The Golden book of the Serbian Orthodox Parish in Vienna (c.1860-1892)

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THE GOLDEN BOOK OF THE SERBIAN ORTHODOX PARISH IN VIENNA
(c. 1860-1892)*

Mihailo Popović

In memory of all donors in the Golden Book.

Although the history of the Greek Orthodox and the Serbian Orthodox parishes in Vienna has been the object of separate research1, there still does not exist a comprehensive academic study on the relations between the two ethnic groups in the 18th and the 19th century2, which

* I would like to thank the Serbian Orthodox parish of Saint Sava (Veithgasse 3, 1030 Vienna), especially its priest Krstan Knežević, and Spyridon Ploumidis MA (King’s College London) for their help and support. The translation of Serbian titles is put in brackets.


2. Some information on this relations can be found in: Polychronis Enepekides, Kopitar
is mostly due to the lack of published records from the Viennese archives. The aim of the present article is to give an incentive for further research on the Greek-Serbian relations in the second half of the 19th century by publishing the Golden Book of the Serbian Orthodox parish in Vienna (ΖΛΑΤΗΝΑ ΚΗΝΓΑ ΟΡΠΙΣΚΕ ΠΡΑΒΟΣΛΑΒΗ ΠΡΚΒΕΝΟΠΙΚΟΛΙΛΟΕ ΟΣΙΗΝΕ Υ ΒΕΙΝΥ), which is kept in the library of the Serbian Orthodox parish of St. Sava in the third district (1030, Veithgasse 3) of Vienna and contains lists of donations given by important and influential personalities of the Austro-Hungarian Empire for the foundation of a Serbian Orthodox church in the Austrian capital. As donors appear members of the Hapsburg dynasty, the Austro-Hungarian aristocracy, clergymen and bank officials, as well as Serbs and Greeks from Vienna and Trieste and many other 'nations', which makes this book an important source.

The lists of donators in the Golden Book have been used and quoted by different scholars, but until now there has been no endeavour to present them as a whole to a wider audience, which is undertaken in this article. The present publication will moreover provide new evidence for genealogical investigations of the Viennese Orthodox families, since we again lack a systematic overview concerning this subject.


4. In an article on the Serbian Orthodox parish in Vienna I have quoted only the names of all Greek benefactors, who are mentioned in the Golden Book: Mihailo Popović, Η σερβική-ορθοδόξη εκκλησία της Βιέννης, η ενορία της και η σχέση της με τους Ελλήνες της Βιέννης, Η ΑΚΑΤΟΣ, Περιοδική Έκδοση του Συλλόγου Ελλήνων Φοιτητών και Επιστημόνων Βιέννης, Περίοδος Γ', t.χ. 2 (1999), 16-17.

Firstly, it seems useful before describing and publishing the *Golden Book* to give a short overview on the history of the Serbian settlement in Vienna, the Greek-Serbian relations and the origins of the Serbian parish.

The permanent settlement of Serbs in Vienna began in the course of the 17th century. The first settlers were merchants, who transported goods from the Ottoman to the Austrian Empire and were thus granted freedom of trade by the emperor Leopold I (1657-1705) in 1670. A larger number of Serbs most probably reached Vienna in connection with the second Ottoman siege of 1683. The siege lasted from 14 July till 12 September 1683. Since the garrison was cut off from the Austrian relieving force, scouts were needed for the exchange of letters and messages between the separated bodies of troops. At least two of them were merchants of Serbian origin, namely Georg Franz Kolschitzky and Georg Thomas Michaelowitz. After the Ottoman defeat, the Serbs founded their own ward outside the city walls called «Razen Stadt», which derives from the Hungarian word for Serb («Rác») and lay in the sixth district (1060) of Vienna, which is today known as «Mariahilf».

In the following years, the Austrian troops advanced successfully into Eastern- and Southeastern Europe and liberated Hungary and Belgrade (1688) from Ottoman rule and were therein supported by the local Serbian population. But as the fortunes of war changed, the Serbs who had supported the Hapsburg dynasty, were forced to leave their homeland fearing Ottoman reprisals. In 1690 the Serbian patriarch Arsenije III Čarnojević saved about 10,000 Serbian families by guiding them into

lack of genealogical data concerning the Viennese Orthodox families it will not be possible to identify many personalities from the *Golden Book* in this article, which again shows the need for further research in this area.


