

Culture, Confession, Ethnicity and Race in the Middle Basin of the Danube

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By

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Cambridge
Scholars
Publishing



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This book first published 2024

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

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ISBN: 978-1-0364-0874-9

ISBN (Ebook): 978-1-0364-0875-6

*To the memory of the millions of victims
of racial and religious intolerance,
of chauvinism and hatred in the
middle basin of the Danube!*

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CHAPTER 1

INTRODUCTION

1.1 Definitions and Abbreviations

It is essential to use the correct names of things because if the names are not correct, the meanings no longer match, and if the meanings do not match, then things will go wrong—this is an idea that is at least 2,500 years old (attributed to Confucius) and remains valid today. To facilitate the reading of this volume for those who are not familiar with the central Danube basin (covering Pannonia, the Tisa Plain, Slovakia, Banat, Crișana, Maramureș, and Transylvania) geographically and, particularly, historically, we provide some clarifications here.

The House of Basarab was the second great old family of Romanian rulers (dukes, voivodes, and princes) after that of the Asanești (1185-1280), first mentioned in 1241.

The Byzantine Rite, Oriental Rite, Greek Rite, or, today, the **Orthodox Rite** is the old Christian rite preserved by the Patriarchy of Constantinople and the Eastern European Churches.

A **chapter** (*capitlu*) is a gathering of Catholic monks or clerics from a particular region, and also the gathering place of the monks.

Comintern: the Communist International—also known as the Third International—was an international organization founded in 1919 that advocated for global communism and was led and controlled by the Soviet Union.

Cnez, knez, kenez, chinez, kinyis, etc., are forms encountered in old documents to describe a leader who had defensive, legal, and fiscal responsibilities for a village or several villages of Romanians, also called *cnezates*. The term comes from Sanskrit via German. ‘Knez’ is a different notion to ‘cnez’, which is found among the Slavs. Right up until the 20th century, the form ‘kinez’ meant mayor in Banat.

Cuius regio, eius religio is the principle by which subjects adopt their master’s religion.

Cumans/Cumaeans were a nomadic Turkic-speaking people that lived in the steppes of Central Asia and Eastern Europe during the Middle Ages. They were a subgroup of the Kipchak people.

Curuts (from the Turkish) were rebellious peasants, outlaws, or fugitives, of various ethnicities, used by the Hungarian nobility in association with Turks and Tatars against the imperialists who had expelled the Turks from Pannonia at the end of the 17th century. Geographically, the Curuts operated in the Upper Tisa region, around present-day Slovakia, Ukraine, Romania, and Hungary.

Dualism: a form of state leadership that was achieved through a personal union between Austria and Hungary (1867-1918). It was the result of the political and social crisis caused by the defeat of Austria in the war with Prussia (1866), which sought hegemony over the German states. A dualist can be a person or an institution specific to Dualism, and that supports Dualism.

Erariu (lat. *aerarium*): land administered and exploited for the public finances of the Habsburg Empire.

Robotă, clacă: free labour provided by a serf to his landlord.

Freehold land (*alodiu*, allodial): in Transylvania, this was community land, free of any charge to the king or new recipients of royalty.

The ethnonym **Hungarian** refers to the population of Pannonia and the north, east, and south regardless of the origin of that population. It seems that the Turanian nomadic tribes who came to Europe from the Urals at the beginning of 10th century called themselves ‘magor’ or ‘moger’, but the Latin monks who supported the spread of the Catholic confession east of the Germans called them ‘hungarus’, and thus both the Germans and the Romanians called them Hungarians. Today, the Hungarians call themselves Magyars to emphasize a presumed Central Asian descent.

Magyarized: one who has been Magyarized.

Magyarizer: one who Magyarizes others.

Magyarization: the complex set of actions taken to denationalize the Germans, Romanians, and Slavs under the power of Budapest from 1800 onwards.

Germans in this region were also referred to as Saxons, Flemings, Swabians, and Teutons.

Greek, Byzantine, or Orthodox versus **Latin** here means belonging to the Eastern Christian/Catholic denomination.

The Greek-Catholic Church took root in the middle basin of the Danube by attracting the Orthodox (Greek, Byzantine, or Eastern) bishops, through promises, to the Catholic Church, starting in 1701. This new denomination belongs *de jure* to the Vatican, but preserves the old Eastern

rite.

Guard/border regiments: founded by Empress Maria Theresa in 1762 for border protection. There were three Romanian regiments: Regiment I in Orlat (Sibiu County); Regiment II in Năsăud (Bistrița-Năsăud County); and Regiment III in Caransebeș (Caraș-Severin County). A mixed Romanian-Serbian regiment was at Biserica Albă (Serbia). They had different numbering in the Austrian army. There were three other regiments called Szeklers, which were composed of Romanians and Szeklers.

Jeler (from the German *siedler*): free peasants without land who worked on the estates of the landowners.

Jude and **judicial bench** refer both to the leader of a Dacian-Roman or Romanian community who led and resolved disputes between members of the community, and to the judicial organization, county, or court seat where several judges administered justice.

K&K: abbreviation of Kaiserlich & Koniglich, used in the army of the Austro-Hungarian Empire (1867-1918); ‘Kakania’ was the term that certain Viennese intellectuals used to mock the dualist empire.

