

**СЕЛО РОША (РОШОША, РОШІША, РУШИЦЯ, РОШУША,
РОШУШЕ) В СКЛАДІ МОЛДАВСЬКОГО КНЯЗІВСТВА
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antoniimoisei@bsmu.edu.ua, office@bsmu.edu.ua, oirak@bsmu.edu.ua**THE VILLAGE OF ROSHA (ROȘOȘA, ROȘIȘA, RUSCHIZA,
ROȘUȘA, ROȘUȘE) WITHIN THE PRINCIPALITY
OF MOLDAVIA (1359-1774)****Antoni MOYSEY, Igor GERUSH, Antonina ANISTRATENKO,**
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Мойсей Антоній, Геруш Ігор, Аністратенко Антоніна. Село Роша (Рошоша, Рошіша, Рушиця, Рошуша, Рошуше). Резюме. У статті у рамках виконання проекту «REISTORY» – Грантова програма Європейської Комісії «Горизонт-Європа» (HORIZON-CL2-2023- HERITAGE-01-№ 101132781) вивчається історія одного з мікрорайонів м. Чернівці – Роші. Це – місцевість на південно-західній околиці Чернівців, яка від початку розвивалась як окреме поселення, згодом передмістя, і зрештою стала міським житловим мікрорайоном. З 1359 до 1774 р. територія сучасної Роші перебувала у складі середньовічного Молдавського князівства. **Метою** даного дослідження є вивчення історії означеного населеного пункту в цей період. **Актуальність** роботи полягає в унікальності опублікованого матеріалу, що стане основою для написання монографії про історію Роші. **Хронологічні рамки** обмежені часом перебування населеного пункту в складі Молдавського князівства (1359-1774 рр.). **Методика:** аналіз даних переписів населення Молдавського князівства, літописів, грамот, документів та праць XVII-XX ст., які висвітлюють історію цього періоду Роші; топонімічні та етимологічні дослідження. **Наукова новизна:** історія села (передмістя; мікрорайону м. Чернівці) Роша створюється вперше. **Висновки.** Таким чином, протягом більш ніж 400 років село Рошіша перебувало в складі Молдавського середньовічного князівства. Майже повна відсутність писемних джерел про Рошу в цей період зумовлена тим, що населений пункт було передмістям Чернівців, знаходилося в його межах. Протягом зазначеного хронологічного періоду Рошіша не відрізнялася ані зовнішнім виглядом, ані економічним чи соціальним становищем від інших сільських поселень князівства. Однією з характерних рис фіскальної ситуації Молдови були непомірні податки на користь Османської імперії (*харач, пешикеш, бакиши* тощо), васалом якої князівство стало з XV ст. Крім того, існували податки та повинності на користь князя та правлячої верхівки (*десятина, гоштина, робота, корвода, штрафи – душегубина, хаталм, чуботе, ферей* тощо). З XVII ст. десятина зі злакових культур, що вирощували рошішанами, сплачувалася Великому Скиту з Галичини. Весь тягар фіскального навантаження лягав на селян і торговців Чернівців. У кінці молдавського періоду з 149 господарств в Рошіші податки сплачували 65 сімей, решта ж або сплачували окремі податки, або були звільнені від них через державну службу.

Нескінченні військові напади на цю прикордонну територію тривали протягом усього молдавського періоду, починаючи з боротьби за незалежність князівства і до російсько-турецької війни 1768-1774 рр. Одночасно постійні міждержавні конфлікти з Польщею завдавали спустошення і грабування Чернівців, і Роші. Ці страждання для населення посилювалися частими голодними роками та епідеміями тяжких хвороб.

У 1767-1768 рр. в Рошіші була збудована дерев'яна церква, яку в народі називали «старою». Вона стала духовною «віддушиною» для селянина, пригніченого тяжкою працею, великими податками і повинностями.

Конкретні дані про жителів Рошіші в кінці XVIII ст. стали відомі в результаті переписів населення, проведених у 1772-1773 та 1774 рр. представниками російської окупаційної армії та господаря Молдови.

Анексія північної частини Молдови, яка під австрійцями стала називатися Буковиною, поклала початок новому періоду в історії нашого краю та Рошіші зокрема.

Ключові слова: передмістя Чернівців, мікрорайон Чернівців, Роша, Рошоша, Рошіша, Молдавське князівство, периферія населення.

Introduction. As part of the «REISTORY» project – a Grant Program of the European Commission's Horizon Europe (HORIZON-CL2-2023-HERITAGE-01-№ 101132781). The history of one of Chernivtsi's micro-districts Rosha, is being examined. This locale, situated on the southwestern periphery of Chernivtsi, initially developed as a distinct settlement, subsequently a suburb, and ultimately evolved into an urban residential micro-district.

The objective of this study is to investigate the history of the aforementioned settlement during this period. The relevance of this work lies in the unique nature of the

published material, which will form the basis for a monograph on the history of Rosha. The chronological framework is confined to the period of the settlement's inclusion within the Principality of Moldavia (1359-1774). Methodology: analysis of data from population censuses of the Principality of Moldavia, chronicles, charters, documents, and works from the 17th-20th centuries that illuminate the history of this period of Rosha; toponymic and etymological studies. Scientific novelty: the history of the village, suburb, and micro-district of Rosha is being constructed for the first time.

The Name of the Settlement. Based on data from population censuses of the Principality of Moldavia,

documents, and princely charters of the 18th century, we can confidently assert that the village's name during its tenure within Moldavia was Roshosa (Romanian: Roșoșa) / Roșișa (Romanian: Roșișa, German: Roschusch) / Rushytsia (German: Ruschiza), Roshușa (Roșușa), Roshușe (Roșușe). Information regarding the village's names is found in the following sources:

1. Princely charters from 1760 and 1766, which confirm the privilege of the residents of Horecha and **Rushytsia** (German: **Ruschiza**) to exemption from the salt tax¹;

2. Data from population censuses of the Principality of Moldavia in 1773. The village is recorded as **Roshosa (Roșoșa)**²;

3. In the «Description of Bukovina» by the head of the military administration in Bukovina, General Gabriel von Splény, which contains crucial information about the region's situation leading up to and following its annexation by Austria in 1774, specifically in the «Table of Bukovina's Settlements.» The settlement is recorded as **Roșișa (Roschusch)** and **Roșișa – Roșoșa**³;

4. Purchase and donation agreements concluded in Chernivtsi and Berehomet in 1775 and 1791, which mention residents of the settlement: *Ianoș ot Roșușe, Ghiorghî Chisăliță băran ot Roșușe, Costantin Grec ot Roșușa*⁴.

Below, we present the text of the official princely decree from 1760, which, on one hand, mentions the village's name, and on the other, contains information about the privilege, existing since the times of the Principality of Moldavia, for the residents of Chernivtsi's suburbs: Rosha and Horecha:

We, Ioan Toader Voievod, by the grace of God, Lord of the Moldavia.

Since the Moldavian and Jewish burghers of the city of Chernivtsi presented us with letters from Lord Matei Ghica, as well as from Prince Constantine Racoviță and Lord Scarlat Ghica, in which it is stated that the aforementioned burghers complained to his highness that the residents of Horecha and Rushytsia (Ruschiza), who previously belonged to the city of Chernivtsi, were obliged to pay the rural tax, and that they had a privilege for this from previous princes, which, however, was lost; therefore, they requested to receive a new privilege.

In light of the granted privilege, we issue them this our princely letter, according to which they are not obligated to pay the rural tax. There can be no other outcome.

Given: March 21, 1768 (1760).

SS. The second logothete reviewed and confirmed.

The Settlement within the Principality of Moldavia (1359-1774). After the administrative functions of Tsetsyna gradually shifted to the market town of Chernivtsi, it ceased to be mentioned in the documents of that period from 1456 onwards. Similarly, during the period of Moldavian princely rule, written mentions of the village of Roshosa (**Roșoșa, Roșișa, Ruschiza, Rosușa, Roșușe**) are found only at the concluding stage (in 1760, 1766, and during the population censuses of 1772-1773 and 1774).

This can be explained by the fact that the village was located within the territory of Chernivtsi and belonged to the town. Accordingly, the events that occurred in Roshosa were inextricably linked to the history of Chernivtsi.

On September 3, 1782, following the annexation of Bukovina, an Austrian commission was convened to determine the actual territorial boundaries of Chernivtsi and establish the property rights of residents based on acts and testimonies. Vornic Vasyl Bulbuk from Roshisa, along with the village elders – sworn assessors Vasyl Lomosh, Tomitse Bamat, Vasyl Pitei, Andriy Olar, and Vasyl Kozma – testified before the commission. They confirmed that Roshisa was not an independent estate but belonged to the town, on whose lands it was situated. The villagers had obligations only to the prince, like the Chernivtsi merchants. Additionally, they paid a certain obrok to the Great Skete from the Land of Lyakhs, and the rest of the tribute was given directly to the Moldavian lord.⁵

It was common knowledge that the villages of Roshisa and Horecha belonged to the market town (city).