Austrian territory. In the period from 1690 to 1695 the emperor Leopold I granted the immigrants a series of privileges amounting to ecclesiastical and national autonomy, and the Serbian archbishop was vested with civil powers, which was of high importance for all the Orthodox peoples in the Austrian Empire.

It seems that the first Orthodox chapel in Vienna, which was consecrated to Saint George, was founded between 1718 and 1723 and at first shared by both Serbs and Greeks. As the tensions between the two ethnic groups increased during the 18th century, the empress Maria Theresia (1740-1780) issued a privilege act in 1776 vesting the Greeks of Ottoman citizenship with autonomy and control over the chapel. The Serbs were only allowed to have their own priest exclusively for confessions. Nevertheless, the tensions continued to rise, this time between the Greeks with Ottoman citizenship and those with Austrian citizenship. That is why the Greeks with Austrian citizenship requested from the emperor Joseph II (1780-1790) to be allowed to build their own church. In 1787, they were given the permission and consequently they built the church of the Holy Trinity. Again, the Serbs were only permitted to have their own priest exclusively for confessions. The preference given to the Greeks by the Austrian emperors can be explained by the fact that they were carriers of the trade with the Orient and that they were expected to extend the commercial links with the Ottoman Empire.

9. Ιωάννης Μ. Κοβάτσεβιτς, Σχέσεις της σερβικής ορθόδοξης εκκλησίας προς τον ρωμαιοκαθολικισμόν (Προσηλυτιστικοί ενέργειαι του Βατικανού), Αθήνα 1965, 110.

Around the middle of the 19th century the Viennese Serbs set about founding their own parish under the leadership of Privy Councillor Dr. Georgije Stojaković. The Austrian emperor Franz Joseph I (1848-1916) permitted, at the request of the Serbian patriarch in Sremski Karlovci Josif Rajačić, the constitution of the parish and the collection of donations. The constitutional meeting took place in November 1860. At this time, about 500 Serbs were living permanently and about 1,000 temporarily in Vienna. The Serbian parish received free of charge a site on the Franz-Josefs-Kai for the erection of a new church, but the building could not start due to the lack of funds until the year 1890, which meant that a new site had to be looked for, since the old one had been already used in the meantime.

Till 1886, an amount of 80,000 Florin (Gulden) had been collected. 80% were donated by Serbs, while 20% were given to the parish by other individuals and organizations.


13. The Florin (abbreviated fl.) is an equivalent to the Austrian Gulden and the Hungarian Forint. From 1857 till 1892 the Austrian monetary system was as follows:
inhabitants of the Austro-Hungarian Empire, whose donations are recorded in the *Golden Book*. The total sum recorded in the *Golden Book* amounts to 25,210 Florin (Gulden) and enabled the Serbian Orthodox parish to acquire a site in Veithgasse 3 in the third district (1030) of Vienna for 27,000 Florin (Gulden) in 1889. The building began in 1890 under the supervision of the architect Heinrich Wagner, who himself donated 200 Florin (Gulden). The erection of the building was completed in 1893 at an expense of 58,000 Florin (Gulden), and it has the capacity to hold 400 believers.

After the constitution of the Serbian Orthodox parish, there existed along with the two Greek Orthodox parishes of Saint George and the Holy Trinity all together three Orthodox parishes in Vienna, and that is why it was necessary to determine a new domain of jurisdiction. After an agreement between the three parishes, the governorship of Lower Austria decided on 1 May 1893 that the new Serbian Orthodox parish had jurisdiction over all Orthodox people of Slavic nationality.

On 19 November 1893, the church was consecrated to Saint Sava, the patron saint of all Serbs, in the presence of the Austrian emperor Franz Joseph I, an event that was reported in several Viennese newspapers. It marked the beginning of a very fruitful period of Serbian religious and cultural life in the Austro-Hungarian capital that lasted until the outbreak of the First World War.

