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**CUM A APĂRUT NUMELE DINASTIC *BASARAB* ȘI CÂND L-A ADOPTAT  
MATEI VODĂ**

*CONSTANTIN REZACHEVICI*

**HOW THE NAME OF “DYNASTIC” *BASARAB* AND WHEN IT WAS  
ADOPTED BY MATEI *BASARAB***

*Abstract*

A critical analysis of the historical origins brings us to the conclusion that the old dynasty from Wallahia, without a family name, united with the one of the Basarab's (Craiovești), was accomplished during the reign of Matei Basarab.

The conclusions of the study can be discovered in today's historiography when we can generally name *Basarabi* as the blood inheritors till Alexandru Coconul (+1632) and Mihai Pătrașcu (+1655) from the period 1324-1632/1655 and Basarabi-Craiovești, beginning with this one, then Constantin Șerban, Șerban Cantacuzino, Constantin Brancoveanu and Ștefan Cantacuzino, those reigns are present in the period 1601-1716, the same period where we can place the reign of Matei Basarab from the same family of the Craiovești.

# **MATEI BASARAB ȘI CONTRIBUȚIA SA LA SUSȚINEREA ORTODOXIEI SUD-EST EUROPENE**

*ION RIZEA NIȚĂ*

## **MATEI BASARAB UND SEIN BEITRAG ZUR UNTERSTÜTZUNG DER SÜDOSTEUROPÄISCHEN ORTHODOXIE**

### *Zusammenfassung*

Matei Basarab, dessen Mutter aus der Familie Craiovescu stammte, einer ausgewählten und vor Gott voller Ehrfurcht Familie hat in seinen 22 Jahren fürsterlicher Herrschaft eine kulturelle und schöpferische Tätigkeit ohne Beispiel in der Geschichte unseres Landes und unserer Kirche unternommen.

Als Unterstützer und Mäzen der Künste ist er gleichzeitig in der Geschichte besonders als Gründer von Klöstern und Kirchen in unserem Lande und außer seinen Grenzen, als Wohltuender der Kirche Christi bekannt.

Außer der Klöster und der Kirchen, die er in der Walachei (30) aufgebaut hat, ist Matei Basarab Gründer zahlreicher Gotteshäuser außer der Grenzen des Landes (Berg Athos, Bulgarien, Serbien), die er mit großen Summen von Geldern, mit heiligen Objekten und Büchern beschenkt hat.

Indem er das Beispiel seines Urahnes Neagoe Basarab folgte, hat er sich als großer Gründer und Wohltuender des Berg Athos geäußert. Die historischen Urkunden bestätigen die Tatsache, daß der Herrscher aus der Familie Craiovescu den 11 aus den 20 Athosklöstern geholfen hat.

Seiner Großzügigkeit haben sich mehrere Klöster und Kirchen aus dem Epir, Bulgarien und Serbien erfreut.

Anläßlich des Gedächtnisses von 350 Jahren von seinem Tode werden seine ewigen und christlichen Taten von der Kirche und dem ganzen orthodoxen Volke, aus dem er abstammt, gelobt und verehrt.

## **MATEI BASARAB ŞI EPOCA SA**

*CORNELIU TAMAŞ*

### **MATEI BASARAB AND HIS EPOCH**

#### *Abstract*

In this study the author intends to present Matei Basarab's epoch, differentiating itself by its important accomplishment, both in economical, cultural and educational life. The study values the former preoccupation of the historian from Valcea regarding the reign of Matei Basarab in Wallahia, also revealing the social and economical aspects.

## **MATEI BASARAB ÎN OGLINDA TRECUTULUI ISTORIC AL STREHAIEI**

*C.A. PROTOPOPESCU*

### **MATEI BASARAB IN THE MIRROR OF THE PAST OF STREHAIA**

#### *Abstract*

The author emphasizes the different periods of time in the history of the city of Strehaia, till the moment when Matei Basarab, descendant of the family Basarabi Craiovești rebuilt the court of the Craiovești and constructed a monastery, at Strehaia.

## **MATEI BASARAB ȘI POSTELNICUL CONSTANTIN CANTACUZINO**

*RADU ȘTEFAN VERGATTI*

### **MATEI BASARAB AND THE COUST MARHSALL, CONSTANTIN CANTACUZINO**

#### *Abstract*

The autor of this story reveals the personality of the coust marshall. Constantin Cantacuzino, descendent of the Byzantine emperors and family founder in Wallahia. Naturalized throught marriage, Constantin Cantacuzino effectively supported Matei Basarab in gaining the throne and held the office of grand seneschal between 1632-1654.

From this high office, the vel-senechal performed diplomatic missions and had a positive influence on Matei Basarab in his cultural and religious politics. The destiny of this XVII<sup>th</sup> century and personality will be illustrated more through in a future work that the autors hope to finish.

