

**THE CITY OF BUZĂU IN CELEBRATION, 590 YEARS  
FROM ITS FIRST DOCUMENTARY ATTESTATION - THE  
ARHAIC HABITATION EVOLVED AS A SETTLEMENT,  
FAIRGROUND, CITY AND MUNICIPALITY**

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**Abstract.** *On January 31, 2021, the municipality of Buzău celebrated 590 years since the first definite documentary attestation, however, as an ancient human habitation, Buzău is archaeologically attested since the Neolithic, the archaic habitation evolving as a settlement, fairground, town and municipality.*

*There are four main pillars that characterized the life of the people here: the constancy of living, also proven by the practice of agriculture; the foundation of the Orthodox faith; the fight for the defense of the lands inherited from the ancestors for centuries; and the economic valorization of the strategic location at the intersection of the roads connecting the four Romanian provinces.*

*The document issued by the ruler Dan II on January 31, 1431 is, for now, the first known documentary attestation of Buzău, at that time with the status of a fairground.*

**Keywords:** *Buzău, 590 years, residence, settlement, fairground, city, municipality, four document pillars, ruler Dan II.*

DOI <https://doi.org/10.56082/annalsarscihist.2021.2.54>

On January 31, 2021, the municipality of Buzău celebrated 590 years since the first definite documentary attestation. But, as an ancient human habitation, Buzău is archaeologically attested since the Neolithic and up to the medieval era,<sup>2</sup> when the city is also mentioned in other documents issued by the chancelleries of the rulers of the Wallachia. Accidental discoveries and those resulting from archaeological excavations show us that almost the entire surface of the city in our times was inhabited. Settlements were discovered from the Neolithic (Gumelnița culture), the Bronze Age (Montoru culture), the first Iron Age, from the 1st centuries BC – II AD; 6th - 7th centuries AD, the Ipotești-Cândești culture, and from the 8th - 11th centuries - the ancient Romanian Dridu culture.<sup>3</sup>

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<sup>2</sup> X.X.X., *Buzău small historical encyclopedia*, Buzău County Museum, Mousaios Library volumes, Buzău, 2000, on page 24

<sup>3</sup> Emil Lupu, *Some trade routes and medieval towns from the Carpathian Bend (Buzăul and Râmnicu Sărat until the 16th century)*, in "Bulletin of the Historical Monuments Commission", 1-2/2008, p. 123-142

Moreover, the ancestors of the Buzoians, from time immemorial in the ancient forests, also found a perfect source of fresh water essential to life, which lent itself to the realization of one of the oldest gravity irrigation systems in Europe known as the Iazul Morilor/Mills Pond. This, together with the Buzău river and the Crâng forest,<sup>4</sup> were the oldest topographic landmarks for the homonymous city. The settlement then evolved as a settlement, fairground, town and municipality.

The land of The Curvature of the Carpathians is located in the special space that our mythological ancestors passed on to the ancient Indo-European population, the sedentary Thracian-Daco-Geti of the Musenses tribe<sup>5</sup> and the Siensi and Cotensi Geti, the inhabitants of the Mpousaios River, the righteous and brave ancestors of ancient Romanians often called Vlachs, the ancestors of the Romanians, who assimilated in the crucible of their development the migratory populations of the Goths, Visigoths, Slavs, Cumans, Huns, or of other temporal rulers such as the Romans, Ottomans, Austro-Hungarians or Russians. The legends about the Giants, Stone Stand, Trovanti, The Country of the Luana, Colchida, Fairies, Sânziene, Dragăici or Dacian and Roman fighters, have maintained the mystery of the enigmatic land of Buzău. In the same register, we can say that the city of Buzău is a place blessed by God, because it is no coincidence that our ancestors placed it exactly halfway between the Equator and the North Pole, as recent calculations by geographers and mathematicians show.<sup>6</sup>

The Buzoian identity follows exactly the Romanian one, formed on a substrate of the mixture of Getic and Roman elements, with the influence of the Byzantine and Slavonic tradition (the Romanians being the only majority Christian-Orthodox people among the Latin peoples).

From an etymological point of view, the city and county of Buzău took their name from the homonymous river, a specific Romanian toponymic phenomenon, as the great historian Nicolae Iorga<sup>7</sup> also appreciated. Moreover, the philologist Constantin Dominte believes that the name is of Dacian origin, and Vasile Pârvan goes down in time considering it of Thracian origin, coming from the onomastic *Buzes* - the topic being an alteration of the word, because the Greeks

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<sup>4</sup> Author's note (a.n.), the Crâng forest, today with an area of 182 hectares, is a small remaining part of the old Codru al Vlășia, known to Buzoians from ancient times, as a forest or copse, and the Crâng Park with an area of approximately 10 hectares (2 times larger than Herăstrău Park and 10 times larger than Cișmigiu Park, both in Bucharest).