Localities and names of people. For those in the geographical area under discussion, it is easy to notice when we refer to Romanian, German, and Slavic localities, and when we refer to names of people, there is usually no need for clarification except in certain circumstances. When we say the king gave to Micu, Iancu, Vlaicu, Stan, Ciot, Urdă, Cădea, Drag, Neag, Florin, Vlad, and Sandrin X, or Y, we always refer to the king of the Catholic kingdom of Pannonia and his Romanian subjects in the central Danube basin; sometimes the original document, royal or papal, provides such clarification. When we refer to localities in terms of their geographical placement, we put the geographical unit they belong to in parentheses. Regarding localities still in Romania, we indicate the county, while at other times we indicate only the region (Banat, Crișana, Maramureș, Oaș, and Carpathian Bend, etc.) or the country (Slovakia, Hungary, and Croatia, etc.). For the reader’s familiarity, we have also added several helpful maps.

MADOSz: the irredentist Soviet of Hungarian Workers was set up in 1934 at Tg. Mureș and was coordinated by Moscow through Miklos Goldberger; in late 1944, the leaders of MADOSz reorganized themselves into the Hungarian National Soviet (MNSz) to reabsorb all the Horthyists.

Memorandum: a petition that the leaders of the Romanians in Transylvania wished to present to the Emperor of Austria-Hungary Franz Josef on May 28, 1892 recognizing the existence of a Romanian majority and equal rights with the Saxons, Szeklers, and Hungarians, as well as a cessation of persecution and Magyarization were requested. The authors of

the Memorandum, known as *memorandists*, were sentenced to prison.

Miorița: a very old Romanian ballad, one of two myths expressing, with accomplished spontaneity, a spiritual vision of the universe and its existential value. Miorița presents the strong connection between man and nature.

Muntenia/Muntenian: is another name for Wallachia, “Țara Românească”, and the name of the South Carpathian Romanians.

Ofen (*Buda* in Hungarian) is the original name of the German city on the right bank of the Danube, which united with Pest in 1873 to form Budapest.

Original democracy: a form of government established in Romania by the KGB and GRU in 1990, which mimicked democracy, but in which the former power holders appropriated national assets and remained in power.

Pashalik: an Ottoman province.

PCdR: the Communist Party of Romania (1921-1948), a Soviet structure (Comintern) made up of foreigners destined to dismember the Romanian kingdom; from 1948 the PCdR was called the Romanian Workers' Party (PRM); in 1965 it was renamed the Romanian Communist Party (PCR in Romanian, RCP in English).

Replica (translated as Rejoinder) is an answer book entitled *The Romanian Question in Transylvania and Hungary* [194]. It is a response to an ignoble document written by young Hungarians full of racial hatred, in turn a response to the intervention of university students from Bucharest in favour of the rights of Romanians from Transylvania. The first page of this book can be seen in figure 9.2.

RDMSz is the Democratic Soviet of Hungarians in Romania founded in December 1989.

Ruthenians or **Russins:** old name for the western Ukrainians located between the Romanians, Slovaks, and Poles. Russia is a new name, dating from the XVIII century, adopted by Muscovites.

Saracen: generic term for ancient, Muslim, or pagan populations.

Saxon University (*Universitas saxonica*): the decision-making forum of the Saxon community in Transylvania until 1877.

Serf (*iobagi*, *iobagiones*, etc.). This term has two meanings: until 1437-1514 it meant a free man with duties to defend the lord's fortress and the access roads to the fortresses (*iobagiones castr*); after 1514, serf meant movable property—*vivendum rer*. A serf could be bought and sold and his obligations were included taxes, road tolls, bridge construction, the provisioning and accommodation of soldiers, several types of transport,

and maintaining the priesthood, notary, as well as acting as a miller, and cowherd, to which being extorted by officials can be added. In addition, serfs had to provide arbitrary feudal labour for four to five, perhaps even seven days a week, after a whole plot or even after 1/8 of a plot, as well as an endless list of other tasks: tithes, fetching and carrying, threshing wheat, weaving, spinning, drying flax and hemp, gathering cumin, and many others [53 vol. V p.70].

Session (*sesie* in Transylvania or *delniță* in Făgăraș): a plot of land, part of a domain, over which a serf had the right of possession in exchange for rent to the feudal lord; the session could be inherited.

Slavonia: an old name used in the 10th-14th centuries for a territory in which the South Slavs lived. Today we find Slovenia, Croatia, Austria, and southwestern Hungary covering the same territory.

Slavs referring to people between the Tatra Mountains and the north of the Pannonian plain in old documents, as well as those in the west—Moravians, Bohemians (Czechs)—and those from south of the Danube. All these Slavs became differentiated over time.

Szekler (*sikili, siculi*): today, a genetically Romanian population, “descended” from a handful of warriors whose origin has not yet been identified, but who spoke a dialect that was close to Hungarian. These warriors were brought by the Catholic royalty to the Carpathian Bend to help the Romanians defend their eastern borders. These warriors were given privileges and became a local elite that the locals aspired to emulate. Genetically, they were completely assimilated by the locals, but linguistically, over the centuries, they imposed their own dialect on others. In the Middle Ages, they were the third political group alongside the nobles and Germans in Transylvania. Today, they consider themselves to be close to Hungarians.

