

# Common elements of the initiatory-chivalric orders in Dacia, the Order of Knights Templar and the symbolic Masonry

## Part I

### Motto:

*"The explanatory key to many things that have happened along time in history will be missing for so long as the details of the Masonic lodges will not be published yet."*<sup>1</sup>

### Abstract

The main purpose of this study is to demonstrate the existence of a continuity link between the Order of Knights Templar and the symbolic masonry. In this sense we will present some important elements of symbolism that have been transmitted from one entity to another. Another purpose is to bring to light some perceptions, belonging to the initiatory-chivalric cults in the territory of Dacia, which today are found in the Chivalric Orders as well as in the symbolic masonry. For argumentation we will make an interpretation of the archaeological relics and ancient votive plaques with the representations related to the cult, which have been exhibited over time in the bulletins of the archaeological records as well as in the specialized works.

The study, itself, is divided into three parts: the presentation of the context in which it was disseminated to the general public in our country, the first document talking about the connection between Masonry and the Order of Knights Templar, the presentation of two symbols (the Star of David and the Temple inside) and a historical hypothesis, demonstrating the continuity of the temple ideas in masonry and not least the presentation of the initiation ritual, the symbols and the manifestations of the members of the chivalric orders from the Carpathian - Danubian - Pontic space.

**Keywords:** Freemason, symbolic masonry, Order of Knights Templar, symbol, Star of David, temples, Dacian knights, the cult of Cabirii.

## 1. Presentation of the context of popularization in the country of the first document on the connection between Masonry and the Order of Knights Templar

On February 3, 1928, the great historian and scientist of world renown, Nicolae Iorga<sup>2</sup> will hold a lecture in the plenary of the Romanian Academy where he will present a study dedicated to the Moldovan boyars of the eighteenth century who opposed the Phanariote rulers<sup>3</sup>. Detailing the events that took place during that period, he will conclude that a significant role in the attempt to oust the Phanarian rulers<sup>4</sup> from the Romanian Principalities<sup>5</sup> was played by the Freemasons from the two lodges known at that time<sup>6</sup> through new, revolutionary ideas released from the reports during the Masonic meetings, ideas that were linked to "a chain of unity" with those of the Brethren throughout Europe that promoted human freedom. Around the two Lodges a kind of cenacle had formed where the most significant cultural people from the Principality of Moldova participated. "These thinkers, writers and patriots were part of <<a secret solidarity>> undermining the value of their actions in the cultural and political spheres. This was only possible thanks to the support that only integration into a broad movement with a European dimension might guarantee"<sup>7</sup>.

The speech of our great historian will end abruptly, but giving hope for studying Masonic historiography by mentioning two documents of great value that the great scientist was aware of and had studied. It is a memorial of the revolutionary Freemason Carnot around 1794<sup>8</sup> and Ramsey's famous speech - related to a manuscript written in Greek that is kept today in the Library of the Romanian Academy<sup>9</sup>.

Andrew Michael Ramsey's<sup>10</sup> speech was "one of the most debated speeches ever delivered in Masonic history and it is certain that no other has ever received so much attention, was so misunderstood or had a very great effect on the course and development of Freemasonry"<sup>11</sup>. He tried to explain the true origin of Freemasonry. The famous lecture given to the Freemasons of Paris in

1737 is known today as Ramsey's Word. From the discourse it appears that Freemasonry represents an unparalleled union with Knights of Saint John of Jerusalem and the Order of Knights Templar.

According to C. N. Batham, there are, in fact, two versions of Ramsey's speech. The first version is called "Epemay". It bears this name because it was discovered relatively recently in the Archives of Epemay, France under the name of "Speech by M. le Chevalier Ramsay given at Lodre St. December 1736"<sup>12</sup>. The second version is simply called the "Grand Lodge" and is the variant that was intended for presentation at the meeting with the Grand Lodge of France on March 21, 1737<sup>13</sup>. The difference between the two variants that Batham talks about is almost unnoticeable. Basically, the text of the 16 pages is identical, the difference between them is made by a single sentence where one talks about the beginnings of Freemasonry. In the "Epemay" variant, he claims that the early history of Freemasonry is related to the liberation of Jerusalem by the Crusaders and the period of the "Holy City" obliteration by Knights Templar when they discovered (Rediscovered) „the Book of Secrets of the Order"<sup>14</sup>. As such, it shows that Freemasonry and The Order of Knights Templar has common origins or Freemasonry represents, in some respects, a continuity of this Order.

**Right Eminent Petre BUNECI, KCT, KYCH  
Grand Commander**

**Grand Commandery Knights Templar of Romania**

<sup>1</sup> Jacques Bainville, *La troisième République: 1870-1935*, Ed. A. Fayard, Paris, 1935, pp. 11.

