONTATION

IN 514 B.C.

between the Geto-Dacians and the Persians

Colonel Dr. GHEORGHE TUDOR

The anniversary of 2500 years since the first written attestation of a defensive war waged by the Geto-Dacian people against one of the strongest empires of the ancient times — the Persian empire — places, naturally, before the Romanian historiography the problem of deepening and enlarging the research area of the political-strategical context in which the event we are referring to took place, of the civilization development stage attained by the Romanian people's ancestors, of their political-administrative and military organization as well.

The attainment of this objective is facilitated by the fact that the Geto-Dacian people enjoyed the privilege of having been mentioned frequently in the writings of some of the most famous ancient writers and in the European historiography, both in the Middle Ages and the modern times; as for the Romanian historiography, both in the Middle Ages and the modern times; as for the Roma-

nian historiography there has always been a question of justified pride to deal with such a subject with wide reverberations in contemporary times. **"The heroic struggle of the Dacians — President Nicolae Ceaușescu pointed out — roused the most eulogistic appreciations of the historians of the ancient world"**¹. Archaeological findings and written testimonies from ancient times mention the Romanian people's ancestors, *the Geto-Dacians who belonged to the numerous family of the Thracians*².

All writings about the Daco-Persian war in 514 B.C. started and start from an account by Herodotus, whom the generations to come were to call "the father of history"; in his work "Histories" Herodotus wrote that the Geto-Dacians were the only ones of the Thracians that put up "an adamant resistance"³ against the army under command of emperor Darius I and eulogized their great feat of arms with the flattering appreciation of having been *"the most valiant and righ-*

*teous of all the Thracians"*⁴, a worthy emblem that the Romanian people's ancestors brilliantly carried along the entire antiquity and embellished it with new precious stones during all the wars waged against the armies of other empires, not less expansionist than the Persian one.

History's logic leads us, willy-nilly, to the conclusion that the great Greek historian did not mention that event in his rich work using so categorical terms and expressions due to his sympathy vis-à-vis the Geto-Dacians, but because they really played an important place in the ancient world, an additional preliminary evidence having been that other 62 famous authors of those times, both of Greek and Latin language, mentioned their name and deeds in their works. It is a truth that the Romanian military historian nurtures legitimate feelings of pride and profound satisfaction since he has the nice privilege of recalling the past of such a people that by heri-

GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTED'S AMONG ALL THRACIANS

tage is entirely ours, of the Romanians who have been living uninterruptedly in the same hearth and have been fighting in the same regions to defend their ethnical being, their ancestors' land, their dignity and independence.

The same appreciations conduce us to conclude that the Geto-Dacians' resistance was not, any moment, an expression of hazard, of adventures or of some caprices. On the contrary, their whole history brings out in bold relief an axiomatic truth, namely that was their way of living, their mood of thinking, their way of behaving and acting, not paying attention that the empire had the name of Persian, Macedonian or Roman. That is why *the idea of fighting for liberty characterizes the first written testimonies on the Geto-Dacians*. Underlining the sources of the Geto-Dacians' military strength, President Nicolae Ceaușescu said: **"long time ago, the Geto-Dacian population — a part of the great kin of the Thracians — had an advanced organization, a fact proved as well during he wars against the Persians led by Darius and the Macedonians of those times"**⁶.

In the light of this conclusion we are entitle to assert that two millennia and a half ago the Geto-Dacian people had a political organization that had passed the stage of unions of tribes; otherwise they could not oppose resistance to the strong and experienced Persian army. It is verisimilar that the Geto-Dacians' political and State organization that bordered upon the Haemus mountains (the Balkans) in the south, upon the Pontus Euxinus (the



Geto-Dacians Archers (Painting by Liviu Suhai)

Black Sea) in the east and in the north upon the Meridional Carpathians to have had an army made up of two distinct arms: infantry (footmen) and cavalry and something similar to a flotilla of the Danube, an army thus representing a first-rank establishment. As a matter of fact, the defensive war itself waged against the Persian army was considered by the antiquity as an important event since Herodotus, so chary of appreciations, insisted upon it in such an exceptional manner.

The Daco-Persian war in 514 B.C. took place following the invasion of the Persian army in Europe. The plan of operations worked out by Darius with the help of his advisers envisaged, in the main, a penetration into the "country of the Scythians who

were in a permanent balance between the two continents"⁷ — Asia and Europe —, with field and naval troops amounting, as Herodotus stated, 700,000 fighters and 600 ships.

After had crossed the Thracian Bosphorus on a bridge, the footmen embarked upon an offensive northwards along the coastline while the naval forces were advancing on the Black Sea having the mission of reaching the Danube and building a vessel-bridge in the sector of the present locality of Isaccea for the use of the field forces. The field army had already invaded the territory inhabited by the Thracians whose tribes situated on the attack direction of the Persian forces, *"yielded themselves to Darius not putting up any resistance"*⁸.

GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

On getting into Geto-Dacians' lands, who were the strongest branch of the great kin of the Thracians — of those more than 100 tribal and gentile formations, the biggest and the strongest were of the Dacians and Getae⁹ — living beyond the Haemus¹⁰, the Persian army, which a chronicler could estimate in point of its number "as numerous as leaves and grass" came up against the resistance put up by the Geto-Dacian people. Permanently informed about the advance of the Persian army ever since its columns were crossing the mountainous range inside of which they were attacked by the Geto-Dacians — because "the Dacians had also scouts to watch the troops' movements and to reconnoitre the enemy's strength, movements and positions"¹¹ — their commander decided to resort to a flexible strategic de-

fense, to direct the main effort towards more populated centres, the fortified settlements representing veritable resistance points; in fact, archaeological findings attested to the fact that ever since paleolithic and neolithic ages there were built moats and earth walls along the access ways towards the more vulnerable sectors. The battle is likely to have been conducted in three stages closely interwoven. In the first stage, the Geto-Dacian forces from the first line — i.e. skilful mounted bowmen and the footmen selected from the communities situated along the enemy's advance direction attacked the Persian detachments when they were getting out of the Balkans. The fighting actions channelled, in particular, on directions corresponding, in the main, to the opened passes — axes. Of course,

there were also some cases when the sprightly Geto-Dacian cavalry and its skilful bowmen attacked by surprise Persian detachments in one or both flanks. In the second stage, adopting articulated and flexible dispositions under the protection of the first echelon forces and using various tactical methods, the Geto-Dacian army waged bitter fights, on a wide front, against the Persian field forces. In the third stage, skilfully employing the favourable conditions offered by the Getic environment, at that time the woods accounted for 80 per cent of Dacia's territory, the footmen together with the horsemen embarked upon wide-scale harassing actions on successive directions and alignments, a method often used by our armies in times-to come which enjoyed a well-defined status in the Romanian

"Dacians" (allegory by Bogdan Stihî)



GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS



The route taken by the huge army under the command of Darius I in the expedition against the Scythians (514 BC) on which occasion the Geto-Dacians put up an audacious resistance to the Persian aggressors

military thinking and practice. Likely, during those actions the Geto-Dacians sought to attract the Persian forces to the Danube in order to use the river as a strategic alignment difficult to be crossed by the enemy the more so as its crossing means were on the Black Sea directing towards the locality of Isaccea. Yet, did not give up his way that represented his main target i.e. the penetration into the Scythians' world and consequently he con-

tinued his advance across Dobrodja, the field army moving along the coastline to be near the large supporting fleet.

The campaign commanded by the famous Persian king north of the Black Sea ended with a complete failure. Due to the Getae's resistance, to the Scythians' withdrawal from the invaders' way as well as to the defeats suffered by the Persians in other zones, the Persian army did not succeed in setting up its control over the

Geto-Dacians' lands at the Danube and Pontus Euxinus. A well-known Roman historian wrote that "Darius' war ended with his defeat and he was within an ace of losing his life beside his entire army"¹².

The big confrontation in 514 B.C. reveals that the Geto-Dacians had attained a high level of political, socio-economic and administrative development, what gave them the possibility to put up an organized and well-led re-

GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

sistance against the invaders no matter which direction would they have come from. The lapse of time made the first written attestation to show us the Geto-Dacians in a defensive war waged on the southeastern front after they had, in the 8th—9th centuries B.C., quelled the Scythians' expansionist tendencies on the northeastern front.

The Geto-Dacian army's strategy and tactics were in harmony with the aims pursued and in accord with the developments and the war's dynamics. The fighting methods and means used by the Geto-Dacians in order to defeat the aggressors, their flexible military actions made them be always in advance in the fights against the invaders *what made them be unvanquished and unflinching on the lands they considered sacred and theirs only*¹³. One must mention, in the same place, the Geto-Dacians' precious soldierly virtues. Highly attached to the land feeding them, believing in immortality and considering that independence was an asset they could not be deprived of, the Geto-Dacians *were always very valiant and brave fighters*¹⁴. Permanently concerned with defeating strong and treacherous enemies, masters in making fighting weapons and in their skilfully handling, inventive in employing working tools as fighting means, the Romanian people's ancestors made, along the millennia, a bunch of soldierly virtues that could be found as factors with particular reverberations in the young military's conscience, as human experience embodied in our new military

doctrine brilliantly substantiated by President Nicolae Ceaușescu.

The Geto-Dacians' adamant resistance, successfully crowned, against the Persian invaders in 514 B.C. marked a brilliant and glorious moment, attested by written history, symbol, over millennia, of the love to homeland nurtured by the people of these lands, of their valiant and noninterrupted fight for the defence of the ancestors' hearth. **"Thirst for liberty and justice was bequeathed by our ancestors, our forefathers — President Nicolae Ceaușescu underlined — in his speech delivered at the Solemn Meeting of May 8, 1986 organized on the occasion of the 65th anniversary since the setting up of the Romanian Communist Party — who fought against Darius, against numerous Roman emperors, than, after a longstanding cohabitation with the Romans and the birth of the Romanian people, against many other aggressors during the barbarian migrations and onslaughts and once with the development of the Statal formations of the three Principalities — the Romanian Country, Moldavia and Transylvania against the Ottoman, Tsarist and Habsburg empires"**¹⁵.

The Geto-Dacian people imposed its name in the conscience of the ancient world which perpetuated in the conscience of the Middle Ages, of modern and contemporary times, its material and spiritual civilization, its determination and combat capacity and occupying a place of honour in the works of a great deal of famous writers and historians as veritable jewelry of strategy

and tactics in wars and battles waged against the strongest armies at those times.

1 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilaterale dezvoltate*, vol. 18, Ed. Politică, București, 1980, p. 309.

2 M. Mușat, *Izvoare și mărturii străine despre strămoșii poporului român. Culegere de texte*, Ed. Academiei R. S. România, București, 1980, p. VII—VIII.

3 Herodot, *Istoriei*, IV, 93.

4 *Ibidem*.

5 Florentina Preda, *De la uniuni de triburi la statul geto-dac*, in „Studii și articole de istorie”, XXXIX—XL, București, 1979, p. 30.

6 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilaterale dezvoltate*, vol. 16, Ed. Politică, București, 1980, p. 121.

7 *Istoria militară a poporului român*, vol. 1, Ed. Militară, București, 1984, p. 56.

8 Herodot, IV, p. 93.

9 Ovidiu Drimba, *Istoria culturii și civilizației*, Ed. Științifică și Enciclopedică, București, 1985, p. 731.

10 Tucicide, *Războiul peloponesiac. Studiu introductiv, traducere, note și indice de N. I. Barbu*, Ed. Științifică, București, 1966, p. 297.

11 Gr. G. Tocilescu, *Dacia înainte de romani*, București, 1880, p. 736.

12 Dr. George Popoviciu, *Istoria românilor bândăni*, Lugoj, 1904, p. 17.

13 General maior Dr. Ilie Ceaușescu, *Experiență istorică a luptei întregului popor pentru apărarea patriei la români — călăuză sigură în opera de întărire a independenței naționale a României socialiste*, in *Fiile din istoria militară a poporului român*, no. 10, Ed. Militară, București, 1982, p. 444.

14 General Radu Rosetti, *Istoria artei militare a românilor, până la mijlocul veacurilor al XVII-lea*, Monitorul oficial și Imprimeriile statului, Imprimeria Națională, București, 1947, p. 36.

15 Nicolae Ceaușescu, *Cuvântare ținută la adunarea solemnă organizată cu prilejul aniversării a 65 de ani de la înființarea Partidului Comunist Român*, in „Scinteia”, May 9, 1985.

BUREBISTA

*the great strategist
of Dacia in the 1st century B.C.*

Profesor Dr. ION HORĂȚIU CRIȘAN

"The first and the greatest of all the Thracian Kings", as Burebista is called in an inscription found at Dionysopolis (today's Balic) is that who succeeded in uniting all the Geto-Dacian tribes on their vast habitation area stretched between the Balkans and Northern Carpathians, the Middle Danube and the west coast of the Black Sea and thus he founded the first centralized and independent Geto-Dacian state.

Europe of the 1st cent. B. C. witnessed the emergence of two great personalities: Caesar in Rome and Burebista in Dacia. They did not come to face one another on the battlefield because both of them were killed in the same way and in the same time. To better know these two great personalities of the ancient world we must appeal to the numerous ancient writings of those times concerning Caesar in particular. One of them, Strabon, who lived in the second half of the 1st cent B. C. wrote about Burebista that: "Coming to rule over his people, which was exhausted by frequent wars, Geta Burebista raised it so much

through exercises, abstinence from wine and obedience to orders, that within a few years he built a powerful State, subjecting the greatest part of the neighbouring populations. He came to be feared even by the Romans...".

Strabon represents the main source for Burebista's reigning years. It is from him that we learned that the Celts "who were mixed with Thracians and Illyrs" were subdued by the Getae and that Burebista defeated Chritasiros who was ahead of the Boii and Taurisci, Celtic tribes which reached the territory of today's Slovakia, Geto-Dacian inhabited-lands. But highly important is the fact that the Geto-Dacians' rising to arms, mentioned by Strabon, was achieved by Burebista who put an end to the incessant wars that exhausted them and did them so much harm. Burebista would put an end to endemical state of war, would transform the very essence of military occupation into an instrument of the State policy. He would organize a new army comprising common people, those recorded in historical ancient sources



The great Dacian king Burebista (about 82—44 B.C.)
reconstitution by Paul Sima

under the name of *comati* that made up the country's corps of soldiers. They would be added some choise troops, the detachments of noblemen. The warrior groups would be transformed into a coherent tactical instrument to be trained and accustomed to military discipline in order to answer the orders and be maneuvered highly efficiently.

The succession in time of the wars waged by Burebista is not easy to be established since few sure sources are at our disposal today. The first war, it seems, was that unfolded at an ambiguously-established time (between 82 B.C.-the beginning of Burebista's reigning and 62 B.C.), against the Boii and Taurisci (on the Mid-Danube), Celtic populations headed by Chritasiros that had got into the western Geto-Dacian territories.

GETO-DACIANS

THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

Chritasiros ruled over the Boii who occupied a territory at the Mid-Danube, the habitation centre of which was at Noricum corresponding to Styria, Carinthia and Carmania, provinces in today's Austria. In all likelihood the Boii at the Danube succeeded in imposing their supremacy upon several Celtic tribes which penetrated into today's territory of Slovakia and eastern Hungary, among which the Tauriscii counted too. The war unfolded somewhere in the Mid-Danube area without being localizing more precisely. Chritasiros suffered a serious defeat and as for the Boii and Taurisci the same Strabon said that "*were razed to the ground*". In fact there was destroyed their political supremacy only and the Boii were chased from the Dacian territories. Af-

ter their defeat by Burebista, the Boii would settle down on the territory of today's Switzerland. The Taurisci would continue to live in northwestern Slovakia under the Geta-Dacians' supremacy where later on they would be recorded in literary sources. How far northward the Boii would be traced by Burebista is difficult to say. Presumably, the Celtic coins thesaurus buried along the Danube from the turn of the river (up to Budapest) to Vienna would mark that way. But knowing Burebista's strategical qualities we can presume that he did not cross the Danube and the pursuit of the Boii and Taurisci limited to the left bank only, though the way to the heart of Europe was open. Where Bratislava lies today he would erect a stone walls-fortress.

After the defeat of the Boii and Taurisci Burebista would take an offensive against other Celtic tribes south of the Danube about which Strabon asserted that were living merged with Thracians and Illyrs, among which we should find the Scordisci that were living between the Morava and Drina with the centre at Singidunum (today's Belgrade) whom he would defeat. "*But-Strabon asserted — the former (i.e. the Boii and the Taurisci) were defeated by the Dacians while the latter (the Scordisci) concluded an alliance with them (i.e. with the Dacians.*

After the reconquest of the territories in west Dacia and the defeat of the Celts, the great King would pay a great heed to the east, on particular to the Greek fortresses on the western bank of the

Map showing the centralized and independent Dacian state under Burebista



GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

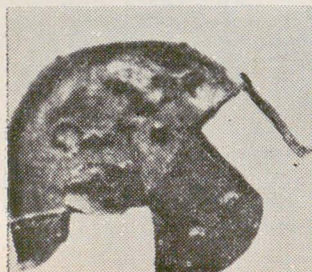
left Pontus. Burebista would subdue all Greek fortresses from Olbia (at the mouth of Bug-today Porutino URSS) to Apollonia (today Sozopol in Bulgaria). It is an undubitable fact we learned from Dion Crystostomos and confirmed by inscriptions found in some of the Greek cities what stands as a clear evidence of an ample plan politically finalized, implying a high strategy. In order to conquer all Greek fortresses from Olbia to Apollonia it was not enough a coherent military organization only, but, it was needed a special skill, good knowledge about the siege science, a perfect handling of an entire arsenal of war machines capable to demolish centuries-old massive walls. It also required a tenacious and consistent pursue of a political-strategical target wherefrom economic advantages derived from. A hypothesis was formulated according to which the conquest of the Greek fortresses on the left Pontus would have had an anti-Roman character having been impeded Rome's expansion to that quarter of the world. Such hypothesis is confuted by the alliance that Burebista concluded with Pompeius. The seizure upon the Greek fortresses

on the Geto-Dacian littoral integrated within the vast political plan of unification of all the Geto-Dacians and of making a strong state. The control over some Greek fortresses from Hystria to Odessos was not a novelty. Getic leaders, preceding Burebista, dit it also. It was a traditional and obligatory policy for the consolidation of the state created by Burebista. Greek fortresses had been controlled by the Geto-Dacians under Burebista's reign. Recent analyzes of all documents discovered in Greek towns conducted to a hypothesis according to which excepting Olbia, those fortresses suffered between 48—44 B.C. when after the death of Pompeius they tried to side with Caesar what meant a deviation from Burebista's policy that would end with their punishment.

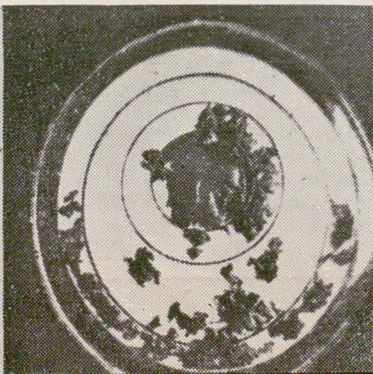
Burebista would interfere in the conflict between Cnaeus Pompeius and C. Iulius Caesar. The two famous generals, each of them having an army on his disposal, were ready to face one another again at the beginning of 48 B.C. Caesar had been defeated in the battle at Dyrrachium. Burebista would side with Pompeius and send Acornion, his ambassador, to him; the

meeting took place in Macedonia, at Heraklea Lyncestis (between July 7 and August 9, 48 B.C.) in the thick of preparations for a new confrontation with Caesar, offering to Pompeius military assistance, first of all, and asking him, very likely, the acknowledgement and preservation of the Dacian state. The option of the great Geto-Dacian king is legitimated through Pompeius interest for the Orient and the littoral of Pontus Euxinus on the one hand and on the other, is justified because the latter had already defeated Caesar and disposed of a great deal of soldiers. But the events rushed and Pompeius was defeated in the battle at Pharsalus. Burebista, thus, counted among Caesar's personal enemies; this would prepare to punish him, like in fact many other allies of Pompeius just after he had defeated his rival and the latter's supporters in Rome. Numerous writers speak about the war that Caesar planned against the Geto-Dacians and the Parts. With this end in view he prepared a large army to be concentrated in Macedonia, but just a little before leaving Rome, on March 15, 44 B.C. he was murdered. In this way the confrontation between the Geto-Dacians and the Romans would be postponed one century later and the two commanders did not come to measure their strength one against another on the battlefield. Burebista would have the same death, in the same way and in the same time or shortly after that, putting down his name among the most famous strategists of Europe in the 1st century B.C.

Dacian helmet
discovered at Popești-Arges



Dacian shield discovered
in the stronghold from
Piatra Roșie



GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

THE EPOPEE
OF THE
STRUGGLE FOR
LIBERTY
UNFOLDED
BY THE DACIANS
LED BY
THE HERO KING
DECEBALUS
AGAINST
THE ROMAN
EXPANSION



Professor Dr. DUMITRU BERCIOU

The adamant resistance put up by the Dacians to defend their liberty in face of Roman legions had wide-scale reverberations in the conscience of the ancient world, the Daco-Roman wars having been recorded as great events of those times. As a testimony over times stands up Trajan's Column built at the emperor's order to immortalize what had been already considered in Rome as a great victory and a huge gain in political and military field, i.e. the transformation of

a part of the dangerous Dacian kingdom into a Roman province. From the Column's metopes there stands out in bold relief the picture of the great king Decebalus, full of energy and dignity. The famous historian Dio Cassius left us a complete portrait of the valiant king about whom he said that *"was remarkable in drawing war plans and fulfilling them, skilful in choosing the right time to attack or to withdraw, clever in laying traps, deft in struggle, knowing*

equally how to use a victory or to save his face when defeated; for which reason he was, for a long time, an enemy feared by the Romans (...)". The ancient historian brought out in bold relief the remarkable qualities of the hero king: great army commander, skilful diplomat, able to govern, in all conditions, all decisions to be taken.

The Dacians' defensive struggle against Roman expansionism, so heroically unfolded under Dece-

GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS



Map showing the Dacian state under Decebalus

Dacian noblemen (detail after a scene from Trajan's Column)



balus' rule represented the acme of a conflict with much older roots, the Romans' advance in the Balkans and towards the Danube.

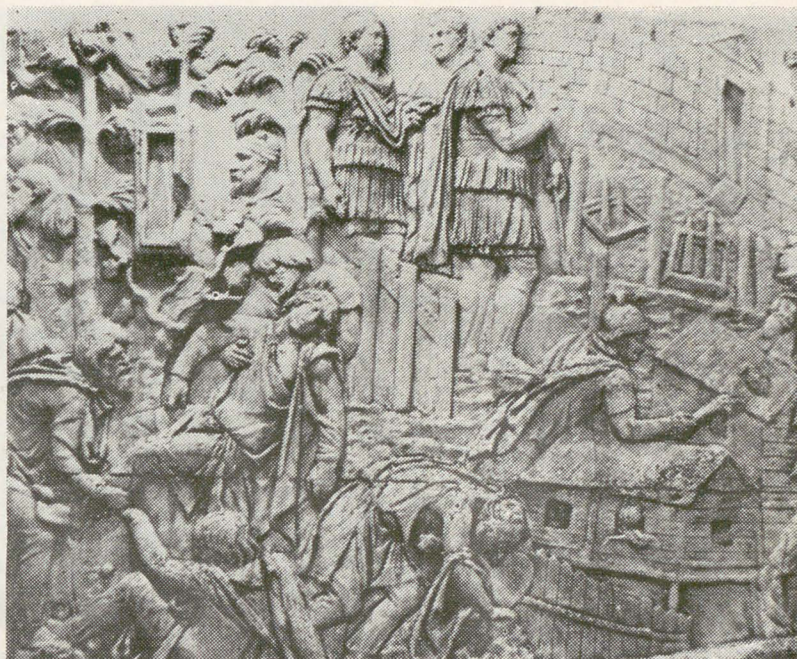
Decebalus appeared on the historical stage at one of the hardest times, when both sides — Dacia and Rome — were facing one another ready for a decisive confrontation. From this point of view, we must point out that in the days of Dacia's last king big progresses had been achieved in all domains. The Dacians' military organization had been improved and the armament

GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

had developed compared to Burebista's time, the founder of the first independent and centralized state of the Geto-Dacians. In their workshops autochthonous masters made the weapons needed by the Dacian soldiers. Besides the domestic production Roman weapons could be also purchased in the time of Decebalus' rule; we can see them on Trajan's Column or discovered by archaeological diggings.

If we also consider Dio Chrisostomus' accounts about what he saw in Dacia when Decebalus was a king, it is a certainty that the Dacians had a standing army which was training all the time with a view of the imminent confrontation. Thus, an explanation may be given to the real fact that in Dacia *"one could see everywhere swords, armours, lances, everywhere horses, everywhere weapons, everywhere armed people"*. This testimony is highly important since it is a confirmation of the images on Trajan's Column and is in accord



Led by the hero King Decebalus, profiled against the trees in the upper corner of this picture, the Dacians put up a stubborn resistance against the Romans who had invaded their territory (a scene from Trajan's Column)

with archaeological discoveries in pre-Roman Dacia.

Hence, on the eve of the highest confrontation

with the Romans, a strong state existed in the Geto-Dacian ethno-historical area, recognized by all big powers of those times. Both the kingship and the religion had assured a political consolidation relying on the ethnical unity, the unity of civilization and economy. The Roman danger, which was nearing rapidly the Danube line and was threatening the Dacians' independence represented a factor that speeded up the organization of that new political unity, more consolidated than that under Burebista's rule. In the name of the king there were gathered taxes either in money, or cattle or farm and handicraft products and all communities were obliged to give soldiers.

Faces and gestures from tumultuous times



GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

There was the practice of recruiting soldiers in each community which continued to play an active part in the economic, political, social and commercial life, but in the military one also. The ancient world considered the Dacian state as a sovereign state. An inscription dating from the time of emperor Domitian read about "*the kingdom of Decebalus, the Dacians' king*" (*regnum Decibali, regis Dacorum*), and another inscription found at Cyrene named Decebalus "*monarchos*" — *monarch*. That means that the ancient peoples considered Decebalus a sovereign king — a *rex*, a *monarchos*, and not a barbarian ruler.

The Romans understood that there, north of the Danube, there was a state and a people capable to jeopardize the Roman rule itself south of the Danube; that is why the presence of a strong Dacian state in the Carpathians was embarrassing the Roman policy and mi-



Fiery clash! The entire Dacian people took up to arms!

litary situation, on their whole. The words attributed to Trajan by Ammianus Marcellinus: "It is in this way that I want to see Dacia, reduced

under the form of a province", mirrors the Roman policy at that time.

The Dacian people, under the leadership of king Decebalus was then ready to face a strong enemy, determined to stretch its rule north of the Danube and to remove a danger for the empire.

In winter 85—86 A.D. the Dacians launched a strong offensive south of the Danube which, as Roman historian Tacitus said, "*imperilled our rule*" (the Roman). Emperor Domitian reached the Danube in 86 A.D. and made preparations for a wide-scale confrontation with the Dacians. Under those circumstances, in 86 A.D. Duras-Diurpaneus ceded Dacia's throne in favour of Decebalus recognizing, even since that time, his qualities of fighter, strategist, skilful tactician, a

The defenders always facing the enemy



GETO-DACIANS

THE BRAVEST AND THE MOST
RIGHTEOUS AMONG ALL THRACIANS

good connoisseur of the Romans' fighting methods; that was to be proved, even in the same year, when the Roman army that had moved across the Olt Valley reaching Tur-nu Roşu (Red Tower) was defeated and its commander, Cornelius Fuscus was killed on the battle-field. But in the next year, 87 A.D. the Romans hardly succeeded in defeating the Dacians at Tapae; Decebalus was thus compelled to ask for a peace to be concluded. In 89 a treaty was concluded between the Dacian king and Domitian whereby Decebalus got some advantages thus proving he knew "to carry successfully across a defeat" as Dio Cassius told. But peace could not last long time. The Dacian state kept remaining an obstacle in face of Roman expansion. On becoming an emperor Trajan would take measures with a view to organizing the campaign against Decebalus, which pursued the very conquest of Dacia. In spring 101 Trajan crossed the Da-



The Roman cavalry rapidly penetrated into Dacia's territory

nube ahead of an impressive army. The battle took place at Tapae, in Banat. The Dacians were defeated with much difficulty. The

battle at Adamclisi followed*. Decebalus did not give up the fight and in front of his soldiers, together with his allies coalesced against Rome, he would assume a daring and skilful strategic manoeuvre at the Danube and in Dobro-dja whereby he pursued to crush the Roman garrisons in Moesia and cut off the links between the forces commanded by Trajan extant in Dacia and the Roman empire. But the rapid melting of the ices covering the Danube, the inadequate behavior of the allied military effectives sent to support Decebalus, the swift concentration of the Roman troops in Dobrudja, led by

Down the picture: the Romans are harvesting wheat sown by the Dacians — in the left side of the picture — the Dacians left their working tools and took the arms



* Read in this review.

Trajan personally, conducted to another result than Decebalus anticipated; so, in spring 102 the main Roman forces resumed their attack on the Dacian strongholds in the Orăștiei Mountains. The development of military operations compelled Decebalus to ask for peace, this time on difficult terms for the Dacian king. Decebalus was compelled to accept them but without thinking to respect

them. That is why, he started as soon as possible to reconstruct the strongholds, the army and his alliances with his neighbours or the further foes of Rome. Although Decebalus had taken energetic measures with a view of resuming the fightings the time was too short because in 105 A.D. the Romans would take the offensive again. Around the capital surrounded by the Romans and inside of it

took place the most stubborn fightings. Decebalus succeeded to penetrate the Roman encirclement and flee in the mountains to organize another resistance point but he was reached by a mounted detachment. One relief on the Column shows the commander making a sign with the right finger up, namely his life would be saved. Decebalus lies by the roots of a tree, with the sword near his throat in order to take his life and not be enslaved.

After the heroic battles which he skilfully waged against the Roman army, the brave king Decebalus preferred to take his life and not to fall into the hands of the conquerors (scene from Trajan's Column)



106 A.D. marks the end of the epopee of the Dacians' resistance led by hero king Decebalus, one of the great personalities of the world history. But the liberty struggle would be continued by both the Dacians under Roman sway and the free Dacians in Moldavia, Bukovina, Maramuresh, Crișana and Muntenia. The Carps and Costobocae living in Moldavia made lots of incursions in the territory of the Roman empire. The victories recorded against such incursions were considered so important that some emperors took the triumphal title of Carpicus Maximus or Dacicus Maximus.

The maintenance of non-interrupted ties between the inhabitants of the entire Dacian space, the withdrawal of the Roman troops and administration (271—275) assured conditions for the assertion of the Romanian people with its peculiar ethnical-cultural features. Like its heroic forefathers the Romanian people fought ceaselessly against all invaders to defend its liberty, unity and ancient hearth from the Carpathians to the Danube and the Black Sea.



THE GETAE-DACIAN ARMY

organization, equipment, logistics

(5 th century B.C. — 1st century A.D.)

Along their millenary history the Getae-Dacians appeared to have had, as demonstrated unequivocally by absolutely all categories of sources at the disposal of modern research (literary, archeological, iconographic, numismatic, epigraphic), a rich material culture concurrently with exceptional spiritual virtues, of which the soldierly traits hold an important share in the reports of contemporary historians.

The harsh and repeated military confrontations with aggressors whose mi-

litary potential was more often than not superior (Scythians, Persians, Macedonians, Celts, Bastarnae, Romans) imposed the emergence, development and continuous improvement of a strong and original military body, successfully tested on numerous occasions over ten centuries of continuous struggle for defending freedom and their ancestors' land.

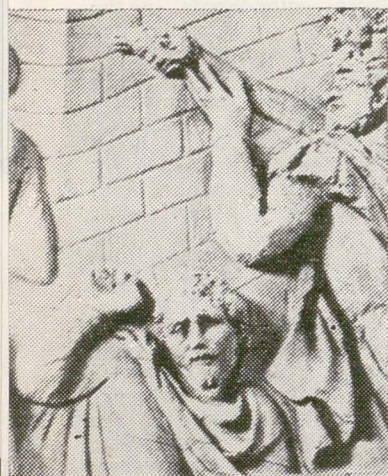
The organizational structure of the Getae-Dacian army, especially beginning with Burebista's time, was in direct connection with socio-economic develop-

ment itself, with the internal evolution of the military body, with the general military characteristics of the time, with foreign influences, with a specific way of conducting battle, with tactical conceptions.

Organization. It is almost sure that the existence of the two arms — infantry and cavalry — remained unchanged both in the phase of local state formations and during Burebista's and Decebalus' states, namely from the very beginning they were maintained as two basic components in the military organization of the Getae-Dacians. The earliest mentions about the soldierly organization with the Getae between the Danube, the Balkans and the Black Sea were made by Herodotus and Thucydides, the latter showing that "the Getae and the other inhabitants of those parts are neighbours with the Scythians, have similar costumes and are all riding bowmen. (*hypotoxotai*)"¹. Although the Scythian influence over the tactics of the Getae-Dacian army, over its equipment and organization cannot be denied for the 8th — 5th centuries B.C., Thucydides' affirmations seems rather exaggerated, because, as we see in later reports, cavalry was not the only arm of the Getae-Dacians. Nevertheless, cavalry seems to have held a somewhat more important share with the Getae tribes in eastern Dacia. It is as bowmen on horseback that the Roman poet Ovid got to know them at the turn between the 1st century B.C. and the 1st century A.D. and described them

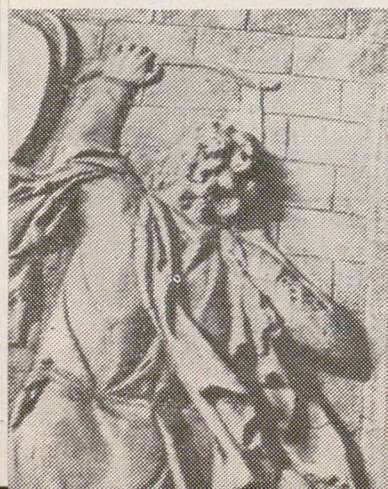


Dacians warriors handling
a ballista



Dacian using a battering-
ram

Dacian archer



in his exile works *Tristia* and *Ponticae*: "(...) Hosts of horsemen riding, both Getae and Sarmations / Swarm every road with their busy canter / There's none of them without a bow and quiver / And in serpent venom their arrowheads are dipped (...) "².

