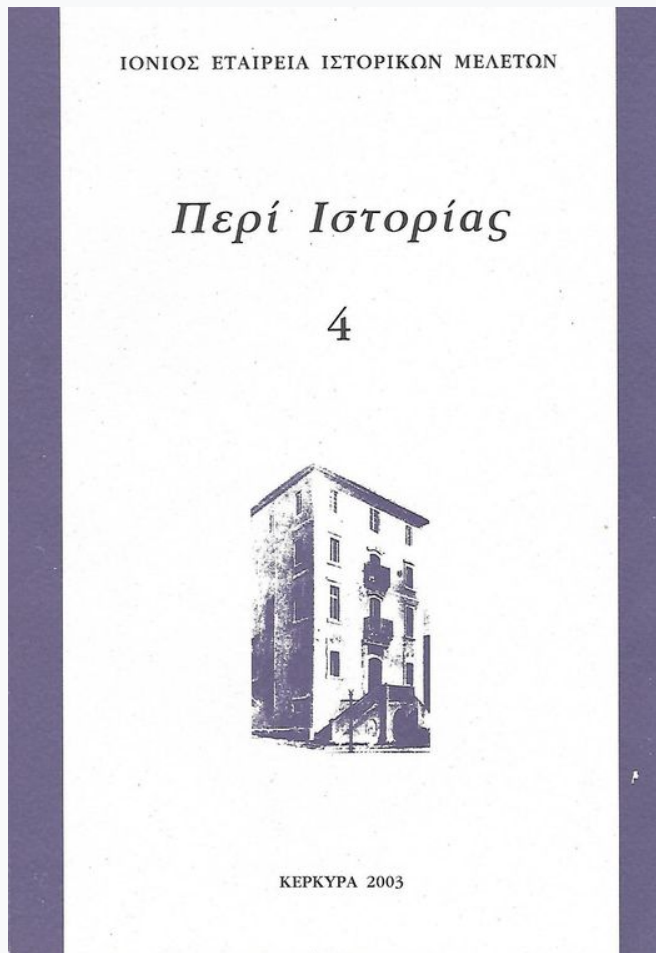


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### The Golden book of the Serbian Orthodox Parish in Vienna (c.1860-1892)

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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 research<sup>1</sup>, there still does not exist a comprehensive academic study on the relations between the two ethnic groups in the 18th and the 19th century<sup>2</sup>, which

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\* 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.

1. On the history of the Greeks in Vienna cf. Franz Dölger, *Wien und Neugriechenland* (Wiener Wissenschaftliche Vorträge und Reden, ed. Universität Wien, Heft 6), Wien 1943. Emanuel Turczynski, *Die deutsch-griechischen Kulturbeziehungen bis zur Berufung König Ottos* (Südosteuropäische Arbeiten 48, ed. Fritz Valjavec), München 1959, 89-95. Willibald M. Plöchl, *Die Wiener orthodoxen Griechen. Eine Studie zur Rechts- und Kulturgeschichte der Kirchengemeinden zum Hl. Georg und zur Hl. Dreifaltigkeit und zur Errichtung der Metropolis von Austria* (Kirche und Recht 16), Wien 1983. On the history of the Serbs in Vienna cf. Stefan Čakić, *Spomenica o stopedesetogodišnjici (sic!) života i rada Srpske pravoslavne crkvene opštine Svetoga Save u Beču 1860-1970 godine [Memorial on 150 (sic!) years of life and work of the Serbian Orthodox parish of St. Sava in Vienna 1860-1970]*, Novi Sad 1971. Dejan Medaković, *Srbi u Beču [The Serbs in Vienna]*, Novi Sad 1998. For the history of the Orthodox church in Austria-Hungary cf. Willibald M. Plöchl, *Die orthodoxe Kirche in der Habsburgischen Donaumonarchie (1526-1918)*, *Balkan Studies* 13 (1972), 17-30.
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* (ЗЛАТНА КЊИГА СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕНО-ШКОЛСКЕ ОПШТИНЕ У БЕЧУ), 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<sup>3</sup>, but until now there has been no endeavour to present them as a whole to a wider audience<sup>4</sup>, 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<sup>5</sup>.

und die Griechen, *Wiener Slawistisches Jahrbuch* 3 (1953), 53-70. W. M. Plöchl, *Die Wiener orthodoxen Griechen*, op. cit., 29ff. D. Medaković, *Srbi u Beču*, op. cit., 66-69.  
3. Vukosava Mišić, *Postanak i razvitak Srpske Svetosavske Crkve u Beču [The origin and development of the Serbian church of St. Sava in Vienna]*, Beograd 1929, 8f. Franz Englisch, Die serbische St. Sava-Kirche in Wien, *Wiener Geschichtsblätter* 16. (76.) Jahrgang, Nr. 2 (1961), 269. S. Čakić, *Spomenica*, op. cit., 18ff. D. Medaković, *Srbi u Beču*, op. cit., 73-91.