<sup>5</sup> According to (at.) Marius Constantinescu, *How did the getian - dacian society work. ...*, article by Iulian Bunilă, in *adevărul.ro*, from June 25, 2016, consulted on March 31, 2020, at 10:00 a.m.

<sup>6</sup> At. Alexandru Boroiu, university professor, doctor of engineering/ university professor dr. ing., vice dean of the Faculty of Mechanics and Technology of the State University of Pitesti, author of 29 books and university textbooks, as well as over 200 scientific works published in: *Buzău, the largest town in Europe, located exactly halfway between the Equator and the North Pole*, Alpha MDN Publishing House, Buzău, 2020, passim p. 1 - 41

<sup>7</sup> Nicolae Iorga, *History of Romanian Trade*, vol. I, Bucharest, 1925, p. 150

do not have the letter *b* and use in place the letters *mp*, hence *Mpusaios* – *Mbusaios*. Moreover, linguists demonstrated that in the *if* language, the sound *m* alternated with *b*, an alternation that was lost in the process of the formation of the Romanian language.<sup>8</sup> Therefore, the words *Mpuseus* (*Mbuseus*), *Mpusaios* (*Mbusaios*), *Buseus*, *Busëu*, *Buzău*, represent a metamorphosis of the etymology of the toponym of the river from which the city, respectively the county, took its name.<sup>9</sup> This toponymic evidence is a first element that reinforces the idea that the river (along with its streams and natural or designed diversions) is the pillar of existence and continuity of life in these lands. Another philologist, I. I. Russu explains the Buzău topic starting from the word *bûza*, also found in Albanian, considering it of autochthonous, Carpatho-Balkan origin. In his notes, Paul de Aleppo, who traveled through Wallachia in 1654, mentions that he also arrived at a market he calls *Botza*.

Gheorghe Şincai believes that this topic is pre-Slavic, anti-Gothic and pre-Roman, the name of *Buzeu*, with *mp*, being recorded for the first time in the "*Epistola ecclesiae gothica*" from the year 374, which refers to the martyrdom of the Christian missionary Sava,<sup>10</sup> on April 12, 372 by drowning in the waters of the river Mpousaios (Buzau), the ancient flowing water that later gave its name to the fairground - the city - the municipality - the county. It is the letter of Junius Soranus, the governor of Scythia Minor (Dobrogea) to Saint Basil the Great, the bishop of Caesarea Cappadocia, with reference to Saint Sava of Buzău (334-372). The extremely valuable document, attests in writing for the first time, the existence of Christianity in Romania in the area of Buzău and Constanța (Tomis) and, as I have shown, mentions for the first time in writing the name of Mpousaios (Buzău). At the same time, the letter shows that together with Saint Andrew the Apostle and the numerous martyrs from the beginning of the 4th century from the Lower Danube, Saint Sava from Buzău laid the foundation of the identity of the Romanian people through the Christianity practiced at the Carpathian Curvature and in Dobrogea.

We also note that this letter stating that the martyrdom was committed by drowning in the river Mpousaios (today Buzău) "*where the hills join the plain*", river beside which there were several settlements, villages and towns, which attests to a strong population of the area by the native Daco-Romanians. Of these, we deduce that two had the status of a polis (in one the priest Sansalas served, and in the second the priest Gutticas), one of them being supposed to be the predecessor of Buzău, without any other information to support this assumption.<sup>11</sup> It is based

<sup>8</sup> Constantin Dominte, *The ancient city of Buzău*, in "Viața Buzăului" - supplement, August 1969

<sup>9</sup> Valeriu Nicolescu, *Buzău 575 Monograph file*, MAD Linotype Printing and Publishing house, Buzău, 2006, p. 10 – 11.

<sup>10</sup> X.X.X., *Analecta Bollandiana*, vol. XXXI, Brussels, 1912, pp. 216-221; *Fontes Historiae Daco-Romaniae*, 300-1000, vol. II, Academy Publishing House, Bucharest, 1970, p.710-715; Dim. Gh. Ionescu, *History...* p. 35-39.