The account of Arrianus, a somewhat later Roman writer, extremely verisimilar thanks to its first-hand source, the diary of one of Alexander the Great's generals, Ptolemaios, who took part in operations against the Getae in 335 B.C., is relevant for ascertaining that the infantry made up more than half of the army of the Getae-Dacian state formations south of and within the Carpathians³. Thus the Getae formation in the Wallachian plain deployed an effective of 4,000 horse soldiers and over 10,000 infantrymen, although its military capacity was far bigger than that which means a ratio of 1:2.5 in favour of the latter. Suffice it to say that on the Column and on the metopes of the Adamclisi trophy the Dacian infantrymen hold the bigger share in the Dacian army.

Burebista and Decebalus were obviously great reformers of the Getae-Dacian military body. Accounts by ancient historians, archeological discoveries and the scenes on the Column and on the Adamclisi trophy entitle us to say that. Beginning with the middle of the 1st century B.C. and particularly in the second half of the 1st century A.D., under the impact of confrontations with the neighbouring populations, of close contacts with the Hellenistic world and with the

Roman Empire, the Getae-Dacian army turned into a strong and up-to-date army, similar as organizational type, and equipment — obviously retaining its specific character and originality — to the strongest army of the ancient world — the Roman army. The reforms introduced by Burebista and Decebalus, found in later accounts, seem to have concerned primarily the equipment of the army and the military facilities. Thus the two basic arms which had existed in earlier times are preserved. A restructuring of the Dacian army seems to have taken place in the second half of the 1st century A.D. according to military units, each having as combat banner the *draco* or *vexillum*. Already in the 60's of the 1st century. Jordanes speaks of *duces* in the Dacian army⁴, major military commanders undoubtedly of aristocratic extraction (*tarabostes* or *pilleati*) who led in battle several units or groups of units. Similar sources allow for a differentiation to be noticed between combatants with shield and spear and those equipped with light armament (bows, pikes, slings). The cavalry retained its particular importance for carrying out manoeuvres or for fast tactical actions. As seen on the Column special units were organized of bowmen of horseback a traditional combat form with the Getae-Dacians in eastern Dacia.

As both Burebista and Decebalus conceived and carried out conquest and destruction of strongholds, castra or fortified points of various enemies, this indicates the existence of

GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

siege troops and techniques. Worth mentioning also is the fact that Dacia's strong defensive system in the 1st century B.C. and the 1st century A.D., made up of strongholds, fortified settlements, successive barrages in passes⁵ implied the existence of a corps of specialists and technicians in military architecture, some coming from the Hellenistic or Roman world to the court of the Dacian kings and adequately paid.

Criton, Trajan's physician during the Dacian wars, supplies information about Decebalus appointing prefects to lead the strongholds, one of the measures to improve the traditional Getae-Dacian body. Those *praefecti* must at the same time have been the commanders of the military units stationed in the strongholds and which participated in defence, together with the entire population of the respective zones.

Special mention must be made of the fact that the tough confrontations with the Roman empire fully confirmed the truth according to which without the entire people taking part in battle any attempt at winning a war is doomed to fail from the very beginning. That is why in case of aggression against Dacia's own territory, as in 87, 88, 101—102 and 105—106 the whole population in the enemy advance zone was involved in the defence effort, which included harassment, surprise attacks, destruction of goods in certain zones, the use of the ground for resistance actions, evacuation of non-combatants in previously established places — tra-

ditional combat methods handed down from one generation to another like a live flame to the Roman people.

Equipment. Perhaps more than in any other field, armament and equipment allowed for originality and traditionalism on the one hand and receptivity for outside influences on the other hand to blend the most, with the fusion taking place it all levels. In earlier times (the 8th-4th centuries B.C.) portable weapons were predominant; short, straight swords with heart-shaped guard and hilt with jutting-out antennae (akinakes) as well as bows and arrows with arrowheads of the "foot" type. In the following centuries (3rd B.C. 1st A.D.) the "national" weapon of the Getae-Dacians became the curve combat knife, with the edge on the inside, called in Latin *sicca*, a peculiar and widely spread weapon in the Carpathian-Danubian space. The efficiency of the weapon imposed and maintained it along the centuries. In combat, along with the *sicca*, also the *falx* was used, a bigger sword with long stem and curved edge, often represented, just as the former, on the Column and in archaeological digging. As regards arrowheads, the "foot"-type disappears from the Getae-Dacian world, being replaced by three-edge bronze arrowheads, arrowheads made of triangular iron plate with a concave basis and classical arrowheads, with two wings and a whole for being connected to the stem, extensively used for a long time.

In the whole Getae-Dacian area, however, the

most spread pieces of armament were the spears, a basic weapon with the Getae-Dacians, of various shapes and types, but unitarily spread in the Dacian space.

The equipment worn by the Getae-Dacians, as it appears from archaeological digging or other discoveries, was made up of Attic-type bronze helmet (Gostavățu, county Olt), big, oval shield, with *umbo* in the middle for reinforcement, small, oval shield (*parma*) or half-moon shield (*pelté*). The mail coat or the cuirass, as attested by the discoveries at Cugir and Popești were indeed used by the Getae-Dacians although no such pieces of equipment appear on the Column. Besides the combat equipment proper several parade pieces were discovered in the Getae-Dacian area (in treasures or individually) consisting of gold or gilt silver helmets — a token of dignity and richness — such as those of Coțofenești, county Prahova, Agighiol, county Tulcea, Peretu, county Teleorman, and others. Widely spread were harness pieces, indicative of the importance of cavalry with the Getae-Dacians.

Already in Burebista's time, if not earlier, as an undeniable sign of the modern character of their armament, the Dacians adopted and used war machines (*ballista*, *manuballista*, siege towers, rams) by means of which they laid siege to Roman

THE FORTIFICATION SYSTEM OF THE GETAE-DACIANS

A settled nation of farmers but also of craftsmen, with milleniums-old roots in the Carpathian-Danubian-Pontic space, the Getae-Dacians had always shown particular care for rebuilding fortifications which should enable them to wage defence battles with better chances of success against all those who, in the course of history, tried to encroach upon their territory, coveting the assets they had accumulated through peaceful work.

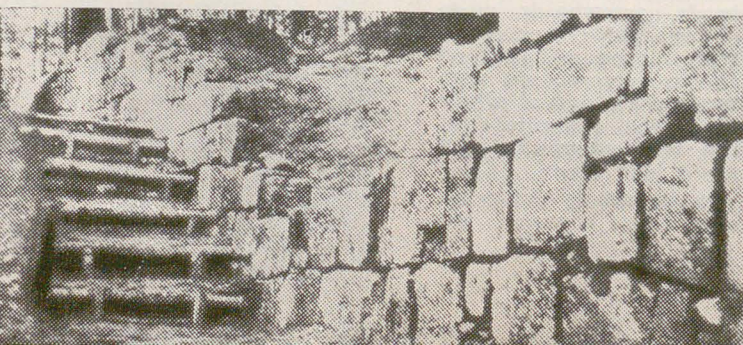
With the beginning of the Iron Age, the movements of some populations in neighbouring areas and their military pressure against the territory inhabited by the Getae-Dacians — whose distinct ethnic traits had just started to take shape — was conducive to more efforts for building fortifications as strong as possible. A number of characteristics of the defence systems used in various geographic zones of Dacia had already emerged indicating the existence of some strong political mi-

litary formations. In judging the fortifications of the Iron Age, until not long ago the specialists considered as most characteristic and most important the major earthen strongholds in the west and east of this territory, occupying areas of scores of hectares and surrounded by moats and walls of impressive size. To this category belong the precincts of Sintana, county Arad, Cornești, county Timiș, Ciceu-Corabia, county Bistrița-Năsăud¹, Stințești, county Botoșani², Moșna, county Iași³, Beidaud and Beștepe, county Tulcea⁴, etc. Recent research has shown that although did not have the spectacular character of the above fortifications, the military architecture in the southern zone was particularly advanced for that time in Europe and its specific was to linger in the area for nearly one millenium. Thus at Grădiștea, county Vilcea and most probably at Portărești, county Dolj, small, round fortresses, small in size (about 1 ha.) were

erected already in about 1000 B.C. surrounded by a wall over 5 m. thick; the wall consisted of two double wall faces made of stone slabs and big bloks of baked clay, sometimes as big as 2—2.2 m, and between them filling of pressed clay and also a complex structure of logs which connected the stone faces, going upwards for another 3—5 m.⁵ Interesting to underline is that this technique of building walls of stone, earth and wood had been considered a Celtic invention, and consequently it is called in literature "muris gallicus" (Celtic wall), but the fortresses at Grădiștea and Portărești are several centuries older than the Celtic ones, and this justifies us to call this construction system "muris Thracicus" — Thracian wall. Towards the middle of the 1st millenium B.C. in the same geographical area there were a number of fortifications which appeared as a result of the evolution of the above type and of new southern influences⁶.

Space does not allow for an analysis of various technical and tactical characteristics of fortifications in various zones of Dacia during the millenium prior to the building of the "classical" Dacian civilization and of the form of state organization. We shall only recall that besides the exceptional technical achievements men-

The ruins of the Dacian stronghold from Costești



GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

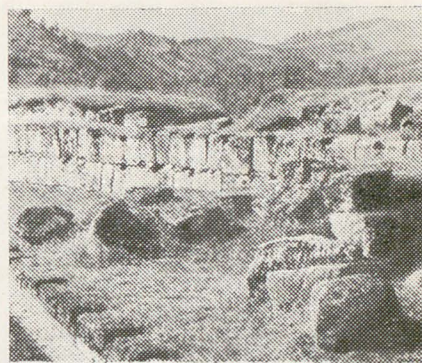
tioned above we must mention the fortress on "Cătălina" hill at Cotnari, county Iași⁷. As for the strategic concept underlying the erection of fortifications, we believe that special mention must be made of the defensive system built by the Getae political formation in northern Dobrogea in the 9th—6th centuries B.C. — a chain of fortification spaced out at 8 km. from each other on the bank of the Danube and on the lake shores so as to be successful in barring the road of possible raids of the tribes of warlike herdsmen in the steppes north of the Black Sea⁸. An identical case is that of the fortification at Vovodeni, county Mureș where the defence line that closed the top of a hill was provided with 4 triangular "bastions" with 2 smaller ones jutting out, in between a fact which allowed for extremely effective cross-fire.

Beginning with the 2nd century B.C. and especially in the following century archeological evidence proves a considerable multiplication of fortifications, especially in the intra-Carpathian zone. The defence of the Dacian space was secured by a series of different types of defensive works. Thus the "acropolises" of the great "*davae*" — main economic centres, also fulfilling important political and religious functions — were reinforced, their principal defensive element being huge defence moats, about 60 m wide and as deep as 30 m, completed with walls and palisades of less important size. The

choice of this type of defence must be sought in the relatively low areas of the acropolises which did not allow for big walls to be erected (because it would have sensibly diminished the area of the settlement), in the high density of the built-in area and in the buildings being made of wood; as the maximum flight of an incendiary arrow was about 60 m, the width of the moat, added to the height of the wall and of the palisade practically sheltered the settlement from being set on fire by incendiary arrows during a conflict. Such huge moats have been discovered at Pecica, county Arad⁹ in the west, at Popești, county Giurgiu in the south and at Poiana, county Galați, Brad and Răcățoiu county Bacău on the Siret¹⁰.

The major centres were indeed fortified but also numerous settlements of lesser importance were protected by means of moats, walls and palisades, such as those at Aghireș, county Cluj, Bernedea, county Mureș, Bucharest-Radu-Vodă, Cucuiș, county Hunedoara, Cladova, county Arad, Sușurogi, county Bihor, etc. Sometimes the fortifications of settlements of intermediate importance were fairly strong, consisting, besides the moat, of a real wall made of wood and earth, such as that at Arpașul de Sus, county Sibiu¹¹, of a wall made of wood, earth and stone, such as that at Stenca-Liubcovei, county Caraș-Severin¹² or even of a stone wall, such as that at Sighișoara¹³.

Characteristic fortifications of that time, however, are the fortresses lo-



**Part of the precincts wall
of the Dacian stronghold
from Blidaru**

cated on mountain peaks, which had made historian Florus to say that "*the Dacians cling to their mountains*". Most of them were technically of the old, local Hallstatt tradition; their walls were made up of slabs of local stone linked by means of clay and very often they did not surround the entire precinct, but just barred the easiest access for an attack. Sometimes, however, the walls did not only go round the entire hill, but there were several successive walls, allowing for the defence to continue even after the enemy had got over the first wall. Obviously wood was a building material extensively used for this category of fortifications, too. Geographically such fortresses are widely spread, being denser, however, in the intra-Carpathian area, such as those at Bănița, county Hunedoara (the first construction phase), Bogart, county Covasna, Cașin, county Harghita, Cîmpuri-Surdus, county Hunedoara, Deva-Cozia Hill, Ghindari, county Mureș, Jigodin and Lelicieni, county Harghita, Marca, county



Map showing the fortification on Dacia's territory (1st century B.C.—1st century A.D.)

Sălaj, Mihăileni and Racoș, county Harghita, Sărățel, county Bistrița-Năsăud, Tilișca, county Sibiu (the first construction phase) and others¹⁴. Chronologically those fortresses were used until the Daco-Roman wars in 101—102 and 105—106.

At a number of fortresses (Piatra Neamț-Bitca Doamnei, Cetățeni, county Dîmbovița, Polovragi, county Gorj) an "improvement" of the traditional technique is seen, undoubtedly under the influence of the advanced construction methods used at the system of fortifications around Sarmizegetusa. Thus the stone blocks are partially cut to size, the wall is seen to have had inside and outside faces and quadrilateral towers existed inside the precinct; the slopes were laid out through the creation of terraces (sometimes those were entirely made of material brought

from elsewhere) broken by slopes calculated so as to confer good stability and at the same time to be obstacles difficult to overcome. The system of terraces was used also at fortresses of the first category, although they are specific to the third category¹⁵.

The most advanced fortifications were built to defend Dacia's capital, at Sarmizegetusa Regia. Conceived by the Dacian kings as a unitary defence system which was enlarged and improved for one and a half centuries, the fortifications in the southwest of Transylvania — and especially those in the Orăștie Mountains — constitute a unique phenomenon in Europe, outside the borders of the Roman state.

The walls of those fortifications, 2—3 m wide, were made of two faces of perfectly cut lime slabs between which there was

a filling of stone chip-pings and earth, the so-called "emplecton". For the inside pressure of the "emplecton" not to dislodge the wall faces, the blocks on opposed faces were linked by means of logs whose ends, cut in the form of a swallow's tail were fitted in mortises of the same shape cut in stone. In some cases the walls were entirely made of wood; more often than not, however, the stone wall rose only as high as about 2 m, and from there upwards the wall was made wither of sun-baked bricks or of wood and earth. The precincts of the fortresses are most diverse in shape: regular as in the case of the fortresses as Costești-Blidaru and Lunca-Piatra Roșie, irregular as at Grădiștea Muncelului, relatively oval, covering the entire top of the hill, as at Căpilna, county Alba, and sometimes as in the case of Costești-Cetățuie, county Hunedoara, the fortification defended only the most vulnerable part. The most complex and the most complete fortresses are those at Blidaru and Piatra Roșie, each of them having undergone a number of restorations and additions in the course of time, so that in the last phase they appeared as having towers at every corner of their precincts. Besides the corner-towers there were also dwelling-towers inside and combat towers located in strategic points outside the fortress, so that the complex of fortifications showed remarkable strength and efficiency.

As shown by recent attempts at architectural reconstitution at Blidaru¹⁶ the precinct of the first fortress was not provided

with patrolling path and parapet because the wall was too narrow (2 m) the defence being performed exclusively through the cross-fire of the defenders in the towers. The second precinct, to the west, was more exposed to attacks initially built in the same and therefore, although system as the first, it was re-made so as to have patrolling path and battlements, and even roofed combat platform for the war machines that "covered" the access road and the terrace where the drinking water cistern was located.

The fortification system which defended Sarmizegetusa Regia was made up of over 10 fortresses (some of them former fortified tribal centres later included in the Dacian state and re-inforced by means of superior techniques) and of over 30 independent towers, as well as a number of moats and walls which barred the main accesses (some of them former fortified tribal centres later included in the Dacian state and re-inforced by means of superior techniques) and of over 30 independent towers, as well as a number of moats and walls which barred the main access roads towards the zone, such as those at Cioclovina-Ponorici and the Transylvanian Iron Gates. The farthest limits of this system are: to the north the stronghold at Piatra Craivei, county Alba, to the south that a Bănița, county Hunedoara, to the west that at Deva — the Fortress Hill and to the east the fortress at Breaz. During the Daco-Roman wars, although the fortresses in the outer chain za, county Brașov.

enjoyed better natural conditions of defence than those on the Grădiște river, in all probability they were not able to resist the Roman attack for long, because they had just been included in the defensive system, some with fortification work still unfinished and without a network of outpost towers around, which should allow them to hold a "front" and to keep in touch with the bulk of the army. They were most probably surrounded, isolated and deprived of supplies, especially water. In return the second defence line allowed the Dacian army to perform manoeuvres along interior lines and so made protracted resistance possible: the Roman army was held before the fortifications at Costești from the autumn of 101 to the summer of 102 and it seems that it was only the attack of the Moor cavalry across the mountains that made Decebalus accept peace. Moreover, as the bulk of the invading army was held in this fortified zone, Decebalus was able to carry out a major strategic manoeuvre on the lower course of the Danube in the winter of 101–102, aimed at cutting the links of the Roman troops in Dacia with the empire and at destroying them. The considerable construction effort made by the Dacian state in laying out the territory for defence turned out to be extremely efficient; on that basis the army was able to conduct long and fierce battles for defending the country's freedom and independence. It was only defeated because of the superiority in numbers, equipment and organization of an empire

which had reached the climax of its power under one of the best generals it ever had, emperor Trajan.

FLORICEL MARINESCU

NOTES

- 1 Symposium zu Problemen der jüngeren Hallstattzeit in Mitteleuropa, Bratislava, 1974, pp. 205 and foll.
- 2 A. Florescu and Simion Rață, Studii și materiale, Suceava, 1969, pp. 9–18; A. C. Florescu, in Cercetări istorice, Iași, II, 1971, pp. 108–110.
- 3 A. Florescu and Gh. Melinte, in SCIV, 19, 1968, I, pp. 129–133; A. C. Florescu, op. cit., pp. 104, 106.
- 4 Gavrilă Simion, in Traco-Dacia, Bucharest, 1976, pp. 157 and foll. G. Simion and El. Lăzurcă, in M.C.A., the 14th annual session of archaeological reports, Tulcea, 1980.
- 5 Fl. Marinescu, D. Munteanu, in SMMIM, 17–18, 1984–1985, pp. 135 and foll.
- 6 Vlad Zirra in Traco-Dacia, Bucharest, IV, 1983, pp. 7 A. C. Florescu, op. cit., pp. 116–118.
- 8 C. Daicoviciu, in Dacia, VII–VIII, 1937–1940, pp. 321–322.
- 9 I. H. Crisan, Ziridava, Bucharest, 1979, p. 185.
- 10 V. Căpitanu and V. Ursachi, in Carpica, II, 1969, pp. 93–97; idem, in Crisia, II, 1972, pp. 97–114; V. Ursachi, Fortificațiile geto-dacice din Moldova, paper presented at the Colloquium „Getae-Dacian fortified settlements in the 6th century B.C.-1st century A.D.", Bucharest, 1984.
- 11 M. Macrea and I. Glodariu, Așezarea dacică de la Arpașul de Sus, Bucharest, 1976, pp. 10–16.
- 12 Marian Gumă in Banatica, 4, 1977, pp. 76 and foll.
- 13 Dacia, N.S., 1971, p. 387, No. 159.
- 14 For general data on these fortifications see I. Glodariu, Arhitectura dacilor, Cluj-Napoca, 1983, passim; for their classification in this category see Fl. Marinescu, in SMMIM, 14–15, 1981–1982, p. 50.
- 15 For the classification of the fortresses in the above categories see Fl. Marinescu, op. cit.
- 16 For the architectural reconstitution of the Dacian fortresses see Dinu Antonescu, Introducere in arhitectura dacilor, Bucharest, 1984.

GETO-DACIANS THE BRAVEST AND THE MOST RIGHTEOUS AMONG ALL THRACIANS

The anniversary of 2500 years from the Persians' expedition led by Darius to the Lower Danube in 514 B.C. turns again our attention on the main source referring to those events, i.e. *Histories* by Herodotus.

We are fully aware of the importance of the fact that the oldest informations about Dacia's inhabitants two millennia and a half ago were gathered and transmitted by the „Father of History“ himself. It is true that as early as the 8th century

because they had a country of their own, their own beliefs, customs and peculiar traits.

The main definition on the Getae that Herodotus left, namely „the most valiant and righteous of all the Thracians“³ we know now by heart and quote it with justified pride since it establishes exceptional traits for our forefathers. As for informations about Zalmoxis and the Geto-Dacians' faith one should mention here

having read *Illiada* wholly or a treatise by Aristoteles, or *From the foundation of Rome* by Titus Livius or *Histories* by Tacitus, *The Divine Comedy* or *Faust*, even if they know their content broadly speaking or are able to quote some remarkable excerpts from these works? So do many historians with Herodotus, too: considering only special subjects dealt with, the attention is paid only to

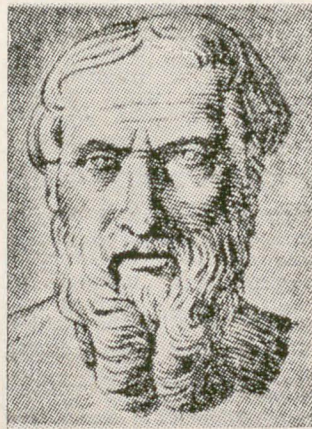
RE-READING HERODOTUS

Professor Dr. VIRGIL CÂNDEA

B.C., beginning with Hesiod, ancient writers as Arctinos, Simonide from Keos, Hecateu, Eschil, Pindar, Sofocle, Hellanicos and Pherecide from Athena¹ had knowledge about the country stretched north of the Danube and its inhabitants, about the Thracians, Getae, Scythians, Therizae, Crobizae and other peoples, about „the people of Hyperboreans, servers of Apollo“² from whose lands, the Danube springs, the left coast of the Black Sea, the White Island (of the Snakes) and about Zalmoxis' teachings. But nobody offered more informations about the Getae, than he did, in the context of the populations living on the left Pontus, first of all the Scythians, as a part of the large kin of the Thracians, however different from the latter

that historians, researching various myths and religions, have given it a particular heed⁴. The same attention was paid to the relation established by ancient writers between the Hyperboreans and the Getae; thus, their history is rooted in the very mythology⁵. But, knowing all passages from Herodotus referring to the Getae, the older or newer exegeses and comments upon these news, does it really mean we have exhausted the inestimable source offered us by the „Father of History“? And if not, then a question arises: How must Herodotus be re-read?

Not only for sparing their efforts, but as a methodological criterion also, our contemporaries have got accustomed to read the classic texts in fragments only. How many could make a boast of



Herodotus

those fragments referring to a people, a zone, a conflict without the specialist ventures to read all nine books of the „Histories“. It is an overlooking of a forest because of an excessive attention heeded to some trees. Proceeding in this way we shall never know better the trees of

concern because they are not placed in their real environment and their value cannot be judged in comparison with the neighbouring trees.

Herodotus was acknowledged "the attention and scruples of an author deserving of reading history"⁶. He was said to have judged his contemporaries severely: "*he brought out in bold relief their brilliant deeds but without emphasis and their mistakes without bitterness*"⁷. His long travels, the vast territories covered, the various peoples known either directly or from the others' accounts made him judge objectively, had rather conduced him to judgements on existence than on value. He kept both from blaming and idealizing also. He had a keen critical mind able to defend him from legends and miraculous world that a greedy curiosity could have attracted towards. "*One could find in his works traces from the sophists; but personal opinions are expressed not frequently and he prefers to let the reader judge by himself*"⁸. Herodotus was a keen observer having been at the same time a thinker of the human phenomena. His work emits a philosophy of history and it is of no avail to pretend him in his accounts, an equal tone expressing indifference. To really understand how he considered the Getae, how he judged them or how he appreciated them when wrote about their faith in immortality⁹ one must read the *Histories* on their whole. Only then the reader will be able to see among that sea of tribes, kins and

populations of the Ancient World, with the most strange, sometimes "barbarian" customs and ways of life judged by a representative of the Hellenistic civilization (one of the most remarkable, at that time, in the Mediterranean Basin), the clear image of a people well defined through its bravery, justice and cult to immortality, guided by a disciple of Pitagoras. And if Herodotus was reserved and cautious vis-à-vis Zalmoxis and his underground abode ("I do not reject what he was said about, neither do I believe those accounts too much; but it seems to me that he lived many years before Pitagora")¹⁰ he has no doubts as for the Getae's qualities. His accounts disagree, in the same Book IV, with the picture of the bloody Scythians who were sacrificing to Ares, were boasting of the number of their enemies' scalps tied to horses' rein or were drinking from the vanquished's skulls. The Getae are not said to have sold their children to the foreigners "*as the other Thracians were doing*"¹¹, neither that they would let their daughters to couple with anybody. And if the harshness of the Scythians did not impede Herodotus consider them the single wise people "*on this side of Pontus*" where do live "*the most backward peoples from all countries*"¹², so much the more he appreciated the Getae who were not to be blamed at all for the excesses and cruelty of those warlike neighbours.

Such considerations invite to a complete reading of the "*Histories*" in order to see the whole com-

plex of lights and shadows wherefrom the oldest picture of this country's inhabitants has detached.

The expedition led by Darius in Europe, that confrontation between two continents and two big civilizations of the Ancient World that two millennia and a half separates us, will focus, this year, the attention of the Romanian specialists because, in the context of those memorable events the light of historiography war, for the first time, strongly thrown upon the Getae. Making efforts to better understand our forefathers we must not forget our obligation to read Herodotus' *Histories* completely. And with this end in view to read the complete translations of his work, an effort that the Romanian culture made as far back as three centuries ago through that translation found by Nicolae Iorga at Cazula, recently re-edited by Liviu Onu¹³ in a critical edition.

1. See the texts of these authors referring to Dacia and Getae in *Izvoare privind istoria României*, I, Bucharest, 1964, pp. 2-23.

2. Pindar, *Olimpicele*, III, 17; *Scolii la Olimpice*, III, 25 a (*Izvoare*, pp. 13, 15).

3. *Istorii*, IV, 93 (*Izvoare*, p. 49).

4. Rich literature on this subject is mentioned by Mircea Eliade in chapter *Zalmoxis* in his book *De la Zalmoxis la Gingis-han. Studii comparative despre religiile și folclorul Daciei și Europei Orientale*, translated by Maria and Cezar Ivănescu, Bucharest, 1980, pp. 28-86.

5. The attempt so much controversial (although not appreciated enough) made by Nicolae Densușianu *Dacia preistorică*, Bucharest, 1913 was followed by a resume of his book published at Paris in 1936-1937 by a Romanian author under the pseudonym

(continued at 76 page)

ARGUS AND MART

• THE ARMIES • OF MAJOR • EMPIRES

with which the getae-dacians were confronted

Major General CONSTANTIN ANTIP

During their great but eventful history the Getae-Dacians had to fight heroically up to the supreme sacrifice to defend their being and their ancestral land against numerous aggressions. The ethnic identity, the state independence and integrity of the Getae-Dacians were put in serious jeopardy especially by the major empires of the time: the Persian empire, which, during Darius I's reign (521—486 B.C.), when the Getae-Dacians' staunch resistance to his expeditionary corps in 514 won them the first mention in the written history, comprised the territories of Iran, Mesopotamia, Punjab, Syria, Asia Minor and Egypt; the Macedonian empire, which, under Alexandre the Great (335—323 B.C.) stretched from the Adriatic Sea to the Indian Ocean and from the Danube and the Caucasus to the north east of Africa, with tendencies to extend its rule also in the Dacian Carpathian-Danubian-Pontic area; the Roman empire which had reached the climax of its expansion (an area of about 3.3 million sq. km. and 54 million people) under Trajan (98—117 A.D.), the emperor who faced Decebalus' military genius and the death-despising valour of our autochthonous ancestors, the Dacians, in two terrible wars.¹

Considering that the virtues of the Getae-Dacian people are strongly evident also from the military might of the empires they were faced with for six centuries, in the following we shall make brief presentations of the Persian, Macedonian and Roman armies.

The Persian Army. The Persian empire,

the result of successive brutal conquests, was a medley of tribes and peoples which had little to do with each other and were fundamentally different in development level, form of economic activity, language and culture. During the reigns of kings Cyrus II the Great and Cambyses II (that is between 559 and 522 B.C.) The Persians exerted military domination over the countries subjected by them. Darius I, who after sanguinary intestine fighting restored the unity of the Persian Achaemenid state, introduced all over the vast territory of the empire a stable administrative system, pursuing primarily to strengthen central authority, a goal he attained with support from the army.²

The empire was divided in 20 provinces, called satrapies, headed each by a satrap, a king of governor general, assisted and watched by a secretary, who kept in direct touch with the sovereign. The satrap commanded unlimited rights over the population in the respective governorship and held wide administrative, and in the border provinces such as Egypt and Asia Minor, also military attributions. The military garrisons in the major cities, however, were headed by special military commanders who were not answerable before the satraps. The generals in various satrapies were subordinated to the five main commanders, who had under them the armed forces in several satrapies, made up a nucleus of Persians and local troops whose commanding officers were likewise Persian.³

Whenever a wide-scope expedition was

ARGUS AND MART

started, such as that organized and conducted against Greece by Darius and then by Xerxes, the number of troops was considerably increased — to hundreds of thousands — by taking on mercenaries and by massive recruitments of contingents from among the subjected peoples, which retained their customs, traditional weapons and fighting methods. This impaired the cohesion of the units, the commanding activities, the organization and holding of military actions.⁴

The basic arms in the Persian army were the heavy and light infantry and the cavalry; it also had chariots and elephants. An important "arm" of the empire's army was the fleet, which accompanied the land army all the time during the major campaigns. The naval forces were supplied by the Phoenicians and by the Greek towns in Asia Minor.

Darius I created a royal guard made up of 10,000 fighters called "the immortals", selected from among the best warriors of the Persian fighter people (Kara); that effectiveness was maintained constant permanently irrespective of the casualties.

As for weapons, from archeological discoveries, representations on bass-reliefs and descriptions of Greek historians, it can be said that the Persian fighter was equipped with a long sword without a hilt guard, or, according to other representations, a short, akinakes-type sword, with a richly ornamented sheath, bow and arrows (of various types) spear; archeological finds and re-

Persian archers



presentations also show battleaxes (with broad or narrow edge). Shields were used for individual protection, although according to Herodotus it seems that shields were not very usual with ordinary fighters, and also mail coats, made of inter-connected metal plates and helmets.

The most spread weapons with the Persians, however, were the spear and the bow, mentioned in most cases with Persian warriors. When Darius I had a Bowman represented on the gold coin of the empire, circulated all over the eastern Mediterranean he demonstrated that the bow was the top favourite battle weapon with the Persians.

The combat tactics of the Persians was based on amount and number, the attacks being performed through huge squares.⁵ In most cases the fight was opened by chariots, provided with scythes at the axles, in numerous cases playing the role of shock forces, together with the elephants, and then the cavalry carried out actions to hit the flanks, while the infantry accomplished the victory.

The Persian army had an extensive logistic service, with storehouses and roads which enabled fast supply and troop movement, and with a well-manned corps of good engineers and pontoneers; the latter had a major role in building the bridge of boats across the Hellespont in 515 or 514 B.C. — the first man-made bridge to connect the two continents, Asia and Europe and in securing the Persian army's crossing the Danube near Isaccea at about the same time.

Seen as a whole the Persian military organism appears extremely heterogeneous, slow, and devoid of flexibility and this lent the Persian army basic shortcomings. That is the reason why, with all their overwhelming superiority in numbers the Persians were not able to win after 50 years of waging war against the Greeks. When Phidippides ran 150 miles to tell Athens about the Marathon victory, only to die afterwards, he heralded not only the safe-guarding of freedom and independence for the Greeks of the time but also the checking of the assault of Oriental despotism towards Europe.

The Macedonian Army. Macedonia, as a distinct state in the north of Greece had a gradual but sure affirmation among the powers in oriental Mediterranean beginning with the second half of the 5th century B.C., when it was involved in the Peloponnesian war on the side of Sparta. In the mid 4th century B.C. Macedonia acquired the status of big Mediterranean power, due

ARGUS AND MART

to the strong personality of King Philip II (359—336 B.C.) and to his reforms in the political-military field.