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-ορθόδοξη εκκλησία της Βιέννης, η ενορία της και η σχέση της με τους Έλληνες της Βιέννης, *Η ΑΚΑΤΟΣ, Περιοδική Έκδοση του Συλλόγου Ελλήνων Φοιτητών και Επιστημόνων Βιέννης*, Περίοδος Γ', τ.χ. 2 (1999), 16-17.

5. There are only a few isolated studies on the Viennese Orthodox families: Ludo van Bogaert, Jean Théodoridès, *Constantin von Economo (1876-1931). The Man and the Scientist*, Wien 1979. Peter Schmidtbauer, Zur Familienstruktur der Griechen in Wien, *Wiener Geschichtsblätter* 35. Jahrgang, Heft 3 (1980), 150-160. Peter Mallat, Byzantinische «Kaiserrenkel» in Wien. Drei merkwürdige Herren, *Adler, Zeitschrift für Genealogie und Heraldik* 12. (XXVI.) Band, Heft 9 (1982), 279-284. Elvira Konecny, Die Familie Dumba und ihre Bedeutung für Wien und Österreich (Dissertationen der Universität Wien 179), Wien 1986. D. Medaković, *Srbi u Beču*, op. cit., 159ff. Due to the

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<sup>6</sup>. 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<sup>7</sup>. After the Ottoman defeat, the Serbs founded their own ward outside the city walls called «Razen Stadtl», which derives from the Hungarian word for Serb («Rác») and lay in the sixth district (1060) of Vienna, which is today known as «Mariahilf»<sup>8</sup>.

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.

6. D. Medaković, *Srbi u Beču*, op. cit., 59. On the Balkan merchants also cf. Traian Stoianovich, The Conquering Balkan Orthodox Merchant, *The Journal of Economic History* 20 (1960), 234-313. Max Demeter Peyfuss, Balkanorthodoxe Kaufleute in Wien. Soziale und nationale Differenzierungen im Spiegel der Privilegien für die griechisch-orthodoxe Kirche zur heiligen Dreifaltigkeit, *Österreichische Osthefte* 17 (1975), 258-268.

7. Walter Sturminger, *Die Kundschafter zur Zeit der zweiten Türkenbelagerung Wiens im Jahre 1683*, in: Festschrift zur Feier des zweihundertjährigen Bestandes des Haus-, Hof- und Staatsarchivs, ed. Leo Santifaller, II. Band (Mitteilungen des Österreichischen Staatsarchivs, Ergänzungsband III.), Wien 1951, 354ff., 358ff.

8. D. Medaković, *Srbi u Beču*, op. cit., 60.

Austrian territory<sup>9</sup>. 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<sup>10</sup>, 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<sup>11</sup>.

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

10. D. Medaković, *Srbi u Beču*, op. cit., 32ff.

11. E. Turczynski, *Die deutsch-griechischen Kulturbeziehungen*, op. cit., 91ff. W. M. Plöchl, *Die Wiener orthodoxen Griechen*, op. cit., 34ff. Maria A. Stassinopoulou, *Griechen in Wien*, in: WIR – Zur Geschichte und Gegenwart der Zuwanderung nach Wien, 217. Sonderausstellung des Historischen Museums der Stadt Wien, 19. September bis 29. Dezember 1996, ed. Peter Eppel, Wien 1996, 39f. D. Medaković, *Srbi u Beču*, op. cit., 73ff.

