APPENDICES

Appendix 1

Chronology of Rulers

Moldavian Princes (from the establishment of the principality until 1568):[1]

Dragoș	c.1347-c.1354	
Sas	c.1354-c.1363	
Bogdan I	1363-end of 1367	
Peter I	end of 1367-July 1368	
Lațcu	July 1368-1375	
Peter II	1375-December 1391	
Roman I	30 March 1392-December 1394	
Stephen I	December 1394-28 November 1399	
Iuga Ologul	28 November 1399-29 June 1400	
Alexander the Good	29 June 1400-1 January 1432 (d.)	
Iliaș	1 January 1432-September 1433	(I)
Stephen II	September 1433-4 August 1435	(I)
Iliaș	4 August 1435-8 March 1436	(II)
Iliaș and Stephen II	8 March 1436-1 August 1442	
Stephen II	1 August 1442-13 July 1447 (d.)	(II)
Roman II	13 July 1447-22 August 1447	(I)
Peter III	22 August 1447-23 December 1447	(I)
Roman II	23 December 1447-5 April 1448	(II)
Peter III	5 April 1448-10 October 1448	(II)
Ciubăr	10 October 1448-end of December 1448	
Alexander II	end of December 1488-12 October 1449	(I)
Bogdan II	12 October 1449-15 October 1451 (d.)	
Peter Aron	17 October 1451-24 February 1452	(I)
Alexander II	24 February 1452-22 August 1454	(II)
Peter Aron	25 August 1454-8 February 1455	(II)
Alexander II	8 February 1455-25 March 1455	(III)
Petru Aron	25 March 1455-12 April 1457	(III)
Stephen III "the Great"	12 April 1457-2 July 1504 (d.)	
Bogdan III	30 June 1504-22 April 1517 (d.)	
Stephen IV "the Young"	22 April 1517-14 January 1527 (d.)	

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[1] Chronology adapted from Rezachevici, *Cronologia critică a domnilor din Țara Românească și Moldova, a. 1324 – 1881*, I, 803-804.

Peter Rareş	20 January 1527-14 September 1538	(I)
Stephen Lăcustă	21 September 1538-20 December 1540 (d.)	
Alexander Cornea	21 December 1540-9 or 16 February 1541 (d.)	
Peter Rareş	9 or 16 February 1541-2 or 3 September 1546 (d.)	(II)
Iliaș Rareş	3 September 1546-30 May 1551	
Stephen Rareş	24 May 1551-1 September 1552 (d.)	
Alexander Lăpuşneanu	1 September 1552-19 November 1561	(I)
Jacob Heraclides	19 November 1561-November 1563	
Stephen Tomşa	November 1563-October 1564	
Alexander Lăpuşneanu	October 1564-4 May 1568 (d.)	(II)

Wallachian Princes (from the establishment of the principality until 1559):[2]

Basarab I	26 July 1324-1 September 1351–31 August 1352 (d.)	
Nicolas Alexander	1 September 1351-31 August 1352-16 November 1364(d.)	
Vladislav I	16 November 1364-c.1377	
Radu I	7 June 1377-beginning of 1385	
Dan I	beginning of 1385-23 September 1386 (d.)	
Mircea the Old	23 September 1386-31 January 1418 (d.)	
Vlad I	21 March 1396-31 January 1397	
Mihail I	31 January 1418-26 May 1420 (d.)	
Radu II Praznaglava	26 May 1420-23 October 1422	(I)
Dan II	23 October 1422-end of 1426	(I)
Radu II Praznaglava	end of 1426-6 April 1427	(II)
Dan II	6 April 1427-14 June 1431 (d.)	(II)
Alexander I Aldea	14 June 1431-17 November 1436	
Vlad Dracul	20 January 1437-September 1442	(I)
Basarab II	September 1442-24 April 1444	
Vlad Dracul	24 April 1444-4 December 1447	(II)
Vladislav II	4 December 1447-3 July 1456	(I)
Vlad Ţepeş	17-19 October 1448-November 1448	(I)
Vladislav II	November 1448-July 1456	(II)
Vlad Ţepeş	3 July 1456-26 November 1462	(II)
Radu the Handsome	15 August 1462-23 November 1473	(I)
Basarab Laiotă the Old	24 November 1473-23 December 1473	(I)
Radu the Handsome	23 December 1473-10 August 1474	(II)
Basarab Laiotă the Old	10 August 1474-4 September 1474	(II)
Radu the Handsome	4 September 1474-1-4 October 1474	(III)
Basarab Laiotă the Old	1-4 October 1474-20 October 1474	(III)
Basarab the Young	20 October 1474-10 January 1475	(I)
Radu the Handsome	10 January 1475-1 June 1475	(IV)
Basarab Laiotă the Old	1 June 1475-8 November 1476	(IV)

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[2] Chronology adapted from Rezachevici, *Cronologia critică a domnilor din Ţara Românească şi Moldova, a. 1324 – 1881*, I, 801-803.

