

Turanian origin, who formerly inhabited the regions north of the Black Sea between the Volga and the mouth of the Danube.

After the conversion of the Bulgarians to Christianity (864) the Slovenian language was introduced into their Church, and afterwards also into the Church of the already politically dependent Rumanian provinces.¹ This finally severed the Daco-Rumanians from the Latin world. The former remained for a long time under Slav influence, the extent of which is shown by the large number of words of Slav origin contained in the Rumanian language, especially in geographical and agricultural terminology.

The coming of the Hungarians (a people of Mongolian race), about the end of the ninth century, put an end to the Bulgarian domination in Dacia. While a few of the existing Rumanian duchies were subdued by Stephen the Saint, the first King of Hungary (995-1038), the 'land of the Vlachs' (*Terra Blacorum*), in the south-eastern part of Transylvania, enjoyed under the Hungarian kings a certain degree of national autonomy. The Hungarian chroniclers speak of the Vlachs as 'former colonists of the Romans'. The ethnological influence of the Hungarians upon the Rumanian population has been practically nil. They found the Rumanian nation firmly established, race and language, and the latter remained pure of Magyarisms, even in Transylvania. Indeed, it is easy to prove—and it is only what might

¹ The Rumanians south and north of the Danube embraced the Christian faith after its introduction into the Roman Empire by Constantine the Great (325), with Latin as religious language and their church organization under the rule of Rome. A Christian basilica, dating from that period, has been discovered by the Rumanian archaeologist Tocilescu at Adam Klissi (Dobrudja).