

A LOOK OVER THE MICROHISTORY: THE FILIPESCU BOYARS FROM DRAJNA, PRAHOVA COUNTY*

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Rezumat. Pentru o microistorie: Boierii Filipescu din Drajna, județul Prahova

Lucrarea de față are ca subiect istoric familia Filipescu, din localitatea Drajna, județul Prahova. Motivul alegerii noastre a fost acela al redescoperirii unei familii boierești într-un spațiu care s-a considerat a fi exclusiv apanajul moșnenilor.

Marile familii boierești care au trăit în zonă, Filipescu, Bălăceanu, Macovei etc., au exercitat o puternică influență asupra locuitorilor, faptele lor rămânând în memoria colectivă a supușilor.

Am folosit în cercetarea noastră instrumente ale istoriei orale, precum interviul și fotografia, iar în ansamblul holistic al științei istorice lucrarea se poate încadra în domeniul istoriei locale. Am încercat să surprindem aspecte asupra impactului social pe care l-au avut boierii asupra comunității, atât pozitive, cât și negative.

*În alcătuirea lucrării, am folosit surse primare, așa cum este manuscrisul urmașului familiei Filipescu, Dumitru Kretzulescu-Warthiadi, inginer agronom, deținătorul unei colecții impresionante de documente, care ulterior au fost donate Arhivelor Statului. De asemenea, am consultat și o serie de surse editate, cum sunt colecțiile de documente ale lui Nicolae Iorga și ale lui Dumitru I Brezeanu Teișani, **Documente de pe Valea Teleajenului**. Lucrările generale și cele speciale au contribuit la elaborarea acestei scrieri și au întregit sinteza noastră.*

Abstract. A Look over the Microhistory: the Filipescu Boyars from Drajna, Prahova County

This paperwork shows a piece of history regarding a boyar family, Filipescu, from Drajna, Prahova County. The reason of our choice was that we need to rediscover the past of our aristocrats in a region that was considered to be the attribute of the free peasants.

The aristocratic families that lived in this area, Filipescu, Balaceanu, Macovei etc. had a great influence on the inhabitants, their deeds being remembered by their vassals.

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We have used in our research, instruments of oral history, such as the interview and the photography, and regarding the field of interest, this paper-work can be integrated in the area of local history. We tried to show how influential the boyars were in the community, taking into consideration both positive and negative aspects.

*For this study, we have used primary sources, the manuscript of a descendant of the Filipescu family, Dumitru Kretzulescu-Warhiadi, agricultural engineer, the holder of an impressive collection of documents. We have also seen secondary sources, for example the volumes of Nicolae Iorga and Dumitru I. Brezeanu Teisani, **Documents from the Teleajen Valley**.*

Résumé. Pour une micro-histoire: les boyards Filipescu de Drajna, le département de Prahova

Ce travail est l'histoire de la famille Filipescu de Drajna, Prahova County. La raison de notre choix était que de redécouvrir une famille de boyards dans une zone qui a été considéré comme l'apanage des tenanciers.

Les grandes familles nobles qui vivaient dans la région, Filipescu, Bălăceanu, Macovei, etc., ont exercé une forte influence sur les gens, leurs œuvres restent dans la mémoire collective des sujets.

Nous avons utilisé dans notre recherche, instruments d'histoire orale tels que l'entrevue et la photographie et la science holistique à travers l'histoire, les travaux peuvent tomber dans l'histoire locale. J'ai essayé de surprendre les questions d'impact social que j'avais sur les propriétaires fonciers de la communauté, à la fois positif et négatif.

*Dans la recherche, nous avons utilisé des sources primaires comme manuscrit écrit par l'héritier de la famille Filipescu, Dumitru Kretzulescu-Warhiadi, agronome, titulaire d'impressionnantes collections de documents, qui ont ensuite été donnés aux Archives d'Etat. J'ai également consulté un certain nombre de sources éditées, comme les collections de documents de Nicolae Iorga et Dumitru Brezeanu Teisani, **Documents sur la Vallé du Teleajen**. Travaux générale et spéciale ont contribué au développement de l'écriture et ont fait l'ensemble de notre synthèse.*

Keywords: boyars, Filipescu family, aristocratic families, Teleajen Valley, Romanian Principalities, Drajna

Introduction

The word *boyar* had many interpretations over the time. Constantin Giurescu expanded the notion for the entire class of landowners. The exegesis of the great historian appeared because he studied medieval judicial documents, in which the swearers, the free peasants, no matter how much land they owned, were named boyars. Those peasants could have had the statute of a boyar, but

their right was passed only due to this privilege¹.

