

The “Great War” Mirrored in the Church Chronicles of Hunedoara

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Abstract: *The year 1914 marked, at the level of the whole of Europe, the onset of a long and bloody war; or the “Great War”, as it is known in history. As a component part of Hungary at that time, Transylvania was dragged in an armed clash that did not belong to it. Thousands of inhabitants of the present county of Hunedoara fought with a gun in their hands on a huge front, stretching from Galicia to northern Italy. Both the Orthodox and Greek-Catholic Church of Hunedoara, through its ministers (priests and teachers from the Romanian confessional schools), had its contribution to the passions of those years, as well as to the achievement of the most important national goal: the Great Union of Alba Iulia on 1st December 1918. At the end of a Romanian-Cyrillic Gospel printed in Sibiu, in 1859, priest and archpriest Iosif Morariu (1898-1944) of Dobra (Hunedoara county) noted, between 1914 and 1918, on pages of genuine chronicle, the series of the most important events – at local and international level – of the First World War.*

Keywords: the First World War, the Great Union of 1st December 1918, Dobra (Hunedoara county), Church chronicle, orthodox priest Iosif Morariu.

In the history of Europe – and of the whole world – 1914 was a turning point marking the beginning of the First World War or the “Great War” (1914-1918), a world-wide conflagration in which about ten million people perished: dead and missing¹. Attached to Hungary at that time, Transylvania was dragged in a battle that did not belong to it; August 15/28, 1916, the date when Romania joined the war together with the forces of the Entente, represented for the Transylvanian Romanians a real drama as the brethren on the two heights of the Carpathians were found not on the same side of the barricade, but fighting coercively against one another.

In Hunedoara, a county located in southwest Transylvania, the impact of the war was also felt in full. With the exception of the battles in the Jiu Valley and the southern part of Hațeg Land in August and September 1916², most of the territory of Hunedoara did not know the horrors of the armed clashes directly. However, thousands of Hunedoara inhabitants, participants on a huge front stretching from Galicia to northern Italy³, were called under arms. In addition, the area was heavily militarized (special attention was given to the Mureș corridor), and the General Headquarters of the Ninth German Army, led by General Erich von Falkenhayn, were established for a while in Deva⁴.

¹ [Larousse], *Istoria lumii de la origini până în anul 2000*, București, Olimp Publishing House, 2000, p. 499.

² In extenso: Alexandru Niculescu, *Luptele de la Jiu. 1916*, București, Military Publishing House, 1976.

³ Ioachim Lazăr, Nicolae Cerișer, *Hunedoara și Marea Unire. Contribuția românilor din Ținutul Pădurenilor și zona Hunedoarei la realizarea Unirii*, Alba Iulia, Altip Publishing House, 2009, p. 12-39.

⁴ Victor Șuiaga, *Deva. Contribuții monografice*, vol. I, Deva, Emia Publishing House, 2012, p. 117-118.

The presence of the foreign troops, and consequently the large number of wounded soldiers and prisoners imposed a huge maintenance effort on Hunedoara. The requisites of food, cereals, animals, and forage (in March 1918, the sub-prefect of Hunedoara admitted that *on the territory of the county, there was no more reserve, no asset that could be requisitioned*)⁵, the illegal trade which led to a large number of men enriched overnight, the lack of labour force in agriculture due to forced conscriptions and the direction solely towards the metallurgical sector⁶, as well as the harsh measures imposed by the Hungarian Government towards any national manifestations – the restriction of the "ASTRA" divisions⁷, the creation of the "Cultural Zone" in 1917 (it is about all the Romanian schools on the border with Romania, so those in southern Hunedoara county, too, which became state property)⁸, the prohibition of publications and public meetings, etc.⁹ – caused heated reactions within Hunedoara society. Many of the intellectuals crossed the mountains, militating from Bucharest, from Iași or from abroad, for the recognition of the right to national self-determination; among them were publicists Ioan Moța (sent to the United States to inform the American public of the Romanian desiderata) and Sebastian Bornemisa, both from Orăștie¹⁰. Those who were considered "inconvenient" were expelled from their home towns, investigated, beaten, locked up in the concentration camps of Sopron, Wperd, Ruszt and Szent Margit, or sentenced to years of imprisonment in the prisons of Cluj, Timișoara, Caransebeș, Deva, etc.¹¹ Due to the mass desertions, the 64th Infantry Regiment of Orăștie was moved to Vienna, instead being brought the 82nd Infantry Regiment from Odorhei, made up of Szekler elements, hostile towards Romanians¹²; the soldiers who could not be caught, assisted by peasants, created armed detachments called the "Green

⁵ Ion Frățilă, "Prefectura Județului Hunedoara", in *Sargetia. Acta Musei Devensis*, Deva, VIII, 1971, p. 254.

⁶ Ion Lungu (coord.), *Din trecutul de luptă al țărănimii hunedorene*, Deva, 1967, p. 230-234; Dumitru Gălățan-Jieț, Tiberiu Svoboda, *Petrila în oglinda timpului*, Petrila, Confluente Publishing House, 2009, p. 65.

⁷ Dorin Goția, "Din corespondența preoților români răspânditori de cultură națională pe fronturile și spitalele Primului Război Mondial", in *Mitropolia Ardealului*, Sibiu, XXVI, 1981, no. 7-9, p. 713.