<sup>11</sup> Teodor Octavian Gheorghiu, *Buzau. Urban monograph*, Ozalid Publishing House, Bucharest, 2019, p. 18. See also Eugen Marius Constantinescu, *Memory of the land between the Carpathians*

on the fact that the word *polis* is used, thus attesting to a settlement located in the lowland area, because if it had been somewhere on a height, it would have been written *acropolis*, that is, the upper city.

Another observation is worth making here, for this period, the network of polis/cities could only be supported in the relationship with the Roman Empire, both for their functioning and for their damage or dissolution

There are hypotheses, according to which the name is of Slavic origin - *boza*, which translates as cloudy, a variant contradicted by history, because at the time of the arrival of the Slavs, the population of the area was already romanized.

It is interesting that in ancient Hebrew, according to the studies of priest and university professor Dr. Emilian Cornițescu, the word *buzău* means *the call of God or the coming of God*.<sup>12</sup>

Therefore, due to its geographical location and historical evolution, Buzău has a unique, distinct, fundamentally defined civilizational and cultural existence in the Romanian area, being a meeting point of four medieval Romanian regions: Wallachia, Moldova, Transylvania and Dobrogea, a civilization that can be truly included in each of them.

However, there are four main pillars that have characterized the life of the people here: the constancy of living, also proven by the practice of agriculture; the foundation of the Orthodox faith; the fight for the defense of the lands inherited from the ancestors for centuries; and the economic valorization of the strategic location at the intersection of the roads that connected the four Romanian provinces through the intense development of some consistent profitable activities.

So, an important first pillar in revealing the buzoian specificity in the national context, is the practice of agriculture since antiquity, linked to the development of technique and popular culture or way of life, taking into account crafts and folk creation, the development of the technique of popular installations and tools for the period called "pre-industrial", "peasant industrial".

Paleoethnobotanical studies<sup>13</sup> and archaeological research show us that the ancient human settlement of Buzău was located to the east and along the Iazul Morilor, the natural deviation of the Buzău River, on the alluvial terrace of the right bank of the river. Using the current landmarks, we locate it in the space between the Crâng Forest, the Municipal Palace and the railway station, later towards the current bed of the river, which over time mercilessly tore from the northern part of the old woods. This is how it happens that in this area, wherever we dig, after

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*and the Danube*, Mousaios Library, Buzău County Museum, Fiat Lux Publishing House, Bucharest, 1999, p. 28 – 29.

<sup>12</sup> Marius-Adrian Nicoară, Valeriu Nicolescu, Costel Vinătoru, *Iazul Morilor, the cradle of the buzoian civilization*, Alpha MDN Publishing House, Buzău, 2021, p. 39

<sup>13</sup> A.n., paleoethnobotany is the science that deals with the study of plant remains recovered from archaeological sites and the specific interdependence between the human population and plants.

uncovering the fertile layer of 40-60 centimeters/cm., we find gravel and sand specific to the Buzău River, which contains remains or trunks of trees, especially oaks, in the depth of the soil, starting from 3 - 4 meters/m.

It is also interesting that in the garden of the Episcopate, when a pit with a depth of over 6 m was dug, in order to create an underground pool of water, layers of gravel and sand could be observed in the soil profile, another proof that, hundreds of years ago, the Buzău River passed here and, not by chance, at the bottom of the pit, under these layers, an oak trunk petrified by time was found.<sup>14</sup> Therefore, in order to create a synthetic picture of the problem, we can also focus on the role of the Iazul Morilor, as a vector of the city's development, through the appearance, evolution and development of tools and installations, of peasant crafts and its use in the context of its physical-geographical characteristics. Through its existence, the pond supported the development of the city, integrated into the ancient Romanian cultural phenomenon, with elements common to other peoples with whom our ancestors came into contact.

Regarding the spiritual pillar, we remind you that in the Buzău area, the Romanians had a church organization (probably also a social-political one) from ancient times. An important settlement, considered to belong to the Ciurel culture, was discovered in Buzău Crâng, west of the water castles, and from the period of the Dridu culture and from the XI - XIII centuries, Byzantine coins and imitative issues of the of The Second Bulgarian Land.

