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EUROPE CENTRALE

La monarchie de saint Étienne fut fondée par le couronnement d'Étienne par le Pape en 1001 et son premier lieu saint fut le tombeau du roi à Szekesfehervár. L'autorité des Hongrois s'étend alors très largement sur le bassin pannonien. Les Slovaques doivent reconnaître la suzeraineté magyare qui s'étend à l'est jusque sur la Transylvanie.

Les origines de la nation roumaine sont demeurées jusqu'à présent plus obscures. La thèse dite de la continuité, faisant des Roumains les descendants des Daces romanisés, est actuellement abandonnée. L'hyatus de mille ans entre l'abandon de la Transylvanie par les Romains et l'existence de documents faisant état de la présence des Roumains (dits Valaques) dans ce pays (1222, charte de Fogaras) est une difficulté majeure pour cette assimilation. Au contraire, les archives des Balkans et les études linguistiques permettent de suivre un lent cheminement des populations pastorales valaques des confins macédoniens et albanais aux plaines du Danube entre le Xe et le XIVe siècles. Les Roumains se sont superposés dans les Carpates et en Transilvanie à des peuples slaves et hongrois, qui avaient probablement assimilé les survivants des Daces et des Gètes, fort malmenés par les invasions successives entre le IIIe et le Xe siècles. La Transylvanie, terre de refuge, offrait déjà l'image d'une mosaïque nationale dont les éléments ne sont pas tous aisés à définir, tels les Sicules, que certains auteurs considèrent comme des descendants des Huns, d'autres comme les héritiers d'une avantgarde hongroise. Des collectivités allemandes (Saxons) sont en place dès le XIIIe siècle, avant que s'affirme la présence des Roumains dans les documents.

La langue et la civilisation roumaines se sont élaborées dans les Balkans et ont évolué au contact des populations albanaise et slaves, subissant par l'Illyrie des influences latines, par Byzance des influences grecques.

Pasteurs montagnards, les Valaques, apprenant des Slaves les méthodes de culture sédentaire, ont déplacé progressivement leurs domaines de transhumance jusqu'aux plaines du Danube et aux Carpates où ils se fondent avec les populations de diverses origines ethniques précédemment installées. Ils conservent longtemps leurs traditions de bergers parmi les groupes de paysan des vallées et des bassins. La nation roumaine sera la plus synthétique des nations d'Europe centrale. Elle chevauche en Transylvanie la nation hongroise qui bénéficie de la priorité d'installation dès lors que l'on abandonne la fragile théorie géopolitique de la continuité daco-roumaine.

As herdsman of the mountains the Wallachians, having learned from the Slavs the ways of sedentary lifestyle, gradually shifted their transhumance areas up to the Danube Plains and the Carpathian Mountains where they intermingled with populations of various ethnic origins that had settled there previously. The Wallachians retained for a long time their herdsman-traditions among the peasant groups of the valleys and basins. The Roumanian nation became the most mixed among the nations of Central Europe. In Transylvania it outnumbered and took control over the Hungarian nation to whose credit the fact of prior settlement is to be written, once the fragile geopolitical theory of Daco-Roman continuity is abandoned.



FIG. 30. — Peuples de l'Europe centrale au XI^e siècle

*En hachures obliques, les peuples slaves. En quadrillé oblique, les Germains
En pointillé, les Protobaltes*

THE ALBANIAN- RUMANIAN MIGRATIONS *11th - 13th centuries*

STADTMÜLLER, GEORG:
DIE ALBANISCH-RUMÄNISCHE
WANDERUNGSBEWEGUNG
(11-13 Jahr.)