Giurescu's remark dealt with criticism, because he considered that there was not a great difference between the great aristocrats and the small ones in the Romanian territory. P. P. Panaitescu considered that the property of boyars from the sixteenth century was very large and the servants worked it, meanwhile the small property was worked only by its owner or owners².

I. C. Filitti, another Romanian historian, brought other theory towards this aspect, but he sustained Giurescu's theory. He considered that Wallachia did not have a strong blood aristocracy, comparing to the one existing in the Western states. In those areas, the nobleman was someone who demonstrated he had at least two blood ancestors, were swordsman, entitled and married only within the same social class.

Many other Romanian historians have theories about our aristocracy. Stefan S. Gorovei gave a definition in this way: "the boyars were a social class which held the most important role in the Romanian society in the Middle Age... a social class that can be defined through the free ownership of a land, in the virtue and based upon a document given by the lord (place called "the estate's dam")³.

We have also consulted the books of professor Ioan Aurel Pop and we agree with his opinion about the beginning of our aristocracy, in which he sees a group detached from the rural community with allogeneic elements taken from Pecheneg people, Slavic and Cuman people. In this way, the frontrunners were about to form a local feudality at the end of Romanian people and language's birth. This feudality evolved in the interior of the Romanian pre-state formations and it continued to exist even after the integration of Transylvania in the Hungarian Kingdom. However, these gentry had been replaced with feudal that contributed to the unification of the state and helped the ruler: the boyars in Wallachia and Moldavia and the nobility in Transylvania⁴.

¹ C. Giurescu, *Studii de istorie socială. Despre vechimea rumâniei în Țara Românească și legătura lui Mihai Viteazul. Despre boieri. Despre rumâni* [Studies of Social History. The Beginning of Wallachian Enslavement of the Peasants and the Land Binging of Michael the Great. Considerations about boyars and about enslaved peasants], București, Editura Universul S. A., 1943, pp. 227-349.

² P. P. Panaitescu, *Interpretări românești. Studii de istorie economică și socială* [Romanian Interpretations. Studies of Economical and Social History], București, Editura Enciclopedică, pp. 30-65.

³ Ștefan S. Gorovei, *Clanuri, familii, autorități, puteri (Moldova, secolele XV-XVIII)* [Clans, Families, Authorities, Powers (Moldovia, XV-XVIII Centuries)], in „Arhiva Genealogică”, I (VI), 1994, vol. 1-2, p. 87.

⁴ Ioan Aurel Pop, *Nașunea română medievală [Medieval Romanian Nation]*, București, Editura Enciclopedica, 1998, p. 195-196.

Pop also considers that the most powerful connection that had created larger unities in the Middle Age, was the report of the vassalage. The difference between kings and their nobles did not act as a type but as a degree⁵.

Regarding foreign historiography, the article of David D. Hamlin, "*We sind wir? Orientalism, Gendere and War in the German Encounter with Romania*"⁶ debates these aspects of the Romanian social classes, through the eyes of some foreign travellers. They wrote their memories and gave a general view over the way Romania had been evolving in the nineteenth century, from the backwardness orientalism, to the technological advance that characterizes the Western worlds. One of the observers, Karl Braun, considered that there is a connection between Romanian aristocracy and the fear for Turkish raids, as a consequence was the way the Romanian boyar ladies lived – an example of oriental intolerance, as a whole class. Moreover, Braun impression was that modern Romania was created by the elites who took contact with the ideas of the West- European way of life.

Hamlin's study explains the way Romanian elites were confronted with the market economy in full expansion in the Western Europe. Starting with the Adrianople Treaty (1829), Romania developed an international market, especially for agricultural products, becoming the fourth great exporter of those products in the nineteenth century. This aspect brought wealth to the elites of landowners and much more connection with the Western world⁷.