Țara (Terra/country): followed by a geographical specification, this refers to a county with a certain geographical unity and local homogeneity. Everywhere in Transylvania, Banat, Crișana, and Maramureș, we have such countries: Bârsa, Făgăraș (or Olt), Hațeg, Amlaș, Almaș, Pădureni, Zarand, Mots, Beiuș, Chioar, Lăpuș, Năsăud, Oaș, and Maramureș, etc.

Țara de sus (Bucovina or Buchenland): the northern part of Moldavia occupied by Austria in 1774 through bribery and murder.

Țara Moșilor: the land of the Mots is a mountainous region of 10,000 km² that was densely populated [150 p.157] and inhabited by Romanians who called themselves Mots.

Transnistria: the land east of the Dniester River, still mostly inhabited by Romanians living in villages (2004); it was occupied by a “pacifying” Russian army in 1992 [193 p.187].

Transylvania: in a broad sense, it covers the territories north and west of the Carpathian Mountains, inhabited by the Romanians. Its popular name is 'Ardeal'. In a strictly administrative sense, it is only the territory covering the Carpathian Mountains, sometimes including Sălaj County.

Urbarium: in the Middle Ages, a register in which the ownership of land was entered.

Usque ad bene placitum principum ac regnicolarum: a text from the feudal constitution of Transylvania describing the lot of the Romanians; in other words, the Romanians could be sold or killed according to the will of the feudal lords. It is worth noting that such a thing could not happen under the Roman Empire during the time of Constantine (306-337 AD).

Voivode: a term of Slavic origin used by Romanians to refer to a leader of a country; a voivodeship could encompass anything ranging from a small area of land to a valley with villages, several *cnezates*, or a country, etc. Transylvania was a voivodeship and remained so even after the beginning of formal rule of Transylvania by the Catholic kingdom of Pannonia. It became an autonomous principality under Turkish suzerainty in 1540, and remained so until 1867.

Volgarians, Vulgarians, Bulgarian, and proto-Bulgarian. The use of the same names for the Volga Turanians and the Bulgarians of the day leads to confusion. The Turanian nomads who came from the lands around the Volga in the 7th century to south of the Danube are usually called Bulgarians, although these nomads have nothing to do with today's Bulgarian people, except that the Volgarians ruled a great khaganate (empire) during the 8th and the 9th centuries covering the same area. Today's Bulgarian people are a symbiotic unification of Romanised Dacians/Thracians and Slavs, in Slavic (religious) cultural attire. The monks who wrote chronicles further described both the native population (common people, Vulgarians) and the Turanian warrior elite using the term Vulgarians. However, the Turanian warriors were assimilated by the natives. The name Vulgarian/Bulgarian was preserved for this new synthesis. Between the letters 'b' and 'v', and between Greek and Latin there has often been confusion. Since those Turanians left no traces in today's Bulgarian people, to avoid any confusion, they will be referred to as 'Volgarians'.

Wallach, Walati, Valah, Valach, Blach, Bloch, Voloh, Volach, Olah, and Olachos etc., are names by which the Germans, and following the Germans the Slavs, referred to speakers of Romance languages, including the Romanians, who, from their birth through the mixture of Romans with Dacians, have retained the name 'Romanian'. The Romanians also have local (geographic) regional names, such as Misi (Moesians), Bessi,

Pannonians, Timoceans, Oltenians, Banatians, Transylvanians, Maramureşans, Muntenians, and Moldovans, etc. In addition to these names, generally consolidated under the term Romanian, in some documents, the Romanians also appear bearing the names of nomads who passed through the region, such as Cumaeans, Goths, Pechenegs, and Avars, etc.

Confusions

If we overlook the biggest hurdle of dealing with ancient and mediaeval sources, which recorded movement, but not status, and the warrior elites and not the peoples, then we have another major problem: that of denomination, of confusion between geographical names and peoples, and nomads (warrior elites), etc. There remains constant confusion in older and newer documents between the name of a region/country/population and the geographical name; between the name of the population's ethnicity and the political ruler's ethnicity. Going beyond the confusion generated, the customs of the time, and the precarious knowledge of reality, the authors also applied political and confessional filters, whether consciously or not, and so documents must be read critically and in broader context. For example, the legendary Negru Vodă, the founder of Wallachia who came from Făgăraş, appears in a work by the Ragusan Luccari, printed in 1604, as *Negro Voevoda of the Hungarian nation*; in another example in the acts of a Genoese notary from Caffa (Crimea), *Mărioara* appears as a Hungarian woman (Mărioara is the typical Romanian diminutive of the name Maria). Both cases must be read in the context of Transylvania, which was then under the rule of the Catholic kingdom in the Danube basin called Hungary [19 p.103]. Omission is another flaw of modern historiographical sources. Even in recent academic treatises when talking about Romanians in the Byzantine documents of the time, only the names of 'Mysians, Getae, Dacians, Bessi, or Frigians' are listed, leaving out the names of the Pechenegs, Bessians, Scythians, and Ausonians [194 vol. III p.9]. Using the nominative 'Auson' (Virgil's *Aeneid* or Ovid's *Exile Letters*), the Byzantine author Priscus Rhetor refers to the Dacian-Romans from Pannonia [144, p.46].