R.F. Kaindl wrote: «It was reported about Rushytsia, as well as Horecha, in 1760 and 1766, that they were located on municipal lands»⁶. He referred to two princely decrees that confirmed the privilege of exemption from the salt tax for the residents of the villages of Horecha and Rushytsia, which belonged to the city of Chernivtsi. The testimony of Roshisa residents about paying tithes to the Great Skete confirms that since 1659, according to a princely decree, they, along with the Chernivtsi burghers, paid the monastery a tithe from the harvested grain (Fig. 1).⁷

Researchers of the history of medieval Moldavia note that the urban territory consisted of a central core, where administrative buildings, shops, workshops, etc., were located, as well as arable lands, pastures, and orchards used by residents. Some cities owned significant territories, including numerous villages, known as «ocoale» or «moșii,» which later became princely property.⁸ Roshosa, which was under the administrative control of Chernivtsi and was not considered a separate settlement, had such a status.

¹ Iorga N. *Documente privitoare la familia Calimachi* [Documents relating to the Calimachi family], Vol. II, București: Institutul de Arte Grafice și Editura Minerva, 1903, p. 178, 194 [in Romanian].

² *Moldaviya v epokhu feodalizma. Perepis' naseleniya Moldavii 1772-1773 i 1774 g.* [Moldova in the era of feudalism. Census of the population of Moldova in 1772-1773 and 1774.], Kshn.: Stîinca, 1975, T. 7, Ch. 1, P. 374-376.

³ *Bucovina în primele descrieri geografice, istorice, economice și demografice* [Bukovina in the first geographical, historical and economic descriptions], București, Editura Academiei Române, 1998, p. 236, 271.

⁴ Balan T. *Documente bucovinene* [Bukovinian documents], Vol. 8 (1741-1799), Vol. 9 (1800-1899), Iași, 2006, P. 85-86.

⁵ Bocănețu Al. *Istoria orașului Cernăuți pe timpul Moldovei* [History of the city of Chernivtsi during the Moldavian Principality], Cernăuți: Zelena Bukovyna, 2010, p. 53.

⁶ Kaindl R.F. *Geschichte von Czernowitz von den ältesten Zeiten bis zur Gegenwart || Istoriya Chernivtsiv vid naydavnishykh chasiv do s'ohodennya* [History of Chernivtsi from ancient times to the present day] / Per. z nim. V. Ivanyuka, Chernivtsi: Zelena Bukovyna, 2005, p. 46.

⁷ Bălan T., *Documente bucovinene* [Bukovinian documents], 1942, Vol. VII, doc. 86, p. 247-251.

⁸ *Istoria românilor* [History of Romanians], Ed. a 2-a, rev., București: Editura Enciclopedică, 2011, Vol. 4, p. 75.

Iași, 1659, Iulie 13.

**Ghiorghie Ghica, Domnul Moldovei, dăruiește Marelui Schit
din Galiția zeciuiala orașului Cernăuți.**

Io *Ghiorghie Ghica* VV. boj. mil. gospodar zemli moldavscoi.

Miluit-am domnia mea pe părinții petrecătorii din sfânta mânăștire dela *Schit* din an în an în traiul domniei mele cu câtă pâine de atâta să va afla la târgu la *Cernăuți* să fie toată de agiutor în hrana părinților petrecătorilor de acolo grâu, orzu, săcară, ovăs, hricică, dintraceasta din toate ce a hi zăciuiala să fie a lor în toți anii și macar ce staroste sar schimba toți să știe acesta lucru neschimbat să nu mai aștepte carte dela domnia mea, ce pe aceasta carte să caute și precum scrie așa să facă, inaci ne budet.

U *Ias*, Iulie 13, 7167.

Io *Gheorghie Ghica* VV.

Fig. 1. Text of the decree by the Moldavian Voivode Gheorghie Ghica, dated June 13, 1659, regarding the transfer of a tithe from the Chernivtsi market to the Great Skete from Galicia.

Source: Bălan T. *Documente bucovinene*, Vol. II, doc. 86, pp. 162-163.

The appearance of the villages of the Chernivtsi tsinut (voivodeship) in the 18th century can be gleaned from the observations of General Splény, made in the 1780s: «In these villages, dwellings are usually scattered. Houses are built so poorly and small that, besides a small room or, rather, a smoke-filled cubicle, along with a small hallway, one can rarely see a pantry and even less often – a privy. These hovels are not fenced. There are no barns, stables, or any farm buildings near them.»⁹

While within the Principality of Moldavia, the residents of Roshoșa were subject to its legislation, existing in the complex political and socio-economic conditions characteristic of that period.

The Fiscal Policy of the Ottoman Empire in Moldavia and Its Impact on the Population. Starting from the 15th century, the Principality of Moldavia fell into vassal dependence on the Ottoman Empire. It was obliged to pay the Turks a *kharaj* (tribute) annually, the size of which constantly increased: in 1456-2 thousand gold coins; in 1487-4 thousand; in 1514-8 thousand; in 1530-10 thousand; in 1541-12 thousand; in 1593-65 thousand; and in the mid-17th century – 75 thousand gold (galbeni). Subsequently, the Moldavians were able to pay part of the tribute with agricultural products. In addition to the *kharaj*, the Ottoman authorities demanded numerous «gifts» (*peshkesh*) and «bribes» (*bakshish*) to the sultan, his relatives, dignitaries, and their favorites. In some cases, the amount of the *peshkesh* exceeded the *kharaj* itself. Besides money, the sultan was presented with thoroughbred horses, expensive furs, and hunting falcons. Frequent changes of rulers were advantageous to the Ottoman Empire, as each new voivode paid significant sums for the right to ascend the throne. Thus, during the 16th-17th centuries, 50 voivodes (called bey by the Turks) changed on the throne of Moldavia.

According to the testimonies of many historians, it was taxes and levies that formed the basis of the principality's obligations to the Ottoman Empire.¹⁰

The relentless increase in taxes and the greed of the Moldavian lords led to a heavy fiscal burden for the population. At the end of the 14th – beginning of the 15th centuries, all taxes and duties became mandatory and were divided into several categories. Natural taxes included *obrok* (*dijme*, *dăjdii*), which included cereals, small cattle (sheep, goats), pigs, wine, and bee hives. A tithe, which amounted to 10% of the harvest, was also collected. The *obrok* on cereals (especially wheat and barley) was called *ilish*. The tribute on small cattle was called the *swine customs* (*vama porcilor*), *tithe*, and *swine goshtina* (*goștina de porci*). The tax on wine was called *vădrărit*, and on beekeeping – the *hive tithe*, paid in honey and wax.

In addition to taxes, peasants performed labor duties for the state, including work in fortresses, repairing and building roads and bridges, and transporting goods with their own carts (*corvoadă*). For the prince, they engaged in haymaking and transportation, logging and transporting timber, building and maintaining mills and ponds, and were obliged to catch beluga for three days a year.

Thus, the peasants of Roshoșa, like most of the population of the Principality of Moldavia, suffered significant economic oppression and social pressure during this period.

Starting from the 17th century, military service and military duty in the Principality of Moldavia were equated to *corvoadă*, but participation in military actions remained mandatory. Conscripts were used to guard borders, observe on designated paths, or as couriers to deliver important messages. In addition, their horses could be requisitioned for military needs.

One of the most onerous fiscal duties was the *dare* (*tribute*), paid in monetary form to finance the hired army.¹¹

The state also levied a range of other monetary taxes, including: the *imperial tribute* (*bir de haraci*); the *hearth tax* – 2 zlotys from each household; *stetia* – 50 aspers, intended for the quartering of troops; *the tax on the*

⁹ Spleni Habriel' fon, *Opys Bukovyny* [Description of the Bukovina], Chernivtsi: Ruta, 1995, P. 23.

¹⁰ Lazăr M. «Quelques observations sur les sources fiscales concernant la Moldavie medievale» [A few remarks on fiscal sources relating to medieval Moldova], *Codrul Cosminului*, 2009, No. 15, p. 45-59.

¹¹ *Istoria românilor*, op. cit., Vol. IV, p. 214-215.

ruler's coronation (*birul sceptrului*) – 2 gold coins from each household upon a change of ruler; and *the tax on the lack of money (lipsa de bani)*, paid in case of currency devaluation. From the 15th century, fines and duties were also introduced, such as: *gloaba*, *osluhk*, and *pripas*. Subsequently, new types of fines appeared: *dushegubina* – for murder and other serious crimes; *hatalm* – for land rights violations; *chubote* – payment for judicial services; *ferea* – for obtaining a court ruling. In total, there were over 70 different taxes and duties for the benefit of the state.¹²

Information about the taxes paid by the residents of Chernivtsi and Rosha in the 17th century is contained in the decree of Voivode Gheorghe Ghica from June 13, 1659. It concerns the transfer of the tithe from the Chernivtsi market to the Great Skete from Galicia¹³: «All the grain that is in the market of Chernivtsi,» wrote the ruler of Moldavia, «must be handed over to feed the fathers who reside there. Wheat, barley, rye, oats, buckwheat – a tithe from all of this must belong to them...» This tax also applied to the residents of Rosha.