Vlad Țepeș	8 November 1476-10 January 1477 (d.)	(III)
Basarab Laiotă the Old	10 January 1477-10 December 1477	(V)
Basarab the Young	9 January 1478-1 June 1480	(II)
Mircea II	1 June 1480-7 November 1480	
Basarab the Young	7 November 1480-8 July 1481	(III)
Vlad the Monk	8 July 1481-16 August 1481	(I)
Basarab the Young	16 August 1481-13 July 1482 (d.)	(IV)
Vlad the Monk	13 July 1482-8 September 1495 (d.)	(II)
Radu the Great	8 September 1495-23 April 1508 (d.)	
Mihnea the Bad	23 April 1508-29 October 1509	
Mircea III	29 October 1509-26 January 1510	
Vlad the Young	26 January 1510-23 January 1512 (d.)	
Neagoe Basarab	8 February 1512-15 September 1521 (d.)	
Theodosie	15 September 1521-7-22 January 1522	
Vlad (Dragomir) the Monk	27 September 1521-14-25 October 1521	
Radu of Afumați	22 January 1522-24 April 1522	(I)
Mehmed Bei of Nicopol	24 April 1522-22 June 1522	(I)
Radu of Afumați	22 June 1522-4-15 August 1522	(II)
Mehmed Bei of Nicopol	4-15 August 1522-16 October 1522	(II)
Radu of Afumați	16 October 1522-25 April 1523	(III)
Vladislav III	14 April 1523-19 October 1523	(I)
Radu Rădica	19 October 1523-27 January 1524 (d.)	
Radu of Afumați	27 January 1524-9-20 March 1524	(IV)
Vladislav III	20 March 1524-18 September 1524	(II)
Radu of Afumați	18 September 1524-2 January 1529 (d.)	(V)
Vladislav III	19 April 1525-18 August 1525	(III)
Basarab VI	6 January 1529-5 February 1529	
Boyars	5 February 1529-27 March 1529	
Moise	27 March 1529-4 June 1530	
Vlad the Drowned (Înecatul)	4 June 1530-18 September 1532 (d.)	
Vlad Vintilă	18 September 1532-13 June 1535 (d.)	
Radu Paisie	13 June 1535-24 February 1536	(I)
Barbu Neagoe	24 February 1536-18 April 1536	
Radu Paisie	18 April 1536-2 June 1539	(II)
Șerban of Izvorani	2 June 1539-19 July 1539	
Radu Paisie	19 July 1539-27 April 1544	(III)
Laiotă Basarab	27 April 1544-2 June 1544	
Radu Paisie	2 June 1544-20 February 1545	(IV)
Mircea Ciobanul	25 February 1545-15 November 1552	(I)
Radu Ilie	15 November 1552-11 May 1553	
Mircea Ciobanu	11 May 1553-11 March 1554	(II)
Pătrășcanu the Good	12 March 1554-24 December 1557 (d.)	
Mircea Ciobanu	25 January 1558-25 September 1559 (d.)	(III)

East-central European Monarchs (late-fourteenth to mid-sixteenth centuries):

Sigismund of Luxemburg
    Holy Roman Emperor   1433-9 December 1437 (d.)
    King of Hungary-Croatia   31 March 1387-9 December 1437 (d.)
    King of Germany   1411-December 1437 (d.)
    King of Bohemia   1419-9 December 1437 (d.)
Frederick III Habsburg
    King of Germany   2 February 1440-19 August 1493
Albert the Magnanimous
    King of Hungary-Croatia   18 December 1437-27 October 1439 (d.)
    King of Bohemia   6 May 1438-27 October 1439 (d.)
    King of Germany   18 March 1438-27 October 1439 (d.)
    Duke of Austria   14 September 1404-27 October 1439 (d.)
Ladislaus V the Posthumous
    King of Hungary-Croatia   10 November 1444-23 November 1457 (d.)
    King of Bohemia   18 October 1453-23 November 1457 (d.)
Władysław III
    King of Poland   1434-10 November 1444 (d.)
    King of Hungary-Croatia   1440-10 November 1444 (d.)
Casimir IV Jagiellon
    Grand Duke of Lithuania   29 June 1440-7 June 1492
    King of Poland   25 June 1447-7 June 1492
Matthias Corvinus
    King of Hungary-Croatia   24 January 1458-6 April 1490 (d.)
    King of Bohemia   1469-6 April 1490 (d.)
    Duke of Austria   1487-6 April 1490 (d.)
Vladislaus II Jagiellon
    King of Bohemia   1471-13 March 1516 (d.)
    King of Hungary-Croatia   15 July 1490-13 March 1516 (d.)
Louis II of Hungary (Louis I Jagiellon)
    King of Hungary-Croatia   13 March 1516-29 August 1526 (d.)
    King of Bohemia   1516-29 August 1526 (d.)
John I Zápolya
    King of Hungary   11 November 1526-22 July 1540 (d.)
    Voivode of Transylvania   1511-22 July 1540 (d.)
John II Zápolya
    King of Hungary   13 September 1540-16 August 1570 (inter.)
    Voivode of Transylvania   1556-14 March 1571 (d.)
Ferdinand I
    Holy Roman Emperor   5 January 1558-25 July 1564 (d.)
    King of Hungary-Croatia   17 December 1526-25 July 1564 (d.)
    King of Bohemia   24 October 1526-25 July 1564 (d.)
    Archduke of Austria   1521-25 July 1564 (d.)

Ottoman Sultans (late-fourteenth to mid-sixteenth centuries):

Bayezid I "the Thunderbolt"	16 June 1389-8 March 1403 (d.)	
Mehmed I	1413-26 May 1421 (d.)	
Murad II	26 May 1421-1444	(I)
Mehmed II "the Conqueror"	1444-1446	(I)
Murad II	1446-3 February 1451 (d.)	(II)
Mehmed II "the Conqueror"	3 February 1451-3 May 1481 (d.)	(II)
Bayezid II	3 May 1481-25 April 1512	
Selim I "the Grim"	25 April 1512-22 September 1520 (d.)	
Suleiman I "the Magnificent"	22 September 1520-c.5 September 1566 (d.)	

Appendix 2

The Akathistos Hymn[3]

Prooemium I

Having secretly received the command,
the bodiless one went with haste to Joseph's dwelling,
and said to her that knew no wedlock:
"He who bowed the heavens and came down
is contained unchanged but whole in you.
I see him take the form of a servant in your womb;
I stand in amazements and cry to you:
Hail, bride unwedded.

Prooemium II

To you, our leader in battle and defender,
O Theotokos, I, your city, delivered from sufferings,
ascribe hymns of victory and thanksgiving.
Since you are invincible in power,
free me from all kinds of dangers,
that I may cry to you:
"Hail, bride unwedded."

Prooemium III

We cease not, as is due, to hymn you,
Theotokos, and to say:
"Hail, favored one."

Storphes

1   A chief angel was sent from heaven
       to say to the Theotokos, "Hail."
       And amazed he rose

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[3] Peltomaa, *The Image of the Virgin Mary in the Akathistos Hymn*, 2-19 (for the Greek transcription and an English translation). For the Church Slavonic variants of the *Akathistos*, see especially the published dissertation of Antonina Filonov Gove, completed at Harvard University in 1967, *The Slavic Akathistos Hymn*, 225-275 (with transcriptions of the Greek and Church Slavonic texts).

when he saw you, O Lord, taking on a body,
and with bodiless voice cried out these things to her:
"Hail, through whom joy shall shine forth;
Hail, through whom the curse shall cease;
Hail, recalling of fallen Adam;
Hail, deliverance of the tears of Eve;
Hail, height hard for human thoughts to scale;
Hail, depth hard even for the eyes of angels to pierce;
Hail, since you are the chair of the king;
Hail, since you bear him who bears all;
Hail, star causing the sun to shine;
Hail, womb of the divine Incarnation;
Hail, through whom the creation is made new;
Hail, through whom the Creator is worshipped;
Hail, bride unwedded."

