

How Slavic Christianity was sacred and pontifical by being Vlachos

In the Russian chronicles of the XVth century, a text know as Roman and Vlachata tells the story of Slavic Christianity as interpreted by the court of Matyas king of Hungary and Stephen of Moldavia in a bid to assure a dynastic marriage with Moscow. The text elaborates the real history if we were to say in medieval terms of Slavic Christianity. The old Romans, or Vlachos, as the titles affirms, were descendants of a holy dynasty of roman emperors from Illyricum, expression of the Christianized roman army of the III-IV century, that were usurped by franks, the new or fake Romans. Their pinnacle, the Serbian Nemanja dynasty, the Roman-Vlachata holy Davidic tree, referenced in Serbian and Moldavian iconography, after establishing a Serbian state in former byzantine Bulgaria, the Asen state founded by nephews of Nemanja, found another holy lineage in the Hungarians, for whom they were chosen as holy dynasty, as for the Bulgarians before, the tomb of Saint Sava Nemanja at Tarnovo being the proof of the work of the holy spirit in the vindication of the Constantinian Serbs or Vlachos by Hungarian prowess. The inscription at Boyana church which reference the Asen dynasty as Serbian, as Nemanjic, and the holy crown of Serbia as the axiomatic reality of Asenid monarchy show this, and politic reality in relation with Arpad Hungary offers proof of the medieval Serb-Hungarian of Vlach identity of the Asen state. Being saved from a Frank conspiracy by Saint Sava, and concluding dynastic marriages with Hungarians in the Karashevo area of Banat, Romania, referenced as Krish land, the Serbs migrate on the old Hungarian roots towards Moscow, Moskovlahia, the Vlachs on the bridge, of Moskals, were they found The Third Rome, truly orthodox, and truly eternal. The inscription on the tower in Kremlin referencing Rascia, Hungary and Bulgaria in a Vlach roman context connected with the arrival of Helena volosanka for the marriage of the tsarevich, sheds new light on the Vlacherhaya church, and on the chapel consecrated to Saint John the New of Suceava, patron saint of Moldavia, and of the first dynastic heir of the Romanov dynasty, whose depiction in Russian art as the symbol of empire is just being explored. The vlach and not ciril-methodian identity of medieval Slavic orthodoxy reveals itself as important in understanding Serbian dynastic holiness and in the vlach name that the Asen state promoted, with influence as far reaching as Russia. The vlachernaya icon, as prototype of the salus populi romani icon in Santa Maria Maggiore, appears to define medieval Slavic orthodoxy as a Serb or vlach or Nemanja reality, and mirror of truth against the new Romans, or franks, which can be detected by adopting a Hungarian identity in the holy Marianic crown. And roots of Moscow empire ideology as third Rome come from here.

Keywords: *Slavic Christianity, Vlachos, Saint Sava, Moldavia, Third Rome.*

Introduction

The paradox that is observed among many societies considered Slavic in the Middle Ages regarding their Vlach identity and the ideology of New Rome or New Jerusalem that they exhibit, requires complex clarifications. In the

1 following, we will state some considerations through which we try to establish
2 the landmarks and origins of this extremely laborious process.

3 We start from the premise that Christianity from the start, in its very
4 substance, manifests itself as a Roman construction. The system established by
5 Christ by substituting the Jewish choice with the Roman choice, and by fulfilling
6 the choice of Israel through Abraham in the Roman empire (see the inscription
7 inspired by St. Constantine the Great in Rome regarding the triumph through the
8 Cross of the dynasty of Judah, of the tribe and root of David¹, an echo that will
9 be systematized in the tree of Jesse in Serbia) could not be eluded by Frankish
10 and Slavic Christianity. The Franks reached the Holy Empire, and the Slavs
11 caught between Greek contempt and the Vlach phenomenon, will fluctuate
12 strongly influenced by the latter, in concrete cases that we will observe. The
13 Vlach identity complex has its roots in the Christian ethnogenesis of the soldiers
14 of predominantly Illyrian origin who ensured the military majority and the
15 dynastic monopoly in the empire from the 3rd to the 7th century, with a peak in
16 Constantine the Great (Roman Emperor between 306-337), who established
17 Christian monotheism as the unique reality of the imperial manifestation as the
18 expression of the Christian majority in the army and the dynastic systems of the
19 empire. We are talking about the Illyrian army, which certainly developed an
20 ethnogenesis and manifested a sub-ethnicity in the empire caused by Christian
21 virtues that led to the progressive military success of the Illyrians in military
22 positions and on ancient dynastic rights reinforced by Davidic messianism and
23 the liturgical society of the Petrine Christian mission, which has its essence in
24 the relationship between Peter and the Centurion, or between Christ and the
25 Soldier to whom he proclaimed a faith greater than that of Israel. This reference
26 is the basis of the autocratic Constantinian ideology, manifested in the
27 monument in St.

28 Peter's Square, in which his triumph and his measures to Christianize the
29 empire and create a monarchical regime from Christianity, are synthesized by
30 the phrase: *Ecce Crucem Domini, Fugit Partes Adversae Vicit Leo de Tribu Iuda,*
31 *Radix David, Alleluia!*².

34 **Christian-Constantinian monarchical ethnogenesis**

36 With the collapse of the Illyrians through the usurpation of Heraclius, and
37 the collapse of the Illyrian areas in the Avar-Slavic domain, Slavic
38 Christianization creates missionary bases in the context of the existence of the
39 Vlachs. The Slavic mission, being a mission, and not a monarchical organization,
40 fails to substantially structure populations caught between the Varangian,
41 Frankish, Greek and Arab rivalry, so that Slavic structures prove to be non-
42 functional in relation to the principles of Constantinian monarchical
43 ethnogenesis. The arrival of the Hungarians, a people with Uralic but also
44 Caucasian roots, focused on a dynasty carrying a Davidic messianism preserved

¹Gli obelischi di Roma - Turismo News.

²*Ibidem.*

1 among the Judeo-Khazar world and with roots from before the final division
 2 between what would become Judaism and Christianity, will change the paradigm
 3 of European Christianity. The Hungarian nation, which will structure a dynasty
 4 with a sacred status, which we will conventionally call an Urosh status, after the
 5 Hungarian name of the Lord, a name that has its roots in Jewish designations for
 6 Yahweh and Judeo-Christian for Jesus, will reconfigure the landmarks of
 7 monarchical ideology in a Frankish and Greek world in which the Slavs seemed
 8 not to be, and in which the Cyril-Methodist mission seemed to have failed to
 9 structure monarchical or feudal societies as a state. The Hungarians will manifest
 10 an early inclination towards the Vlachs, the population concentrated in the Staro-
 11 Vlachic or Rascian mountains of ancient Serbia and Zeta-Dioceleia, areas that
 12 preserve the folklorized memory of a Constantinian ethnogenesis. In the oldest
 13 titles of the Hungarian archking, Serbia appears as the first after Hungary, ahead
 14 of Croatia conquered by St. Ladislaus. The first Serbian kings appear with the
 15 Hungarian name Urosh, and the most archaic genealogy of the Nemanjides
 16 places their origin in a Bela Urosh, a Hungarian name, but a descendant of
 17 Constantine from the Dubrovnik, Trebinje area, which is also historically
 18 documented.

