

The History and Evolution of Managing Public Safety in Romania

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Abstract

The concept of public safety management emerged from the desire to provide people with the management of an institution that would ensure public safety in an organized way. We can only imagine what medieval or post-medieval societies looked like from a public safety perspective. The chances of survival and life expectancy were extremely low due to the way communities functioned. But they were even smaller in the Romanian principalities, especially in Moldavia and Wallachia, provinces always at a crossroads, being under the influence of the great powers of the time and especially the Ottoman Empire. The purpose of this article is to identify the precursors of the police institution, in a society strongly influenced by the Phanariot community.

Key words: Romanian principalities, public order, Phanariot community

J.E.L. classification: J28, K32, K14, N90

1. Introduction

Greek merchants and clergy of Byzantine aristocratic origin, who had gained great economic and political prosperity and were later known as Phanariots, settled in the northwestern quarter of Constantinople, which became the center of Greek power after the establishment of the Patriarchate's seat here in 1461. Over time, their role grew, across the outskirts of the neighborhood, to become a very important political factor in the empire and in the positions of diplomatic agents. Under the official cover of the missions they received, they secretly played their own interests in the affairs of the Kingdom of Great Britain, France or the Russian Empire that were conducted with the Turks. While performing their official functions, they launched into private business, discreetly gaining control over the trade of utmost importance on the Black Sea and the Danube.

Under these circumstances, this community gained the trust of the Ottoman sultans and managed to take possession of the two Romanian provinces (Moldavia and Wallachia). The old Romanian ruling elite represented by the boyar families was irretrievably affected, witnessing the defiance of its main ethical-traditional values, authentic Romanian, which were based on the Law of the Earth and the customary peasant law. Because of the same fanariots, since that time, the image of Romanians has been compromised in the eyes of European countries.

2. Literature review

This article considers the presentation on the one hand of the ruling class of the Romanian principalities that influenced this public life.

On the one hand, the Phanariots were responsible for ensuring public order, since the Phanariot rulers were the ones who secured the succession to the throne of the Romanian principalities and were the ones who made up much of the local nobility. This is found in numerous historical documents attesting the order in which they succeeded to the leadership of the Romanian principalities.

On the other hand, the fanariots were responsible for much of the chaos created in society, because their way of life was extremely harmful to ordinary people. More specifically, the fanariots subjugated the local population, impoverished it by huge taxes, and committed acts of cruelty difficult to understand or explain. In addition, their disregard for investing in the protection of the population made the dangers

huge, and the safety of the population depended on the few hundred mercenaries hired to maintain public order. Most of the time, however, they protected only the members of the Phanariot community (who were part of the local nobility). This is avoided in the numerous books dedicated to presenting the Phanariot community and the horrors and atrocities it has committed.

3. Research methodology

The purpose of this article is to identify what public security meant after the Middle Ages in the Romanian provinces and which was the main ruling class that ensured public order until the Union of the first after the Romanian principalities on January 24, 1859.

First of all, the local social landscape of Moldavia and Wallachia must be identified in the period of the centuries 17-19. Secondly, it must be seen to what extent the ruling class of this period influenced both public order and security, but above all its insurance.

The hypotheses that will be confirmed or not during the work are:

A) the “import” of the ruling class from the Ottoman Empire brought with it the “import” of the first forms of management in the field of public order, starting with those of the Phanariot period;

B) the concept of public order meant in those times the prevention and sanctioning of acts that seriously disturbed public peace.

4. Findings

4.1. History of public safety in Romania

A) the medical perspective of the concept of public safety in the Romanian provinces

Medicine is gradually emerging at the end of the 18th century, as a result of the violent manifestations of the plague and other tuberculosis epidemics. The health system does not exist yet. The gentlemen always had personal doctors who took care of themselves and their family. They also accompanied them on these pilgrim travels from Istanbul to Iasi or Bucharest, and always again to Istanbul. It was not until the 19th century that a public health system began to be created that included doctors and hospitals, paid from the country’s treasury. The doctors were mostly foreigners: Italians, French, German, Jews, Greeks trained in Italian, German or French universities. The Romanian countries were a formidable place of affirmation for many of them, a territory to explore and experience.

The plague was the main disease that was a peril in the late 18th and early 19th centuries. On July 28, 1792, the public Health Commission was created, and in August 1792, the surgeon Sadmüller and the district surgeon Gutter were in support of the sick. The measures taken in 1792 were diverse: From closing cafés and taverns or keeping disciples overnight in the shops to bringing the head of the Greek Saint Visarion from the church of Dusca in Macedonia, hoping to banish the plague by the saint. During the plague epidemic of 1795, an announcement on the importance of the disease had been made for each slum and to give news for each case.

The most drastic measures were taken during the “plague of Caragea” in 1813-1814, when “the disease was transmitted from one man to another and from one house to another”. And when it had a form of spreading as original as possible. According to Ion Ghica.