2   The holy one, seeing herself to be chaste,
     spoke boldly to Gabriel:
     "The paradox of your words
     I find hard for my soul to accept,
     'for you speak of childbirth from a conception without seed, crying:
     Alleluia.'"

3   The Virgin, yearning to grasp knowledge unknowable,
     cried to the ministering angel:
     "How can a son be born
     of chaste loins? Tell me."
     He answered in fear; yet this he cried:
     "Hail, initiate a sacred counsel;
     Hail, faith of those who pray in silence;
     Hail, prelude to the miracles of Christ;
     Hail, main chapter of his teachings;
     Hail, celestial ladder by which God descended;
     Hail, bridge leading those from earth to heaven;
     Hail, marvel greatly lauded by the angels;
     Hail, wound greatly lamented by the demons;
     Hail, you who ineffably gave birth to the light;
     Hail, you who taught nobody 'how';
     Hail, you who surpass the knowledge of the wise;
     Hail, you who illuminate the minds of the faithful;
     Hail, bride unwedded."

4   Then the power of the Most High overshadowed her
     that knew not wedlock, so that she might conceive;
     and she showed forth her fruitful womb
     as a sweet field for all

who are willing to harvest salvation by singing thus:
"Alleluia."

5 The Virgin, bearing God in her womb,
    hastened to Elizabeth.
    And the unborn child of Elizabeth
    knew at once her embrace, and rejoiced,
    and with leaps like songs cried to the Theotokos:
    "Hail, vine-twig of unfading bud;
    Hail, treasure of undying fruit;
    Hail, you who till the tiller who loves humankind;
    Hail, you who cultivate the cultivator of our life;
    Hail, earth that flourishes with a fertility of compassion;
    Hail, table that bears a wealth of mercy;
    Hail, since you make the meadow of delights blossom again;
    Hail, since you make ready a haven for the souls;
    Hail, acceptable incense of intercession;
    Hail, atonement for the whole world;
    Hail, good will of God towards mortals;
    Hail, freedom of approach for mortals before God;
    Hail, bride unwedded."

6 Tossed inwardly by a storm of doubts,
    prudent Joseph was troubled.
    He saw you unwedded
    and suspected illicit love, O blameless one.
    But when he learnt of your conceiving by the Holy Spirit, he said:
    "Alleluia."

7 The shepherds heard the angels glorify
    Christ's appearance in the flesh.
    And running as if to their shepherd,
    they behold him as a lamb without spot,
    pastured in Mary's womb, and they cried in praise of her:
    "Hail, mother of the lamb and the shepherd;
    Hail, fold of spiritual sheep;
    Hail, protection against unseen wild beasts;
    Hail, key to the gates of Paradise;
    Hail, since heavenly things rejoice with the earth;
    Hail, since earthly things chant with the faithful;
    Hail, unsilenced mouth of the apostles;
    Hail, unvanquished courage of the martyrs;
    Hail, firm foundation of the faith;
    Hail, brilliant token of grace;
    Hail, through whom Hades was stripped bare;
    Hail, through whom we were clothed in glory;

Hail, bride unwedded."

8 The magi saw a star moving towards God,
  and followed its radiance;
  keeping it before them as a beacon,
  with its help they sought the mighty king.
  And attaining the unattainable, they rejoiced and cried to him:
  "Alleluia."

9 The children of the Chaldaeans saw in the Virgin's hands
  him who with his hand fashioned humankind.
  Though he had taken the form of a servant,
  yet they knew him as their master. And they hastened
  to do him grace with gifts, and cried out to the blessed Virgin:
  "Hail, mother of the star that never sets;
  Hail, bright dawn of the mystical day;
  Hail, you who closed the furnace of deception;
  Hail, you who protect the initiates of the Trinity;
  Hail, you who have cast the inhumane tyrant from his dominion;
  Hail, you who showed forth the Lord Christ, who loves humankind;
  Hail, deliverance from pagan worship;
  Hail, liberation from miry deeds;
  Hail, you who quenched the worship of fire;
  Hail, you who released us from the flame of passions;
  Hail, guide of the Persians to temperance;
  Hail, joy of all generations;
  Hail, bride unwedded."

10 The magi became heralds, bearing the message of God,
  and returned to Babylon,
  fulfilling your prophecy.
  They proclaimed you the Christ to all,
  and abandoned Herod as a fool not knowing how to sing:
  "Alleluia."

11 Shining upon Egypt the light of truth
  you dispelled the darkness of falsehood,
  for her idols, O Savior,
  fell down unable to endure your power,
  and those who were saved from them cried to the Theotokos:
  "Hail, elevation of humans;
  Hail, downfalls of demons;
  Hail, you who trampled upon the delusion of error;
  Hail, you who refuted the deceit of idols;
  Hail, sea that drowned the spiritual Pharaoh;
  Hail, rock, giving water to those who thirst for life;

Hail, pillar of fire, guiding those in darkness;
Hail, protection of the world, wider than the cloud;
Hail, food, following from manna;
Hail, minister of holy joy;
Hail, promised land;
Hail, from whom flow milk and honey;
Hail, bride unwedded."

12   When Simeon was about to depart
from this life of deceit,
you were given to him as an infant,
but you were made known to him as perfect God;
and hence, astounded at your ineffable wisdom, he cried:
"Alleluia."

13   A new creation has the Creator revealed,
manifesting himself to us, his creatures.
From the seedless womb he came,
preserving it chaste as it was before,
so that, beholding the miracle, we might sing her praises, crying:
"Hail, flower of incorruption;
Hail, crown of continence;
Hail, you who shine forth the prefiguration of resurrection;
Hail, you who show forth the life of the angels;
Hail, tree of glorious fruit on which the faithful feed;
Hail, wood of fair shading leaves where many shelter;
Hail, you who brought into the world the deliverer of captives;
Hail, you who conceived the guide to those who wander astray;
Hail, conciliation of the Righteous Judge;
Hail, forgiveness for many who have stumbled;
Hail, robe of free intercession given to the naked;
Hail, love conquering all desire;
Hail, bride unwedded."