For additional literature on the history of the Viennese Serbs and Greeks in the 18th and 19th century, which still has to be researched more thoroughly, cf. Αναστάσιος Παλλατίδης, *Υπόμνημα ιστορικών περί αρχής και προόδου και της σημερινής ακμής του εν Βιέννη ελληνικού συνοικισμού*, Βιέννη 1845 (reprint Αθήνα 1968). Alexander Pecz, *Die griechischen Kaufleute in Wien*. Separat-Abdruck aus der «Neuen Freien Presse», Wien 1888. Σωφρόνιος Ευστρατιάδης, *Ο εν Βιέννη ναός του Αγίου Γεωργίου και η κοινότης των Ελλήνων Οθωμανών υπηκόων*, Αλεξάνδρεια 1912 (reprint, Αθήνα 1997). Michel G.

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<sup>12</sup>.

Till 1886, an amount of 80.000 Florin (Gulden)<sup>13</sup> had been collected. 80% were donated by Serbs, while 20% were given to the parish by other

Koimzoglou, *Geschichte der griechisch-orientalischen Kirchengemeinde «zum heil. Georg» in Wien*, Wien 1912. Nicolaus B. Tomadakis, *Les communautés helléniques en Autriche*, in: Festschrift zur Feier des zweihundertjährigen Bestandes des Haus-, Hof- und Staatsarchivs, ed. Leo Santifaller, II. Band (Mitteilungen des Österreichischen Staatsarchivs, Ergänzungsband III.), Wien 1951, 452-461. Polychronis K. Enepekides, *Griechische Handelsgesellschaften und Kaufleute in Wien aus dem Jahre 1766 (Ein Konskriptionsbuch). Aus den Beständen des Wiener Haus-, Hof- und Staatsarchivs (IMXA 27)*, Thessalonike 1959. Polychronis K. Enepekides, *Beiträge zur kulturellen und politischen Geheimtätigkeit der Griechen in Wien vor dem griechischen Aufstand* (Berliner Byzantinistische Arbeiten, Band 20), Berlin 1960. Charalambos Papastathis, Un document inédit de 1726-1727 sur le conflit Hellène-Serbe concernant la chapelle Grecque à Vienne, *Balkan Studies* 24 (1983), 581-607; Max Demeter Peyfuss, *Eine griechische Kaffeehausrunde in Wien im Jahre 1837*, in: Dimensionen griechischer Literatur und Geschichte, Festschrift für Pavlos Tzermias zum 65. Geburtstag (Studien zur Geschichte Südosteuropas 10, ed. Gunnar Hering), Frankfurt am Main 1993, 161-175. Charalampos G. Chotzakoglou, *A guide for the Greek-oriental Viennese churches and the Greek diaspora in Vienna. English-Italiano*, Wien 1998. *Religionen in Österreich*, ed. Bundespressdienst Austria, Wien 1998, 16-19. Alexandra-Kyriaki Wassiliou, Die griechisch-orthodoxe Gemeinde «Zum heiligen Georg» und das russische Zarenhaus, *Biblos, Beiträge zu Buch, Bibliothek und Schrift* 47, 2 (1998), 265-275. Wolfgang Rohrbach, Auf den Spuren der Serben Wiens, Ein historisch-soziologisches Porträt, *Tafelfreuden, Österreichisches Fachmagazin für Gastronomie & Hotellerie* (Sondernummer 2000/2001), 1-16.

12. S. Čakić, *Spomenica*, op. cit., 11-17. D. Medaković, *Srbi u Beču*, op. cit., 75-87.

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<sup>14</sup>.

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<sup>15</sup>.

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<sup>16</sup>. 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.

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). 14. S. Čakić, *Spomenica*, op. cit., 18f. F. Englisch, *Die serbische St. Sava-Kirche*, op. cit., 269f. D. Medaković, *Strbi u Beču*, op. cit., 87.

15. Richard Potz, Brigitte Schinkele, *Das Orthodoxengesetz 1967 und die serbisch-orthodoxe Kirchengemeinde zum Hl. Sava in Wien*, *Österreichisches Archiv für Kirchenrecht*, 44. Jahrgang, Heft 1 (1995-1997), 199. On the juridical position of the Orthodox churches in the Republic of Austria today cf. *Bundesgesetzblatt für die Republik Österreich*, Jahrgang 1967, ausgegeben am 14. Juli 1967, 54. Stück, 229. *Bundesgesetz: Äußere Rechtsverhältnisse der griechisch-orientalischen Kirche in Österreich*, 1350ff.