The existence of a strong Christian-Orthodox community at the Curbura of the Carpathians in the 13th century is proven by the numerous rock-hewn churches (rock hermitages) in the Aluniș-Nucu-Bozioru area. Of all, the Aluniș church stands out, dug into the rock, as the legend says, by two shepherds, Simion and Vlad, around 1274-1275.<sup>15</sup>

The great Tatar-Mongol invasion of 1241-1242 greatly weakened the Hungarian kingdom, which could no longer continue its policy of territorial expansion towards Muntenia. On the other hand, the Tatar power was far away, precisely on the Volga, its envoys coming once a year to collect tribute from the Romanian princes and voivodes. This situation was taken advantage of by Basarab, the voivode of the Romanians from the Muntenia area, also supported by the feudal rulers from the Buzău area, who united all the cenezates and voivodeships between the Carpathians and the Danube into one state - Wallachia, consolidated by the victory at Posada, in November 1330. Despite this defeat, the Hungarian king did not want to give up his claims on the extra-Carpathian territories, hoping to win religiously, through the Franciscan monks, by re-establishing the old Bishopric of

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<sup>14</sup> Marius-Adrian Nicoară, Valeriu Nicolescu, Costel Vinătoru, *Work Cited*, Alpha MDN Publishing House, Buzău, 2021, p. 45

<sup>15</sup> Corneliu Ștefan (coord), *Cave remains from the Buzău Mountains*, Editgraph Publishing House, Buzău, 2022, p. 69 - 112

Cumania,<sup>16</sup> under the name of Bishopric of Milcovia,<sup>17</sup> in 1332. His attempts to attracting the Romanians to Catholicism were doomed to failure because they, led by their boyars, did not accept the Franciscans nor the Catholic bishops who never came to the lands of the Carpathian Curvature.

In this context appears the effort to reorganize the Church in Wallachia by Radu the Great,<sup>18</sup> in 1502, after bringing Patriarch Nifon.<sup>19</sup> They reconfigured the Metropolis of Ungrovlahia, re-establishing the Bishopric of Buzău,<sup>20</sup> which had the counties of Buzău, Râmnicu Sărat and Brăila under its jurisdiction and placed it near the city, on the estate of the fairground, among other assets, the ruler endowing it with 600 forest pogons, (in the current Crâng Forest). Over time, the episcopal residence, today the archbishopric, became an important spiritual, typographic and

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<sup>16</sup> Pope Gregory IX's letter, addressed on November 14, 1234, to Crown Prince Bela. Cf. Gabriel Cocora, Buzău Bishopric - a hearth of Romanian spirituality, Episcopia Buzăului Publishing House, Buzău 1985, p. 19: "... According to what I have heard in the Cumanian Episcopate there are some peoples called Wallachians, who, although they consider Christians, however, having different rites and customs, commit acts contrary to this name. For disregarding the Roman Church, they do not receive the ecclesiastical mysteries from our venerable brother, the bishop of the Cumans, who is at the head of the diocese there, but from false bishops, who hold by the rite of the Greeks, and some, both Hungarians and Teutons, together with other believers from the kingdom of Hungary, go to them to live there and thus, they go to their faith, forming a single people with the mentioned Romanians, they receive the so-called mysteries, disregarding him to the great indignation of the faithful and to no less a decline of the Christian faith. ..."

<sup>17</sup> X.X.X., *The history of the Romanians*, Edition Academia, volume III, p. 594: ", ... the resumption of the Catholic offensive in the Carpatho-Danube area, in the time of Charles Robert of Anjou and Louis I, will coincide with the foundation, on the site of the bishopric cumane, of a bishopric of Milcovia. Its first hierarch was, not by chance, a Franciscan, namely Vitus de Monteferro, proposed in 1332 to Pope John XXII by the king of Hungary. This was, moreover, the occasion on which the Pope from Avignon wrote to the bishop of Strogoniou about the decay of the see founded here a century before, mentioning, at the same time, the opposition of the local feudal rulers, undoubtedly Romanian Orthodox, to the older Catholic propaganda of the diocese in which the new Franciscan bishop would be appointed...". See also Nicoară Dr. Marius-Adrian (coord.), Coman Constantin, Nicolescu Valeriu, Scorșanu Dumitru, *History of Buzău county, Didactic support for the optional course of local history - class VII*, Publishing House Alpha MDN, Buzău, 2019, p. 36 - 37

<sup>18</sup> A.n., Radu the Great, Ruler of the Romanian Land between September 8, 1495 and April 23, 1508 earned his nickname "the Great" for his political, military, religious and cultural activity. His founder was buried at the Dealu Monastery, and all his sons: Vlad Vintilă, Radu Paisie, Mircea Ciobanul, Radu de la Afumați and Bădica, occupied the throne of Wallachia at one point, often with the support of the Buzoian boyars.