14   Seeing this strange birth, let us become strangers to the world,
turning our minds to heaven.
To this end the High One
appeared on earth as a humble man,
wishing to draw to the heights those who cry to him:
"Alleluia."

15   The uncircumscribed Word was present wholly among those below,
yet in no way absent from those above,
For a divine condescension occurred
—not a descent according to place—
and a birth from the Virgin, seized by God, who hears this:

"Hail, container of the uncontainable God;
Hail, gate of hallowed mystery;
Hail, tidings doubted by unbelievers;
Hail, undoubted boast of believers;
Hail, all-holy chariot of him who is above the Cherubim;
Hail, excellent dwelling-place for him who is above the Seraphim;
Hail, you who bring opposites together;
Hail, you who unite virginity and childbirth;
Hail through whom sin is remitted;
Hail, through whom Paradise is opened;
Hail, key to the kingdom of Christ;
Hail, hope of eternal blessings;
Hail, bride unwedded."

16   All the ranks of angels marveled
at the great work of your Incarnation,
for they saw God whom none can approach
as a human approachable by all,
dwelling among us and hearing from us all:
"Alleluia."

17   Wordy orators we see dumb as the fishes
in your presence, O Theotokos,
They are at a loss to say how you remained virgin
and yet had power to bear a child,
but we, marveling at the mystery, cry aloud with faith:
"Hail, vessel of the wisdom of God;
Hail, treasure of his providence;
Hail, you who reveal lovers of wisdom as unwise;
Hail, you who refute practitioners of reason as unreasonable;
Hail, since the cunning disputants are shown to be fools;
Hail, since the myth-makers have withered in silence;
Hail, you who have torn asunder the tangled webs of the Athenians;
Hail, you who have filled the nets of the fishermen;
Hail, you who draw us forth from the depths of ignorance;
Hail, you who illuminate many with knowledge;
Hail, ship for those who wish to be saved;
Hail, haven for the seafarers of life;
Hail, bride unwedded."

18   Wishing to save the world, the Maker of all things
came to it of his own free choice.
And because as God he is our shepherd,
he appeared for us, among us, like us;
and calling like by means of like, as God he hears:
"Alleluia."

19   For virgins and for all who flee to you
you are a wall, O Virgin Theotokos;
for the Maker of heaven and earth
constructed you, undefiled,
by dwelling in your womb, and taught all to address you:
"Hail, pillar of virginity;
Hail, gate of salvation;
Hail, beginning of spiritual renewal;
Hail, bestower of divine goodness;
Hail, for you gave new birth to those conceived in shame;
Hail, for you admonished those despoiled in mind;
Hail, you who destroyed the corruptor of hearts;
Hail, you who gave birth to the sower of purity;
Hail, bridal chamber of a seedless marriage;
Hail, you who join the faithful with the Lord;
Hail, fair nursing-mother of virgins;
Hail, bridal escort of holy souls;
Hail, bride unwedded."

20   No hymn can recount the wealth
of your great compassion,
for even if we offer you, O holy King,
an equal number of psalms and odes,
we will achieve nothing worthy of your gifts to us, who cry to you:
"Alleluia."

21   We see the holy Virgin as a torch full of light,
shining upon those in darkness.
For by kindling the immaterial light
she guides all to divine knowledge,
illuminating the mind with brilliance, honored by this cry:
"Hail, beam of the spiritual sun;
Hail, lampstand of the light that never wanes;
Hail, soul-illuminating lightning;
Hail, you who like thunder strike down the enemies;
Hail, since you kindle the many-beamed lantern;
Hail, since you make the many-streamed river gush forth;
Hail, you who prefigure the baptismal font;
Hail, you who take away the filth of sin;
Hail, basin that washes clean the conscience;
Hail, bowl wherein is mixed the wine of mighty joy;
Hail, scent of Christ's fragrance;
Hail, life of mystical feasting;
Hail, bride unwedded."

22   Wishing to grant release from ancient debts,
the redeemer of all people
came of his own will
to dwell among those who were exiled from his grace.
And after tearing up the record of sins he hears from all:
"Alleluia."

23   As we swing in honor of your giving birth,
we all praise you as a living temple, O Theotokos.
For the Lord who holds all in his hands
dwelt in your womb—
made you holy, made you glorious, and taught us all to cry to you:
"Hail, tabernacle of God and the Word;
Hail, greater than the Holy of Holies;
Hail, ark gilded by the Spirit;
Hail, inexhaustible treasury of life;
Hail, precious diadem of pious kings;
Hail, holy exaltation of devout priests;
Hail, immovable tower of the Church;
Hail, impregnable wall of the kingdom;
Hail, through whom trophies are raised up;
Hail, through whom enemies fall;
Hail, healing of my body;
Hail, protection of my soul;
Hail, bride unwedded."

24   O Mother hymned by all,
you who gave birth to the Word, the holiest of all holies:
accepting this present offering,
deliver from every evil and from the punishment to come
all those who cry to you:
"Alleluia."

Appendix 3

Timeline of Important Events: 1453-1546[4]

1453   May 29   **Siege of Constantinople.** The Ottomans led by Sultan Mehmed II attack Constantinople on April 6 and break the Byzantine defense, entering the capital on May 29. The last Byzantine Emperor, Constantine XI Palaiologos (*r.* 1449-1453) falls in battle.

1454   John Hunyadi defeats a major Ottoman campaign against Serbia.

1454-1466   Poland and the Teutonic Knights fight against one another in the Thirteen Years' War.

1456   Feb 14   The Franciscan John of Capistrano nicknamed "The Soldier Saint" (1386-1456) begins to preach for a new anti-Ottoman campaign in the west.

       Mar-May   **The meeting at Vaslui.** Peter Aron, Metropolitan Teoctist I, and the boyars of Moldavia agree upon the ultimatum given by Mehmed II to pay a yearly tribute of 2,000 gold ducats to the Porte.

       Jul 4-22   **Battle of Belgrade.** The Ottomans under Mehmed II attack Belgrade, the "key to the kingdom of Hungary," and are defeated by John Hunyadi and his armies.

       August   Stephen and his supporters stay at the court of Vlad Ţepeş in Wallachia, with whose help he takes Moldavia's throne.

1456-1458   **Siege of the Acropolis.** The Ottomans attack and emerge victoriously against the Latin Duchy of Athens.