Stelian Brezeanu, an exegete of the Byzantine Empire, quotes the Lexicon of Suidas in which there are two marginal notes from a manuscript by Constantin Porphyrogenites dating from the 11th century, where we find: the Dacians, who are now called *Pechenegs* and *Dacians-Pechenegs*, and *Pechenegs who were formerly called Dacians*.

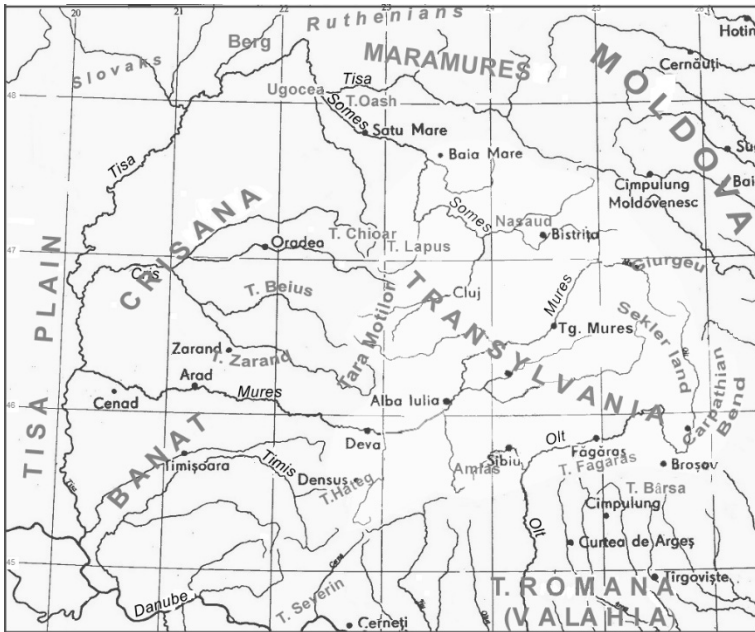


Fig. 1.3. Tisa Plain, Banat, Crișana, Maramureș, and Transylvania.

The meanings of the county abbreviations in figure 1.4 are:

- AB - Alba County;
- AR - Arad County;
- BH - Bihor County;
- BN - Bistrița Năsăud County;
- BV - Brașov County;
- CJ - Cluj County;
- CV - Covasna County;
- CS - Caraș Severin County;
- HD - Hunedoara County;
- HR - Harghita County;
- MS - Mureș County;
- MM - Maramureș County;
- SJ - Sălaj County;
- SB - Sibiu County;
- SM - satu Mare County;
- and TM - Timiș County.

Satu Mare County is sometimes referred to as Sătmar.

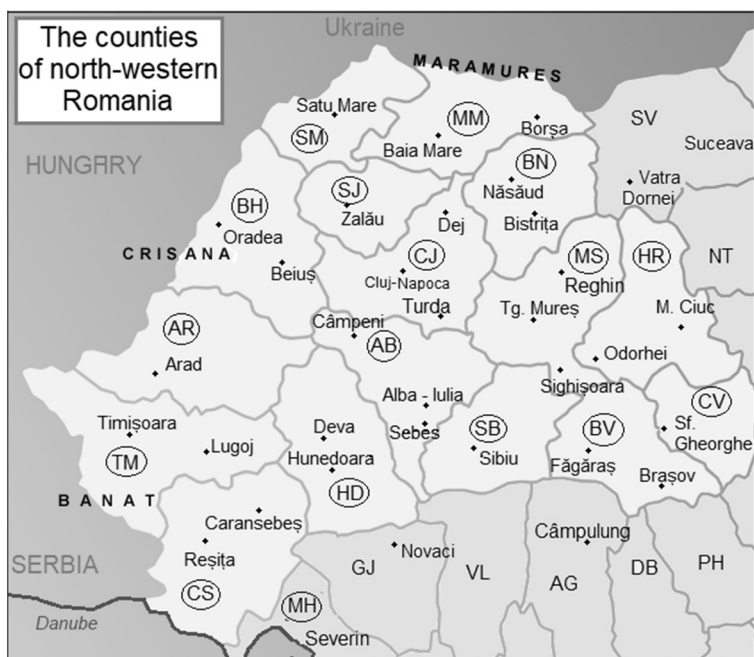


Fig. 1.4. Today's Romanian counties of Banat, Crișana, Maramureș, and Transylvania.

1.2 Not Just the Ignorance of the Leaders

We have gathered some fragments of papal documents, of Hungarian, German, and Romanian research papers on race, ethnicity, denomination, and on the extant culture behind a particular phenomenon: the policy of Magyarization by a tiny minority of culturally superior majorities. We have added to this linguistic evidence, material evidence, institutional continuity, and pre-Christian traditions that have been continuously preserved, as well as cultural evidence. We also present the culture of hatred unveiled by Ioan Slavici and Johann Weidlein, two very important humanists. The results of these efforts of historical synthesis have now been confirmed by genetics. Magyarization was favoured by ignorance. It is perhaps unknown today that Emperor Otto III (994-1002) and Pope Sylvester III (999-1003) agreed to create two marks east of the Holy Roman Empire of the German nation with Catholic vassals.