The doctors were obliged to visit the home of the sick with a delegate of the House of Lazarets. However, rudimentary means were used to combat diseases: Fumigations or vinegar. The handymen raise vaults near the monasteries to receive those in distress. This is how rooms specially built next to churches and monasteries where those in distress were treated.

The great hospitals appeared only in the 19th century also on the initiative of some boyars with hand and hand, but their operation is related to the will of the founders. This is also the moment when foreign doctors appeared in Bucharest: Gustav Orraeus, Cristian Vitsi, Cednobaev from Russia, German Friedrich Reinhold Grohmann.

By order of the rulers to combat the plague, all roads were closed and traffic was forbidden. After the city's barriers were closed, all nomads and beggars were removed from the city. Trade was stopped and trade was suspended. 12-14-day quarantine was instituted for the goods and people who were

transporting them, and the access roads in the capital were supervised. In times of plague and cholera (diseases that have haunted Bucharest for almost two centuries), the city was emptied. When rumors of illness spread through the streets of slums, the slums loaded their things and the wagons left the city, some hid in the country houses, because at that time all the "Bucharest people" were still peasants. The population left the large cities that represented outbreaks of infection.

(b) the safety of the population in relation to the objectives of the phanariot invasion

The invasion of the Phanariots in the Romanian Principalities had three distinct objectives:

The first objective was an explicit economic one: Enrichment. His touch, however, had to follow, in order, a few steps: To procure money for his purchase investment. Then, to recover the amount invested and, the final step, to have a gain that gives confidence in the future. But there were two obstacles in their way. One was the Ottoman administration which had its own financial interests and, in addition, the power to change their reigns and the destiny of their lives. The second obstacle was the specific profile of the Greeks. Undoubtedly, they knew how to trade, but their grace was only persuasive.

There is no preliminary standard, a fixed price because there is a need for maneuver. They are skilled at establishing this way of dialog, and the most clever old people have a special art with business partners and can turn the situation in a unique way, toward Europeans. In their struggle with sweet words the Greeks do not put their pride forward when it comes to money and making money. I don't want to put it in the open with my clients. But this is the specific oriental style, hard to follow by Europeans. In Constantinople, in the taglines with the Turks, the Greeks tried everything, but they did not always win what they wanted. They were happy to get out of the business that started.

Indeed, in the Ottoman world the Greeks were not at all at ease. The Greek wants to be a patron, master of his own business and, as much as possible, of others; for the Greeks generally do not like to work for others. They like to have their business and grow it and keep growing it. Let the kids grow up and let them grow up. It is their philosophy.

But in the religious philosophy of Islam, Christians were considered "rayah," that is, a conquered people made up of unbelievers. They had no real rights, not even citizenship. Even Muhammad II, a man of high political and cultural level, often abused this class of subjects, although he had once given them a number of advantages. In the Ottoman world, the Greeks were not allowed to wear arms, to ride; women were not allowed more than the general Muslim dress. But not even there, with obvious elegance accessories. It was a pressure they could not avoid.

The second objective of the Phanariots arriving in the principalities was a playful one. The arrival in the principalities of every ruler, and especially of the suite that followed him, was felt as a liberation. After crossing the Danube, the procession no longer felt touched by the strictness of Muslim morals in general, which foreigners, whether locals or even visitors, had to respect; then a distance from the norms that restricted the ludic mentality specific to the life philosophy of the Greeks.

The third objective was to restore the power of ancient Greece, for which they had a passionate nostalgia. Beyond taxes, luxury expenses and other occasional expenses, they discreetly and consistently supported, as evergetes, the actions of the "brothers" who were active against the Ottoman Empire. This militancy was extremely dangerous, from two perspectives. The secret operations of the community were known and gossip about by all its members, so no one could escape the obligations of honor to the homeland and nation. Until then, in the Romanian principalities a real clash between civilizations was initiated, the consequences of which are in power even today. The impact of this misplaced alterity has seriously disturbed the economic situation and public order in both principalities.

4.2. The evolution of the ruler class of Romania who was managing public safety between the 17th and 19th

Beginning in the 17th century, the Ottomans, having military problems, began to encounter problems in directing their foreign relations. They have been ditched by the great military invasions, especially in Western Europe, where craftsmen and finance had put into operation a network of military production, focused on modern firearms. Having managed to impose military interests on its neighbors, the Gate was placed, for the first time, in a position to not be able to impose the forms of peace it would

have wanted. The Ottomans are forced to engage in diplomatic negotiations with the states and, worse, with European alliances.

With the experienced governors of the Turkish administration, the sultans realized disappointed that their own Turkish citizens knew nothing but to wage wars.

As if that was not enough, compact lines of businessmen, careerists, profiteers and adventurers from all over the Ottoman Empire began to migrate to the crowded buildings of the metropolis. Their influence became so great that at the height they even allowed themselves to make the law in the administration of the Patriarchate, the only place of spiritual continuity for the descendants of the conquered in 1453. Greek historians believe that even the national being of Greece was struck by the Phanariotes, because they had become overnight the elite of a people who lived in turn under the cruel Turkish oppression. At that time, the Greeks, who remained in the ancient Greek territory, rightly accuse the Phanariot class of subordination and dilution of national identity in favor of securing personal material interests.