1457   Apr 12   **Battle of Doljeşti (near Roman).** Stephen returns to Moldavia along the Siret Valley and defeats Peter Aron. Stephen ascends to

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[4] The chronological range begins in 1453 with the fall of Constantinople and ends in the middle of the sixteenth century, roughly corresponding to the reigns of Stephen the Great and Peter Rareş. This timeline of events is adapted and supplemented (using primary sources such as chronicles and letters) from Giurescu, *Chronological History of Romania*, 81-104; Bolovan et al, *A History of Romania*; Oţetea, ed., *A Concise History of Romania*; Demciuc, "Domnia lui Ştefan cel Mare—repere cronologice," 3-12.

Moldavia's throne.

	Apr 14	**Battle of Orbic (Neamţ County).** Stephen wins a battle against Peter Aron and yields the fortress at Hotin to the Poles. At a place called Direptate, representatives of the clergy, a part of the boyars, and the commanders of the army welcome Stephen as prince of Moldavia, and Metropolitan Teoctist I anoints him.
1458	Mar 13	Stephen renews to all the merchants of Braşov the privilege they were given by Alexander the Good to carry out commerce in Moldavia, thus improving the relations between Moldavia and Transylvania. From Transylvania merchants were brining into Moldavia weapons and iron wares. The Moldavians, in turn, were exporting animals, skins, wax, and fish. Three main trade routes existed: "The Bistriţa Road," "The Baia Road," and "The Low/Braşov Road."
1458-1459		**Moldavian campaign in southern Poland.** Stephen is successful in his battles against the Poles and captures Hotin Fortress.
1459	Apr 4	**Moldavian-Polish Treaty, Overchelăuţi (on the Nistru River).** This treaty is ratified following the attacks of the armies of Stephen in southern Poland. The treaty ends the war between Moldavia and Poland and Stephen recognizes Casimir IV Jagiellon, King of Poland, as his sovereign. This treaty places Moldavia within the Polish-Ottoman alliance, in opposition to the Kingdom of Hungary and Wallachia, its vassal state.
1459	Jun	**Ottoman Siege of Smederevo.** Serbia is turned into a *pashalic* and the Ottoman pressure on the Danube from this point forward considerably increases.
1460	Jul 3	Stephen confirms to the merchants of Lwów/Lviv the commercial privileges in Moldavia they had from his predecessors.
	May	The Ottomans take over Morea, a peninsula in southern Greece.
1461	Jun 5	**First Moldavian campaign in Transylvania.** Stephen attacks Transylvania for the first time, plundering the Szeklers' country because voivode Sebastian of Rogozny had taken Peter Aron (who left Poland in 1460) to his court.
	July	Morea comes under complete Ottoman control after the last stronghold, Salmeniko Castle, is conquered. The Empire of Trebizond falls to the Ottomans.

An Armenian millet is formed to include all non-Muslims in the Ottoman Empire who are neither Christian nor Jews.

1461-1462		Vlad III the Impaler defeats an Ottoman invasion of Wallachia.
1462	Mar 2	**Moldavian-Polish Treaty.** Stephen signs a further treaty with Poland, gaining greater protection against its enemies.
	Apr 26	**Ottoman campaign against Wallachia.** The Ottomans set out against Wallachia also seeking to conquer Chilia Fortress.
	Jun 22	**Moldavian siege of Chilia Fortress.** Stephen fails in his attempt to besiege Chilia Fortress, defended at that time by a Hungarian garrison.
1463		Bosnia is overrun by the Ottomans.
		Stephen requests a copy of *The Acts of the Apostles* to be copied at Zographou Monastery. This is the first book copied at Stephen's request.
	Jul 5	Stephen marries his first wife, Evdochia of Kiev.
1463-1479		**The first Venetian-Ottoman war**. Venice loses Argos and Euboca.
1464	Apr 28	Hotin Fortress once again comes under Moldavian control.
1465	Jan 23-25	**Moldavian siege of Chilia Fortress.** Stephen takes Chilia Fortress from the Hungarians and appoints his brother-in-law, Isaia, as head of the stronghold.
1466	Jul 10	Construction begins at Putna Monastery, the final resting place of Stephen and his immediate family members.
1467	Nov 11	**Hungarian attack in Moldavia.** King Matthias Corvinus rises against Moldavia with about 40,000 men, leaving from Braşov after Stephen supported a revolt against Corvinus by a group of nobles and officials in Transylvania.
	Nov 19	The Hungarian armies conquer and set fire to Trotuș Fortress and advance along the Siret Valley, taking hold of Bacău, Roman (Nov 29-Dec 7), Târgu-Neamţ and Baia (Dec 14).

	Dec 14-15	**Battle of Baia.** At night, the Moldavian army of about 12,000 men commanded by Stephen sets the town of Baia on fire and attacks the Hungarian invaders under Matthias Corvinus. The Hungarian campaign fails, marking the last great attempt of the Hungarian crown to impose its suzerainty over Moldavia.
1468		Stephen seeks to mend his relationship with Matthias Corvinus. He is not successful, however, since the Hungarian king pursues at this time a war for the Bohemian crown and is diverted away from his interests in Transylvania and Moldavia.
	Jul 28	**Moldavian-Polish Treaty.** Stephen ratifies a further treaty with Poland and pledges to pay homage to the Polish king if the latter agrees not to support any future pretenders to the Moldavian throne.
1469	Dec	**Siege of Chilia Fortress.** The Wallachians, supported by Ottomans from Dobrogea, fail in their attack of Chilia Fortress.
1470	Feb 27	**Moldavian Campaign in Wallachia.** Stephen responds to a Wallachian attack on Chilia in the previous year by destroying Wallachia's most important port, Brăila.
	Aug 20	**Battle close to the village of Lipnic.** The Moldavian troops defeat the Crimean Tatar invaders near the Nistru River. The Tatar forces were probably ordered to attack Moldavia by the Sultan.
	Dec	**Battle near Neamț.** Peter Aron raises a Szeckler army and enters Moldavia but is defeated in a battle near Neamț and subsequently executed together with his great Moldavian boyars Isaia, Negrilă, and Alexa (16 Jan 1471).
1471	Mar 7	**Battle of Soci**. Stephen defeats the Wallachian armies led by Radu the Handsome, who attacked Moldavia in response to Stephen's campaign in Wallachia the previous year.
1472	Jan 3	Stephen accords the merchants of Braşov freedom in trade and commerce on Moldavia's soil.
	Jul	**Anti-Ottoman coalition.** This coalition is established at Vaslui between Stephen, the Turkoman Khan Uzun Hasan, Pope Sixtus IV, and the leaders of Poland, Hungary, and Venice.
	Sept 14	Stephen marries his second wife Maria of Mangup.