Almost all the children of boyars went to study in Western countries which reinforced the relations between the Western countries. The Romanian landowners were getting rapidly enriched due to the domains they had and to the peasants class more and more exploited and impoverished. The rental system provided that one part was given to the peasants in exchange for a free work to the landlord's domain which fostered the quick enrichment of the new elite. The system limited the possibilities of the peasants to obtain incomes from other sources. Hamlin talks about a neo-feudal system, through the persistence of the feudal domination relations in the forms of modern capitalism.

The foreign observers considered the Romanian poverty was caused by the Ottoman influence. Even if the Turks did not rule the Romanian Principalities, as in the South-East European countries, the pauperization of population caused by taxes was obvious. The condition of Romanian aristocracy did not change, the

⁵ Idem, *Geneza medievală a națiunii moderne [The Medieval Genesis of Modern Nation]*, București, Editura Fundației Culturale Române, 1998, p. 62.

⁶ David D. Hamlin, *We sind wir? Orientalism, Gendere and War in the German Encounter with Romania*, in „German History”, 2010, Vol. 28, nr. 4, pp. 424-452.

⁷ *Ibid.*, p. 428-430.

boyars still kept their privileged status, which prevented Romania from becoming a country of peasants like Serbia and Bulgaria.

Hans Kraus⁸ explained, in the same article, the way Romanians successfully adapted to the greedy necessities of the Sultan's servants. For example, the great boyars needed to speak Greek language in day-to-day life, while Romanian language was spoken only by the peasants and servants. In that era, the boyars were under the influence of Byzantium and they evolved from simple landowners to an aristocracy of the robe occupying positions in administration and enriching even more due to exemption. Those boyars, the exempted ones, became a caste that considered that the personal interest is more powerful than the national one. The Ottoman domination and the boyars' mentality destroyed the boyar's ambition of efficient work and let them inert to the nature's treasures. This state of fact was a reality when King Carol came to Romania.

Another observer, Karl E. Franzos, considered the connection between Romanian people and Turks very deep, but destructive for Romanians' folk culture. This aspect made Romanians vulnerable in front of Western influence, totally different from the background they had until then. Even if our boyars or their children travelled to the Western countries, it was not enough to solve the problems of shapes without substance. In this way, the boyars were civilized from the outside, but in the inside, they were very ignorant, while the servants did not modify their structure for centuries. That tragic condition was the result of the profound laziness, in Franzos opinion, which made the peasants to work just "as much as he did not to starve". Our peasants worked the land; brought the everyday bread but he left all the worries to his wife. Moreover, Franzos had a particular interest for the Romanian women and considered them victims and funders of the society. Many of them, the majority, were uneducated and underestimated since their childhood. In Romania, the woman was the slave of her husband because marriage crushed any joy of live. In what concerns the dominant class, the status of woman had alterations: the life of the boyar's lady resembled the one from the harem at the beginning of the nineteenth century but the feminine elites became emancipated, fashionable like the French women at the end of the same century⁹.

In this article, Hamlin suggests the fact that, in a very large sense, giving other examples of German authors, Romania was modernized thanks to the German role that King Carol had in transforming the country from a state under foreign authority to a respectful country, with a similar structure as the

⁸ *Ibid.*, p. 431.

⁹ *Ibid.*, pp. 432-433.

Western ones¹⁰.

We have also worked with the tools of the microhistory, meaning that we work with a group of semi-anonymous people, the free peasants' community from a region in Romania. But those people are interconnected with a family of ennobled members, the Filipescu, the subject of our study. All microhistory works try to find something general from that micro-aspect, because it is important to create cases that help to generalize a reality. An important study that helped us to reflect over the microhistory tools is that of Dennis A. Frey, Jr., *Wealth, Consumerism and Culture among the Artisans of Göppingen, Dynamism and Tradition in an Eighteenth-Century Hometown*.¹¹ Thanks to the documents of the inventories made by the Handwerker (the artisans), the author could establish the stages of development for this little society. In what concerns our work, the great era for the Filipescu family was considered to be the mid of the XVIIIth century, until the late of the XIXth century. It was also a great help to see how inventories can be considered the focus of a work and we follow the method for the fixture made by Dumitru Kretzulescu – Warthiadi in his manuscript. Dennis A. Frey took into consideration the analysis of the welfare among artisans and he searched the economical evolution of the Göppingen region. Due to this article, we also explained the evolution of the Filipescu family's lands from the founder to nowadays.