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1 Florin/Gulden/Forint = 100 Kreuzer/Krajzer. In 1892 the monetary system was changed and the Florin/Gulden/Forint was replaced by the Krone (1 Krone = 100 Heller), which was in force till 1918. Cf. Hans-Peter Reinhard et al., *Das große Münzlexikon*, Pirmasens 1999, 172 (fl.), 173f. (Floren, Florin), 176 (Forint), 208f. (Goldgulden), 221f. (Gulden).


The golden book of the serbian orthodox parish in Vienna

This short overview on the history of the Serbs in Vienna is now followed by the publication of the Golden Book of the Serbian Orthodox parish in Vienna. The book has a cover made of leather with brass mountings, is sized 46,5 cm (length), 33 cm (breadth) and 6 cm (height) and has 480 pages. The front cover of the book has a brass plate which reads in Serbian: ЗЛАТНА КЊИГА СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕНО-ЦЕКОЛСКЕ ОПЊЕ У БЕЧУ, ИМЕНА ПРИЛАГА И ДОБРОТВОРА (Golden Book of the Serbian Orthodox parish in Vienna, Names of donors and benefactors). Its designation Golden Book derives most probably from the gold-coloured brass mountings on the book's cover17.

There are no indications who actually wrote the records of donations, which can be divided into two groups. The first group comprises donations given by contemporaries in the second half of the 19th century and is written in Serbian as well as in German, while the second group was recorded in the years 1944 to 199118. There are also no indications as for the exact date and year of the recording of the first group of donations. However, since only the Florin (fl.) is mentioned in the records, the Florin being replaced by the Krone as the Austrian legal tender in 1892, we can establish the year 1892 as terminus ante quem for the writing of the Golden Book. As terminus post quem we can assume the year 1860, when the Austrian emperor Franz Joseph I permitted the collection of donations for the erection of the Serbian church.

The now following publication refers only to the older first group, since its records are the subject of this article19:

[page 1]

ВО ИМЈА ОЦА И СИНА И СВЈАТАГО У ДУХА.20

[page 2]

17. See picture No. I. on page 287.
19. Additions and explanations to the text are put in brackets [...] and written in italic. The symbol '/' is used by the writer of the Golden Book as a sign of equality.
20. «In the name of the Father and the Son and the Holy Spirit!».
Se. Apost. Majestät Kaiser Franz Josef I.
iz drzavnih\textsuperscript{21} sredstava
aus Staatsmitteln \textsuperscript{fl.22} 5000-

iz sredstava Černovičkog religioznog fonda
aus den Mitteln des Czernowitzter Religionsfondes " 3000-

iz svoje privatne blagajne
aus seiner Privatschatulle " 1000-

Nj. Veličanstvo srpski kralj Milan
Se. Majestät König Milan v. Serbien " 1000-

Nj. c. i Kr. Visočanstvo Prestolonasljednica Nadvojv. Stefanija
Ihre K. u. K. Hoheit Kronprinzessin Erzherzogin Stephanie fl. 100-

Nj. c. i Kr. Veličanstvo Vojni Maršal Nadvojv. Albreht
Se. k. u. k. Hoheit Feldmarschall Erzherzog Albrecht fl. 300-

Nj. c. i kr. Visočanstvo Nadvojvoda Viljem
Se. k. u. k. Hoheit Erzherzog Wilhelm " 100-

Nj. c. i kr. Visočanstvo Nadvojvoda Karlo Ludwig
Se. k. u. k. Hoheit Erzherzog Karl Ludwig " 200-

Nj. c. i kr. Visočanstvo Nadvojvoda Ludwig Viktor
Se. k. u. k. Hoheit Erzherzog Ludwig Viktor " 100-

\textsuperscript{21} An accent over the «ζ» is missing. The correct word is «državnih».
\textsuperscript{22} Cf. footnote 13 of this article.
The golden book of the Serbian orthodox parish in Vienna

Nj. c. i kr. Visočanstvo Nadvojvoda Franc Ferdinand Este
Se. k. u. k. Hoheit Erzherzog Franz Ferdinand Este " 50-