19 Hungary manifested itself in Latin, with a Christianity that the entire
 20 chronicle and theology of the era strives with all its might to define as non-Frank.
 21 We can call it Urosh Christianity, but it also has aspects of an Urosh
 22 ethnogenesis. At some point, the Serbian branch of this line of mentality adopts
 23 a Slavic vestment of its liturgical and administrative life, preserving a nature
 24 absolutely related to the Constantinian-Vlach and Urosh-Hungarian ascendancy,
 25 messianic concretization of Constantine's triumph through the Cross and of the
 26 Illyrian military ethnogenesis of the Constantinian Christian empire. Despite the
 27 shock witnessed by the information regarding the baptism of the Hungarian
 28 kings by St. Sava, a baptism that shows tensions between the old Urosh identity
 29 and the new one of the Slavic garment, the paradigm remains Wallachian, and
 30 Slavic structures accept to participate in this construction with the idea of
 31 offering Slavic Christianity the Constantinian paradigm, Slavic Christianity that
 32 was confused against the background of Varangian abuse through the fall of
 33 Khazar Kiev by the force of primitive Vikings but also the fall of the first
 34 Bulgarian state, which had become Greekized to such an extent that it was
 35 violently absorbed by the Greco-Byzantine tectonics of the era. The acceptance
 36 of a Hungarian-Vlach ideological and even ethnogenetic dominance on the
 37 Constantinian principle and the vision of the Illyrian-Serbian-Romanian proto-
 38 Serbo-Romanians as the manifestation in history of the triumph of the lineage of
 39 David, of the holy dynasty of Judah through the Cross as we see in the monument
 40 in St. Peter's Square under the Egyptian obelisk, and of the inscription inspired
 41 by Constantin, comes at the end of the Cyril-Methodist mission. We believe that
 42 the step taken by the Nemanids to break away from a non-Frankish and Urosh
 43 Hungarian-Latin liturgy and to adopt a Slavic vestment of their culture and
 44 civilization, a rupture with traumas, as manifested in the regret recorded by St.
 45 Sava the Serbian that his family, including St. Simeon, regretted that their tombs
 46 would no longer be able to have the Latin inscriptions of their ancestors from
 47 Dioclea, aims to confer a pontifical and sacred mission on the dynasty of Slavic

1 Christianity, as a duty of mission, evangelization and fulfillment of the mission
2 of state structuring unfulfilled by Cyril and Methodius against the backdrop of
3 the Islamic, Frankish and Byzantine presumptions of the era.

6 **The complex Vlach roots**

8 Thus, through the movement of the Urosh-Serbo-Vlach-Hungarians to
9 adopt the Slavic vesture of culture, the Slavs commit to becoming
10 Constantinians, to fit into the Constantinian ethnogenesis that was considered
11 the basis of the Christian realization and concretization of the sacrifice of Christ
12 on the Cross as the nation of David (the iconography of the Jesse-Nemanja tree
13 in Serbia as a reference), and in practical terms the Slavs commit to becoming
14 Urosh, that is, Vlach-Hungarians. This has direct consequences in Bulgaria,
15 where a dynasty that in all its inscriptions, such as the one from Boyana,
16 proclaims its origin from the Nemanid dynasty, as grandchildren of St. Stefan
17 Nemanja, but in other sources proclaims its Constantinian and even Hungarian
18 origin, closely related to the Arpadian and Nemanid kings, the Asan dynasty,
19 takes power, and constitutes a Wallachia. The medieval sources that call the
20 Bulgaria of the Asanians a Wallachia and the Vlach dynasty reach the line of
21 implications of the Constantinian Illyrian origin of the Christian imperial idea to
22 the Papacy, which writes the famous letters about the Constantinian Roman
23 imperial origin of John Asan II, but also the previous references.

24 The presence of St. Sava in Tarnovo and his patronage over the kinship of
25 this Nemanid branch that was the Asan dynasty with the Arpadian dynasty
26 proper and his burial in the monument dedicated to the 40 martyrs, the martyrs
27 being the symbol of monarchical ethnogenesis through the Christian Illyrian
28 Roman army through the Petrine mission over the Roman army initiated by
29 Christ, the details of which I have clarified in other studies, confirms this
30 ideology.

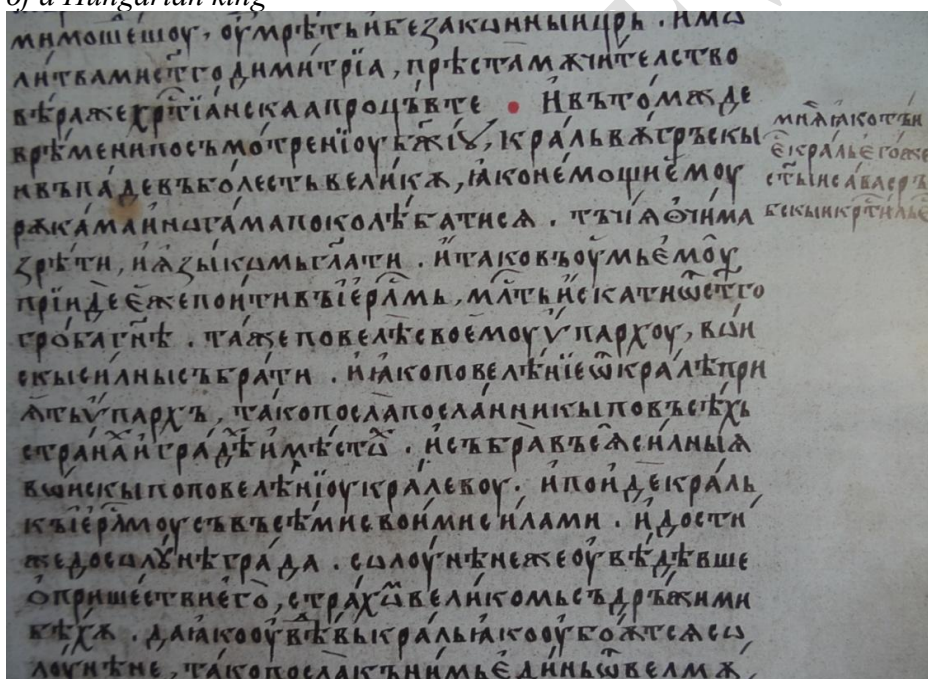
31 The presence of the only tomb of a bishop in the necropolis of the Vlach
32 dynasty in Tarnovo, the tomb of St. Sava, shows us that the Vlach dynasty in
33 Tarnovo, Asan, considered itself part of the Holy Nemanid Dynasty, for St. Sava
34 is the theoretician of the Holy Dynasty system, his works on the Holy Dynasty
35 and his Father and Brother being brought in manuscript to Tarnovo, to be
36 presented to John Asan II, as works on his own family on the occasion of his
37 wedding with the daughter of King Andrew II, the one who received the so-
38 called initiatory baptism of confirmation Urosh-Radix David from St. Sava. The
39 fact that Michael the Brave (lord of Ungrovlahia: 1593-1600³) used the image of
40 St. Sava on the flags of his movement and that the relics of St. Sava were burned
41 on the Vracav hill by the Turkish Albanian Sinan Pasha, as revenge for his defeat
42 at Calugareni (1595), not far from Tarnovo, across the Danube, in Giurgiu,
43 shows us how important St. Sava and Tarnovo were like Nemanja Urosh in
44 Michael's attempts to restore the Urosh Empire, the empire that fell at
45 Kossopoloije (1389). Moreover, with the extinction of the Arpadian dynasty, the

³Mihai Viteazul - Wikipedia

1 Nemanid branch of St. Stefan Dragutin will initiate a royal claim over Hungary,
 2 which is proven by research regarding a church in Deva, the documents about
 3 his kinship with Ladislaus Kan, voivode of Transylvania, his coronation in Deva
 4 as King of Hungary and the colonization of Serbo-Vlachs in Hungary in the areas
 5 of great control of his partisans, in Carasova, Hunedoara and Maramures, as
 6 attested in the medieval text *Roman and Vlahata*. From here, these nobles,
 7 following an armistice with the Angevin dynasty, will found the principalities
 8 led by members of the Serbian dynasty, Ungrovlahia and Moldavia, the evidence
 9 regarding the Nemanid origin of the Bessarabians, Dragoșești and Bogdănești
 10 being certain, their heraldry brilliantly confirming this, as well as the dynastic
 11 cult as a cult of the ancestors of the Nemanid Saints, donations to Nemanid
 12 monasteries on their right as Nemanid heirs, etc.. The mention of the baptism of
 13 a Hungarian king on the page of a panegyric of St. Demetrius, preserved in the
 14 Putna-Dragomirna⁴ mine (presented here for the first time-Figure 1), attests to
 15 the legitimization through the mechanisms described in *Roman and Vlahata* of
 16 the new state structures.