In time, the status of the boyars did not represent the privilege of the ancient families, the beginning of professional boyars started in the middle of the nineteenth century. The rules put into practice, persons without brilliant origins, and in the Phanariot era, the ranks were bought, becoming, like in the West, honorary. In this context, the role of the Filipescu family had an important status in the community and their acts were often considered rapacious and unfair by the free peasants. For this aspect, we looked over another article *The Tirolean Aristocracy in 1567*, written by M. A. Chisholm where we found another perspective over the aristocratic families from a region¹². The event presented by the author was the refining of 23 families in XVIth century. It was believed that Tirol didn't have a true aristocracy and he wanted to show this was a false hypothesis. He explained how the Habsburg grew the power of the existing aristocrats, most of them great soldiers. The reason was the power of this local

¹⁰ *Ibid.*, p. 433.

¹¹ Dennis A. Frey Jr., *Wealth, Consumerism, and Culture among the Artisans of Göppingen: Dynamism and Tradition in an Eighteenth-Century Hometown*, in "Central European History", 2013, Vol. 46, no. 4, pp 741-778; <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=9220558&fulltextType=RA&fileId=S0008938914000028>, accessed on May 2015.

¹² M. A. Chisholm, *The Tirolean Aristocracy in 1567*, in "Austrian History Yearbook", 2009, Vol. 40, pp. 3-27.

chiefs in every aspect of the Tyrolean province: politics, religion, financial and military because they were part of the local government. Every Habsburg emperor needed their influence and for that he gave them great influence. In our article, we have shown the roots of the Filipescu family, in the person of Radu from Candesti and Constantin Filipescu The Captain, both great soldiers, ennobled by two lords: Matei Basarab and Serban Cantacuzino.

Another aspect that I took into consideration when I made the research was the oral history. In this way, I found the impression of the old people concerning the notion of boyar. It was considered in the area that I study that there were a large number of aristocrats. In fact, those were free peasants who did not pay any taxes but that benefited from a series of free fees and had, in this way, a privileged status. In this way, the phrase "it was the boyar's son", does not have the value given by the scientific truth. The common people understood the boyars only as a free-tax notion and a high level of life better than the majority had.

Historical information about Drajna

Regarding the history of Drajna, we have the Teleajen River which bounds the western part of Drajna. From its source, in the Ciucas Mountain, to the river's mouth, in Prahova River, the Teleajen water has 113 km length. This valley was also called "a carts road", because the word *teleajen* has a Slavic origin, from *telega*, which means carts, chariots. Almost all the places from this valley had a free peasant structure. Afterwards, in the middle of free peasants' community, the great boyars have infiltrated but also the monastery's superiors. They took a large number of the free peasants' lands and the reasons were numerous: properties of the sellers who were in difficulty because of the illnesses and debts, critical situations, which determined the abandonment of lands, like the riots, the plague etc. or the abuses of the boyars¹³.

Drajna, a village from Prahova County, has antiques origins, on its territory it was discovered a Roman camp that is still researched by archaeologists. The majority of medieval inhabitants of Drajna came from Transylvania. As a consequence, an Upper Drajna was created, a place where foreigners lived, and a Down Drajna, where natives lived¹⁴.

In this way, the entire Saac County, the administrative unit in the eighteenth century, had a mixed component between natives and Romanian

¹³ Nicolae Costea Teleajen, *Drajna și Ogretin, sate de moșneni. Monografie [Drajna and Ogretin, free peasants villages. Monographical Study]*, Ploiești, Editura Printeuro, 2005, p. 81.

¹⁴ *Ibid.*, p. 81-106

refugees from Transylvania because of the abuses of the Hungarian noblemen and the Austrian conquerors.

In what concerns the social component of Drajna, it was formed from Upper Drajna, Down Drajna, Ungurelu Hamlet, Ogretin and Poiana Mierlei in 1831. In what concerns the population of the same year, we found that in Upper Drajna there were 75 families and in Down Drajna, 237¹⁵.

