

BUZAU IN THE TIME OF TUDOR VLADIMIRESCU - GHEORGHILAȘ PANDUR, THE OUTLAW FROM THE CURVE OF THE CARPATHIANS

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Abstract. Through his activity, Tudor Vladimirescu left a strong impression on his contemporaries from Buzau and their descendants. Because they were at the crossroads connecting Muntenia, Moldova, Transylvania and Dobrogea, the people of Buzau suffered deeply from the chaotic confrontations between Arnauts, Etherists and Turks.

However, aware of the importance of the ideas promoted by Theodor from Vladimiri, beyond the immediate failure of these principles, the inhabitants of Buzău honored the great hero, attributing his name to schools and boulevards, mentioning him in official historical speeches and popular ballads.

Pandurul Gheorghilaș, who became an outlaw, continued the spirit of actions covered by the need for justice and fairness of Tudor Vladimirescu's social program, in the mountain area of Buzău county

Keywords: Tudor Vladimirescu, Buzau, authentic admiration, chaotic confrontations, Arnauti, Etherie, Turks, Gheorghilaș pandur, outlaw, justice, fairness.

200 years ago, "Prince Tudor" from Vladimiri, led his panduri² troops in what we call the *Revolution led by Tudor Vladimirescu*, the heroic historical epic that shook the minds and souls of his contemporaries and led to the rebirth of Romanian society from end of the Middle Ages. His revolutionary program announced the great reforms of the "century of nationalities" and contributed to the shaping of the Romanian nation.

The general southeastern European framework of the time was dominated by the struggle for the national ideal of Romanians, Serbs, Bulgarians or Greeks (the latter through the liberation movement called Eteria, supported by Tsarist Russia). Tudor Vladimirescu, an officer in the Russian army, also initially joined Etherie, but noticing the great danger represented by it for the Romanian people, he will approach Turkey, in order to achieve at least partially the goals of the movement led by him.

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² Our note/o.n. *pandurii* - were a new category of soldiers that appeared during the reign of Alexandru Ipsilanti (1774-1782), who at that time had military, police and border guard duties, being organized in battalions, composed of captains. The officers were recruited only from among the pandurs, and there was a real family tradition among them. The training was done in special camps for six months.

So modern Romania is also based on the sacrifice of Tudor Vladimirescu, his sacrifice being an example for the Pasoptist¹ generation, the political elite that in 30 years, 1848 - 1878, managed to create a state modern and independent. The positive trend in our history is reflected in social, economic, cultural and political changes, bringing prosperity and hope. Then the unleashing of the energies of the Romanian people transformed into the Romanian nation took place.

At the same time, the Revolution of 1821 represents the political affirmation of the Romanian nation in Europe, especially in the face of the domination of the Tsarist Empire and the Ottoman Empire in the area, properly served by the Phanariot² Greeks behind the Romanians.

In fact, Tudor was the exponent of the "Romanian national party" that refused to submit to the interests of the Greek Etherie, which wanted to make the revolution of liberation of Greece on Romanian soil, which led to his death sentence by its Efor - general Alexandru Ipsilanti.

So, the Revolution of 1821 had a double character, social and national, as it results from the development of the actions and from the acts adopted during it. Social ideals intertwined, merged with national ones. All social classes took part in the struggle, a struggle against the Ottoman domination and their instruments, the Phanariots.

The revolution led by Tudor Vladimirescu took place between January 28 and May 27, 1821, a period in which political power belonged to Tudor and his revolutionary army of volunteers (the People's Assembly). The revolution of 1821 recognized the Boyar Divan³ as an organ of the country's administration and wanted to introduce a modern constitutional system. The principles of the new constitutional organization were included in acts such as: - The Proclamation of Tismana (Pades), - The demands of the Romanian people (true draft constitution, which aimed at a constitutional monarchy, access of the bourgeoisie to state leadership, governors by deserve, etc.); - The proclamation from Bolintin; - The Bucharest Proclamation.