Nj. presvetl. vladajući Knjaz od Lihtenštajna
Se. Durchlaucht der regierende Fürst v. Liechtenstein " 300-

Nj. Sv. srpski Patriarh Georgije Branković
serb. Patriarch Georg " 100-

Nj. Preosv. Vladika Petranović iz Kotor
Bischof aus Cattaro " 25-

Protoprezviter Stevan Andjelic
Erzpriester Stefan " 50-

Srpska crkvena Opština u Trstu
Serbische Kirchengemeinde in Triest " 100-

Nj. Ekscel. Minister Benj. pl. Kalaj
Se. Exzell. Minister Benj. von Kallay " 200-

Minist. c. kr. doma i Minist. inostr. posl. nj. Eksz.
Minist. des Allerh. Hauses u. des Äußern Exz.
Graf Gust. Kálnoki " 200-

Dolnjo austr. Zemljo-upravitelj Grof Erih Kilmanšeg
Statthalter von Nied. Oesterr. Graf Erich Kielmannsegg " 100-

[No entries]

Gjoka Ostoic i pl. Baič
Georg und von fl. 300-
Luka i Jovan pl. Baič
Lukas u. Johann von
" 200-

Risto i Jelka Hadži Ristić
" 300-

Aleksander Štova
" 300-

Nikola Kapamadžija
" 50-

Mita Josifović
" 25-

Aleksander Cveić
" 50-

Gjoka Kalugjerski
Georg
" 10-

Dr. Jovan Čokor c. kr. Profesor
k. k. Professor
" 10-

Anglo-Austrijska Banka
Anglo-Oesterreichische Bank
" 50-

Austro-ugarska Banka
Oesterreichisch-ungarische Bank
" 200-

Austro-Kreditni zavod
Oesterr. Credit-Anstalt
" 100-

Opšta depozitna Banka
Allgemeine Depositenbank
" 25-

Union-Bank(a)
" 500-

Union-Bank(a) podružnica u Trstu
filiale in Triest
" 100-
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Dolnjo-austr. Eskomptno društvo
Nied. oesterr. Eskompt-Gesellschaft " 100-

Austr.
Oesterr. Boden Creditanstalt " 100-

I. austr. štedionica
I. Oesterr. Sparcassa " 300-

C. i kr. privilegovana austr.
K. u. k. priv. oesterreichische Länderbank " 100-

N. S. Kovačoff " 100-

G. Damjanović " 50-

[page 6]

[No entries]

[page 7]

Georg A. Koinzoglu fl. 50-

Savka udova (Witwe) Jeftanović " 50-

Petar Stejić " 50-

Katharina Kreb " 50-

Katarina Vidaković " 30-

Katarina Mesarović " 25-

A. G. " 25-

Demeter Hilaiditi (Chilaiditi) " 25-
C. i kr. ratno Ministarstvo
K. u. k. Kriegsministerium