After the disaster he inflicted upon the forces of Athens and Thebes at Charronea, Philip II applied a number of reforms, beginning with the replacement of the Greek polis with the territorial state. In this context he granted particular attention to strengthening the army into an instrument of force capable to serve the expansionist goals of the Macedonian policy.⁶

He divided the country into circumscriptions which had to supply effectives to the army, every Macedonian being compelled to serve under arms. The military body was made up of infantry to which the petty owners and the poorer strata were conscripted: heavy infantry (*phalanx*, made up of *pezetairoi*), intermediate infantry (*hypaspitai*), and light infantry (*psilitai*) and of cavalry: heavy cavalry, representing the king's personal guard and levied from the aristocracy (*hetairoi*) and light infantry (*prodromoi*), and in addition there were special troops for sieging and assaulting fortresses.

As one who had got trained at the higher military school of the time, that in Thebes, Philip II adopted the tactical system of the phalanx. Because the Macedonian foot soldiers were inferior in combat to the Greek ones, the phalanx, as organized by the king of Macedonia, was more compact, exclusively conceived as an impregnable shock mass, the individual action of the soldier, such as for instance hand-to-hand combat, having a secondary, even minor role.

The main weapon was the sarissa, a specifically Macedonian spear, between 5.5 to 7 metres long (as compared to only 2 metres with the Greeks) varying with the row in the phalanx of the soldier carrying it. The first row of fighters had shorter spears and the spears became longer and longer with every additional row, so that the soldiers at the back of the phalanx supported their spears on the shoulders of those in front. By this method the formation was really studded with spears in front, acquiring a particularly high shock force. In return the movement and front changes of the phalanx were slow, while its extremely vulnerable flanks had to be protected by soldiers provided with light weapons and by cavalry.⁷

Besides the sarissa, the fighters were also equipped with a short sword, shield, armour, helmet, shank plate.

Alexander the Great inherited such an army and brought to it some improvements,

especially in the functional and tactical fields. Thus, during the campaigns the phalanx was meant to retain most of the enemy forces, while the cavalry played the role of main offensive weapon, used not only against the enemy cavalry but also against the enemy infantry. Alexander paid particular attention to the technical services — mobile towers, rams, heavy and light catapults, etc., and to the supply, administrative, to the system of relaying information, medical assistance map making, sermation and orders by couriers and optical signals, etc.⁸

Securing good command and organization of the army and of its actions, always innovative in strategy and tactics — one of the novelties that must be stressed is that after victory he pursued the enemy army and destroyed it — Alexander, who had 700 casualties in his campaigns⁹ extended his rule over numerous countries and peoples and, after having dismantled the Achaemenid empire in the battles at Issos (333 B.C.) and Gaugamela (331 B.C.) he created the second world empire. This short-lived empire disintegrated after Alexander's death, giving rise to the Hellenistic world and civilization.

The Roman Army. Rome's expansion from a city-state with an area of 2,000 sq. km. at the end of the 5th century B.C. to an empire whose border length amounted to 9,000 km. at the beginning of the second century A.D., which through consistency and durability represented a unique phenomenon in history, is primarily owed to its

Roman soldiers



ARGUS AND MART

military might. Either in war or in peacetime, either for conquests or for defence, the basic factor of Roman power had always been the military.¹⁰

In the following we shall mainly present the Roman army as it was restructured during the reign of Octavianus, who introduced a government form called Principate or Empire.

While during the Republic the Roman state had a temporary, citizens' army under the authority of the Senate, in the Empire, although the former principle was not abolished, actually a professional military force emerged, with a permanent character, whose supreme command was exercised by the emperor (*imperator*).

The troops of every imperial province made up a separate army (*exercitus provinciae*) under the command of the governor (*legatus Augusti pro praetore*), who, as a delegate of the emperor, enjoyed the concurrent capacities of high civil magistrate and of general on the territory under his authority. Most important of all were the armies on the Rhine, the Danube and in the Orient.

Enlistment was done, as a rule, on a voluntary basis or by conscription from among all young men between 18 and 22 years of age in all social classes of free men. For the duration of the military service the soldiers received a gratification — *stipendium* — 750 *denarii* per year) and when they became veterans they enjoyed a discharge premium either in money, as a kind of pension paid just once (3,000 *denarii*) or in kind, as small plots of land¹¹.

As earlier, the army was made up of two main elements: the legions, in which the military service lasted for 10 years and the auxiliary formations, for which the service lasted 25 years and practically even longer.

The legion (*legio*, "assembly") with effectives between 5,000 and 6,000 combatants (most of them infantrymen — *pedites* — and a few hundreds cavalrymen — *equites*) recruited from among the Roman citizens, represented the basic tactical unit in the Roman army, appearing superior to the Greek and Macedonian phalanx through structure, mobility, flexibility, manoeuvrability, speed, efficiency in action — qualities which made its lasting fame. Quoting Vegetius' admiring affirmation that "undoubtedly a god inspired (to the Romans) the legion", marshal Maurice of Saxa appreciated that it was such a formidable corps that it was able to undertake the greatest deeds¹².

The subdivisions of a legion were the

cohorts (*cohortes*), ten in number, of which the first was made up of 1,000 men (*miliaria*) and the others of 500 each (*quingenariae*). Each cohort had three maniples (*manipula*) and every manipulus two centuries (*centuriae*).

The tactical formation of the legion, specifically Roman and established already during the initial phase of the Republic, consisted in a three line disposition, echeloned in depth — the youngest soldiers (*hastati*) in the front line, those of medium age (*principes*) in the second and the oldest (*triarii*) in the last line. The flanks of the front were always supported by cavalry formations (*turmae*) made up of 30 horsemen each, distributed at the two extremities as "wing" (*alae*) in variable numbers, according to necessity, with more cavalrymen at the wing more indicated for offensive manoeuvres or more menaced by the superiority of enemy cavalry. In movement every individual legion or an army made up of infantry and cavalry subunits, organized a vanguard and a rear guard.

The auxiliary troops (*auxiliares*), recruited from provinces with long-standing warlike traditions, which had long been included in the Roman state structures, were made up of cohorts of infantry and *alae* of cavalry, some made up of 1,000 and most of 500 military each. The effectives of the auxiliary cavalry were much bigger than those of the legions. Besides the regular auxiliary troops, the Roman army got support also from a *numerus* ("number of people" of unspecified amount) of allies, supplied by the provinces or by the client countries outside the empire, which took part in battle with their own organization and with their own arms (Syrians, Palmyrans, Moors, Germans, etc.), but under the command of Roman officers.

For himself, as the supreme army chief, Augustus set up a praetorian guard, made up of nine cohorts (*cohortes praetoriae*), each with 1,000 infantrymen and of a cavalry group. All praetorians were recruited from among the Roman citizens in Italy and served under arms only 16 years. These cohorts accompanied the emperor during the campaigns and took part in battles. Besides the praetorians, the emperor also had a private guard made up of foreign horse- and foot-soldiers of doubtless confidence.

Moreover, Augustus set up three *cohortes urbanae*, with police role and seven *cohortes vigilum*, each with 1,000 men, as night guard and fire-fighting squads.

Octavianus Augustus paid much attention

ARGUS AND MART

to the military fleets in Italy, -which had a major naval unit for the Mediterranean, based at Missenum (*classi Missenatum*) and another for the Adriatic, at Ravenna (*classis Ravennatum*) and also to the smaller units, operating in the waters of the coast provinces and along the major rivers, the Danube included.

The military command and hierarchy¹³ retained what was essential in the republican traditions, with the specific character determined by the existence of imperial authority. The supreme commander of the army was, as shown before, the emperor, before whom the military took an oath. He appointed the generals who acted as his delegates (*legati*) and the other officers. The second highest military office after the emperor was the general commander of the praetorian guard (*praefectus praetorio*). The legion had as unique chief a *legatus Augusti legionis* of senatorial dignity and under him were six higher officers whose social extraction was indicated by the width of the purple stripe bordering their tunic: *tribuni laticlavi* (with wide stripe), *comangusticlavi* (with narrow stripe) belonging to the equestrian order. After them followed *praefectus castrorum* (the prefect of the camps), as a rule promoted from among the low-rank officers for personal merits, professional experience and expertise. A fleet was commanded by a *praefectus classis*, of equestrian dignity.

The lower officers were the commanders of the centuries of foot-soldiers (*centuriones*) and the commanders of the cavalry *turmae* (*decuriones*) promoted from among the rank and file depending on seniority or by choice. As they made up the greatest number of army staff, they were decisively instrumental in the training and behaviour of the soldiers in battle. That is why it is considered that although the former distance between the higher and lower officers was not abolished during the empire, it was sensibly narrowed¹⁴.

The petty officers — *principales* — fulfilled most varied functions, according to their name: *beneficarii*, *speculatores*, *commentariensis*, *questionarii*, a.c.

The cavalry units of the auxiliary troops were commanded by a *praefectus alae* and the infantry units by a *praefectus cohortis*; the *cohortes millariae*, however, were headed by a *tribunus cohortis*.

The armament, equipment and food for the soldiers were secured by the state. The main offensive weapons of the soldiers in the legions were the two-edge, short, wide sword (*gladius*) the spears (a shorter

one — *pilum* and a longer one — *hasta*); for defence they had a big rectangular shield convex on the outside like a cylinder segment (*scutum*) made of wood and covered with leather and metal fittings, a metal helmet (*galea*) and a cuirass for the chest called *lorica*: *lorica segmentata*, made of wide straps of thick leather which allowed for free movement of the body, *lorica squamata* made of scales or *lorica hamis conserta* made of mail. The auxiliary troops wore a lorica made of one piece of leather, an iron or leather helmet, an oval or hexagonal shield (*clipeus*) and used as offensive weapons the *gladius* and *hasta*. The horse soldiers, wearing similar cuirasses and helmets, fought with a smaller, round shield (*parma*) with a sword or dagger and with a long spear (*lancea*, *contus*). Besides the individual armaments the army made extensive use of war machines, *tormenta*, based on the force produced by the elasticity of twisted cords, which, when eased, threw arrows and other projectiles at great distance (*catapultae*, *ballistae*). Those were wheel-mounted and drawn by mules. High platforms made of logs (*aggeres*), wheel-mounted towers, rams (*arietes*) and other devices for pulling down walls and forcing gates open were used for sieging strongholds.

The famous discipline of the Roman soldier was maintained by both very severe punishments and attractive incentives.

The Roman military rules were based on the principle that the soldier must have something to do all the time, primarily in point of military training — drills of armament handling, riding, fencing, manoeuvres and marches several times in a month, a.o. The legion introduced the march in step during which the soldier had to carry his entire armament, equipment and food in stages of 24 km. a day and even 30—40 km. in case of need. Besides military drills and real battle the soldiers were used to build fortifications, strategic roads and for other works — from swamp draining to erecting public buildings. This continuous activity made them strong and resistant to the privations of the service and made them nimble in battle.

It is with such an army, only with an effective increased to 30 legions, with a new personal guard — *equites singulares*¹⁵ — from among the auxiliaries, to replace the seditious praetorian guard and with an increased offensive spirit, turned into a powerful instrument of his expansionist policy that Trajan put into application his plan

THE CARPATHO-DANUBIAN-PONTIC AREA

The Main Background of the ethnical-cultural unity of the Romanian people

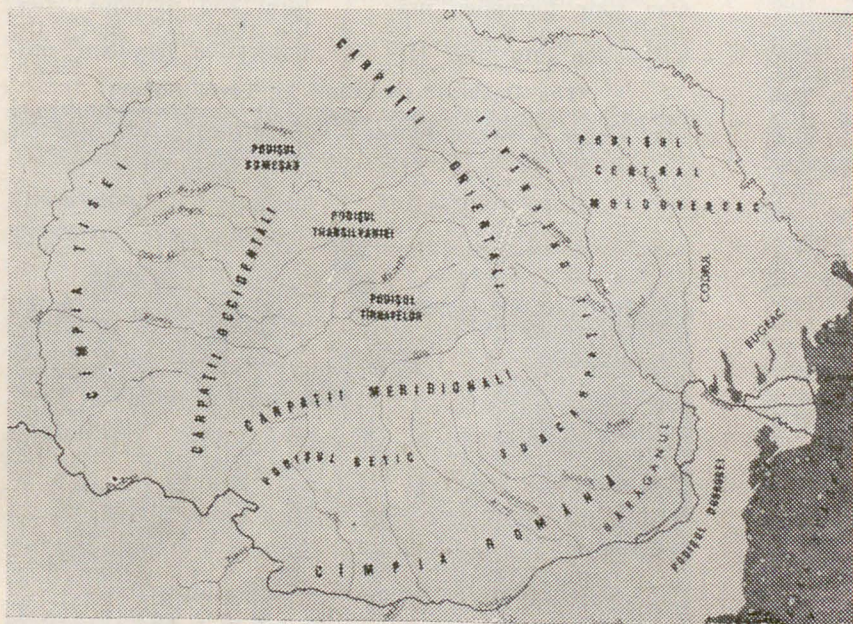
Professor Dr. ȘTEFAN ȘTEFANESCU

Romania's territory — George Vilsan noted — is like an "alternation of mountains, hills, plateaus and fields, helping each other like a symphony made up of more parts but yielding a whole full of harmony"¹.

That unity of construction of the Carpatho-Danubian-Pontic area conduced to a remarkable ethnical unity on its entire stretch. The Carpathians' mountainous arch did not represent a separating barrier in the Romanian people-inhabited lands at all, but through its reduced altitude (only 8,3 per cent of the total mountainous regions passing beyond 1500 m in point of

altitude), through the great deal of depressions, both intra — and sub-Carpathian, nice places of ancient habitation, well protected and easily to be defended, through the great number of passes and gorges traversing it in all directions that created a large network of roads it made easier the human intracirculation on the entire Romanian territory. "This arch of the mountains with the sub-Carpathians and neighbouring hilly and timbered regions represented a veritable natural fortress of millenary cohesion and resistance of our people"². By mid-17th century Paul from Alep, visiting Walla-

chia, reproduced his discussion with Preda Brincoveanu, the big vornic (chamberlain and supreme judge) of the country, "a passionate lover of history" and attributed to him these remarkable words about the Carpathians' importance for the Romanian resistance struggle. "We — the Romanian high official — would have been said — have no castles in our country. Instead of castles and fortresses we have these mountains and (these) woods that cannot be seized by any foes. Had the case been differently, had we had any castles on our lands, the Turks would have driven us out from



Map showing the Carpathian-Danubian-Pontic space where the Romanian people was born

them". Of course, — Paul from Alep wrote convinced by the accounts of his collocutor — *this is the reason for which the Turks never had enough power to conquer the Romanian Country (Wallachia) or to remain on its territory; and unquestionably the vornic was right in what he said"* 3.

The Romanian geographical milieu early offered his inhabitants at least three common peculiar traits: complementary existence of riches in various regions; the practice of some handicrafts linking the people to the respective region, but also the emergence of various handicrafts; the possibility and necessity of a permanent concentric circulation both from outer regions towards Transylvania and the Carpathians and inversely as well. These common features orientated the entire ecolo-
lar political and social in-
nomic and social activity to unitary forms, to simi-
stitutions, with a perma-
nent tendency of unifica-
tion on the entire Carpa-
tho-Danubian-Pontic area.

All Romanian history has brought out in bold relief the unifying role played by the Carpatho-Danubian-Pontic space through its basic structure and characteristics. The early emergence of the Geto-Dacian people or more precisely its outlining as a distinct people from the numerous masses of the Thracians took place on this territory which favoured a more rapid social and economic development with centripetal tendency on the Carpathians. It was here too, that the centralized and independent Geto-Dacian state led by Burebista was set up and flourished the Geto-Dacian civilization in the days of Decebalus; Dacia — a state-fortress — had its capital just in the Carpathian mountains and they would offer

them, like the Danube and the Black Sea also, favourable conditions for the defence against her strong foes.

The Romanian people's history has been developing in one and the same habitation area. In the time of migratory populations' invasions, the resistance centre was in the Carpathians in particular; these mountains represented at those hard times a veritable complex of natural fortresses. The invaders — steppe populations — could not but withdraw in face of the strong barrier of the Carpathians and when some groups succeeded, however, in penetrating inside the Carpathian arch they were either destroyed or assimilated.

The formation of the Romanian knezates and voivodeships took place in hidrographic basins and depressions but with their back always leaning on the Carpathians and in some cases the Romanian State formations stretched on both sides of the Carpathians as a supreme argument that these mountains could not separate the brothers. Each Romanian state formation manifested tendencies to unification into ever lar-

ger State entities what would conduce to the making up of the Romanian mediaeval countries: Transylvania, Moldavia and Muntenia that also leant against the mountains. In fact, it would be difficult to conceive, without the Carpathians, that adamant resistance of the Romanian people, crowned by so many brilliant victories in face of numerous aggressions of the strong neighbouring expansionist states and empires. The mountains, alongside woods and forests — as the historical sources attested to — often sheltered the people from neighbouring regions whenever their life and goods had been threatened by foreign invaders.

If the times' vicissitudes impeded the making and lasting of a single Romanian state in the Middle Ages, the unification tendencies of the Romanian countries permanently manifested embracing various forms of different intensity from an epoch to another dependig on historical circumstances. Their solid ground was lying in their common origin, close economic, political, cultural and religious ties, the same lays and the impressive linguistic uni-

"The Dacians" (painting by Liviu Suhar)



ty. It was on this solid ground that there unfolded the unifying efforts of Iancu of Hunedoara, Stephen the Great, Ioan Voivode the Brave and of many other political personalities and army commanders. The tendencies to the achievement of a Romanian political unity would be brilliantly confirmed by the great deed of Michael the Brave in 1599—1600. Through the wide-scope actions he carried out as well as through the political-diplomatic relations he established on the European scale *Michael the Brave uplifted to a higher level both the destinies and horizon of the Romanian history*⁴. The Union of 1600, although of short standing, carried in it the ancient secrets of the Romanian people's life turning along the time into a veritable torch to the light of which all the generations-to come of the struggle for union would direct their steps.

The idea of Romanian unity, community and continuity became in the field of cultural-spiritual preoccupations, too, the main idea that put its stamp on the activity unfolded by the Romanian humanists in the 18th century: Grigore Ureche, Miron Costin, Constantin Cantacuzino and the erudite prince Dimitrie Cantemir⁵.

Remarkable contributions to the development of the Romanian language, the spirit of Romanian unity and solidarity were also other writings of that epoch. For instance, about "*Cazania*" (*Collection of homilies*) or "*Romanian Book of Teachings*" by Varlaam, Nicolae Iorga said that due to its function and wide-spread was a "*work of national unity, a unity achieved in the peoples' souls*"⁶.

In the second half of the 18th century and the beginning of the 19th, the leaders of the Transylvanian School would interweave the enlightenment's spirit with the irradiation force of national conscience.

The great historical events in the first half of the 19th century, the revolutions in 1821 and 1848, would focus mainly on the unity of all Romanians, as their primary, as a national target. Animated by the desire to remove the Phanariot rulers, the revolution led by Tudor Vladimirescu contributed to the consolidation of the Romanian Principalities' autonomy and called through its leaders' very words to the union of the Muntenians' might with the Moldavians' since "*we are of the same origin, we have the same customs and live under the same rule, so as 'being with one voice and thought with Moldavia to be able to win the rights of three Principalities helping each other'*"⁷.

The Union did polarize the efforts of all active forces of the population, became the dear cause of all enlightened minds of the country and was embraced with passion and admirable self-denial by the broad masses. In the context of a large-scope movement closely linked with all threads of preceding unity tradition, modern Romania became a reality through the great act of January 24, 1859 with Muntenia under the sceptre of Alexandru Ioan Cuza and through the ample programme of reforms which united Moldavia that characterized the "epoch of Union".

The Great Union, a centuries-old aspiration of the Romanian people was achieved in the context of final developments of the

First World War, of the social and national unrests unfolded in Central and East Europe at that time. Accomplished on the principle of the peoples' right to self-determination and their integration into national states, the completion of State unity in 1918 within the borders of the entire Romanian nation was the result of its struggle crowned by its own historical evolution under conditions and on development ways specific to the Romanian people.

Keen connoisseur of the Romanian geography and history, Emmanuelle Martonne, the great French geographer considered that through the achievements of the Romanians' national unity, the political geography had to consider Romania "*as one of the most wonderful and solid new formations in the new Europe*"⁸. "*From the viewpoint of national history, historical, past and future — he wrote — the Carpathians represent a vital element for Romania... This Romania having the Carpathians like an axis, like a backbone, is, from geographical viewpoint, a well equilibrated state, the gravitation centre of which is just there where there are the very springs of the national life*"⁹. The Romanians' political unity was considered by Emm. de Martonne like a brilliant revenge of geography against history, a revenge of natural environment against the injustice and arbitrariness of historical evolution which had kept the Romanians in different states. Romania — Emm. de Martonne wrote — *appears before us not as a state born from the diplomats' mere fancy, not as a state fabricated on the strength of an abstract principle, but, in a way,*

(continued at 76 page)

SOME SEQUENCES FROM THE ROMANIAN PEOPLE'S STRUGGLE FOR INDEPENDENCE AND UNITY

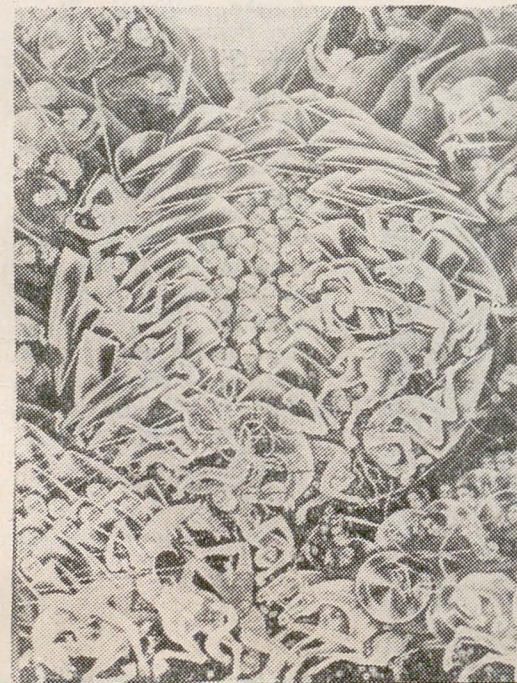
in the Middle Ages (the 14th-18th centuries)

Part and parcel of the Romanian ideal for social justice, liberty and national unity, *"the union of the Romanians into a single state, an independent state in point of both the domestic and foreign affairs"* gave a stimulus, as Cezar Bolliac, the 1848 revolutionary said, to the *"national feelings all over Romania ever since history began to tell us something about Dacia"*¹. The conscience of a common origin, grounded on identity of language, traditions and customs, the identity and at the same time the economic complementarity of the communities situated on both sides of the Carpathians, the imperious need to defend themselves against a common foe first, the migratory

tribes moving down from the Baltic regions or from Asia's inmost depths, then the Hungarian and Polish kingdoms, the Golden Horde, the Ottoman, Habsburg and Tsarist empires — made the Romanians early understand the *"it is within their union that the power lies"*.

*"When the North wanted to go towards the South, when the West wanted to reach the East — Nicolae Iorga concluded — they met here"*², what explains why *"history finds the Romanian here, above all [...] as a soldier"*³. The permanent menace which, after the withdrawal of the Roman legions southwards, began to hang over the territory north of the Danube compelled the Romanians to adopt specific forms of political and military organization like confederations (unions) of village communities (*"the popular Romanias"*), knezates or voivodeships (*"duchies"*) which had in Romanian the generic name of *"Lands"* and in the then foreign writings the *"vlahii"*, *"valahii"* *"terra blachorum"* etc., as parts of the single Romanian *"Country"*—i.e. *"Romania"* (Balac, Blokumannaland or according to subsequently introduced name in Borgiano's World Map (Borgiano's Mapamond — *"Magna Valachia"* — i.e. *"the Grea Romania"*). After Aurelianus' withdrawal, the migratory tribes were faced with the strong resistance of — as Marmertinus mentioned, quoted by Nicolae Iorga — *a peasant host (army), the cavalry of the common peasants (ignari agricolae)*⁴. The same peasants who, beside their working tool also used as a weapon, *"did not have other weapons but bows and arrows"*, withstood, by the end of the 9th century — the beginning of the 10th century — under the command of *"dukes"* (voivodes) like *"Gelu the Romanian, Salanus"*, Glad, Menumorut the aggression of the migratory tribes which the history would record after the conquest of the *"land"* inhabited by Slovaks and Roma-

"Posada Victory" — 1330 (painting by Vin-tilă Făcăianu)



nians, as the land of Ung or Ungvar, under the name of "Hungarians"⁵. In the long-standing fights waged by the Romanian forces against the Hungarians and later on, against the mediaeval kingdom of Hungary, there was set up, in the 11th century, the Romanian Country of Transylvania ("Valahia Transiuana"). The resistance struggle started under the sword of voivode Giulea in 1002—1003 against the annexionist policy carried on by the kings in Buda would prolong to the early 14th century under voivodes as Roland Borş (1282 1284, 1288—1293) and Vladislav (Ladislau) Kan (1294—1315). The latter, through the peace treaty of Szegecin (April 8, 1310) recognized the suzerainty of king Charles I Robert de Anjou (1308—1342), to whom he handed back Hungary's crown captured in 1305. That treaty sanctioned the status of Transylvania as distinct ethnical and political entity, separated from the Hungarian kingdom, with its own administrative — territorial and military organization, linked to the Hungarian king by virtue of the feudal vassal relations, through the oath sworn by the voivode to the crown, as Flandra was bounded to Spain or Aquitannia to England. It was a reality which famous Magyar historians trying to explain its causes synthetically resumed as follows: *Transylvania and Hungary never confounded one another and they always formed two distinct countries* because "the Transylvanian compass needle" "fixed towards the Orient because of the population / Romanian — a.n. / belonging in its great majority to the Oriental church / Orthodox — a.n. /, while Hungary was orientated towards the West ever since the time of its first king"⁶.

In the same epoch of the consolidation of Transylvania's unified voivodeship, written sources mention referring to the Romanian resistance put up to the big Mongol-Tatar invasion (1241) the invaders' fights with the "peoples of valahi" (ulaghi) east and south of the Carpathians, as well as the fights with the armies of the "white Romanians" (ulakut) from the "land of Asan". Indeed, the Tatars were put up resistance by both the voivodeships of Moldavia and Muntenia headed by dukes like "Mishelav" (called Seneslau in the Diplome granted in 1247 by king Bela IV of Hungary to the knights of the Ioanit order) and the whole armed forces of the Asans' empire (imperiul asăneștilor)⁷.

Founded in the wake of the anti-byzantine uprising in 1185—1186 by the Balkan Romanians led by voivodes Petru and Asan with the help of the Cumans and Bulgarians north of the Balkan Peninsula, that "empire" of the Romanians and Bulgarians was the second feudal state which, in the 12th — 13th century mirrored the Romanian will of liberty and union⁸. A century later, a new independent Romanian state emer-



Among the great battles fought by Stephen the Great, the ruler of the Romanian province Moldavia, for the ancient home's defence is the one fought at Baia (1476) against the strong army led by Matei Corvin

ged on Europe's map — the Romanian Country of Muntenia ("Wallachia"). The event took place in the context of the fights waged for repelling the Buda kings' pretensions to suzerainty. The process of formation and consolidation of the big Muntenian voivodeship is telling by linked to the defeat of the aggressive forces headed by king Charles I Robert de Anjou at Posada in 1330,⁹ which defeat was inflicted by the "great army" of the voivode Bassarab I (1310—1352). After that victory the process of unification continued towards the mouths of the rivers of Sireth and Pruth in the Danube, through the outburst of a long war, in 1343, against the Golden Horde, which war would be ended by the Wallachian princes two decades later following the extension of their borders near Cetatea Albă.

In their political programme, the Wallachian princes — successors of the dynasty founder, Bassarab I —, who called themselves voivodes "of all the Romanian Country" wrote down as a main objective, the unification of all the Romanian "Lands". Gradually, fighting against the expansionist Hungarian tendencies, against the Golden Horde as well, they united under their rule the Romanian "Lands" of Severin, Amlaș, Făgăraș and the entire south-east Moldavia, a territory which, in their memory, the Romanians north of the Danube had called Bassarabia.

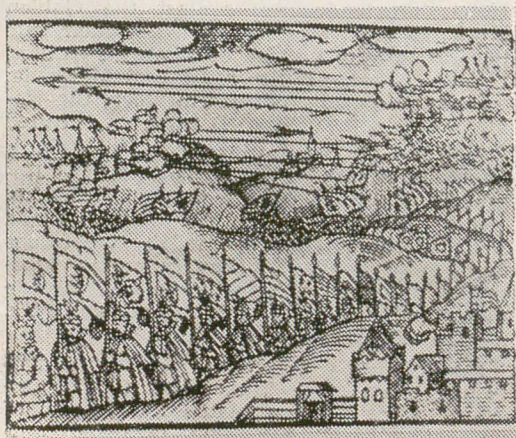
The year of the "foundation" of the Romanian Country of Moldavia ("Wallachia Minor") is considered 1359 when, in the wake of the victory recorded by the troops headed by Bogdan¹⁰, the Hungarian suzerainty was removed, the victorious voivode ascending the throne of Moldavia under the name of Bogdan I (1359—1365).

In a similar context, also fighting on two fronts, against the Tatars and the Byzantines, there was completed the process of unification of the Romanian territories bet-

when the Danube and the Black Sea. This "Land of the Romanians" as mentioned by the Venetians¹¹ by the mid-13th century, called by the Persian historian and geographer in 1321, under the name of „Alualah" was unified by the rulers of the "Land of Cărvuna" (Cavarna), the three brothers Balica, Teodor and Dobrotița¹². Remaining the sole ruler over those territories, Dobrotița (c. 1348—1386) was recognized by the Byzantines as the despot of that region, subsequently named, in his memory, Dobrogea (The Dobrođja).

By the end of the 14th century, through their firm struggle against foreign aggressions, the Romanians created several centralized feudal states, the main mission of which was to become, in the centuries to come, the assertion of the full independence and the accomplishment of the union, in the hearth of old Dacia, of the united Romanian state of all the Romanians — i.e. "Romania". It was for her — Nicolae Bălcescu concluded after a profound analysis of the entire Romanian political and military history over the 14—18th centuries — *that Mircea the Great and Stephen the Great fought all their long life and incurred upon them the awful onslaught of the Turks; it was for her that Michael the Brave fell killed in the field near Turda, it was for her that Șerban Cantacuzino drank poison, it was for her that Horea suffered a terrible death being broken on the wheel*"¹³. Relying on the broad popular masses, on the peasantry — **the main force of the struggle against foreign domination, for winning and defendig the independence**"¹⁴ the great Romanian voivodes strived to make true the Romanian ideal of liberty and union, under

The brilliant feats of arms of the great voivode Mihai Viteazul (Michael the Brave) under whose flag the first political union of the Romanian countries took place — deeply impressed Europe's peoples (In the picture — reproduction after a work of the epoch in which the battle of Gorăslău in 1601 is described)



conditions when, after 1388 the Romanian area became one the main targets for the aggressive operations launched by the greatest military powers of the 14th-17th centuries, namely the Ottoman Empire. — The peasantry, on their whole, (both free peasants and serfs) constituted, according to a document from the time of voivode Mircea the Old (1386—1418), the so-called "greater army"¹⁵. In face of the Ottoman danger, Dobrodja and Muntenia united together in 1388—1389. Making common front against the aggression, the Romanian Countries (Muntenia, Moldavia and Transylvania) fought, as a confederation, under the sword of the Muntenian voivode Mircea the Great (1386—1418) in 1394—1395 and 1400—1402, of the Transylvanian Prince Iancu of Hunedoara between 1441—1456, or of the Moldavian Stephen the Great (1457—1504) in 1475—1476). Dreaming of the full liberty and union the Romanian peasant-soldiers heroically fell in the great battles of European reverberations waged at Rovine (May 17, 1395), Nicopole (September 25, 1396), Varna (November 10, 1444), Kossovopolje (October 17—19, 1448), Codrii Crasnei (Crasna Woods) (September 5—6, 1450), in the anti-Ottoman campaigns led by Vlad the Impaler (1461—1462) at Baia (December 14—15, 1467), at Vaslui (January 10, 1475), Războieni-Valea Albă (July 26, 1476) or Codrii Cosminului (October 26, 1497)*.