17

18 **Figure 1.** Side note with reference to the accompanying text about the baptism
 19 of a Hungarian king⁵



20

21 **The Irradiation of the Wallachian World towards Moscow**

22

23 More interestingly, against the backdrop of this renewed Vlach-Hungarian
 24 fusion in the context of the crisis caused by the arrival of the Angevin dynasty,
 25 new research shows us that the temptation of Slavic Christianity to access

⁴Dan Zamfirescu, *Marile Minee de Lectură de la Târnovo ale Patriarhului Eftimie*, Ed. Roza Vânturilor, București/ *The Great Reading Mines of Târnovo of Patriarch Eftimie*, Roza Vânturilor Publishing House, Bucharest, 2015, p. 643.

⁵*Ibidem*.

1 Roman roots through its Vlachization, through its grafting on Vlach movements,
 2 could have influenced Moscow. The existence of several Vlach identity
 3 landmarks in Moscow, the popular etymology of the name Moscow as
 4 Moscovlahia, the presence of St. Ladislaus on the seal and coins of Moscow, the
 5 church dedicated to Vlahernaya there, confirm, along with onomastic and
 6 genealogical evidence, an essential role of some Hungarian-Vlachs in taking
 7 over the principality of Vladimir, Lodomeria, from the Hungarian royal title, and
 8 the transfer of its authority with the help of the culturally Slavic church there, to
 9 a new point, where Hungarian and Vlach mercenaries and merchants and knights
 10 will have had a fundamental role in structuring it as a center of power, Moscow.
 11 To deepen these achievements, we must emphasize why some Slavic Christians
 12 or those of the Cyril-Methodist tradition felt the need to fulfill their Christianity
 13 through their Vlachization, through grafting to the Vlachs, and through access to
 14 the Constantinian root, *Radix Constantini*, as we can equate mention of *Radix*
 15 *David* on the obelisk in the Vatican.

16 During the time of Stefan Dusan (king of Serbia between 1331-1355 and
 17 proclaimed as *Imperator Raxie et Romanie, dispotus Larte et Blahie comes*⁶),
 18 merchants probably coming from the Vlaherne of Constantinople (the Serbian
 19 colony formed in the city after its takeover by the Greeks somewhere between
 20 the 9th and 11th centuries but constantly supported by the Serbs, who were the
 21 founders of a church associated with a Marian claim of the Vlachs there that
 22 appeared in the mirror of the Marian patronage claimed by Sergius during the
 23 time of the Heraclids) founded the *Vlaherne* church in Moscow (approx. 1360)
 24 at the point of contact between the Cuman corridor and the Varangian world. In
 25 a short time, Moscow will become the political center of the area, annexing both
 26 Varangian areas and areas from the corridor that became Tatar, and will develop
 27 a political ideology of Nemanid origin that was the only one capable of the
 28 Constantinian posterity to claim the succession of world domination of the two
 29 Constantinian Romes, the *Third Rome. Roman and Vlahata* is also the story of
 30 this phenomenon.

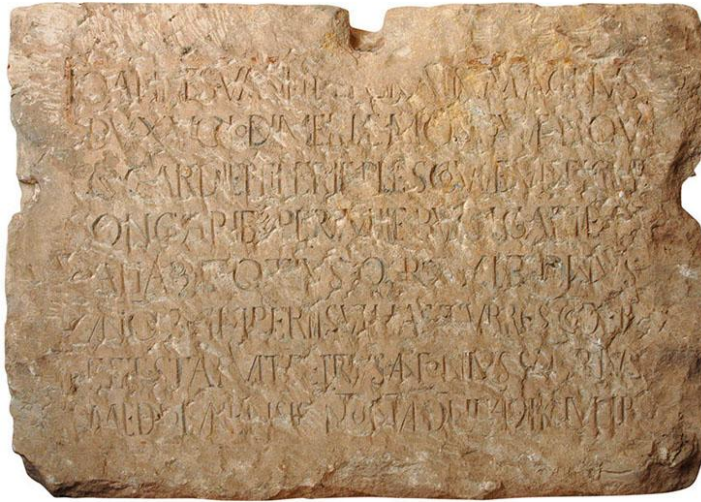
31 Edifying in this sense is the inscription on the *Spasskaya Tower* of the
 32 Kremlin (inscription placed at the request of Ivan III, the founder of this tower-
 33 Figure 2): *IOANNES VASILII DEI GRATIA MAGNUS DUX VOLODIMERLÆ,*
 34 *MOSCOVLÆ, NOVOGARDIÆ, TFERLÆ, PLESCOVÆ, VETICIÆ,*
 35 *ONGARIÆ, PERMIÆ, BUOLGARIÆ ET ALIAS TOTIUSQUE RAXIE*
 36 *DOMINUS, ANNO 30 IMPERII SUI HAS TURRES CONDERE FECIT ET*
 37 *STATUIT PETRUS ANTONIUS SOLARIUS MEDIOLANENSIS ANNO*
 38 *NATIVITATIS DOMINI 1491 KALENDIS MARTIIS IUSSIT PONERE*⁷. From
 39 this inscription (the title being somewhat similar to that of Emperor Stefan Dusan
 40 and King Matthias Corvinus, who died in 1490) results the Serbo-Vlach origin
 41 of the Muscovite dynasty from Dragutin, with royal right to the throne of
 42 Hungary, Serbia (Rascia) and Bulgaria, without mentioning the opposing

⁶Ștefan Uroș al IV-lea Dușan al Serbiei/ Stefan Uroš IV Dušan of Serbia - Wikipedia

⁷https://en.wikipedia.org/wiki/Spasskaya_Tower and O.A. Belobrova, *Latin inscription on the Frolov Spasskie gates of the Moscow Kremlin and its fate in the Old Russian literacy.*, GMMK. Materials and researches. New attributions. 1987, issue 5. p.51-57. Archived 2011-07-18 at the Wayback Machine.

1 Rurikid Kiev, Polish-Lithuanian at that time, which confirms the Vlach-Serbo-
2 Romanian nature and origin of medieval Moscow, the *Third Wallachian Rome*.

3
4 **Figure 2.** Latin inscription on the Spasskaya Tower of the Kremlin⁸



5

6

7 In the Balkans, Serbia will be conquered by the Turks after a series of cruel
8 wars (it effectively disappears as a state in 1459). The Serbo-Vlachs will be
9 displaced as far as the Istrian peninsula. In the Balkans, the Slavo-Vlach dialects
10 spoken by the Serbs will be replaced by the unitary Bosnian-Croatian linguistic
11 bloc, with the exception of the Istro-Romanian enclave.

12 Unfortunately, this process continues even now in Carasova through
13 education there, which will eliminate the Carasovean language and its associated
14 Vlach, and therefore bilingualism. In connection with the concept of *Vlacherne-*
15 *Vlachernaia*, it can also be mentioned that in the village of San Felice in the
16 Molise region, inhabited by Serbs (Catholicized) who still call themselves
17 Vlachs⁹, there is a church dedicated to the Virgin of Vlacherne, or the Akathist,

⁸O.A. Belobrova, *op. cit.*, p.54. și www.museum.ru/alb/image.asp?80526.