Reviewing the main revolutionary ideas, we mention: - the return to the earthly lords; - noble titles according to the governors; - reorganizing the judiciary by reducing taxes and facilitating access for all residents to the courts; - asserting sovereignty by abolishing the privileges of foreigners before the judiciary; - the establishment of the national army; - subordination of the church, the state and the laws of the country; - the election of the metropolitan by the people, - the

¹ O.n., *paşoptist* - person belonging to the generation of participants in the Revolution of 1848 in the Romanian Lands.

² O.n., *phanariot greek* - greek from the wealthy society who lived in the Fanar district of Constantinople, dignitary of the Ottoman Gate or lord in the Romanian Lands in the Phanariot period (1711/1716 – 1821)

³ O.n., *Boyar Divan* - council with political, administrative and legal attributions, composed of the highest dignitaries in Romanian countries, royal advice.

establishment of schools through churches, with teaching in Romanian language, free of charge, regardless of the social condition; - abolition of customs within the country; - return to the tax payment system in four quarters; - the abolition of the state of personal dependence; - boyars guilty of abuse to be expelled from the country.



In Buzău, the general atmosphere was exactly that of Wallachia, loaded with difficulties due to the Phanariot system, a system dominated by the desire to access the country's throne, by exfoliating the wealth of Romanians without the slightest restraint, starting with 1711 in Moldova and 1716 in Wallachia.

As the country was considered on the brink of collapse, it took European events from Napoleon's time to usher in a new era in Wallachia. In Buzau as in the two Principalities, Napoleon was considered a hero, a context in which the sluger¹ Tudor Vladimirescu appeared as the savior of the homeland. The people of Buzau knew the biography and qualities of this providential man, the fact that he was a speaker of several foreign languages and that he had distinguished himself as an officer of the tsarist army in the Russian - Turkish war of 1806 - 1812² was probably appointed by the Russian general Engelhardt,³ polkovnic of posse (30 panduri) and in charge of guarding the counties of Saac (part of today's Buzău county) and Prahova, *against evildoers*⁴, also maintained by Prince Caragea,⁵ whose good adviser it was according to some historians.

Tudor Vladimirescu also knew the people of Buzau and Râmnicu Sărat, as evidenced by the proclamations he sent to the inhabitants of Buzău and Râmnicu Sărat counties: *"To all the inhabitants of the towns and villages at ... Slam Râmnic*

¹ O.n., *sluger* – governor in the Romanian Lands in charge of supplying the Royal Court and the army.

² National Archives, Buzău County Service / A.N. - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material on the life of Buzau, package IX, volume II, p. 155

³ O.n. vice president of the divan of Wallachia during March 1809 - October 1812.

⁴ National Archives, Buzău County Service / A.N. - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material regarding the life of the city of Buzău, package IX, volume II, p. 155 verso, according to / cf. Academy of the Romanian People's Republic, Documents on the history of Romania, - Tudor's Uprising, internal documents, volume I, document 33, p. 72 - 73.

⁵ O.n. Ioan Gheorghe Caradja (b. 1754, Constantinople, Ottoman Empire - d. December 27, 1844, Athens, Kingdom of Greece) is known in Romanian historiography as Ioan Vodă Caragea or Ioan Gheorghe Caragea. He was a Phanariot ruler of Wallachia (1812-1818), became famous for the first code of laws in Wallachia that bears his name ("Legislation Caradja"), excessive fiscal policies but also for effective measures taken against the bubonic plague epidemic that it broke out in 1813, one year after his accession to the throne (Caragea's Plague).