C. i kr. zajedničko Ministarstvo financija
K. u. k. Reichs-Finanzministerium

Demeter Germani

Demeter Diamantidi

O. Gnoepff

Konstantin Bira

H. Englender i sinovi (und Söhne)

Gjoka Mačvanski
Georg

Johan(n) Ludwig iz Požuna (aus Preßburg)
Svetozar Adamović

Vladislav Nikolić-Srbijanski

Elis. Barković

Simeon pl. (v.) Cehani (Zechany) iz Francuske
aus Frankreich

Risto Skuljević
iz Trsta
aus Triest

fl. 200-
<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Todor (Theodor) Aničić</td>
<td>&quot;200-</td>
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<td>Aleksander Kovačević</td>
<td>&quot;100-</td>
</tr>
<tr>
<td>Dušan J. Ristić</td>
<td>&quot;100-</td>
</tr>
<tr>
<td>J. A. Ekonomo</td>
<td>&quot;50-</td>
</tr>
<tr>
<td>A. S. Kabli</td>
<td>&quot;50-</td>
</tr>
<tr>
<td>Gjovani Skaramanga</td>
<td>&quot;30-</td>
</tr>
<tr>
<td>B. Minibeli</td>
<td>&quot;50-</td>
</tr>
<tr>
<td>A. Eulambio i braća (u. Brüder)</td>
<td>&quot;50-</td>
</tr>
<tr>
<td>Gjorgjio Afenduli</td>
<td>&quot;50-</td>
</tr>
<tr>
<td>Franc Kalister</td>
<td>&quot;100-</td>
</tr>
<tr>
<td>D. Frunbih</td>
<td>&quot;20-</td>
</tr>
<tr>
<td>Risto Knežić</td>
<td>&quot;10-</td>
</tr>
<tr>
<td>Daniel J. Salom</td>
<td>&quot;20-</td>
</tr>
<tr>
<td>Vitorio Girardelli</td>
<td>&quot;20-</td>
</tr>
<tr>
<td>Klasing i drugovi (u. Komp.)</td>
<td>&quot;50-</td>
</tr>
<tr>
<td>J. Eizner pl. Eizenhof</td>
<td>&quot;20-</td>
</tr>
<tr>
<td>J. Eisner von Eisenhof</td>
<td>&quot;20-</td>
</tr>
<tr>
<td>Lazar Aničić</td>
<td>&quot;20-</td>
</tr>
<tr>
<td>Georgios G. Hadžikosta</td>
<td>&quot;30-</td>
</tr>
</tbody>
</table>
Antonio di Venetrio " fes²³ 20-
Sinovi Giusepa Kosti (Söhne) " 20-

[page 10]

[No entries]

[page 11]

A. Frundianesko iz Trsta aus Triest fl. 20-

Baron Karlo Rajnelt " 100-

Niko Vasil Bošković iz Dubrovnik(a) aus " 150-

L. Lobmajer (Lobmayer) " 25-

A. pl. (von) Šenk (Schenk) " 50-

Pavle vitez od Šeler (Paul Ritter von Schoeller) " 25-

Alfred Strasser " 50-

Josef Kaltenböck (Rajnerovi nasljednici) (Rainer's Nachfolger) " 50-

Gavro J. Polit (Novi Sad) (Neusatz) " 20-

Knez Schwarzenberg Fürst " 50-

23. The meaning of this abbreviation could not be found.
The golden book of the serbian orthodox parish in Vienna

Rudolf vitez od Wiener-Welten
Ritter von

A. pl. Bernt
von

Anton Čežek

Gustav Figdor

Braca Seybel
Brüder

S. & V. Hofmann

J. Ginzkey

Leopold Hutterstrasser

Leopold vitez pl. Hertberg
Ritter von

C. F. Mautner pl. Markhof
von

Svetislav Nikolajević

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[One entry from 19. October 1944]

[page 13]

Nikola Zachchiri

Dr. Antonie Bogdanović

fl. 10-
G. G. " 15-
Milivoj Secanski " 15-
Jg. Winter u W. Richter " 50-
Alex. Paunović, Vukovar " 10-
Lazar Dundjerski, Novi Sad " 100-
Gustav Redlich " 50-
S. Reitzes " 50-
G. Roth " 25-
J. M. Miller & Comp. " 100-
Friedr. Baron Leitenberger " 30-
Dutschka & Comp. " 50-
Philipp Haas & Söhne (& sinovi) " 100-
Philipp vitez pl. Haas Ritter von " 15-
Braca Gutmann Brüder " 100-
N. N. " 100-
Wertheim " 100-
S. pl. Hahn Kr. srpski generalni Konsul von königl. serbischer Generalkonsul " 50-
M. Baron Springer   " 100-
S. Geiringer          " 50-

[page 14]

[Unfinished entry of recent provenance without year or date written with a ball-point pen]

[page 15]