This is why they founded the bishoprics of Strigonijs (Gran) and of Gniemo (Gnesen). In the Mark of Gran, they had the clan head, Vajk, marry a Bavarian princess, and the German monk Ascherik christened him with the name Stephen. They then equipped him with an army of *ritter* ('knights'). Stephen is sometimes referred to, by extension, as *Rex Pannoniorum*, i.e., not what he was, but what he was to become. This state had two institutional pillars, one predominantly German in relation to secular power and an Italian-French pillar that was predominantly focused on ecclesiastical power. This construct was vested with the conversion of the locals from the Byzantine Rite to Catholicism and thus, improperly, called apostolic.

The "knowledge" or, better said, the ignorance of the German leaders since Bismarck (1815-1898), about the Pannonian area was devastating for the peoples of the Danube basin—Romanians, Slovaks, and Germans—giving wings to chauvinism and the politics of hatred. In his memoirs, Erich Ludendorff (1865-1937), fully confirms German ignorance about the field. Moreover, the contribution of the culture of hatred to the Second World War has not yet been studied, although a suggestion has been made by the British historian Wickham Steed, who considered the Hungarian policy of oppression toward nationalities as one of the main causes of the First World War, resulting in the Second World War. The refined Take Ionescu (1858-1922), referring to the way the old monarch, Franz-Joseph, ignited the First World War, described Prime Minister Stefan Tisza as *the Butcher of the Balkans* [85, p.102], considering him responsible due to his insistence on and intrigues in favour of war.



Fig. 1.5. Johann Weidlein (1905-1994): the father of modern Hungarology.



Fig. 1.6. R.W. Seton-Watson
(1879-1951).

Regarding World War II, Johann Weidlein lifted the veil a little, but historiography has not yet followed up on his suggestion. Weidlein also pointed out the catastrophic consequences for Pannonian Germans and Danube Swabians due to the ignorance of German leaders in an article called *Bismarck Irrtum und seine katastrofen folgen* [183 p.10] and particularly in a collection of studies published in *Der Donauschwabe (Aal)* and *Südostdeutschen Vierteljahresblättern (Munich)*. These studies are based on Hungarian documents that were published for the first time in the 1960s. The documents are very difficult to engage

with for independent foreign researchers who do not know Hungarian history well [184; 179]. The volumes of documents that Johann Weidlein analysed to overthrow these historical prejudices, perpetuated without any scientific foundation, are found in: *The Hitler-Horthy-Mussolini Alliance* (eds. M. Adam, Gy. Juhasz, L. Kerekes, Budapest, Publishing House of the Hungarian Academy of Sciences, 1966); *A Wilhelmstrasse es Magyarorszag. Nemet diplomaciai iratok Magyarorszagrol* ("Wilhelmstrasse and Hungary. German diplomatic Writings in Hungary", eds. Gy. Ranki, E. Pamlenyi, L. Tilkovszky, Gy. Jihasz, Budapest, Kossuth Publishing House 1968); *Diplomaciai iratok Magyarorszag kulpolitikajahoz 1936-1945* ("Diplomatic writings on the foreign policy of Hungary 1936-1945", ed. L. Zsigmond, 4 vol., Budapest 1962-1970); and *Horthy Miklos titkos iratai* ("Secret writings of N. Horthy", ed. M. Szinai and L. Szucs, Budapest 1962).

With these Hungarian documents in hand, Johann Weidlein demonstrated, with evidence, that Hitler was at Horthy's mercy and not the other way around, as Horthy wrote to Stalin in September 1944 [133]. Hitler's ally had reportedly established connections with the Soviets as early as 1942 [appendix F]. The same ignorance of the German leaders informs Berlin's policy on the Danube basin to this day!

With the expulsion of the Swabians from Hungary, the Parliament of Buda spoke in 1945 of Hungarian-German enmity lasting a thousand years. Today, in the Reichstag building in Berlin, there is a bilingual



Fig. 1.7. Ioan Slavici
(1848-1925).

inscription that speaks of a thousand-year-old German-Hungarian friendship! The irony of this plaque has not been noticed by the German leaders who, of course, have not heard of or read Johann Weidlein, a man who lived among the Hungarians and knew their nature and culture well.

Resolution 147 of the 98th Congress of the United States (1983) offers further proof of such ignorance, highlighting how American congressmen were misled by the Hungarian and Soviet intelligence services. The resolution in question deplored the fact that 2.5 million Hungarians were left without human rights! If the 1930 census,

carried out according to American standards, found 1.3 million Hungarian speakers in Romania, by 1982 they had almost doubled with ‘over-rights’, established by Stalin, intact—rights that no other minority in Europe had and much less, in chauvinist, racist Hungary, with a majority of Hungarians.

Finally, while the ignorance of leaders has made history, worse than this is the ignorance, cowardice, and duplicity of “experts” and “scientists”. The fantastic theories of Hungarian political historiography periodically produce *histories* of Transylvania to prove non-existent historical rights. This is nothing special for those who know of the problem. What is special and remarkable about the last *History of Transylvania* (*Erdely Története*, Akadémiai kiado, Budapest, 1986) is not its “phantasmagorical” content, which ignores much documentary evidence, but its success in European capitals. Obviously, the applause came from the “academic” world! Going back to the content of the opus quoted above, in essence it poses the theory that the Hungarians first conquered Transylvania by the sword and, only then in the 12th and 13th centuries, did the Romanians come from the south [150 p.11] and infiltrate the area. The Western “academic world” did not even question how if the Romanians were not already settled in Transylvania, then from whom did the Hungarians conquer it? On the aberrations and falsehoods of this *pseudohistory*, we shall return with the considerations of a Cluj-Napoca

survivor from Auschwitz/Birkenau, subject to the Final Solution [98].