(and Buzau) *mazili*,¹ *ruptaşi*,² *guilds*, *birnici*,³ *scutelnici*,⁴ *poslujnici*⁵ and *servants*, and to all strangers contributors in this county.”⁶

The inhabitants of Buzau were also familiar with Ipsilante's plan to come with troops from Russia to enter in Turkey and liberate the Greeks, but the bulk of his army to be established in Wallachia. The letters sent by Ipsilante to Sava and Iordache Olimpiotul, from Chisinau on October 20, 1820, for the change of leadership and the establishment of a new government to prepare this army to cross the Danube, displeased the inhabitants of Buzău and Râmnicu Sărat, terrified by new atrocities on them, similar to those from 1806 to 1812, especially since they had not even managed to rebuild their destroyed homes and had to leave their cities again.⁷ And they had every reason to do so, for Ipsilante had already demanded *food and mansions* for his army, and the community of the Greek boyars had reacted favorably.

Therefore, on March 13, 1821, the governor Alexandru Filipescu - Vulpe ordered the steward of Buzău, Nicolae Greceanu, to bring back the people of Buzău and to prepare *food and mansions*.⁸ The inhabitants rebelled, they disobeyed the orders of the stewards, refusing to do the work on the boyars' estates, they gathered more for themselves the crops, without the will of the nobles.

The imminent arrival of the Turks from the Brăila district made the villages in the south of Buzău county, such as Ulmu, Ruşeţu, Jugureni, Găvăneşti, Cilibia and others, to begin the refuge,⁹ and when the steward wanted to stop them, the inhabitants resisted. There are numerous archival documents sent to the steward from Buzau and other officials, who present such resistance. So, in March, the village of Vizireni broke into a refuge, and the inhabitants of Movila

¹ O.n., *mazil* - member of a lower rank of the nobility consisting of unemployed boyars and their descendants, impoverished over time.

² O.n., *ruptasi* – taxpayer who, by paying the so-called broken donation, was exempt from any tax.

³ O.n., *birnic* – person who was subject to taxpayer tax.

⁴ O.n., *sutelnic* – peasant who, in exchange for additional obligations to the lord or master of the estate, was exempted from paying the royal office.

⁵ O.n., *poslujnic/postelnic* – honorary title given to a country boyar, with administrative attributions.

⁶ Constantinescu Eugen - Marius (coord.), *Buzău small historical encyclopedia*, Mousaios Buzău Library, 2000, p. 283.

⁷ National Archives - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material on the life of Buzau, package IX, volume II, p. 155 verso

⁸ National Archives - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material on the life of Buzau, package IX, volume II, p. 156, cf. Academy of the Romanian People's Republic, Documents on the history of Romania, - Tudor's Uprising, internal documents, volume IV, document 99, p. 159, Romanian Academy Publishing House, 1960, Annex 43, p. 549.

⁹ Ibidem, Annex 44, pp. 542.

Oii and Strâmbu refused to send grain to Buzău to receive the army, and even took refuge in Brăila District.¹

The situation remains tense even in April, when from Plasa Câmpului (24 localities²) only the inhabitants of the village of Cremenea had remained in place because here were the people of captain Ghiță who had come on March 20 to gather volunteers. One of them shot at the inhabitants and at some mountain man, but he was caught and disarmed.³

Many people from Buzău settled in Plaiul Slănic, in fact those from the field took refuge in the mountainous area of the land from Curve of the Carpathians. On April 3, 1921, 15 stewards of Buzău County announced on the spot the treasurer Alexandru Filipescu - Vulpe, about the mood of the inhabitants and the flight of the townspeople as follows: *"With all our bows we kiss your hand. And the other day I informed you that through a false talk, the whole county revolted and I asked you for help. But on the spot, greeting with words and threats, I began to gather the upper villages of the plains, and the plains still remain in disbelief, but because they have hearings among themselves that the people of Brăila consider that this week or on Easter, to go out in The country, as well as from a passer-by from Bucharest who was passing through Galați, said that he had heard that 600 Turks had left Silistra, not to be able to rest, to return to their homes, nor to start feeding the land and although we believe that these are more lies than truths, but all the townspeople left us alone, so that they did not remain in the city, leaving only us both stewards. That is why, on the one hand, we are forcing them with various means of bringing them to an end, and on the other hand, not so much and sowing too much our zeal that we have to make the unbelievable happen, to be true, we pulled our way above for an hour in Cândești showing the people that only the cause of the bread dragged us there, because the bakers from Buzău fled and that we have in our hands the bakers who are in Cândești to greet us with bread when some soldiers happen to pass by. But we will stay there until after Easter, giving God peace and untrue hearing, and we will return and the villages we think will come after them without just as I wrote those who had a bad habit of rebelling. For which we do not long to inform you. And with all the bowing we are your departed servants Grigore Tăutu, Nicolae Greceanu.*