Theodora Bar. Jovanović   fl. 20-
Josef Schmied              " 200-
F. N. Kislov de Vuida      " 100-
Braća (Brüder) M. Dumba   " 500-
Nikola Th. Dumba           " 50-
Anna Th. Dumba             " 50-
Gjordje pl. (v.) Gjurkovic " 50-
Nikola Zsiga               " 30-
Podmaršal vitez pl. Arlov  Arlov Feldmarschalleutnant Ritter von " 10-
Gjordje S. Simić           " 50-
Demeter Pindo              " 30-
Dimitrije Andrejević       " 50-
Josef Dostal "50-
Konstantin A. Jovanović "50-
Sidon Berkic "50-
Katinka Josifovic "200-
Braća Dudici "200-
Brüder
Sofie Nobel "100-
Baron Heinr. Heine Geldern "200-
Heinrich Wagner gradski poduzimac "200-
Stadtbaumeister
Sava E. Panica "150-

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[No entries]

[page 17]
Dr. P. Hadži Ristic fl. 400-
Kosta Desprečić "200-
Baron Miloš Baic, Budimpesta "500-
Budapest
Baron Milan Baic, ? "200-
Baron Ivan Baic, Bočar "300-
N. N. "1600-
At the end of this article stands the endeavour to identify as many Greek donors as possible from the *Golden Book*, which is, as I have already mentioned above, very difficult, because we lack a lot of genealogical and biographical data concerning the Viennese Orthodox families.

The family of Demeter Germani\(^{25}\) originated from a place called Blaste near Serres and was connected by marriage with the Dumba family\(^{26}\). Demeter Diamantidi\(^{27}\) was an owner of real estates and father of Helene Diamantidi, who got married to Nicolaus Theodor Dumba on 19 April 1887\(^{28}\).

J. A. Ekonomo\(^{29}\) can most probably be identified with Johannes Andreas Economo, who was the father of the famous scientist Constantin von Economo, although he was not living in Trieste as written in the *Golden Book*\(^{30}\). Gjovani Skaramanga\(^{31}\) was member of a distinguished Greek family from Trieste and had a business house in the city\(^{32}\). The same was true of Alessandro\(^{33}\) and Demetrio Eulambio, who imported wood into Trieste and were proprietors of saw-mills\(^{34}\), and of Gjorgjio Afenduli\(^{35}\).

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24. The meaning of this abbreviation could not be found.
25. Cf. page 7 of the *Golden Book*.
27. Cf. page 7 of the *Golden Book*.
29. Cf. page 9 of the *Golden Book*.
31. Cf. page 9 of the *Golden Book*.
33. Cf. page 9 of the *Golden Book*.
Last but not least, the brothers M. Dumba, Nikola Th. Dumba and Anna Th. Dumba are mentioned in the *Golden Book*. The entry «brothers M. Dumba» refers to the company, which was founded by the brothers Sterio, Theodor and Nicolaus Dumba, the sons of Michael Dumba, in Serres on 17 September 1819. Nikola Th. Dumba is Nicolaus Theodor Dumba (1854-1928), the son of Theodor Dumba (1818-1880), and Anna Th. Dumba can be identified with Anna (Nina) von Vrányi (1829-1912).

As is shown in the present article, the *Golden Book* is a significant source for the history not only of the Serbian Orthodox parish of Saint Sava in Vienna, but also for the other Orthodox communities in Austria-Hungary. That it contains lists of donations, which were given by personalities of different ethnic/national and religious background, places it in a broader historical context. As a matter of fact, the endeavour of the Serbs to build their own Orthodox church in the capital of Austria-Hungary was most generously supported by many Greeks from Vienna and Trieste. That is why the *Golden Book* is also a part of the history of

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36. Cf. page 15 of the *Golden Book*.
the Greeks from both cities and a testimony to the Greek-Serbian relations in the second half of the 19th century. Moreover, it offers hints on the genealogy and kinship of the Orthodox families of Vienna and Trieste, which need to be researched more thoroughly. The present publication has thus to be seen as an incentive for further study in this historical area.
Zusammenfassung

DAS GOLDENE BUCH DER SERBISCH-ORTHODOXEN KIRCHENGEMEINDE IN WIEN (CA. 1860-1892)

Mihailo Popovic


Im 18. Jahrhundert kam es erstmals zu einer Kooperation zwischen den Wiener Serben und Griechen im Bereich der St. Georgskapelle und später der Dreifaltigkeitsbruderschaft.