Genealogy, history, observations

The beginning of Filipescu family in Drajna had to do with Radu from Candesti and Patarlagele, chief of the ruler's stables and the herald of Matei Basarab in Transylvania in 1647, killed by Mihnea III in 1659. Radu built in Candesti stronghold houses and a beautiful church, but he was attracted by Drajna's landscapes so he built here a fortress with four towers. The fortress was besieged by the Turkish troops of Pasvan-Oglu and the ruins were demolished by general Lahovary, the first husband of Elena Kretzulescu, the owner of Drajna at the end of the nineteenth century. Radu considerably expanded the Drajna domain buying three more villages (Upper Drajna, Cerasiu and Slon) his ownership being confirmed by Wallachia rulers' Matei Basarab and Constantin Serban¹⁶.

Radu died in 1659 and because he did not have masculine children, he left the domain to his daughter, Rada, who married Constantin Filipescu Margineanul, great captain well-known chronicle.

The origins of the Filipescu family were linked to the great boyar Draghici, the governor from Margineni (1540) and his son Udriste whose boy, Filip, gave the name of the land which is situated on the banks of Prahova River, between Floresti and Margineni. Pana Filipescu, another great boyar of Wallachia, who lived somewhere by 1650, during the reign of Matei the Voivode, built the mansion from Filipestii de Targ. Constantin Filipescu the Captain, the son of Pana wrote "The Histories of Wallachia's Rulers" dated between the ruler of Radu Negru and Serban Cantacuzino¹⁷.

Constantin Filipescu became landlord of Drajna and Serban Cantacuzino gave him a document which revealed that he was the only owner. Constantin Filipescu was also a great diplomat, his uncle, the ruler Serban Cantacuzino gave

¹⁵ *Ibid.*, p. 93.

¹⁶ Dumitru Kretzulescu-Warhiadi, *Istoricul castelului din Drajna, a regiunii înconjurătoare și a familiei care-l stăpânește de peste 300 de ani*, 1957 – 1959 + foto, Arhiva INP, Dosar DMI (Direcția Monumentelor Istorice) [The History of Drajna Castle, of the surrounding area and the family that owns it for over 300 years, 1957 – 1959 + foto, INP Archive, HMD Files (Historical Monuments Direction)], No. 4504, p. 15.

¹⁷ *Ibid.*, p. 19.

him a mission in 1680 to go to the Prince Mihai I Apaffy of Transylvania. Until his death in 1696, Constantin Filipescu bought many lands near Drajna, enlarging his domain. The same things did Rada, his wife and for that, she had disputes with the boyars from the neighbourhood. To calm the spirits, the ruler, Constantin Brancoveanu, created a comitee to see who is right.

After the death of Captain Filipescu, his three sons were still underaged and their mother, Rada, continued the Captain's work, absorbing the lands and enlarging the domain, and the limit was Buzau County. The boyar's lady fought on every aspect too and, for that, she had trouble with the free peasants' community because she entered their lands¹⁸.

For almost four centuries, Drajna village was ruled by old, authentic families: the two descendent-in-law: Dumitru from Ipotesti and Neagoe from Patarlagele, the first one was Great Steward and the other one Great Governor of Mihai Viteazul, the ruler from the sixteenth century. In this way, we see the link with Filipescu family from Margineni who gave, in the seventeenth century a great chronicle-Constantin Margineanul Filipescu, The Captain and also the Governor of Craiova Pana Filipescu.

In this way, we see that, in what concerns the genealogy, Filipescu family from Drajna has a common antecessor, the Great Steward Radu, landlord in the seventeenth century. His daughter, Rada, married Constantin Filipescu, also a nobleman. Even if they were not members of Basarabs, the ruling family, Filipescu had had a great domain formed by several villages: Drajna, Teisani, Cerasu, Magurele and others, each of the members trying to expand the domain even more. In 1702, a surveyor document of twelve boyars limited the Filipescu domain in a way that satisfied everyone, because the landlord did not want any disputes¹⁹.

Another document, dated a little earlier than the precedent, presents how Filipescu family had "issues" with the free peasants from Drajna. The ruler, Constantin Brancoveanu, was asked to make surveyors documents between Rada Filipescu and the free peasants and the ruler Grigore Ghica was asked the same thing because the situation turned to be difficult. So, the disposal was that a commission formed by twelve surveyors' boyars to measure the lands from Valenii de Munte, Drajna and Stanesti. The ruler mentioned in his disposal: "go and search and choose all the arts from the lands the Great Administrator from Stanesti and Drajna had, and what percent of the land bought him in Ogretin. But we want all the landowners and surveyors boyars to be present in front of us."²⁰

¹⁸ *Ibid.*, p. 21.