On January 31, 1711, the Lord of Moldavia, Dimitrie Cantemir, confirmed the validity of this decree, stating that the tithe should be collected from all grains, «that are in the city of Chernivtsi within the lordly bounds...» i.e., also in the villages that were under the administrative jurisdiction of the city. Subsequently, this decree was confirmed by Moldavian lords in 1716, 1727, 1743, 1749, 1757, and 1760. They repeatedly noted the unwillingness of the townspeople to pay this tithe and threatened them with punishments.¹⁴

A document that reveals a more specific range of taxes concerns the neighboring village of Toporivtsi. In 1627, Voivode Miron Barnovschi Movila transferred this village, along with lakes and a mill, to the ownership of the Assumption of the Virgin Mary Church in Iași, dedicating it to the Jerusalem Temple. The voivodal charter mentions the taxes that the villagers previously paid: «And we forgive that village all taxes,» declares the prince, «so that they do not perform work, do not pay ilish, nor tribute from cows, nor from sheep, nor any other tribute. To forgive that village of Toporivtsi 1500 peasant sheep, which are counted as 150 voivodal sheep, and 1000 peasant hives, which are counted as 100 voivodal hives, and 500 peasant pigs, from which 50 voivodal pigs are deducted... *Goshtina* and *tithe* should be collected by the monks from Iasi and transferred to the monks of the Lord's Temple in Jerusalem.»¹⁵

Excessive tax pressure was felt by various segments of the population. This is confirmed by the first census

of the population of Moldavia, conducted in 1591 under Prince Petru Schiopul (the Lame) (1537-1594). Its purpose was to calculate the number of taxpayers. The document «Catastihul de cisle de țărani de la toate ținuturile și curteni și vătăji și neamiși și popi» (Register of the Number of Peasants from All Voivodeships and Courtiers and Vataji and Neamishi and Priests) contains data on various categories of taxpayers within the tsinuts (administrative-territorial units). At that time, there were 22 tsinuts in Moldavia. The territories of modern Chernivtsi region included the Chernivtsi, Suceava, and Khotyn tsinuts. According to the census, the Chernivtsi tsinut registered: 1163 peasant taxpayers (main taxpayers); 17 boyars (nobles); 41 vataji (elders, responsible for tax collection); 66 neamishi (landowners, free peasants); and 69 priests. The census did not include townspeople, serfs, and some peasants who were in church-monastery holdings.¹⁶

Municipal Self-Governance and Administrative System. Cities and market towns were considered the property of the prince, yet they enjoyed a degree of autonomy. They had the right to elect their own administration, which performed various functions, sometimes overlapping with the powers of representatives of princely authority. Among such positions were: *vornic* or *pârcălab*, who were responsible for military and fiscal affairs; *sudeți* – who administered justice within the okolies, including Rosha; *posadnic* – who oversaw the fulfillment of duties for the benefit of the prince. Chernivtsi had a city council headed by a *shotuz (elder)*, as well as 12 councilors – *părgari*, who were called «good and old men» (*oameni buni și bătrâni*).¹⁷

The residents of Rosha were subject to the laws in force in the Principality of Moldavia. They were conditionally divided into two categories: written laws, based on a compilation of Byzantine codes; and unwritten laws, or *customs of the land (obiceiturile pământului)*, or *family customs (obiceiturile neamului)*, which regulated land disputes and other community problems.¹⁸

Some of these *customs of the land* became known thanks to ancient documents. They were researched by the Romanian historian C. Giurescu in his three-volume work «History of the Romanians.» One of the interesting customs was the determination of apiary boundaries.

There was also a custom of *oath-taking with a furrow on the head*, which was used to establish land boundaries.

Another custom associated with the establishment of land boundaries involved the use of a child, who was painfully pulled by the hair in places where boundary pillars, stones, or other markers were set.¹⁹

¹² *History of RSS Moldovanshti*, op. cit., T. 1, p. 217.

¹³ The Manyava Skete, an Orthodox monastery founded by Job Knyahynskyi and Ivan Vyshenskyi in 1606 near the village of Manyava (now in the Ivano-Frankivsk region), was an ascetic men's monastery of the Eastern rite. It was closed down under the Austrian administration in 1785. Reopened in 1980, the Suchavytsia Monastery was also subordinate to it.

¹⁴ Bălan T., *Documente bucovinene*, ... op. cit., Vol. II (1519-1662), doc.86, p. 162-163.

¹⁵ Bălan T., *Documente bucovinene*, ... op. cit., Vol. I (1507-1653), doc. 101, p. 197; Dan D. *Cronica episcopiei de Rădăuți* [Chronicle of the Rădăuți Bishopric], Viena: Editura fondului religiosar gr. ort. al Bucovinei în Cernăuți, 1912, p. 292.

¹⁶ *Documente privind istoria României* [Documents from the history of Romania], Sec. XVI. Moldova, Vol. IV (1591-1600), București: Editura Academiei Republicii Populare Române, 1952, p. 4-6.

¹⁷ *Istoria românilor*, op. cit., Vol. IV, p. 76, 211.

¹⁸ Cantemir D., *Descrierea stării de odinioară și de astăzi a Moldovei* [Description of Moldova], București: Institutul Cultural Român, 2007, p. 265-266.

¹⁹ Giurescu C.C. *Istoria românilor* [History of Romanians], Ed. a 5-a, rev., București: Editura ALL, 2015, Vol. II, p. 346-348.

One of the principles of jurisprudence was *composition*, which allowed settling a murder case through material compensation. Relatives or friends of the deceased could negotiate with the murderer for compensation in the form of a certain amount of money or transfer of property. C. Giurescu describes a specific case that occurred in the village of rezeși Alboteni: a Greek was killed there, and since the village community could not pay compensation, the entire village became the property of the Lord of Moldavia. Then, the great boyar Albota, the elder of Chernivtsi, intervened, paying for the head of the murdered man 158 bulls and cows, 600 sheep, 7 horses, and 13 mares. After that, the prince confirmed his ownership of the village.²⁰

Another interesting case concerns the land holdings of the city of Chernivtsi at the beginning of the 17th century. It probably explains how the Chernivtsi residents lost the Zhuchka and Denysivka pastures on the northern bank of the Prut. On May 28, 1618, a document was issued from the chancellery of the Lord of Moldavia, revealing the details of the then system of fines for murder (*dushegubina*). In the mentioned pastures, during the reign of Jeremiah Movila, two Poles were killed. Since the murderer could not be found, the community had to pay a fine (*gloabă*) – *dushegubina*. However, local merchants, to avoid payments, claimed that these lands belonged to the villages of Shirivtsi and Rohizna. As a result, three more residents of Shirivtsi and two from Rohizna were killed, and the son of Constantine Krakalia was kidnapped by the Poles and imprisoned in Kamianets. The father redeemed him for 300 silver thalers, and together with the former elder Gavrilash, paid compensation for the death of the killed, after which he acquired ownership of the disputed pastures. In his decree, Radu Voievod stated that if the townspeople had claims, they could compensate the paid amount and return these lands to themselves. Later, on April 8, 1627, Miron Barnovschi in his *chrysov* once again confirmed this decree.

Thus, the *customs of the land* played an important role in resolving legal issues that arose in the daily life of the residents of Moldavia at that time.

Justice was administered by all state officials, from the prince to the village *vornic*. Landowners could also perform judicial functions. Even ordinary peasants, if elected as jurors, had the right to make decisions in land disputes and other cases.

The degree of punishment for offenses in Moldavia depended on the severity of the crime. Until the 19th century, the death penalty with confiscation of property existed, which was applied in cases of high treason (*pentru hiclenie*), murder, banditry, and repeated theft. For boyars, the most common punishment was execution by beheading, while for ordinary people, the gallows were used. Some voivodes used particularly cruel methods of execution, such as impalement (for example, Ion the Terrible), and

Vasyl Lupu ordered the drowning of women accused of immoral behavior. Other forms of punishment included fines (*gloabe*), *dushegubina* (compensation for murder), *hatalm* (fine for changing boundary markers), *chubote* (fine for failure to appear in court), and others.²¹

Thus, the justice system in Moldavia combined both official written norms and traditional *customs of the land*, which played a significant role in social life.

Devastation and Plunder During Military Campaigns. The difficult situation of the residents of Chernivtsi and the peasants of Rosha was exacerbated by the fact that Moldavia in general, and our region in particular, were in a border zone and suffered enemy attacks from all sides – north, west, east, and south. Military campaigns, the route of which passed through Chernivtsi and its environs, were accompanied by looting and devastation of farms. This was compounded by droughts, which caused mass famine, and epidemics, which for a long time remained an integral part of the life of the local population during the region's tenure within the Principality of Moldavia.

Even during the establishment of Moldavia as an independent state in 1359, the Polish army of Casimir the Great (1333-1370) had already passed through Chernivtsi and its environs. This was written about by the Polish historian Jan Długosz. However, the Polish army suffered a crushing defeat in the «Plonyna» forests in the Shipyntsi land, and many Polish magnates were taken prisoner by the Moldavians.²²

The most famous battle that affected Chernivtsi and the surrounding villages was the battle of 1497 in the Kozmyn forests. In 1497, the Polish King Jan Olbracht, at the head of a large army, entered the territory of Moldavia. After passing through Chernivtsi, they confiscated food and forage from the local population and moved towards the capital – Suceava. However, the strong defense of the fortress, military aid from Wallachia, Transylvania, and the Ottoman Empire, as well as diplomatic support from Muscovy, made a swift capture of the city impossible. The catastrophic shortage of food in the Polish army was exacerbated by additional factors, including the king's illness. This forced the Poles to sign a peace agreement and begin a retreat. According to the agreements, the retreat was to take place along the already devastated route, but the Poles violated the agreement and moved through the Kozmyn forests, which led to the village of Kozmyn (the ancestral estate of Stefan the Great).²³ Eduard Fischer, in his study dedicated to this battle, points out that this village was donated to the Putna Monastery by the voivode in 1488; at the beginning of the 20th century, it no longer existed, and on its former territory were located the villages of Molodiya, Koroviya, and Chagor.²⁴ On October 26, 1497, the Moldavians ambushed the Polish army in these forests and inflicted a crushing defeat. The remnants of the Polish army retreated to Chernivtsi, where the king stayed

²⁰ Ibidem, p. 352.