⁹<http://www.viaggispirituali.it/2010/08/santuario-madonna-di-costantinopoli-san-felice-del-molise-campobasso/> și Petar Šimunović, *Moliški Hrvati i njihova imena: Molise i druga naselja u južnoj Italiji u motrištu tamošnjih hrvatskih onomastičkih podataka*[*Molise Croats and their names: Molise and other settlements in southern Italy in the standpoint of the local Croatian onomastic data*], *Folia Onomastica Croatica (in Croatian)* (20), 2011, p.189–205: *O gamă bogată de nume de rudenie (inclusiv vlah, logodnic și vlahinja, logodnică) și multe lexeme indică faptul că printre populația croaților din Molise erau adevărate comunități de vlahi. S-a păstrat tradiția poreclei Mrlakin (Morlak) și a patriei vechi pentru familia Mirco. Din punct de vedere a influenței vlahe se formează Mrlakina, Jakovina, Jureta, Radeta, Peronja, Mileta, Vučeta, Pavluša, patronime cu sufix -ica (Vučica, Grgorica, Radonjica, Budinica), sufix de nume -ul (Radul, Micul) și verb čiçarati/ A rich range of family names (including vlah, fiancé and vlahinja, fiancée) and many lexemes indicate that among the Croat population of Molise there were real Vlach communities. The tradition of the nickname Mrlakin (Morlak) and the old homeland for the Mirco family was preserved. From the point of view of Vlach influence, Mrlakina, Jakovina, Jureta, Radeta, Peronja, Mileta, Vučeta, Pavluša are formed, patronymics with the suffix -ica (Vučica, Grgorica, Radonjica, Budinica), the suffix of the name -ul (Radul, Micul) and the verb čiçarati.*

1 from the 15th century. It is also remarkable that the Serbs, who still call
2 themselves Vlachs, in Italy have preserved one of the oldest preserved ballads
3 about John of Hunedoara and Smederevo¹⁰.

4 The process by which they lost the Vlach language and adopted Italian must
5 be deepened. All these areas constitute the *Vlach world* to this day.

6 Moscow has strongly disputed beginnings due to its history that gathers
7 diverse lines of legitimacy. The institution of the Metropolitanate comes from
8 Galicia, then colonized during the reign of Ladislaus of Opole¹¹, son-in-law of
9 Basarab I, buried today in Oradea, but also carrying an ideology regarding the
10 religious situation before the Tatar invasion. The monarchy seems to come from
11 the Ungrovlah space, a consequence of the enthusiasm aroused in Orthodoxy by
12 the success of the Serbovlah in founding the Orthodox Danubian states. But
13 conquering numerous Rurikid principalities, and following numerous kinship
14 ties, despite preserving an onomastic individuality of a certain non-Rurikid
15 Balkan type, the ideology also takes up the hypothesis of Varangian origins and
16 the translation of the monarchical center in this logic. In parallel, in practice,
17 legislation and state life followed the codifications made by St. Sava in his
18 *Nomocanon*, the monarchical cult was marked by the Serbian Saints, who adorn
19 the royal necropolis in the Kremlin, and the architecture takes on Serbian
20 models, adapted to a Hungarian aesthetic that almost anticipates the art nouveau
21 of Budapest and Oradea in the 19th century, and heraldry and numismatics are
22 placed under the sign of the holy Arpadian and Nemanid kings. The ethnic name
23 that has become pejorative of the people, Moscal, is modeled after the term
24 Moscovlah, just as Morlah comes from Maurovlahi, and Moldvlah from
25 Moldovlah (there is also the enthusiasm of the Aromanians to call Moscopole,
26 their center founded around their Nemanid monarchical nucleus in the Meteora
27 area where they were led by the descendants of Dušan's brother, Simeon Sinisa,
28 with the term Moscopole, perhaps a tribute to the Vlach origin of Moscow). The
29 numerous illustrated lives of Saint Sava and of the Serbian holy kings and of the
30 Moldavian and Wallachian lords that dominated the *Chronicle*¹² of Ivan the
31 Terrible or the literature produced about Drăculești, a work continued with the
32 status of a representative work of the ideology of the Moscow monarchy, reached
33 by the *Teachings of Neagoe Basarab*¹³ or the *Teachings of Petru Rareș*

¹⁰<https://hrcak.srce.hr/file/70951>(Petar Šimunović, *Narodna Umjetnost*, 21, 1984, rasprave i osvrti (53—68)): *Orao se vijaše nad gradom Smederevom, Nitkore ne čaše s njime govoriti, nego Janko vojvoda govoraše iz tamnice: »Molim ti se, orle, sidi malo niže da s tobome progovoru: Bogom te brata jimaju pođi do smederevske [gospode] sa s' mole slavnom despotu da m' otpusti iz tamnice smederevske; i ako mi Bog pomože i slavni despot pusti iz smederevske tamnice, ja te ću napitati (10) crvene krvce turečke, beloga tela viteškoga.*«, p. 54.

¹¹Vladislaus II of Opole - Wikipedia.

¹²Milenka Vitezovici, *Sveti Sava i riscom tzarkom letopis*, Beograd, 2012.

¹³„Învățăturile lui Neagoe Basarab către fiul său Teodosie”(Originalul slavon în facsimile și Originalul slavon transcris și tradus de Gheorghe Mihăilă), în *Învățăturile lui Neagoe Basarab către fiul său Teodosie: Versiunea românească de la Curtea de Argeș, Originalul slavon în facsimil și Transcrierea și traducerea fragmentelor de acad. Gheorghe Mihăilă*, Ed. Eparhiei Argeșului și Muscelului, Curtea de Argeș/"The Teachings of Neagoe Basarab to his Son Teodosie" (The Slavonic Original in Facsimile and the Slavonic Original Transcribed and Translated by Gheorghe Mihăilă), in *The Teachings of Neagoe Basarab to his Son Teodosie: The*

1 transmitted by Ivan Peresvetov¹⁴ attest to the Nemanid identity of the medieval
 2 Muscovite state. It is no coincidence that the spinel of the Russian imperial
 3 crown is a gift from the treasury of the crown of rascianorum valachorum, the
 4 crown owned by Lăpușneanu probably from the time of Stephen, brought by
 5 Nicolae Mi(c)lescu and then confused with a diamond brought by the same
 6 following his campaign in China¹⁵.

7 The most important testimony about the medieval history of Moscow,
 8 however, is the use of the *Nomocanon of Saint Sava* as the sole constitution and
 9 legal system of medieval Moscow¹⁶.

10 As the beginning of its use is synchronous with the founding of the
 11 Vlacherna church and the appearance of Nemanid themes in Moscow
 12 miniatures and iconography¹⁷, this points to the Balkan origin of Muscovite
 13 society.

14 The texts written in Moscow in the 14th century about the Battle of
 15 Kulikovo and in general the rewriting of hagiographies from that period, both
 16 royal and monastic, the influx of canonizations, and the theology or monastic
 17 model used, which presents explicit reference to the school of St. Sava, and not
 18 to Pecherska, reinforce the image of a religious authority of Nemanid ideology
 19 as defining the Moscow church entirely as a church belonging to the Serbian
 20 world.

21 Things will be amplified in the time of Elena Voloșanka (Figure 3), with the
 22 introduction of some iconographic types and specifically Serbian vestments¹⁸, or
 23 in the time of Ivan the Terrible, when as we can see from the Arad Chronicle
 24 preserved in Bezdin and written around the Jakcis family in Hungary in the 16th
 25 century, the Tsar of Moscow is explicitly equated with the Serbian Tsar, the
 26 messianic Muscovite monarch, the *Third Rome*¹⁹.

27 **Figure 3.** *Embroidery attributed to the workshop of Elena Voloshanka (approx.*
 28 *1498)*²⁰

Romanian Version from the Court of Argeș, the Slavonic Original in Facsimile and the Transcription and Translation of Fragments by Academician Gheorghe Mihăilă, Ed. Eparhiei Argeșului și Muscelului, Curtea de Argeș, 2009, p.118, și nota 20 de la p. 320-321, p. 423.

¹⁴*Manual de Domnie al Țarilor Ruși sau Plângerea lui Ivan Peresvetov* (Traducere din slavonă de Ștefan Ciobanul)/*Handbook of the Reign of the Russian Tsars or the Complaint of Ivan Peresvetov* (Translated from Slavonic by Ștefan Ciobanu), Ed. Sorin Dumitrescu, Ed. Anastasia, 2004.

¹⁵I. I. Gonciarova, E. N. Gorelikova-Golenko, *Sokrovishta Rossiiskoi Imperii*, Olma Media Grupp, Moskva, 2015, p. 72.

¹⁶M. V. Korogodina, *Kormicie kingi XIV-Pervoi polovinci XVII Veka*, Tom 2, Moskava-Sankt Petersburg, 2017.