Fig. 1.8. George Barițiu 1812-1893.

How do they go on with such fakery and impostures without ceasing? It is not just a matter of the ignorance of the political leaders of yesterday and today, but also the mastery of such imposture. As the historian Seton-Watson observed:

No other people in Europe is able to play such a dishonest game as well as the Hungarians [64, p.258].

Worse than the ignorance of some, is the political idiocy of others! We here include the French President Fr. Mitterrand [150 p.181], even though this idiocy was “processed” for him by the eastern intelligence services, including the AVO (René

Bousquet) and the KGB/GRU. They also threw gasoline on the fire and DST (the case of Charles Hernu), and our own (Nicolae Pleșiță, the Ceaușescu family) were not only immoral and inhuman, like everyone else, but also utterly stupid, and provided grist to the Russian-French mill.

Why should we complain about the ignorance of American or German leaders concerning the history of the peoples of the middle Danube basin if our leaders do not know our own history and culture? The unequalled historian and scholar David Prodan (1902-1992), whose opponents could not dispute even the placement of a single comma in his work on Transylvania, said the *Romanians—a great people, led by a bunch of...* And how could it be otherwise, since the Romanians have won all the wars they fought in since 1859, with great sacrifice, but their leaders have never concluded a peace treaty in their favour. Not to mention the post-December 1989 period, when we had no president, no prime minister, and no minister who knew at least some of the history and culture of the Romanians, in a European context. If they did not know our history and culture, how could they have done anything for the country?

Since 1701, when the Catholics returned to Transylvania through the worldly arm of the Habsburg Empire, which had been religiously run according to Calvinism, they had only one chance—the conversion of the Orthodox Romanians to Catholicism. They ensured this conversion

through the making of promises, but also through the use of cannon. In 1910, they breached all limits. If, in September 1919, even the officiant of the Metropolitanate of Blaj came to write about Magyarization through the Church as the *most vicious method* used [175, p. 46], then we wonder if this was not the same way that racial hatred and chauvinism were used to influence Pius X and the Vatican as was done by Hitler and Germany 20 years later [184]? Of course, the Metropolitanate of Blaj in 1919 was no longer blessed with the glory of the past (Innocentie Micu, Samuil Micu, Gheorghe Șincai, and Petru Maior Ioan Budai-Deleanu, etc.), but to refer indirectly to the bull of Pius X, *Cristi fidelis graeci*, from 1910 as being dastardly is something that cannot be overlooked. Since 1918, the Vatican, out of religious fundamentalism, greed, stupidity, and complete disregard for Christian truth and morals, has knowingly supported the false accusations by Catholic, Reformed and Unitarian prelates in Hungary and Romania regarding the so-called persecution of Catholics in Romania [175]. As they say, *many people, not even a Christ's nail* in so many high “servants” of the Saviour! If the high ministers of Christ had no problem supporting hate and chauvinism and willingly lying, then we have a measure of the poisonous effect that the culture of hate has had on the middle Danube basin. To break this deluge of hate, lies, Christian and Pharisaeic ideas, ignorance of the laity, convenience, and prejudice, many honest scholars still have a lot of work to do in the future.

1.3 Denationalisation: A Few Examples

In 1782, noting that in the eastern part of the Habsburg Empire Hungarian was spoken by only a small minority, Emperor Joseph II proposed introducing German in place of Latin as the empire’s official language. This generated anger among the empire’s minorities, that is, the phenomenon of consistent Magyarization of the Romanian-German-Slovak majority. The Germans in Budapest were subject to Magyarization by violence! An important point was reached in 1848-49 when Hungarians unleashed the first genocide in modern Europe. Magyarization increased in intensity, step by step, and the new Hungarians grew ever more aggressive towards those of their countrymen who had not changed their linguistic identity. These neophytes felt obliged to prove their new Hungarian identity and became progressively more intolerant. After 1867, a threshold was crossed with a shift from the application of the Hungarian bat to discretionary Magyarization. With the start of the *Hungarian millennium*, a new stage was reached—discretionary Magyarization was no longer sufficient and the murder and massacre of Romanians and Slovaks became

an everyday occurrence. Even though there were daily massacres, the 1910 census was alarming as a minority had become *the majority* on paper only. This process of Magyarization in which, as one of the exponents of Hungarian feudalism said, the others will be crushed under the heel if *they cause racial prejudice* to the homeland, proceeded to ethnic cleansing!

At the beginning of the 20th century, the method of ethnic cleansing was forced emigration combined with colonisation and Romanians were sent to the frontline in massive numbers. In the middle of the 20th century, again, mass killings and mass expulsions occurred, as well as the practice of exclusively sending non-Hungarians to the frontline and moving towards a “final solution”, that is, a second genocide. The start of this second genocide against the Romanians in Northern Transylvania preceded the Holocaust, but also overlapped with it.

In 1790, the writer Samuel Decei defined the direction of Hungarian chauvinism: through church and school *all peoples of a foreign language could be subject to Magyarization without them even being aware of it* [82 p.94].