¹ National Archives - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material on the life of Buzău, package IX, volume II, p. 5 and 7.

² Basil Iorgulescu, Geographical, statistical, economic and historical dictionary of Buzău county, 2nd Edition, Alpha MDN Publishing House, Buzău, 2005, p. 565

³ National Archives - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material regarding the life of Buzău, package IX, volume II, p. 156 verso, cf. Academy of the Romanian People's Republic, doc CL / 18

*To our great honest, Mr. Vel vistier with all our bow.*¹

Like the mentioned inhabitants, the great boyars and the representatives of the great clergy of the country took refuge in Transylvania, as was the case of the bishop of Buzău, Gherasim Rătescu who had joined the country's metropolitan, returning together from Brasov in 1822. In fact, the bishop and the metropolitan were part of the delegation that went to Tudor Vladimirescu in March 1821 to ask him not to enter Bucharest before Ipsilante's arrival. After a while, however, the delegation was caught and imprisoned in the houses of Dinicu Golescu from Belvedere, from where they escaped and ran to Brasov.

Other boyars took refuge in the Prahova valley, such as Mihai Filipescu with an estate in Căndeşti - Buzău, or in the mountainous area of Buzău, in Măgura - Ciuta at the Dincă Vernescu. Here were: the sluger Petrăchescu, the cupbearer Mărăcineanu, the serdars Drut, Spirea and Anastasiadi, the cupbearer Arion and the cupbearer Hrisoscolevu with his wife and children. In these localities from Plaiul Pârscovului, they felt protected by nature, especially from the hills, which prompted them even at parties. But the Turks came and the boyars, being warned, left with the carts loaded at the Găvanul Monastery, where they stayed quiet for only a few days because the Turks were also heading here from the Poiana Mărului Monastery. Although warned this time by the abbot of the Poiana Mărului Monastery, they could not leave in time. Finding them, the Turks began a real massacre to which C. Hrisoscolevu fell victim, stabbed by them right in front of the family, the others escaping through the forests from where they returned after a few days.²

Robberies were also carried out by the etherists, and moreover, some Greeks pretended to be soldiers, so that the stewards, noticing their iniquities, ordered the real soldiers to take action against them.³

Ipsilante's troops came to the land of Buzau, with a vanguard commanded by major Ducas, and Ipsilante arrived in the city on March 15, 1821. But before that, in the vicinity of the city, the leader of the etherists troops drew a terrible fright, because his soldiers saw a herd of oxen from far away, they thought he was the enemy and demanded ammunition. However, Ioan Kolocotronos, who accompanied the army in charge of gunpowder, decided to avoid the fight, redirecting the troops on the road from the mountains to the Prahova valley to Ploieşti.

¹ Idem, p. 157 front / back, cf. Academy of the Romanian People's Republic, doc 61/48, original Romanian.

² National Archives - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material regarding the life of Buzău, package IX, volume II, p. 159.

³ Idem, p. 159 verso, conform / cf. Academy of the Romanian People's Republic, Documents on the history of Romania, - Tudor's Uprising, internal documents, volume I, document 33, p. 72 - 73.

As he met only deserted localities, Ipsilante issued a proclamation on March 18, 1821, from Mizil, to the people of Bucharest to urge them to return to the city.