¹⁹ O.D.I. Brezeanu, *Teişanii - vatră străveche de moşneni* [Teisanii - ancient village of the free peasants], Bucureşti, f. e., 1991, p. 69.

²⁰ N. Costea Teleajen, *op.cit.*, p. 85.

Filipescu continued to make purchases. Nicolae Filipescu is a model in this way because he bought a mill and a place from a pub in Drajna de Jos from “Radu Pinteau and Ilie and all of his brothers”. On 10th of July 1813, Zmaranda Filipescu bought from “father Mihai and his brother Tudor from Ogretin the fourth part of Tataru’s Mountain”.²¹

Another case of selling the land, this time compelled, was the case of Stan Duduci from Teisani whose property was sold by the community because he tried to get away from the army (there was a riot in the country). When he came back, the man was forced to accept the deal, especially because the buyer, Andrei the Merchant, gave him 35 dollars, besides the first 52 dollars the community gave him, to finish the document²². But, the deal wasn’t satisfactory for Constantin Filipescu. The merchant’s lands were too close to his domain. In the end, he convinced the merchant to sell in change, a mill, bought from the free peasants of Teisani, which Filipescu renovated and that still exists.

We observe that the purchase of lands represented a powerful wish for the Filipescu family and nothing could stop from fulfilling it. But, at the same time, the family donated lands to the monasteries giving documents in this way. For example, in 1720, Grigore Filipescu donated the Monastery of Valenii de Munte, a large part from Homoraciu-Ungureni and the document from 1729 proves this.

In what concerns the condition of the people from Drajna and the neighbourhood, the majority of those living in Upper Drajna and Ogretin were free peasants and those from Bottom Drajna, Catunul and Rancezi were servants. The land reform for the last ones was made in the first half of the XIXth century with 1312 acres of Maria Filipescu’s lands²³.



The mill Filipescu family restored in the eighteenth century

More information about this family gives us a descendant of them, Dumitru-Kretzulescu Warthiadi, a doctor in Agronomy. He made a paper work about the family’s lands and the castle of Drajna, *The History of Drajna Castle, the*

²¹ *Ibid.*, p. 86.

²² O.D.I. Brezeanu-Teisani, *op. cit.*, p. 74.

²³ N. Costea Teleajen, *op. cit.*, p. 96.

Outdoor Area and the Family that Rules It for over 300 Years. The manuscript presents many elements from the life of this family who gives us the impression that the author worked with his family's original documents. He was also a well-read person because he gave examples from the works of great historians, such as N. Iorga, B. Iorgulescu, Gh. Sincai etc. The reason for writing this work was to transform the castle that the family owned and the communists nationalized, from an agro technical farm into something more hygienic: a hospital. Thanks to the manuscript, in 1958, the castle's use was changed.

The legacy: the mill, the castle and the church

The memories of Warthiadi are very useful because, nowadays, the constructions have modified their structure and we need to imagine them in the glorious age. We have already talked about the mill and its owners. In what concerns the castle, it was originally built by the Great Chancellor Alexandru N. Filipescu, a man with a great culture, who studied in Sorbone. The architecture was eclectic, in the Romanian buildings spirit. The castle and the neighborhood were also described by Vaillant in his book *La Roumanie*. The traveler visited the area, did not find boyar Alexandru at home but he was encountered by his secretary, the Frenchman Jean Colson. The meeting was a delight for Vaillant, finding in our country a compatriot and he described the castle very accurate, the yard and the landscapes were unique for him.

The description of the castle continues until 1957 when the manuscript was written and the author mentioned his personal attachment to the construction. More than that, he explained the importance of the castle with a little story. One day, two merchants were crossing our country by train, one Romanian, and the other, French. They were near Drajna, when the French, very proud by his country, worshipped it in any possible way and confessed that Romania did not have anything worthily to admire. After its monologue, the Romanian guy showed the French the magnificent castle and also the landscape near it. The French felt embarrassed and apologized because he was judgemental.