<sup>19</sup> A.n., Patriarch Nifon was canonized a saint of the Orthodox Church and declared protector of the Eparchy of Buzău and Vrancea. The relics of the saint are found at the Dionysius Monastery in Mount Athos, and in 2010, a part of his holy relics was given to the Archdiocese of Buzău and Vrancea by the abbot Petru of the monastery, on the eve of the honoring of the holy hierarch Martyr Theodosius from the Brazi Monastery.

<sup>20</sup> Priest Costică Panaite, *Episcopate of Buzău - brief presentation*, Publishing House of the Episcopate of Buzăului, Buzău, p. 6.

educational center. Until now, the flame of the Orthodox faith has been kept unextinguished under the helm of 40 bishops who have shepherded here.

Looking at the military pillar, we specify that since ancient times the Buzău region has witnessed frequent combat actions. Let us only recall that during the military operations carried out by Emperor Constantine the Great against the Visigothic barbarians between the years 328 - 332, Novac's Furrow, the great wave of land with the ditch to the north, between the hill and the plain followed the route from Drobeta to Pietroasele and the bridge across the Danube. Thus, in those times, it was possible to build the fortress at Pietroasele, a bastion of Roman power in North-East Muntenia, with the aim of defending the new borders of the empire, from the north of the Danube. In the same area, an imposing thermal complex (Roman baths) linked to the operation of the garrison of castro was identified. Here, bricks stamped with the initials of the XIth Legion Claudia Pia Fidelis and the IVth Legion Antoniana were unearthed. Both the castle and the baths were designed and built by Roman strategists and craftsmen, because the construction plan, the technique of execution of the walls, the preparation of the mortar, the diversified range of bricks, tiles and pipes for the adduction of water are of Roman invoice and technique. The presence of Roman coins issued during the emperors Constantius II and Valens confirms the Empire's control over the territory. Later, the castle became a civilian settlement inhabited by the Visigoths led by Athanaric, when the battles with the Romans resumed during the reign of Valens, between the years 367 - 369. The Lower Danube and the Dobrogean area also appear to us in these centuries as areas of contact between the Roman world and the barbaric one, generally under the sign of exchanges and mutual advantages.<sup>21</sup>

Later, Manuel Comnenus, as part of his policy, made two imperial expeditions north of the Danube. In the first, in 1148, he fought in the Romanian Plain against the Cumans, probably near the town of Zimnicea, Teleorman, and the related mountain. In the second, against the kingdom of Hungary, the Byzantines attacked through Transylvania in 1166. The surprise attack started from the Pontus region, *from where no one had attacked the Hungarians before*, Ioan Kinnamos shows that at the head of the army was Leon Vatatzes who it also *had a large number of Vlachs, who are said to be former colonies of those from Italy*. The passage created wide comments on the north-Danube route of these troops, and the location of the Wallachians participating in the expedition.<sup>22</sup> For the route, the Olt or Siret valleys were discussed, but in our opinion, based on the efficient use of the element of surprise through time and distance, we opt for the Buzău valley.

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<sup>21</sup> Nicoară Dr. Marius-Adrian (coordinator), Coman Constantin, Nicolescu Valeriu, Scorșanu Dumitru, *Work Cited*, Alpha MDN Publishing House, Buzău, 2019, p. 25.

<sup>22</sup> Brezeanu Stelian, *History of the Byzantine Empire*, MERONIA Publishing House, Bucharest, 2007, p. 288.

In such contexts we meet the Buzoian boyars, who were powerful not only due to their wealth but also due to the fact that it gave them the foundation to fight and maintain a considerable number of soldiers from their estates.

These big families of the Buzoian boyars will access important positions over time, which automatically propelled them into different camps and interest groups. In fact, in the 15th century, the role of the Buzoian boyars in the political life of Wallachia was continuously increasing, being in rivalry with the group of Craioves boyars from Oltenia. The two boyar groups supported their own candidates for the throne of the country, wanting to gain even more influence and power. The Buzoian boyars supported Drăculești, and the Craiova boyars supported Basarabi. Among the most important Buzoian noblemen, we mention Spătarul Dragomir,<sup>23</sup> Paharnicii Stan, Bădeanu, Chicoș or Jupan Bratul. They will be found in the military structures (the small army, the big army) respectively in the organizational framework of the church.