	Nov 12	Ivan III of Moscow marries Sophia (Zoe) Palaiologina, niece of the last Byzantine Emperor.
1473		The first printing presses are established in Hungary and Poland.
		Stephen stops the annual tribute payment to the Sultan.
	Nov 8-20	**Moldavian campaign in Wallachia. Battle of Vodna River.** Stephen invades Wallachia and defeats the armies of Radu the Handsome, capturing also the fortress at Dâmboviţa. He then enthrones Basarab the Old as ruler of Wallachia (Nov 24).
	Nov 28	**Moldavian battle against the Ottomans in Wallachia.** Stephen defeats the Ottomans who were seeking to reinstate Radu the Handsome on Wallachia's throne.
	Dec	The Sultan intervenes in Wallachia and reinstates Radu the Handsome on the throne. His reign is short-lived because with Stephen's help Basarab the Old returns to Wallachia's throne the following year.
1474	Oct	**Moldavian campaign against Wallachia**. Stephen had helped Basarab the Old regain the Wallachian throne, but once Basarab parted with the Ottomans, Stephen attacks his neighbor to the south. The Sultan responds to Stephen's campaign by preparing to attack Moldavia.
	Nov 29	Stephen addresses Pope Sixtus IV seeking to organize a Christian coalition against the Ottomans.
1475	Jan 10	**Battle of Vaslui.** Moldavia's army (about 40,000 men, among which 5,000 Szeklers, 1,800 Hungarians, and 2,000 Poles, and with 20 cannons), led by Stephen, attacks the Ottoman armies (about 120,000 men and much artillery), commanded by Suleiman-Pasha, Chief Ottoman Commander of Rumelia, and supported by Wallachia and its voivode Radu the Handsome. The Moldavians emerge victoriously and their triumph has a wide European echo. As later confessed by Mara, widow of late Sultan Murad II, "never had a Turkish army suffered such a defeat." Following the battle, Stephen invades Wallachia again and dethrones Radu the Handsome for the last time.
	Jan 25	Stephen sends a letter to Europe's Christian sovereigns informing them of his great victory and asking them to unite in an anti-Ottoman front.

Jun 4	The powerful Genoese fortress in the Crimea, Kaffa, is conquered by an Ottoman force, led by the Great Vizier Gedük Achmet-Pasha. 160 Moldavian merchants who fight in the defense of the fortress are cut down by the assailants. Once the Khanate of Crimea is reduced to a vassal state of the Ottoman Empire, the Tatars from here become a permanent danger to the Romanian principalities. Moldavia remains the last independent Christian state with access to the Black Sea.
Jul 12	Stephen recognizes the suzerainty of the king of Hungary in the face of an imminent Ottoman attack, pledging to help him with troops against all enemies, "but the king of Poland." Matthias Corvinus, in a document issued in Buda (Aug 15) agrees to support Stephen in his fight against the Ottomans, and to grant him shelter in Hungary. A special clause reconfirmed the freedom of trade in Moldavia for all Hungarian merchants.
Dec	**The Ottomans conquer the principality of Theodoro (Mangup).** Alexander (Stephen's brother-in-law), the ruler of the principality, is caught and killed. Three hundred Moldavian troops participate in the defense of the fortress.

1476	May 13	**Ottoman campaign against Moldavia.** Sultan Mehmed II starts with his army from Adrianople and opens the great campaign against Moldavia. 10,000-12,000 troops from Wallachia, led by Laiotă Basarab, plan to join the Ottoman army, while the Tatars attack from the East.
	Jun 10-25	Ottoman armies cross the Danube and advance along the Siret Valley.
	Jun 12	**Tatars' campaign in Moldavia.** The Crimean Tatars cross the Dniester and attack Moldavia, with the aim to reach Suceava. The Tatars are forced to retreat immediately, and so the plan of the Ottomans to join forces with the Tatars fails.
	Jul 26	**Battle of Valea-Albă, Războieni**. The Ottoman forces, numbering about 200,000, defeat Stephen and his men and advance toward Suceava. Stephen is forced into exile in Poland for the first and only time during his reign. The Ottomans advance on, but are unable to capture any of the fortresses, and the Moldavians, with support from Hungarian armies, force them to retreat.

	Oct-Nov	**Moldavian campaign in Wallachia.** Stephen seizes Târgovişte while Vlad Ţepeş takes Wallachia's throne. Then the Moldavian armies with support from Transylvanian troops take over Bucharest (Nov 16).
1477	Nov	**Moldavian campaign in Wallachia**. Stephen attacks Wallachia and places Basarab the Young on the throne (9 Jan 1478).
1478	May 8	Stephen sends his messenger, John Ţamblac, to Venice where he reveals Stephen's plans to regain the Crimean Peninsula from the Ottomans. Novgorod and its huge hinterland are conquered by Ivan III and fully absorbed into Muscovy.
	Dec 19	Stephen marries his third wife, Maria Voichiţa.
1479		**Ottoman invasion of Italy.** Venice signs a peace treaty with the Ottomans that gives the Turks hegemony in the Aegean Sea. Stephen rejoins the Polish-Ottoman alliances.
c.1479		**Moldavian peace treaty with the Ottomans.** A peace agreement (*'ahdnâme*) is ratified between Stephen and the Porte. Stephen is forced to pay an annual tribute of 6,000 gold ducats and provide military assistance to the Porte when requested to do so.
1480	May-Jun	**Moldavian campaign against Wallachia.** Stephen invades Wallachia again after Basarab the Young sides with the Ottomans and places Mircea II on the throne instead. The Ottomans fail to conquer Rhodes. The Ottomans cross from Albania and capture Otranto in the kingdom of Naples. Tsar Ivan III renounces his allegiance to the Golden Horde, and Moscow is liberated from the yoke of the Tatars. Albania becomes an Ottoman province.
1481	Jul 8	**Battle of Râmnic.** Stephen surprises and defeats the Wallachian armies, led by Basarab the Young, and by the Ottoman armies, commanded by Ali-Beg and Skanderbeg, that penetrated into Moldavia. Şendrea, brother-in-law of Stephen, is killed in the battle. In return, Stephen penetrates into Wallachia and drives Basarab from the throne, replacing him with Vlad the Monk.