¹⁷Olga Popova, *Russian Illuminated Manuscripts-of the 11th to the Early 16th Centuries*, Aurora Art Publishers, Leningrad, 1984, 35 Lectionary, *St. Luke*, f. 126v.

¹⁸Jean Durand, et. al., *Sainte Russie-L'art russe des origins a Pierre le Grand*, Musée du Louvre, Paris, 2010, p. 426.

¹⁹Ljubomir Stojanovic, *Stari-srpski-rodoslovi-i-letopisi*, SR. Karlovič, 1927.

²⁰Jean Durand, et. al., *op. cit.*, p. 426.



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3 The references to Pachomius the Serb, a monk from the same Carasovă area,
 4 but later confused with Crisana Oradei, with Oradea/Varadin, the maker of the
 5 Slavo-Muscovite translation of the Life of St. Ladislaus, and the author of the
 6 notes on Hungarian history²¹ later taken over by Ivan the Terrible in the
 7 *Chronicle of Images* with an emphasis on the assimilable Orthodox hagiographic
 8 past of Russia, frame the civilization of medieval Moscow in definitively Serbo-
 9 Vlach, autocratic Nemanid, in polemic with the Rurikid legacy, and superior to
 10 it. This Pachomius the Serb designated from Cris (which is clearly Carasov) is
 11 the one who designated for the first time in writing outside the Legend of *Roman*
 12 *and Vlahata*, Moscow as the *Third Rome* in his Paschalia. It is not by chance that
 13 in *Roman and Vlahata* the arrival of the Romanovs from Carasov appears²². And
 14 the coat of arms of Roman is identical to the personal coat of arms of the Serbian
 15 emperors, which later became the coat of arms, in Western armorials and in
 16 Hungarian heraldry and of the Holy Roman Empire, of Serbia as part of the
 17 Hungarian crown. To these we add the importance of the baptism received by
 18 the Hungarian kings from Saint Sava, and its expansion in the hagiography of
 19 Moscow²³, based on the Life of Saint Sava written by Dometian²⁴.

²¹Pierre Gonneau, *Hungary In The Pages Of Ivan The Terrible's Illuminated Chronicle(1568-1576)*, on Internet at: <https://hal.science/hal-02087325/document>

²²<https://tiparituriromanesti.wordpress.com/2014/06/22/legenda-lui-roman-si-vlahata-si-inceputul-cronicii-moldo-ruse-sec-xvi/>: Iar craiul Vladislav i-a primit cu bunăvoie și le-a dat pământ între râurile Mureș și Tisa, locul numit Criș. Și aici s-au așezat și s-au adunat românii de unde apoi au venit în Maramureș. Și au trăit aici și și-au luat femei unguroaice din legea latină trecute la Legea creștină până în ziua de astăzi/And the king Vladislav received them willingly and gave them land between the rivers Mureș and Tisa, the place called Criș. And here the Romanians settled and gathered, from where they then came to Maramureș. And they lived here and took Hungarian women from the Latin law passed to the Christian law until today.

²³Ovidiu Pecican, *Românii-Stigmat Etnic, Patrii Imaginare-O căutare istorică/ Romanians-Ethnic Stigma, Imaginary Homelands-A Historical Search*, Ed. Humanitas, București, 2022.

²⁴Internet: *Život svetoga Simeuna i svetoga Save* - Google Books.

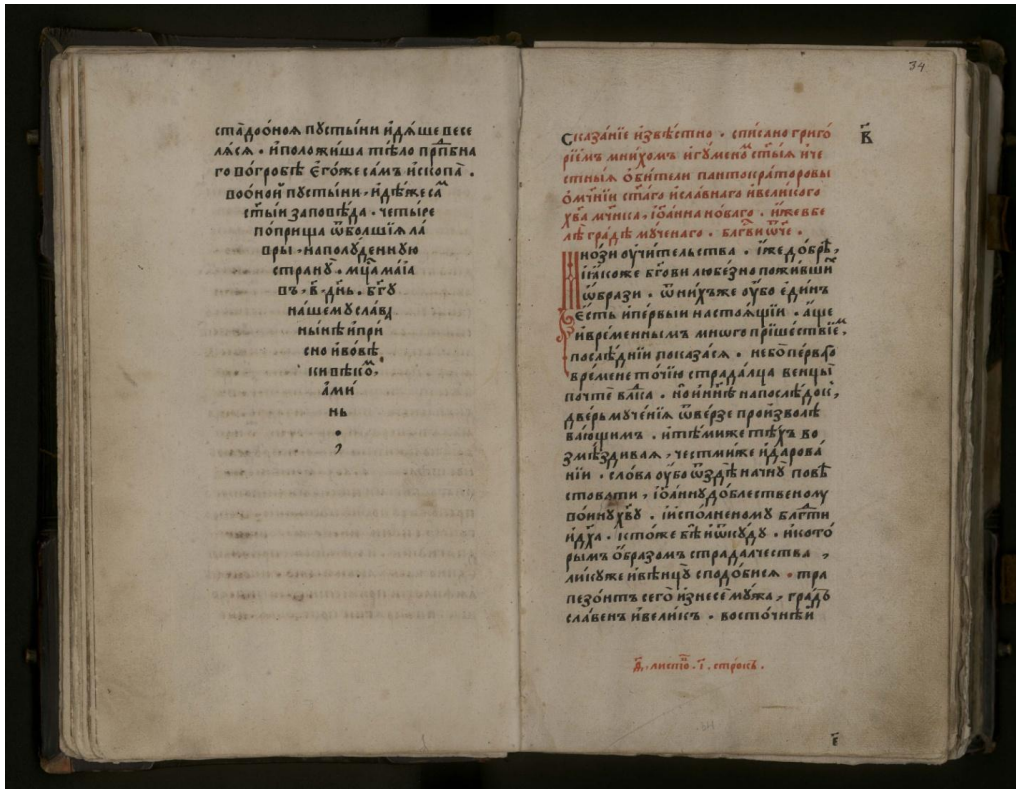
1 Christ appeared as a monarch. His manifestation comes in the context of the
 2 existence of prophecies regarding the fact that the greatest monarch, emperor of
 3 Rome, would be a Jew, prophecies well attested in Josephus. His relations with
 4 the Roman army as they appear in his interactions with the army attest to the fact
 5 that an important part of Christ's mission consisted of being recognized as
 6 Emperor by the Roman army, based on the aforementioned prophecy. Josephus
 7 will use the prophecy to theologize the proclamation of Vespasian in Judea. With
 8 certain Christological references. Constantine will restore the holy places in
 9 Israel, using the Davidic right of heir to Christ as emperor and liturgical dynasty,
 10 and his tomb in Constantinople becomes the church of the 12 Apostles, followed
 11 by the 40 martyrs of the Vlach monarchical idea from Tarnovo of the Asanesti
 12 Nemanids, a clear expression of Urosh thought. Thus, just as Bulgaria becomes
 13 a Wallachia, in order to fit into the junction with Constantine offered by the Holy
 14 Hungarian-Serbian Crown legitimized by the papal and reigning name Stephen
 15 divided by the Hungarians and Serbs and granted by the papacy to St. Stephen
 16 the Hungarian King in a movement whose details are still unclear, Lodomeria
 17 becomes a Moscow, a Muscovite, a Mosco-Olah, Wallachia from the Bridge,
 18 towards the recovery of the primitive Euro-Asiatic homeland of the dismounted
 19 Davidic Hungarians. The Davidic ideology of the ancient Hungarians is
 20 pointless to detail being explicit, and the name of King Solomon immediately in
 21 the succession of St. Stephen confirms the stated point of view. The Slavs
 22 become Vlachs and submit to the Vlachs in order to become pontifical and have
 23 access to the holy dynasty, the root of Constantine/David, as it appears on the
 24 obelisk in Rome. Bulgaria and Lodomeria become the Wallachia of the Asanesti
 25 and the Muscovite-Wallachia of the Muscovite and thus we arrive at the reality
 26 of the *Third Rome*. And all the intellectual and ideological forces gather in these
 27 realities. The note about the baptism by St. Sava of King Andrew, mentioned as
 28 the king of the Holy Sepulchre and its rebuilder, a theme of New Constantine,
 29 because Constantine built the first basilica, in the note from Putna, from the
 30 Putna mine, shows us the context. Because the core of the text is written by
 31 Eftimije of Tarnovo.

