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DOCTORAL THESIS

**The Middle Eve and the pre-modern period in the Putna Monastery**

**SUMMARY**

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## **Introduction**

The present thesis is dedicated to the history of the Putna Monastery and to its relations with the Moldavian society between the 15<sup>th</sup> and the 18<sup>th</sup> centuries, the chronological limits which border the beginning of this holy place (the year 1466) and the first years of the Habsburg domination in Bukovina.

This paper aims to be a modest contribution to the history of Putna in continuation with the efforts of our predecessors.

## **Chapter I**

### *Putna's people*

This part of the thesis is dedicated to the hegumens, founders, benefactors and personalities of the Putna Monastery. We reconsidered and we re-analyzed the documentary sources used in the past and we brought others in discussion, some of them hitherto unpublished. Thus we managed to produce a new list with the hegumens of the holy place, together with presenting several events from the life of the monastery, since none of them would have happened without the consent of the hegumens. Gathering various scattered pieces of information as well as ordering them chronologically led to a firmer determination of the years various hegumens held tenure, to a re-ordering of their succession as well as to conjecturing new tenures for various hegumens based on the interpretation of the sources. The clarification of the succession and the length of some of the tenures of the hegumens contributed, in some cases, to a better knowledge of the period various Moldavian hierarchs held their See.

A secondary direction of research was identifying the relations of the hegumens with various institutions and persons from the Romanian medieval society and beyond. Thus it is worth mentioning the correspondence with the people from Maramureş, called in a letter “great good friends and very trustworthy”. The Moisei Monastery played a prominent role among these relations, as it had been submitted to Putna from its very foundation (November 12, 1672) and played a significant role in counteracting the Calvinist proselytism, being the only orthodox monastery in Maramureş which survived the numerous waves of protestant persecution.

In the 17<sup>th</sup> century three contacts with Russia were recorded. The first is the well-known episode in which the ex-Metropolitan of Transylvania, Iorest, went to the tsar with letters of recommendation from the Moldavian hierarchs, asking for money in order to free his guarantors. The second dates to the year 1692 and regards the hegumen of Putna, Filotei, who presented himself in front of Peter the Great, asking help for the Putna Monastery which was devastated after the previous year Turk invasion, with 60 servicemen having been taken into slavery and numerous treasures stolen. Finally, in the year 1682, monk Anghelov from the Zagorsk Monastery sent the manuscript *The life of Most Venerable Sergius*, written by himself, and a gold coin as a gift to archimandrite Anastasie of Putna.

There were also relations, unfortunately too little known, with the Bisericani Monastery where, in dark times, the treasures of Putna had been preserved and from where a hegumen of Putna came in 1755. Archimandrite Vartolomei Mazereanu translated six books for the same Bisericani monastery.

The next section of the first chapter is dedicated to *founders* and *benefactors* of the Putna Monastery. The major difficulty in this area of research was finding a principle on which to delineate between the two categories of donors, since even the sources are sometimes contradictory. Throughout time there existed different criteria of appreciation, such that one and the same donor was sometimes honored as a founder and other times as a benefactor. In these circumstances the diptychs are - in our opinion - the most entitled to shed light on the matter.

Next, we discussed the notion of *founder*, arguing that the only true founder is the person who chooses the patron feast of a church or monastery, the others having the status of co-founders.

## **Chapter II**

### ***Patrimony***

The second part of the thesis was dedicated to some issues about the patrimony of the Putna Monastery.

We discussed first a manuscript which contains, among other works, also *the Panegyric of the Holy Emperors Constantine and Helen*, written by the Bulgarian patriarch Euthymius of Tarnovo. The exemplar/copy from

Putna, copied by hieromonk Jacob in 1474, is the oldest copy of this panegyric from the entire eastern Slavic tradition.

"Three Serbian embroideries" is the title of the next section, in which we discussed about three Serbian princesses. The first is Eufimia, daughter and wife of Serbian despots, well-known south of Danube for the embroidered epitaph for the relics of Tsar Lazarus and for the curtain donated to the **Chilandari** monastery.

Another important embroidery is the analogion cover of Helen Rareș, donated to Putna Monastery. Its importance lies not only in the person of the donor, but also in its decoration, especially the two-headed eagles, which made the historian Dumitru Năstase state/conjecture that the veil was made out of a vestment of the donor.

The next section of the chapter is dedicated to the printed books of Metropolitan Dosoftei of Moldavia: *The Octoichos*, *The Hieratikon/Liturgikon* (1683), *The Euchologion* (1681) and *The Prophetologion* (1682). The reason for bringing them into discussion/considering them is that, after they were mentioned for the first time in 1883, these publications were lost, being rediscovered later on (*The Octoichos* only in 2008). These printings help us understand better the process of Romanian becoming the language of the church services. There exists only one extant copy of the *Octoichos* so that when it was lost (some even doubted its existence while others negated it) the whole process of the nationalization of the cult, initiated by Metropolitan Dosoftei, was somewhat minimalized. The other books, *The Hieratikon/Liturgikon* (1683) and *The Euchologion* (1681) have slightly modified text from other copies of the same edition, which gives them a note of uniqueness. They have (as well as *The Octoichos* and *The Prophetologion*) handwritten notes by Metropolitan Dosoftei, which adds to their documentary value, the memorial one.

