

TRANSYLVANIAN, MOLDAVIAN AND “AURELIAN” INTELLECTUALS ABOUT THE ROMANIANS FROM BALKANS (30S-40S OF THE 19TH CENTURY)

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Abstract. The study examines the writings of Romanian intellectuals in Transylvania, Moldavia, and Wallachia, in the 30s-40s of the Nineteenth Century on the Vlachs from Balkans; also shown the first references in Romanian press (“Albina românească”, “Gazeta Transilvaniei”, “Organul luminării”, “Universul”), in which they are mentioned. Eftimie Murgu, Emanoil Gojdu, Mihail Kogălniceanu reveals a common origin of North and South-Danube Vlachs, the followers of Eastern Romanity; and “the Macedonian or Aurelian” Dimitrie Cosacovici, Aromanian native of Pind, established in Bucharest (founding member of the Romanian Academy) “personifies the Romanianism idea from Pindus”.

Keywords: Aromanians, Balkan Romanians, Eftimie Murgu, Kogălniceanu, Gojdu, Cosacovici.

The positive influence of the Transylvanian School – several works printed by the Transylvanian Romanians, from within which “it is as well deducted that the Daco- and Macedo-Romanians are parts of the same national body”¹, or that remained in manuscript until today², will be the source of the

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¹ Gheorghe Tulbure, *Coloniile macedo-române din Ungaria și tinerețea metropolitului Șaguna* [Macedo-Romanians Colonies in Hungary and the Youth of Metropolitan Șaguna], in “Luceafărul” [Sibiu], VIII, no. 5, 1909, p. 103; referring to *Kurzgefaste Geschichte der Wlachischen Nazion in Dacien und Macedonien*. Vom Georg Montan [Short History of the Wallachian Nation in Dacia and Macedonia] (42 pp.), appeared in Vienna in 1819; it is about “Gregoriu” Montan, “schoolteacher at the Romanian School in Pesta” – as it is found in the *Last Will* – Petru Maior, *Scrisori și documente inedite*. Ediție îngrijită, prefață, note și indici de Nicolae Albu, Editura pentru Literatură, București, 1968, p. 133.

² As the *Dicționarul* in five languages is (“hellenisch, griechisch, romanisch, deutsch und ungarisch”) of the Aromanian (from Moscopole) Nicolae Ianovici, edited in 1821, in the capital of Hungary; besides practical reasons, the author “had a higher one: to show the Romanians beyond the Danube that their maternal language, Aromanian, is «fiica curată a limbii latine deformată oarecum din pricina amestecului cu alte neamuri» and that «românii din lăuntru și din afara Dunării sunt într-adevăr coloniști din Roma și prin acest lucru însuși adică români, adică latini și nu vlahi sau macedovlahi, după cum câțiva dintr-ai noștri au îndrăznit să ne numească» [the pure daughter of the Latin language, somehow changed because of the mixing with other kins and that