THE MAIN POLITICAL EVENTS IN THE NORTH OF THE LOWER DANUBE AND THE HISTORICAL LITERATURE OF THE FIRST CHRISTIAN MILLENNIUM

Ştefan LIFA,
Lecturer PhD., West University, Timişoara

Our study analyzes the literary sources regarding the first millennium of the Christian era. I studied especially the presentation of the main political events reflected in the historical literature of that time. The study also refers to the territory north of the Danube where the Romanian state was formed in the contemporary era.

Keywords : Lower Danube, medieval history, first millennium, pre-feudal literary sources

This paper presents a unilateral approach to some aspects of the first millennium, especially in the territories inhabited today by Romanians. It tries to highlight the genesis and continuity of the institutions related to spirituality and the forms of organization of the communities here.

Trying such a treatment of the genesis of the institutions, of the spirituality of the first North-Danube millennium in the context of the European civilization, especially, from the end of the ancient epoch and the beginning of the Middle Ages, is not an easy task.

During this period, the written sources are not missing and he believes that only he should be interpreted in a new way that would allow a better approximation to the historical truth.

If in antiquity flourishing civilizations developed temporarily, at the beginning of the medieval era the foundations of the main European peoples, of the nations existing today, were laid, and the Romanian people is no exception.

In the first millennium we talk about Dacians, Daco-Romans and Romans, of the ethnogenesis of the people, we refer to the conditions, more bitter than in other places, where they took place.

During the hostile, territorial, indigenous migrations of the natives, the unions of the communities developed, reaching the formation of the states, and the Christian religion appeared and generalized much earlier than in other European peoples.

References to these issues are not lacking either in the period authors or in the later written works.

Narrative sources are those that occupy the largest share in the category of written sources. Many of them refer to works that have been lost. Of great importance are also the geographic works, as well as the legal textiles of the time.

Starting with Herodotus or Strabo, the population north of the Lower Danube has often been mentioned written sources.

If the parts referring to the Dacian wars in the work of Cassius Dio or Appian have been lost today, historians like Eutropius, Iordanes, etc., have not forgotten them yet and have appealed to them.

Zorabas later refuted the gold of the Dacians, much coveted by the Romans, and about the incursions of the free Dacians, besides the latter there are others like Lactianus and Eutropius, who in Breviarum ab Urbe condita also wrote about the colonization and abandonment of Dacia.

The sources we know about the withdrawal of the Romans from Dacia do not present the event in detail, they are contemporary with him (Sextus Aurelius Victor, Rufius Festus VIII; Eutropius, IX, 5 and IX, 6; Historia Augusta Aureliuanus, 394 from the 4th century Orosius , VII, 22, 7 from the 5th century Iordanes, Romana, 217, Lexicon Suidas II, 2 from the 6th century). But all of them link the withdrawal of the Romanian administration to the evolution of things from the south of the Danube, not to the impossibility of preserving the north-Danube territories.

Aurelian himself also intervened north of the river, so that although the 5th Macedonian Legion was moved from Potaissa to Oescus, its units worked to strengthen Sucidava.

In the time of Constantinus, there was talk of a *"restored Dacia province",* an uncertain statement, but worth mentioning.

Gallerius, also called Armenataius from Dacia Ripensis named in 293 AD, Caeser by Diocletian, intended, as Lactantius wrote*, "the restoration of the Dacian Empire."*

In this sense, however, there had to be the conditions for carrying out this restoration and, of course, the north of the Danube.

In any case, the problems related to the latter area have often returned to the attention of the Roman Empire, which exerted its influence here.

After the Aurelian retreat, many of the second and third century settlements continued to exist at the end of the third century, in the fourth and fifth centuries.

Iordanes or Auxentius of Durostorum mentioned in the Letter about the life, faith and death of Wulfila about problems related to spirituality, such as the activity of Bishop Wulfila. The same thing is mentioned by the Church Histories of Philostorgios, Socrates the Scholastic, then Sozomenos and the Chronograph of Theophanes Confessor.

If in the spirit of the tradition inaugurated by Eusebius of Caesarea regarding the apostolic origin of Christianity, in addition to the already mentioned Lactianus, other authors have written (Origen, *Hippolytus the Roman*, etc.) , towards the end of the millennium Constantine VII, Profigenet showed in a very warm way that in the northwest of the Black Sea: In the buildings of these fortresses there are traces of churches, crosses cut in porous stone, that is why some believe that the Romanians once had dwellings in those places "(*De adm.Imp*, 37,58-67).

Eusebius of Caesarea (*Church History*), Sextus Aurelius Victor in Liber by Caesaribus or Kedrenos (*Compendium of Histories*) referred to the bridge over the Danube built by Constantine the Great, and the Chronograph of Theophanes Confessor, in the same sense, mentions at least four crossings over the river. Other authors also

wrote about the connections with the Roman Empire, such as Lactantius or Ammianus Marcellinus in his Roman History.