16. *Neues Wiener Abendblatt*, *Abend-Ausgabe des «Neuen Wiener Tagblatt»*, 20. November 1893, Nr. 321, 3. *Illustriertes Wiener Extrablatt*, 20. November 1893, Nr. 321, 3. *Neues Wiener Journal*, 20. November 1893, Nr. 29, 3. *Neue Freie Presse*, 20. November 1893, Nr. 10506, 2.

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-ШКОЛСКЕ ОПЋИНЕ У БЕЧУ, ИМЕНА ПРИЛАГА И ДОЂРОТВОРА (*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 cover<sup>17</sup>.

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 1991<sup>18</sup>. 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 article<sup>19</sup>:

[page 1]

ВО ИМЈА ОЦА И СИНА И СВЈАТАГО У ДУХА.<sup>20</sup>

[page 2]

17. See picture No. I. on page 287.

18. The second group comprises the pages 17-24 (years 1944-1973), 150-168 (years 1963-1991) and 400 (years 1944-1945).

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».



[No entries]

[page 3]

Nj. Ap. Veličanstvo Car Franc Josif I. Se. Apost. Majestät Kaiser Franz Josef I. iz drzavnih <sup>21</sup> sredstava aus Staatsmitteln	fl. <sup>22</sup> 5000-
iz sredstava Černovičkog religioznog fonda aus den Mitteln des Czernowitzer 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-

21. An accent over the «z» is missing. The correct word is «državnih».

22. Cf. footnote 13 of this article.

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 Kotora  
Bischof aus Cattaro " 25-

Protoprezviter Stevan Andjelić  
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-

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

[page 4]

[No entries]

[page 5]

Gjoka Ostoić i pl. Baič  
Georg und von fl. 300-

Luka i Jovan pl. Baić 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-

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	" 200-
C. i kr. zajedničko Ministarstvo financija K. u. k. Reichs-Finanzministerium	" 500-
Demeter Germani	" 50-
Demeter Diamantidi	" 20-
O. Gnoepff	" 50-
Konstantin Bira	" 50-
H. Englender i sinovi (und Söhne)	" 50-
Gjoka Mačvanski Georg	" 20-
Johan(n) Ludwig iz Požuna (aus Preßburg)	" 50-
Svetozar Adamović	" 200-
Vladislav Nikolić-Srbijanski	" 100-
Elis. Barković	" 25-
Simeon pl. (v.) Cehani (Zechany) iz Francuske aus Frankreich	" 10-

[page 8]

[No entries]

[page 9]

Risto Skuljević	iz Trsta aus Triest	fl. 200-
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Todor (Theodor) Aničić	"	" 200-
Aleksander Kovačević	"	" 100-
Dušan J. Ristić	"	" 100-
J. A. Ekonomo	"	" 50-
A. S. Kabli	"	" 50-
Gjovani Skaramanga	"	" 30-
B. Minibeli	"	" 50-
A. Eulambio i braća (u. Brüder)	"	" 50-
Gjorgjio Afenduli	"	" 50-
Franc Kalister	"	" 100-
D. Frunbih	"	" 20-
Risto Knežić	"	" 10-
Daniel J. Salom	"	" 20-
Vitorio Girardelli	"	" 20-
Klasing i drugovi (u. Komp.)	"	" 50-
J. Eizner pl. Eizenhof	"	" 20-
J. Eisner von Eizenhof	"	" 20-
Lazar Aničić	"	" 20-
Georgios G. Hadžikosta	"	" 30-

Antonio di Venetrio	"	fes <sup>23</sup> 20-
Sinovi Giusepa Kosti (Söhne)	"	" 20-
<i>[page 10]</i>		
<i>[No entries]</i>		
<i>[page 11]</i>		
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-

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23. The meaning of this abbreviation could not be found.

Rudolf vitez od Wiener-Welten  
Ritter von " 20-

A. pl. Bernt  
von " 25-

Anton Čezek " 25-

Gustav Figdor " 25-

Braća Seybel  
Brüder " 30-

S. & V. Hofmann " 20-

J. Ginzkey " 10-

Leopold Hutterstrasser " 10-

Leopold vitez pl. Hertberg  
Ritter von " 10-

C. F. Mautner pl. Markhof  
von " 30-

Svetislav Nikolajević " 10-

*[page 12]*

*[One entry from 19. October 1944]*

*[page 13]*

Nikola Zachchiri fl. 10-

Dr. Antonie Bogdanović " 10-



G. G.	" 15-
Milivoj Sećanski	" 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-
Braća 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. Kiselov de Vuida " 100-