²¹ Ibidem, p. 348-350.

²² Onciul D. *Din istoria Bucovinei* [From the history of Bukovina], Chișinău: Universitat, 1992, p. 48.

²³ Giurescu C.C. *Istoria românilor*, ... op. cit., Vol. II, p. 56.

²⁴ Fischer E. *Bătălia din Codrul Cozminului. Războiul dintre Ștefan cel Mare și Regele polon Ioan Albert în anul 1497* [Battle of Kozminski Forest. War between Stephen the Great and Polish King John Albert in 1497], București: Institutul de arte grafice Eminescu, 1904, p. 16.

for several days, awaiting a Lithuanian detachment, but suffered losses again during the crossing of the Prut. Also, a detachment that came to the aid of the Poles was defeated by troops under the command of the *logothete* (boyar of the first rank) Boldur. Only a small number of soldiers managed to escape and evacuate Jan Olbracht to Poland.

On the maps presented in E. Fischer's book, we see separate settlements: Rosha, Tsetsyna, Klokuchka, Monastyraska, Kalychanka. The road from the south of Chernivtsi, along which the royal troops returned, went through Monastyraska. And Boldur's detachment crossed the fords across the Prut above the city at night on October 28 and emerged at Lenkivtsi, that is, through Rosha. The Polish troops also left Chernivtsi along the same routes. Thus, there were intensive movements of both armies through the territory of Rosha at the final stage of the war (Figs. 2, 3).²⁵

Given these facts, some Romanian researchers have suggested that the Tsetsyna fortress was finally destroyed during this military campaign. According to others, the Tsetsyna fortress was already in ruins at that time (E. Fischer)²⁶.

In 1498, Stefan the Great made a military campaign to Pokuttya, and in 1509, his son Bogdan devastated Galicia. In July of the same year, by order of King Sigismund, the Krakow voivode, Hetman Mykolai Kamenecky, attacked the Moldavian lands, including Chernivtsi, destroying the city and surrounding settlements.²⁷

With the accession to power in Moldavia in 1527 of Peter Rareș, the illegitimate son of Stefan the Great, attempts to return Pokuttya from Polish control resumed. However, after his defeat at Obertyn in 1531, Polish troops again devastated Bukovina, plundering and burning Chernivtsi. The attacks and robberies on the border did not subside for another year. In the winter of 1532, a Polish detachment of about a thousand horsemen invaded the region, but near the village of Tarasivtsi on the Prut, they suffered a crushing defeat from Moldavian troops – almost none of the attackers survived.²⁸ After that, a truce was concluded. However, in February 1533, after the end of its term, the Poles attacked again, devastating Chernivtsi and a number of villages.²⁹



Fig. 2. Map of the wooded area south of the Prut River and the Cozmin Forest battlefield. in Codrul Cozminului. Războiul dintre Ștefan cel Mare și Regele polon Ioan Albert în anul 1497, București, 1904.

²⁵ Ibidem, p. 68.

²⁶ Ibidem, p. 18.

²⁷ Kaindl R.F. *Geschichte von Czernowitz ...*, op. cit., p. 28-29.

²⁸ *Letopiseșul Țării Moldovei*, Chișinău: Universul, 2006, p. 75.

²⁹ Bocănețu, op. cit., p. 25.

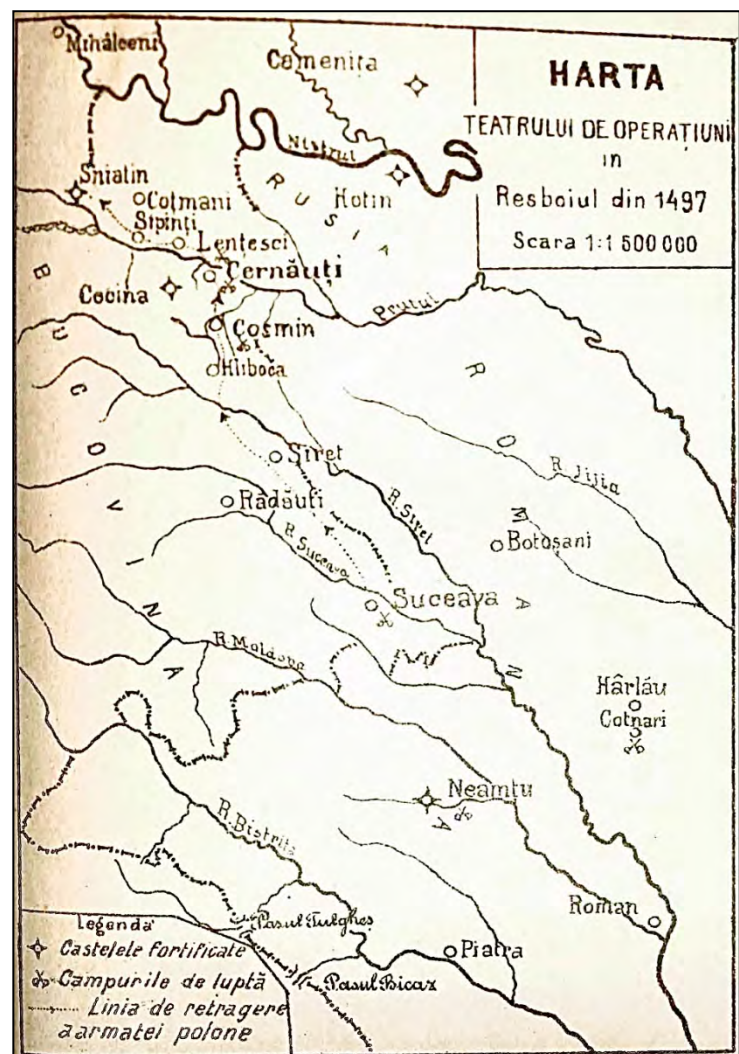


Fig. 3. Map of the theater of military operations during the 1497 war.

Source: Fischer E. *Bătălia din Codrul Cozminului. Războiul dintre Ștefan cel Mare și Regele polon Ioan Albert în anul 1497*, București, 1904.

In 1600, during the struggle for the Moldavian throne between Jeremiah Movila and the Wallachian prince Michael the Brave (Mihai Viteazul), the Polish army of Zamoyski passed through Chernivtsi, heading for Suceava (30 thousand Poles and 10 thousand Moldavians).³⁰

In January 1612, the Moldavian lord Constantine Movila was removed from power, and Stefan Tomsha ascended the throne. Poland, supporting the deposed ruler, sent troops to help. At night, about 1000 Polish soldiers broke into Chernivtsi, burned the trading quarters, brutally robbed and killed merchants, and then retreated to Sniatyn. The next day, another Polish detachment attacked the city again, stole cattle, and returned to Kamianets.³¹

During the national liberation war of the Ukrainian people of 1648-1654, Bohdan Khmelnytsky sought to strengthen the alliance with neighboring states. It was decided to marry his son Tymosh Khmelnytsky to Roxandra Lupu, the daughter of the Moldavian lord Vasyl Lupu. However, the Moldavian ruler later began to hesitate about this marriage. In 1650, the Cossacks, together with the Tatars, attacked Moldavia, devastating numerous cities, including Chernivtsi and the Chernivtsi voivodeship.

Myron Kostin wrote: «In 1650, the Tatars, together with Khmil's Cossacks, crossed the Dniester and began to plunder Moldavia. They reached Khotyn and Chernivtsi. The Suceava fortress was ransomed with money, but the whole region was devastated, and the number of prisoners was incredible. At that time, Stefan Murguletsu, a well-known person at court, died in Chernivtsi.»³² After that, the wedding of Tymosh and Roxandra still took place. Tatar raids, Cossacks and other military detachments continued in 1653 and subsequent years. During this period, the territories of the Chernivtsi and Khotyn voivodeships also suffered from attacks by robber gangs led by the leader Ditynka. The chronicler noted: «At that time, a robber named Ditynka appeared, who, without hiding or being ashamed, walked through the Khotyn and Chernivtsi voivodeships and established his own order. Voivode Stefan sent the stolnik Buchko with an army, and he defeated the gang and dispersed its members.»³³

In 1672, the Turko-Tatar forces, in conjunction with Cossacks, once again invaded and laid waste to Moldova. Chernivtsi and the surrounding villages suffered extensive devastation yet again.³⁴

³⁰ Letopisețul Țării Moldovei, op. cit., p. 142, 143.

³¹ Bocănețu, op. cit., p. 26.

³² Letopisețul Țării Moldovei, op. cit., p.199.

³³ Ibidem, p. 229.

³⁴ Kaindl R.F. *Geschichte von Czernowitz ...*, op. cit., p. 29.