The latter also presented the steadfastness in the faith of the natives, in this sense *Acta Sanctorum* (Jan. III, 235, cf. Sozomenos, VI, 21) states: *"it is said that the Scythians are steadfast in the faith (...) It is an old custom which is still kept at the head of the churches of this nation entirely to be a single episcopate ". The "Scythians" are also strong in the position of the places, necessary for the Roman Empire, as some who rejected the invasion of the barbarians in that part of the world. "*

Ammianus Marcellinus, Iordeanes, etc., referred to the Goths, and the Huns were also described by the latter authors, then by the Rector Priscus Panites in the Embassies about the Romanians' messages to those of another race, a work of great importance to us.

In the past, they referred to the religion of the Gepis and Procopius of Caesarea or Theophilact Simocata. The Avars, the ones who paved the way for the salvos, were again presented by many authors, such as Menander Protector, Teofilact Simocata, Iordanes, Mauricius, Kedrenos in his Compediul, Zoranas and others. Iordanes, Mauricius etc. they also referred to the Slavs, and Leon the Deacon descended the phase of military democracy in which Saviatoslav's "*Russians"* were, as, for example, Procopius described the Southern Slavs. Constantine VII, Profigenetus, Kedrenos, Zoranas, John Kinnamos, and Nichita Choniates in the 13th century wrote about the Pechenegs, Wetts, or Cumans.

In the sources of the period, references were made to the natives of the North Danube - they are also mentioned in the Balkans by Kekaumenos or Ana Comnena. It also referred to Dobrogea - Tatos, Seslav and Satza Pudila in the Isacca area and, although he confused transhumance with Normadism, soon like the Byzantine writers the names of the peoples, he admitted, sometimes contradicting, that north of Haemus lived Dacians and Thracians. rich nations.

The Romanized population of the South Danube, which over time gradually disappeared in the great mass of the Slavs, is also mentioned.

The Vlachs from northern Romania today were mentioned by Nichita Chomniates, together with those from the north of the Danube, by Theodor skutariotes, in the 13th century and Ioan Kiannamis showed that the inhabitants of Pont originated in Italy.

The natives of the North Danube, the neighbors of the Bulgarians near the Danube and also the Vlachs were, according to Kekaumenos. defeated by Emperor Trajan.

About the time of the Hungarians and their settlement in the Tisza Area at the beginning, from where they expanded and organized incursions later, I remember Constantine VII Porphigenet.

Very important sources for us remain Gesta Hungarorum, the Legend of Saint Gerard, then Simon de Keza, etc. In general, these sources have been correctly interpreted in later historical writings.

We consider that the situation in the Byzantine Empire presented here does not need any further comment. This state of affairs was not singular. Adviser Oegenesius offered himself great power and wealth in exchange for leaving the Huns to move to the Empire to mediate conflicts with the latter.

His action would have had *"not only benefit for both peoples, but also his family would acquire great fortunes, having to become, he and his family, friends with the emperor and the royal family, passing to the Romans."*

The answer of the requested person was the following: "*do the Romanians think, he says, that they can lure him to such an extent that he betrays his master and makes fun of his children and does not prefer slavery to Attila rather than wealth to the Romanians ? Thus, if he stayed at home, he could serve him more easily, calming his master's anger against the Romanians "(Priscus Panites, Embassies ...).*

We consider that the flight into the Empire did not bring any benefit in the political conditions of that time. On the contrary, Priscus Panites told us that the fugitives were demanded back, and *"many of the fugitives who refused to be surrendered were killed by the Romanians".*

In a happier case it could happen according to a story*: "a, he received the five fugitives to give to the Huns and after he caressed them, he sent them with us"*. In order to receive back those who fled, Attila did not seldom threaten to start hostilities or even mention war.

The Huns benefited greatly from the services of the Byzantines or natives who were reduced only to the maintenance of established nomads had every interest in remaining under the rule of the Huns, some of them enjoying great advantages.

No doubt the fugitives existed, among them were Hun deserters attracted by the Empire.

However, we are obliged to draw attention to the fact that at the end of the 18th century, theories that served political purposes appeared, together with the Romanian national movement in Transylvania, which presented a danger.

They were supported by authors such as Franz Joseph Sulzer, Bola Marton, etc. They culminated in the famous immigration "theory" formulated by Robert Roesler in Romanische Studien.

Untersuchngen zur allteren Geschischte Rumanies, Leipzig, 1871, after the creation of the Austro-Hungarian dualism. We do not consider these theories to be current, and yet, even in the twentieth century, authors such as Makkai Laszlo partially criticized the Gesta Hungarorum.

On the other hand, in the middle of the last century, Mihai Roller, in Studies and scientific notes on the history of Romania wrote: "the process of birth and development of cities in Oltenia, western Muntenia and Transylvania is different from that in Moldova."

Nowadays, Uwe Fielder, for example, is a very few printer who continues to write the mantle of his own interests and feelings, as for Romanian historiography the problem of continuity is a problem of feeling.

But it is much more important to make a contribution to the study of social-institutional, spiritual life, until the formation of the first Romanian villages in the European context and in connection, in comparison with it.

National retrospective bibliography, the works of great historians must always have a special place in a work in this field.