On March 21, 1821, Tudor Vladimirescu entered in Bucharest, holding a large loaf of bread in his hand, a sign of peace and abundance. Until March 23, negotiations with the boyars continued, completed with two documents. First of all, the metropolitan of the country Dionisie Lupu, the bishops of Argeş and Buzău, together with 53 other local officials, give Tudor a “*certificate book*”, in which he states that: “*the start of the slugger Teodor Vladimirescu is not bad and harmful, neither in part to each one, nor to the homeland, but useful and redeeming*”.

On March 26, Tudor Vladimirescu also gives a proclamation to the inhabitants of the counties, sent to the stewards of Buzau.¹

In fulfilling their plan to fight against Tudor Vladimirescu's etherists and pandurs, the Turks devastated the cities of Focsani, Râmnicu Sărat and Buzău, in the latter mentioned city, they formed a line of guard.²

But with the Turks, Tudor Vladimirescu reaches an agreement in favor of his national goals, which displeased the etherists. The conspiracy in his camp led to the arrest of the hero and his surrender to the etherists, who, after torturing him, killed him on May 27, 1821.

Later, following the battle of Drăgășani on June 17, 1821, in which the etherists were defeated, also Ipsilante was arrested and killed.

The Turks put a *caimacamie*³ under Barbu Văcărescu for a year, and gave up the Phanariot reigns, restoring earthly rulers in Wallachia through Grigorie Ghica Vodă.



Like the whole country, the people of Buzau returned the hearths of their settlements to their homes, in the spring of 1822 (especially since the winter of 1821 was very difficult) for fear of being considered *zaverii*.⁴ In Buzau County,

¹ National Archives - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material on the life of Buzau, package IX, volume II, p. 160 verso, cf. Academy of the Romanian People's Republic, Documents on the history of Romania, - Tudor's Uprising, internal documents, volume I, document 245, pp. 404 - 405, Romanian Academy Publishing House, 1960, Annex 26, pp. 511.

² National Archives - S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material regarding the life of Buzău, package IX, volume II, p. 161.

³ O.n., *caimacâm*, (In the Ottoman Empire) Deputy of some dignitaries. Compound: *caimacam-aga* = deputy of the grand vizier. 2. Deputy of the lord, in charge of the administration of Moldova and Wallachia until the installation on the throne of the new lord. 3. Deputy of Craiova's money, since 1761, cf. dexonline consulted on July 20, 2021.

⁴ O.n., *zaveră*, is the name given to the Revolution of 1821 against Turkish rule (with ramifications in the Romanian Lands as well); In general, the term is generic and is synonymous with revolt, revolt, rebellion.

the echo of Prince Tudor's latch left deep marks. The best known is the case of Gheorghilaş, the well-known outlaw from the Buzău mountains. He was a pandur in Tudor Vladimirescu's fog.¹

Oral tradition says that his name was Negoită Gheorghelaş, also known as Gherghilaş and he describes him as a brave and freedom-loving young man, who answered Tudor Vladimirescu's call. Enlisted in the Panduri army, the man from Buzau took part in the battles against the Arnauts from the Buzau Valley. After Tudor Vladimirescu's death, he decided to leave the fog of panduri, and in 1825 Gheorghilaş retired to the Buzău mountains, in the area of Podul Calului mountain. After returning to the hearth, Gheorghilaş married Maria Sterian, who joined him in the crowd of outlaws. She was killed by the authorities in the first part of Gheorghilaş's period of outlawry, while trying to defend him. The biographical works dedicated to Gheroghilaş by Florentin Popescu and Dem G. Teodorescu² also mention his wife. The professor from Buzau, Mihai Măncu, also describes the story from the 19th century,³ mentioning that it led to the erection of a cross, which became a legend but also in the toponymy of the area as the Girl's Cross: “Here, on the ridge road, near a flowing spring is the cross raised in the memory of Mary”.