⁸ Mircea Păcurariu, *Istoria Bisericii Ortodoxe Române*, 3rd ed., vol. III, Iași, Trinitas Publishing House, 2008, p. 283.

⁹ Gheorghe Platon (coord.), *Istoria românilor*, vol. VII/2: *De la Independență la Marea Unire. 1878-1918*, București, Romanian Academy, 2003, p. 470.

¹⁰ Vasile Netea, "Lupta emigrației transilvănene pentru desăvârșirea unității de stat a României", in *Revista de Istorie*, București, VI, 1968, p. 1145-1162.

¹¹ Vasile Netea, *O zi din istoria Transilvaniei – 1 Decembrie 1918*, București, Albatros Publishing House, 1970, p. 55-56; Victor Șuiaga, *Hunedorenii la Marea Unire din 1 Decembrie 1918*, Deva, Călăuza Publishing House, 1993, p. 13-14; Mircea Păcurariu, *Istoria Bisericii*, III, p. 380-381; Ioachim Lazăr, *Românii din sud-vestul Transilvaniei și Marea Unire. Țara Hațegului și Valea Jiului*, Deva, Emia Publishing House, 2007, p. 14-29, 235-267.

¹² Victor Șuiaga, *Hunedorenii*, 13; Dorin Petresc, Ioan Lăzărescu, *Istoria Regimentului cezar și regesc nr. 64 Orăștie (1860-1918)*, Deva, Corvin Publishing House, 2004, p. 134.

Companies” or the “Green Forest” reviving, in the mode of operation, the outlaws of the past¹³. The great contribution of many soldiers of Hunedoara was, however, the participation in the Transylvanian volunteer bodies recruited from the Romanian prisoners in the camps of Ukraine, Italy and France to the reunification war of Romania¹⁴.

During this time, the Romanian Church of Hunedoara – Orthodox and Greek Catholic, alike – had its share of passion. Immediately after August 15/28, 1916, the date of Romania's entry into war against Austria-Hungary and the other Central Powers, the Hungarian authorities arrested and deported dozens of clergy and confessional teachers, accused of espionage and collaborationism in favour of the Kingdom of Romania; others were conscripted on the front – clergy, as priest-confessors – or even killed¹⁵. Thus, in August-September 1916, several clergy were removed from their parishes by gendarmes; some sought refuge in Transylvania, others south of the Carpathians. The testimony of Hunedoara priest Sebastian Stanca (parish priest in Sebeş at that time), a witness of the events, is eloquent: *From the very first day, the gendarmerie's vigilance broke in on the Romanian villages from Braşov to Vârşet. The first sacrifices were the priests. Most of them were taken in the middle of the night, tied in chains, between bayonets, made to walk for tens of kilometres on country roads, from village to village, being slapped and mocked, and; others were made to walk the streets of Hungarian and Saxon towns during the day, being booed and spit on by the public*¹⁶.

Those who remained in the midst of the faithful – more than 50 Hunedoara priests – suffered looting and humiliation. The inhumane treatment they were subjected to is described by the same Hunedoara priest: *The dungeons of Cluj, Târgu Mureş, Odorhei and Szeged were filled with priests, and the threatening motto “Pahod na Sopron!” was like an owl's gloomy hoot [...]. In these prisons, the Romanian priests were degraded, like the most forsaken animals, along with robbers, vagabonds, rascals, rogues, gypsies and prostitutes. They slept on empty planks without any bedding. Once or twice a year they were given an armful of straw, which soon became garbage. Millions of insects of all sorts gnawed. All of them had lice [...]. The diet varied according to the type of prison, but in most cases, only once a day, a piece of brown dry bread [...]. More worrying, however, was the treatment during investigations. Tied in chains that cut deeply into the flesh, the prisoners were dragged in front of the inquisitor. Interrogations were accompanied by slapping, punches, nudges, and mistreatment. The poor martyrs returned to their cells with their fingers broken by hammers, their legs full of the gendarmes' boots heel plates, with deep wounds in their chests, on their arms, backs and full of blood, their cheeks swollen and*

¹³ Ion Lungu (coord.), *Din trecutul de luptă*, p. 236-237; Constantin Enea, “Aspecte ale descompunerii armatei austro-ungare (dezertări și răscoale ale soldaţilor din Transilvania 1914-1918)”, in *Acta Musei Napocensis*, Cluj, V, 1968, p. 280-282.

¹⁴ Victor Şuiaga, *Hunedoreni*, p. 14; Ioachim Lazăr, *Românii din sud-vestul Transilvaniei*, p. 32-37.

¹⁵ Mircea Păcurariu, *Politica statului ungar faţă de Biserica românească din Transilvania în perioada dualismului (1867-1918)*, Sibiu, Mitropolitan Publishing House, 1986, p. 179-180.

¹⁶ Sebastian Stanca, *Contribuţia proşimii din Ardeal la răsboiul pentru întregirea neamului (1916-1919)*, Cluj, 1925, p. 9.

*full of bruises, their nails and hair pulled out, with their heads full of bumps and lumps. Many were carried back more dead than alive, and thrown with wild swearing in the middle of their cells, like unnecessary corpses. In this ordeal from 1914-1919 308 priests were banished, locked up, 86 imprisoned, 4 clergy were killed, 4 were condemned to hanging; 5 died in prison, 7 in exile and 35 in the hurt of sufferings. In total, 487 priests. The priestesses were not forgiven; 19 were detained, imprisoned, outlawed and sentenced to 15 years in prison*¹⁷.