## **LUPU BULIGA - CĂPITANUL LUI MATEI BASARAB**

*MITE MĂNEANU*

### **LUPU BULIGA - THE CAPTAIN OF MATEI BASARAB**

*Abstract*

The author presents the portrait of one of the most courageous nobles from the West side of the Wallahia during the reign of Matei Basarab, Lupu Buliga from Ciovârnașani.

# **ASPECTE ECONOMICE ȘI SOCIALE ÎN VREMEA LUI MATEI BASARAB**

*ILEANA MATEESCU*

## **SOCIAL STRUCTURES DURING THE REIGN OF MATEI BASARAB**

### *Abstract*

The author tries to determine the causes of the social conflicts during the longest reigns from Wallahia and Moldavia, the ones of Matei Basarab and Vasile Lupu.

**RECEPTAREA NORMELOR DE DREPT SUCCESORAL ROMAN ÎN  
PRAVILA MARE A LUI MATEI BASARAB**

*TEODOR SÂMBRIAN*

**THE SURVIVAL OF ROMAN LAW NORMS REGARDING INHERITANCE  
IN MATEI BASARAB'S GREAT PRAVILA (1652)**

*Abstract*

After presenting the premises of the remanance of Roman Law, seen through the knowlwdge of Latin and the existence of a juridical academic system during the reign of Matei Basarab, the first part of the article focuses on establishing the quasi identity of the *ab intestat* heir's class, by presenting, in formal comparison, the dispositions included in the mainteined *Corpus iuris civilis* and in the *Îndreptarea Legii Code*, the most important legislative work of the Romanian Medieval Age. In the second part of the article, the author develops arguments supporting the idea that the surviving husband has maintained his quality of legal heir in the Roman Law, even after the reforms applied by Emperor Justinian through the novelles 118 and 127.

Subsequently, there are presented the norms of Roman Law included in Matei Basarab's Code regarding the last will, the available cote, the relation among liberality and the reasons that leded to disinheritance.

## PRAVILA DE LA GOVORA

ȘTEFAN RESCEANU

### THE PRAVILA OF GOVORA

#### *Abstract*

The first law codes were elaborated during the reign of Matei Basarab (1632-1654), by translating some nomocanons from Slavonic and Greek.

The *Pravila of Govora* also known as *Pravila Mica* / the *Little Pravila* the first printed work in Romanian, appeared with contribution of the enlightened hierarch Teofil, of the nobleman-scholar Udriste Nasturel, the one who composed the verses from the country's armorial bearing, of the prior Meletie the Macedonian and of the hermit Stefan of Ohridra. The translation of the *Pravila* from Slavonic is the work of the hieromonarch Mihail Moxa or Moxalie from the monastery Bistrita (Valcea).

Following the idea of promoting the Romanian language on both sides of the Carpathians, the *Pravila of Govora* appeared in two editions: one for Wallahia, and one for Transylvania, the later under the name of the metropolitan bishop Ghenadie.

Considered by some researchers as being a Romanian work, *Pravila of Govora* is a nomocanon, a compilation of civil and ecclesiastical laws, with Byzantine origin. Varied in its content, the *Pravila* has many features of disciplinary ecclesiastical code. Its purpose is that of "lawguide" for the clergy use and it specifies the place and the role of the Church in the feudal society.

Monument of the Romanian law system, in general and of the canonic law, in particular, the *Pravila of Govora* also remains an instructive and educative book for the Romanians from Wallahia and Transylvania.

## CĂRȚILE DIN VREMEA LUI MATEI BASARAB

*DORIN TEODORESCU*

### **MATEI BASARAB'S TIME BOOKS**

#### *Abstract*

Between 1635 and 1652, in several printing presses – Câmpu-Lung, Govora, Târgoviște, Dealu – established and sought after by the voivode Matei Basarab and his wife Elena, there were printed church mass books in slavonic and romanian, as well as the famous legislative volumes „Pravila” (The small Pravila at Govora dated 1640), and also „Indreptarea Legii” dated 1652 (The Revising of the Law).

These have been extremely important milestones for the romanian civilization.

## **CĂRTURARUL MOXA - CONTEMPORANUL LUI MATEI BASARAB**

*MARIUS CORNEL VASILE*

### **MIHAIL MOXA, CONTEMPORAN WITH MATEI BASARAB**

#### *Abstract*

The Honograf of Moxa has been the first work which goes up to the post-coresian period, with it we enter in the roumanian period, in the time of glory of the roumanian books above the slavone one. Moxa Honograf it's not a work of fake, a copy written somewhere in a hidden conner of the country. Is not even an work started by the one, it is the first universal history written in roumanian, work of translation and compilation done at the command and with the bless of a bishop. By this first historiographichal work written in roumanian, contemporan with Matei Basarab, Moxa, confers new valence to the literary relation and cultural bizantin-slavon-roumanian and in the same time offer a new kind of phisionomy to the old roumanian hystoriography in the literary pasaje of the South-East european.

By traducing *Pravila* printed at Govora in 1640, Moxa confirm his will the encourage the writing in the roumanian language, the national one, and by this Moxa should be considered an promotor of the national concency.