Next we discussed various notes on several old manuscripts, some being known only via translations and others being novel. The most interesting ones are those which reveal the name of three unknown scribes: Teoctist, Lazăr and Dan.

The last section dedicated to the patrimony discusses the treasures of the monasteries and sketes closed by the Habsburg administration at the end of the 18<sup>th</sup> century. From various sources we know that the Consistory from Czernawtzi made different decisions in different situations: sometimes it preferred that the treasures be divided to the still functional monasteries, Putna, Sucevița and Dragomirna, other times it chose to bring the objects to

Czernawtzi. Under these circumstances a significant number of liturgical objects ended up at Putna.

### Chapter III

#### *Submitted monasteries, sketes and metochia*

The third part of the thesis deals with the monasteries submitted to Putna and with the latter's sketes and metochia.

The first mentioned monastic settlement is *"The old monastery"* from Putna, which had a special status, "being like a skete [where] monks always lived". Until 1775 the settlement had its own life, with specific liturgical and economic activities, but without being run by a "starets", "the skete" being in obedience to/under the authority of the hegumen of Putna.

Another monastic settlement submitted to Putna was *the Monastery from Horodnic*, mentioned in the documents on the 16<sup>th</sup> of March 1490 and submitted to Putna the same day together with the village Balasinești.

*The Putna Hermitage* is the most important skete of the Putna Monastery, a place of withdrawal for the monks who wished a loftier spiritual life. Some important personalities of the Church, like Metropolitan Jacob of Putna and Dositei Herescu, came from this monastic settlement; other monks that lived there: Natanail Dreteanul, Mihail Măzereanu or archimandrite Vartolomei Mazereanu.

Another skete that belonged to Putna was Ursoaia, located in the immediate vicinity of the Putna Hermitage. The life of the two sketes seems to have been the same up to some point/moment, but later they seem to be attested separately. The only known personality of this monastic settlement was Mihail Măzereanu, a relative - it seems - of archimandrite Vartolomei from Putna, who, as the latter, translated books.

Another important monastic settlement was *the Saint Onuphrius Monastery* near Siret city, founded and dedicated to Putna by priest Mișu, during the reign of Alexandru Lăpușneanu. The second great founder of this monastery was prince Stephen Petriceicu, who built the stone church in 1673 and ordered his grave to be made there.

Another monastic settlement submitted to Putna was *the skete from Hotin*, founded by count/castellan Iancu Costin, sometime between 1663 and 1669. On the 30<sup>th</sup> of March 1730, the skete was dedicated to Putna by abbot/starets Meletie, its second founder.

The Moisei Monastery follows next, which seems to have been submitted to Putna from its very foundation: the 12<sup>th</sup> of November 1672. According to some opinions a school functioned there, information which seems to be supported by various notes on some books.

Other sketes that belonged to Putna Monastery were *Sineștii*, founded by the Metropolitan of Moldavia, Sava, sometime between 1689 and 1698, *Maneuții* and *Dumbrăvenii*.

### *Appendices*

In this section we transliterated a number of 125 hitherto unpublished documents from various archives from our country, a diptychs as well as some edited materials.



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## Abbreviations

<b>AIAI</b>	= Anuarul Institutului de Istorie și Arheologie „A. D. Xenopol”, Iași
<b>ANB</b>	= Arhivele Naționale București
<b>AP</b>	= Analele Putnei
<b>AMD</b>	= Arhiva Mănăstirii Dragomirna
<b>AMP</b>	= Arhiva Mănăstirii Putna
<b>ARMSI</b>	= Academia Română. Memoriile Secțiunii Istorice
<b>ARMSL</b>	= Academia Română. Memoriile Secțiunii Literare
<b>AȘUI</b>	= Analele Științifice ale Universității „Alexandru Ioan Cuza”, Iași
<b>BAR</b>	= Biblioteca Academiei Române
<b>BCIR</b>	= Buletinul Comisiei istorice a României
<b>BCMI</b>	= Buletinul Comisiei Monumentelor Istorice
<b>BMP</b>	= Biblioteca Mănăstirii Putna
<b>BMS</b>	= Biblioteca Mănăstirii Sucevița
<b>BNR</b>	= Biblioteca Națională a României
<b>BOR</b>	= Biserica Ortodoxă Română
<b>BRV</b>	= Bibliografia românească veche
<b>CDM</b>	= Catalogul documentelor moldovenești
<b>CI</b>	= Cercetări Istorice
<b>DB</b>	= Documente bucovinene
<b>DIR</b>	= Documente privind istoria României
<b>DRH</b>	= Documenta Romaniae Historica



<b>IN</b>	= Ion Neculce
<b>MEF</b>	= Moldova în epoca feudalismului
<b>MMS</b>	= Mitropolia Moldovei și Sucevei
<b>MO</b>	= Mitropolia Olteniei
<b>RA</b>	= Revista arhivelor
<b>RI</b>	= Revista Istorică
<b>RIAF</b>	= Revista pentru Istorie, Arheologie și Filologie
<b>Rsl</b>	= Romanoslavica
<b>RT</b>	= Revista Teologică
<b>SJAN</b> (Suceava)	= Serviciul Județean al Arhivelor Statului (Suceava)
<b>SMIM</b>	= Studii și Materiale de Istorie Medie
<b>TV</b>	= Teologie și Viață