Magyarization turned this same anger on the Swabians and Slovaks as on the Romanians. After the expulsion of the Turks from the Buda Pashalik, the Catholic Habsburgs took the initiative and persecuted all the other denominations, including the Lutherans [82 p.20]. However, they especially persecuted the Orthodox denomination and when the Romanians opposed the creation of the Greco-Catholic denomination, *divide et impera*, Maria Theresa sent General Adolf Buccow to solve the invented problem of the Romanians with “sword and cannon”. Indeed, he bombed, burned, and uprooted the foundations of Orthodox monasteries and villages. As summarized by the philosopher Lucian Blaga, *the general acted without sparing anyone, threatening the Romanians with extermination* [10 p.59]. Having spoken of Austria’s policy of *divide et impera*, for the purposes of balance, it is right to speak of the other side—the danger of Calvinization—which came from intolerant feudal Hungarian speakers. Here is what the author of the article *The Greek-Catholic Church*, the canonical friar Augustin Bunea, wrote in the Astra Sibiu Dictionary [197 vol. II p.609]:

Numerous leading Romanian families had converted completely to Calvinism and probably the complete conversion to Calvinism of the Romanians in Transylvania would have followed, had they not been saved from this by the Union with the Church of Rome, which began in 1697, as soon as Transylvania had come under the rule of the House of Habsburg.

It is equally true that 50 years after this “union”, the Greek Catholic monks, educated in Vienna and Rome, laid the foundations for the Romanian revival in the 18th century, through the well-known cultural current of *the Transylvanian School*.

In the Middle Ages, first in the name of Catholicism and then in the name of Calvinism in the Principality of Transylvania, the chauvinist elite resorted to Magyarization! The Catholic bishops and clergy of Pannonia and Transylvania supported Magyarization so fervently that even the Vatican acknowledged that the *Hungarian bishops magis politici quam catholici* (“were more political than Catholic”) [82 p.66]. In *the Transfiguration of Romania*, Emil Cioran also observed that *their Catholic fervour itself is Turanism* [36]. Hungarian historian Pal Engel refers to Louis of Anjou (1342-1382) and his mother, the wife of Charles of Anjou, repeatedly using the expression *fanatics of Catholicism* [62 p.199].

A great battle was fought under Maria Theresa and Joseph II with the Hungarian landlords to destroy feudal relations in Pannonia and Slovakia [182]. In Transylvania, they did not try as hard, eventually accepting feudalism as a fact [150]. The conclusions of Emperor Joseph II (1780-1790) about Transylvania are clear:

Here everything is still based on the old foundations: National and religious hatred, disorder and intrigue, magistrates and authorities, then landholders who devour the subject, all this will never end [8 p.247].

In 1848, the first genocide in the history of modern Europe occurred when more than 50,000 civilians, Romanians and Saxons, were executed in Transylvania in the most barbarous way imaginable. These murders were committed by the feudal lords, the Hungarian people’s militias, the Hungarian people’s movement, the “revolutionary” army, and former units of the imperial army that were on the side of the Kossuth government. There were not just mass killings in Transylvania, but also in Hungary, Slovakia, Serbia, and Croatia. In the view of those who witnessed the events of 1848/49 in Transylvania—Carl Klein, George Barițiu, and Andrei Saguna—this was clearly a war of extermination of the Romanians. In fact, Hungarians of all ethnicities—Kemeny, Kossuth, Csutak, Gabány, Esterhazi, and Czecz—directly asserted a desire for extermination.

After 1867, the situation of the majority (Germans, Slovaks, and Romanians) in the middle Danube basin deteriorated irreparably through forced Magyarization. Religion and the school proved very effective tools of Magyarization. In 1890, throughout Slovak-inhabited territory there was not a single Slovak-language gymnasium—all of them were Hungarian. The

purpose of these schools was *to put young Slovaks in them only to turn them into native Hungarians* [190 p.137], as the renegade Bela Grünwald, historian and honorary member of the Hungarian Academy, wrote. R.W. Seton-Watson considered his historical writings infamous saying that:

...the Magyars ought to be thankful that their infamies have never been translated into any Western language [179 p.122].

The great writer and historian of Transylvania and of the Magyars, Ioan Slavici (1848-1925), attended the German Gymnasium in Timisoara from 1856 on, during the time of Viennese absolutism. Only 5 % of the students knew Hungarian from home, the rest being Romanians, Germans, and Serbs; but all subjects were taught in Hungarian except for German literature [160 p.716]. In 1869, in the territories administered by the Hungarians, there were 1,232 German *people's schools*; by 1883 there were only 690! In Budapest, a German *opidum* a century before, by 1890 there was no longer a people's German language school for the 120,000 Germans still to be Magyarized [190 p.141].

Insulting names and stigmatization were used, not only in public institutions and schools, but also in everyday life, such as: *buta sváb* (Swabian, "stupid"); *bocskoros oláh* (Romanian, "sandal wearer"); *a tót nem ember* (Slovak, "is not human"); in reference to the Germans—the *garbage of the country* and *of the soiled dog*; and to the Swabians—*stupid and dirty* or *the graeca fides nulla fides*, and so on [82 p.5]. The result of minority chauvinism is perfectly illustrated in the protocol of the Lutheran church in Hodod village (Satu Mare County) by a quote from 1871: *Teenager Friedrich Hotz asks the teacher 'Hat, a nemet is ember?'* ("How come the German is human?") [82 p.156].