Following the Battle of Vienna in 1683, where the Ottoman army, led by Grand Vizier Kara Mustafa, suffered a crushing defeat at the hands of the combined forces under the command of Polish King Jan III Sobieski, military operations within Moldovan territory persisted. Given that Moldova remained a vassal state of the Ottoman Empire, Polish troops temporarily established control over Bukovina, garrisoning in Chernivtsi and other settlements. It was only under the terms of the Treaty of Karlowitz in 1699 that Polish forces withdrew from the region.³⁵

The Great Northern War (1700-1721), waged between Russia and Sweden, also had repercussions for Bukovina. Chernivtsi and the territory of Roshi directly endured the impact of military actions. After the Swedish army's defeat at the Battle of Poltava (1709), King Charles XII and Hetman Ivan Mazepa retreated to Moldova, establishing themselves in the village of Varnitsa near Tighina (Bendery). The Swedish king sought to reach his allies in Poland and consolidate with Swedish forces, all while persistently attempting to provoke a renewed Russo-Turkish war. The ill-fated Pruth Campaign of Tsar Peter I of Russia in 1711 had dire consequences for the region. One of the Russian detachments, under the command of Ronne, returning from Brăila through Siret to Chernivtsi, plundered everything in its path. The Muscovite defeat at Stăniilești in 1711 rekindled hopes for Charles XII, yet his situation remained precarious: his allies in Poland had been routed. Swedish troops and their allies – Poles and Cossacks – lingered in the region for several years, despoiling the local populace. They imposed their own levies, notably demanding a monthly tribute of a «lion thaler per horse» in the Chernivtsi and Khotyn counties.³⁶

The Moldavian chronicler Ion Neculce, a contemporary of these events, wrote: «The Tsar of Moscow, after this battle, returned to Kyiv and dispatched generals Janos, Volkonsky, and Vezubadsky, along with Brigadier Kropot and the Muscovite cavalry. Colonels Kigech and Vasily Tansky, accompanied by Moldavian forces, joined them. In total, approximately 10,000 soldiers were stationed along the Dniester and Cheremosh rivers, guarding crossings and monitoring the Swedes to prevent their escape to their homeland or the dispatch of letters to Iași.» The Turks also impeded Charles XII's advance towards the northern borders of Moldova, significantly exacerbating his predicament.

«The king then sent a colonel with over a hundred Swedes and two hundred Cossacks to the Chernivtsi market to muster troops from the Polish–Lithuanian Commonwealth. Brigadier Kropot informed Moscow, which ordered him and Turkuleț, providing them with 3,000-4,000 soldiers, to counter them. They crossed the Cheremosh, marched through the forests, and reached Mykhalche, where they ambushed the Swedes in Chernivtsi. The Cossacks retreated to the Prut floodplain,

remaining largely unscathed. The Swedes attempted to ascend the summit of the Chernivtsi hill, endeavoring to repel the assault. However, overwhelmed by the enemy's numerical superiority, they surrendered and were sent to Poland. Those remaining in Bukovina perished near Țurcani, Cupca, Radivtsi, and Suceava».³⁷

During the third reign of Mihai Racoviță (1716-1726), the country was engulfed in a profound crisis triggered by famine. Contemporary accounts attest that a «merță» (half a kilogram) of bread in Iași cost 10 lei, with provisions being imported solely from Poland and Turkey. The year following the famine saw the outbreak of a plague epidemic, which persisted for a year and spread to Podolia and the lands of Poland. The prince then dispatched boyars to petition the Ottoman Empire for a reassessment of the tax burden on the Chernivtsi district. In response, the Sublime Porte dispatched officials who decreed a halving of taxes for the Chernivtsi and Khotyn districts for a period of three years.³⁸

A fresh famine gripped the region in 1731-1732. The chronicler noted: «The years were barren, and crops failed above Iași, leading to famine.» Voivode Grigore Ghica, possessing substantial grain reserves in Chișinău and Felciu, organized its distribution to famine-stricken towns, including Chernivtsi, where he dispensed provisions gratis.³⁹

Throughout the Russo-Turkish War (1735-1739), Bukovina found itself at the epicenter of hostilities. The army under Field Marshal B. Münnich forded the Dniester near Bridok, outflanked Khotyn from the south, routed the Ottoman forces near the village of Stavchany, and subsequently seized the Khotyn fortress, establishing control over all of Moldova. However, under the terms of the Treaty of Belgrade, Russian troops were compelled to relinquish the principality. Münnich's retreat was marked by the forcible deportation of the local populace from the Khotyn district and villages surrounding Chernivtsi to Muscovy. Chronicles recount: «People were taken in families, divvied up like livestock: some were given to children, others to men, and still others to women. They were sold to one another without the slightest pity, worse than the Tatars. And it was winter. Lamentations and weeping ascended to the heavens».⁴⁰

In 1748 and 1749, during the third reign of Constantine Mavrocordatos, the region was afflicted by a protracted drought, and a locust infestation decimated all crops. The famine reached catastrophic proportions: people were forced to grind tree bark and acorns into flour. People were «as if boiled,» barely able to speak from exhaustion. Many perished. R.F. Kaindl relays the account of a traveler who lodged with a priest from a village near Chernivtsi. For dinner, they were offered only a small loaf of bread baked from acorns.⁴¹

The subsequent Russo-Turkish War (1768-1774) led to the temporary presence of Russian troops in the northern

³⁵ Ibidem, c. 30.

³⁶ Kaindl R.F. *Geschichte von Czernowitz ...*, op. cit., p. 30.

³⁷ *Letopisețul Țării Moldovei*, op. cit., p. 364-365.

³⁸ Ibidem, c. 422.

³⁹ Ibidem, c. 432.

⁴⁰ Ibidem, c. 466.

⁴¹ Kaindl R.F. *Geschichte von Czernowitz ...*, op. cit., p. 31.

part of Bukovina, including Chernivtsi. Concurrently, in 1770, a new plague outbreak resulted in numerous fatalities.⁴²

Socio-economic hardships, perpetual military conflicts, bandit raids, and epidemics engendered arduous living conditions for the inhabitants of Rosha and the traders of Chernivtsi. Amidst these circumstances, religion played a pivotal role in the spiritual life of the community. The vast majority of peasants were Orthodox Christians and worshiped in local churches. Until 1767/1768, when a wooden church was erected in Rosha, the precise locations of religious services remain unknown. It is probable that locals attended churches in Chernivtsi or the monastery in the Monastyriska tract.

Information regarding the old church in Rosha can be gleaned from the accounts of two priests from a later period. Ioan Pașcan, in 1899, noted: 'The church was old, smoke-stained, blackened, and so small that it was impossible to read the Gospel at the royal doors.'⁴³ Another priest, Dimitrie Dan, who served in the newly constructed church from 1916 to 1927, mentioned the benefactors who provided the land plot ('Prisaca') for the temple's construction. These were Lazar, Vasile, and Constantin Grecu, and Ioan Ianuș. In 1768, they established a fund for the priest's maintenance. D. Dan, examining an inscription on the church wall and also relying on the testimony of I. Pașcan, stated that the temple was erected in 1768 by Constantin Ianuș, Constantin and Lazar Grecu, Stanislav Grigoraș, Ioan and Vasile Zama. However, based on archival documents, he surmised that the church could have been built as early as 1766 or even earlier.

According to D. Dan's descriptions (1926), the temple was constructed from oak logs and was preserved in good condition. Its length was 13 meters 15 centimeters, and the height of the walls to the roof was 3 meters 30 centimeters. The church had the form of a simple cross. The altar was illuminated by two round windows – one to the east and one to the south. The nave had two windows on the north and south walls, and additional light was likely provided by a window in the upper part of the dome. The nave was separated from the rest of the space by an oak arch adorned with carvings. The narthex received light only through a single window on the eastern wall. Each of the compartments had its own dome, with the highest one situated above the nave. 'Originally, the roof likely consisted of separate sections above each dome, rather than being unified as in the modern version. The roofing was covered with wooden shingles in a 'scale' pattern, which has been preserved to this day.'

The author of the article meticulously examined all the inscriptions on the temple: 'Above the oak door is an image of a cross with the inscription: Is. Hs. i Nica, and below the cross is a Cyrillic inscription carved on

the doorframe: «This church was built in the days of his voivodeship, by the grace of God, the ruler of the Moldavian land, in honor of the holy archangel Michael.»'

On both side doorframes, there is another Cyrillic inscription, primitively carved and in some places illegible: 'And the ktitor...Ianuș Constantin, Stanislav and Gheorghe son of Grecula and Lazăr son of Grecula and Vasile and... Vysotsky...and Dumitraș the master in the year...May 28.' This inscription allows us to establish the name of the temple's builder – Master Dumitraș – and also adds a new name among the ktitors – Vysotsky. However, the year of the church's construction remains unknown, as the inscription is partially lost.

D. Dan clarified another ambiguity related to the name of the voivode mentioned in the inscription above the door, which had not been deciphered. After conducting further research, he established that it referred to Grigore Calimah, who governed Moldavia during his second reign (February 3, 1767 – June 14, 1769).

Information about the church's repairs has also been preserved. The church was first repaired in 1773: its foundations were reinforced with stone, as the building was swaying, and the roof was re-covered with shingles secured with iron nails. Another repair took place in 1883.