The Romanian elementary schools, set up and financially supported by the two Romanian Churches, did not escape the "vigilance" of the Hungarian authorities, the outbreak of the First World War and especially the disastrous withdrawal of the Romanian Army in the autumn-winter of 1916 being considered an opportunity to finalize this "issue" once and for all. As such, a first measure was the conscription of no fewer than 357 teachers on the front; another 158 were declared fit to fight. In other words, more than two-thirds, namely 515 Romanian teachers out of the total of 763 who lived in Transylvania at that time were sent to sacrifice themselves for a foreign cause. Of those left behind, many were dragged through "resounding" processes, and then sentenced, based on fictitious allegations of "betrayal" to years of imprisonment or exile in the counties of Sopron, Zombor and Becicherecu Mare¹⁸.

Quartered at a distance in order to avoid suspicion of military pressure for the great event, the 10th Hunters Regiment of the Romanian Army, led by Colonel Oprescu, did not appear in the county until mid-December. On the morning of December 13, 1918, the Romanian soldiers benefited from an emotional reception in the central square of Deva. In the course of the same day, from the railway station in Brănișca, a powerful Hungarian attack was unleashed on the Romanian soldiers charged with guarding the bridge over the Mureș River; without any Romanian loss, the two Hungarian armoured trains – it was tried, unsuccessfully, to stop them in Zam and Ilia – were forced to withdraw. After these events, the Romanian Army advanced to Zam and Holdea, and on 19th December it took over the towns of Hunedoara, Hațeg and Petroșani without any incidents; until the end of the month, the whole county was under Romanian control¹⁹. In January-February 1919, the new Romanian administration of the county, headed by prefect Toma Vasinca (1919-1921), former captain of the Romanian volunteer body in Darnița (Ukraine) camp, was then elected and validated; therefore, the role of the former Romanian National Councils and the Romanian National Guards ceased²⁰.

¹⁷ Idem, *Carmen saeculare. Preoțimea română din Ardeal în slujba idealului național*, Cluj, 1927, p. 15-17.

¹⁸ Ioan Matei, *Școala noastră și războiul*, Sibiu, 1915, p. 22-23; Daniel Alic, *Eparhia Caransebeșului în perioada păstoririi episcopului Miron Cristea (1910-1919). Biserica și societate*, Cluj-Napoca/Caransebeș, Presa Universitară Clujeană/Episcopia Caransebeșului, 2013, p. 206.

¹⁹ Victor Șuiaga, *Consiliul Național Român din Deva. 1918-1919*, Deva, Călăuza Publishing House, 1994, p. 55-58.

²⁰ Idem, *Hunedoreni*, p. 59-82.

However, the blood tribe of Hunedoara people continued. Other sons of these lands fell in the anti-communist campaign in Hungary in March-August 1919 aimed at the removal of the Bolshevik regime instituted in Budapest by Bela Kun; in their memory, a crucifix was built in Țebea in the interwar period²¹. The unification, therefore, had been accomplished. All it took was to take some firm steps to consolidate it. And the people of Hunedoara were, this time too, on duty.

At the end of a Romanian-Cyrillic *Gospel* printed in Sibiu in 1859 at the initiative and with the blessing of Hierarch Andrei Șaguna, Metropolitan of Transylvania (1848/1864-1873)²², priest and archpriest Iosif Morariu (1898-1944) of Dobra²³ – Hunedoara settlement and parish on the Mureș Valley, an old deanery seat²⁴ and an important Romanian national-political centre²⁵ – noted, between 1914 and 1918, on pages of genuine chronicle²⁶, the series of the most important events – at local and international level – of the First World War, outlined in previous rows. More specifically, the afore mentioned Hunedoara clergy succinctly surprises for posterity the spark that led to the outbreak of the Great War, the general conscription of those capable of fighting on a front alien to the Romanian soul and conscience, their sacrifices, sufferings, but also their victories, the joy of long-awaited 1st December 1918, etc. Also, a list of all those who were on the battlefields, the deported and wounded on the front, as well as the widows left behind from both from Dobra Parish and its subsidiaries, Gura Dobrii, Abucea and Stretea.

In the following lines, we will present, with small interventions (details and completions of surnames or abbreviated words), the remarks of the worthy priest mentioned above – in original – rendered in a beautiful and clean Romanian language of one century ago.

²¹ Octavian Floca, Victor Șuiaga, *Ghidul județului Hunedoara*, Deva, 1936, p. 163.

²² Mircea Păcurariu, “Cărțile de slujbă tipărite de Sfântul Ierarh Andrei Șaguna”, in *Lumina. Ediția de Ardeal*, 3 February 2016, p. 1.

²³ Iosif Morariu (1865-1948): a native of Feldioara, graduate of “Andrei Șaguna” Gymnasium in Brașov and of the Theological-Pedagogical Institute of Sibiu (1884-1887), teacher at the “tractual school” in Dobra (1887-1898), dean of Dobra 1898-1941) and administrator of the Deaneries of Ilia (1902; 1918-1919), Deva (1908-1909, 1931-1938) and Dobra (1942-1943), supporter of “ASTRA” and active militant for the union of Transylvania with “Motherland”. Cf. *Calendarul Bunului Creștin* by years 1898-1949, Sibiu, 1897-1948, passim; Victor Șuiaga, Romulus Iacob, *Albumul protopopilor Devei, Hunedoarei, Dobrei și Iliei din secolele XVI-XX* (ms.), Deva, 1983, p. 63, 98-99.