The tour of the castle starts with the description of the main entrance which is situated in the North and where it was an armoury chamber. Vaillant was describing it by saying that there were spears, antiques halberds etc. From this room, the visitor entered a poolroom and then other rooms prepared for the guests. There is also an exit that led to the terraces of the valley. A lobby, linked to the servants' rooms, the kitchen, and the pantry with the rich cellar.



Armory Chamber

In the drawing-room, the valuable paintings enriched the room which had massive armchairs and a sumptuous piano and that entertained the boyars in the evening. This room has a balcony where it can be seen an extraordinary landscape with the Teleajen Valley.²⁴

The *fumoir* (smoking room) was decorated in Oriental style, with walls full of Turkish yataghans and all kind of arabesques, Kashmir shawls, velvet, armchairs and mirrors with the Sultan's signature. All around there were sofas with big pillows, and on the windows the curtains were from a Constantinople mosque.



The drawing-room



The Fumoir

The castle, with its magnificence, became hard to keep up, especially in the winter and it was only a summerhouse or a guesthouse and a museum for well-known people like N. Iorga, Em. Bucuta etc.²⁵

In the photos, I revealed some aspects of the castle in its contemporary form. In the '90s, the castle and the other properties were given back to the descendants of the family, precisely to Ms. Elena Aldea Filipescu who let the sanatorium to function.

²⁴ Dumitru Kretzulescu-Warhiadi, *op. cit.*, p. 45.

²⁵ *Ibid.*, p. 47.

In winter, the family lived in the “small house”. Easier to maintain, the house was cool in the summer and warm in the winter, built in the old Romanian architecture with rock foundation and brick walls, from tree-stumps and an enormous roof.



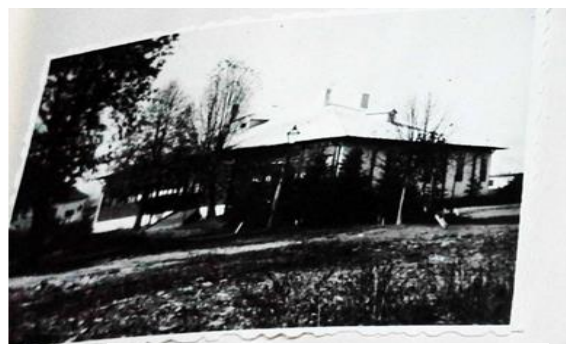
The castle from the exterior



*The main entrance, the former
Armoury Chamber*



The balcony from the tower



*The winter mansion
or The “small house”*

The structure of the building was practical with a 10 meters lobby, surrounded by newer libraries different from the ones from the castle, tables from massive oak-tree, armchairs and all around there were entrances in other rooms, to the parents’ bedroom, to the children’ rooms, guests etc. The Northern part of the house was ministered by the staff, with kitchens, pantries etc. The big windows had a huge effect when it



“Saint Alexander” Church

The church had a tomb and the frescoes were painted by Vintilescu. The iconostasis was carved by Alexandru. Father Ilie, the priest of this church for over 40 years, told us that the old men told him stories about the unusual activities that Alexandru had as a boyar. He was handy and he liked technical inventions. More than that, we found out from father Ilie, a good keeper of oral history, that Alexandru brought with him “a small saw, a little chisel or other objects for his passion” whenever he returned from his travels.

In the manuscript, we found a story brought to light by Constantin Gane in *Passed lives of miss and missis*. Panaiot Ghica, the wealthy son of Grigore Ghica, the ruler, wanted badly to marry Sultana, the daughter of the Great Administrator Rosetti. His mother did not want Sultana, so the couple ran away to Drajna, to Uncle Alexandru and they got married in his church. After the event, the parents found out about it and they went to the metropolitan bishop to cancel the wedding.



From the left side: Elena, Dumitru Kretzulescu-Warhiadi and Maria Filipescu



From the left side: Pana, Alexander and Nicolae Filipescu

rained. Today, the house is the health unit for the sanatorium.

The “Saint Alexander” church was initially build in gothic style because the wife of Alexandru Filipescu, Profira Racotti was catholic.

The frescoes of the founders offer us an image about the boyars' faces, males or females.