In the defensive wars, facing the armies of the Hungarian and Polish kingdoms, the Ottoman-Tatar forces especially, fighting jointly, the Romanians from the three sister-countries: Muntenia, Moldavia and Transylvania strongly felt the necessity of achieving their State unification, their Union as a single guarantee for securing their independence. In that period there chrystallized the idea of remaking the unitary state within the borders of ancient Dacia through the unification of all the Romanian countries into the unitary political body that "was Dacia in olden times"¹⁶. The Romanians' struggle for union relying on the conscience of their lineage unity was a reality that the very foes had to take into account. Tellingly, "even Süleyman (Soliman the Magnificent — a.n.) feared that had he tried to seize upon Transylvania, or Wallachia (Muntenia — n.n.) or Moldavia, all these countries would have coalesced and defended themselves jointly, a union easily to be achieved due to the "identity of language"¹⁷. Voivodes as Petru Rareș (1527—1538, 1541—1546), Despot Vodă (1561—1563) or Alexandru Lăpușneanu (1552—1561, 1564—1568) fought for the remaking of the unitary state aiming at translating into fact that "Dacian idea" of turning the Romanian Countries' confederation, periodically achieved by the joint anti-Ottoman battlefront, into a single State reality. That who accomplished for a short while (1539—1600) that Romanian desideratum through putting up

a strong resistance to the Ottoman, Tatar forces, to the Hungarian and Polish nobility's troops, of the Roman-German Empire, too, was Michael the Brave, Prince of Muntenia (1593—1601) who was **"I, Voivode Michael, through the God's will, Prince of all the Romanian Country, of Transylvania, and of all Moldavia"**¹⁸. But his work would be brutally destroyed through the double armed intervention, Polish-Habsburg, and the murdering of the Union's Prince, at the height of his soldierly glory, on August 9/19, 1601, in the camp at Cimpia Turzii (Turda Field) in Transylvania, a murdering ordered by the imperial general Giorgio Basta. Through such acts, the Habsburgs succeeded in replacing gradually, in some Romanian territories, **"the Turkish wood yoke"** with the **"Austrian iron one"**: in Transylvania (1699), Banat (1718), temporarily in Oltenia (1718—1739), north Moldavia (Bukovina, 1775), provinces in which the Romanians were **"unquestionably the oldest and the most numerous people"**, as emperor Joseph II (1765—1790) stated, but they were **"tortured and overburdened with injustices"**¹⁹. Yet, the foreign aggression could not make forgotten that bright moment of the Union achieved in 1599—1600. In the whole 17th century the princes of the Romanian Countries followed the political programme of the unification, the climax having been reached in 1658—1660 when Constantin Șeibă, Gheorghe Ștefan and Mihnea Rădu III (named in the memory of his valiant predecessor as "Michael") raised up the standard of the anti-Ottoman struggle for the achievement of the full independence and union. Unforgettable did sound then, for the generations to come, the words full of patriotic meaning uttered by Gheorghe Ștefan, Prince of Moldavia: **"Had better the dogs of our lands eat us than flee to foreign lands"**²⁰. Under circumstances of the aggravation of the Ottoman and Habsburg domination in the 18th century the generations to come took over the standard of the struggle waged for the reconquest of the full independence and union thus transforming the old ideal into a political programme of the entire Romanian nation. In Muntenia and Moldavia, tens of thousands of young people fought as volunteers against the Ottomans in the wars of coalition initiated by Russia and Austria, the voice of their representatives having been heard at the Peace Congresses when they asked their Union (Focșani, Bucharest, 1772—1773). In the provinces subject to the Habsburg Crown either the outlawry or uprisings, the miners' strikes turned into frequent manifestations of the Romanian social and national aspirations climaxing with the big popular uprising in Transylvania in 1784 when Horea, the leader of the Romanians' armed struggle against feudal and national oppression entered his

contemporary's conscience under the name of **"Horea — Rex Daciae"**. He would find his death on the scaffold crying: **"I die for my people"**, but his aspirations and of the thousands of peasants, handicraftsmen, miners who followed him transmitted further to the successors of those who fell heroically, embodied into a few words that would represent the mobilizing slogan of the Romanian revolutions in the modern epoch: **"Justice and liberty. Liberty and Union"**.

Senior Lieutenant MIRCEA DOGARU

NOTES

1. Anul 1848 in *Principatele Române. Acte și documente*, vol. IV, București, 1903, p. 109.
2. N. Iorga, *Chestiunea Dunării (Istorie a Europei răsăritene în legătură cu această chestie)*, Vălenii de Munte, 1913, p. 8.
3. General I. I. Anastasiu, *Oastea română de-a lungul veacurilor*, București, 1933, p. 42.
4. N. Iorga, *Istoria românilor*, vol. II, București, 1936, p. 13.
5. Anonymi *Bele regis notarii Gesta Hungarorum*, in *Fontes Historiae Daco-Romanorum*, fasc. I, București, 1934, pp. 74—75, 96.
6. Szilagy, S., *Erdely ország Története*, vol. I, Pest, 1859, p. 56.
7. Făzl ol-lah Rašid od-Din, *Džanii ot-Tevarikh*, apud. A. Decei, *Relații româno-orientale*, București, 1978, p. 194.
8. See N. Choniates, *Despre Isac Anghelos I*, 4, in *Fontes Historiae Daco-Romaniae*, vol. III, Bucharest, 1975, p. 253—353; conf. *Istoria militară a poporului român*, vol. I, București, 1984, pp. 297—308.
9. See *Chronicon Pictum Vindobonense*, in *Fontes Historiae Daco-Romanorum*, fasc. XI, București, 1937, pp. 234—236.
10. Hurmuzaki, I/1, p. 622.
11. Apud N. Iorga, *Veneția în Marea Neagră. I. Dobrotici*, in AARMIS, s. II, 26, 1914, pp. 1043—1044.
12. See Ioan Cantacuzino, *Istorie*, in *Fontes Historiae Daco-Romaniae*, vol. III, pp. 491—495.
13. N. Bălcescu, *Mersul revoluției în istoria românilor*, in *Scrieri militare alese*, București, 1957, p. 195.
14. Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 9, Ed. Politică, București, 1975, p. 338.
15. DRH, B, vol. I, p. 18.
- * Only between 1352—1552, considering the entire Romanian territory the Romanian Countries' armies fought for 53 years and nine months; Muntenians, Moldavians, Transylvanians and the Dobrogea living-Romanians having been under the same command of a single Romanian voivode for about two years and ten months. During the armed conflicts successively or concomitantly launched at all the frontiers there were repelled, step by step, all conquering attempts or the tendencies of armed imixture of the Bulgarian Tsars, of the Teutons, Genoveses, Tatar Khans, of the Polish, Hungarian and Habsburg kings, and particularly of the Ottoman sultans.
16. *Călători străini despre țările române*, vol. I, pp. 482—483.
17. *Ibidem*, p. 418; cf. A. Motogna, *Articole și documente. Contribuții la istoria românilor din veacurile XII—XVI*, Cluj, 1923, pp. 20—21.
18. *Documente ale Unirii*, București, 1984, p. 124.
19. I. Lupăș, *Documente istorice transilvănene*, Cluj, 1940, p. 321.
20. „Buletinul Comisiei istorice a României”, II (1916), p. 222.

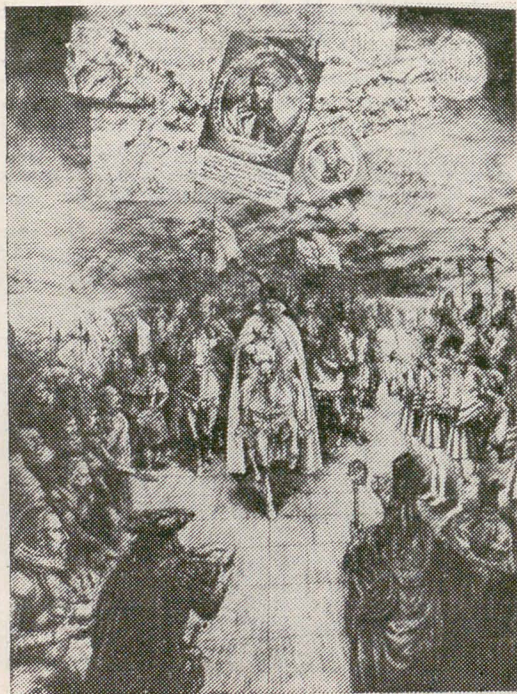
STEPS

*in the fulfilment of the Romanian ideals
of social justice,
national independence and unity*

Dr. FLORIN CONSTANTINIU

The multimillenary history of the Romanian people comprises a number of landmarks which highlight its ascending road towards the completion of its aspirations of social progress, national independence and unity. Those landmarks are events of social, political, military history. In their un-

Michel the Brave's triumphant entrance in
Alba Iulia" (reproduction after a fresco)



folding the action of the masses was associated with that of major personalities of the time, thus pointing to the commitment of the most advanced forces of the Romanian society in the struggle for the setting up of a unitary and independent national state and for placing it on the foundations of social justice. "The major movements of social and national liberation, such as the revolution of Horea, Cloșca and Crișan, Tudor Vladimirescu's revolution, the bourgeois-democratic revolution, the carrying out of the Union in 1859, the 1877 independence war, the peasant uprising in 1907 and other numberless social and national battles, President Nicolae Ceaușescu underlines, demonstrate with the power of facts the dialectical unity between the national and social struggles, and the fact that concurrently with defending its ancestral land and its existence, our people resolutely fought for social freedom and justice, in order to be full master over its destiny". During the transition phase from feudalism to capitalism such a landmark was the 1784 revolution headed by Horea Cloșca and Crișan.

At that time, Transylvania, an ancient Romanian land, had the status of a grand principality within the Habsburg empire. Its political structures, however, were determined by the alliance concluded in 1437 by the Magyar nobility, the Saxon patriciate and the Szeckler chiefs; those political structures were based on the elimination of the Romanians — the autochthonous and majority population of Transylvania — from the political life and their reduction to the status of "tolerated". The attempt made by Michael the Valiant, the first to unite the Romanians (1600), to dislodge those structures during his rule of Transylvania (1599—1601) did not

produce the results expected because of the great prince's assassination.

In the first half of the 18th century bishop Inochentie Micu worked energetically for obtaining equality of rights for the Romanians in Transylvania with the other "nations" (Magyars, Saxons, Szecklers). The stubborn opposition of the Diet of Transylvania — which comprised the privileged states of the principality — and the lack of any support from the Court in Vienna caused Inochentie Micu's action to fail; he has, however the merit of having formed the nucleus of the programme of the fight for national emancipation of the Romanians in Transylvania.

The rural world of Transylvania did not stay away from the social-political struggle. The close association between social and national claims was determined by the fact that over three fourths of the serfs in Transylvania were Romanians. *"The social struggle of the Romanian serfs"*, academician D. Prodan writes, *"undoubtedly had also national reasons. Their struggle for emancipation was the popular basis of the struggle for emancipation of the Romanian people itself"*. Preceded by peasant unrest and movements, the popular revolution of 1784 formulated a programme permeated by peasant radicalism, which requested the liquidation of the feudal regime and the distribution of nobiliary estates among the peasants. Included in the ultimatum presented on November 11 to the nobility under siege in the town of Deva, that programme had an even more radical outlook than the programmes of the revolutions in the next century. As Al. Papiu Ilarian notes, *"In 1784 he (Horea) proclaimed arm in hand in a remote and barely known small country of Eastern Europe the principles which were to triumph in the most enlightened and most civilized country of the West and of the world five years later"*, a reference to the presence in the programme of Horea's revolution of goals similar to those of the French revolution, which broke out in 1789.

The repression of the 1784 popular revolution and Horea's and Crişan's execution did not stop the struggle for social and national emancipation of the Romanians in Transylvania, which, during the reaction period following Joseph II's death (1790) went through an important moment — the claiming action, based on the deepening and development of Inochentie Micu's programme, known as *Supplex Libellus Valachorum* (1791).

Held while the national ideology — a superstructural reflex of the formation of the Romanian nation — was undergoing a full process of crystallization, those struggles and actions, irrespective of the province where they took place, expressed aspirations and wishes of the entire Romanian community. Already in 1784 Horea's contemporaries saw in him a *"rex Daciae"*, that is a



"Principalities Union" (painting by Nicolae Grigorescu — Union Museum from Iassy)

fighter for the restoration of the earlier Daco-Roman unity.

In the new conditions at the beginning of the 19th century, the banner of the struggle for national independence and social progress was taken over in Wallachia by Tudor Vladimirescu, the leader of the 1821 revolution. The two Danubian principalities — Wallachia and Moldavia — were under the domination of the Ottoman Porte, but thanks to their staunch resistance they had managed to impose the recognition of and to maintain their status of autonomy. Faced with the intensification of the struggle for national liberation of the Romanians in the two principalities at the beginning of the 18th century, the Ottoman Porte tried to secure control over them by setting up the Phanariot regime (1711—1821) during which political autonomy was limited and the economic exploitation of Moldavia and Wallachia was intensified.

The more ruthless Ottoman domination made all socio-political forces in the two Romanian provinces perceive more keenly the need for re-gaining independence. Peasants, townspeople, boyars — each class from the view point of its own interests — understood that the removal of Ottoman domination is the fundamental condition for the progress of the Romanian society. Solidary as to the national goal of the revolu-

tion — national independence — the socio-political forces which took part in the revolution were divided as to their specific economic and social targets: while the boyars wanted to preserve and enlarge their privileges, the peasantry pursued to put an end to the harsh bondage and fiscal exploitation, while the burgeoning bourgeoisie tried to cut its way towards political power.

In a spirit of wide collaboration with the movements of national emancipation of the peoples in the Balkan Peninsula subjected by the Ottoman Porte, Tudor Vladimirescu conducted negotiations with the leaders of the Eteria with a view to coordinating the anti-Ottoman actions, but Alexander Ypsilanti and his circle not only failed to understand the need for common action but tried to take Tudor Vladimirescu's place, as soon as the latter took over power in Bucharest, as well.

The main instrument of Tudor's authority was his army, conceived as a military force and also as a political body, a function revealed by the name given to it: "*The People's Assembly*". Made up mostly of peasants who had answered the call in the Proclamation of Tismana-Padeș, "*The People's Assembly*" was to secure the exertion of revolutionary power by Tudor, once independence was won.

The hostility of the three great empires — Ottoman, Czarist and Habsburg — towards the revolution created unfavourable foreign circumstances and ultimately allowed the Ottoman Porte to repress the revolution after Tudor Vladimirescu had been killed by the Eterists. The main outcome of this was the abolition of the phanariot regime and the consequent speedier ripening of the social-political forces involved in the revolutionary renewal of the Romanian society.

The 1848 Romanian revolution, an integral part of the major revolutionary wave which swept Europe that year, cast light once more on the unitary character of the development of the Romanian society, despite state pluralism and the foreign rule over some parts of the Romanian territory. The similarity of revolutionary programmes in Moldova, Wallachia and Transylvania, as well as the active work together of the leaders of the Romanian revolution illustrate the identity of goals and aspirations of the Romanians all over the territory of old Dacia. To eliminate the anachronistic structures inherited from the feudal system, to modernize institutions and to win national independence and unity were the main goals of the revolution, whose public wording, however, had to take into account the political context generated by the proximity of the three empires which opposed the revolution. In Transylvania, where the Romanians were subjected to two-fold oppression — social and national — the feeling of national unity with their

brethren across the Carpathians was vigorously expressed by the thousands of peasants who attended the Assembly at Blaj (May 3—5, 1848) in the slogan they chanted: "*We want to join the Country*". The force of the revolutionary trend was revealed, among other things, by the setting up in Bucharest of a new authority, born in the revolution, by the provisional government exerting power for three months, to be followed by an ad-interim rule. It was only the Ottoman Porte's brutal intervention, upon the urge of Czarist Russia that put an end to this phase of revolutionary power. The short-sightedness of the Hungarian revolutionaries, including L. Kossuth — who not only failed to understand the need to acknowledge the national claims of the Romanians but decided to incorporate Transylvania into Hungary as well, divided the forces of the revolution and created major obstacles on the road of Romanian-Hungarian revolutionary collaboration. The Hungarian government's attempt to enact its decisions by force eventually brought about fighting, in the course of which the region of the Western Mountains became, under Avram Iancu's leadership, a real bastion of Romanian freedom. The efforts made by Nicolae Bălcescu, the most remarkable representative of the 1848 revolutionary government, to put an end to the fighting and to bring together the forces of the Hungarian and of the Romanian revolutions against the Vienna Court were only partially successful. When Kossuth finally decided to take the road of conciliation, his undertaking appeared rather tardy: the Habsburg and Czarist armies crushed the Hungarian revolutionary army.

1849 seemed to mark the full triumph of conservative and reactionary powers in central-eastern and south-eastern Europe. However, although defeated, the national and revolutionary forces had not been destroyed. On their side was a greater power than any one of the three empires: the progress of history itself. Naturally the Romanian nation had to find its adequate political framework which could be no other than the national state.

In the new political context created by the conclusion of the Crimean War (1853—1856) the status of Wallachia and Moldavia became an international problem, because of its European implications, to be discussed at the Paris Congress (1856). Requested to present its wishes, the population of the two Romanian principalities clearly expressed its will to be united in one single state, Romania. The big powers did not meet that claim, deciding to maintain the two principalities as distinct political entities, with just a few institutions in common. With remarkable political shrewdness the leaders of the struggle for union used the fact that

the text of the decisions taken by the Conference of the big powers in Paris (1858) did not expressly rule out the possibility of one and the same person being elected to the thrones of Iași and Bucharest, in order to elect colonel Alexandru Ioan Cuza as prince of Moldavia (January 5, 1859) and of Wallachia (January 24, 1859). The union between Moldavia and Wallachia laid the basis for the modern Romanian state and secured conditions for the Romanian society to develop rapidly towards an independent and unitary national state. During Alexandru Ioan Cuza's reign (1859—1866) a number of reforms was carried out, the most important among them being the agrarian reform (1864) which made a decisive contribution to the consolidation and modernization of the Romanian state.

The next step that the Romanian political factors saw fit to undertake was to win full state independence, that is to break off any dependence links with the Ottoman empire. The opportunity presented itself with the new phase of the Oriental crisis between 1875—1878. The proclamation of independence on May 9, 1877 was followed by the Romanian army's participation in military operations south of the Danube against the Ottoman military forces, its help being requested by the Russian High Command, which was having difficulties at Plevna. In particularly difficult circumstances — which by the association of dense fire with engineer works heralded the position war of 1915—1918 — the Romanian army showed outstanding courage and heroism at Plevna, Rakhova, Smrdan and Vidin, which brought it, along with the victory, the appreciation and eulogies of foreign observers. The conclusion of peace brought back the ancient Romanian land of Dobrogea within the borders of the Romanian state (1878).

The proclamation of independence was perceived in the Romanian territories under foreign rule as a sign of the forthcoming accomplishment of national unity. The implementation of that ideal was wanted by all social classes and categories.

When the first world war broke out, Romania rose in arms to free its Transylvanian brethren, then under the rule of the Austro-Hungarian monarchy. Romania's joining the war did not pursue to occupy any foreign territories. In the huge clash between the two major blocs — The Entente and the Central Powers — Romania was inspired only by the wish for national unity. Drawing upon it a coalition of German, Austro-Hungarian, Bulgarian and Turkish forces, the Romanian army had to face an enemy superior in effectives and military equipment. Compelled to withdraw in Moldavia — after fierce battles heroically fought by its soldiers — the Romanian army defended that part of the national territory where the supreme state authorities had taken



Images from the Great Assembly from Alba Iulia — December 1, 1918 (photography of the epoch)

refuge, with legendary valour in the battles of Mărăști, Mărășești and Oituz.

When the Czarist Empire and the Austro-Hungarian monarchy collapsed, the Romanians then under the rule of these anachronistic empires, real "*prisons of the peoples*" got the possibility to express their will to join their brethren in Romania freely and in democratic forms. In assemblies held in succession, climaxing with that at Alba Iulia on December 1, 1918, the will was clearly expressed that all Romanians should be comprised within the borders of one and the same state — the Romanian national unitary state, which thus restored the ancient Dacian unity.

The peace treaties of 1919—1920 gave international recognition to the Great Union, carried out through the struggle and sacrifice of the Romanians. It thus accomplished an aspiration that had animated generations upon generations of fighters for national independence and unity and completed an objective historical need; all this lent the Romanian unitary national state a character of irreversible historical reality. Looking back in time, 1600, 1784, 1821, 1848, 1859, 1877 and 1918 appear therefore as steps of national development to which socialism and especially the "Nicolae Ceaușescu Era" brought brilliant crowning, worthy of our forerunners' sacrifices.

THE ANTIFASCIST AND ANTI-IMPERIALIST REVOLUTION OF SOCIAL AND NATIONAL LIBERATION OF AUGUST 1944

*a crucial moment
in the Romanian people's history*

Major Dr. MIHAIL E. IONESCU

August 23, 1944. Romania saw the outbreak of the antifascist and anti-imperialist revolution of social and national liberation which was to have paramount consequences for the overall historical evolution of the Romanian people and for the outcome of the second world war too.

A new government made up of the four big antifascist parties in the country — the Social-Democrat Party, the Communist Party, the National Peasant Party and the National Liberal Party — replaced the old ministerial cabinet of marshal Ion Antonescu, supported by the Third Reich. The main documents containing Romania's new orientation in matters of domestic and foreign policy were broadcast on the radio.

At home all dictatorial, antidemocratic measures pertaining to the old regime were removed, and real democracy was proclaimed, with the political life envisaged to unfold upon constitutional bases. A convincing proof of his new orientation was the fact that not only the parties that had led an open activity in the years of the world conflicts were allowed to

take a stand in the political arena but the Communist Party which had worked underground since 1924 also became a ruling party.

In point of international relations the new government considered severed all ties with Hitler Germany and the European states under its umbrella, and in reply to the German troops's aggression declared war on Germany, the Romanian army waging battle on the Wehrmacht forces on the national territory. At the same time, all state decision-makers embarked on a comeback to the traditional foreign policy and the alliance with the United Nations coalition. These acts of foreign policy were achieved by virtue of the Romanian state's imprescriptible rights to sovereignty and national independence, and in consensus with the nation's will they materialized an option free from any constraint of Romania's supreme political decision-makers.

All the changes undergone by the domestic political regime and in the sphere of Romania's international relations were unconditionally supported by

the whole Romanian people, unanimous action being a fundamental coordinate of the *revolution* initiated most resolutely.

Why did this rising in arms against the foreign occupation, and the resolute assumption by the Romanian nation of its imprescriptible right to decide its own lot alone constitute a *revolution*?

An answer to this question should take into account several aspects of the historical situation in Romania in the summer of 1944. In the conditions when the country was led by a dictatorial regime that had banned citizen rights and freedoms, a political change likely to secure a comeback of democracy was in itself a revolution of social liberation. Moreover, this political change undergone on August 23, 1944 was rounded off by an element of extreme importance seen in historical perspective. On August 23, 1944 the Romanian Communist Party whose political programme provided, as early as its foundation in 1921, the winning of political power and the achievement of

a classless society free from oppression, became a ruling party. Another worker party, the Social-Democrat Party was a coparticipant in the makeup of the new power installed on August 23, 1944. Thus, the process of the Romanian society's revolutionary transformation gained a safeguard of continuity, an important lever in the struggle against conservatory political powers of bourgeois orientation as the working class had its political forces represented in the government. This capital aspect of the August 23, 1944 act — the participation of worker parties in the exercise of state power — bestowed a character of social liberation upon the revolution.

Through the assertion of a new system in foreign policy, through the open fight against German military troops on the national territory, through claims to have the fascist Vienna Award of August 30, 1940 annulled and to see the territory snatched by fascist powers reintegrated to the homeland, the August 23, 1944 act

Facsimiles from Romanian documents concerning the events triggered off on August 23, 1944: Poster printed by the Romanian Communist Party, the Operational Directive, press statements

JURNALUL

TOTUL PENTRU FRONT VICTORIE

LIQUIDAREA REZISTENȚEI GERMANE DIN REGIUNEA PETROLIFERĂ ȘI OLTEA

CAPITALA A FOST COMPLET DEBLOCATĂ PESTE 600 PRIZONIERI ÎNTRE CARE 7 GENERALI

COMUNICAT

GRUPUL OPERAȚIUNILOR EXECUTATE ÎN ZONA SILEI DE 23 AUGUST 44

TRANSILVANIA A FOST DESROBĂȚĂ

COMUNICAT

operatiunilor din ziua de 25 Octombrie 1944

Transilvania a fost desrobătită

Comunicat

operatiunilor din ziua de 25 Octombrie 1944



**"Insurrection
Armed"**
(picture by
Albin Stănescu)

also featured the traits of a national liberation revolution. Firmly proclaiming the state's full independence and sovereignty, the Romanian people's rising in arms on August 23, 1944 pointed to a paramount fact: the whole nation was opposing its armed force to a big imperialist power — Hitler Germany — whose troops had invaded the national territory. The fact that this decision was taken against fascist imperialism — represented by the Third Reich — accounted for the attribute "antifascist" attached to the Romanian revolution, evincing the organic rejection of fascism by the nation.

This vigorous anti-imperialist orientation of the Romanian revolution was made plain in the memorable declaration of independence, dated August 23, 1944: *"The Romanian people wants to be the sole master of its destiny. Whoever should oppose our freely adopted decision that does not make a breach upon anybody's rights, is an enemy of our kin."*¹

A basic aspect of the August 1944 Romanian revolution was the military one. The new government set up by the revolution — mainly military — called the entire national soldierly body to begin the fight against Wehrmacht troops.

This order — also contained in the proclamation broadcast by the head of the state and supreme commander of the army — was promptly accomplished by the army. Thus, it performed a "front-turning" which is unequally important and complex in the history of the second world war and even in the general history of armed conflicts. "Turning the arms" expresses the complex mission ful-

filled then by the Romanian army; it immediately ceased battles against the Soviets, waging a terrible war against the German enemy in the southern wing of the Eastern front, struck free of the German battle disposition and, concomitantly began to fight the Wehrmacht, down to a single man, without fail.

On August 23, 1944 Romania's effectives numbered more than 1,171,000 military,

Medical personnel on duty ! The wounded is led away from the front lines



August 20). The Reich also disposed of 875,000 it for battle. The new enemy, the Wehrmacht had on Romanian territory over 626,000 military (part of them engaged in the Iași—Kishinev offensive of important effectives (its own or its allies') in the neighbourhood of Romania which could be used to repress the Romanian revolution. Thus, there were two strategic groups in the Balkans (in Yugoslavia, Greece and Bulgaria), — (22 German divisions and 11 Bulgarian ones), in Hungary and the occupied northern part of Romania other divisions belonging to the Wehrmacht and its ally, the Hungarian army (21 big military units).

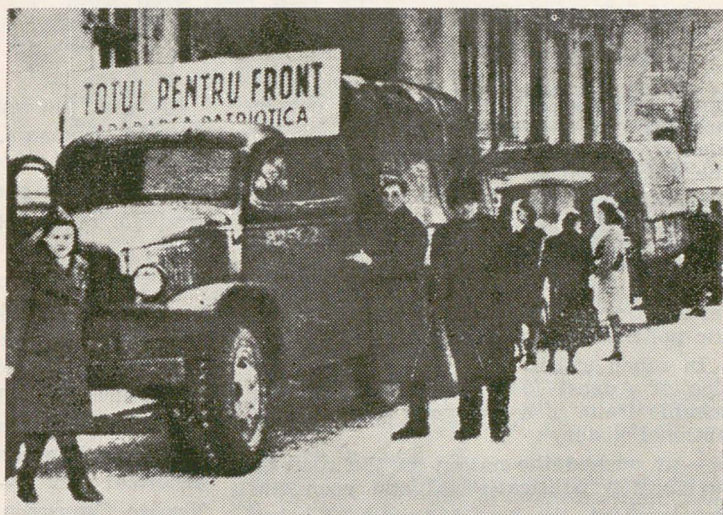
Despite this unbalanced ratio of forces, the Romanian army with the support of the entire people, went into battle fearlessly. Until August 31st, 1944 the Romanian army performed an ample military

on the country's western, south-western and southern frontiers; that new front — about 1,400 km long — was to be defended by the Romanian army alone until the first decade of September 1944 when the Soviet allied forces joined in;

— retreat from Moldavia — partly through battles — to the country's inner areas of the big units which until August 23 had been fighting on the Soviet-German front, with a view to being channelled to the new anti-German front opened beyond the Carpathians; the units that could not withdraw, opened up hostilities against the German troops in the retreat areas, finally joining the advancing Soviet troops (the Romanian "Bukovina" frontier guards brigade in Northern Moldavia).

This huge operation — taking place on about 200,00 sq km — required effectives of the Romanian army amounting to

Column of Romanian transport vehicles ready to go to the front lines



operation prepared by the strategical directive issued by the High Command on August 23, 1944. Follow the items of this widescale military operation, unfolding on 8 days:

- mopping up the enemy who had organized about 800 points of resistance inside Romania, the Romanian army having to perform both classical military operations (in Bucharest, Prahova Valley, in the Turnu Severin area) and guerilla operations.

- opening up a new European battle-front against the Wehrmacht on the separation line alignment between Romania and Hungary imposed on Romania through the August 30, 1940 Vienna Award, and

465,659 military. Following the victory scored two thirds of the national territory (150,000 sq km) were liberated through Romanian effort, over 60,000 enemy military were put out of combat (among whom 14 generals), the German command was deprived of the possibility to organize in-depth resistance on favourable alignments (the Focșani-Nămoloasa-Galați-Danube-Carpathians fortified line) and of natural sources indispensable for continuing the war (the petroleum in the Ploiești area, in particular).

A sum total of the military-strategical and logistic consequences of this widescale military operation conceived and performed by the Romanian military



News received
and celebrated
with enthusiasm:
Cluj was liberated

body with the help of the entire people prompted the assertion that the Romanian revolution of August 1944 shortened the second world war by 200 days. This assertion made at the end of the war by allied commentators was historiographically proved through comparisons with other allied military operations in the final stage of WW2, and according to testimonies by foremost participants in the political-military event of 1939—1945.²

In other words, the Romanian revolution of August 1944 featured the unmistakable traits of a crossroad event in the national history:

— it pushed the nation on the road of accelerated political-social and economic development, the act of August 23 being the starting point of a rapid evolution to socialism in Romania;

— it marked the country's true winning of independence, the act of August 23 proving tellingly the whole nation's resolve to unanimously oppose any domination, occupation or pressure (constraint) by any big, imperialist power;

— it unleashed a victorious war of national liberation and territorial reintegration (completed on October 25, 1944 through the reintegration of the northern part of Transylvania to the homeland), lasting to the final defeat of the Third Reich on the territory of Hungary, Czechoslovakia and Austria).

Lying at the foundation of present-day socialist Romania, an example for the whole nation at moments of historical crossroads, the act of August 23, 1944 is symbolic of the Romanian people's over 2,500-year history. The reasons behind it — the maintenance of independence and sovereignty, territorial integrity, multilateral social progress — are those behind all the other grand historical accomplishments strewing a long existence in which it is a memorable landmark.

"The achievement of the August 23 historical act" — Romania's President, Nicolae Ceaușescu underlined — **"in the favourable international conditions brought about by the victories of the Soviet and allied armies, by the struggle of the peoples in Europe against German fascism, ushered in a new era in the Romanian people's millenary history."**³

1. *Documente privind istoria militară a poporului român. 23—31 august 1944*, part. I, Ed. Militară, Bucharest, 1977, p. 6.

2. Ilie Ceaușescu, Florin Constantiniu, Mihail E. Ionescu, *A Turning Point in World War II — 23 August 1944 in Romania*, East European Monographs, Columbia University Press, New York, 1985.

3. Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 24, Ed. Politică, Bucharest, 1984, p. 17.

The Getae-Dacian army

(continued from page 29)

strongholds and castra. The bunkers of the Bli-daru stronghold were most probably laid out for the use of such weapons.

Logistics. The fortifications, besides their role in defence and in providing shelter for the troops and for the population, were also craftsmen's centres which produced armament and equipment for the army. Iron exploitation in Dacia, down to the 2nd century A.D. was mostly done in open quarries. Numerous kilns for reducing ores, slug lupms and residue of molten metal, ironsmiths' tools speak for themselves about the scope of activities which in case of war served the needs of the army for producing various armaments and equipments⁶.

An important logistic

service with any army, therefore also with the Dacian army, were the means to transport the troops over long distances, which, when Dacia became a strong state, had to cope with more difficult tasks in shifting troops quickly over long distances. On the Column and on the metopes of the Adamclisi trophy there are numerous representations of two — and four — wheel carts belonging to the Dacian army, which must have been used for carrying subsistence or troops.

Seen as whole, the Getae-Dacian army (*exercitus Dacorum* — as the sources mention it) fully reflects the high stage of socio-economic and political development attained by the Dacian society at its climax. After successive transformations, the Ge-

tae-Dacian army under Burebista and Decebalus became a modern army for that time, being practically the second biggest army of ancient Europe after the Roman one, as regards both numbers and tactics and training. It can be surmised that Dacia's army had absolutely all combat means and methods in its arsenal. Endowed with this solid military organization the Getae-Dacian people waged an incessant centuries-old struggle for freedom, unity and for safeguarding its national entity, enriching the universal heritage of martial arts.

NOTES

- 1 Thucydides, *Istoria războiului peloponesiac*, II, 96.
- 2 Ovidius, *Tristia*, V, 7, 13—20.
- 3 Arrianus, *Anabasis*, I, 3.
5. 4 Iordanes, *Getica*, 76.
- 5 Dinu Teodorescu, *Arhitectura dacilor*, Bucharest, 1984, pp. 97—173; 189—211.
- 6 I. Glodariu, E. Iaroslavski, *Civilizația fierului la daci*, Cluj, 1979, pp. 14—57.

The armies of major empires

(continued from page 40)

to conquer Dacia which haunted him already when he got the imperial purple¹⁶. It took Trajan six years to break the energetic retort and heroism of a staunch and proud people to deserve the title of Dacicus. The self-sacrificing defence of Sarmizegetusa has gone down in history as an example of thirst for freedom, just as the tragic death of king Decebalus, who preferred to kill himself so as not to decorate the triumphant chariot of the Roman emperor remains an immortal example of honour and dignity.

NOTES

- 1 The data on the territorial area or demographic situation of the three empires have been taken from *Istoria lumii* in date (worked out under the supervision of acad. Andrei Oțetea), Ed. Enciclopedică Rom., nă, Bucharest, 1969.

2 R. Ghirashman, Iran, Protoiranier, Meder, Achämeniden, München, 1964; E. F. Schmidt, *Persepolis*, Chicago, 1953, Vol. I, pp. 172—211, passim.