²⁴ Florin Dobrei, *Istoria bisericescă a românilor hunedoreni*, Reșița, Eftimie Murgu Publishing House, 2010, p. 445-460.

²⁵ About the significance of this former border town, seat of Dobra medieval district, as well as of the circle, respectively of the later homonymous district, see: Viorel Vânătoru, *Dobra (1387-1950)*, vol. I-II, Deva, Corvin Publishing House, 2006-2008.

²⁶ The parish chronicle at the end of the above-mentioned *Gospel*, entitled *Chronicle of the Church in Dobra*, is kept in the Archives of Dobra Orthodox Parish and was made available to me for consultation and fragmentary reproduction by parish-priest Emanuel Inișca of Dobra.

At the end of the month of July [1914] the World War broke out. The pretext was the murder of the Austro-Hungarian crown prince Francis Ferdinand and his wife in Sarajevo by Serbian student Princip and a few conspirators, but it is safe to say that this murder was only the spark thrown into a store full of inflammable materials. Everyone was expecting the outbreak of war; no matter what the direct cause would be. Germany believed itself perfectly prepared for war, because since 1871 (it was supposed) it was preparing for taking revenge on France. In the last decade, urged by the German Kaiser, Austro-Hungary had made serious preparations for weapons, people, and supplies. Russia was making – urged by France – overwhelming preparations, but it was still far from ready; it had people, horses, and food, but its armament was not ready, and mainly the strategic rail lines were existent almost entirely planned on paper. Among the other Powers, only France and partially Italy were prepared, but England, Serbia, Belgium and those that later entered the war, such as Turkey, Bulgaria, Romania and the States of America, some were not at all, and the others were too weakly prepared.

The instruments for starting the war were Kaiser Wilhelm II, Hungarian Prime Minister Tisza Pista and Austro-Hungarian Foreign Minister Berchthold, but the stylization of the ultimatum to Serbia is supposed to be Tisza's. Attempts to settle the conflict peacefully (on the part of England) seem to have been only pretence, that is why they were not successful. The pretence joy in Pesta and other Hungarian cities was nothing but lies and fireworks. No people in the world – understanding the crowd – wants war, not even for a just cause. Our people in Hungary felt that they were forced to fight for a cause that was not ours; and those who were conscious and with aspirations for the ideal of nationality had our hearts full of pain and horror when we read and heard the Hungarians boasting that (free) Romania would join them in war.

The faithful of our church in Dobra received the order of general conscription with great pain. The elders, the women and the children showed off the conscripted to the railway station – who were all ex-soldiers up to the age of 42 – mournfully, with tears, wishing good returns and blessings, and the conscripted left cheerless, with no enthusiasm, and too few of them were encouraging themselves by national songs, while the peasants around Dobra, the so-called "wood people", a little woozy, were dancing and singing in mourning. Among them, there was a writer or a halfwit (for example, primary school teacher I[osif] Bujoran from Lăpugiu de Sus) who sang to seem a great patriot and shouted "Éljen a haza a király!", but was in fact laughable, ridiculous.

According to the appreciation of the warlords, and especially of the Emperor of Germany, it was hoped that the war would end in three months, and with the victory of the Central Powers.

From Dobra parish, over 120 soldiers went to the general conscription, but after the great battle of Marne – in France – in autumn 1914, in which Germany suffered heavy losses, the hope for a quick end to the war ended, and the

recruitment and enrolment of older people started, gradually up to 50 years old, and of younger ones of 20, 19, 18 and even 17 years old, who were sent to instruction garrisons and then to the front (some after training of only 6 weeks), in trenches and in battles more terrible than hell, in Serbia, Galicia, the Italian front, and even France.

This is the Calvary of our people from Hungary, in which also the people of Dobra suffered – from August 1914 to August 1916. The victories of the Central Powers – small but many – made us sad, but the disasters made us happy and encouraged us in our hopes; we were enjoying especially the news about the Romanian battalions, companies, or even regiments falling (or turning) captive. This condition was shouted, but felt and, at the most, whispered heart-to-heart. The fact that this was the case was observed on August 15/28, 1916, when Romania decided to enter the war against the Central Powers, and on the night of 14/27 to 15/28, the border of the Carpathians was crossed in several places. The Romanians from Dobra seemed to have forgotten their many sacrifices: the dead and injured, the money, food, as well as their fear for those on the fronts; and the joy reflecting in their eyes, barely retained, so as not to burst into shrieks, while notary Rignat Bela of Gura Dobrii was yelling on the street that all Romanians should be hanged. The family of the dean was jubilant; they seemed to feel the comforting end of this war for the Romanian people and were happy to have a strong man fighting for the manumission of the nation from the centuries-old Hungarian handcuffs. Only their older boy was angry and unhappy that he had failed – one month ago – in his attempt to cross the border at Cornereva, in Banat, to join his little brother. Dobra soldier George Bugaru, who was guarding the border in the Petroșani and Jiu Mountains, was caught on the road deserting to the Romanian Army, and he was exempt from the War Court only after lengthy imprisonment and thorough investigation, in the absence of positive evidence.