LOTS, LOUIS L. ED.
TRANSYLVANIA AND THE THEORY OF
DACO-ROMAN-RUMANIAN CONTINUITY
ROCHESTER, NEW YORK:
COMMITTEE OF TRANSYLVANIA, INC. 1980

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Summary

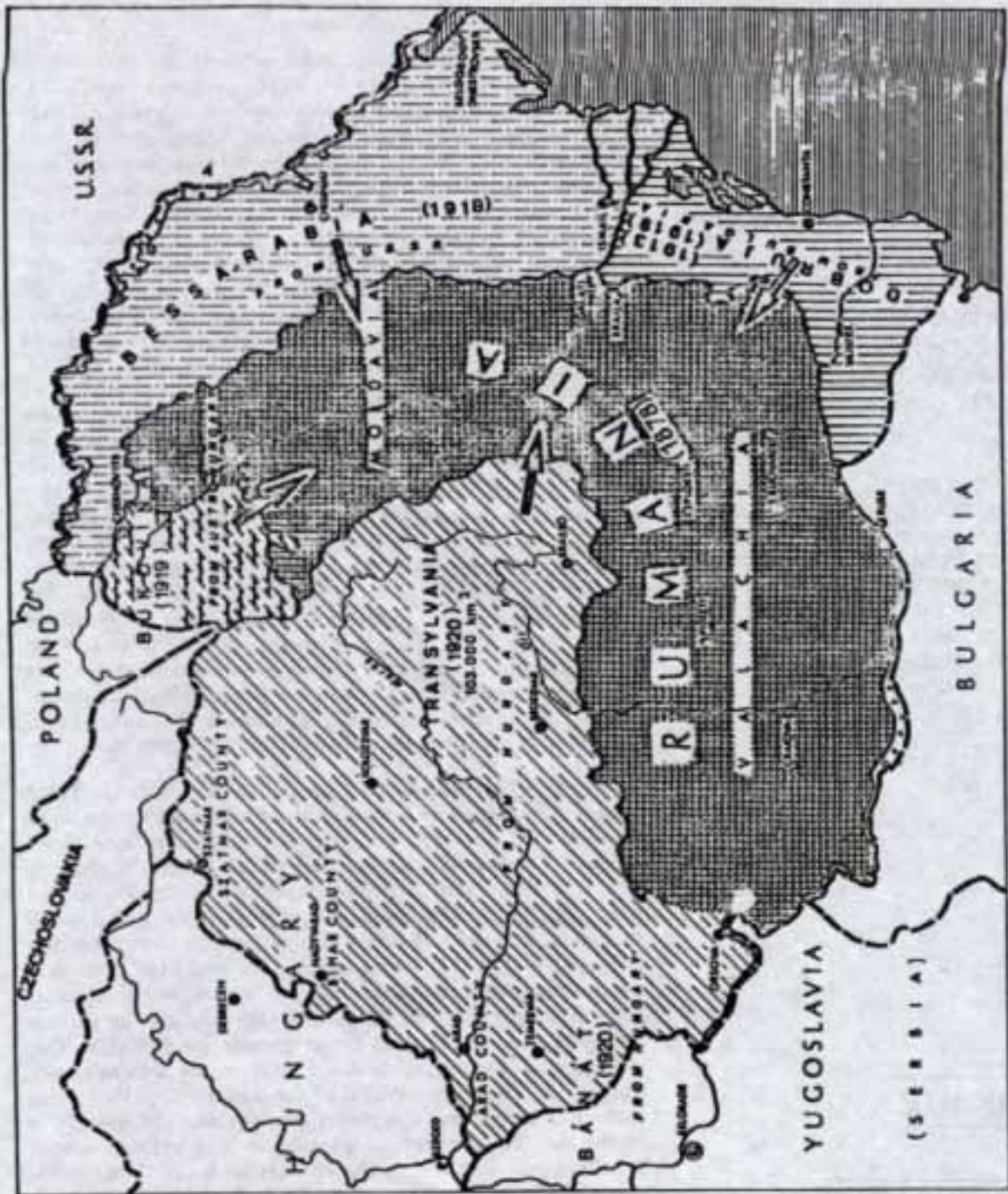
One of the major events changing the ethnic structure of Southeastern Europe in the 11th-13th centuries was the expansion of the Albanian-Rumanian settlement areas. Ca. 600 A.D., Avar-Slav tribes occupied most of the Balkan area. Parts of the Balkan-Romanized population held out in the coastal areas somewhat longer. Another group of Romanized Balkan tribes, the ancestors of the Albanians and Rumanians, managed to survive as migratory shepherds in the mountainous regions, mainly in and around the northern part of Albania. After the Slavic invasion, for almost half a millennium, the Albanians and their relatives, the Rumanians (the Wallachians) had practically no real history. They only survived, not really participating in the historical events of the area. The Albanians appear in history in the 11th century—mainly as mercenaries. Later, they began to migrate and spread, mainly to the south and east, reaching even Italy. The Rumanians reappear in history in the 10th century when "Wallachians", still as migratory shepherds, are mentioned first time in the border area of Thessaly and Macedonia. In 972 A.D., the Byzantine Empire occupied the area known as *Paristrion*. Ca. 1100, the first small local dukedoms appear in the area of the present Dobruja, in which, apparently, the population was Rumanian, but the local chieftains had Cuman or Pecheneg names. The migration of the Rumanians into the area of the Carpathian mountains came, however, not from Dobruja, but from the migratory shepherds in the inner Balkan mountainous regions. It seems that also a large number of Cumans participated in the northward movement of the Wallachians.