3 About the military organization in the Persian empire see *Histoire Universelle des Armées* (subsequently referred to as *Hist. Univ. Arm.*), Vol. I, Paris, 1965, pp. 49—53; R. Ghirashman, Iran des origines à l'Islam, Paris, 1976, pp. 63—92.

4 *Hist. Univ. Arm.*, p. 51.

5 Idem, *tableau* 1.

6 A. Momigliano, Filippo II Macedone, *Saggio di storia greca del IV secolo*, Firenze, 1954; M. G. L. Hammond, G. T. Griffith, *A History of Macedonia*, Vol. II, Oxford, 1976, pp. 203—646.

7 W. W. Tarn, *Hellenistic Military and Naval Development*, Cambridge, 1930; M. G. L. Hammond, G. T. Griffith, op. cit., pp. 105—449.

8 Niels M. Saxtorph, *Les Armées de jadis de l'Antiquité au XVII^e siècle*, Paris, 1973, pp. 161—162; *Hist. Univ. Arm.*, pp. 84—85.

9 *Hist. Univ. Arm.*, p. 82.

10 Of the rich literature on the subject see G. Webster, *The Roman Imperial Army*, London, 1969, H. M. D. Parker, *The Roman Legions* Cambridge, 1961.

11 *Hist. Univ. Arm.*, p. 122; *L'Armée à travers les âges*, deuxième édition, Paris, 1899, p. 52.

12 Maurice Conte de Saxe, *Mes Réveries*, Amsterdam, Leipzig, MDCCLVII, p. 46.

13 On the Roman military hierarchy see also Col. Dr. Cristian M. Vlădescu, *Armata Romană în Dacia Inferior*, Bucharest, 1983.

14 *L'Armée à travers les âges*, p. 49.

15 See also Eugen Cizek, *Epoca lui Traian*, Bucharest, 1980, pp. 240—243.

16 *Istoria militară a poporului român*, Vol. I, Bucharest, 1984, p. 152.

FUNDAMENTAL
TRUTHS
OF THE
NATIONAL
HISTORY

2500 YEARS

OF STRUGGLE TO
PRESERVE THE EXISTENCE
OF THE NATION, FOR
UNITY, LIBERTY AND
INDEPENDENCE

Lieutenant General Dr. ILIE CEAUȘESCU

Our historical evolution and development here — as a people and nation — are characterized by the multilateral and permanent struggle to preserve the independent life, for unity, liberty and independence. This is the reason why the science of history, serving the truth and approaching elements of a more or less remote world from us, enlarges the horizon of knowledge and consolidates the beliefs regarding the road covered between the times of that neolithic art masterpiece, "The Thinker" of Hamadjia and-for instance-Michael the Brave, the unifier of the three Romanian provinces or the nowadays' founders of the greatest Romanian construction — the Danube-Black Sea Canal, which changes favourably the geography of the ancient Romanian territory, called Dobrudja. In other words, today, more than yesterday, multiplying the sources of past and present times, there also increased undoubtedly the volume and quality of information and interpretations referring to events through which the Romanian people acquired an exemplary

and complete historical experience, covering "along the millennia, according to the objective laws of the historical evolution, the social systems known on the universal plan"¹, building up a material and spiritual civilization and carrying out fierce and numerous battles for liberty and social justice, for defence of national existence and autonomy, for progress and civilisation.

The study of the historical realities and of the values of the south-eastern Europe generally and of the Carpathian-Danubian-Pontic space particularly emphasizes one of the basic truths of history in this part of the world, according to which we have always been here. We had not to look for and conquer our native land, because we were born here, toiled and struggled here. But we had always to defend our land, stubbornly facing foes, almost always overwhelming in point of number and combat equipment. This land has been crossed by invaders pursuing its seizing over floods of migratory peoples and armies of the greatest po-

wers of the last 2500 years. We have remained, resisted, fought and built up. So came in our language that deep, clear and lapidary thinking: "Streams flow, rocks remain". But steadfastness required "huge sacrifices and offerings"². And not only once but so many times. "One could say — the Romanian President, Nicolae Ceaușescu stresses — that there is not a single inch of land not to have been watered by the tears and the blood of our fathers and ancestors. But, overcoming huge hardships, matching the supreme sacrifice when needed, our predecessors made everything to defend our people's existence, liberty and dignity, for the grandeur of our nation, for its development on the way of progress and civilisation"³.

Occupations of a settled people

Occupations of a settled people. The stout trunk of the Thracians — the most numerous people of the world after that of the Indians, as Herodotus, the father of history assures us, had the Dacians, our forefathers, as a northern branch. Their diligence and skill in various occupations⁴ amazed the ancient world, and even today make a strong impression. Sheep grazing of a specific kind — including moving of flocks between mountains and lowland, having its core in the Carpathian stronghold — land cultivation with millet, barley, wheat, rye, oat, pea etc. house building, cereal grinding, lather dressing, cattle breeding, processing of the timber from the vast and rich woods, bee breeding, fishing and hunting, mining and metal processing to make tools, weapons ornament items etc. of iron, gold, silver, tin, cooper etc.,

weaving of textile fibres, twigs and animal hair, pottery etc. — all are, above all occupations characteristic to a settled way of life. Arts have also met here propitious conditions, proof being testimonies about fiddle accompanied embassies, the flutes, reed pipes, bugles etc. As regards two highly accurate professions practised in ancient world we invoke two prestigious men, whose value resisted in time. Platon, for instance, asserts that one of our ancestors' doctors gave the following advice: one has not to heal the eyes without healing the head, nor the head without the body, or the body without the soul; this is precisely the cause that most diseases remained unhealed by Greek doctors, the fact that they do not take into account the whole, of which they should take care; if this does not feel well it is impossible that a part feels well⁵. Then Jordanes, in whose "Getica" he writes about our forefathers, which practised the astronomy: "You could see one scrutinizing the sky... studying the increase and wane of the moon, another watching the sun eclipses..."⁶. Convincing are also in this context the two following material proofs: the sacred enclosure and the calendar sanctuary from the heroic resonance capital — Sarmizegethusa; the discovery at Dumbrava (Jassy county) of the rare burned clay plate, representing the Sun, the Moon, the Earth and other planets near a boat. The boat is of course, in accord with the written evidence by Flavius Arrianus, after which in the year 335 B.C. the Getae had "many boats, found here in abundance, because the inhabitants of the Ister banks used them for fishing or to cross to each other or for piracy purposes"⁷. The existence of the numerous mentioned navigation means demonstrates some other occupations of our ancestors: timber boat building navigation and fishing — these also specific to a stable, settled people.

All occupations implying stability in space and time proves the construction vocation shown by the Romanian people under the shelter of the defence shield, fighting twenty-five centuries against all kinds of enemies — to preserve its ethnic existence, unity, liberty and independence.

Ceaseless struggle for the preservation of the levelled balance history

The abundance and the beauty of the Carpathian-Danubian-Pontic space attracted many grabbing foes. Of course, the Romanians and their forefathers had to defend their home and life. Even the first written evidence about the Getae, dated 2,500 years ago, as well as other later documents register epic moments that amazed the historians: the organization of the fierce and fearless resistance both against the greatest military powers of the time — the Persian Empire, then the Roman Empire — and against migratory peoples. Historical retrospective shows our ancestors' ceaseless struggle to defend their unity, liberty and independence.

To maintain the existence of the people, for unity, liberty and independence, the Geto-Dacians rised again in 514 B.C. against the Persian armies led by the king of kings, Darius I, supported by a vast and strong empire. The Thracian peoples submitted, excepting the Getae called by Herodotus "the bravest and fairest of all the Thracians". North of the river the Persian giant was stopped by the resistance of the Geto-Dacians, getting struck and having to retreat humiliated and defeated by a much less numerous but brave people, without reaching their aims. In the name of the same ideals of independence the Getae living at the Danube mouth put up resistance when the Scythians led by Ateas leaded South. The independence stimulated in 335 B.C. the heroic struggle of the 10,000 infantrymen, 4,000 horsemen and the entire Geto-Dacian people living in the Wallachian plain, against the Macedonian invasion, conceived and led by "the ruler of the world" or "the conqueror of the world" as the ancient world would name Alexander the Great.

The liberty and independence — threatened by the enemy — stimulated to fight in 326 B.C. the entire Geto-Dacian people living in the Bugeac plain, intercepting and annihilating by surprise the Macedonian forces of General Zophyrion, the governor of Thracia, authorized by Alexander the Great to conquer on land the city of Olbia. Against the foe that ruled over the port cities west of the Black Sea the Geto-Dacians rushed in fiery fight after 13 years (313 B.C.) supporting the revolting people of Histria, Tomis, Callatis, Odessos, Apollonia, Mesambria. For love of liberty and independence the Geto-Dacian people, led by Dromichete fought in 300 B.B. the 100,000 fighter force sent north of Danube by Lisimach; harassed, lured in the endless plain and encircled, Agathocles, the son of the Macedonian king and his men fell in captivity. But neither Lisimach, nor his son, freed from captivity, realized the kindness of the wise king Dromichete and after 9 years would invade again the Geto-Dacians' lands. The Macedonian armies — harassed, starving, thirsty and again surrounded were forced to surrender. And once again there triumphed the kindness and skill of the great Dromichete, who freed his adversaries in exchange for peace and the conquered territories on the right bank of the Danube. To the same ideals — unity, liberty, independence — the brave Geto-Dacian people dedicated their resistance for two centuries against the Celts, then led by Oroles, against the Bastarns (200 B.C.).

By the year 70 B.C., Burebista set up the vast centralized and independent Dacian state, that increased the possibilities, the scope and intensity of the struggle for unity, liberty and independence. The 200,000 fighters this leader could send in fight⁸ — as Strabon assures us — the fortified settlements, the cities, the large economic potential, the excelent demographic situation, the alliance concluded with Pompeius, regarding the relaxation of future Dacian-Roman relations, then the reinstallment of Dacian rule over the west-Pontic cities of Tyras, Histria, Tomis, Callatis, Dionysopolis by the lightning actions of 55—44 B.C. etc. all show politico-military clearightedness, good state administration, tactical and strategic genius — therefore, exceptional and undeniable qualities of the great king Burebista —

as well as the firm determination of the whole Geto-Dacian people to fight against any aggressor.

The climax of the struggle for the defence of the land of our forefathers has been reached by the ancient Dacian state during the reign of the hero king Decebal, decisively confronted with the Roman Empire, then in full expansion. The numerical and technical superiority of the aggressor, each time in the years 87, 88, 101—102 and 105—106 was countered by the whole panoply of actions, forms and methods specific to *the struggle of the entire people*: the use of Roman Empire experts who took refuge in Dacia and the turning of the Orăștia mountains into a real fortress, the increase of the economic potential of the country to fully support the military effort, the fortification system strengthening, the preparation of the population for defence, the alliances with the neighbours (Sarmats, Yazigs and Roxolans, Marcomans and Quads and in the year of 105 with Pacorus, the king of Parthia), the regrouping and organized retreating of forces on successive lines in front of the invader, enemy deceit, concealment of actions and combat disposition, alternation of military and diplomatic actions, the use of the advantages of the fight in the mountains, knowledge on terrain, destruction of defence positions before retreat, not to be later used by the enemy, the tactics of the scorched earth, the Dobrudja actions to turn about right flank at the Roman army and the interception of its communications etc. The greatest empire of the time conquered a part of Dacia, under circumstances when the former allies of king Decebalus concluded peace with Emperor Trajan.

The Dacian-Roman living together generated the complex symbiosis process with the Roman element, the interweaving of the two civilisations — Dacian and Roman from which the Romanian people emerged. The continuous resistance fight in the occupied part of Dacia as well as the numberless actions of

the free Dacians against the imperial rule determined the retreat of the Roman army and administration south of the Danube. The Romanian people remained in the place, resisted the waves of migratory peoples, began organizing on new bases the economical, political and social life — rural communities, popular Romanias then principalities, which maintained mutual relations and territorial, language, social, economic, spiritual, psychic community — the Romanians being always omnipresent in their old territories. "We must firmly assert — the Romanian President points out — that the maintaining of these relations and communities wouldn't have been possible if, among all these territories, among the population that lived here for millennia had not been a close unity from all points of view"¹⁰. And this in conditions when our people had as neighbours the great empires of the time, which caused our people being the aim of a permanent foreign domination policy, to endure great hardships, to fight heavy fights to defend its liberty, independence, its own being, its forefathers' land". This is the time when the remaining of Romanian on the forefathers' land registers evidence of great historical and then affective value, as the evidence conveyed by the Magyar Chronicle "Gesta Hungarorum", when Menumorut addressed to a Hungarian messenger: "tell Arpad, your Duke, that we owe him, as a friend to another friend all he is in need of, being he a foreigner and lacking much. But the land he asked from our goodwill should we never give him... neither for love nor for fear"¹¹. This is also the time when historiography recorded the struggle against Hungarian, Polish and Ottoman expansions — which were a real danger for the independence of the Romanian people-struggle fought by the great Romanian Princes, the Wallachian Bessarabs, Moldavian Mușats, Transylvanian Princes and the Romanian rulers of Dobrudja.

The resistance struggle of the Romanian feudal states against the invaders

For centuries, Transylvania was coveted by the Hungarians coming from Asia, whose aggression determined the riposte and resistance of the Romanian recorded by the Anonymus' and other documents, as the Chronicon Hongarorum by Simon of Keza, the Vienna painted Chronicle, the German Chronicle of Hildesheim as well as in the diplomas of the Hungarian kings. The Romanian Countrys of Transylvania kept maintaining its existences autonomy and institutions, being led by voivodes — like Hercurius in 1111, Eustatius in 1176 or Poland between 1283—1293. In fact this country and Hungary "have always remained two separate countries"¹², as was the right conclusion of Laszlo Kövály. The Hungarian feudals aggression was stopped for a time at the Mezes gate, and from the end of the XI-th century to the beginning of the XIII-th century these managed only to penetrate towards the Someş and Mures Valleys. Confrunted with the robust love of the Romanians for their ancestors' land, as well as with their strong resistance, the Hungarians resorted to colonization with Szecklers, Saxons, Teutons, settled especially near the borders. The newcomers would form, after savagely suppressed Romanian peasants' uprising of Bobilna (1437), the alliance named "Unio Trium Nationum". The Romanians became "tolerated nation". Tolerated in their own country, by aggressors and colonists! But large territories — Maramures, the zone of the Western Carpathians etc — maintained their independence. Transylvania itself remained autonomous, administered as a voivodate, led by a voivode and organized in counties, the aggressive Hun-

garian kingdom not being able to integrate it.

In the south, between the Carpathians and the Danube, the Joanites' Cavalry Diploma (1247) registered the autonomy of the Romanian principadities of Ioan and Farcaş, as well as of Litovoi and Seneslau — led principalities. In 1279, Litovoi, to defend its voivodate's liberty and autonomy, refused vassalage to the Magyar king and opposed him by force of arms. Fallen in fight, he was followed on throne by Barbat, his brother. This would lead the destiny of the political formation for about 11 years, being succeeded by Tihomir (Tacomerius), then by the latter's son, Bessarab I, who undertook a thorough organization of the country: strengthened its economic potential, consolidated the alliance with the Bulgarian Tzar and helped him in combats with the Byzance (1323), and in the East pushed back the Tartar invaders near to Chilia, after some victorious battles carried out between 1324—1328. Since then the territory north of the Danube mouths bears the name of Bessarabia.

The principal moment of the struggle of the Romanians living south of Carpathians, unfolded during this period, to maintain their independence, was in the autumn of 1330, when the Hungarian king, Carol Robert de Anjou, after conquering the Severin, refused the peace terms proposed by Bassarab I — arrogantly threatening him to pull him by the beard out of his hiding place — and penetrated into the country¹³. Harassed and decimated, lacking supply sources — as otherwise were the invading armies — the invading Magyar army have been forced to retreat and lured on its return way somewhere in the mountains, in a narrow place named Possada. Here, as we find from the Vienna painted Chronicle — "a lot of Wallachians" climbed on rocks striked merciless and surprisingly against the enemy, using arrows, stones and tree trunks. Four days lasted the fierce battles (November 9—12). The invaders — we find from the Chronicle — caught "as fish in the net" staggered "like wind-beaten reed", and were crushed; king Carole Robert himself escaping being disguised. The state independence of the Romanians south of Carpathians triumphed again. After 15 years, being again threatened, this time by the Tartars led by Othlarms, the Romanians of the three sister countries — Wallachians, Moldavians and Transylvanians — re-

moved the danger from the borders through their common efforts.

East of the Carpathians crown, "the powerful people of this land", attested in a document of the papal office¹⁴ from October 4, 1332, has also had and has to face numerous invaders. Reference moments: 1325, together with Polish, Ruthenian and Lithuanian troops, the Romanians fought against the army led by the prince of Brandenburg¹⁵; in 1340 they support the Hungarian king, Luis de Anjou to remove the Mongolian danger from the east; in 1352—1353 came into being the defence mark from Moldavia led by Dragoș, voivode of Maramureș; in 1359 the Romanians won the state independence of Moldavia under the rule of Bogdan.

The old Romanian lands between the Danube and the Black Sea — Dobrudja, whose center has in sources previous to XIV-th century the name of "Cavarna Country" or "Cărvuna Country" — has also experienced. The storm of battles fought by our ancestors to defend their liberty and independence against numerous aggressors.

An inscription from 943 mentions Jupán Dimitrie and at 1086 Anna Comnena, at the head of the political formations, Tatu-Tatos, Sacea-Satza and Sestlav. Under the leadership of Balica, in 1346 and then of Dobrotiță and of his son, Ioancu, the Romanian state of Dobrudja was consolidated¹⁶. They acted to strengthen the state and its independence, opposing the Byzantine tutelage and the interference of the Ottoman Empire and of Genova, with the last two Ioancu concluding in 1386 a peace treaty, respectively a peace and trade treaty. After two years a large Ottoman expedition threatened to change Dobrudja into a pashalic, a situation availed by the union of Dobrudja, under Mircea the Great with the Romanian state of Wallachia.

The formation of the Romanian feudal independent states, rises therefore, on a new superior stage the struggle of our predecessors for the preservation of their national being, for liberty, unity and independence, under the leadership of Iancu of Hunedoara, Mircea the Great, Vlad the Impaler, Stephen the Great, Michael the Brave and of other heroes of our national history, who in the fight with the invading armies scored brilliant victories and who considered above all the liberty and independence of the country. During the entire Romanian Middle Ages, "the greater army" — in

fact the taking up of arms by the entire people — knew its glorious times and acted heroically and skilfully against the invaders.

In 1600 the Romanians fulfilled, for the first time, one of their century-old dreams: the accomplishment of the Union of all Romanians in one single state, lawful and objective necessity, confirmed and emphasized by history. The great unifier, Michael the Brave was treacherously killed but the idea of uniting the Romanian countries, the aim of setting up a strong state on Dacia's realms could never be destroyed, because they have deep roots in the conscience of the whole people.

Romanians' history also recorded important peasants' and other social categories uprising for social justice and liberty: in 1437 Bobilna; in 1514 the war led by Gheorghe Doja.

The Romanian people in the revolutions' era

Beginning with the popular revolution led by Horea, Cloșca and Crișan (1784) the Romanian countries, embark on the road of revolutions which open the modern era in the Romanian people's history, entailing revolutionary changes in the components of the Romanian society and in the interconnexions of these components: economic, social, political, ideological etc. Peasantry — the social class which "for hundreds of years had been the main defending force of the country..., the main social, patriotic, progressive and revolutionary force of the society"¹⁷ — will show again its revolutionary potential, completing it by joining it with the actions of other large social categories during the revolutions of 1821 and 1848, of 1859 Union and the Independence War of 1877—1878 —, crucial moments in the country's history which made their contribution to the rapid social development and marked, at the same time the country's evolution to capitalism as well as the working class emergence on the scene of history.

The first world war — one of the great events that dominated the beginning of the XXth century — represents another crucial moment for Romanians. Taking part in this war, the Romanian people was not guided by invading and territorial annexation intentions. After two years of “neutrality but with the standing-by weapons”, giving in to the pressures exerted by the Entente, the leading circles decided entering the war by the side of Britain, France and Russia, which promised to fulfil the desideratum of our national unity. When the German and Austro-Hungarian forces had occupied the largest part of our territory, the patriotic forces took to arms, gathered all their strength and decided to resist, at any cost, to the invading armies. Unforgettable will remain in the Romanian people's history the heroic battles from Mărăști, Mărășești and Oituz which proved, once again, that the iron will of the Romanian people, who defend its right to life and liberty can not be broken. After the fall of the Habsburg Empire and the Tzarist one, there appeared the possibility of victoriously crowning the Romanian people's national liberation struggle, of ending the process of the Romanian unitary national state formation, the Great Popular Assembly in Alba Iulia proclaiming on December 1, 1918 Transylvania's Union with the Motherland. Thus, it has been fulfilled the century-old will of our people and one of the objective laws of the Romanian people's national and social historical development¹⁸. It is an act of deep historical justice and the peace treaties concluded afterwards did but to sanction at international level, the already existing state.

In the inter-war period, the mission and merit to solidly organize the Romanian people's struggle for country's defence, threatened by fascism and revisionism's aggression devolved upon the Romanian Communist Party, founded on May 8, 1921 and celebrated this year for its 65 years of battles and victories. The communists' political ability and military bravery, their historical clear-sightedness matched the importance of their mission to lead the people in this fierce struggle for preserving unity and for reconquering Romania's liberty and independence endangered by fascism, the most serious conflagration triggered off in 1939 — the Second World War — by

the odious Vienna Diktat, according to which the north-east part of the country was torn out, as well as by Romania's engagement, contrary to her people's will, in the war against the Soviet Union. During the crucial moments that followed, the Romanian Communist Party, the most lucid and courageous political force of the nation, made clear the ways and means to save the country from catastrophe, united the domestic forces in one large stream against war and fascism, led them in the fight for achieving the army insurrection in August 1944, for the victory of the antifascist and anti-imperialist revolution of social and national liberation, for the using of the whole Romanian potential in the war against Nazi-Germany, on the side of the Soviet Union and the other Allied powers.

In the highly intricate situation created by the world conflagration, the order for turning weapons against Nazi Germany and the integration of Romania's whole human and material potential into the United Nations coalition was executed without hesitation by the about 1,1 million Romanian soldiers, and during the revolution till the end of the war the whole people bravely acted under the slogan “All for the front, all for victory”!

Romania's great turning point has realized “the largest opened flank the modern war has ever known”¹⁹, at a moment when — as the Soviet representation at Peace Conference in Paris pointed out — “Germany's fate was far from being clarified”²⁰, which “will speed up the end of the war” (Radio London, August 24) being “one of the most decisive events of the whole war” (New York Times, August 25). This caused the crushing of the German military disposition in the Balkans (“Pravda” August 27) and had an “overwhelming importance not only for this country but for the whole Balkan peninsula (Radio Moscow, August 27) because it applied “the strongest blow Germany has received” (Le Figaro, August 30).

Taking part in the war until the final victory over fascism, efficiently making her contribution to free Hungary, Czechoslovakia and Austria, Romania made great human and material sacrifices: on the battlefields our losses came to 170 000 including killed, wounded and missing; in the country the economic effort raised

to about 1,2 milliard dollars (level in f.y. 1938). These elements rank Romania fourth among the United Nations contribution to the anti-Hitlerite war.

After 1944, the most fruitful years in the century-old history of the country have followed. Problems regarding unity, liberty, national independence, army's democratization, the present national military doctrine, national defence system — new and functional in all its components and connexions — all these have been found original, viable solutions of great theoretical and practical value due to the exceptional contribution made by the Romanian Communist Party. In this way, Romania's unity, liberty and independence have reached today the highest point of their development. In the period that followed the IXth Congress of the Romanian Communist Party, our people wisely led by his general secretary and president of the Republic, has got the greatest achievements of his century-old history.

Looking back at the way of fight and sacrifices covered in more than 2500 years, since the existance of the Geta-Dacians — the direct ancestors of the Romanian people — is written in documents it is proper to pay a high homage to all our ancestors, and "now when the people has become the master of its destiny, the highest respect to the glorious past — urges Romania's president — is to make the best for the country's socio-economic development, for the raising of her material and spiritual force, of the whole nation's welfare, for the continuous strenghtening of Romania's independence and sovereignty, for the bright, communist future of our country!"²¹

Consequently, the more than 2500 years of struggle for preserving our national being, for unity, liberty and independence are cause and effect, at the same time, objectives and achievements for the Romanian lasting and stability in the Carpathian-Danubian-Pontic space, for the right holding of the balance in this part of the world.

1 Programul Partidului Comunist Român de făurire a societății socialiste multilateral dezvoltate și înaintare a României spre comunism, Editura Politică, București, 1975, p. 27.

2 Institutul de Studii Istorice și Social-Politice de pe lângă C.C. al P.C.R., *Culegere de texte din opera președintelui României, Nicolae Ceaușescu*, București, 1983, p. 77.

3 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 20, Editura Politică, București, p. 40.

4 Mircea Mușat, Ion Ardeleanu, *De la statul geto-dac la statul român unitar*, Editura Științifică și Enciclopedică, București, 1983.

5 Platon, *Opere*, vol. I, Editura Științifică și Enciclopedică, București, 1974, p. 183—184.

6 Iordaneș, *Getica*, 63, în *Izvoarele istoriei României*, vol. 2, Editura Academiei R.S.R., București, 1970, p. 405.

7 Flavius Arianus, *Anabasis*, I, 1—4.

8 Strabon, *Geografia*, VII, 3, 11, în *Izvoare privind istoria României*, vol. I, Editura Academiei R.S.R., București, 1970, p. 237—239.

9 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 11, Editura Politică, București, 1975, p. 692.

10 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 13, Editura Politică, București, 1977, p. 147.

11 Institutul de Studii Istorice și Social-Politice de pe lângă C.C. al P.C.R., Nicolae Ceaușescu — *Istoria poporului român. Culegere de texte*, Editura Militară, București, 1983, p. 13.

12 I. Lupas, *Relații istorice în voievodatul Transilvaniei din secolele XII—XIV*, București, 1938, p. 54—55.

13 E. Lăzărescu, *Despre lupta din 1330 a lui Basarab Voievod cu Carol Robert*, în „*Revista Istorică*”, XXI, 1935, p. 245—246.

14 *Documente privind istoria României. C. Transilvania*, vol. 3, București, 1954, p. 279.

15 I. Dlugosz, *Historia Polonica*, I, Lipsca, 1711—1712, col. 989.

16 Sergiu Iosipescu, *Balica, Dobrotiță, Ioancu*, Editura Militară, București, 1985, p. 124—125.

17 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 9, Editura Politică, București, 1974, p. 885—886.

18 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 13, Editura Politică, București, 1977, p. 42.

19 B. H. Liddell-Hart, *The History of the Second World War*, New York, 1970, p. 585.

20 Ștefan Lache, Gh. Tuțui, *România și Conferința de pace de la Paris, 1945*, Editura Dacia, Cluj-Napoca, 1978, p. 276.

21 Nicolae Ceaușescu, *Cuvîntare la Congresul al III-lea al oamenilor muncii*, în „*Scinteia*”, 5 septembrie 1986, p. 1.

THE ENTIRE PEOPLE'S
STRUGGLE
FOR THE HOMELAND'S
DEFENCE
FROM THE GETO-DACIANS
TILL NOWADAYS

Colonel EMANOIL STANISLAV

The historical truth, of wide audience has attested to, through the very strength of the deeds, that the entire people's struggle for the defence of the ancient land has proved to be the main peculiar feature of the Romanian history, tormented but very glorious.

The unfolding of historical events, in the lapse of time, has attested to the fact that the main peculiar trait of the Romanian people's multimillenary history has always been its heroic and ceaseless fight for existence and independent development in the ancestors' hearth at the Carpathians, the Danube and the Black Sea. Inexorable cir-

cumstances made that here, in this geographical area of the European continent, early emerge and intersect expansionist tendencies of domination and oppression by concurrent kingdoms and empires. Given the conditions, proving a particular vitality and tenacity "it had to face numberless storms along the centuries, had to stand up against migratory peoples, to face the attacks from great neighbour empires which were coveting its riches and sought to bring it to its knees. But in spite of the exceedingly hard conditions it was living in, in spite of all hardships of history, the Romanian people has stayed on steadfastly, preserving its national identity,

working staunchly for its economic, social and cultural development, for progress and civilization"¹.

"History shows — President Nicolae Ceaușescu points out — that while working for the country's progress our people has always been prepared also for defending it. More than once in the past, people were keeping also weapons near the ploughs and implements ready as they were at any moment to defend the ancestors' land"².

The Getae' adamant resistance against the Persian invasion that finally determined Darius to give up his expansionist projects at the Lower Danube made that year 514 B.C. mark a glorious and brilliant moment put down by written history at the beginning of modern history³ — a symbol in centuries to come of the love for homeland proved by the people of these places, a symbol of their adamant, ceaseless struggle for the defense of the ancestors' hearth. These ancient virtues would be proved further on in the days of the great kings and army commanders like Burebista and Decebalus when the Dacian state reached a high level of organization and the Geto-Dacian society recorded a level of development and prosperity on a par with the great civilizations extant at that time. By his grandiose work — the setting up of the first centralized and independent Dacian state, one of the most important states of the antiquity, able to cheek the Roman expansions for many a year, Burebista presents himself, as one of the greatest personalities of the Romanian history. His military strategy pursued the defense of the Geto-Dacian inhabited territories by the use of all kinds of combat means, ignoring any sacrifices. To achieve this target the great commander had in view to engage all the people in the defensive effort, the entire population capable to inflict losses on the aggressor⁴. A new stage of flourishing and glory would open once with Decebalus' ascending the throne of the Dacian state, a man gifted with exceptional political and military talents. His reign would write down in history an everlasting page full of multiple significances uplifting on a higher stage the Geto-Dacians' resistance and struggle for the defence of their ancient hearth. The big Daco-Roman wars in 101–102 and 105–106 A.D. fully illustrated the vitality, the Geto-Dacian people's huge capacity of resistance and bravery skilfully and heroically led by its great king against the strong and experienced Roman legions. Documents of that time re-

corded that in those fights Decebalus relied upon the whole population who actively participated in the battle without sparing any efforts⁵. It was only due to it that our forerunners could oppose such a firm resistance to the greatest empire of that time and gain victories of wide reverberations in the European ancient world.

The employment of the entire people alongside the army as a solution for checking strong aggressors and for securing the state's survival has turned into a permanence in both the political outlook of the great voivodes and army commanders of the Romanian Countries like Bessarab I, Mircea the Great, Iancu of Hunedoara, Vlad the Impaler, Stephen the Great, Michael the Brave and others. Referring to the oldness of this soldierly tradition Nicolae Iorga asserted that "the oldest public organization of the Romanians relied on everybody's duty to fight"⁶, and Nicolae Bălcescu, on his turn, wrote that "in case of need or when the homeland was in danger the multitudes were risen to arms [...]. In no country, as in the Romanian Countries, this general arming happened so often"⁷. The entire people's struggle for the country's safeguarding was to prove its decisive role especially in the big anti-Ottoman confrontations in the 14th–16th cent when direct military actions often intertwined with the armed and even un-armed resistance of the population. Special stage in the development of the concept and practice of the popular masses' rising to arms was represented by the big Romanian social and political movements in the 18th and 19th centuries climaxing with the 1784 revolution led by Horea, Cloșca and Crișan and the 1821 revolution when the "people's army" was headed by Tudor Vladimirescu. "Without arms we cannot free our country"⁸, Tudor Vladimirescu asserted; that is why he called all inhabitants to enlist: "everybody capable to bear arms against the enemy of this country's rights, come to me to see how brave you are"⁹.

If in the mediaeval times the entire people's participation in the defense of the ancient lands revealed itself, preponderantly, as a military practice that the voivodes resorted to under the events' pressure, on the eve but especially during the 1848 Revolution in Moldavia, Muntenia and Transylvania, the idea of arming and engaging the entire people in the defensive struggle, expression of all Romanians' unity, was uplifted to the rank of principle, theoritized and stipulated in various reform-pro-

grammes, works and later on in official state documents¹⁰.

The 1848 *desiderata* had a remarkable influence on the history's development, especially after the Principalities' Union in 1859. For the first time in the country's history the armed power benefitted by official regulations sanctioned in laws passed by supreme national leadership. The large engagement of popular element in the structure of the defensive system stood for the object of two important laws passed in 1864, respectively in 1868, referring to the "masses' military training" and the organization of the army which was to comprise: the standing army; the active militia — *dobanți* and the bordermen; the town guard; non-active militia and the multitudes. The war of independence in 1877 greatly benefitted by these regulations. Then, on the battlefield the measures taken for the population's military training, for enhancing the country's armed power were to fully prove their importance. The problems of the entire people's struggle for the homeland's defense were widely debated in the documents of socialist movement in Romania. In the outlook of some theorists, a part of the population was to fight, arm in hand, alongside the standing army while the rest, depending on circumstances, had to take part in various other forms of supporting the war effort and in case of a temporary occupation of some territories had to lead the armed and un-armed resistance struggle, through as ingenious and efficient means as possible, till the occupants' driving away. A moment of reference was to be the setting up, in May 1921, of the Romanian Communist Party.

Dignified continuer of the Romanian people's revolutionary and democratic struggle, the Romanian Communist Party proved to be the main internal political force which fully grasped the threat posed by fascism and nazism for Europe's liberty and peace, for Romania's fate and actively militated for rising to arms both the army and the entire people if the country would be in danger.