The history of the Romanian people of the Byzantine civilization and of its influence in the north of the Danube, the history of the Romanian spirituality preoccupied Nicolae Iorga in a large number of studies.

Vasile Parvan also occupies an important place in this sense with works such as Getic, Epigraphic Contributions to the History of Daco-Roman Christianity, etc. The spiritual problems represented a constant of Ioan Lupas's preoccupations, given his being and condition as a clergyman, as the political factors were analyzed by Dimitrie Onciul, Gh.I. Bratianu, A.D. Xenopol etc.

Dimitrie Cantemir's statements regarding the community and the community confederation agree with the results of field studies conducted by B.P. Hasdeau in the nineteenth century and with the writings of Gh. I. Bratianu. Authors such as the founder of historical sociology H.H.Stahl, who proposed new research methods or P.P. Panaitescu, also dealt with the description of these territorial communities.

Also, the history of Romanian law refers to the social problems within the community, the court seat, various village institutions or old oath formulas of witnesses and jurors.

Mention should also be made of authors close to us in time or contemporaries.

Thus, the connection from the spiritual of the Daco-Getae and that of Roman Dacia was made by I.H. Crisan, S. Saniei, I. Coman I. Barnea, D, Protase, etc.

The problems related to the genesis of the Romanian people as well as those regarding the organization of the society from the north of the Lower Danube to the formation of the medieval states are important and topical topics.

They were studied by Dan. Gh. Teodor .St.Olteanu and others.

The impact of the last migratory populations on these territories was presented by the authors as V.Spini-The last migratory waves from the north of the Black Sea and the Lower Danube, the Great migrations from Eastern and South-Eastern Europe in the IX-XIV centuries, which completed in happily older works of I.Lupas or St.Manciulea.

We have mentioned in the past only some of the contributions made to community research.

In general, the North-Danubian local community was influenced by the Byzantine commune, having a similar organization with them, mostly with the same institutions, such as protimiss or fiscal solidarity, which made Nicolae Iorga say that north of the Danube there were real *"popular Romanians".*

Regarding the Christian religion, it appeared and became widespread very early in the lower Danube area as well as in other provinces or former provinces of the Roman Empire. The new religion was adopted in other contexts compared to the Christianization of the Bulgarians in 864, of the Czechs in 935, of the Poles in 966 or of

the Hungarians after 985, etc. Once north of the Danube, Latin-speaking Christianity was influenced throughout the millennium by the spiritual values of the Roman-Byzantine Empire, directly through missionaries, monarchs who lived in places similar to those in Cappadocia or other provinces, etc., or live later through the Middle Bulgarian chain.

The issue of Daco-Romanian and Romanian Christianity was updated by M. Pacurariu, Dan Gh. Teodor, Emilian Popescu, N. Grudea and others. In this paper we considered the problem of Christianity very important from the point of view of a specific mentality that conditioned the continuity of the natives on these territories.

Numerous studies and articles have highlighted the study of archaeological discoveries in various areas of the country. In this sense, it is worth mentioning the contributions regarding Banat (A. Bejan*, Banat in the VI-XI centuries*), Transylvania (Ligia Barzu, B. Lambor, etc.), Moldova (Dan Gh. Teodor, The Estcarpathian Territory in the V-XI centuries en; V.Spinei, Moldova in the XI-XIV centuries), Oltenia and Muntenia (M.Comsa, O.Toropu), Dobrogea (I, Barnea) and many others.

In a paper on the organization and spirituality of the native population of the northern Lower Danube in a broader political, social or spiritual context of those times, archaeological discoveries happily complement the collections of literary sources (Sources *of Romanian history, Fontes Historiae Daco-Romanae* etc.) chrestomathy and period authors

All these, together with the works of numerous foreign authors who offered comparative elements, represented a valuable help in reconstituting, even partially, the mentality and the special organization of the Daco-Romanians and the ancient Romans, of their de facto continuity. the end of the ancient era and the beginning of the Middle Ages.

Bibliography

Izvoarele istoriei romanilor (G.Popa-Lisseanu) , vol.I,Anonymus ,Faptele ungurilor , 1934;vol.II,, Descrierea Europei Occidentale , 1934, Cronica ungurilor , 1935, vol.V-VI , Cantecul de jale, Descoperirea Ungariei Mari , 1935 , vol VII,Cronica lui Nestor ,1935, vol. VIII , Ambasadele lui Priscus , 1936 , vol.IX,Viata imparatului Aurelian , 1936 , vol X, IStoria romana prescuratta de Eutropius , 1936, vol.XI, Cronica pictata de la Viena , 1937, vol, XII ,Ammian Marcellin , Razboiul cu Gotii , 1939 , vol XV, Procopius din Cesareea , De aedificiis, 1939

Invoare privind istoria Romaniei , vol.I(VI Iliescu, V.Popescu , Gh.Stefan) , Bucuresti 1964, vol II (H.Mihaiescu,Gh.Stefan , R.Hincu, VI.Iliescu ,V.Popescu) ,Bucuresti ,1975 , vol.III (H.Mihaiescu ,Elian ,N.S.Tanasoca .T.Teoteoi) ,Bucuresti , 1984