It was in 1210 that Rumanians are first mentioned in Transylvania, namely in the Fogaras district adjoining the northern slopes of the Southern-Carpathians. About the same time, south of Transylvania and the Carpathian mountains the very first Rumanian state-like unit developed under Hungarian protection. In the 14th century, another state-like unit arose in Moldavia, initially also under Hungarian rule, but it became independent in 1365. Thus, in the 13th and 14th centuries, around the axis of the Carpathian mountains, the Rumanian population spread, from which area they migrated in various directions, even reaching as far as present-day Slovakia. The "Wallachian" expansion, however, may not be seen as totally Rumanian. The name "Wallach" denoted not only those who spoke Rumanian, but also others who adopted the way of life of the Rumanian shepherd population and enjoyed special privileges granted them by the Hungarian kings. These privileges which included the right for self-administration and jurisdiction under their own leaders, exercised tremendous attraction for Wallachian migratory shepherds who came in swarms from their Balkan homeland over the Danube into Hungarian land in Transylvania. The Hungarian kings had good use for the incoming Wallachians in resettling them in the unpopulated borderlands of the country.







GESCHICHTE

SÜDOSTEUROPAS

MÜNCHEN 1976



Map showing Rumania from after the Congress of Berlin (1878) to the Treaty of Trianon (1920)

-  Foundation of the Rumanian state 1878.
-  Anexation of Dobruja 1913-1919 from Bulgaria.
-  Anexation of Besarabia 1918 from U.S.S.R.
-  Anexation of Bukovina 1919 from Austro-Hungary
-  Anexation of Transylvania 1920 from Hungary.
-  Anexation of Banat 1920 from Hungary.

MEMORANDUM
of the Transylvanian World Federation
to the Congress and Government
of the United States of America

Washington D.C. March 1987

HUMAN RIGHTS PETITIONS OF THE HUNGARIAN MINORITY IN RUMANIA

Translation Prepared by the Hungarian Human Rights Foundation/
Committee for Human Rights in Rumania

for the
Conference on Security and Co-operation in Europe
Meeting of Experts on Human Rights
Ottawa, May, 1985

MEMORANDUM

to the participants of the Madrid Conference reviewing adherence to the provisions of the Helsinki Final Act

In the interest of the survival of the approximately 2.5 million Hungarians in Rumania, we appeal to the peoples of the states represented at the Madrid Conference. Perhaps there is still time to halt the process, induced by the policies of the Rumanian government, which is threatening our very existence as a nationality.

The forced Rumanianization of Transylvania and the suppression of our culture are being carried out with unprecedented vehemence. Masses of Rumanians from beyond the Carpathian Mountains are being resettled into regions with a predominantly Hungarian population and into purely Hungarian communities, mainly cities. The Hungarian-language school system is gradually being destroyed. More and more obstacles are created to hinder the publication of Hungarian books and periodicals. Our language, in truth, has been forced out of public life entirely. The effort to seclude us from Hungarians living elsewhere is being carried out with increasing vigour.