There are also rulers of Buzoian origin, such as Vlad VI (Radu Dragomir) the Monk (1521), or Vlad Vintilă Vodă (1532 - 1535) and in connection with the Buzoian camp such as: Mircea the Shepherd (1545 – 1552, 1553 – 1554, 1557 – 1559), Mihnea the Turk (1574 – 1577, 1585 – 1591) and Mihai the Brave (1593 – 1601).<sup>24</sup>

In the history of the Buzău fairground, there were no shortage of difficult episodes of its existence.<sup>25</sup> One such episode refers to the devastation of the city during the military confrontations after the death of Neagoe Basarab, in 1521 when "*boyar Preda, the brother of Basarab voda, rose up to take over the reign of Theodosie, his nephew. And the boyars did not receive him, but raised another ruler, named Radu voda Călugărul, on the side of Buzău.*" After the battle of Târgoviște, where Preda was killed, his ally, Mehmet-beg de Nicopole, captured Radu and the Buzoian boyars who supported him. At the same time, "*they sent the Turks to plunder Buzoians without any news and took many strong men and women and cattle (animals - a.n.) much and much damage and loot they did to that place...*"<sup>26</sup>

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<sup>23</sup> Dumitru Scorșanu, *History near the heart*, Alpha MDN Publishing House, Buzău, 2019, pp. 177 – 183.

<sup>24</sup> A.n., Mihai the Brave is the last representative of the Drăculești dynasty, born in 1558 at Târgul de Floci, today a national archaeological reserve, located 5 km from Giurgeni commune, Ialomița county, near the place where the Ialomița river flows into the Danube

<sup>25</sup> X.X.X., *Mountain chronicles*, vol. I, Bucharest, pp. 113, 151, 156, 223, 521, ; vol. II, pp. 29-31, 96, 267

<sup>26</sup> A.n., Vlad/Vlăduț VI (Dragomir) the Monk, ruler of Wallachia (September 27 – October 14/25, 1521) illegitimate son of Vlad the Younger, was a monk, took the throne supported by the Buzoian boyars, initially victors of his army Teodosie, in Târgoviște, then lost the fight with the Turks in the same locality, being taken prisoner, taken to Nicopole and executed by his cousin Radu Bădica, and the Buzoian boyars were plundered by the Turks



The chronicles of the time also mention the solidarity of the Buzoians around Radu from Afumați<sup>27</sup> to save the independence of Muntenia, which the same Mehmed-beg intended to turn into a pashalac.<sup>28</sup> At the same time, commercial locations and "pazar" with churches, houses, shops and workshops, to which winding streets converged, are mentioned in the "market" area. Not far away was the "field", that is, the agricultural lands owned by the townspeople. Although the Episcopate was spared by the rulers with the "braniștea of the fairground", today's Crâng, at that time much larger, the townspeople continued to disregard the orders and cleared significant portions, both for the construction of houses, firewood and construction, as well as for obtaining new agricultural lands, thus creating a conflict that will take place for 300 years (1550-1850).<sup>29</sup>

Interesting data about Buzău we find again in the travel impressions written by foreigners, this time regarding the fish trade. Francesco Sivori, who had received from Petru Cercel (1583 – 1585) the right to benefit from the tithes of the Buzău county, says in his Memoir that he had collected 40,000 scuzi in two years, from tithes, customs, fisheries and salt pans.<sup>30</sup>

For the fourth pillar of development, the economic one, we notice that the fairground is positioned in the vicinity of the supposed ancient roads, maybe even at their intersection, identifiable routes outside the Carpathian arc, in the hilly area.<sup>31</sup> Finally, the economic development due to the strategic positioning regarding the formation of Buzău as a fairground, we believe that it took place before the establishment of the medieval state of Wallachia, around the year 1300, the initial hearth of the settlement being, as I explained, in the Crâng forest, near the Iazul Morilor, not far from the Buzău meadow and the crossing ford to Moldova. We subscribe to the hypothesis that the initial hearth of the settlement also had an important inn near the ford of the river, where they crossed to Moldova.

Therefore, the Buzău Fairground was located at the intersection of "all commercial roads", with this status from 1350.<sup>32</sup> It was a stopping place for merchants and carriers who transited the area, who came into contact with the inhabitants who were engaged in agriculture, crafts and trade, having workshops of

<sup>27</sup> A.n., Radu from Afumati, Ruler of the Romanian Land between January 22 - April 24, 1522; 22 June – 4/15 August 1522; October 16, 1522 – April 25, 1523; 27 January - 9/20 March 1524; September 18, 1524 – January 2, 1529. So he accumulated 5 reigns, a total of 5 years and 4 months, constantly fighting against the Turks.