	Aug 17	**Ottoman siege of Rhodes.** The Ottomans first attack Rhodes on May 23 but are unsuccessful in their siege.
1482	Mar 10	**The last Moldavian campaign against Wallachia.** Stephen intervenes for the last time in Wallachia. When Vlad the Monk sides with the Ottomans, Stephen realizes that his policy of intervention in Wallachia does not lead to lasting results. He seizes the fortress Crăciuna on the Milcov River, and installs there his governors Vîlcea and Ivanco. He places his own son, Alexander, in Bacău, thus aiming at consolidating all of the frontiers with Wallachia.
		Ottoman siege of Herzegovina. The Ottomans succeed.
1483		**Hungarian-Ottoman peace treaty.** The agreement specifies that Moldavia and Wallachia fall within Hungary's sphere of influence, but it excludes the fortified ports of Chilia and Cetatea Albă, thus giving the Ottomans an opportunity to attack Moldavia.
	Jan 12	Elena, Stephen's daughter, marries Ivan the Young (*r.* 1458-1490), the son of Ivan III. This union is followed by a Moldavian-Rus' alliance.
1483-1484		**Synod of Constantinople.** The Orthodox patriarchs refuse to unite the Greek and Latin churches. The Synod lasts from September 1483 and until August 1484 and condemns the Council of Florence (1438-1445).
1484	Jul 5-Aug 11	**Ottoman siege of the fortresses at Chilia and Cetatea Albă.** Sultan Bayezid II campaigns in Moldavia. On June 7 the Ottomans cross the Danube near Isaccea and soon join the Wallachian armies led by Vlad the Monk, and the Tatar fighters. On July 6 Chilia fortress is besieged, falling on July 14. On August 5 the Ottomans also succeed in seizing the fortress at Cetatea Albă. In a little over a month, Stephen loses Chilia, Cetatea Albă, and Sevastopol, as well as the ports of Chilia, Licostomo, Cetatea Albă, Cetatea Neagră, Sevastopole, and Ilice.
1485	Sept 15-19	**Ottoman campaign in Moldavia.** In hopes of reconquering Chilia and Cetatea Albă, Stephen goes to Kolomyia to pay respect to Casimir IV Jagiellon, king of Poland. At this time, the Ottomans led by Ali, Beg of Rumelia, and accompanied by Vlad the Monk, enter Moldavia and plunder and set fire to the country as far north as Suceava. Stephen returns on September 19 and forces the Ottomans to retreat as far as Chilia Fortress.

	Nov 16-Dec	**Battle of Cătlăbuga.** The Moldavian army, led by Stephen, and supported by 3,000 Polish horsemen, defeats the Ottomans led by Bali Bey Malkoçoğlu, Pasha of Silistra. The Moldavians fail to reconquer Chilia Fortress.
1486	Mar 6	**Battle of Scheia.** The Ottoman army, led by Bali-Beg, penetrates into Moldavia and is defeated.
1486-1494		Ivan III of Muscovy fights his first major war with Lithuania.
1486		**Moldavian peace treaty with the Ottomans.** An agreement intended to secure Moldavia's freedoms in exchange for a tribute payment of 5,000 gold ducats.
1488		**Hungarian-Ottoman peace treaty** of 1483 is resigned.
1489		The relationship between Moldavia and Transylvania improves following the marriage of Alexander, the eldest son of Stephen, to the daughter of Bartolomeu Drágfi, prince of Transylvania.
	Mar 21	**Ottoman-Polish peace treaty.** King Casimir IV Jagiello, recognizes the Ottoman domination over Chilia and Cetatea Albă. He thus breaks his pledge made to Stephen at Kolomyia in 1485.
	July 12	**Moldavian-Hungarian rapprochement.** Moldavia and Hungary establish an alliance against Poland. In the aftermath of this accord, Stephen receives from Matthias Corvinus the fortress at Ciceu (Bistriţa-Năsăud) and Cetatea de Baltă with their domains (these probably served as compensation for losing Chilia and Cetatea Albă).
1490	summer	**Moldavian campaign in Poland.** Stephen campaigns in Pocuţia, subduing the district and placing Moldavian garrisons in the fortresses. By August 22 the Moldavians take Kolomyia, Halicut, and the fortress at Sniatin.
		Stephen sends a messenger to King Maximillian I of Habsburg in Vienna.
1490-1516		The crowns of Hungary and Bohemia are united under the monarchs of the Polish Jagiellon dynasty.
1490s		The first printing press to use the Cyrillic alphabet is established at Zeta (Montenegro).

1492-1493		**Ottoman campaign in Albania.** The Ottoman armies under Bayezid II arrive in Albania, intending to invade Italy.
		Anti-Ottoman Alliance. Stephen attempts to establish a wider anti-Ottoman alliance that would incorporate Lithuania and Muscovy, but is unsuccessful.
	Aug 9	**Polish campaign against Moldavia**. King John Albert of Poland leads an army of about 100,000 men across the Dniester at Mihălceni and advances as far as Coțmani. The arrest of the Moldavian envoys and their imprisonment in the fortress at Lwów/Lviv reveals the real purpose of the Polish military action in Moldavia.
1497	Aug 27	Stephen leaves Suceava for Roman where his army of about 40,000 men, an Ottoman contingent of about 2,000 men, and a Wallachian army corps sent by Radu the Great meet him. Another armed support is expected from Hungary, sent by Vladislaus II.
	Sept 24-26	**Siege of Suceava Fortress.** The Polish armies reach the walls of Suceava Fortress and attack it for three weeks. Their efforts eventually fail.
	Oct 19	The Polish armies retreat but do not observe the clause imposed by Stephen (returning the way they came), choosing instead the route that passes through the town of Siret and the big Codrii Cosminului, toward Cernăuți.
	Oct 26	**Battle of Codrii Cosminului.** The Moldavians under Stephen defeat the Polish armies led by King John Albert, who tries to reestablish Polish suzerainty over Moldavia.
	Oct 29	**Battle of Lențești.** A Moldavian army led by Supreme Judge Boldur defeats a detachment of Masurian knights that come to the rescue of the Polish armies.
	Oct 30	**Battle of Cernăuți.** Stephen defeats the rest of the Polish armies, signaling Moldavia's complete victory over the Poles.
1498	May	**Ottoman campaign in Transylvania.** The Ottomans attack Transylvania but are unsuccessful.
	Jun-Jul	**Moldavian campaign in Poland.** The Moldavians conquer, plunder, and burn down the fortresses of Trembowla, Buczacz, and Podhajce, then plunder the country as far as Lwów/Lviv and over the Dniester, in Pocuția.