There followed hard years for the Romanian people, marked by the brutal interference of fascist organizations in the country's political life, the territorial amputation suffered through the loathsome Vienna Diktat, the setting up of the military-fascist dictatorship under the pressure exerted by Hitler's Germany, the German troops' entrance into our country and its driving in the baneful war against USSR. Serving with self-denial the most ardent aspirations of

the entire Romanian people, the communists' party was the initiator of the union of all revolutionary, democratic and patriotic forces, the organizer of the wide-scope resistance movement of the broad popular masses to overthrow the dictatorial regime, to drive away the Hitlerite troops and get the country out of the disastrous war in which it had been engaged so as to regain the homeland's independence and sovereignty. "The Romanian Communist Party — heading the general antifascist fight, firmly acting under the particularly difficult conditions of underground activity for rallying all national patriotic forces against the war unleashed by Hitler Germany and for Romania's withdrawal from the anti-Soviet war she had been dragged into against the will of her people, for the joining the antifascist coalition with the military forces inclusive of the generals and officers in superior commands¹¹. In those days of ordeal the communist party took a string of measures among which of great importance was the formation of some armed forces of the working class, veritable revolutionary fighting nuclei that were to be completed with all the patriots eager for fighting arm in hand against Antonescu's dictatorship and Hitlerite troops. "Resistance against the fascist dictatorship and the war — general secretary of the party underlined — embraced various forms coming to the partisan warfare and the creation of the patriotic formations (...) "¹².

It was remarkable strategical option of the party grounded on the most valuable inheritance of the Romanian people's fighting past. Highly telling is the appreciation made by President Nicolae Ceaușescu according to which "(...) understanding that the liberation of the homeland cannot be but the outcome of the participation of the whole people, that the people must take its fate into its own hands and that for this it must form armed people's units, the Party switched over to the setting up of patriotic guards, which also played an important role in the fight for the carrying through of the national anti-fascist insurrection, for the country's liberation, in the building of the socialist system in Romania"¹³.

The entire revolutionary activity and struggle of the communist party at the time — in the political, social and military fields climaxed with the implementation of the grandiose historic act of liberation of August 23, 1944.

By its content, traits and physiognomy, the antifascist and anti-imperialist revolution of social and national liberation wrote

down a new and glorious chapter in the multimillennary traditions of struggle of the Romanian people.

After the liberation and the fully winning of the political power by the working class, the Romanian Communist Party, the leading force of the entire Romanian nation, had to solve numerous and complex problems in the ample process of making and developing the new society's technical-material basis, of achieving a unitary socialist economy.

"The building up of socialist society — President Nicolae Ceaușescu points out — takes place in the complex international conditions determined by the existence of the policy of force, of military conflicts and wars, of maintaining the danger of a world war. Under such circumstances socialist Romania is in duty bound to take all necessary measures for the development of her defense capability, for the army's organization, training and equipment, so as, in any circumstances, it to be able to perform its sacred mission to the people, to defend the revolutionary achievements, its independence and sovereignty"¹⁴. In order to solve this major desideratum the Romanian Communist Party elaborated, on new, scientific grounds a clear political-military concept which, in essence, states that "the homeland's defense is a duty of every citizen; under present-day conditions, in case of war, not only the army, but also all the citizens must be ready to fight for the defense of the homeland's liberty, sovereignty, and integrity. We consider that an anti-imperialist war, a war of defence cannot be but a popular war and that victory will be won not only at the battle front, but through the general fight of the whole people"¹⁵. On this ground there was built a doctrinal-military edifice the founder of which is the country's president himself. Synthetizing the genuine assets of the Romanian military thinking, in the light of the dialectical and historical materialism, capitalizing on the glorious fighting traditions of the Romanian people, relying upon the requirements of military science and

of socialist system and taking into account the evolution of international situation and the requirements of military science and practice in our days, the Romanian military doctrine combines into a single whole the conception, theses, principles and solutions referring to the preparation, mobilization and practical employment of the human, material and moral forces of the nation in order to deliver a firm riposte to any aggression led against our country.

1 Nicolae Ceaușescu, *România pe drumul dezvoltării construcției socialiste*, vol. 3, Ed. Politică, București, 1969, p. 685.

2 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, Ed. Politică, București, 1971, p. 559.

3 Herodot, *Istoriei*, V, 3, in: *Izvoare privind istoria României*, vol. I, Editura Academiei R.S.R., București, 1964, p. 65.

4 *Istoria militară a poporului român*, vol. I, Editura Militară, București, 1984, pp. 127—128.

5 General Maior Dr. Ilie Ceaușescu, *Războiul întregului popor pentru apărarea patriei la români*, Editura Militară, București, 1981, p. 44.

6 Nicolae Iorga, *Istoria armatei românești*, vol. I, Vălenii de Munte, 1910, p. 49.

7 Nicolae Bălcescu, *Serieri militare alese*, Editura Militară, București, 1957, p. 88—89.

8 *Documente privind istoria României. Răscoala din 1821*, vol. II, Editura Academiei R.P.R., București, 1959, p. 34.

9 *Ibidem*, vol. I, p. 386.

10 General Maior Dr. Ilie Ceaușescu, *op. cit.*, p. 110—115.

11 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 10, Ed. Politică, București, 1974, p. 898—899.

12 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 4, Ed. Politică, București, 1970, p. 370.

13 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 9, Ed. Politică, București, 1974, p. 332.

14 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 24, Ed. Politică, București, 1983, p. 39.

15 Nicolae Ceaușescu, *România pe drumul construirii societății socialiste multilateral dezvoltate*, vol. 4, Ed. Politică, București, 1970, p. 300.

Attitudes: HISTORY MUST BE WRITTEN AS IT WAS

The science of history respecting and revealing the truth and only the truth facilitates the nearing and understanding among people, peoples and nations. Only on this way it may perform the lofty mission of "magistra vitae" for the mankind. Therefore the historical past should be presented as it was, always revealing realities which have demonstrated their viability in historical retrospect.

In the Carpatho-Danubiano-Pontic area the Romanians and their forefathers constantly manifested themselves as an independent entity and fought heroically and steadily to defend their independence and ancient land having been here a permanent factor of progress and civilization. For more than two millenia and a half the incontestable fundamental coordinates of their evolution have been their multimillenary oldness, steadfastness in the same hearth and lasting along the time in spite of all the life's vicissitudes. Historians of unquestionable value starting with Herodotus, Strabon, Arrianus, Dio Cassius etc. and further on the great personalities of the mediaeval, modern and contemporary historiography have recognized all these peculiar traits of the "most valiant and righteous of the Thracians" and of their descendants as fundamental and indubitable historical truths of glorious existence.

In spite of these incontestable realities there still could be found detractors who takes the liberty — although they have not this right — to write history as they wish and not as it was ignoring, minimizing or mystifying historical moments and events from the Carpatho-Danubian-Pontic area. Such pseudohistorians flagrantly violate the most elementary norms and requirements of the science of history, placing themselves out of it, abdicate from the professional deontology, falsify the truths concerning other people's history, injures their national dignity and contravene the international law relaunching revizionist theses and ideas and gravely affecting the relations of good neighbourhood and understanding among nations. In this respect some examples are self-evident.

Persevering against the truths of history the "Historia" magazine printed in the People's Republic of Hungary has commenced to "re-write" history as some historians wish for and not as it was, forgetting that in this domain also, the truth and only the truth is sovereign. Theses and ideas demonstrated for a long time by rigorous scientific work as being erroneous and wrong are presented today in the pages of "Historia" in another cover, the authors „forgetting" that the fundamental trait of the truth is objectiveness and — liking or disliking — it is just only one. The target of those writing for "Historia" is quite a chimera, they wishing to demonstrate that the Hungarians would have had the "right of the first comer" in the Romanian Country of Transylvania; when having "dismounted" they would not have found here any people and consequently, they seized by right over this territory. To hunt such an illusion "Historia", no. 2/1986 lodges the falsehood and untruth mystifying and denying historical realities.

Györfi György ("Historia" no. 1/1986) or Makkai Laszlo ("Historia" no. 2/1986) endeavour to make from the Romanian Country of Transylvania an empty, uninhabited territory, a "terra deserta", on the Hungarian nomads' coming in the 11th century, they having been thus "obliged" to populate it. It is the new song of an older theory about the "demographic void" which would have followed the withdrawal of the Roman rule from Dacia province in 271 — as the above mentioned ones assert. So, Roesler redivivus! In fact, over 271—275 the Roman army and administration withdrew from Dacia under the pressure of the migratory populations and the Romanian people — which came into being through the Dacians' and Romans' living together and the blending of the two peoples' civilizations — stayed on. Overwhelming and indubitable are the arguments pleading for the Romanians' steadiness in their ancient hearth. Archaeology gives evidences of the people's continuity in this territory after Aure-

lianus' withdrawal as well: at Sarmisagethusa the old buildings and fortifications stand for proofs of life after 271—275 also; at Apulum (Alba Iulia) the vast necropolis has more than 1500 Christian graves of the 4th-12th cent. inhumation; at Napoca (Cluj-Napoca), Potaissa (Turda), Porolissum (Moigrad), Tibiscum (Caransebes), Dierna (Orsova) etc. there are lots of historical vestiges: constructions, hundreds of objects, thousands of coins etc. dated exactly in the period in which today's Hungarian "Historia" alleges that a "demographic void" would have been; traces of Romanian habitation in the centuries following Aurelianus' withdrawal (bronze and silver coins, paleoChristian objects etc.) can be found in 12 of the former Roman camps spread throughout today's Transylvania; dwellings, objects and jewels attesting to the Romanians' continuity and lasting in this habitation area were discovered and researched in tens and tens of settlements in the old Dacia's territory; Latin inscriptions dated the IVth-Xth cent. like that from Micia (Veşel) "Quartine Vivas", the donation from Biertan "Ego Zenovius votum posui", other inscriptions discovered at Porolissum and Gornea in the Banat etc. — all of them confirm our forefathers' permanence in the Transylvania hearth and confute the absurd, preposterous and interested theory of the "demographic void" after the Roman withdrawal from the province of Dacia. Then, wherefrom the idea that "the entire Romanized population might follow the army and the civil administration"? Academician Makkai Laszlo (researcher on Transylvania's populating, counsellor at the Institute of Historical Sciences of the Hungarian Academy of Sciences) must know that History does not work with "might be"; absolutely, there is no archaeological evidence, either written, epigraphic, linguistic, toponimic or hydronimic etc.: to attest to an entire people's dislodgement on the other side of the Danube. Such an absurdity can exist only in the mind of those wanting only a certain "populating of Transylvania" namely, in an empty, uninhabited land. Another variant of the above-mentioned "theory", leaving aside the premise of an empty territory in Transylvania on the Hungarians' coming, settles here instead, in that period, other populations whose ethnic origin is — of course — quite different from the Romanian one.

By invoking "Gesta Hungarorum" (The Hungarians' Deeds) by Anonymus, Makkai Laszló asserts that the Hungarian

nomads, while reaching the Romanian Country of Transylvania would have found there Slaves and Bulgarians. Such a "revelation" could be come to, only by mystifying the document we have referred to. In the 17th chapter, king Bela's secretary wrote very clearly that Tuhutum (Tétény), the chieftain of a Magyar tribe, on reaching these places, had to fight with a Romanian, Gelu, the Romanians' Duke, the real leader of Transylvania: "*Gelou quidam Blachus dominium tenebat*"; "*Gelou dux Blachorum*"; "*Gelou vero dux Ultrasilvanus*". As for the territory, it was inhabited by Romanians and Slaves: "*Blasii et sclavi*". But M. L. breaks off the quoted passage where that suits him because he wants to expel the Romanians from the mediaeval Transylvanian stage.

But the "historian" does not stop here. He goes further and makes the shocking assertion that in the Romanian Country of Transylvania "the Romanian settlements, from their emergence, by the end of the 12th century, were situated in the mountaneous zones only". In this sentence there are two flagrant untruths: there is no question of the Romanian settlements' emergence by the end of the 12th century because the hearths of the Transylvanian Romanians have existed here and have been hot always from times of yore; they did not live only in the mountains but also in the entire Carpatho-Danubiano-Pontic area as so many archaeological proofs attest to.

Mention should be also made that the same magazine lodges two variants — it's right, belonging to different authors — concerning "the Romanians' emergence in Transylvania". If Makkai Laszló "brings" the Romanians in the Romanian Country of Transylvania by the end of the 12th century, another article makes them "appear" in their ancient country simultaneously with the Szeklers and the Saxons, namely at the beginning of the 13th century. Thus, the Romanians' presence was postponed for a little while. Why? Inconsistency? Rather an unlawful game of history in which some persons' wish is placed before the historical truths. The authors of such "studies" did not agree with one another upon this question, neither upon History which does not care of them and has the habit of attesting to the Romanians' multimillenary oldness in the Carpatho-Danubiano-Pontic area and their continuity of living in the same hearth with a few

similitudes in history. These indubitable truths, confirmed by the very reality in this area have been acknowledged even by Hungarian historians. About two centuries ago, Huszti Andras wrote in "The Mediaeval and Contemporary Dacia" (O és új Dacia, 1791, p. 8): "*The Getae' (the Geto-Dacians') descendants are living today also and they live there where their parents lived, speak the language that their parents spoke formerly... which is a sure evidence that cannot deceive us that they are in Transylvania the descendants of the old Roman colonists*".

The ethnical structure of the Romanian Country of Transylvania is another domain where the "Historia" review, through the agency of its contributors, achieves hard to understand statistic performances. So, assertion is made that here, over the 16th — 17th cent., there were "three main ethnic entities: Magyar, Romanian and German (Saxon)"; the priority in enumeration would like to also show the demographic share of each ethnic entity.

To "demonstrate" the preponderance of the Magyar ethnic element in the mediaeval Transylvania the authors do not stand aside forgeries and distortions of the real facts or even genuine "scientific acrobatic tricks". So, the different wars that the Romanian Country of Transylvania was compelled to lead, over that period for the defense of her own political being, coalesced with the other two Romanian Countries, Moldavia and Wallachia, time and again — would have inflicted human casualties on the Magyar ethnic entity only, without affecting the Romanians. That is to say that the enemy sword — Ottoman, Habsburg, Polish or Tatar — was choosing and putting to its edge the non-Romanians only, just for allowing the Romanians to multiply! Such fibs allude to other things, too, by offending the sacred patrimony of the Romanian heroism which has always stood for a shield of liberty and integrity of the ancient hearth and of Europe as well. Asserting such things there is denied that the Romanian people has always defended its homeland. And nobody is allowed to offend the glorious national past of struggle of the Romanians, the most precious inheritance bequeathed by our forefathers to the generations of nowadays.

History proves the truth in this domain also: the Romanians have always been in great majority in Transylvania! As far back as in 1374, Papa Grigore IX

had knowledge of the existence of "*great many peoples named Romanians*" (multitudo quorundam popolorum qui Valachores vocantur"). After the 1800 even official Hungarian documents confirmed this ethnical reality: 59.45% Romanians, 26.03% Magyars, 9.33% Germans (Katus Laszlo, "Transylvania's peoples before 1918", "Erdely néper, 1918, előtt, pp. 24—27). Once again the Szeklers were included into the Magyars to complete the figure. Explanations for such a situation, similar to that given by the 1700: as for the Magyars the demographic regress would be due to the "vicissitudes, decimating the lives at stormy times"; as for the Romanians the demographic increase is justified through the "often immigrations and the substantial natural growth". How "unjust" can you be, life: you decimate the non-Romanians "at stormy times" and take care of the Romanians at the same "stormy times" and in the same area! And everything is done with the purpose of making them exceed the Magyars in point of number. Joseph II himself recognized that "*unquestionably, the Romanians are the oldest and most numerous inhabitants of Transylvania*", and before 1848 Kovari Laszlo was entitled to assert that "*here there are over one million Romanians and 213,000 Hungarians and one could travel in Transylvania many a day without hearing a single Hungarian word*". All statistics have evinced that really the Romanians have always counted for the overwhelming majority in Transylvania exceeding in point of their number the other ethnical entities altogether (see "The Countries of Magyar Crown", "Magyar Korona Országai", 1910, II, rész. Budapest, 1912). In spite of those realities in 1867 Hungary annexed the Romanian Country of Transylvania ruling over it for 51 years.

On December 1, 1918, as a result of the people's will plebiscitarily voiced the Great Assembly at Alba Iulia decided Transylvania's Union with the Country. The Great Union of 1918 was a law-like achievement, was the Great Justice of history which brought back the ancient Romanian Transylvanian land within Romania's natural borders and the people, who had been subject to foreign sway for so long time came back into the large Romanian family. Later on, referring to the ethnical reality in Transylvania, the patron himself of the loathsome Vienna

EDITORIAL BOARD

(continued at 92 page)

ARCHAEOLOGICAL DISCOVERIES,

testimonies of the oldness
and continuity
of the Romanian people

Colonel Dr. CRISTIAN VLĂDESCU

Researching the past decades has brought important contributions to the knowledge of human communities inhabiting Romania's current territory.

Archaeological digs for the Palaeolithic unearthed an important number of silex implements dated back to the lower Palaeolithic in the river gravels (ca 1,000,000—100,000 B.C.)

The Middle Palaeolithic (100,000—40,000 B.C.) was testified either in settlements, in caves (Baia de Fier, Borosteni, Ohaba Ponor, Nandru etc), or in open areas, especially on the terraces of rivers (Mitoc, Ripiceni, Boinesti a.o.). Of special relevance is the Ripiceni-Izvor settlement where on 12-m depth numerous layers are superposed, starting with the lower Palaeolithic up to late Middle Ages (the 18th century).

Two big cultures were defined for the upper Palaeolithic (40,000—10,000 B.C.) on the current territory of this country, starting with the Banat aurignacian (Romănești, Tincova, Coșava), the Oaş

Land one (Boinești, Călinești, Remetea) or the gravetian in Moldavia, such as the group of settlements in the middle Prut area or in south-eastern Moldavia, attested by other three cultures whose hunters took the summits of the Eastern Carpathians (Scaune, Ceahlău, Bardosul-Bicaz-Chei). Moreover, mention should be made of the hunters-fishermen communities inhabiting the Porțile de Fier area (Dubova, Ogradena, Ostrovul Banului-Gura Vării etc.).

Recent research points to the fact that the bears of the Neolithic painted pottery culture (5500—2500 B.C.) were situated in time somewhere at mid four millennium B.C., while the linear pottery culture communities came later.

In central Muntenia the Dudești culture was identified whose features were to be resumed by the Vădăstra culture, Oltenia. The Turdaș culture developed in Transylvania, akin through the Olt line to



Clay statuette belonging to Gîrla Mare culture, discovered in Dolj district

munities. At the same time the Dudești culture combined in Dobrugea the Hamangia culture communities blossomed, with their characteristic ornamented pottery and clay statuettes — of which the most exquisite example is the famous "Thinker" — a culture developing in parallel with the Boian culture.

The content of the pre-Cucuteni culture was also defined in the past decades.

In the Carpathian-Balkan space the Gumelnița culture took shape and blossomed, with its western variant, Sălcuța, while in Moldavia, the Cucuteni culture, part of the Ariușd-Cucuteni-Tripolic complex, spreading in south-eastern Transylvania up to the middle Dnieper. The origin of these cultures is mostly local.

The study of the Eneolithic cultures, in particular of Gumelnița and Cucuteni, illustrate under various aspects — strongly fortified settlements, spacious solid dwellings, ornaments on pottery, the

practice of agriculture with animal-drawn ceramics — the apex of late Neolithic communities. Thorough research on Cucuteni settlements (Hăbăşeşti, Truşeşti, Tîrpeşti) rise the question of an advanced system of socio-economic organization.

For the early bronze period (end of the third millenium, beginning of the second millenium B.C.) a defining element was metal — an processing activity attested by copper axes. A representative culture of the period is Glina, taking up the former areas of the Cotofeni culture, a synthesis of the local stock in its area of emergence.

The middle bronze period provides the amplest and most expressive example of development within the second millennium B.C. At the time, over a vast area, first in the area of the middle Tisa and the lower Mureş, the Periam-Pecica culture surged, while in north-eastern Walachia and south-waturn Moldavia, the Monteoru culture, in central and southern Walachia the Tei culture, in Oltenia the Verbicioara culture, in Crişana the Otomani culture, in Maramureş the Săuciu de Sus culture, and

in northern Moldavia the Costişa culture, with settlements attesting to stable populations engaged in agriculture and cattle raising.

Towards the end of the bronze age characterized by a remarkable progress of metalworking, the Coşlogeni cultures — whose bearers populated Dobrugea and Bugeac — and the Nona culture — spreading in the area between the Dniester and the Transylvanian plateau, greatly flourished.

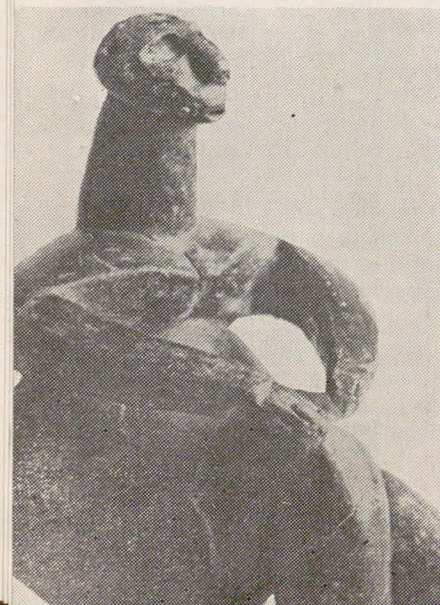
In the first iron age, over a relatively short time corresponding to the 12th c. B.C. the whole Carpathian-Danubian-Pontic space, through specific cultures, fell in the Hallstattan cultural ensemble. The Susani culture is attested by some discoveries (Virtop, Zimnicea) through well-defined Hallstattan groups which, for the 11th c. B.C. made up an ensemble characterized by decorated pottery with varied impressed motifs in the Porţile de Fier and Babadag areas. These led to the Cozia-Brad culture, in southern Moldavia, with its maximum blossoming in the 10th—11th centuries B.C. These Hallstattan complexes make up a cultural ensemble with a dis-

tinct character related by all archaeologists, foreign and Romanian, to the groups of the Thracian kins mentioned first in Homer's poems.

The early Hallstattan period (1200/1100—800/750 B.C.) was characterized by an exceptional metal-working activity. In the 12th c. B.C. bronze tool and weapons production reached a climax; the first iron implements were manufactured then and it is also to that time that numerous artistically achieved gold artifacts date back. The economic boom brought about a true demographic explosion accounting for the Hallstattization of the entire Carpathian-Danubian-Balkan space towards the end of the second millennium B.C. when the formation of the Thracian ethno-cultural group was completed.

The middle Hallstattan period (800/700 — about 650 B.C.) best represented by the Basarabi culture stretching on a considerable area of this country in the 8th—7th centuries B.C. a result of local development, including Banat, the Romanian Plain, central and southern Moldavia and the Mureş basin.

In direct relation with the bearers of the Basa-

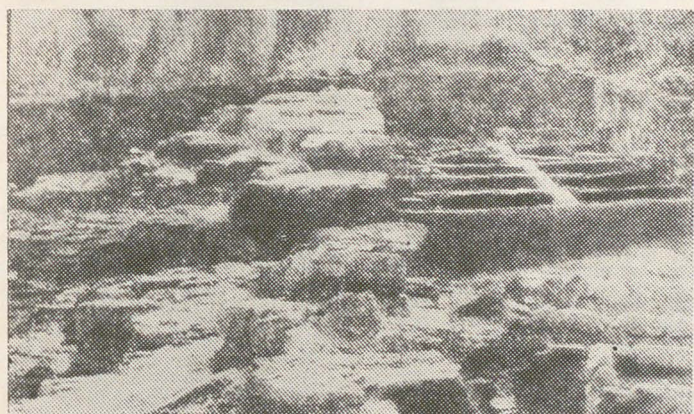
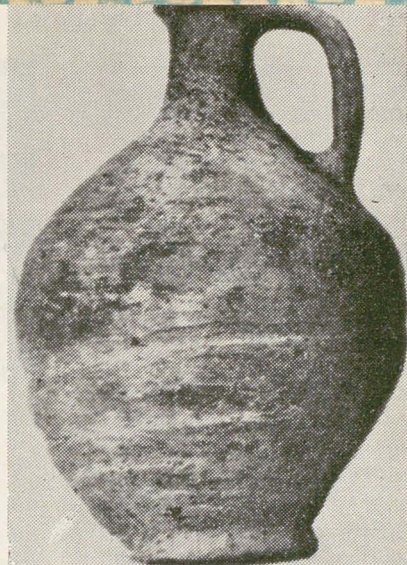


1. Resting woman, from Hamangia (6000 B.C.)

2. Detail from the gold helmet discovered at Poiana-Cotofenesti

1. Dacian helmet
made of silver
from Agighiol
Constanța
district

2. Ceramics
(IV century A.D.)
discovered
at Independența,
Ialomița
district



A.D.). In this respect, stress should be laid on the fact that the long cohabitation of Dacians and Romans is richly attested by archaeological digs.

For the archaeological and historical reconstruction of the period of passage to feudalism (3rd—10th centuries) a systematic research was devised including the whole problematique of the first millennium A.D., the data leading to the full reconstruction (archaeological and social-historical) of the period. The research focused on the reconstruction of the material and spiritual culture of the autochthonous people. The archaeological excavations within strong settlements such as the Budureasca, Ipotești, Străulești, Băneasa, Militari, Dulceanca, Botoșana, Chidnicheni, Costișa, Duiеști, Izvoru-Bahna, Sirna a.o. in the 5th—7th centuries point to a rural population mingling in its unitary culture the old Dacian traditions and the Romans customs.

Archaeological digs in a number of settlements dating back to the 9—11th centuries, at Dridu, Bucov, Capidava, Dinogetia, Păcuil lui Soare. Obișit etc. amply contributed to enriching the Romanians'

The stronghold ruins from Păcuil lui Soare, Constanța, district

rabi culture are attested the communities in south-eastern Moldavia (Birșești culture) and in northern Walachia and Oltenia (Fergele culture) in the late Hallstattan period (about 650—500/400 B.C.).

The autochthonous culture of this area for the whole period beginning with the emergence of the Geto-Dacians on the historical stage at the end of the 6th c. B.C. can be called Geto-Dacian. This culture within the second age of iron in the 4—3 centuries B.C. was fully structured, complex and flourishing. Starting with the mid 2nd c. B.C. it greatly blossomed and became a

unitary culture in its hearth ranging from the Slovakian Carpathians to the Balkan Mountains and from the middle Danube to the Dniester. The fortifications and settlements, the dwellings and sanctuaries, tools, ornaments, and pottery were identical throughout this area.

The scope of research also bears on the Roman and late Roman ages up to the fall of the Danubean limes since the question of the Roman conquest and rule, of the process of synthesis of the Romanian people has always been a priority of Romanian archaeological study (1st—3rd centuries

cultural horizon owing to the fact that the Dridu culture features within its main elements, an indisputable Daco-Roman tradition. These studies demonstrated the continuity and unity of Daco-Roman tradition elements within the Dridu culture.

Archaeological activity in this country gained a strong impetus particularly in the twenty years after the Ninth Congress of the Romanian Communist Party, since President Nicolae Ceaușescu at the head of the Romanian society. In this period Romanian archaeology witnessed a spectacular dev-



Part of the ruins from Tibiscum settlement

elopment. Following the urges of President Nicolae Ceaușescu archaeologists do their utmost to enrich the national cultural-sci-

tific thesaurus in an attempt to learn more about the ancientness of the Romanian people and its ancestors.

Re-reading Herodotus

(continued from page 35)

of Geticus, a resumé used with particular attention by Gaston Georgel, Pierre Grison, Claudio Mutti for the „hyperborean” aspects of Dacia's past.

6. P. Giguiet, *Introduction to his translation of Histoires d'Hérodote*, 8-e, ed., Paris, p. IV.

7. *Op. cit.*, p. VII.

8. *Dictionnaire des oeuvres de tous les temps et de tous les pays*, ed. Laffont Bompiani, 2-e éd., II, Paris, 1955, p. 635.

9. *Istoriei*, IV, pp. 94—96, Herodotus had to have paid a

special attention to these informations having been sensitive to religious phenomena and he himself initiated in the mysteries of Hellenistic traditions.

10. *Ibid.* IV, 96 (*Izvoare*, p. 49). Herodotus' doubts were grounded, at the beginning of the 3rd century Hermippus Callimachus noticed that in fact Pitagora was that „who imitated the Thracians' teachings” (FHG, III, 41). Vasile Pârvan reconstituted the priorities in his *Getica* (ed. Radu Florescu, Bucharest, 1982, pp. 81—93, 95) stressing upon the Thracian roots of Greek Orphism, of Pitagorism as well as the Hellenic tendency to look for the origins of the immortality doctrine in Egypt only.

11. *Ibid.*, V, 5 (*Izvoare*, p. 67).

12. *Ibid.*, IV, 46 (*Izvoare*, p. 31).

13. As for the Romanian translations of Herodotus' *Histoires* the situation is as follows: *integral translations*: Cazula 17 cent. (edited by Nicolae Iorga, Vălenii de Munte, 1909; Liviu Onu, Bucharest, 1985); Adelina Piatkowski and Felicia Vaut Stef, Bucharest 1961—1964; *partial* (all in Bucharest) Dimitrie Bolintineanu 1859 (Book I with the intention, not achieved, of an integral translation); Al. Gr. Sutu, 1879 (Book IV, of interest for the Geto-Dacians' history); P. M. Georgescu, 1893 (a short from of *Histoires*); Dimitrie I. Ghica, 1894—1895 (Book I—IV).

The Carpatho-Danubian-Pontic Area

(continued from page 43)

as the logic result of an evolution”¹⁰.

Had we to sum up in only few words the importance of the relation existing between Romania's geographical environment and her history we would say that Romania's position and geographical structure represented an important factor for the building and keeping up of the Romanian ethnical bloc, a force generating

— factor in the establishment of political and spiritual physiognomy of today's Romania.

1 George Vâlsan, *Conștiință națională și geografie*, Cluj, 1937, pp. 41—42.

2 Victor Tufescu, *România. Natură. Om. Economie*, Ed. Științifică, București, 1974, p. 13.

3 *Călători străini despre țările române*, vol. VI, Ed. Științifică și Enciclopedică, București, 1976, p. 256.

4 St. Ștefănescu, Mihai Vi-teazul și resurecția românească de la sfîrșitul secolului al XVI-lea, in „Studii și articole de istorie”, XLVII—XLVIII, 1983, pp. 275—286.

5 *Națiunea română. Geneză, afirmare, orizont contemporan*, Ed. Științifică și Enciclopedică, București, 1984, pp. 33—44.

6 N. Iorga, *Istoria literaturii românești. Introducere sintetică*, Ed. Minerva, București, 1977, p. 96.

7 *Documente privind istoria României. Răscala din 1821*, vol. II, p. 33.

8 Emm. de Martonne, *Lucrări geografice despre România*, Ed. Academiei R. S. România, 1985, p. 65.

9 *Ibidem*, p. 64.

10 *Ibidem*.

MONUMENTS OF THE FIGHT

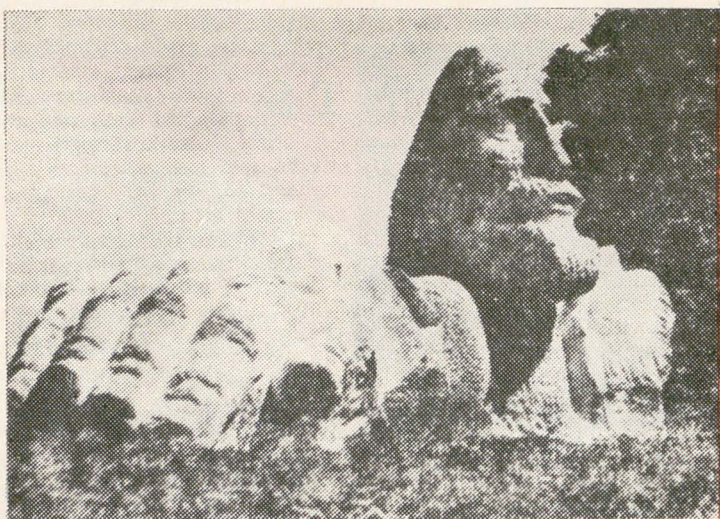
Măgura, commune, Buzău county.
Burebista's Memorial: Sculptor Radu Aftenie dedicated King Burebista, the maker of the first centralized and independent Dacian state (cca. 80—40 BC) monumental sculptural work highly suggestive and impressive. Conceived in 1979 in the well-known open sculpture camp organized at Măgura Buzăului, placed on a nice lawn, at the foot of a forest, in a highly beautiful landscape this work carved in white stone of Măgura, ronde-bosse, is made up of two elements: the head of Burebista — “the greatest king of Thracia” who “was feared even by the Romans” as ancient literary sources pointed out —, of impressive sizes; a huge arm, on which the head of the Geto-Dacian king is resting, stretched laterally as if he wanted to shield protectively in his palm the entire Carpatho-Danubiano-Pontic area that he ruled over more than two millennia ago. The face of the great unifier of the Geto-Dacians is vigorously carved expressing dignity, will and steadfastness.