Being a native of Cislău commune, Gheorghilaş roamed the surroundings, becoming the master of the Buzău mountains at that time. The popular ballads say that Gheorghilaş stole from the boyars from Gura Teghii (at that time Bâsca Penteleu) and from the boyars from Siriu, and distributed the goods taken to the peasants of the nearby villages, especially to families with many children. The ballads say that when he was in Tudor Vladimirescu's army, he had a master named Macovei, who had treated him very badly. That is why Macovei was a boyar that Gheorghilaş did not like and because of this he came into conflict with him.

The text of one of the variants of the ballad that describes Gherghilaş's epic is the following:

*Wormwood leaf,
Who's climbing my Istriţa?
Badea Captain Gheorghită,
Negoită's son,
Negoită from Cislău,
From the plains of Buzau.*

¹ The story of Gherghilaş ... article published by Iulian Bunila in *adevarul.ro*, on 20.10.2016, consulted on July 24, 2021 at 12.00.

² Teodorescu, G. Dem, „Poezii populare române”. Minerva Publishing House, Bucharest, 1982, Gheorghelaş, p. 653

³ Mihai Măncu, *Pelerini la Crucea Fetei*, in the magazine *Şcoala Buzoiană*, p. 12

*In his hand with a mace
Only from the axe,
With nailed nails,
At a slightly sharp peak,
Macovei prepared,*

*One day in May,
Gheorghilaş climbs the realm,
When the leaf was like money,
He climbs the Balabanu,
When the leaf was like a lion
He climbed Penteleu.*

*Gheorghilaş was approaching,
He was going straight to the sheepfold,
Ask Old Radu,
- Old Radu gray beard,
Gray, gray like a thread,
White as a rose,
You have someone in the sheepfold,
Should something any trouble?*

*- I say clear for my world
That I have no one,
If you want to know Gheorghilaş
Proud and gentle boy,
A proud hunter,
What did curd eat last night?
He also drank cold water,
And now he would like to leave.*

*"Old Radule you."
That you said someone,
Come with me through the sheepfold,
Let's taste the good ricotta,
And salted cheese.*

*In the sheepfold as he went,
Belt knife took off,
And the bellows - try,*

*Search for one, search for two,
By he reached at nine.
When he moved to the tenth,
Macovei remained cold,
Gheorghilaş was angry
And he would take it out,
Also in the sheep's bottleneck,
Also in the game of lambs.*

*- Well, lime leaf,
Your Macovei law,
Who brought you out of my eyes?
Your days are over,
Or many sins,
When you were bigger in the village
You forgave the rich
You loaded the poor,
Behold the heathen law,
That you made fun of the world,
I was getting married when I was young,
You put me in the prison,
But you didn't even let me,
After me you came,
You deceitfully bound me,
Handshake-back tie me up,
My bones were cracking in my chest.*

*Ehei Macovei,
Do you know
At the many springs?
In the Penteleului mountains?
I was going down to drink water,
You were kicking me with boot in neck,
And drink bloody water
With mixed teeth,
Beat the heathen law,
That you made fun of me,*

*- Captain Gheorghilaş,
Please leave me the days,
That I give you horses and sheep,*

*Lengthen my days,
To raise my girls
I gives you all the moneybags,
I give you all my gold,
Stolen from your people,
I gives you stones and rings,
I give you my love ones too.*

*Gherghilas was troubled,
Grab the axe,
Weight in his hand,
And he hit Macovei,
And the sword pick up,
Head in two splits,
His right hand is cut off,
With three ribs side by side,
Gheorghilaş is judging he,
He placed it on a spruce
He made four bucks for him,
Throw him up on the sheepfold,
He washes in a spring,
It was wiped with the leaves.*

*Then the horse rides,
And in the mountains he's leaving.
To friends in the valley,
Tell them out loud,
Like got rid of the upset,
Let the news reach the world,
Like getting rid of the country from a dog.
They collided with full glasses
All neighboring villages.*