D. Dan noted in his records: «Today, this church, since a new one has already been built, stands in the same place where it was erected almost 200 years ago. It is dilapidated, without crosses or windowpanes. As early as 1905, the question of moving it to the cemetery was raised, but the residents of the village of Stynka asked for it to be transferred to them» (Fig. 4).⁴⁴

The exterior appearance of the church is documented in photographs published in a monograph dedicated to the history of the «Țețina» society in Rosha (Fig. 5).⁴⁵

Archival documents revealed that the Grekul family actively participated in the construction of the church. Gheorghe Grekul, the founder of this lineage, acquired a plot of land, a house, and a garden in Chernivtsi (near Kațavel and Ungurean) from the Turk Suleiman Basha in 1731.⁴⁶ In 1773, he made a will by which he distributed his property among his sons: Lazăr, Mihail, Constantin, and Vasile. Records of his death, which occurred on August 18, 1773, in the village of Roșoșa near Chernivtsi, state that his real name was Gheorghe Mațoiani, and he was born in the Ritsa or Irița area near Trabzon. Researcher Teodor Balan indicates that Gheorghe Grekul is the founder of the Grekul lineage, which later received the surname Constantinovich-Grekul. Archival documents also mention another name associated with the construction of the church: Constantin Ianoș, the son of Iancu Ianoș and the son-in-law of Gheorghe Grekul. In 1778, he was involved in a lawsuit with Vasile and Gheorghe Grekul from Roșița.⁴⁷

⁴² Ibidem, p. 32.

⁴³ Pașcan I. *Cernăuțul și suburbiile sale (Schiță topo-etnografică și istorică)* [Chernivtsi and its surroundings (topo-ethnographic sketch)], Cernăuți: Editura autorului – Societatea tipografică bucovineană, 1899, p. 35.

⁴⁴ Dan D. «Biserica cea veche din Roșă» [Old church from Rosha], *Junimea literară*, Cernăuți, 1926, A. XV, N. 3-4, p. 69-70.

⁴⁵ Țețina. *Societatea cultural-economică a românilor din Roșă-Cernăuți* [Cetsina. Cultural and Economic Society of Romanians of Rosha-Chernivtsi], 40 de ani de activitate cultural-economică (10 mai 1896-10 mai 1936), Cernăuți, 1936, 63 p.

⁴⁶ Bălan T., *Documente bucovinene*, ... op. cit., Vol. IV, doc. 74, p. 103.

⁴⁷ Ibidem, p. 104.

Biserica cea vechie din Roșă

În vatra satului de odinioară și a suburbiei de astăzi Roșă (Cernăuți) stă vechia biserică. Locul pentru aceasta biserică a fost dăruit de Lazar, Vasile și Constantin Grecu și Ioan Ianuș probabil în anul 1760 sau poate și mai înainte.

Tot acești mărinimoși donatori au făcut o fundațiune în anul 1768, dăruind locul numit „Prisaca” pentru susținerea preotului.

Biserica este clădită trainic din lemn de stejar, care și astăzi este foarte bine conservat. Lungimea bisericii este 13 m 15 cm, iar înălțimea pereților ei până la acoperământ 3 m 30 cm. Forma bisericii este cea a unei simple cruci.

Altarul are 2 ferestruici rotunde una către răsărit și alta către miazăzi. Naosul primește lumina prin câte 2 ferestruici rotunde și anume 2 la peretele dela miazăzi și 2 la miazănoapte. În afară de această lumină se pare că naosul a mai primit altă lumină printr'o fereastră, care trebuie să fi fost în vârful capelei lui. Naosul este despărțit de pronaos printr'un semicerc de stejar sculptat foarte frumos. Pronaosul primește puțină lumină printr'o ferestruie rotundă deschisă în peretele de către apus.

Fiecare despărțitură are câte o cupolă. Cea mai înaltă este cea din naos. Acoperământul primordial trebuie să fi fost pentru fiecare cupolă separat, și nu ca astăzi când acopere biserică oblu, în chipul unei tărnițe. Crucile de fier ale acestor turnulețe se păstrează azi în biserică cea nouă.

Biserica era acoperită cu șindilă în solz, cum se mai poate cunoaște și astăzi. .

Deasupra ușii de lemn de stejar aflăm un semn al crucii cu cuvintele : *Is. Hs. și Nica*, iară sub cruce următoarea inscripție chirilică săpată în ușor : „Această biserică s'au făcut în zilele lui. voevod, boj. mel. gosp. zmlé moldavscoi hramul alui sfeti arhanghel Mihail”.

Pe ambii ușori laterali mai cetim următoarea inscripție chirilică, primitiv cioplită și'n unele locuri ilegibilă : „Și ctitor . . . Ianuș Constantin Stănislau și Georghi sâh Grecul și Lazor sâh

Fig. 4. First page of D. Dan's work dedicated to the history of the old church in Roșă (1926).

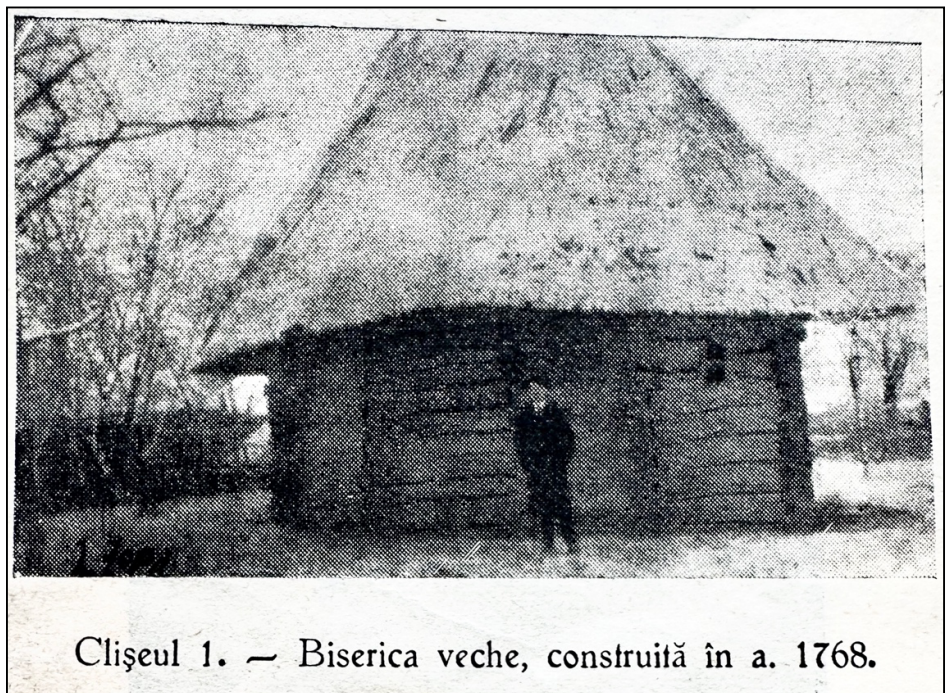


Fig. 5. Photo of the old church in Roșă (1768).

Source: Țețina. Societatea cultural-economică a românilor din Roșă-Cernăuți, 40 de ani de activitate cultural-economică (10 mai 1896-10 mai 1936), Cernăuți, 1936.

In another study dedicated to the social structure of Bukovina, Dan Camer, analyzing the data from the 1772-1773 census, established that Gheorghe Grek and his sons Lazăr and Vasile in Roșha had the status of *ruptași*, meaning they belonged to the third category of boyars. This implied that they leased land, paid the *rupta* tax, and were exempt from other taxes. In 1774, Gheorghe Grekul's sons – Vasile, Lazăr, Constantin, and his son-in-law Gavril – were also registered as *ruptași* in Chernivtsi. Camer notes that representatives of another privileged group, the *mazili*, who also enjoyed tax exemptions, resided in Roșha. Among them, Ionaș and Constantin Ionițe are mentioned.⁴⁸

In 1823, Iacob Strutz, the former *berar* of the Chernivtsi district, reported that during the Moldavian period, the merchant Gheorghe Grek lived in Roșoșa. He also recounted that the Chernivtsi *starosta* wanted to fence off the town prison, located on the lands of Gheorghe Grekul and his four sons, with posts. The *starosta* instructed Iacob Strutz to summon Grekul. The latter, «expressing many kind words about the *starosta*,» allowed the installation of posts for the prison fence.⁴⁹

The censuses of 1772-1773 and 1774 provide specific data about the village of Roșișa during the Moldavian administration. This information is contained within the materials of the population census conducted at the end of this administration, during the occupation of Moldavia by Russian troops in the course of the Russo-Ottoman War of 1768-1774. According to the order of Field Marshal Pyotr Rumyantsev, a census of the population of the Principality of Moldavia was carried out in 1772-1773 to assess the human and material resources of the occupied territory. The commandant of the Russian troops in Moldavia, Major General Alexander Rimsky-Korsakov, was responsible for its execution.

The census results for the Chernivtsi *ținut* were signed on January 16, 1773, by the *păharnic* (or *ceașnic*)⁵⁰. Inbo (recorded as Linbo during the census itself) and the *starosta* Ilie Herescu. At that time, the *ținut* comprised 117 villages and 6,753 households. According to the data from 1774, its territory amounted to 2,622 km², and the population was 40,465 people.