<sup>2</sup> Nicolae Iorga, perhaps the most complex personality of the Romanian people, wrote about history, wrote history and made history. In reverse order of the ones listed, history has been made through the involvement in public and political life, being deputy, senator and the president of the senate and even prime minister of Romania. He wrote history by supporting Romania in entering World War I with Antanta and through motivational articles that were meant to mobilize the Romanian soldier. However, the echo in eternity is given by his historical writings. A summary report shows that, throughout the short life span, Iorga managed to publish over 1,000 books, over 12,000 articles, nearly 5,000 reviews, and compose over 31 volumes comprising 30,000 articles that have been scanned, and translated. It is worth mentioning that during the International History Congress in London he will receive the title of Doctor Honoris Causa of the University of Oxford.

<sup>3</sup> Nicolae Iorga, *Francmasonii și Conspiratorii în Moldova secolului al XVIII-lea*, in *Analele Academiei Române, Memoriile secțiunii istorice*, Serial III, Tomul III, Memoriul 12, Editura Cultura Națională, București, 1928, pp. 300 – 306.

<sup>4</sup> *Phanariote*, Encyclopedia Britannica, 2006. **The Phanariots** was the name given to noble families of Greek or Aromanian origin who lived in the Ottoman Empire, in the Capital of Constantinople, in the neighborhood called Fanar.

The name Fanar has the meaning of Lighthouse located on the seaford that aims to direct Navigation. Beginning with 1711 in the Principality of Moldova and 1716 in the Principality of the Romanian Country until 1821, voivodes were named from the Phanarian nobles by the Ottoman Empire which held hegemony throughout the Balkan peninsula.

<sup>5</sup> Anastasie Iordache, *Principatele Române în epoca modernă*, vol. I, Ed. Albatros, București, 1996, pp. 28-37. **The Romanian Principalities** represented the voivodeships with a majority Romanian population that formed in the Middle Ages on the Carpathian-Danube territory, (the present territory of Romania). Their popular name was from the Romanian Countries. There were three: Transylvania, Moldova, the Romanian Country ("Wallachia" in foreign languages) and Dobrogea.

<sup>6</sup> *Athenium*, Jurnalul Oficial al Marii Loji a Moldovei, nr.1, noiembrie, 2014, pp.10-15- „The founder of Masonry in Moldova is considered the Italian Anton Maria del Chiaro (the real name David Thalia), who came to Moldova in 1733. In 1734- 1735 he created in Galati (Loggia di Galazzi) and Iasi the first Masonic lodges in the history of Moldova. The first mention of the ruler of the Masonic Lodge in Moldova dates from 1735, when the then ruler, Constantin Mavrocordat, was appointed Venerable Master of an Iasi village”.

<sup>7</sup> Maria Magdalena Székely, *Conspirateurs et „inités” dans la Moldavie du XVIIIe siècle*, in *Revue des Etudes Roumaines, XIX-XX*, Paris - Iasi, 1995 - 1996, pp. 280. „Le fait que ces penseurs, ces écrivains, ces patriotes auraient fait partie de "solidariétés secrètes" n'entache en rien la valeur de leurs actions dans le domaine culturel et politique. Celles-ci n'étaient possibles que grâce à un appui qui seule l'intégration dans un mouvement de dimension européenne pouvait leur assurer large”.

<sup>8</sup> The manuscript with no. 573 of the Romanian Academy, with sheets between 32 and 59 with an entire treatise on " Workshops" (probably with the meaning of Masonic lodges).

<sup>9</sup> 753 (incadrane nouă: 198) Sec.19. Miscelaneu și alți autori. Sunt mai multe manuscrise fragmente, legate întâmplător împreună. Fol. 1. Discurs pronunțat la primirea Francmasonilor de domnul Ramsai marele retor al acestei secțiuni. fol.8. white, op.cit. Constantin Litizica, *Catalogul Manuscrisierelor Grecești*, Biblioteca Academiei Române, Institutul de arte Grafice Carol Göbl, București, 1909, pp. 501.

<sup>10</sup> Ramsey was a member of the Royal Society and a teacher of the offspring of Prince Carol Eduard of the United Kingdom.

<sup>11</sup> C.N. Batham „Chevalier Ramsay: A New Approach,” *Ars Ouator Ccononatorium*, 81 (1968), p. 287 op cit. Ramsey and his masonic oration, pp. 103.

<sup>12</sup> C.N. Batham, „Chevalier Ramsay: A New Approach,” *Ars Ouator Ccononatorium*, 81 (1968), p. 287 op cit. Lisa Kaheler, *Andrew Michel Ramsay and his Masonic Oration*, Presented to the Faculty of The University of Texas at Dallas in Partial Fulfillment of the Requirements for the Degree of “Master of Art in the Humanities”, Unt Library, Texas, 1992, pp. 103.

<sup>13</sup> Lisa Kaheler, *Andrew Michel Ramsay and his Masonic Oration*, Presented to the Faculty of The University of Texas at Dallas in Partial Fulfillment of the Requirements for the Degree of “Master of Art in the Humanities”, Unt Library, Texas, 1992, pp. 103.

<sup>14</sup> Lisa Kaheler, *Andrew Michel Ramsay and his Masonic Oration*, Presented to the Faculty of The University of Texas at Dallas in Partial Fulfillment of the Requirements for the Degree of “Master of Art in the Humanities”, Unt Library, Texas, 1992, p. 105.