The Romanian Army did not reach Dobra, but the grief, the requisitions, and all the adversities affected grimly the people of Dobra. They bore them with great strength and hope that it would all end favourably for the Romanians. They were forced to leave with their cattle on the right side of the Mureș, lest they fall into the hands of the Romanian Army; many also took refuge over the Mureș. For fear of the Romanian Army, some non-Romanian families, especially Jewish, sought refuge towards the heart of Hungary. Among the Romanians, Dr. Petric's family took refuge. On the 8th day after the Romanians came to Transylvania, Dobra's dean also took refuge, who, during that week, despite being watched by the gendarmes all the way, calmed the people, instructing them to obey the directives of the administrative authorities and, in two days, he had been to Lugoj to find out the news. He returned from Lugoj on August 22 and was informed that in 24 hours he would be detained; so as not to go to prison or to an internment camp, that night, towards dawn, he left by carriage and only took the train to Banat and then to Arad from the next station of Dobra - Lugoj railway. This refuge was a relief for the Romanians in Dobra. The dean's wife and their youngest boy (13 years old)

remained in Dobra in order to relieve and encourage the people, especially the women, all of them inconsolable, missing their soldier children and husbands, as well as the elderly taken to dig ditches (miller arbeit).

The devastation of the Romanian Army, which was caused by the betrayal of the neighbouring ally – of the Russians – depressed the souls of the Romanians in Dobra, but their spiritual shepherd, the dean, after a two-month refuge, returned home and comforted them, feeding their hope for the better, which the end of the World War will bring.

The sacrifices and suffering of the people of Dobra, caused by the war, were many and varied. Regarding food, they sacrificed through the requisitions made 2-3 times a year, and regarding cash, through the pressure, almost being forced to subscribe and pay bonds for war loans, which repeated eight times in 4½ years. Following the example and counsel – in secret – of the dean, the Romanians from Dobra sacrificed more for war loans than those who were presided over by the administration because they enjoyed favours, such as pub or trafficking licence, and especially those with temporary relief (“felmentés”) for land ownership or other occupation favoured by the war dispensations. Merchant Iosif Petrovici (20,000 crowns) and tanner Ilie Cîndea (10,000 crowns) subscribed the most to the war loans; the Orthodox church only 300 crowns, and the dean only 100 crowns.

A painful sacrifice for all the parish people was the requisition of the church bells (2), the big one and the small one. Their demounting and transport was done in the autumn of 1916, at the beginning of November, when the dean of Dobra was absent. Before they were thrown out of the tower, they were tolled for a long time. Nearly all the inhabitants who were at home, women and children, gathered. Thrown out of the tower, they were put in a cart (belonging to Nistor Fanilt) and adorned – by the church-loving women and girls – with flower bouquets and wreaths, and then sung, wept and mourned like a dead man; then, they were shown off by the crowd to Valea Mărășască, and the middle bell, left in the tower, wept and tolled the sorrow of its fellow comrades. And the church in Dobra remained with only one bell for more than 4 years.

The Army management redeemed the bells, but at a ridiculous price, 4 crowns per kilogram, but now when other bells had to be purchased, the kilogram had to be paid up to 220 crowns. So here is another material sacrifice. Then, all the objects made of brass and copper, such as candlesticks, grinders, trays and especially cauldrons, were requisitioned again in 1916 and 1917, at a ridiculous price, some from the church, but mainly from the inhabitants.

The most important sacrifice that can be made by anyone for their country or for their nation is undoubtedly their life, then their health, thus, the names of all our faithful in Dobra parish and its subsidiaries, who were enrolled and served in the army during the war, will be marked down here for the descendants of the people of Dobra; then, among them, the dead and the missing will be enumerated, and finally the names of the invalids.

[Soldiers who were enrolled and served in the Army]:

1. Popa Vasile
2. Nemeş Laeş
3. Nandra Achim
4. Nandra Aron
5. Mircea Georgel
6. Nistor Ioan (Ianoş)
7. Nistor George
8. Mircea Georgel Fanăş
9. Crainic Iacob
10. Muntean Şandor
11. Criste Roman
12. Criste Toma
13. Goţ Ioan
14. Lăzărescu Dumitru
15. Olariu Iosif
16. Olariu Dumitru
17. Olariu Ioachim
18. Nemeş Adam
19. Criste Petru (Puiu Babi[i])
20. Lăcătuş Iani
21. Nistor Toma
22. Dobrei Arsenie
23. Nandra Adam
24. Leşnican Iosif
25. Leşnican Iani
26. Daten Iosif
27. Neamţu Nicolae
28. Neamţu Toma
29. Musteţ Ioan
30. Herbai Nicolae
31. Petrovici Enea
32. Costandi George
33. Costandi Vichenti[e]
34. Costandi Nicolae
35. Oprean Miron
36. Moisescu Ioan
37. Oprean George
38. Oprean Ioan
39. Oprean Iulius
40. Oprean Roman
41. Olariu Silviu
42. Grozuţă Ioan
43. Nistor Nicolae
44. Noghi Iani
45. Noghi Iosif
46. Criste Aurel
47. Criste Ioan
48. Bota Dionisie
49. Criste George
50. Lazăr Aron
51. Nista Ion
52. Danc Ioan
53. Nistor Aron
54. Nistor Adam
55. Țig Iani
56. Tomuţa Aron
57. Moldovan Demeter
58. Grozuţă Coriolan
59. Herbai Nicolae
60. Moise Igna
61. Moise Vichenti[e]
62. Rusu Iani
63. Dan Aurel
64. Sorca Ioan
65. Tocaci Nicolae
66. Musteţ George
67. Murar Ioan
68. Nemeş Alesandru
69. Suciu Adam sen.
70. Suciu Adam jun.
71. Costandi Ioan
72. Criste Ioan
73. Ilie Ion
74. Ilie George
75. Alba Mihai
76. Gavrilă Nicolae
77. Câmpurean Alexa
78. Popovici Vasile
79. Suciu Remus
80. Sinedre George
81. Ladar Ilie
82. Ladar George
83. Ladar Mihai
84. Fărău Avram
85. Popa Miron
86. Olariu Petru