32 In this context, it is worth noting the role of the cult of St. John the New
 33 from Suceava in Russia during the era of Ivan III, Ivan the Terrible and then
 34 Romanov Russia. Starting with 1633, the birth, on the feast day, of Tsarevich
 35 Ivan Mikhailovich, brother of Tsar Alexei Mikhailovich, led to a flourishing of
 36 the cult of St. John the New from Suceava (from Belgorod-White Fortress) in
 37 Moscow. In this context, the life of St. John the New is being edited²⁵, thus
 38 preserving the original manuscript(Figure 4), presented here for the first time in
 39 a scientific paper, of the work of Gregory the Hegumen at the Pantocrator
 40 Monastery.

41 **Figure 4.** *The first page of the Life of St. John the New from Suceava, edited by*
 42 *Gregory the Abbot*²⁶

²⁵<https://nlr.ru/manuscripts/RA1527/elektronnyiy-katalog?prm=C55358D7-629E-4C86-9573-1168DA9ADE68>

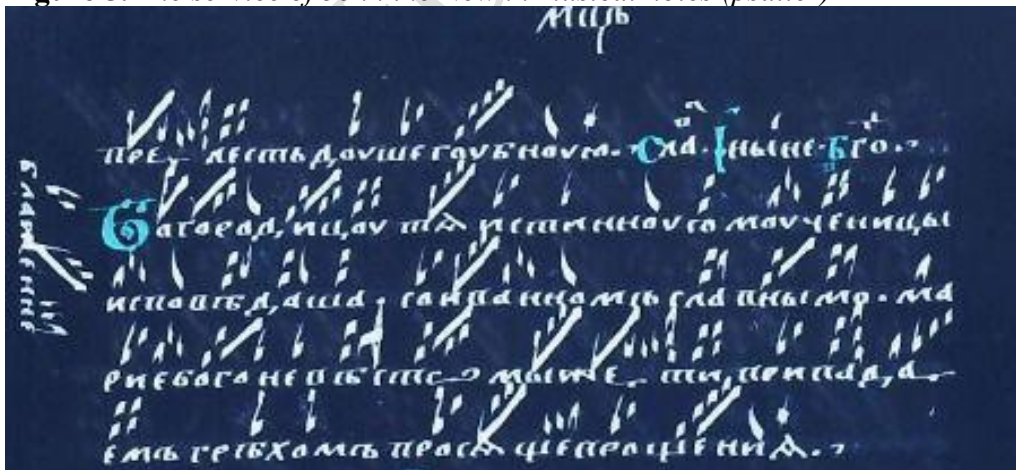
²⁶*Ibidem.*



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The service of St. John the New of Suceava is also published in medieval musical notation²⁷(Figure 5).

Figure 5. The service of John the New in musical notes (psalter)²⁸



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Subsequently, numerous other editions of the life of St. John the New will appear in the manuscripts published in Moscow²⁹(Figure 6).

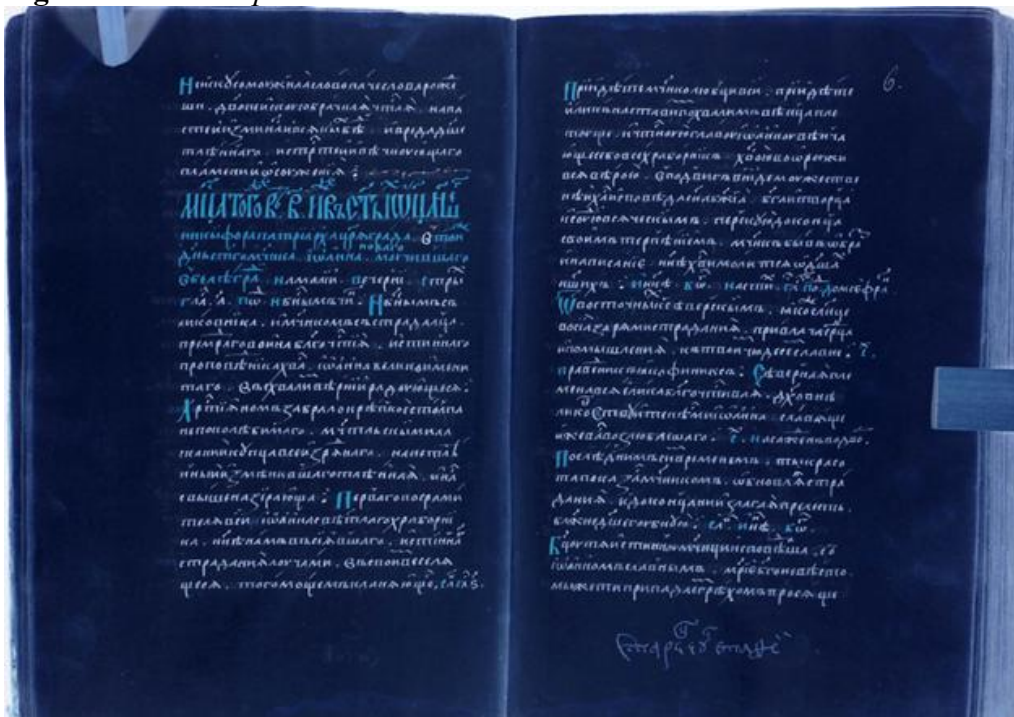
²⁷<https://viewer.rsl.ru/ru/rsl01004355927?page=22&rotate=0&theme=black>

²⁸*Ibidem.*

²⁹<https://vivaldi.nlr.ru/bc000001526/view/?#page=19> and <https://viewer.rsl.ru/ru/rsl01004722314?page=10&rotate=0&theme=black>

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Figure 6. Mineaux published in Moscow dedicated to St. John the New³⁰



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Also, an icon dedicated to St. John the New is painted, a patron icon for the new Tsarevich, and upon his death a few years later (1639) another icon, in which the young man appears juxtaposed with St. John the New³¹(Figure 7).

³⁰*Ibidem*.

³¹<https://euro-royals.livejournal.com/1100022.html> și Cathedral of the Archangel in Moscow K.A.Fisher (1905) 18 - Иван Михайлович (царевич) — Википедия (wikipedia.org)

1 **Figure 7.** *Icons of St. John the New from Belgorod-White Fortress(from Suceava)*³²

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Following the death of the Tsarevich, mentions appear in documents about the still existing chapel³³ in the Imperial Palace, originally dedicated to St. John the New of Belgorod (from Suceava), which after a while was rededicated to St. John the Baptist, juxtaposed as part of the wing of the ladies of the church dedicated to the deposition of the covering in the Vlachernae church. Also, three more churches dedicated to the Saint are built in Moscow and its area at that time(Figure 8).

³²*Ibidem.*

³³<https://kremlin-architectural-ensemble.kreml.ru/en-Ur/architecture/view/verkhospasskiy-sobor-i-teremnye-tserkvi-moskovskogo-kremlya/>

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2 **Figure 8.** *The royal church, roof and interior, which has in its structure the*
 3 *Chapel of St. John the New of Belgorod (White Fortress-from Suceava)*³⁴



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7 It is also very important that St. John the New is painted in the church of the
 8 Chudov Monastery, and in the church of the Ipatiev Monastery³⁵ on the
 9 supporting pillars. Taking this model, it appears on the supporting pillars of the
 10 Kremlin, the Church of the Dormition, the Archangel and Novospassky and
 11 Novodevichy. This is important, because Ipatiev is the native monastery of the
 12 Romanovs. As an example, the image of St. John the New, with the attribute of
 13 Suceava, from an icon-mine (Lipin Ivan Fedorov, Kostroma, 1758, Kostroma
 14 Museum of History and Architecture "Ipatiev Monastery", Kostroma, Russia,
 15 Inv. KMZ KOK 23592/1) for the month of June-Figure 9, corresponding to June

³⁴*Ibidem.*

³⁵Olga Kukolevskaya, *Picturi murale ale Catedralei Sf. Treimi a Mănăstirii Ipatiev*(in 2 volume) / *Murals of the Holy Trinity Cathedral of the Ipatiev Monastery* (in 2 volumes) and <https://www.labirint.ru/books/220193/>, Ed. Northern Palomnik, Moscova, 2008, p. 219.