In what concerns the personality of Alexander, we found out it was powerful and in the same time sensitive. His face had a big scar because he fought a bear that he killed after a tight fight as the old men to whom we talked, remembered. His sensitiveness appeared in his carvings, especially the iconostasis he created for the church. Also, he loved horses and for a stallion, he would give a mountain, Mihaila's Mountain which was situated near the border to Transylvania. Despising all dignities and administrative affairs, he preferred the silence and the view of Drajna where he had intellectual occupations or he was just ruling the domain.

Alexandru liked innovations, so he bought a machine that produced electricity and the peasants said "it brought sparks like thunder".

When he came back from France, where he went to study, he brought Colson with him, who became close friend, administrator and secretary.



*The Iconostasis made by
Alexander Filipescu*

In what concerns his personal life, Alexandru was married to Profira Racutti. She was at her second marriage and from her first marriage with Racutti, she had a daughter, Elena. This daughter married Constantin Zossima, who had Greek origins with whom she had eight children.

From Profira's marriage with Alexandru, she had a daughter, Maria, a restless figure, resembling a lot his father's character. She was unfearful, a great rider she could tame even the most restive horses. When she returned to Drajna, she used to fire three

shotguns to announce her arrival. It was this personality that made Alexandru to marry her young with the wiser and older Constantin Kretzulescu. More than that, his father did not leave her in his will the castle and the domain on Drajna, but to "the child she will have". Six months after the marriage, Maria gave birth to a daughter, Elena, Warthiadi's mother, in France where she left with her

husband.²⁶ An open character, a fashionable person, Maria entered the French high-life, where she became a favourite of empress Eugenia and her husband, the emperor Napoleon III. The emperor badly wanted to baptize her daughter in Catholic Church and to name her Blanche, which he did. But, when she returned home, because her father died, Maria baptized her daughter again, this time in the Orthodox Church, naming her Elena. The Great Chancellor Alexandru died in December 1856 aged almost 70.

There is a legend about Maria, who does not appear in Warthiadi's work, but in the memory of Drajna's people. Many years it was thought that Maria had an affair with the French emperor, and the result of their love was Elena, whom the emperor wanted to baptize. Warthiadi mentioned about the fact that Maria was close to Napoleon III, but he said Maria gave birth only six months after the marriage, in France.. We don't really know all the details, but Kretzulescu, who was old and without any descendants did not want a scandal, so he recognized Elena as his only daughter.

The paper-work of Warthiadi is, of course, subjective and made from a personal point of view but extremely valuable because he describes private details, showing us pictures with the interiors of the constructions. The manuscript had a specific purpose, to change the destination of the castle in a way that wouldn't affect the buildings. Warthiadi accomplished his purpose and the castle became, from an agro- technique farm, a sanatorium.

Conclusions

The boyar families, in general, are difficult to define because the word has changed its meaning over the centuries. Even if the Romanians did not have an old nobility like the one that existed in Western Europe, this does not diminish the importance of our ruling class. It's a reality that the Greeks influenced and changed dramatically Romanian perspective over the nobility, because the structure was shaken from its roots. Of course, Romanians have a natural sense of adaptation, which is a great quality, and they created their own realities, in a way they resisted until the late nineteenth century.

It's a certain fact that we had different categories of boyars in our Principalities and, the one we had presented knew the glory of the high dignities but did not influence the destiny of the Romanian policy. The Filipescu family gave powerful descendants, men of their times, as in the case of Alexandru "Fox" Filipescu, the participant in the Revolution of Tudor Vladimirescu, Nicolae Filipescu, the Tory leader and many others. But many of the successors preferred

²⁶ *Ibid.*, p. 32.

the quiet life of the province, where they enjoyed the beauties of life, like Alexandru Filipescu, the Great Chancellor.

The document we revealed, the manuscript of Warthiadi has not been exposed until now, even if there were researchers who referred to it. We found it important because it describes aspects of private life, focusing on photos.

In what concerns the alterity, oral history helped us a lot because the old people's memoirs give us a new perspective over this family. Of course, the fingerprint Filipescu left in the collective memoir of the people from the Teleajen Valley was important, especially because the links between the simple people and the aristocrats were rarely good and peaceful. But, it is nonetheless true that the family we had presented, had tried to improve the life of the community, and it's still valid nowadays because the last successor did not change the use of the castle, so the sanatorium is still functional.