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| 87. Rațiu Iosif | 130. Borca George |
| 88. Mariș Teofil | 131. Igreț Roman |
| 89. Buște George | 132. Giurgiu Aron |
| 90. Câmpurean Aurel | 133. Tomuța Iosif |
| 91. Roșiu Toma | 134. Flore Dumitru |
| 92. Roșiu Lazăr | 135. Murar Ion |
| 93. Raica Ion | 136. Tomuța Iosif |
| 94. Ostrovean Alexe | 137. Nandra Nicolae |
| 95. Olariu George | 138. Noghi Iani |
| 96. Bembe Miron | 139. Olar Ilisie |
| 97. Căci Ion | 140. Criste Filimon |
| 98. Oprean Roman | 141. Nandra Ioan |
| 99. Cismaș Ioan | 142. Nandra Roman |
| 100. Cismaș George | 143. Burza Ștefan |
| 101. Cismaș Nicolae | 144. Micandu George |
| 102. Muntean George | 145. Popa Alexandru |
| 103. Bele Adam | 146. Ianăș Adam |
| 104. Bele Nicolae | 147. Tomuța Ion |
| 105. Pârva Filip | 148. Lupaș Emanuil |
| 106. Pârva Iulius | 149. Gabor Sofron |
| 107. Iacob Șimon | 150. Lule Mihai |
| 108. Gontean Iuliu | 151. Mihăluș Alesandru |
| 109. Gontean Aurel | 152. Criste Iosif |
| 110. Simedre Mihai | 153. Trăilă Șandor |
| 111. Nandra Iani | 154. Albu George |
| 112. Nandra Ioan | 155. Albu Iosif |
| 113. Gruia Ioan | 156. Marcu George |
| 114. Gruia Aurel | 157. Marcu Ioan |
| 115. Muntean Petru | 158. Negru George |
| 116. Oance Alexandru | 159. Negru Adam |
| 117. Oance Nicolae | 160. Herbai Emanuil |
| 118. Bugar George | 161. Herbai George |
| 119. Tomuța Iani | 162. Tomuța Ion |
| 120. Todosin George | 163. Anghelof Anton |
| 121. Criste (Todosin) Nicolae | 164. Muntean Aron |
| 122. Iuga Ioan | 165. Nandra Igna |
| 123. Iuga Iosif | 166. Nandra George |
| 124. Iuga Iosif | 167. Mihuț Nicolae |
| 125. Muntean Ion | 168. Mihuț Ioan |
| 126. Murășan Ion | 169. Ladar Iosif |
| 127. Laz Iulius | 170. Buște Iosif |
| 128. Muntean G. Barna | 171. Tomuța Adam |
| 129. Igreț Todor | 172. Nandra Vichenti[e] |

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| 173. Herbai Aron sen. | 216. Răin Roman |
| 174. Herbai Aron jun. | 217. Ilie Anghel |
| 175. Herbai Alesandru | 218. Fărău Ioan |
| 176. Herbai Iosif | 219. Aldeș Ioan |
| 177. Leșnican Vich[entie] | 220. Aldeș George |
| 178. Henț Ioan | 221. Iacob Ioan |
| 179. Dorca Iosif | 222. Dehel Șandor |
| 180. Dinper Roman | 223. Iuga Adam |
| 181. Ladar Nicolae | 224. Nandra Nicolae |
| 182. Golcea George | 225. Mede Alexa |
| 183. Nista Adam | 226. Herbai Iancu (from |
| 184. Nista Ioan | Bălșești-Gura Dobrei) |
| 185. Stănilă Mihai | 227. Budui Constantin |
| 186. Ladar George | 228. Radu Zaharie |
| 187. Criste Nic[olae] | 229. Iuga G[eorge] |
| 188. Rațiu Ioan | 230. Muntean Ianăș |
| 189. Nandra Iosif | 231. Nișca Iosif |
| 190. Nandra Adam | 232. Erdeli (Groșan) Iosif |
| 191. Luncan Petru | 233. Moiescu Partenie |
| 192. Luncan Roman | 234. Criste Iosif |
| 193. Țig Aron | 235. Criste Amos |
| 194. Țig Niculiță | 236. Măgurean Laeș |
| 195. Neag Roman | 237. Rus George |
| 196. Oeșdean Ioan | 238. Rus Iosif |
| 197. Caceu Nicolae | 239. Raț Șandor |
| 198. Fărău Iacob | 240. Ardelean Peter |
| 199. Sule Toma | 241. Igna Iosif |
| 200. Dehel Mihai | 242. Igna Petruț |
| 201. Tămaș Pavel | 243. Leșnican Gusti |
| 202. Perjă Ioan | 244. Leșnican Iosif |
| 203. Pascu Adam | 245. Raț Giuriță |
| 204. Herbai Silviu | 246. Bunge George |
| 205. Babeș George | 247. Tucean Adam |
| 206. Babeș Ioan | 248. Raț Turcean Adămuț |
| 207. Bornemisa Partenie | 249. Henț Nicolae |
| 208. Gros Rudolf | 250. Pleșa George |
| 209. Gros Ștefan | 251. Dinca Victor |
| 210. Gros Iosif | 252. Bolog Todor |
| 211. Seliștean Ioan | 253. Stretean Laeș |
| 212. Ilie Partenie | 254. Henț Ioan |
| 213. Nistor Victor | 255. Henț George |
| 214. Bele Iosif | 256. Berda Ivanti |
| 215. Brezovan Toma | 257. Nan Crăciun |