Deva, municipality, Hunedoara county.
The equestrian statue of Decebalus. Unveiled on February 29, 1976 this memorial rises stately in the heart of the town, in “Dr. Petru Groza” Square; behind it haughty mountains are rising in the distance. Prestigious work of famous sculptor Ion Jalea — author of other important sculptures of public forum, among which the equestrian statue of Mircea the Great erected at Tulcea, Union's Memorial at Focșani, the statue of Alexandru Ioan Cuza at Galatzi —, the equestrian statue of Decebalus is a homage rendered to the hero-king of Dacia (87—106 A.D.) under whose reign the Dacian state reached a remarkable development in various fields — politic, economic, urbanistic and military. This statue, ronde-bosse, carved in a figurative style, with vigorous lines expressing force and lastingness is 4.40 m in height; it is casted in bronze; the statue shows



Decebalus (Deva)

us the Dacians' hero-king on the horse-hack holding in his left hand the Dacians' fighting flag-*draco* (a wolf head with snake body) —, and in his right hand his sword-*daca* (a short sword, like a falchion). Looking at the peaks of the mountains where there were the defense fortresses of his state the face of the illustrious king of Dacia shows firmness, bravery, steadfastness and dignity. Towering over surroundings by its massivity this work is materialized into a statics symbolizing the Dacians' steadiness in their ancestors' land; at the same time it shows the care watch of the great king over his people's quietness and the image of the Dacian fighter watching the borders of his homeland. On the frontispice of the



Burebista
(Măgura—Buzău)

pedestal on which is erected the equestrian statue, of 2.10 m in height, having the shape of a simple vessel made up of reinforced concrete plated with white marble there is carved the name of the hero-king of the Dacians: "DECEBALUS". In the last five decades numerous sculptural works of public forum have been erected in the memory of the great Dacian king (at Cluj-Napoca, Drobeta Turnu Severin, Jassy, Orăștie, Slănic, Tapia and Timișoara).

Cluj-Napoca, municipality, Cluj county.
The equestrian statue of Michael the Brave. Placed in the Michael the Brave Square, in the heart of the town, the memorial is the work of the well-known sculptor Marius Butunoiu, author of numerous and appreciated sculptural works and compositions of public forum. This memorial unveiled on December 17, 1976 pays homage to the personality of the great voivode of all Romanians, Michael the Brave (1593—1601), under whose rule there was achieved in 1600 the first political union of the three Romanian states — Muntenia, Moldavia and Transylvania —, thus repeating in the mediaeval times the deed of large world reverberations accomplished almost 1700 years ago by the great king Burebista and anticipating the full union of all the Romanian-inhabited territories of December 1, 1918, an act of will of the entire nation that sanctioned the making of the unitary Romanian national state. This statue, sculptured in the figurative style, *ronde-bosse*, bronze casted, 7 m in height shows Michael the Brave in a classic attitude: on the horseback, with the right hand he holds the reins and

his left hand rests on the hilt guard; his eyes are taking a keen look at the borders of the Romanian unitary and centralized state achieved under his rule. Both the socle and the pedestal are made up of reinforced concrete, plated with travertine. On the main facade of the pedestal in the form of a simple ship there is mounted the seal-emblem of Michael the Brave as a voivode of the three Romanian countries including both the Walachian eagle, the Transylvanian lions and the Moldavian bison and the following text in relief: "*Michael the Brave, Voivode of the Romanian Country, of Transylvania and all Moldavia*". The socle, conceived as an equilateral triangle with the tops cut off thus suggesting once again the unity of the three Romanian countries — has laterally three bronze bas-reliefs (36 sq.m.) showing the main moments of Michael the Brave's reign: the battle at Călugăreni the voivode's entrance in Moldavia and his coronation at Alba Iulia. At the basis of the pedestal, to which 12 steps are rising, there are the coats of arms of the three Romanian countries placed on each side of the pedestal. The memorial, on its whole, is a symbol of all the Romanians' unity achieved under the victorious sceptre of Michael the Brave.

Țirgu Jiu, municipality, Gorj county.
The statue of Tudor Vladimirescu. Erected in "Tudor Vladimirescu Square" the statue is the work of sculptor Constantin Bălăceanu and was made at the request of a students' committee from Gorj county led by well known historian Grigore Tocilescu having been unveiled on November 20, 1898. Of classic con-

ceiving, with details precisely carved, this statue, *ronde-bosse*, bronze-casted, 2.55 m in height, shows Tudor Vladimirescu in a firm and dignified attitude holding in this right hand a sword and in the left one the flag of the revolution under which the revolutionary of Oltenia province gathered up, the nucleus of the revolutionary army that he organized and led. On the whole the statue shows the influence of the famous picture by Theodor Aman that presents the leader of the 1821 revolution. On two of the pedestal's sides, made up of white stone (of 3 m in height) there are fixed bronze plates representing a stag (the former coat of arms of Gorj county) and respectively, the crossing of the Olt river by the pandours (by the well known lithography signed by C. Isler). A moving lion, bronze casted, placed on the faced of the monument suggests the bravery and the combat power that characterized Tudor Vladimirescu.

Calafat, town, Dolj county. The Monument of Independence. The centennial celebration of national independence occasioned the assertion, through wide-spreading creations full of significances,

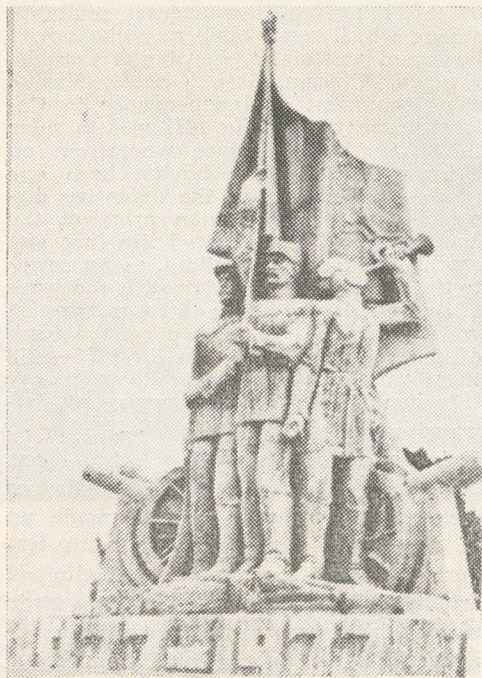
of the Romanian monumental sculpture among which remarkable monuments can be found at Calafat, Constanța, Corabia, Craiova, Giurgiu, Iași, Oradea, Vaslui. The Monument of Independence in Calafat, locality which in 1877 was to enter in history as the place wherefrom on February 26 — here having been one of the main points of the defensive disposition at the Romanian army at the Danube — there was fired the first gun against the fortress of Vidin, as an answer to the Ottoman bombardment, is the work of sculptor Pavel Bucur and was unveiled on August 21, 1980. Placed on the bank of the Danube, just where in 1877—1878 there was deployed the artillery battery "Stephen the Great" the monument, impressive by both its height — 15 m — and the area of the bas-reliefs — cca. 25 sq.m. —, is made up of two distinct elements: a massive pedestal made up of reinforced concrete plated with travertine, in the shape of a parallelepiped artistically carved; a statuary group made up of white stone showing three personages: a gunner (in the middle), a hunter (on the right) and a dorobantz (on the left) symbolizing the main arms of the Romanian army that bore the brunt of

Michael the Brave's Statue (Cluj-Napoca)



Tudor Vladimirescu's Statue (Tg. Jiu)





Independence Monument (Calafat)

the Independence War. The hunter is showed on watch, the gunner holds in his hand a flag largely unfurled and the dorobantz is sounding the alarm. The casting lines are firm and the group, by its statics, evolves firmness and might. This group is flanked by artillery pieces suggested through their characteristic elements: the wheels of a gun carriage and barrels. On the socle there are mounted bas-reliefs showing suggestive scenes from the Romanian troops' crossing the Danube that fought to sanction on the battlefield the proclamation of Romania's state independence. On the upper part of the socle there are carved in high relief the years marking the centennial anniversary of the national independence of the Romanian people: "1877—1977".

Tișița, commune, Vrancea county. The Monument of Victory. Erected near historical plains at Mărășești, the monument at Tișița stands for a homage granted to the hero soldiers in the hot and gory year 1917 when they stopped the impetuous German offensive aiming at breaking through the Romanian front at Mărășești. A work of sculptor Oscar Han — author of well known plastic creations of public forum among which the equestrian statue of Michael the Brave at Alba Iulia, statues of Constantin Brîncoveanu



Victory Monument (Tișița)

and Mihail Kogălniceanu in Bucharest, statue of Stephen the Great at Piatra Neamț, statue of Mircea the Great at Turnu Măgurele —, the monument was unveiled on September 21, 1931. Known also under the name of *Victory at Mărășești*, the monuments is in fact a haughty statue, *ronde-bosse*, bronze casted, of 2.50 m in height, showing a woman holding in both her hands, over her head, a huge sword, ready to hit the invading enemy. The personage symbolizes the people risen to arms and the victory it scored in the confrontation with his homeland's foes. The socle of the statue, in the shape of a pyramid, made up of reinforced concrete and plated with artificial stone, 5.30 m in high has mounted on the main facade, to the basis, a white marble plaque with the inscription: "*We won't be passed by! 1917*". This text reminds of the famous orders given by General Eremia Grigorescu — "*We won't be passed by!*" given in the first battle fought at Oituz in autumn 1916 when he was commanding the 10th Infantry Division and "*We won't be passed by either here!*" given on the occasion of the battle at Mărășești in summer 1917 when he was commanding the First Romanian Army.

MARIN BARBOI

Military Personalities of the Ancient World

DARIUS I, KING OF THE PERSIANS (522—486 B.C.), son of Hystaspes, in the Achaemenids family, second founder and great organizer of the great Persian empire after Cyrus. A special place in his reforming oeuvre was taken by the remake of the military body. He structured the army into two basic elements: *permanent troops*, whose core was represented by the royal guard made up of cavalry and pedestrians (ten thousand people), and the *militia unis* recruited only in case of war, from the 20 satrapies. The consolidation of armed power enabled Darius to pursue an aggressive policy, with the focus on the western and north-western frontiers of the Persian state, towards Thrace. In order to seize the straits leading from the Aegean to the Black Sea, "the king of Kings" started an expedition, in 514 B.C. against the Scythians when, as related by Herodotus, the Getae north of the Danube put up a staunch resistance against the Persians.

Closing in on the Aegean region inhabited by Greeks, Darius started a systematic drive towards the west, in an attempt to conquer all the Hellenic territories. To this end he dispatched a military expedition under general Demokedes that crossed the whole Greece reaching Tarent. In order to consolidate the southern flank, Darius conquered Barca and strengthened his positions on the Libyan shore, in rothern Africa. He waged war against the Schythians on the northern flank and penetrated into Thrace. Starting the war against the Greeks,



Alexandru Macedon



Dromichaites



Burebista

Darius conquered Thrace, Byzantion, Samos and other Greek islands, coming to the shores of the Aegean from where he was to wage direct war against the Greek states that would give him a firm and heroical reply.

Darius, one of the greatest ancient commanders of army, a skilful organizer and valiant soldier, was given a successful retort by the Schythians, Greeks, and Geto-Dacians — the ancestors of the Romanian people who firmly defended their hearth.

ALEXANDER MACEDON (THE GREAT). Born in 356 B.C., at Pella, died at only 33, on June 13, 323 B.C., at Babylon. Son of Philip II of Macedonia, disciple of Aristotle. Crowned a king upon his father's assassination (336 B.C.) he repressed the uprising of the Greek cities started in Thebes (335 B.C.) and resumed the battle for the Danubian frontier, trying to subject the local tribes. Unable to defeat Syrmos, their leader, also assisted by the Daco-Getae on the left bank of the Danube, Alexander the Great crossed the river somewhere near the Olm mouth. There he faced the armed resistance of the Daco-Getae, over 10,000 foot soldiers and about 4,000 infantry men, as highlighted by ancient writer Arrian, who after an open-field battle tried to mount their defence in a fortified settlement which they soon abandoned for more safety. The heroic defence of the Geto-Dacians in the dramatic clash with Alexander the Great's army struck a deep echo in the ancient world

and proved, at the same time, the Geto-Dacian resistance, their role in shattering the Macedonian plans of expansion into this area. After the completion of the Balkan campaign, Alexander the Great crossed the Hellespont (334 B.C.), starting his long victorious campaign against the Persian Empire. He defeated the Persian army at Granicus (334 B.C.) and Issos (333 B.C.) and conquered Phoenicia and Egypt. After the decisive battle of Gaugamela (331 B.C.) against Darius III, he conquered between 330—327 B.C. the cities in the centre of the Ahemenid Empire (Babylon, Susa, Ecbatana, Persepolis), the eastern satrapies of Bactriana and Sogdiana and unfolded a campaign in north India (327—325 B.C.). After Alexander the Great's death, the vast empire created by him (stretching to the Danube and the Indus) was dismantled into several bodies politic, known as Hellenistic kingdoms.

Besides precious information on the Daco-Getae's life in the northern bank of the Danube and their political-military history, on the abnegation of the Romanian people's ancestors in defending their homeland against the foreign aggressor, the same Arrian, left us a comprehensive characterization of the man, commander and soldier who was Alexander the Great. According to the ancient historian "He was a man of a good stature, very vigorous, extremely agile and daring like nobody else; he was passionately seeking for any opportunity to gain glory and plunged headway in the thick of the battle (...) he was endowed with extraordinary acumen especially in woolly situations and when he possessed all the data of a situation he always knew how to pick the best solution. He was a great



Decebalus



Trajan

master at mustering his army in the most suitable formation, at equipping it with weapons and implements. And he had also the gift of bracing up his people, filling their hearts with hope and dissipating fear at difficult moments through the example of his own derring-do."

DROMICHAITES (4th—3rd centuries B.C.). A Daco-Getic king over a state stretching left and right of the lower Danube, Dromichaetes firmly fought to end the political-military expansion of the Hellenistic kingdom of Thrace over his land. Towards 300 B.C. he defeated and

made Agathocles prisoner, son of Lysimachus, the ruler of the kingdom. In 292 he rejected another ample expedition by Lysimachus who, after having ransomed his successor, crossed the Danube at the head of a numerous, hard-tested and well-equipped army. There he had to cope with the Daco-Getic army made up of "*men very skilled at war*", as related by ancient historian Pausanias. Using the tactics of withdrawal and "*the burnt land*", creating a sort of demo-economic void in the path of the enemy, plus attribution moves, the troops commanded by Dromichaetes scored a decisive victory that was more conclusive than the 300 B.C. one over the Thracian-Macedonian army, plagued by thirst, privations and badly discouraged. Lysimachus and the remnants of his army were taken to the city of Helis where peace was concluded between the two rulers, by which Dromichaetes gained the cities on the right of the Danube and gave his enemy the following warning: "*Why did you force yourself, against nature, to bring your soldiers to a land where no foreign army can find a chance of escape under the blue sky?*"; the two heads of state struck an alliance sealed by the Getic king's marriage to Lysimachus's daughter.

The military successes scored by the Geto-Dacian state against the Hellenistic kingdom of Thrace are due to Dromichaetes' several attainments such as political acumen, organizational and commanding skills. He was one of the ancient commanders of army who, sensing the importance of calling to arms the majority of the population to defend the land against an enemy superior in number and equipment, realized that in order to annihilate the solid Hellenistic phalanx he had to

expand his archery cavalry and his foot soldiers. From this point of view his rule was a fruitful period in the moulding of Daco-Getic military structures and the improvement of the means to wage and pursue a defence war by calling to arms the entire people. Dromichaetes was not only a great army commander but also a politician and diplomat of exception. And he proved it when he submitted to the people's assembly — the decision-making corps of his body politic — the lot of Lysimachus and his companions.

BUREBISTA (b. ante 82 — d. 44 B.C.) The ancient sources call him "*the first and greatest of all Thracian kings*". Burebista was the founder of the first centralized and independent Dacian state, an expression of the creativity of the Romanian people's ancestors, as the event came to acquire exceptional significance in Romania's national history. At first leader of a state nucleus, he gradually united the other Geto-Dacian bodies politic so that, as related by ancient geographer Strabo "in a few years he managed to found a great rule." In order to unite and defend his state, Burebista successfully fought the Taurisci, the Boii, the Scordisci, the Bastarnae, the Sarmati, the Greek state-cities between Olbia and Apoi-conflict between Gnaeus Pompey and Julius Gaes-lonia and against the Romans, siding, in the ar, with the former. His vast territory stretching west and north-west to the middle Danube and "Morava, to the Beskids in the north, and Olbia in the south, also including Dobrudgea while the southern frontier was represented by the Haemus Mountains. The campaigns unfolded by the Dacians

over that period led to the creation of a powerful and comprehensive state, deemed one of the biggest powers of antiquity. In order to keep up the military effort, Burebista had an army of over 200,00 soldiers, throwing into battle the majority of the apt men; his strategy was an active one and he consistently applied the principle of concentrating forces and means unto the decisive attack directions. He minutely prepared his campaigns both militarily and politically. Such as, for instance, his expeditions against the Taurisei and Boii Celts, carried on in the conditions of a worsening antagonism between Rome and Germany at the Rhine, and a weaker Roman offensive in central Europe. Moreover, in order to achieve a better security for his state against the inroads of the numerous enemies he carried out prevention actions such as the Macedonia and Illyria ones and erected a complex system of fortifications with the centre in Transylvania, built in the technique of the local population, called "*murus dacicus*". The Dacian king Burebista galvanized and individualized the Daco-Getic military art whose characteristics, enriched by generations upon generations, are to be found in the Romanian thinking and practice of all times; he also enhanced the tactics and strategy of the Romanian people's ancestors into the highest standard of ancient military art.

Burebista, a paramount personality of the Romanian people's history accomplished the highest aspiration after liberty, unity and independence, and bequeathed to his successors a peerless heritage that left a decisive stamp on their future his-

torical evolution at all levels.

DECEBAL (b — d. 106) The Daco-Getae' "hero-king", he took the country's helm at a time of maximum threat over Dacia by the Roman Empire. In a first campaign he organized the state's defence against the repressive acts perpetrated by emperor Domitianus; thus, in 86 his armies mopped up the Roman legions of general Fuscus while in 88 he was defeated by the troops of general Tetius Iulianus at Tapae. He managed to conclude peace with the latter and thus sheltered he continued to prepare the country's defence. Therefore, when emperor Trajan relaunched Rome's expansionary policy to the Danube and the Carpathians, Decebal put up a fierce well-organized resistance, culminating with the two defence wars waged by the Dacians against the Romans between 101—102 and 105—106. In both cases the Roman armies were more than once embarrassed by the fierce reply of the Dacians. For instance, after advancing to Sarmizegetusa, the Romans crossed to Tapae (101), in the narrow forests-clad spot called Transylvania's Iron Gate and there they responded only at great costs to the deft strategic moves on inner lines masterminded by Decebal. Part of his forces, supported by the Roxolani and Burií allies launched a counterattack in Moesia Inferior, in order to isolate the enemy troops advancing into Dacia. Realizing the danger, Trajan

**Colonel CONSTANTIN
CĂZĂNIȘTEANU**

(continued at 96 page)

ADAMCISI

Colonel Dr. VASILE MOCANU



The unfolding of the two Daco-Roman wars shows that Decebalus, that military genius of the ancient world conceived a well-thought campaign plan comprising several hypotheses of action. The campaign plan worked out by Decebalus leant on the main idea of defending Dacia on successive alignments concurrently with strong offensive attacks taken by surprise aiming at exhausting Trajan's forces, shaking their courage and reducing their combat capacity. Considering the Romans' effort direction, acting at an convenient moment, Decebalus pursued to launch, together with his allies, a strong counter-offensive in order to score the decisive result: the liberation of the entire Dacian territory.

Convinced that Trajan would embark upon an offensive, with all his forces, towards the centre of the Dacian state in Orăştiei Mountains in order to conquest Dacia as soon as possible, Decebalus envisaged the carrying out

with the help of his allies, Buri and Sarmatians, of a strong counter-offensive operation in the East: the group of forces was to penetrate through the passes of the Oriental Carpathians, to cross the Danube in East Moesia Minor, in the Dobrodja where had to crush the weak Roman garrisons made up of auxiliary troops; then it had to continue its penetration westwards to intercept Trajan's communications with the empire and finally, to catch the Roman army, engaged in Dacia, between two fronts, to isolate and to destroy it.

It is obvious that it was a grandiose campaign plan in harmony with Decebalus' talent, military genius and strategical capabilities, which had been carried out exactly would have yielded as the final result "one of the most terrible disasters ever suffered by the Romans"¹.

We must state that this plan "representing for our national military his-

tory the first strategical operation planned and carried out at the scale of the entire Carpatho-Danubian-Pontic area"², was exactly carried out in everything depended on the competence and military capacity of the Dacian king or on the value of the forces which he commanded or collaborated with. The secret of negotiations carried on with his allies, the preparation and concentration of his forces, and their deployment on the new theatre of operations was so well kept up that Trajan, who hoped to end the war with Decebalus just before coming winter, had no informations and did not imagine anything about the plans against him. This was also the reason for which Trajan rejected the Buri's ultimatums since he did not find another threat on their part except an intervention, alongside Decebalus aiming at strengthening Sarmisaegetusa's defense and not at all an offensive strategic manoeuvre

just in Moesia Minor. Here Trajan expected, at least, weak actions aiming only at plunderings that his auxiliary garrisons could easily repel. Just at that moment Trajan heard an amazing piece of news. A long way off, in eastern Moesia Minor large forces including Dacians, Buri and Sarmatians had crossed the Danube and took by assault the weak Roman garrisons there deployed and some of these forces continued their advance towards the Balkans³.

Unfortunately for Decebalus, the daring strategic manoeuvre that he conceived would strike against an insuperable obstacle — the weather evolution. Winter, so hard in other years was highly gentle that year making difficult the crossing, on the Danube's ice, of the Dacian and allied forces. Those who crossed the river started the siege of the Roman castles in Moesia Minor while the Sarmatian heavy artillery would make its way towards the heart of the province crushing the Roman forces met on their way.

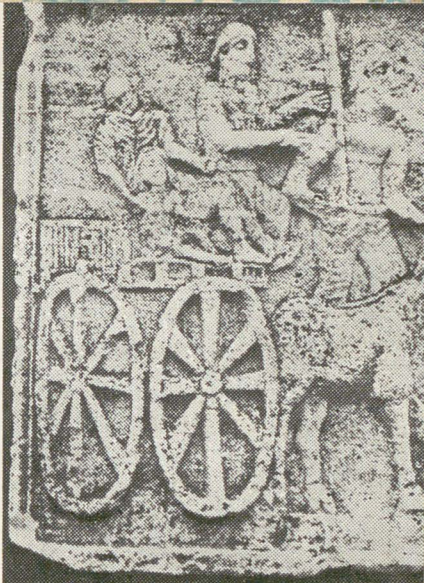
On learning those bad news Trajan rapidly understood the danger that his communications with the empire be cut off due to the skilful manoeuvre carried out by Decebalus — his gifted enemy who, in fact, had the initiative⁴ all the time.

As a consequence, the wise emperor acted rapidly: he left around Sarmisagethusa, in face of Decebalus, only strictly needed forces to keep up the gained positions and with the rest of his forces he would direct towards Drobeta wherefrom, once with the snow's melting, he would move to the new theatre of operations. To the Romans' chance the snow melted much earlier than usually and the first echelon with the ships full of troops and war materials was put in action.

Arriving in one of the Danubian harbours, at Novae (Şiștov) or Sexaginta Prista (Russe) Trajan landed immediately and riding in front of his cavalry troops, auxiliary infantry and his guard moved immediately to the threatened region⁵.

After he had defeated in a first fight the Sarmatian cavalry, which began to retreat, Trajan continued to trace the Dacian and allied forces moving to the Şipka for crossing the Balkans. A new fight took place in which both the Dacians and their allies, though taken by surprise by superior forces, in point of number, at dead of night, fought bravely and stubbornly. But they would be finally defeated. The Roman intervention stopped at due time the movements of these forces south of the mountains wherefrom they could continue their actions⁶.

But during those two fights Trajan met only avanguard detachments of the Dacians and of Decebalus' allies. A third echelon of his allies, the strongest one, which, after had crossed the Danube at the mouth of the Sireth river, concentrated in the northern Dobroddja could still, by both their number and quality of the fighters: Dacians, Buri and Sarmatians, to balance the fate of the war. Informed in due time, Trajan gathered all his forces and moved to meet his enemy; the confrontation took place at Adamclisi, there where the road forks towards two main passes of the Balkans: Şipka and Hamçija. *"The fight took place on the plateau at Adamclisi, there where the Dobroddjan steppe is meeting with the first pre-Balkan forests, at the turn of longitudinal road of Scythia Minor westwards, towards Durosior and Balkan passes. It was*





Metopes on Adamclisi Monument — Constanța

a highly bloody battle, the amplest and most adamant of all ones depicted on the Column"⁷. In that battle Trajan engaged all categories of troops at his disposal: auxiliary cavalry and infantry, legions, pretorian cohorts, the emperor's personal guard and the

artillery (cattapults and balistas).

Trying to get a penetration south-wards the Daco-Buro-Sarmatian forces deployed a well-articulated group which was to take the offensive on moving. But in spite of this fact, through the judicious coordination of their efforts, both in time and space, pursuing particularly to reach the junction point between the cohorts and alae, the allied horsemen and footmen strongly stroke the enemy dispositions, succeeding in creating difficulties for the highest Roman leadership which had to resort to its last reserves and even to put into the fight those troops intended to defend the camp — a practice used "seldom enough in the annals of the Roman military art"⁸. The stubbornness of that battle is also suggested by the scenes engraved on the Columns: heaps of deads among the Dacians. Buri and Sarmatians: wounded for the Roman legions and auxiliaries for the first time the sculptor showed a camp full of prisoners captured from the battlefield, Trajan eulogizing the bravery of his troops and awarding those that distinguished themselves in the bitter fightings. Dio Cassius presented it as the most ferocious battle asserting that many fell dead, on both sides, that the number of the Roman wounded was so great that bandages having been not enough Trajan himself tore up his clothes to make bandages for dressing the wounds and in memory of those 4,000 dead — huge number for those times and for a victorious army — he ordered an altar to be erected, where religious services be made every year. In 108, at Trajan's order, at Adamclisi was built a triumphal memorial to

glorify the victory won, the single one of this kind erected under Trajan's reign and one of the few ones built in the times of the Roman empire, a monument that renders homage to both the Roman army's sacrifices and to the Dacian people's valiancy and sacrifice, the heroical behavior and contempt for death of Decebalus' soldiers.

This insistent glorification of the Adamclisi battlefield, unique on all huge theatre of Trajan's wars can be explained through the exceptional importance of the Romans' victory, a dearly paid victory, decided only in extremis⁹. "At Adamclisi Trajan was on the verge of a catastrophe and was successful miraculously"¹⁰. Once with the battle at Adamclisi which evinced the hot love for liberty, heroism, bravery and spirit of sacrifice of the Dacian people, the campaign in Moesia Minor ended. But it did not mean the end of the war that would become more fiery, the Romans paying an expensive price for each piece of land conquered from the eternal Dacians.

1. Radu Vulpe, Ion Barnea, *Istoria Dobrogei*, vol. 2, Ed. Academiei R.S.R., București, 1968, p. 86.

2. *Istoria militară a poporului român*, vol. I, Ed. Militară, București, 1984, p. 160.

3. Radu Vulpe, Ion Barnea, *op. cit.*, p. 88; *Istoria militară a poporului român*, vol. I, p. 162.

4. Radu Vulpe, Ion Barnea, *op. cit.*, p. 88.

5. Vasile Christescu, *Istoria militară a Daciei romane*, Bucharest, 1937, p. 19.

6. Eugen Cizek, *Epoca lui Traian*, Ed. Științifică și Enciclopedică, București, 1980, p. 273-274.

7. Radu Vulpe, Ion Barnea, *op. cit.*, p. 89.

8. *Istoria Militară a poporului român*, vol. 1, p. 164.

9. For more details see Radu Vulpe, Ion Barnea, *op. cit.*, p. 89-90; cf. Paul M. K. Kendrick, *Pietrele dacilor vorbesc*, Ed. Științifică și Enciclopedică, Bucharest, 1978, p. 70-71.

10. Radu Vulpe, Ion Barnea, *op. cit.*, p. 91.

GETO-DACIAN

• insignia •

Dr. MARIA DOGARU

Creators of an advanced civilization, the Getae-Dacians used, in order to distinguish themselves, symbols whose tradition is lost in the mist of time.

Obviously in antiquity and in more recent times, the most representative mark was the banner. Carried as a rule in military confrontations, *the banner was meant to hearten the combatants and to show the road to follow*¹.

As for the Dacian banners, we know today that the military units distinguished themselves through banners of different shapes and colours. The infantry units used a mark made up of a piece of cloth bordered with fringes (in different colours, to differentiate between various formations) bearing on it the representation of a snake. The respective cloth was fixed on a pole or spear so as to be high enough to be seen from the distance².

The cavalry troops were identified through a representation called "*the Dacian dragon*", a wolf's head with the mouth wide open, made of metal and fixed on a pole³. When passing through the metal teeth of the wolf's head the wind produced a strong whistling. Often the two types of banners were used in parallel and sometimes the symbol signs merged into a specific image: *a snake with a wolf's head*⁴.

The earliest representation of the Dacian banner is printed on a ceramic pot dating from the 3rd century B.C., discovered at Budureasca, county Prahova. Although it was made by means of a shallow incision, one can distinguish the snake with a wolf's head in a side view, looking towards the right. The wolf's head, supported on a strong neck, shows specific trait for that animal: keen eyes, short and upright ears, big mouth. The big-scaled body of the snake ends in several stripes which evoke a piece of



Dacian flag (detail from Trajan's Column)

cloth fluttering in the wind. The whole representation, depicted on a perfectly vertical line, is supported by a pole on the wolf's neck.

Trajan's Column makes known other aspects in connection with the Dacian banner, which is rendered on the column more massively and more undulating, so as to bring in bolder relief the strong clash of will and force between the combatants.

Significantly, the snake of the Dacian banner of yore was preserved in the Romanian heraldic heritage over centuries. Thus in a miniature of rare beauty made in three colours (red, yellow and blue) on a document issued in 1614⁵ by the chancellery of the ruler of Wallachia Radu Mihnea (who, in order to show his kinship with Iancu of Hunedoara's family, called himself *Radu Mihnea Voievod Corvinul*⁶), one can find two winged snakes decorating some letters. Nearly two and a half centuries later, in 1859⁷ the snake was included in an expressive seal emblem, coiled in such a way as to link two naked bodies, an expression which renders, by means specific to the art and science of heraldry, the aspiration of the Romanians towards national unity, an aspiration based on common origin.

Another symbol, which in time became specific to the local inhabitants of this land is a feminine character carrying a curved sword. This representation is found on an original source, the coin *Provincia Dacia*, struck in the 3rd century A.D. when the Roman rule was still in force. One side of the coin shows a feminine character wearing a fur cap and carrying in her right hand a banner with the letters D.F. (*Dacia Felix*) and in her left hand a curved sword. To her right and left sides are the in-

signias that remind one of the Roman legions: a lion and an eagle. This motif, too, appeared to be very enduring. Towards the middle of the past century the Romanians in Transylvania, which had started their struggle for social and national emancipation, suggested the Vienna authorities to renew the coat of arms of Transylvania by including a new field, which was to show exactly the composition on the coin *Provincia Dacia*⁹, as a plastic attestation of the unbroken oldness of the Romanians in their ancestral land. Expressing the major ideal of national unity a new law referring to Romania's coat of arms¹⁰ passed in 1867 decided that the escutcheon should be supported by a woman wearing a folklore costume and carrying a curved sword in her hand, and a lion — elements taken over from the image on the coin mentioned above.

Another interesting aspect in connection with the symbols of former Dacia is the fact that an expressive composition was attributed to the "kingdom of Dacia" in the Middle Ages. Data about that coat of arms are found in both domestic and foreign sources. When tackling the history of Moldavia in his chronicle, Nicolae Costin¹¹ presented a coat of arms showing two lions rampant facing each other and supporting with their forelegs a crown, described in his own words as follows, "*Dacia's seal consisted of two lions*". Of the foreign sources we shall dwell on the most important collection of coats of arms, mostly of south-east European states, Paul Vitezović's *Stemmatographia*¹². The work comprises, besides the coats of arms of Wallachia, Transylvania and Moldavia, also a composition attributed to Dacia. A pyramid fills the field of the escutcheon to its upper part; on either side two lions rampant facing each other. Interestingly, the escutcheon comprising this image has on top a closed crown, which, unlike most representations of this kind ends in a sphere rather than in a cross-bearing globe, proof of the fact that it referred to a time prior to the introduction of Christianity in Dacia. The state whose coat of arms is described above was, according to Paul Vitezović, destroyed following the Roman conquest and the waves of invasions that followed in the next centuries. The above author interprets each of the elements of the composition, showing that "*the pyramid stands for accomplishment and excellence of glory acquired through concern for virtue, existing in Dacia down to Decebalus' reign*"¹³. These insignia, too, are to be found in the treasure of later Romanian heraldry. Significantly, one of the compositions attributed to the "king of Wallachia" Litovoi¹⁴ in the armorial made in the second half of the 13th century by the French Vjijmberger¹⁵ comprises a field

with red and gold bars on which there are two lion's feet, while a lion is engraved on a seal issued by Mircea the Great's chancellery at the beginning of the 15th century¹⁶. Seen in this context the emblem of the seal used by Michael the Valliant as ruler of the three Romanian provinces¹⁷, in which the coats of arms of Wallachia and Moldavia are accompanied by two lions (as we saw — the old crest of Dacia) undoubtedly attests to the idea of restoring Dacia, as a major condition for the existence and progress of the Romanian people.