1 2, along with St. Nicephorus, Patriarch of Constantinople, celebrated on the same
2 day, from the Ipatiev of the Romanovs³⁶.

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4 **Figure 9.** *Minai-icon from Ipatiev-ensemble and detail with St. John the New,*
5 *corresponding to the date of June 2³⁷*



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8 This flourishing of the cult cannot be related to the pastorate at that time of
9 Petru Movilă, who was also interested in the life and miracles of St. John the
10 New from Suceava, author of some notes about some of these miracles. The cult
11 has a much greater amplitude to be triggered only by the birth on the feast day
12 of a Saint who technically could not have been known at the time of that birth,
13 whose original life could not have reached Moscow in the 17th century from
14 Moldova because it had already been lost in Moldova, whose icon, which is
15 completely coherent with the iconographic type that the saint has in Moldova,
16 could not have been known instantly at that time, and to whom a church in the
17 imperial palace could not have been built for him and not for another patron saint
18 on the birthday of another tsarevich who would have been born, this being
19 unique, even among those who died in childhood and adolescence. Most likely
20 we are dealing with an establishment of the cult of St. John the New, in the very
21 palace of the ladies where Elena Voloshanka resided, on the occasion of her
22 arrival and reign there. All these newly discovered objects oblige us to consider
23 expanding the research to see the roots of this exceptional phenomenon, which

³⁶https://www.icon-art.info/masterpiece.php?mst_id=9592-sursa: *Icoana Kostroma din secolele XIII – XIX*, Moscova, Grand Holding, 2004.

³⁷*Ibidem*.

1 consolidates the opinions already expressed regarding the Muscovite ethnic
 2 identity of the Vlach world of Moscow at the time, as testified by the text in
 3 *Roman and Vlahata*, which preserves essentially precise details about the
 4 process of founding Moldavia, such as the borders of the old Tatar rule in Neamt,
 5 the importance of the founding of the Serbo-Vlach colonization point at Roman
 6 in then Hungarian Moldavia, and the expansion along the trade routes that led to
 7 the formation of a unified autocratic state in an area of Serbian and Hungarian
 8 tradition. Returning to the important discovery in this presentation, the original
 9 life of St. John the New from Suceava, several considerations are necessary. We
 10 have in the author's self-description the most archaic, authentic form of the
 11 author's title, which is presented to us as abbot of the Pantocrator Monastery,
 12 which was later identified as the Neamt Monastery.

13 It becomes clear that the addition of protopresbyter of the glorious church
 14 of Moldavia that appears in the edition discovered by Melchisedec Ștefănescu³⁸
 15 is a later addition, like the name added marginally by *Țamblac* on his edition. A
 16 similar title appears in the life of St. Ștefan Decanski written by Grigorie Abbot
 17 of the Decani Monastery, whom we know to have been *Țamblac*. It remains to
 18 be seen what conclusions can be drawn from this, with the Decani Monastery
 19 having the same patron saint of the Pantocrator, and the church of Moldova being
 20 pastored under Alexander the Good by Iosif the Servobishop, thus being part of
 21 the Patriarchate of Pec, whose cultural and charismatic center was then in
 22 Decani.

23 The saint is named after the White Fortress (Belgorod), logical for a saint
 24 who had only then been brought to Suceava, the titles of the voivode of Moldavia
 25 and the archbishop of Suceava are archaic, the title of Moldovlahia and Pomoria
 26 being in accordance with the archaism and authenticity of the source. The
 27 nuances strictly referring to the life of the saint, the purely Serbian phraseology
 28 in the version, distinct from the later phraseology clearly influenced by the
 29 Baroque Slavonic in the Melchizedek version and the 18th century Russian
 30 Slavonic in the version discovered by Vitalie Josanu, the mention of Greater
 31 Armenia as his homeland, probably changed due to confessional meanings in the
 32 later versions mentioned confirm that we are dealing, finally, with the original,
 33 unique, definitive manuscript of the Life of St. John the New from Suceava, as
 34 Alexander the Good ordered and saw it. Such a manuscript could have reached
 35 Moscow from Moldova only during the time of Stephen the Great, as it
 36 disappeared from Moldova after that, and could have been preserved until the
 37 reemergence of the cult after 1633 in the patrimony of the church built by Elena
 38 Volosanka with the patron saint of St. John the New in the palace of the
 39 princesses, after which, catalyzed by the event with the tsarevich, it was
 40 expanded by the tsarina mother at the national level, consolidating and
 41 revitalizing the identity of the *Third Vlach Rome* of Moscow as theorized in
 42 *Roman and Vlahata* and testified by the founding of the church dedicated to the
 43 deposition at Vlaherne, which, coincidentally, has its patron saint on July 2, the
 44 day on which St. Stephen, voivode of Moldavia, also died. The musical

³⁸<https://archive.org/details/PsAcad.MelchisedecStefanescuViataSiScrierileLuiGrigorieTamblac2010/page/n129/mode/2up>

1 manuscripts of the life of Saint John the New, the first preserved service of a
 2 saint from Moldova, may be another composition that can be included in the
 3 heritage of the Putna music school, the only one so far dedicated to a national
 4 Moldavian saint, who was also a national Muscovite saint.

5 The mind that records much of what has already been presented, the
 6 chronicler Gheorghe Brankovici³⁹, shows us a Serb-Vlach ethnogenetic
 7 organism fully aware of the liturgical-Christological processes experienced and
 8 updated in the awakening brought by Peter the Great, while also being superior
 9 to Cantemir in charisma and science. The assumed continuity, not surprising for
 10 them, between the Nemanids, Basarabs and Musatini, with the peak reached by
 11 Stephen Voivode whose entire Muscovlachs are the reinforcement of the
 12 narrative (like the image of Stephen Voivode in the battle of the White Fortress
 13 in the *Chronicle of Faces*), the stylistic appreciations of the churches and the
 14 personal martyrdom of both him and Sava Brankovic will lead one to think of
 15 Serbian Voivodina and the Timisan Banat as an independent state but also of the
 16 migration to NovoSerbia and SlavoSerbia, an attempt at demographic unification
 17 of the corridor between the Hungarian-Vlach Carpathian-Dinaric basin and
 18 Moscow as a nucleus, failed due to the pagan aggression of the local Cossacks,
 19 despite the measures taken by Catherine the Great in their defense.

22 The unity of the Vlach-Byzantine world

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 24 In this context, the following clarification is appropriate. I have recently
 25 identified two documents from King Matthias Corvin, one being a slightly
 26 modified copy of the first one, in which Voivode Stephen the Great of Moldavia
 27 (1457-1504) is attested as Wallachian. In the first document-Figure 10, a
 28 donation by Matia Corvin, dated August 18, 1479, written in Latin, to János
 29 Ungor from Nadasd, for his merits in the battles fought on behalf of the king, it
 30 is recorded: ...with Voivode Stephen the Wallachian... (digitalized Hungarian
 31 version: 30221-1479-08-18-MÁTYÁS 1 KIRÁLY Q 330 / HUNYAD ÉS
 32 TORDA 1 4 33 DIPLOMATIKAI LEVÉLTÁR (Q szekció) • Erdélyi országos
 33 rómálagyóssi lefélértárból (F) • GYKOL, Cista diversorum comitatum (Q
 34 330): Mátyás király az erdélyi káptalanhoz. csehekkel söglen Costellan
 35 várkastély és Zenthwyd városa kört, észánn István oláh vajdával söglen, amely
 36 hadjátban a király maga is sáttvett erás sereggel, majd a husziták ellen az álnátuk
 37 elfoggalva tartt várak vissászérezése kört és a huszitáknak az országból való
 38 kiüzése gómez,...⁴⁰).