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| 258. Nan Mihai | 294. Haneş Adam |
| 259. Lobonţ Niculiţă | 295. Baba Iosif |
| 260. Muntean Florea | 296. Sîrb Nicodim |
| 261. Muntean Vichenti[e] | 297. Popa Iosif |
| 262. Henţ Mihai | 298. Popa George |
| 263. Rus Nicolae | 299. Popa Roman |
| 264. Popa Iosif | 300. Popa Todosie |
| 265. Popa Alesandru | 301. Crainic Ilie |
| 266. Popa Trăilă | 302. Negru Ambrosie |
| 267. Vasilion Lazăr | 303. Iendrău Petru |
| 268. Caceu Ioan | 304. Radu Iosif [from] Stretrea |
| 269. Caceu Toni | 305. Gurgiu Iosif |
| 270. Caceu Petru | 306. Gurgiu Ioan sen. |
| 271. Oprişan Miron | 307. Gurgiu Ioan jun. |
| 272. Luch Sabin | 308. Codrean Gherasie |
| 273. Iosif Herbai | 309. Crainic Milente |
| 274. Flore Anghel | 310. Nicula George |
| 275. Negrilă Alexe | 311. Codrean Iosif |
| 276. Hribacu Anton | 312. Olariu Ioan |
| 277. Hribacu Todosie | 313. Olariu Ştefan |
| 278. Căldăraş Aurel | 314. Olariu Petru |
| 279. Trif Mihai | 315. Olariu Iosif |
| 280. Bătălan Mihai | 316. Birău Dumitru |
| 281. Cărpenţi Aurel | 317. Muntean Iosif |
| 282. Rişta Mitrofan | 318. Crainic Adam |
| 283. Trif Căldăraş | 319. Giurgiu Ioan |
| 284. Ianc Aurel | 320. Ghelan George |
| 285. Iancu Dumitru [from] | 321. Şindea Dragomir |
| Abucea | 322. Moisin Ioan |
| 286. Mariş Ioan | 323. Drăgoi Ioan |
| 287. Mariş Anti | 324. Câmpurean Romul |
| 288. Mariş Mitru | 325. Veţan Alexa |
| 289. Crainic Ioan | 326. Codrean Ioan |
| 290. Crainic Iosif | 327. Olariu Iosif |
| 291. Lung Todosie | 328. Muntean Ioan |
| 292. Crainic Ioachim | 329. Olariu Adam |
| 293. Şerban Todosie | |

Volunteers in the Romanian Old Kingdom Army (from Russian captivity):

- | | |
|--------------------|-----------------|
| 1. George Mircea | 4. Murar Toma |
| 2. Vasile Popovici | 5. Ladar George |
| 3. Nicolae Criste | 6. Aron Herbai |

7. Iosif Crainic [from] Abucea
8. Iosif Muntean [from]
Stretea

Volunteers in the Italian Army:

1. Coriolan Grozuță
2. Ioan Leșnican
3. Aurel Criste
4. Alesandru Dehel
5. Nicolae Criste Todosie
6. Mihai Nan
7. Petru Rădulescu

Among the volunteers of the Romanian Old Kingdom:

1. Nicolae Țigu son of George, who went with the Romanian Army from Făgăraș, in retreat.
2. Viorel Morariu, who, as a theologian, crossed the Carpathians in 1915, joined the military school and went through the entire campaign, as an artillery officer, fighting, and in 1919 against the Hungarians up to Pesta.