The village of Roșoșa was also included in the census. In the documents, it is mentioned as a «market town,» meaning it was part of the territorial jurisdiction of the city of Chernivtsi. The number of households in it was 149. Responsibility for paying taxes rested with the heads of families. However, the census does not contain information about the high and low boyars or monks, as they were exempt from taxes and feudal obligations. At the same time, it does list clergymen.

The residents of Roșoșa were divided into two main categories: taxpayers (*birnici*) – 65 households, and tax-exempt individuals – 84 households, among whom three priests and deacons are mentioned.

In the category of tax-exempt residents of Roșoșa, 14 *bărani*, or judicial officials commanded by a captain,

were registered; 3 *arnăuți*, mounted servicemen used for delivering messages to the princely court; 6 *îmblători* – mounted judicial officials; 7 *călărași* (horsemen); 34 *scutelnici*, meaning individuals exempt from taxes; 10 widows; 1 Jew (*jidov*); and 6 *mazili* – representatives of boyar families deprived of state positions. They were sometimes called *fii boierești* (boyar sons) and *ruptași*, which denoted merchants who leased land and paid only a special tax called *rupta*.

The *birnici* were listed by name, which allows us to ascertain exactly who lived in Roșoșa at the end of the 18th century. Some already had surnames, and their occupations, origins, and nationalities were also noted. This makes it possible even for today's residents of the Roșha micro-district to find their family roots stretching back more than 250 years.

The *bărani* are listed separately. The *scutelnici* under the *starosta* are listed with an indication of their professions.

The clergy of Roșha were also exempt from taxes. At the time of the census, there were three of them: Pope Grigoraș, Pope Iordache, and Nițul the deacon.

As can be seen, Roșha's proximity to the city influenced its social structure. Unlike other villages, where the majority of the population was engaged in agriculture, many categories of people involved in serving the city administration lived here: *bărani*, *arnăuți*, *îmblători*, *călărași*, officials of the *starosta* and the *peharhic*. The *ruptași* who lived in this village also attest to the territorial proximity to Chernivtsi. Among the professions, besides agricultural ones, it is worth highlighting the following: millers, potters, furriers, wheelwrights, shepherds, painters, bakers, coopers, gardeners, carters, water carriers. Thus, the number of tax-exempt individuals in Roșha was greater than those who paid taxes in full (84 to 65).

Regarding the national composition of the population of this village, the majority of residents, without a clear affiliation to a specific nationality, considered themselves local and Orthodox. All newcomers were identified by their place of origin (*hotincian*, *unghurean*, refugee), and the Russians (i.e., Ukrainians) were noted as *rus*; for some newcomers, this designation became a surname – *Rusul* or *Rusnac*. Among the Greeks, nationality became part of the official surname. The nickname or surname *Botezat* (i.e., baptised) indicated that the newcomer had converted to the Orthodox faith to become the same as all the residents of the settlement.

During the Moldavian administrative rule, the borders of the village of Roșișa were not clearly defined, as it was part of the territory of the city of Chernivtsi. The documents of that time sometimes mention the boundaries of this village, particularly during the demarcation of the neighboring village of Mihalcea in 1772. This village was transferred to the Putna Monastery, and it became necessary to clearly define its borders. In the presence of the former *starosta* of

⁴⁸ Camer D. Mazilii și răzeșii din Bucovina [Mazilii and Raseshi in Bukovina], pref. V. Schipor, Buzău: Omega, 2009, p. 34, 105.

⁴⁹ Bălan T., *Documente bucovinene*, ... op. cit., Vol. VI, p. 250-251.

⁵⁰ *păharnic* or *ceașnic* – the position denoted a nobleman tasked with the prince's libations; in this instance, he was also the individual attesting to the census findings on behalf of the prince.

Chernivtsi, Constantin Silion, the scribe Dima, and local residents, the boundaries of the village were marked, including those that passed through the territory of Chernivtsi. The description of the boundaries was as follows: «From the well called White Spring, further where the Yabloneț River flows into the river, the border of Mihalcea and the city of Chernivtsi meets; further up the Yabloneț River, alongside the border of the city of Chernivtsi, then across the rock where a stone is placed, through the valley to the mouth of the Firăsci River, again up the river to several poplars where several mounds are placed, then through these mounds to a place above the glades of the *starosta*, from there straight to the forest and along the forest to Țețina, where the border of Chernivtsi meets the Spaska glade.⁵¹

Earlier, in 1660, when defining the borders of the village of Lențești, the borders of Chernivtsi were also mentioned, but specific information regarding the village's borders is not provided in the documents.⁵²

In 1667, when defining the borders of the village of Mămăești, the border of Chernivtsi was mentioned in the Bila glade, where three entrenchments were located, and the lands of Chernivtsi began from the middle one.⁵³

Cases of violation of land ownership boundaries, including the seizure of other people's lands, often occurred. Thus, in 1729, Voivode Grigore Ghica appealed to the Chernivtsi *starosta* Dumitrașco Macri with a demand to expel the residents of Chernivtsi who had settled on the lands of the Velikiy Kuchuriv estate, which belonged to the Putna Monastery.⁵⁴

The members of the land commission of 1782, which has already been mentioned, stated the fact of violation of land boundaries by the landowner from Mihalcea, Gavril Moțoc, who forcibly seized the land of the Roșișa residents, crossing the valley that served as the border, and usurped two rows of fields. Similarly, the landowner from Lenkivtsi, Toma Iamandi, took part of the land of Roșișa. During the determination of the borders from September 18 to 27, 1782, the landowners from Mihalcea, Murguleț and Menescul, after lengthy negotiations and the efforts of the commission, transferred Mount Țețina together with the Poliana and part of the forest to the residents of Chernivtsi, to whom these lands actually belonged. The priest from Mihalcea, Zaharia Voronka, who dedicated a book to this village, claimed that the landowners voluntarily gave these lands to the residents of Chernivtsi, as the old border was poorly known. At the same time, the dispute between the residents of Chernivtsi and these landowners had been ongoing since 1760.⁵⁵

For a protracted period, Monasteryshche was integrated into Roșishi. Ioan Pașcan delineates it as a locale overgrown with reeds, thickets, and woodland, sparsely populated. He references the following

inhabitants: Mihail and Petrya Scalat, Moraraș, Păunel, Lemko, Coroliuc, Ștehan (the publican), Cudla, Panaiti, Sydorovych. In Pașcan's estimation, one of the most venerable lineages was the Scalat family. They held dominion over a fish-abundant lake, alongside fields and livestock. Pașcan corroborates that Monasteryshche formed a part of Roși, albeit subsequently seceding and acceding to Chernivtsi.⁵⁶

Microtoponymy of the village. Cadastral maps that appeared in the 19th century during the Austrian era clearly recorded the boundaries of Roși, as well as the boundaries of each landowner in this suburb. Depictions of the lands of Rosha on Austrian maps contain inscriptions with the names of localities, which makes it possible to study the microtoponymy of this area, formed by the local population as early as the Moldavian period. Among these names are those that have retained their meaning even in German transcription, for example:

Fundu Opczina (the end of the estate); Podu Nand (high bridge); Dealu Spaska (Spaska hill); Kitrisz (chetriș – gravel, pebbles); Pareu Palanka (Palanka river); Pareu Fundu Cecina (river at the bottom of Cecina); La Bozu (at the elderberry bush); Piatra Bortosa (holed stone – similar stones were placed at the boundaries of land plots); Pareu Adenc (pârâu adânc – deep river); Dealu Moscalu (Muscovite hill); Pareu Lisnikul (forester's river); Bahna Lisnikul (forester's swampy area); Dialul Tomah (Tomah hill); Kotul Motrul (Motrul bend); Pareu Leurda (Leurda river); Pareu de Reniuka (Reniuka river); Fundu Cecina (the back of Cecina); Kulmea Porumb (Porumb peak – *porumb* meaning corn); Salcze (willow); Pareu Szipot (Șipot river – *șipot* meaning waterfall or murmur); Pareu Zemann (Zemann river); Poiana Pupeniuk (Pupeniuk glade); Burdei (dugout); Poiana Iakubec (Iakubec glade); Kuelmea Korbu (Korbu peak; *korb* – raven); Bradisz (fir forest); Kuibur Uliu (hawk's nest); Patru dembuc (four humps – these are the four humps that served as the border with Mihalcea); Poiana Saftenko (Saftenko glade); Kotul Cachica (Cachica bend); Kotul Domitrescul (Domitrescu bend); Poiana Vetii (likely an old glade); Ruptura (break, slope); Kotul Kissilica (Kissilica bend); P. Stefaniuk (Stefaniuk glade); Kotul Pomerlan (Pomerlan bend); Pareu Bila (Bila river – *bilă* meaning white); Arsura (burn or burnt place); Lapteacru (sour milk); Kirnitura (at the bend); Fontinica (small spring); Drumuleti (small road); Poiana Lucan (Lucan glade); Drumu vetii (old road); Dumbrawa (oak grove); Plopisz (poplar grove); Secătura (hollow); Глибока (deep); Stinca (rock); Monastyr (monastery).

Some of the named toponyms likely appeared during the Austrian administration: Reitszura; Baraque; Kanapa; Lateia, Hrusz, Liegelei, Carynki, or were distorted by German-speaking officials (Figs. 6-7).

⁵¹ Bălan T., *Documente bucovinene*, ... op. cit., Vol. IV, doc. 81, p. 109-111.