The old Romanian ruling elite represented by the boyar families was irretrievably affected. Because of the same fanariots, since that time, the image of Romanians has been compromised in the eyes of European countries. The fanariots' attention toward the Roman countries was fueled from the very beginning by greed. Pure greed could be said because, in the medieval period, the Romanian voivodeships were particularly rich and prosperous. Historically speaking, the Phanariot era lasted over a century. It was only in 1821 that the earthly reigns returned to the rule of the two sister countries.

The Phanariot regime was established in Moldavia in 1711, after the forced withdrawal of Dimitrie Cantemir in Russia and in 1716 in Wallachia; after the mazzination of Stephen Cantacuzino, the last earthly ruler and his sending to Constantinople for death. In both Romanian countries, the Phanariot era began with the same gentleman: Nicolae Mavrocordat. The reasons for the replacement were clear and legitimate in both cases.

Great families of the Phanar among which the most famous were: Caragea, Cantacuzino, Moruzi, Mavrocordat, Ipsilanti, Rosetti, Şuţu, but also other newly appeared competitors, were rousing day and night in plots and plots aimed at the butchering of the current gentleman, also a fanariot, in order to make up another family. In the face of such danger the rulers, already on the throne, all desperate for power and the maintenance of the throne, were irrational in forcing exploitation and increasing the number of taxes. As the clergy and the great local boyar families were exempt from taxes, the disaster and the robbery fell on the Romanian peasants and animal breeders, the economic base of the principalities. And, for more security of the money gathered, the Phanariot rulers entrusted the collection of the giving only to their own relatives.

No one forgives for anything, the fanariots of every rank showed cruelty and unmercifulness difficult to equate. At their order, the bands of Arnăuţi, who initially dealt only with public order and the prince's guard, were sent to rob the villages of the Romanians. Generations of peasants and craftsmen have fallen victim to beatings and tortures for the purpose of squeezing the taxes by any method. Incredible taxes and dues have been invented, which defy both ridicule and the sense of reality. However, for the money received, the perceiver and his companions did not give any confirmation documents.

Many of the Phanariot rulers had a tragic end, because they betrayed the Ottoman Empire, or because they were accused of intending to do so. The end of their lives was terrible. Before the execution, they were usually tortured long enough to confess where they hid their wealth. In the reality in the minds of the Ottoman officials everything was focused on fortunes: The Greeks of Phanar had money and bought the reigns, sometimes bidding them. The only understandable purpose of these acquisitions was the intensive exploitation of the local resources. First, to recover the money you invested and then to achieve the highest possible gain. The Ottoman spies reported, however, how much the rulers spent, at fasting, with some achievements (churches, hospitals, schools) and with the good, full or luxurious living of voda. By all these estimates, they were making another one: About how much money would be hidden from sight. The real win, I mean. That sum, supposed, became the reason for the torture of the prince who had been mazzilite and brought to Constantinople.

The Phanariots were forced to pay very high taxes, but the hardest obligation to bear was the "children's tribute". The Ottomans demanded that every fifth son of a family be taken from his family and enlisted in the Janissaries' Corps, where he would be prepared to become an elite infantry in the

Sultan's army.

There were a number of oppressive laws, and occasionally the Muslim leadership was punitive unleashing massacres on the Christian civilian population. The Greeks could not sue a Muslim Turk, no matter what kind of cause, at most they could complain, to local authorities or, by rank, to the high officials in the capital. There, in order to solve many problems of bureaucracy, the Greeks had to always give bribes. This permanent way of living, century after century, has become, for them, an element of social culture.

Wallachia is throughout the 18th century a perfect realm of social, political, military, diplomatic experiments, experiments in general of all kinds, a realm of all possibilities, haunted by the lack of security for all categories of society, of all the endless abuses that often touched spheres of the unimaginable. A dragging of flagrant contradictions, often insolvent and seemingly inexplicable.

5. Conclusions

The Phanariot leadership of the Romanian countries between the 18-19 centuries had the following consequences:

- the prince was appointed directly by the Sultan, only from among the Greeks of Phanar, the candidacy of local boyars to the rule of the Romanian countries being impeded by the great Greek families;
- the amounts for the purchase of the reign become fabulous, always increasing, depending on the needs of the Empire or the sultan's own expenses;
- the leadership of the romanian principalities being bought, although it was for an agreed duration, whenever a new request, a more profitable offer, could change the ruler, before the deadline;
- the fanariots in charge of the romanian principalities, due to the increase in the tribute, invented new taxes, which foreign mercenaries collected; increased the obligations paid in labor, cattle, cereals, without having a database, documents of record;
- phanariot rulers were increasingly aggressive toward the local population, and their willingness to hire foreign mercenaries to ensure public order was reduced. Employed foreign mercenaries were largely concerned with protecting themselves and their families.
- the foreign policy of the romanian states is abolished, because they no longer had sovereignty

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