*- Old Radule, gray beard,
Put your lock in your mouth!
And show me a path
What leads to Bâsc - valley
Let me go to Pentele,
That's where my place is
On the green path
With knotweed covered
And which in Bâsca gives.*

*The poose was waiting for him
And there's a hunter,
Cripple one-hend and one-legged,
He was taking the aim
He was throwing Gherghilaş,
And his life was ending.¹*

In "Prehistoric Dacia", Nicolae Densuşianu described the crucial meeting between the outlaw and the boyar Macovei, from 1827, the author showing that in his time the fame of the outlaw Gheorghilaş had crossed the border of the Buzău mountains.² That is why the boyars and the authorities had put a great reward on the head of the outlaw. Thus, with the complicity of his brother-in-law, it was possible to abduct the dreaded outlaw.

In other words, Marcela Marin relates in the monograph "At the foot of Istriţa" the following: *"Being also the fear of the boyars from three counties, he was drawn in a race in a clearing in Penteleu, even by his son-in-law, Stefan from Cătina. Legeda says he killed him, putting instead of a bullet, the very ring he received as a gift to the friend. His body was buried by shepherds at Chichilăi, near the path that climbs the lands of Penteleu, and his head was taken to Bucharest by the landowner Ilie Beşg from the village of Bătrâni, as proof of the death of the outlaw.*

The story of Gheorghilaş, the former pandur of Tudor Vladimirescu, who became an outlaw in the Buzău Mountains, is evoked by stories but also by folk songs such as that of Irina Loghin, and in memory of the Buzău outlaw, the villagers from Gura Teghii organize annually a country celebration called *"In the Footsteps of the Ballad"* from 1970 with a single interruption in 2020 due to the Covid pandemic 19.



The people of Buzau made a real cult for Prince Tudor. For example, Bishop Chesarie of Buzău at his ordination ceremony on April 5, 1825, praised Tudor Vladimirescu in 1821 as follows: *"Take off your long-sleeved coat of self-love, and put on the bright garment of your neighbor's love and patriotism! Look in the mirror of the year with the 1821 and that will show you what you have been like so far and how you should be from now on!"*³

¹ O.n., several variants of the ballad can be found in George Enache, *Cine urcă pe Istriţă* - Anthology of folk texts from Buzău county. Notes and comments, Alpha MDN Publishing House, Buzău, 2018, passim p. 120 - 127

² Nicolae Densuşianu, "Dacia preistorica", Arhetip Publishing House, Bucharest, 2002. p. 1152

³ Pamfil C. Georgian, Chesarie Episcopul Buzăului, 1825-1846, Sfintei Episcopii a Buzăului Publishing House, D. Bălănescu Printing House and Bookbinding, Buzău, 1946, p.79.

Moreover, on September 1, 1867, the Gymnasium was established in the city of Buzău, which in 1870 took the name of "Tudor Vladimirescu"¹ (in the school year 1890/1891 moved to its own premises) currently the National College "Bogdan Petriceicu Hasdeu". The naming of Tudor Vladimirescu was taken by the Communal Council of the City of Buzău and was sent to the relevant ministry with report no. 2237 of July 15, 1870.²

However, the "Tudor Vladimirescu" gymnasium will change its name, at the request of the other high school in Oltenia that bore the name of the great Romanian. Following the report of the Council of Ministers no. 4310 of April 25, 1891 and Decree no. 5733 of May 2, 1891 signed by King Carol I, the Buzau school will first change its name to "Alexandru Hasdeu".

In fact, even today one of the central arteries of Buzau bears the name of the hero whose sacrifice led to his return to earthly reigns, the establishment of education in Romanian by establishing national schools under the auspices of the Church and affirming unionist ideas, true steps in asserting patriotic wishes of the Romanian nation.

¹ National Archives - S.J. Bz, S.J. Bz, Constantin Dumitrescu Manuscript Collection, Documentary material on the life of Buzău, Bogdan Petriceicu Hasdeu High School, package IX, p. 209

² Idem, p. 210.