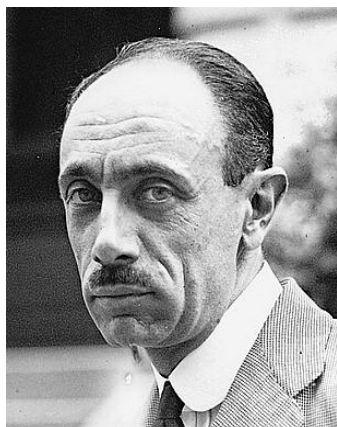


Fig. 1.9. PM Pal Teleki:
"We will exterminate them all".

The Swabians of Ardud village (SM) complained from the very beginning about their colonisation (1728) and the hatred of the Hungarians for them. They demanded either another place of colonisation or the removal of the Hungarians, whom they could not bear! The Swabians of Ardud were vexed, *for it is impossible to dwell among these Hungarians* [82 p.36]. In 1806, a decision of the County of Bichiş mentioned how:

For the Hungarian language to enter the current use of the community and to gradually become the only language spoken, the praetors of the districts will persuade and compel the community to hire Hungarian teachers to learn Hungarian [166 p.17].

A typical conversation between those raised and educated by the politics of hate between Count Kolowrat and Kossuth's commissioner, General Eugen Beothy, the 1848 exterminator, is given below:



*Fig. 1.10. Romanian Peasant, 1838
(drawing by St. Catterson)*

What have these people done? Beothy: They are Racz. But what is their offense? Beothy: Isn't it enough that they are Racz? But what are you going to do with them then? Beothy: I'll have them all hanging. But think what you are doing, the poor devils have committed no crime! Beothy: No crime? They are Racz, and that is enough to be ripe for the gallows. We must wipe out the whole race [179 p. 94].

Note that "Racz" is a Hungarian slur for Serbs. We will meet this assassin again in the first genocide in Transylvania: he instituted *blood courts*, *militias*, and *human hunting teams*.

This is what a foreigner (Reichs Herold, Marburg, 1889, under the title *Koloman Tisza und der magyarische Chauvinismus*) wrote about Hungarian barbarities:

In the spring of 1886, again on a party on the territory of Mogoş [Bistriţa-Năsăud], the crowd police shot five Romanians and another ten Romanians died from their wounds... In Feldru it so happened that the inhabitants were sent a priest whom they did not want. Although the administrative agents had no right to intervene in a strictly church business, they sent crowd police to the place, and they shot 30 Romanian peasants. In the Romanian and Ruthenian lands they send crowd police that only speak Hungarian, they shout three times at them to halt and if the running peasants do not stop, the police shoot them [190 p.108].

At the 1885 autumn congregation of Sătmar County, Count Stefan Karolyi proposed an additional 1 % tax after direct contributions to the entire

population, in favour of Magyarization. As one half of the population was Romanian and the other German, Romanians and Swabians were forced to pay to be Magyarized [190 p.127].

On 9.05.1891, the Pesti *Hírlap* newspaper exulted that the Slovaks in a Slovak village being forced to listen to a sermon in Hungarian [190 p.136]. *The Siebenbürgisch Deutsches Tageblatt* (25.11.1892) wrote:

Even the most phlegmatic and calm Saxon [...] must eventually give way to anger when he reads the elucubrations of Pisti Napló or Magyar Hírlap e tutti quanti. According to their program, the dignity of the Hungarian state and of the Hungarian race is only saved when the Saxons are trampled, nudged and whipped [190 p.143].

An additional measure was the “regulisation” of the lives of the non-Magyarized populations. Under a 1907 law promulgated by the Minister of Public Cults and Instruction, Albert Apponyi, the complete Magyarization of public education in territories administered from Budapest was ordered. The majority populations in these areas were Romanian, Slovak, German, Serbian, and Ruthenian. The desperate struggle of the non-Hungarian peoples had little wider impact on Europe, although the Norwegian writer Bjørnstjerne Bjørnson, disgusted by the duplicity of Apponyi, who presented himself at international congresses as a defender of inter-ethnic harmony, refused to attend the Munich Peace Congress in September 1907. He published a short letter that stated the basis for his refusal to participate in the congress saying that he found *himself unable to stand with the false preacher of peace* [94 p.265] who was waging war at home against children! The minister arrogantly answered that at future peace congresses he would stand with his *head up*. [94 p.265]. Bjørnson’s acidic reply is given in the following:

Who doubts this? In the arms of this law, Germans, Romanians, Croats, Ruthenians, and Slovaks can be enslaved one by one to the Hungarian spirit. If the children left at home cannot learn Hungarian [...] So Hungary has the most illiterate people in Europe—what does it import? You see, Count Apponyi is holding his head held high! Empty churches—empty because the sermon is held in Hungarian—Count Apponyi fills them, alone, always with his head held high. If the Slovak people’s museums are closed [...] On a nearby hill one can see the new protective spirit of the Hungarians: Count Apponyi—with his head held high [94 p.266].

The crowning achievement of Apponyi’s international efforts, in October 1907, was a massacre of Slovaks in Chernova, Slovakia by the police—his hatred of minorities had born fruit. With his head held high, in 1911