The invalids:

1. Leșnican Iosif
2. Criste Petru
3. Aron Tomuța
4. Nemeș Alexandru
5. Simedre George
6. Olariu Iosif
7. Birău Ion
8. Simedre Mihai
9. Gruia Ion
10. Tomuța Iosif
11. Caceu Nicolae
12. Negru Adam
13. Nistor Victor
14. Dehel Mihai [from] Gura
Dobrii
15. Muntean Vichente [from]
Abucea
16. Haneș Adam [from]
Stretea
17. Popa Petru

Widows and orphans:

- Dobra
23 [and] 19
Gura Dobra
4 [and] 4
Abucea
3 [and] 4
Stretea
1 [and] –

In the Tisza fights participated:

1. Lieutenant Silviu Olariu
2. Vichente Constantin
3. Iosif Moise
4. Iosif Oprean
5. Ioan Danc
6. Adam Nistor
7. Toma Murar
8. Iosif Rațiu
9. George Borca
10. Maxim Rațiu

- | | |
|---------------------|---------------------|
| 11. Toma Bernat | 13. George Ardelean |
| 12. Andrei Paveleac | 14. George Rațiu |

Dead in the World War (of justice):

- | | |
|------------------------|---------------------------|
| 1. Nandra Iosif | 36. Stănilă Mihai |
| 2. Nandra Aron | 37. Nandra Adam |
| 3. Nistor George | 38. Țig Aron |
| 4. Muntean Alexandru | 39. Perja Ioan |
| 5. Criste Roman | 40. Aldeș George |
| 6. Goț Ion | 41. Herbai Iancu |
| 7. Olar Dumitru | 42. Criste Toma |
| 8. Lăcătuș Ioan | 43. Criste George |
| 9. Oprean Iulius | 44. Mariș Teofil |
| 10. Nistor Nicolae | 45. Ostrovean Alexa |
| 11. Nistor Aron | 46. Dorca Iosif |
| 12. Moldovan Demeter | 47. Luncan Petru |
| 13. Dan Aurel | 48. Herbai Iosif |
| 14. Suciu Adam | 49. Hribacea Anton |
| 15. Gavrilă Nicolae | 50. Olar Adam [from] Gura |
| 16. Olariu Petru | Dobrii |
| 17. Roșiu Toma | 51. Budiu Constantin – |
| 18. Roșiu Lazăr | second lieutenant |
| 19. Cismaș Ioan | 52. Stretean Laeș |
| 20. Cismaș George | 53. Henț Mihai |
| 21. Todosin George | 54. Vasilion Lazăr [from] |
| 22. Iuga Iosif | Abucea |
| 23. Iuga Ion | 55. Mariș Ion |
| 24. Murar Ion | 56. Crainic Ion |
| 25. Criste Filimon | 57. Baba Iosif |
| 26. Micandu George | 58. Șerban Todosie [from] |
| 27. Popa Alexandru | Stretea |
| 28. Lupaș Emanuil | 59. Crainic Milentic |
| 29. Albu George | 60. Ghelan George |
| 30. Marcu George | 61. Codrean Ion |
| 31. Muntean Aron | 62. Vețan Alexa |
| 32. Nandra George | 63. Herbai Silviu |
| 33. Buște Iosif | 64. Ioan Nișta |
| 34. Nandra Vichenti[e] | |
| 35. Ladar Niculiță | |

Of the soldiers who took part in the war, it is obvious that 18.8% died and 5% became invalids. The war invalids, widows and orphans receive small pensions.

There are no other moments worth mentioning from the war until the autumn of 1918, when the revolution broke out in the Central Powers countries, first latent, after the break of the Bulgarian front and then the Italian front of Piave, through the desertions from the fronts, then the revolution from Hungary, which declared itself a republic. The soldiers from Dobra returned with their complete equipment, and were willing to start looting as they did elsewhere, but Dobra and the surrounding settlements were lucky to escape the disaster and shame. If, however, in some villages such as Lăpugiu de Jos, [Lăpugiu de] de Sus, Fintoag, Tisa, Săcămaș, Grind, Lăpușnic and even Roșcani, the peasants stormed on the plum barrels and took even the raw brandy, no mess, no robbery, no beating took place in Dobra, and the merit belongs to both the intelligent leaders and the soldiers raised in their proper deanery confessional school.

Following the advice of the Romanian political leaders, the people of Dobra also formed a National Council – a circular one, headed by the dean, and the other, communal – which actually worked, headed by the school principal T[oma] Roșu; then they formed a National Guard, under the wise and yet energetic leadership of Lieutenant Ioan Babeș. The latter, in fact, kept order and peace until the organization of the Romanian Gendarmerie. The Hungarian gendarmerie disappeared during the first days when the Romanian Guard was formed, and at the same time both notaries, Kraus W. of Dobra and Rignat Bela of Gura Dobrii (the latter hidden in a hay cart), also disappeared.

I also record the commitment of the people of Dobra to the National Assembly of November 18 / December 1 1918, the representatives of all the Romanians in Hungary. A few days before this Assembly, all the Romanians in Dobra signed the declaration that they wanted unification with their Homeland, free Romania, unconditionally and forever. With this declaration and with identical declarations from all the villages of the deanery of Dobra dean Morariu went to Alba Iulia on November 16/29, and on the 1st of December many inhabitants of Dobra went to Alba Iulia, among whom I mention the dean's wife, Olimpia, and their son, Sergiu; from the school, Toma Roșiu with his wife, then Ioan Babeș, George Milovan, Iosif Datur, George Dubaru, George Murar and George Rusu.

On the great day of the Union, the church wardens (following the order of the dean's wife) tolled the only bell and beat both semantrons at 10-12 o'clock, at noon, so that all the people of Dobra felt the meaningfulness of that day, of that historic event²⁷.

²⁷ The Archive of the Romanian Orthodox Parish of Dobra, *Chronicle of the Church in Dobra*, f. 15v-19v.

"The "Great War" Mirrored in the Church Chronicles of Hunedoara," *Astra
Salvensis*, VII (2019), no. 14, p. 339-354