All these symbols being taken over clearly proves the perennial character of some insignia, the permanence and oldness of the autochthonous population and convincingly attests to the fact that the re-assessment of insignia originating in the pre-heraldic epoch was meant to bring out the link between past, present and future, as a means to boost the struggle for national independence and unity.

1. A particularly beautiful and comprehensive definition of the banner is found in the well-known work *Învățăturile lui Neagoe Basarab către fiul său Teodosie*, București, 1970, p. 296.

2. Anton Velcu, *Steagurile României*, in Romania's Encyclopaedia, București, 1935, vol. I, p. 74.

3. *Ibidem*, see also Maria Dogaru, *Aspirația poporului român spre unitate și independență națională*, Album heraldic, Ed. Științifică și Enciclopedică, București, 1981, p. 11.

4. Anton Velcu, *op. cit.*

5. State Archives Bucharest, stock Mănăstirea Dealul, XI/3 orig.

6. See Stănică Vitalie, Radu Mihnea Voievod Corvinul, stăpîn al Moldovei și Țării Românești (1623—1626) in the volume „Ștefan Meșes la 85 de ani”, Cluj-Napoca, 1977, pp. 263—268.

7. C. Moisil, *Unele reminiscențe din timpul propagandei pentru unire*, in „Arhiva României”, VII, 1941, p. 126. See also M. Dogaru *Insemne heraldice reflectînd ideea unității naționale*, in „Revista arhivelor”, vol. XLI, Year LVI, supplement, 1979, pp. 206—222.

8. Iudita Wincler, *Moneda Provincia Dacia*, in „Studii și cercetări de numismatică”, vol. V, 1970, p. 149.

9. Mihai Popescu, *Stema Ardealului cerută de români după 1848*, in „Convorbiri literare”, LVIII, 1926, pp. 216, 218.

10. „Monitorul”, official journal of Romania, No. 75 of 2/4 April, 1867, pp. 450—451.

11. Nicolae Costin, *Letopisețul Țării Moldovei de la zidirea lumii pînă la 1600*, p. 172.

12. The complete title of the work is *Stemmatographia sive armorium Illyricorum descriptio, delineatio et restitutio* (stemmatography or description, drawing and restitution of the coat of arms of the Illyrians) issued in Vienna, 1701.

13. *Ibidem*, p. 18.

14. See M. Dogaru, *Stema voievozului Litovoi*, in „Magazin istoric”, Year XIX, No. 10 (223), Oct. 1985, pp. 6—8.

15. Jean N. Mănescu, *Cu privire la originea stemei Țării Românești*, in „Cercetări numismatice”, V, 1983, pp. 183—196.

16. This seal validates the alliance treaty concluded by the prince of Wallachia with the king of Poland (Vladislav) in 1411. Library of the Academy of the S. R. of Romania. Facsimile.

17. For the biography referring to this source see M. Dogaru, *Șigile, mărturii ale trecutului istoric*, Ed. Științifică și Enciclopedică, București, 1976, pp. 60—61.

HISTORY BOOK

**AN IMPORTANT WORK
WHICH HAS BEEN AWARDED
A PRIZE
BY THE ROMANIAN ACADEMY**

In November 1985, the Academy of the Socialist Republic of Romania awarded the prize "Ștefan Gheorghiu" to the volume "Transylvania — An Ancient Romanian Land" by Lieutenant-General Dr. Ilie Ceaușescu, printed in French by the Military Publishing House in 1983, as an acknowledgement of the highly scientific and patriotic-educative value of the work dealing with an historical subject dear to every Romanian. From its very publication, first in French and English, then in Romanian, the work enjoyed the attention and appreciation of the specialists in history, the central press and other periodicals containing laudatory reviews. As a matter of fact large fragments of the volume had been published in editorial avantpremiere in "Scînteia tinerețului", "Romania today" (in French, English and German), "Săptămîna",

"Apărarea patriei" and "Military Life" reviews. Extensive commentaries were published in "Scînteia", "Apărarea patriei", "Flacăra", Suplimentul literar-artistic al "Scînteii tinerețului", "Military Life", "Familia", "Tribuna" etc.

Written in an attractive style, with revealing theses and conclusions which does the Romanian historiography credit, the volume "Transylvania — An Ancient Romanian Land" represents for the spreading abroad of the truth on our national history, for all those concerned with the Romanian people's struggle for unity and independence, an indispensable instrument, of acute actuality, impresses by its pages with thorough-going and multiple significances" ("A book of the Historical Truth" in "Scînteia" from February 18, 1984).

Based on several indisputable documentary sources, interpreted highly

objectively, the author succeeds in offering the reader a valuable historical retrospective of this old Romanian territory. Organically integrated in country's history, following the fundamental coordinates of the Romanian people's development, the history of Transylvania appears to be a fresco of our national history from the oldest times down to the present (...)

Lieutenant-General Dr. Ilie Ceaușescu book is an excellent answer given to the denigrators of the Romanian people's true history and a wonderful instrument of patriotic education for the generations of readers of the Socialist Romania (...)" ("An Important Contribution to the Knowledge of Our People's History" in "Flacăra" of March 9, 1984).

...) An exceptional work which happily completes the Romanian historiography in a moment in which some historians abroad, unfortunately assume the right to write about the Romanian people's history so beautiful so clear and so great in deeds, glaringly violating the scientific objective spirit, indispensable to a professional in the front of historiography" ("Transylvania's Praise" in "Familia" from February 1984).

The volume published on the eve of the 65th anniversary since the settling-up of the Romanian unitary national state enjoyed special appreciations by several foreign newspapers and news agencies. "France Presse" news agency issued a commentary revealing that this work comes with evidence for the formation of the Romanian people in between the Ist—IIIrd centuries and not in the IXth—XIIIth centuries, the

way some historians abroad assert, without foundation, guided by interests alien from science, from the objective historical truth. The commentary also underlines the thesis largely dealt with by the author according to which "Transylvania's annexation to Hungary took place as late as 1867 and not in the XIIIth as some historians abroad wrongly, tendentially or hostilely maintain". The main ideas of the volume, illustrated in the "France Presse" agency commentary were resumed and emphasized in the larger context of the present Romanian historiography, in articles published in important dailies from Holland, Switzerland and Portugal. This fact confirms the major interest the work "Transylvania — An Ancient Romanian Land" enjoyed from its very publication.

PAGES OF WORLD MILITARY THINKING vol. 1 and 2

Two more volumes of scientific works dedicated to the military phenomenon were issued recently by the Military Publishing House in a series intended to offer the com-military thinking in the chance to get acquainted with the best products of military thinking in the world along the centuries¹. This new book release is felt as an act of



culture from all points of view.

The reason for this assertion resides primarily in the work of those who made it possible to put together such an anthology which, so far, covers the Antiquity (Vol. I) and the Mediaeval period down to the beginning of the Modern period (Vol. II). The volume comprises all the great names of the Greek-Roman antiquity who wrote about the history of their time: Herodotus, Thucydides, Plutarch, Tacitus, Dio Cassius, Diodorus of Sicily. Extremely rich but less known cultural zones are explored, too, such as China with Sun Tzi and India with Kautiliya. The Byzantine heritage is represented by Maurice and Kekaumenos, the feudal era by Machiavelli, Cromwell, Frederic the Great, Suvorov and Guibert, the 18th century and the first half of the 19th century by Napoleon, Jomini and Clausewitz.

The range of themes covered by the two volumes

is equally varied, as long as it refers to the structure of military realities and concerns: the command of the major battles of antiquity, army organization, qualities requested from military leaders, how to conduct a siege, ranging to higher theoretical consideration on: the art of war, the definition of war, tactics, strategy and martial arts.

Consistently pursuing the idea to present to the readers the place of the Romanians in the world history, the editors of the anthology presented, in due place and with due stress, the heritage of the Romanian military thinking. While the antiquity presents the military art and organization and solidieriy virtues of the Getae-Dacians indirectly, through the agency of Greek and Roman historians, the Mediaeval and the subsequent periods offer us direct testimonies of the military reality in this area through Romanian writings and chronicles, about prince Basarab, Mircea the Great, Vlad the Impaler and Stephen the Great. As for the road towards theoretical considerations, it was to be brilliantly followed by Neagae Basarab, Dimitrie Cantemir, Tudor Vladimirescu, Nicolae Bălcescu, Mihail Kogălniceanu and General Gheorghe Adrian.

What is culturally important is not only the valuable contents of the two volumes, their skilful structure so that today's reader is made aware of perennial assets, the logic of continuity and discontinuity in this movement of ideas, but also the cultural communication, through the work of superior instruction it involves.

¹ „Gindirea Militară Universală”, the Military Publishing House, Bucharest, Vol. I, 1984, Vol. II, 1985, edited by Col. Dr. Simion Pitea and Col. Dr. Gheorghe Tudor.

Another fact is added to the above considerations, namely that by its nature the book under review has all the qualities of an instrument of scientific work, made available for those who study the military phenomenon.

We are therefore fully justified to say that this is an act of cultural restitution, meant both to glorify the past and to enrich the thinking of our contemporaries.

**Captain
CORNEL CODÎȚA**

**The collection
"PAGES
OF THE MILITARY
HISTORY
OF THE ROMANIAN
PEOPLE"**

Initiated and coordinated by the chairman of the Romanian Commission of Military History, Lieutenant-general Dr. Ilie Ceaușescu, the prestigious collection "Pages from the Military History of the Romanian People" was, already since its first issue (1973) a prestigious success of Romanian historical research as it provided an ample historical fresco of the Romanian army.

Although having various subjects, the studies in volumes 1—4 and 10 are unitary in point of overall problems they tackle, from feats of arms of our Getae-Dacian ancestors to the contemporary era, in point of the analysis of the Romanian military phenomenon: training for the defence of the homeland, military drills, the organization of the army and its relations with the socio-political forces in the course

of time. Issue number 5—6 (1979) approaches the second world war, bringing out defining aspects regarding Romania's participation in the fight against the Hilerite Wehrmacht. The 7th volume analyses the time span between the end of the 18th century and the first two decades of the 20th century, laying stress on the creation of modern military structures, on the role played by the carrying out of the army in the struggle for Union of the Romanian Principalities, for regaining state independence, for completing state unity. Volume 8 deals with the national military system after the first world war down to August 23rd, 1944, with the military policy of the revolutionary, progressive, democratic forces, and with that of the higher leadership of the army and of the ruling circles. Issue number 9 (1981) brings out the defining traits of the Romanian military policy worked out in the historical period inaugurated by the anti-fascist and anti-imperialist revolution for social and national liberation on August 23rd, 1944 down to the 12th Congress of the Romanian Communist Party. The volume moreover presents the highly important tasks outlined by Romania's president Nicolae Ceaușescu, at the review assembly of the active and basic cadres of the army in 1980. The 11th volume (1983) deals with the main aspects and stages of the history of Transylvania in the context of the Romanian people's history. The studies, covering a long period of time, from the earliest times down to our days bring out Transylvania's belonging to the Romanian land, the role played the carrying out of the



by this Romanian province in the centuries-old struggle for the creation of the unitary and independent national state — Romania. Volume 12 (1984) comprises studies worked out by foreign authors on the Romanian military history. They reflect the interest shown in the world today for the achievements of contemporary Romania, for the prestige won by its firm policy of defending national independence and sovereignty, by its foreign policy meant to build a world of peace and understanding. Issue No. 15 (1984) analyses the causes and factors which enabled the preparation, triggering off and successful unfolding of the revolution in August 1944. Volume 16 covers a wide range of political, economic and military aspects which bring in bold relief undeniable truths regarding the important contribution made by Romania and its army to the defeat of the third Reich, to the victory against fascism, and the huge human and material effort made by the Romanian people in the struggle for freedom and independence.

MIRCEA SOREANU

Attitudes :

(continued from 72 page)

Diktate would declare on August 28, 1940 that the population's structure — considering Hungary's position as favourably as possible — was as follows: 1.5 millions Hungarians, 3 millions Romanians and 600,000—700,000 Germans (*Documents of German Foreign Policy, Series D, vol. X, doc. 40*).

In fact, what does "Historia" no 2/1986 pursue when fundamental truths of the Romanian people's history are denied? It is obvious: the nostalgia of the days of yore, for ever vanished has become a desire — not only once plainly asserted in these "studies" — for the revival of anachronistic states of affairs blamed by both history and the international law. Because, to which state does one of the authors refer when writing about Transylvania as being the "territory east of the country"?

Distorsions, forgeries, mystifications, misinterpretations are also present in other works deficient in scientific probity which run counter to the fundamental assets promoted by the science of history.

So, the work by Antonina Kuzmanova — "Romania's Balkan Policy" — comprises some theses contravening the historical realities, which theses conduce to the maiming of truth, either through omission, through falsifying documents, or through their truncating. So, Romania's foreign policy of defending the territorial statu-quo in the inter-war years is presented as "counterrevolutionary" having an "anti-Soviet tendency" and a "consistent anti-Bulgarian trend".

We are surprised at the Bulgarian researcher's attitude who neglects the fact — quite obvious for any historian of good faith and with clear conscience — that the main target of the Romanian foreign policy in the inter-war period was the maintenance of the unitary national state's independence and sovereignty, completed on December 1, 1918 on the basis of the 1918 plebiscitary Decisions whose legitimacy was recognized at the Paris Peace Conference, that in her position of founder member of the League of Nations, Romania remained, throughout that period loyally to the Covenant of this international organization pursuing the consolidation of peace and security on the basis of the international law. In 1920 the Romanian government declined France's proposal to take part in a war against the Soviet Union, a fact mentioned in the report, dated March 31,

1920, sent by France's minister at Bucharest, Henri Cambon to the Ministry of Foreign Affairs: "*I have probed the Romanian government with a view of concluding an agreement which leaving Poland all her liberty of movement would invite Romania to stretch along the Black Sea. The Romanian government rejected this offer showing that it does not look for any ventures beyond its frontiers*". (Archives of France's Ministry for Foreign Affairs, series Europe 1918—1919, Poland, vol. 137, report no. 168, Bucharest, March 31, 1920). In August 1928 Romania alongside the USSR adhered to the Briand-Kellog Pact that banned the resort to war for the settlement of the inter-state conflicts. Alongside of USSR and other states concerned Romania signed in July 1933, in London, the Convention on defining the aggressor and the territory and on June 9, 1934 the diplomatic relations between Romania and USSR were re-instituted.

Stick to the same constant orientation in 1938—1939 Romania was the single country which supported Czechoslovakia invaded by the German troops, allowed the Soviet aircraft to fly across her territory and refused to take part in the territorial partition of this country; in 1939 when Poland was attacked Romania gave shelter to the Polish refugees, government and this country's leadership, to a great deal of Polish military as well. Add to it that in Romania fascism came to power not earlier than in September 1940, when in other European countries it had already installed for a long time; this postponing was due to the heroic struggle of all democratic, patriotic revolutionary forces led by the Romanian Communist Party and as a matter of fact it kept its power for four months only, the Iron Guard having been outlawed afterwards (January 1941).

For Antonina Kuzmanova, the Balkan Entente and the Little Entente would have played the role of a "regional gendarmerie", and "the real orientation of the Balkan pact was directed against Bulgaria".

But, it is known that the Balkan Entente coalescing Greece, Yugoslavia, Romania and Turkey, concluded on February 9, 1934 manifested itself as a defender-factor of the independence, sovereignty and territorial integrity of the four member-countries; it was an open, defensive regional alliance of peace, security and collaboration. In fact, even Christina Daneva-Mihova, another Bulgarian researcher of the international relations, recognizes that "*the Balkan Pact aimed at rising a barrier against the economic and political goals pursued by*

fascist Italy and Hitler's Germany in the Balkans by keeping up the statu-quo as it was established at the Versailles Conference". She also appreciates correctly that in 1933 the Little Entente "endeavoured to win Bulgaria to its side through bipartite or tripartite agreements" pointing out that the Bulgarian government declined such proposals (Christine Daneva-Mihova, *La diplomatie française et la préparation du Pacte Balcanique* — 1934, in *Studia Balcanica*, no 9, Sofia, 1975, pp. 31—39).

Beside the perplexity roused by the spreading of such theses — with obvious political purposes — a question should be put quite legitimate, namely, if their authors are actually historians because this lofty profession asks for permanent rigorism and scientific objectiveness in showing the truth. Or, those who gives up this fundamental norm of their profession cannot be historians at all.

Against the truth also takes a stand works like that of Alexei Antosiak entitled "Towards the Balkans", reprinted in 1984 — works that takes the liberty of distorting the historic moment of the triggering off of the anti-fascist and anti-imperialist revolution of social and national liberation of August 23, 1944, the significance of this event in the history of the last world conflagration and Romania's participation in the anti-Hitler war. Distorting the reality, there are authors who minimize or even ignore such obvious realities. As a matter of fact, on August 23, 1944, the Romanian army, on its whole, disjoined from the German dispositions and turned weapons against Hitler's Germany. The Third and Fourth Romanian Armies were committed to the inner regions of the country concomitantly fighting against German units, interpolating them as it was the case of the detachment led by colonel Nistor Teodorescu in north Moldavia. Starting with August 26, large units of the Third and Fourth Romanian Armies would take part in mopping up the national territory — actions appreciated by Alexei Antosiak as having been "crushed" on August 23 — which armies were advancing towards Ploiești-Bucharest area with a view of their subsequent commitment in Transylvania.

Also it is against the very reality reminding only the "insurgents in Romania" when, it is known, that more than 460,000 military supported by the entire Romanian people took part in the operations against the Wehrmacht troops in Romania in August '44 liberating the central and southern regions of the country through their own military effort.

As it is well known Romania's capital was mopped up from enemy resistance before the arrival of the Soviet troops, namely in the morning of August 26, 1944 and in the night of August 27 to 28 the enemy troops in the outskirts of the capital were broken down; concomitantly fights were led at Ploiești and in Prahova Valley, at Brașov, Arad, Lugoj, Alba Iulia, Turnu Severin, Zimnicea, Oltenița, Călărași, Fetești, Cernavodă, Slobozia, Buzău and in other zones of the country. The casualties inflicted upon the enemy raised to 5,000 killed, over 56,000 prisoners, or which 14 generals, and large quantities of armament and combat equipment. On August 30, 1944 the Soviet troops entered into Bucharest freed by the Romanian army and the patriotic combat formations with the population's strong support. In fact, the Soviet troops' advance towards the Romanian-Yugoslav, Romanian-Bulgarian borders and north of the Carpathians was absolutely unimpeded by any obstacle and benefitted by the large assistance of the Romanian population. Revealing the wide-scale consequences of the Act of August 23, 1944 "News Chronicle" of August 25 pointed out that the German flank remained open; and the military commentator showed that Romania's action "undermined the structure of the subsequent resistance in the Balkans [...]. The Russians have now unimpeded communications along 600 km from Bessarabia to Hungary's frontiers". The "Pravda" newspaper of August 28, 1944 underlined that "Romania's ousting the war means Germany's collapse...". In face of such realities we ask ourselves how can be reduced the sizes of this act to a simple "coup d'état"? Moreover, how is it possible to distort the historical truth so far that to write that the liberation of the oil fields and of Romania's capital marked "the attainment of the target aimed at by the Jassy-Kishinev operation?"

The sacrifice of the 8,586 men — killed, wounded and missing — in the clashes with the Hitlerite troops over August 25—31, 1944 stand for an eloquent proof, of the entire Romanian army's participation in the victoriously carrying out of the antifascist and anti-imperialist revolution of social and national liberation, a sacrifice that nobody is allowed to offend. Unquestionably, history must be written as it was. To misinterpret millennia from the existence of a steady and peaceful people is a national offense, an encroachment on the peoples' inalienable rights to independence, to be the masters of their ancient hearth, an encroachment that nobody should venture to, never and nowhere.

ROMANIA'S CONTRIBUTION TO THE VICTORY OVER AXES IN THE ATTENTION OF THE SCIENTIFIC AUDIENCE FROM U.S.A

From the beginning of this year until February 5, a delegation of Romanian historians were on a lecturing tour in several university centres in the United States of America. The tour followed a bilateral meeting at the Romanian Library in New York where, at the end of last year, during the session that is to become regular, the Romanian and American specialists debated the Romanian contribution to the defeat of the Axes in the second world war and Romania's post-war historical evolution. This debate together with the lecturing tour happily concided with the coming out in U.S.A. of a work signed by Romanian historians devoted to the impact August 23, 1944 act in Romania had on the whole development of the World War Two. At the debate in New York, the American side was represented, among tohers, by professor St. Fischer-Galați (University of Boulder-Colorado) Robert Wiener (Massachussets University) George Ursul (Emerson College-Boston) Kristopher Kimmich (Brooklyn College — New York) Paul Hiemstva (in charge with East Europe at Fullbright Foundation) etc.

The group of Romanian historians who delivered lectures in different centers from U.S.A. (researching instituts, universities) included univ. prof. Pompiliu Teodor DSc (Cluj University) Ph. D. Alexandru Duțu, editor-in-chief of the magazine "Revue des études sud-est europeenes", Ph. D. Gheorghe Buzatu, scientific secretary of the Institute of History and Archeology "A. D. Xenopol" — Iassy, professor Ion Pătroi D. Sc., director of the Center for Social Sciences in Craiova

and Major Mihail E. Ionescu D. Sc. chief of the military history section from the Military Theory and History Studies and Research Center in Bucharest. Combining the lectures with the scientific research in the American libraries and archives (at the National Archives in Washington, they had the inestimable support of the specialist John Taylor) and getting to know different aspects of the American university scientific life, the group of Romanian historians — supported by I.R.E.X. organization — covered a large area in the so vast territory of the research and university life from U.S.A. In Washington or Boston, in San Francisco or Houston, at Maryville (Missouri) or Omaha (Nebraska), at Tucson (Arizona) or Columbus (Ohio) as well as in other places, the Romanian specialists held fruitful debates with an scientifically informed audience interested and receptive. Continuity and change in the premodern and modern civilization, the political unity in Romania's modern history. Romania's evolution during the second World War, cultural interferences in the Romanain space in the last centuries and others were subjects that brought about interesting, sometimes prolonged, discussions, the pertinent and solid information being accompanied by adequate interpretation, the mutual questions building up a dialogue based on understanding each other's point of view and the possibility of their convergences.

The representative of the Romanian Commission of Military History lectured especially on the Romanian role in defeating the Axes in the last world conflict; answering

the interest of the researchers from the Institute for East-West Security Studies he underlined in a lecture followed by debates on the subject — the historical roots of the Socialist Romania's military doctrine: country's defence by whole people's fight. At the same time, during the American-Romanian session held in New York City Graduate Center (February 3, 1986) it was stressed — under the title "Continuity and Change in Romania's Contemporary History" — the socialist revolution did not mean, as in other countries with similar situation, the crushing of the old army and the building up, on such an empty place of a new one, totally torn apart from tradition.

The series of lectures about Romania's contribution to the United Nations' victory in Europe in Mai 1945 started at the Military History Center in Washington, where the interest and solicitude of its leadership, headed by general William Stofft, arranged a meeting and a lively dialogue with the specialists of this institute. Their manifested interest towards the "technical aspects" of "the turning of weapons" by the Romanian army in August 23, 1944 was to be reiterated numerous times and in many other places during the discussions with the interested American audience.

At the Rice University (Texas) was held the lecture "Romania in the Second World War, Her Role in the Defeat of the Axes," impeccably arranged by the well-known specialist in the history of European south-east D. Sc. Gale Stokes. Teachers, specialists and students from this university of high reputation integrated, by their questions and commentaries, this historical moment into the larger context of the Romania's contemporary history, thus proving their knowledge of the problem and a new modern way of understanding the historiographic inquiry, as well.

Benefitting by the enthusiastic support of prof. Richard Frucht, specialist in Romania's history, author of a well informed book on the Romanian Danube, the lecture at Maryville University (Missouri) gathered an audience of about 200 persons (teachers, students, citizens of the town). The range of interests of this audience showed its desire of adequately understanding the Romanian history, the students' propensity to "de visu" knowing of today Romania's realities, making itself evident.

The interested audience from Omaha State University (Nebraska) interested due to the efforts to spread knowledge about the Romanian history made by prof. Walter Bacon, well-known specialist in the Socialist

Romania's military doctrine-properly understood the problem under discussion.

The same background was with the audience in Boston College, where prof. Radu Florescu and prof. George Ursul — enthusiastic promoters of the Romanian studies in U.S.A. — assured a high quality of the debate.

At Brooklyn College — where college president's kindness created a highly cordial atmosphere at the Institute for East and Central European Studies of New York Columbia University—here professors Harold Legel, the institute's director and Robert Austerlitz, arranged a special framework for the debate, the American specialists showed themselves interested in the directions of the Romanian historiography research and its achievements. Romania's contributions to the victory over fascism in Europe in Mai 1945 was pointed out with the occasion of the recent publishing of the Romanian book in the U.S.A. which was considered by the present specialists as a noteworthy achievement and a beginning which should be, by all means, continued in order to make the American scientific audience familiar with Romania's history. The same interesting debates and the same conclusions at New York City Graduate Center, where professor Randolph Braham, a native of Romania, manifests himself as an objective researcher of our history.

Fruitful meetings and debates took place with other known American specialists in the field of social sciences as well: Steve Gammon, the executive director of the American Historians Association, professor Edward Luttwak of Georgetown University in Washington — an expert of the historical evolution of the universal strategic thought — U. Gruber of Rice University (Houston), professor Stephen Larabee of Institute for East-West Security Studies in New York, prof. Peter Pastor (Motclair College — New Jersey) and others.

On the whole, the scientific carried on in the U.S.A. by the Romanian historians' delegation convincingly shows that such actions strongly stimulate the mutual knowledge, assure a correct information of the problems under discussion, enough reasons for continuing and multiplying such contacts.

Major Dr. MIHAIL E. IONESCU

Military personalities of the ancient world

(continued from page 83)

passed to a defensive strategy in Dacia's mountain area and headed towards Moesia Inferior where, at Adamclisi, in the silvatic-steppe region of south-western Dobrugea, scored a victory at the price of heavy losses amounting to 4,000 dead, a huge figure for a conqueror at the time. During the twenty years of resistance against the most powerful army of antiquity, commanded by one of the great strategists of the time, Decebal showed remarkable qualities in point of strategy, extraordinary organization, extreme firmness and mobility in decision-making, intuition, and a high skill in manoeuvring according to the peculiarities of the battlefield. Owing to all these the Dacians, most of them up in arms, managed to preserve their liberty for a long time. Overwhelmed by the number and fighting means of the adversary, Decebal was compelled to withdraw and prepare new forces, but he committed suicide in order not to fall prisoner. His dignified soldierly behaviour deeply impressed his contemporaries and successors, ancient authors deeming him a symbol of love of the homeland: a man "skilled in the art of war and deft in his deeds,

knowing when to give an assault and when to withdraw, a master at laying traps, valiant in battle, apt to deftly make use of a victory and to make the most of a defeat, things for which he made a redoubtable enemy for the Romans for quite a time." (Description by historian Dion Cassius). At the same time, the defence war experience of the Dacians, as conceived and masterminded by Decebal was to be subsequently taken over and improved by the Romanian military art.

TRAJAN, MARCUS ULPIUS TRAJANUS (b. Sept. 18, 53, Italica, d. August 13, 117, Selinus), the first provincial (a native of Hispania), who became a Roman emperor, a position which he held between 98—117. Son of general M. Ulpius Traianus whom he accompanied in the Orient and Germany campaigns (71—81). After taking over the reign of the empire, he pursued a poised foreign policy of expansion at all frontiers, mainly at the Danube and in the Orient, against the Dacians and the Parthians. He waged two very serious wars against the Dacians who defended their land and national body. During the first war (101—102) the Roman troops crossed the

Danube and advanced towards Sarmizegetusa, the capital of the Dacian state; met by the army led by Decebal the Romans scored a heavy-toll victory. Yet a surprise attacks by the Dacians and their allies, the Roxolani and the Buri, given in Moesia Inferior and ending with the Romans getting the upper hand after fierce clashes at Adamclisi, put a halt to the imperial forces' advance into Sarmizegetusa and brought about peace. In the second war, 105—106, Trajan lunged against the central Dacian state, in the Orăştie mountains, waging a continuous siege. After a heroic defence involving the majority of human and material resources, Decebal withdrew outside the citadel of Sarmizegetusa; closely pursued, the Dacian king committed suicide in order not to fall prey to the enemy. The campaigns in Dacia and its turning into a Roman province of imperial status meant the conquest of the most powerful state at the Roman Empire's northern frontier. In the east, Trajan annexed Arabia Petraea, in 105—106, while in 110 he attacked Parthia with a view to annexing Armenia. In 114 he incorporated Armenia and Mesopotamia.

For his special military qualities proved in the campaigns he had led, and particularly for his acumen in solving political matters, the Renaissance humanists deemed Trajan "the prototype of the ideal statesman."

COVER I: Fiery clash between the Dacians and the Romans (images from Trajan's Column)

COVER IV: The building of Adamclisi Monument (reproduction by the painting by Gheorghe Labin)

Soldierly skillfulness

● Das Alter und die Fortdauer im Karpaten — Donau — pontischen Raum, grundlegende Kennzeichen der Geschichte des rumänischen Volkes ● Die grosse militärische Auseinandersetzung vom Jahre 514 v.u.Z. zwischen den Geto-Dakern und den Persern ● Herodot Wiedergelesen ● Burebista, der grosse Strateg Dakiens des 1. Jahrhunderts v.u.Z. ● Die Epopöe des Kampfes der Daker für Freiheit unter der Führung des Helden-Königs Dezebal gegen die römische Expansion. ● Das geto-dakische Heer: Gestaltung, Ausstattung, Logistik ● Das Befestigungssystem der Geto-Daker ● Die Armeen der Grossreiche mit denen sich die Geto-Daker auseinandersetzten ● Die Einheit des Karpaten-Donau — pontischen Raums — Rahmen der ethnisch-kulturellen Einheit rumänischen Volkes ● Ausschlaggebende Umstände des Kampfes des rumänischen Volkes für Unabhängigkeit und staatliche Einheit im Mittelalter ● Stufen der Ausführung der rumänischen Ideale der Sozialen Gerechtigkeit, Unabhängigkeit und der nationalen Einheit ● Die antifaschistische und antiimperialistische Revolution der sozialen und nationalen Befreiung ● Grundlegende Wahrheiten der nationalen Geschichte ● Grundlagen der nationalen Militärdoktrin ● Stellungnahme ● Der Nachruf der Dokumente ● Die Monumente des Kampfes ● Militärische Persönlichkeiten der antiken Welt ● Grossschlachten ● Museistische Belege ● Das Geschichtsbuch ● Aus der Tätigkeit der Rumänischen Kommission für Militärgeschichte

● L'ancienneté et la continuité dans l'espace carpato-danubien-pontique, caractéristiques fondamentales de l'histoire du peuple roumain ● La grande confrontation militaire de 514 av.n.è. entre les Géo-daces et les Persans ● Burebista — grand stratège de la Dacie du Ie siècle av.n.è. ● L'épopée de la lutte des Daces pour la liberté sous le roi-héros Décébale contre l'expansion de Rome ● L'armée des Géo-daces : organisation, équipement, logistique ● Les fortifications des Géo-daces ● Rélisant Herodot ● Les armées des grandes empires avec les que's les Géo-daces se sont confrontés ● L'unité d'espace carpato-danubien-pontique, cadre de l'unité ethno-culturelle du peuple roumain ● Moments de la lutte du peuple roumain pour l'indépendance et l'unité d'Etat au Moyen Age ● Des degrés de l'accomplissement des Ideaux roumains de justice sociale, d'indépendance et d'unité nationale ● La révolution de libération sociale et nationale, antifasciste et anti-impérialiste d'Août 1944 ● Vérités fondamentales d'histoire nationale ● Bases de la doctrine militaire nationale ● Des attitudes ● La mémoire des documents ● Les monuments du combat ● Personnalités militaires du monde antique ● Grandes batailles ● Témoignages de musée ● Le livre d'histoire ● De l'activité de la Commission Roumaine d'Histoire Militaire

Древность и непрерывность в карпатско-дунайско-понтском пространстве, фундаментальные характеристики истории румынского народа ● Сильное военное сопоставление 514-го года д.н.э. между гето-даками и персами ● Буребиста — значительный стратег Дакии 1-го столетия д.н.э. ● Эпопея борьбы даков за свободу под руководством короля-героя Децебала против римской экспансии ● Гетско-дакское войско : организация, оснащение, логистика ● Система укреплений гето-даков ● Перечитывая Геродота ● Армий великих царств с которыми сопоставлялись гето-даки ● Единство карпатско-дунайско-понтского пространства-рамка этническо-культурного единства румынского народа ● Моменты борьбы румынского народа за независимость и государственное единство в среднем веку ● Степени осуществления румынских идеалов по социальной справедливости, независимости и национальном единстве ● Антифашистская и антиимпериалистическая революция социального и национального освобождения августа 1944-го года ● Фундаментальные истины национальной истории ● Основы военной доктрины ● Отношение ● Память документов ● Памятники борьбы ● Военные личности древнего света ● Значительные битвы ● Музейные доказательства ● Книга по истории ● Из деятельности Румынской Комиссии по Военной Истории



Editors :

- ALEXANDRU DUȚU
- JEAN GHELIUC
- MIHAIL E. IONESCU
- ION JIANU
- ILIE MANOLE
- NECULAI MOGHIOR
- IOAN TALPEȘ
- GHEORGHE VARTIC

**Lax-out and
technical editors :**
DUMITRU ISPAS

Illustration :
GHEORGHE CHIRU
VIRGIL ULIERU

Cover :
GHEORGHE CĂLĂRAȘU



**The printing
executed by :**
I. P. „13 December 1918“