³⁹Gheorghe Brankovici, *Hronike slavenosrpske*, ed. Ana Krechmer, Srpska Akademija Nauka i Umetnosti, Beograd, 2011..

⁴⁰<https://30221> | Oklevelek | Hungaricana

1 **Figure 10.** *Original act 30221 of August 18, 1479⁴¹*



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In the second document-Figure 11, a copy of the first, also dated August 18, 1479, in Latin, with only minor differences, it is written: ...Stephen, Voivode of Moldavia... (digitalized Hungarian version: 18257-1479-08-18- MÁTYÁS 1 KIRÁLY Q 7 / 6 71 DIPLOMATIKAI LEVÉLTÁR (Q szekció) • Kincstári lefélértárból (E) • MKA, Acta Transsylvanica (Q 7): Mátyás király az erdélyi káptalanhoz. different companies hadi, so under the castle Jaycza et demum under the castle Zwonyk szerzte a törökökkel söglen, majd later a csehekkal söglen around the Kostollan oppidum, majd István moldvai vajdával söglen, aki akor a királynak ádá az ésengera volt, then a huszitakkal söglen azon várak visszafoglalásában, azok öben ebnen az erössing elfoglatak; majd ökökkel a törökökkel sabez megvétélében...⁴²).

⁴¹*Ibidem*

⁴²<https://archives.hungaricana.hu/hu/charters/210581/?list=eyJxdWVyeSI6ICIxODI1NyJ9>

1 **Figure 11.** *Original act 18257 of August 18, 1479*⁴³



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As a result, the problem of Stephen the Great's race-ethnicity, put into discussion by some, is definitively resolved, as he is a Vlach, belonging to the Vlach world, therefore Romanian.

All the data presented tried to complement and support the idea of cultural interference in the Balkan-Pannonic-Carpathian space, a concrete materialization of the Byzantine Commonwealth.

Conclusions

The marriage of a Moldavian princess, Elena Volosanka, who in an apocryphal manuscript from the Eszterhazi archive appears to be a descendant of Iancu Hunyadi, father of Matthias, through Stephen the Great, an ideological succession that continues vertically with Lazarevici and Nemanja and reaches Constantine, could have brought the cult of John the New to Moscow, where chapels built to the saint appear from that time, one still existing today in the

⁴³*Ibidem*

1 area of the presidential palace. In the Romanov era, taking advantage of the
 2 biological coincidence of the birth of the heir to the first Romanov Tsar on the
 3 day of St. John the New in Suceava, June 2, an explosion of the cult of the Saint
 4 appears in Moscow. His icons appear even in the Arctic Circle, in Romanov
 5 monasteries, which are part of the Romanov project of sacralizing the New
 6 Romanov Russia. The names on the inscription of the tower built by Ivan III,
 7 Rascia, Bulgaria and Hungary become the names of the new Romanov Russia,
 8 and the Romanovs swipe on the onomastics of *Roman and Vlahata* to establish
 9 and justify their reign and sacred dynastic status. Saints Simeon the Nemanites,
 10 Sava, Lazar and others adorn the Romanov era painting in the Kremlin, and the
 11 oldest manuscripts of the life of St. John the New reach Moscow, including
 12 containing old Serbo-Moldovan songs dedicated to the saint. The author of this
 13 life is recorded with certainty as being a Grigorie Tamblak, abbot of Decani, and
 14 also a saint of Tarnovo, of the Tarnovo school. The Constantinian-Vlach or
 15 Urosh-Nemanja nationalism of the cultural elites of Tarnovo of the era radiates
 16 and is used by the Romanovs, who insist that John the New was glorified by a
 17 saint of Tarnovo, because in Moscow, Gregory becomes a saint prototype of the
 18 idea of the *Third Rome*.

19 The predecessors of Pan-Slavism are Pan-Vlachism, and Petru Movilă who
 20 comes up with the first concrete ideas of merging Moscow and Hungary or
 21 Serbia and Moldova by dissolving the Lithuanian-Polish vestiges of Kiev in the
 22 Holy Roman Monarchy of Moscow, by fixing the Rurikid dynasty as potentially
 23 Vlachizable to be Constantinized for the benefit of the effort of monarchical
 24 ethnogenesis of the Romanovs, by the gesture of offering the head of Vladimir
 25 of Kiev to the Tsar propagating St. John the New in Moscow, and his portrait
 26 from the Berestova church in which Petru Movilă appears from a David-
 27 Nemanja-Constantine intentionally eclipsing Vladimir and assimilating him,
 28 lead to the roots of Moscow as the real center of the Christian world, the real
 29 Third Rome as *Radix David, Radix Constantini*, the manifestation of the Lion of
 30 the Tribe of Judah (*Ecce Crucem Domini Fugite Partes Adersae, Vicit Leo de*
 31 *Tribu Iuda, Radix David, Alleluia!*).

32 Dimitrie Cantemir, the great humanist of the 18th century, was faced with
 33 these problems in the context of Peter the Great's change of capital, and
 34 attempted to dismantle the hagiographic corpus linked to *Roman and Vlahata*.
 35 But Peter the Great took up the idea of Constantinian origin as being linked to
 36 the Venetian Land, Venice, and testimonies regarding the structure of patron
 37 saints evoking Rome and Serbia from Saint Petersburg show that Peter wanted
 38 to make a Venice, a Venice from *Roman and Vlahata*. Echoing the medieval
 39 legend that Constantinople imitated a non-existent Venice at the time, and the
 40 pirouettes of the capitals of Rome from *Roman and Vlahata*, Saint Petersburg
 41 takes up the theme of the Petrine military mission from the baptism of Cornelius,
 42 and closes the circle by re-actualizing for Slavic culture the unique legacy of
 43 Christ in Constantine through the Illyrian Roman army, which inherited the
 44 special relationship of Christ with the Roman army that testified to his
 45 resurrection and absolute monarchy. The importance of the Vlach dynastic
 46 revolution in the Slavic world cannot be underestimated. The corridor opened by
 47 the settlement of Hungary and the crystallization of Nemanid Serbia, extended

1 through Asănești to Crimea, from where Stefan the Great of Moldavia will bring
 2 his second wife, named Maria Asanina Paleologhina, reaching Moscow placed
 3 on imperial parameters, cannot be underestimated. The concept of Constantine's
 4 root as manifestation and fulfillment, concretization of the monarchical
 5 messianic achievement of Christ on the Cross, structures Slavic-speaking
 6 Orthodoxy as a great pan-Vlachism, and sole heir to Constantine's empire. Thus,
 7 the lives of St. Constantine popular in Nemanid Serbia, where the cult is
 8 systematized, as well as the redaction of St. Euthymius of Tarnovo, which
 9 appears in Putna and in the Teachings of St. Neagoe Basarab, find their context
 10 in the relationships between the assimilation of the old pagan dynasties
 11 missionaryized by the post-Cyrillic-Methodist mission, such as the old Bulgarian
 12 or the Rurikid, and the new integrating dynasty that can be called the neo-
 13 Constantinian or projected Constantinian dynasty. This dynasty has its roots in
 14 the establishment of the Hungarian monarchy, and its echo in the line of holy
 15 dynasts named Stefan and Uros from Serbia, from where with Hungarian support
 16 they were able to extract Byzantine Bulgaria, which thus also finds its place in
 17 the title of the Hungarian archregent, and then leads to Orthodoxy centered solely
 18 on Moscow, as shown in the act of conferring the pontifical privileges of the old
 19 and new Rome offered by Patriarch Jeremiah of Constantinople, with the support
 20 of the Movilești lords of Moldavia, to Moscow, the so-called tomos through
 21 which its quality as the *Third Rome* is attested.

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