<sup>28</sup> X.X.X., *History of the Romanian Country, 1290-1690. Letopisețul Cantacuzinesc*. Critical edition by C. Grecescu and D. Simonescu, Bucharest, 1960, p. 42

<sup>29</sup> Dim. Gh. Ionescu, *The Struggle of the Towns of Buzău with the Bishopric (1550-1850)*, in "History Studies and Articles", VIII/1966, p. 83-103

<sup>30</sup> X.X.X., *Foreign travelers about the Romanian Countries*, vol III, Bucharest, 1971, passim p. 11 – 28.

<sup>31</sup> A.n., information and studies often refer to the supposed roads: from the Varangians to the Greeks (north - south) and from the Kings to the Tuaregs (west - east).

<sup>32</sup> "Buzăului Action", VI, no. 286/22 October 1939

all kinds and craft workshops - millers, masons, woodworkers, blacksmiths, turners, etc., to list only those related to crafts, construction or the repair and maintenance of means of transport, increasing in number and activities from a era to another.

Among the four main medieval roads from Wallachia, to Buzău, mentioned by another commercial privilege given in favor of the people of Brasov in November-December 1476, by the ruler Vlad Țepeș, here were specified: *the Road of Teleajen and Buzău*; - the second starting from under the Tabla Butii plateau, towards Buzău and then towards Brăila.<sup>33</sup> A second road was to Moldova and from here to Poland, also known as *the Bogdan Road* and it intersected the Brăila road to Buzău, also using *the road under the hill*, further to Râmnicu Sărat and from here, over Milcov, in Moldova. We also note that everyone benefits from the valleys of flowing waters springing from the Buzăului Mountains. But there were also secondary roads and paths (occasionally guarded by the so-called *pathkeepers*), used by those who avoided the customs points.

Initially, roads leading to Giurgiu and Silistra, through Bărăgan, known as *the Grindul Road*, left here, another one under the hills, through Lipia, Merei, Sărata, Pietroasele, through which the connection was made with the villages in the area and the road from Buzău valley, towards the mountains, known as *the Road of the Sheep*, the transit ensuring important revenues from customs money.

Along these roads appeared, over time, inns, stations (every 35 km.) and postal relays, customs points and post offices, so that the locals were interested in getting involved in commercial or craft activities that were also reflected in the evolution of urban civilization from the Buzău fairground. Over time, the site of a permanent fair was set up, in an area with several rural settlements. Its perpetuation was possible due to its geographical position near the ford crossing over the Buzău river, benefited from the development of the Iazul Morilor and the intersection of the aforementioned commercial roads, in the contact area between the hills and the fertile alluvial plain, benefiting from a mild climate. All these together were the basis of the development of the buzoian society.

The circulation of goods is also confirmed by the privilege of June 28, 1358 of King Ludovic I of Hungary, for the benefit of Brasov merchants, recommending the territory between the Ialomița and Buzău rivers<sup>34</sup> as an access area to the Danube. We remind you that in the perimeter of the city of Buzău, two Byzantine silver and bronze coins were discovered, dating from the XI-XIII centuries, an important indication of the involvement of the settlement in trade activities.

Based on all this information, we intuit what was the socio-economic situation of the Buzău fairground at its beginnings. The natives developed

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<sup>33</sup> A.n., for example at 2 km. south of the former "Metalurgica" Factory, on the right bank of the Buzău river, a burial necropolis (second half of the 16th century), located at that time on the Brăila road, was discovered and researched in 1977.

<sup>34</sup> Dim. Gh. Ionescu, *Data regarding the territorial, urban and demographic evolution of the city of Buzău from the 15th century to 1944*, in "Studies and articles of history", XIII/1969, p. 117

traditional occupations, agriculture, cattle breeding, trade and crafts. The tools were perfected, which obviously led to the increase in production, the expansion of the deforested and cleared areas, those for grazing, fishing, hunting, beekeeping, mining. Also, the hydraulic installations were specialized, apart from the whirlwind, used for washing and cleaning textiles, and the grain mill, the rudimentary piva/piua, the water mill used for felting some fabrics, will be used.