Braća (Brüder) M. Dumba " 500-

Nikola Th. Dumba " 50-

Anna Th. Dumba " 50-

Gjordje pl. (v.) Gjurković " 50-

Nikola Zsiga " 30-

Podmaršal vitez pl. Arlov  
Feldmarschalleutnant Ritter von " 10-

Gjordje S. Simić " 50-

Demeter Pindo " 30-

Dimitrije Andrejević " 50-

Josef Dostal	" 50-
Konstantin A. Jovanović	" 50-
Sidon Berkić	" 50-
Katinka Josifović	" 200-
Braća Dudići	" 200-
Brüder	
Sofie Nobel	" 100-
Baron Heinr. Heine Geldern	" 200-
Heinrich Wagner gradski poduzimač Stadtbaumeister	" 200-
Sava E. Panica	" 150-
<i>[page 16]</i>	
<i>[No entries]</i>	
<i>[page 17]</i>	
Dr. P. Hadži Ristić	fl. 400-
Kosta Desprečić	" 200-
Baron Miloš Baić, Budimpesta Budapest	" 500-
Baron Milan Baić, ?	" 200-
Baron Ivan Baić, Bočar	" 300-
N. N.	" 1600-

Borislav Kostić direktor fabrike svile      Zagreb  
Direktor d. Seidenfabrik

S<sup>24</sup> 50-

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<sup>25</sup> originated from a place called Blaste near Serres and was connected by marriage with the Dumba family<sup>26</sup>. Demeter Diamantidi<sup>27</sup> was an owner of real estates and father of Helene Diamantidi, who got married to Nicolaus Theodor Dumba on 19 April 1887<sup>28</sup>.

J. A. Ekonomo<sup>29</sup> 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*<sup>30</sup>. Gjovani Skaramanga<sup>31</sup> was member of a distinguished Greek family from Trieste and had a business house in the city<sup>32</sup>. The same was true of Alessandro<sup>33</sup> and Demetrio Eulambio, who imported wood into Trieste and were proprietors of saw-mills<sup>34</sup>, and of Gjorgjio Afenduli<sup>35</sup>.

24. The meaning of this abbreviation could not be found.

25. Cf. page 7 of the *Golden Book*.

26. E. Konecny, *Die Familie Dumba*, op. cit., 107, 229 (annotation 524).

27. Cf. page 7 of the *Golden Book*.

28. E. Konecny, *Die Familie Dumba*, op. cit., 108.

29. Cf. page 9 of the *Golden Book*.

30. L. van Bogaert, J. Théodoridès, *Constantin von Economo*, op. cit., 11f. On the family of Economo also cf. Franco Patichchio (ed.), *Albo d'Oro. I Nobili a Trieste*, Trieste 1997,

24. Adriano Dugulin (ed.), *Ortodossi a Trieste, Greci e Serbi nella storia di una città*, Trieste 1999, 32f.

31. Cf. page 9 of the *Golden Book*.

32. M. D. Peyfuss, *Eine griechische Kaffeehausrunde*, op. cit., 171. F. Patichchio, *Albo d'Oro*, op. cit., 46. A. Dugulin, *Ortodossi a Trieste*, op. cit., 32f.

33. Cf. page 9 of the *Golden Book*.

34. A. Dugulin, *Ortodossi a Trieste*, op. cit., 33.

35. Cf. page 9 of the *Golden Book*. A. Dugulin, *Ortodossi a Trieste*, op. cit., 33. More literature on the Greeks of Trieste can be found in: *Cenni Storici della Comunità Greco-Orientale dal dí della sua fondazione sino all'epoca nostra*, Trieste 1882 (reprint Athens

Last but not least, the brothers M. Dumba, Nikola Th. Dumba and Anna Th. Dumba are mentioned in the *Golden Book*<sup>36</sup>. 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<sup>37</sup>. 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)<sup>38</sup>.