⁵² Bălan T., *Documente bucovinene*, ... op. cit., Vol. II, doc. 91, p. 169.

⁵³ Bălan T., *Documente bucovinene*, ... op. cit., Vol. III, doc. 26, p. 35-37.

⁵⁴ Bălan T., *Documente bucovinene*, ... op. cit., Vol. IV, doc. 60, p. 86.

⁵⁵ Voronca Z. *Mihalcea cu neamurile boierești ce au stăpînit-o* [Mykhailcha with the boyar families that owned it], Cernăuți; Tipografia «Gutenberg», 1912, p. 22.

⁵⁶ Pașcan I. *Cernăuțul și suburbiile sale* ..., op. cit., p. 22-23.

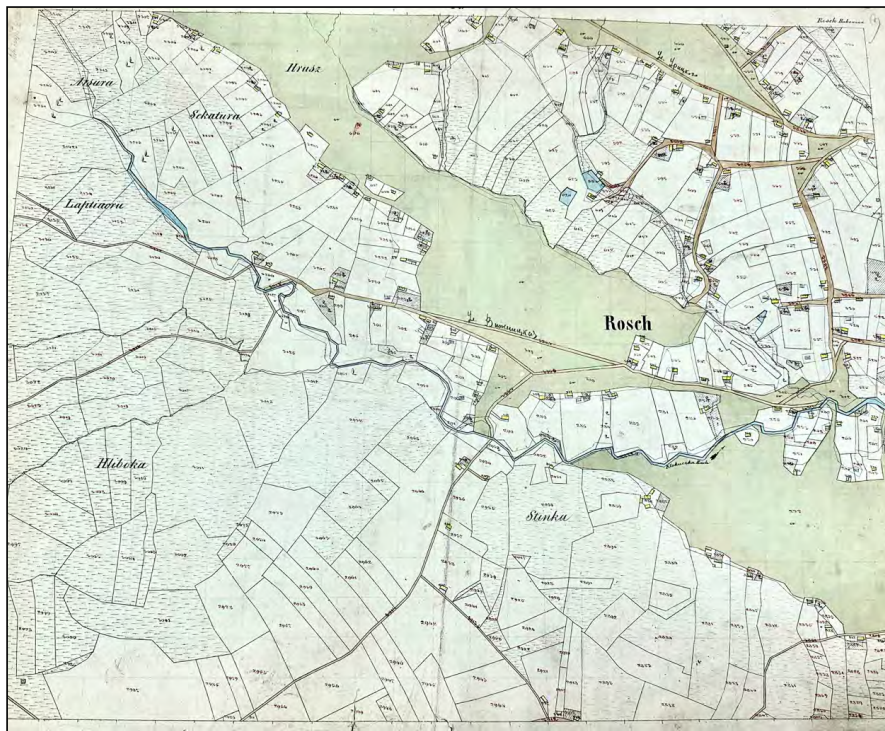


Fig. 6. Austrian cadastral map of the Chernivtsi suburb – Roşa (1854).
Source: DACHO, F. 306.

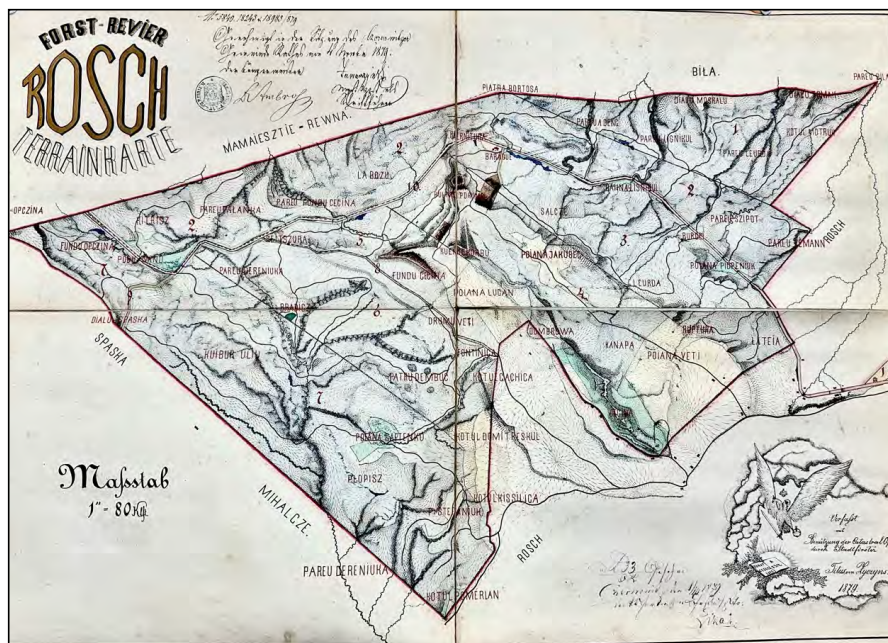


Fig. 7. Austrian map of the Roşa forest lands, 1879.
Source: DACHO, F. 306

During the Russo-Turkish War of 1768-1774, events occurred on the territory of our region that undoubtedly also affected Roșișa. On August 31, 1774, after the withdrawal of Russian troops, Chernivtsi and the entire northern part of Moldavia were occupied by Austrian forces. An agreement with the Ottomans was reached through bribes: Tahir Pasha, the head of the Ottoman delegation, received 4,000 florins and luxurious gold jewelry; Ali Pasha of Khotyn received 600 florins, without any territorial concessions on his part. Russian

Field Marshal P.A. Rumyantsev was given 5,000 ducats and a gold snuffbox with diamonds so that he would turn a blind eye to the penetration of Austrian troops into this territory.⁵⁷

The Austrian Empire succeeded in annexing a territory of 10,482 km², encompassing 4 cities, 222 villages, and 52 «hamlets,» with a population of 14,650 families, or approximately 75,000 individuals.⁵⁸

Consequently, from 1774 onwards, Roșișa, along with Chernivtsi within whose territory it was situated, came

⁵⁷ Nistor I. *Istoria Bucovinei ...*, op. cit., p. 10-11.

⁵⁸ Spleni Habriel' fon, *Opys Bukovyny ...*, op. cit., p. 13.

under Austrian administration. This marked the end of the Moldavian Principality era for our region (1359-1774) and initiated a period of Austrian dominance (1774-1918).

Conclusions. Thus, for over 400 years, the village of Rosha was part of the medieval Moldavian Principality. This period spanned from the state's founding in 1359 to 1774, when Bukovina was annexed by the Austrian Empire. The near-complete absence of written sources about Rosha during this time is due to the village's location within the city of Chernivtsi and its status as an estate of Chernivtsi residents.

Throughout the aforementioned chronological period, Rosha did not differ in appearance, economic, or social standing from other rural settlements of the principality. One of the characteristic features of Moldavia's fiscal situation was the exorbitant taxes levied for the benefit of the Ottoman Empire (*haraci, peșcheș, bacșiș*, etc.), of which the principality became a vassal in the 15th century. Furthermore, there were taxes and obligations for the benefit of the prince and the ruling elite (tithe, *goștină, robotă, corvodă*, fines – *dușegubina, hatalm, ciubote, feregea*, etc.).

From the 17th century, the tithe on cereal crops grown by the residents of Roșișa was paid to the Great Skete of Galicia.

The entire burden of the fiscal load fell upon the peasants and merchants of Chernivtsi. At the end of the Moldavian period, out of 149 households in Roșișa, 65 families paid taxes, while the rest either paid separate taxes or were exempt from them due to state service.

The laws to which the residents of Roșișa were subject were both written and unwritten. Among the so-called «customs of the land,» passed down from generation to generation since ancient times, were those concerning the demarcation of land plots (custom of apiaries, swearing with a furrow on the head, etc.), as well as fines for homicide. Judicial functions were performed by dignitaries from the prince, as well as village *vornici*, church hierarchs, landowners, and even ordinary peasants in certain situations.

Endless military incursions into this border territory persisted throughout the Moldavian period, from the struggle for the principality's independence to the Russo-Turkish War of 1768-1774. Simultaneously, constant interstate conflicts with Poland caused devastation and plunder in Chernivtsi and Roșișa. These sufferings for the population were exacerbated by frequent famine years and epidemics of severe diseases.

In 1767 or 1768, a wooden church, popularly known as the «old church,» was built in Roșișa. It became a spiritual «outlet» for the peasant oppressed by hard labor, heavy taxes, and obligations. Among the church's ketors were residents of the village who became known through inscriptions on the church doorposts.

Specific data about the residents of Roșișa at the end of the 18th century became known as a result of population censuses conducted in 1772-1773 and 1774 by representatives of the Russian occupation army and the Hospodar of Moldavia. The census results revealed not only the number of households and a list of heads of

families, but also the state of social stratification, the occupations of some Roșișa residents, their nationality, origin, etc.

Land was an important factor in the lives of Roșișa residents, therefore complex cases concerning land boundaries frequently appear in archival documents. The final settlement of cadastral matters took place under the Austrian administration. Maps drawn up under the new authorities allow for the deciphering of the microtoponymy of this settlement, particularly within the Țețina massif.

The annexation of the northern part of Moldavia, which under the Austrians came to be called Bukovina, marked the beginning of a new period in the history of our region and Roșișa in particular.

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