Therefore, Buzău was the place where the products of the region were exchanged and periodic fairs took place. Although mentioned as a fairground in the document issued by Dan II, the invocation of the commercial privilege concluded by ruler Mircea the Elder (1386-1418), is proof that Buză had the status of a fairground, with well-defined commercial and craft attributes, perhaps before.<sup>35</sup> A careful analysis suggests a concentration of population, elements of urbanism, the existence of a social differentiation and of people who, thanks to trade activities, had knowledge of writing and reading. Moreover, archaeological research and documentary evidence place Buzău among the oldest Wallachian settlements. On the other hand, the mentioned document reflects the economic policy of the rulers of Wallachia who, concerned with the economic prosperity of the country - the source and foundation of the princely power and the medieval state - constantly had in mind the favoring of commercial exchanges by granting or renewing privileges in this regard. The specification regarding the customs that had to be collected allows us to remember that Mircea the Elder was the one who established these taxes as a means of increasing state revenues. From the content of the document, which reflects, as stated, previous economic realities, Buzău appears to us as a customs point, an exchange and transit center, a connecting bridge between the four major Romanian provinces, in close business relations with Braşov, therefore engaged in a wide commercial activity, activity that gave birth to it and which, along with crafts, will maintain it throughout the centuries.

We bring as an argument the fact that in the perimeter of the Archdiocese of Buzău and Vrancea, ceramic fragments and metal objects specific to the Romanian medieval culture (15th-17th centuries) were collected.

An ancient commercial and craft center, probably a voivodeship residence, a temporary royal residence and county capital, Buzăul is attested as a market with well-defined commercial attributes in the trade privilege given to Brasov merchants, issued after January 30, 1431 by the ruler Dan II,<sup>36</sup> so that in 2021, 590 years have passed since the first known and definite documentary attestation of Buzău with the status of fairground.

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<sup>35</sup> A.n., Mr. Tudor Octavian Gheorghiu In the work *Buzăul urbanictic*, he appreciates that until the document of Dan II, it is possible that the settlement has gone through at least 50 years of existence to reach the form known in the time of the Hrisos.

<sup>36</sup> A.n., Dan II – lea, Ruler of the Romanian Land in the periods: 1420? – 1421?; October 23, 1422 – January 22, 1427; April 6, 1427 – June 14, 1431.

Here is the text of the document: *"Ioan Dan, great voivode and ruler of the entire country of Ungrovlahia. Write my reign to the whole country of my reign, to the small and to the great and to all the fairgrounds of my reign and the customs: to the people of Rucăr (Rucăr - a.n.) and the people of Campulungen and Arghisan (Argeş a.n.) and the people of Târgoviste and Târgşoren (Târgşor - a.n.) and the Săcuians and Gherghiceans ( Gherghiţa a.n.) and Brailenes and Buzăians (Buzău a.n.) and Flocens (Cetatea de Floci, from the mouths of Ialomiţa, later Piua Pietrii - a.n.) and the fortress from Câmpulung and all the other fairgrounds and customs and others, small and large.*

*And you should know this, that my reign was drawn up with the people of Brasov, so that the people of my reign could negotiate and bring to Brasov what they liked: either wax, or seu (seu - a.n.), or silver, or gold, or pearls, or what they will like, and let them be free (free - a.n.) to take to Braşov and negotiate what they will like and not be afraid of anything, because it was drawn up (negotiated - a.n.) by my reign. And again from Brasov let them bring to the country of my dominion what they will like and trade: either post, or silver, or florins, whatever they like, let them bring to the land of my dominion and trade and let it be as it was and in the days of the father of my reign, Ioan Mircea voivode, so and now may all be free.*

*And again I say to all customs officers, how many customs and fairs are there in the country of my rulership, and you should take customs as it was taken in the days of the father of my rulership Mircea voivode, so you should take it now.*

*And again, if anyone owes a debt to any man in that country, let him find that man who owes him and pay him, and beware of the righteous man as from fire, for who will haunt the righteous man, one like that I will burn with fire. And it will not be otherwise, but to find out the debtor and ask for the debt from him. So let it not be, by my rulership's command.*

*And said the logophate*

*+ Io Dan voivode, by God's mercy, ruler."*

Therefore, as a result of this document, we have the first definite and reliable documentary attestation of the city at the Carpathian Curvature. The daily toil of the people of these places, the development of Christianity, strategic positioning at the intersection of the major commercial arteries, the presence of the great and powerful Buzoian boyars and great personalities from the economic, cultural, political or social fields, have made this land leave deep traces in history. The entire area is a veritable matrix of the Romanian spirit that we must take care of, as well as the traditions of the land and the national identity.

Over time, arhaic habitation has evolved as a settlement, a fairground, city and municipality, Buzău evolving and developing, being today an important county capital in Romania, and one of our obligations, its residents, is to recover its honorable past and to offer him as an example to our children and grandchildren.