## **MONUMENTE DIN EPOCA LUI MATEI BASARAB ÎN JUDEȚUL GORJ**

*VASILE MARINOIU*

### **MONUMENTS FROM MATEI BASARAB'S EPOCH, AND THE GORJ COUNTY**

#### *Abstract*

The study presents, in detail, the initiatives of Wallahia's voevod, of founding ecclesiastical laic monuments, bearing stylistic features and distinct characteristics, that can be found in Gorj county. Among these, first of all, one can mention the chapel of Tismana Monastery, built from the order of the voevod Matei Basarab, the Crasna hermitage, the Polovragi monastery and the Tantareni monastery.

The voevod's example, followed by some of his noble men from Gorj, proves that Matei Basarab's reign represented a period of outstanding flourishing of the Romanian architecture.

## **BISERICA SF. DUMITRU DIN CRAIOVA**

*DINICĂ CIOBOTEA*

### **L'ÉGLISE SF. DUMITRU DE CRAIOVA**

#### *Résumé*

Parmi le plusieurs fondations du prince régnant Matei Basarab s'inscrit l'Église Sf. Dumitru de Craiova. L'édifice, du quel existence avant du règne du Matei Basarab est mentionné par de documents, a été fondé dans l'année 1651 et a tenu vers l'année 1889.

## **MATEI BASARAB - RESPONSABILITATE ȘI DESTIN**

*BIANCA PREDESCU, ION M. CIUCĂ*

### **MATEI BASARAB - RESPONSIBILITY AND DESTINY**

#### *Abstract*

The settlement of Brâncoveni can be considered a Romanian Pantheon, the study of the historic roots confirming this affirmation. Settled at the crossroad of the internal and international roads, the habitat facilitated the development of the human community starting with the daco-roman time and arising in the period of the Brâncoveni dynasty especially during Neagoe Basarab.

The Buzești Family and Mihai Viteazul knowing the significance of this strategic settlement and carrying on the tradition exercised directly their authority on the territory of the River Olt Valley.

Building and restoring more than 110 monasteries and churches Matei Basarab is the greatest Romanian monastery builder. „*Pravila de la Govora*” and “*Îndreptarea legii*” guided the conduct of the Romanian orthodox Christians all over the world. Great diplomat, Matei Basarab looked for peace at the Romanian frontiers “*Si vis pacem, para bellum*” doing everything to maintain it, with the price of his own life.

**PORTRETE VOIEVODALE ÎN COLECȚIA SEMINARULUI TEOLOGIC  
DE LA CRAIOVA**

*CONSTANȚIU DINULESCU*

**LES PORTRETS PRINCIÈRS DANS LA COLLECTION DE L'ÉCOLE  
THÉOLOGIQUE DE CRAIOVA**

*Résumé*

L'auteur présente l'existence dans la collection de l'École Théologique de Craiova des oeuvres en huile réalisé selon le model de peintures originales des églises et monastères de Petite Valachie, qu'elles présentent les portraits de princes régnants de Valachie et de grands prélats de l'époque.

## **TRĂSĂTURILE PORTRETISTICE ALE LUI MATEI BASARAB ÎN RELATĂRILE CRONICARILOR ȘI CĂLĂTORILOR STRĂINI**

*ILEANA CIOAREC*

### **LES TRAITS PORTRAITISTES DE MATEI BASARAB DANS LES ÉCRITURE DE CHRONIQUEURS ET VOYAGEURS ÉTRANGERS**

#### *Résumé*

Dans cet article je me propose à présenter le manière ou les chroniqueurs et les voyageurs étrangers décrivent l' uns de princes régnant de Valachie: Matei Basarab. En Principautés Roumaines le comportement princier était influé par l'image politique byzantine, par les termes de contrat féodal et par la croyance dans la fortune de prince. Conformément au contrat féodal le prince régnant faut défendre sa patrie, rendre justice et faire grâce aux ses sujets. Le prince régnant de Valachie Matei Basarab faut répondre de tels nécessités. Les chroniqueurs et les voyageurs étrangers ont de mots digne de louange pour ce prince. Ils disent que le prince régnant a été un homme vigoureux, brave, bon soldat et diplomate, "un autre Michel le Brave infier, doux et droit, actif, invaincu et courageux", "il avait un très bon nomme étant craint de toute monde".

## **MATEI BASARAB ÎN ISTORIOGRAFIA ROMÂNEASCĂ. BIBLIOGRAFIE**

ȘERBAN PĂTRAȘCU

### **MATEI BASARAB IN ROMANIAN HISTORIOGRAPHY. BIBLIOGRAPHY**

#### *Abstract*

This bibliography contains the significant historical writings concerning the life and reign of the voevod Matei Basarab of Wallahia (1632-1654). The great achievement of this prince's government, in almost all aspects of political, social and religious life have determined the Romanian historians to dedicate his numerous studies and writing. Their efforts are comprised in the present bibliography, which is structured in three chapters: *Original sources* (documents, chronicles, inscriptions and others ), *Special studies* and *Iconography*.