All conceivable means are employed to thwart the natural development of our identity. Successive Hungarian generations are brought up in an atmosphere of Rumanian chauvinism which denigrates our heritage and preaches the superiority of Rumanian history and culture, without allowing those Hungarians an opportunity to learn about their own ethnic background, or even the true history of Transylvania. The state powers treat us, especially intellectuals and workers, as if we were the enemies within. Terror on the part of the security forces is the order of the day. If we speak out in defence of our heritage, it is we who are called chauvinists. We live as second-class citizens in Rumania, whose possibilities for career advancement are also limited by the fact that we are Hungarian.

We lack any means of self-protection. The individual is defenceless in the face of the tyranny of the state.

The fact that existing international agreements do not deal with the collective rights of minorities bears profoundly upon the possibilities for bringing about change in our situation. The focus on individual human rights, which constitutes the prevalent approach to this problem in the international arena, fails to take into consideration the shared values critical to a national minority as a collective entity - values which evolved through tradition and are carried on through a national minority's unique culture and the group identity of its members. These values would require special legal protection.

For this reason, regardless of the underlying motive, the effort to secure human rights for minorities, without taking into account their nature as collective entities, can actually place them at the mercy of the majority.

Having taken the above into consideration, we believe that in order to alter our present deprived condition, it would be of fundamental importance that the international agreements reached in Madrid establish on the record our right to survive, and in doing so, define those human rights which would insure the preservation of our culture.

1. The right to preserve our ethnic identity and collective values.
2. The right to regard ourselves as bound by unbreakable bonds to the entire Hungarian people, and grant the same right to all national minorities.
3. An immediate end to measures aimed at artificially altering the ethnic composition of Transylvania.
4. To provide the same career opportunities for the Hungarians of Rumania as the Rumanians have.
5. We demand the preservation of the environment which reflects our historic and cultural past.

By the Editors of the Samizdat "Counterpoints", Transylvania, Sept, 1982.

HUNGARY'S "LEGITIMATE CLAIMS" ACKNOWLEDGED BY THE U.S. IN 1945

(Diplomatic Papers, the Conferences in Malta and Yalta, 1945. Pre-Conference Documents, Negotiations and Recommendations, Principal Hungarian Problems, pp. 243, 246.)

THE LONG-RANGE INTEREST OF THE UNITED STATES IN HUNGARY CENTERS ON OUR DESIRE TO SEE ESTABLISHED PEACEFUL AND STABLE RELATIONSHIPS AMONG EUROPEAN NATIONS. THE UNITED STATES HAS AN INTEREST IN THE ACHIEVEMENT OF SOLUTIONS OF HUNGARY'S BOUNDARY DISPUTES AND ITS POLITICAL AND ECONOMIC PROBLEMS WHICH WILL PROMOTE ORDERLY PROGRESS AND PEACE WITH NEIGHBORING STATES.

WE BELIEVE THIS INTEREST WOULD

BE SERVED BY A TERRITORIAL SETTLEMENT WHICH WOULD TRANSFER TO HUNGARY SOME OF THE PREDOMINANTLY HUNGARIAN-POPULATED DISTRICTS IN SOUTHERN SLOVAKIA ALSO.

IT WOULD BE DESIRABLE TO SECURE THE AGREEMENT OF THE BRITISH AND SOVIET GOVERNMENTS ON THE:

DESIRABILITY OF FINDING A SOLUTION OF THE HUNGARIAN-RUMANIAN FRONTIER DISPUTE WHICH WILL GIVE SOME SATISFACTION TO HUNGARY'S LEGITIMATE CLAIMS AND PROMOTE PEACEFUL RELATIONS BETWEEN THE TWO STATES.

WHY ARE THE SAME LEGITIMATE CLAIMS NOT ACKNOWLEDGED TODAY?