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

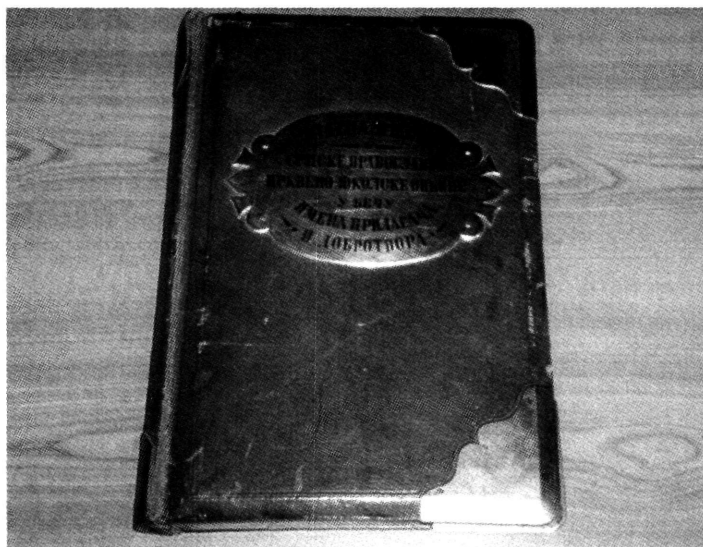
1972). Γεώργιος Γ. Λαδάς, I. *Συνοπτική ιστορία του ελληνισμού της Τεργέστης*. II. Βιβλιογραφία των εντύπων που εκδόθηκαν από τους Έλληνες της Τεργέστης, Αθήνα 1976. Apostolos Papaioannu, *La biblioteca della comunità greco-orientale di Trieste*, Trieste 1982. Όλγα Κατσιαρδή-Hering, Προσπάθειες για την ίδρυση ελληνικού τυπογραφείου στην Τεργέστη (1765), *Τα Ιστορικά* 1/2 (Δεκέμβριος 1984), 253-264. Όλγα Κατσιαρδή-Hering, *Τεργέστη: μιά πόλη της διασποράς*, in: *Πρακτικά του Διεθνούς Συμποσίου Ιστορίας ΝΕΟΕΛΛΗΝΙΚΗ ΠΟΛΗ*, Εταιρεία Μελέτης Νέου Ελληνισμού, Αθήνα 1985, 43-48. Όλγα Κατσιαρδή-Hering, *Η ελληνική παροικία της Τεργέστης (1751-1830)*, τ. 1-2, Αθήνα 1986.

36. Cf. page 15 of the *Golden Book*.

37. Max Demeter Peyfuss, Elvira Konecny, Der Weg der Familie Dumba von Mazedonien nach Wien, *Mitteilungen des Instituts für Österreichische Geschichtsforschung* 88 (1980), 321f. Also cf. the genealogical table in: E. Konecny, *Die Familie Dumba*, op. cit., 204f.

38. E. Konecny, *Die Familie Dumba*, op. cit., 107ff. Also cf. the following literature on the Dumba family: Josef Mitterer, *Nicolaus Dumba, Kunstmäzen von Wien, Spinnereibesitzer und Gönner der Gemeinde Tattendorf*, Tattendorf 1996. Herwig Würtz, Norbert Rubey, *Nicolaus Dumba, Portrait eines Mäzens, Die Schubert-Sammlung der Stadt Wien, Wechselausstellung im Wiener Rathaus, März-August 1997* (Katalog der Wechselausstellung der Wiener Stadt- und Landesbibliothek 233), Wien 1997.

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.



*Picture No. 1. The Golden Book*

### **Zusammenfassung**

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

Mihailo Popovic

Die dauerhafte Ansiedlung der Serben in Wien begann im Laufe des 17. Jahrhunderts. Die ersten Wiener Serben waren Händler. Höchstwahrscheinlich kam eine größere Anzahl von Serben mit dem osmanischen Heer im Jahre 1683 vor die Tore Wiens. Nach der osmanischen Niederlage ließen sich einzelne serbische Familien außerhalb der Stadtmauern nieder und gründeten das «Razen Stadtl» (benannt nach dem ungarischen Wort für Serbe – «Ràc»).

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

Als Kaiser Franz Joseph I. (1848-1916) im Jahre 1860 die Konstituierung der ersten serbisch-orthodoxen Kirchengemeinde in Wien erlaubte, begann man mit dem Sammeln von Spenden, um ein Gotteshaus errichten zu können. Auch die Wiener und Triester Griechen waren mit zahlreichen Spenden maßgeblich daran beteiligt, die alle im *Goldenen Buch der serbisch-orthodoxen Kirchengemeinde in Wien* verzeichnet sind, das erstmals im Rahmen des vorliegenden Beitrages publiziert wird.