	Jul	**Polish-Hungarian treaty.** Stephen adheres to a Polish-Hungarian treaty that stipulates the creation of an anti-Ottoman league.
		Stephen convinces Ivan III to maintain peace with Lithuania.
1499	Jan 5	Stephen refuses to pay the tribute to the Porte. Attacks an Ottoman army while crossing the Prut River returning from Poland.
	Sept 14	**Moldavian-Polish peace treaty.** The agreement confirms that Moldavia is an equal partner in the Jagiellonian anti-Ottoman coalition, alongside Poland, Lithuania, Hungary, and Bohemia.
1499-1503		**Venetian-Ottoman war.**
1500-1501		Stephen stops paying the Ottoman tribute and campaigns in southern Moldavia in an effort to regain Chilia and Cetatea Albă. He is unsuccessful and receives no external support from his neighbors. He is forced to make peace once again with the Porte.
1502		**Moldavian-Tatar alliance.** Moldavia is forced to ally itself with the Crimean Tatars against the Tatars of the Golden Horde on the Volga, who had been summoned to southern Moldavia by the sultan. Moldavian forces also fight as part of a Hungarian army that opposes the Ottomans in Serbia. Stephen occupies the region of Pocuţia in southern Poland and holds it until his death in 1504.
1503		**Venetian-Ottoman peace treaty.** Venice finalizes a treaty with the Ottomans that recognizes Ottoman hegemony in the Eastern Mediterranean and the Black Sea. Hungary also ratifies a treaty with the Ottomans, which signals the final loss of Chilia and Cetatea Albă. Stephen resumes paying tribute to the Porte. Poland does not engage the Ottomans because of the war between Lithuania and Muscovy, combined with the threat from the Crimean Tatars.
1504	end of Jun	Stephen makes Bogdan, his son with Maria, successor to the throne.
	Jul 2	Stephen III dies.
1505		**Wallachian campaign in Moldavia.** Radu the Handsome wages war in Moldavia and is defeated.
1506		**Polish campaign against Moldavia.** Sigismund I rises with his armies against Moldavia and advances all the way to Botoşani.

1507	Oct	**Moldavian-Wallachian conflict.** Conflict between Radu the Great of Wallachia and Bogdan III of Moldavia, as a consequence to the support given by the former to a pretender to Moldavia's throne.
1509 and 1515		Papal bulls proclaim crusades against the Eastern Orthodox Church ("heretics") in Poland-Lithuania.
1514	Apr 16	On the basis of the anti-Ottoman alliance treaty finalized in 1500 between the Papacy, France, and Venice, Pope Leo X issues the Bull by which he proclaims the anti-Ottoman Crusade. Thomas Bákocz, Archbishop of Hungary, summons the crusaders to the camp of Rákos.
		Tatar campaign in Moldavia. The Tatar armies are defeated in Moldavia.
	Nov–Dec	**Wallachian campaign in Moldavia.** Trifăilă from Wallachia attacks Moldavia and is defeated.
1517		**Protestant Reformation.** Martin Luther write the 95 Theses, signaling the beginning of the Reformation in Europe.
1518	Aug 9	**Tatar attack of Moldavia.** The Tatars are defeated by Stephen the Young near the Prut River.
1520	Sept 28	Suleiman I "the Magnificent" begins his reign. His reforms— strengthening of the central authority, reorganizing the Timariot System, the army, and the finances—were intended to consolidate the Ottoman Empire.
1521	Aug 29	**Siege of Belgrade.** The Ottomans led by Suleiman I take over Belgrade, opening the way to conquest of Hungary and Vienna.
1522		**Siege of Rhodes.** The Ottomans capture Rhodes and eject the Knights of St. John.
1523	Jan-Sept	**Internal struggles in Moldavia.** Stephen the Young is in conflict with members of the high nobility. The voivode succeeds in defeating the armies of the rebel boyars on Sept 4.
1524		Stephen the Young kills many Ottomans returning from a war against Poland.
1525		**Ottoman Siege of Buda.** The Ottomans are unsuccessful in their efforts to control Hungary.

1526	Aug 29	**Battle of Móhacs.** The Hungarians are defeated by the Ottomans who take Buda on September 8. This event ends Hungary's existence as an independent state. South-Eastern Europe is dominated by the Ottomans.
1527	Jan 20	Peter Rareş ascends to Moldavia's throne.
1528		Peace treaty ratified between John Zápolya and Francis I, King of France, against their common enemy, the Habsburgs.
1529	May	Agreement between Peter Rareş and John Zápolya who agrees to support Zápolya if older Moldavian possessions from Transylvania, such as the fortresses are Bistriţa, Rodna, Ciceiu, and Cetatea de Baltă are once again placed under Moldavian rule.
	Sept 8	The Ottomans siege Buda.
	Oct 21	**Battle of Feldioara** (Brașov County). Peter's armies defeat the partisans of Ferdinand of Habsburg, consolidating thus John Zápolya's position as king of vassal Hungary.
	Autumn	**Moldavian campaign in Transylvania**. Peter's campaign in Transylvania and Brașov is forced to recognize the authority of John Zápolya.
	Sept 27	**Ottoman Siege of Vienna.** The Ottoman armies besiege Vienna but the city holds off and the Ottomans are forced to retreat on October 15 from their most extensive incursion into Europe.
1530	Dec	Peter occupies Pocuţia in the north, in an effort to force Poland to take an anti-Ottoman stance.
1531	Aug 22	**Battle of Obertyn.** Pocuţia is again at the center of the conflict between Moldavia and Poland. The Moldavians seized this region in December 1530, but were defeated in 1531, which forced them to retreat from Pocuţia.
1532-1534		Peter defeats Aloisio Gritti, a Venetian adventurer and servant to the Sultan who tried to impose his authority over Transylvania. Peter felt threatened by Gritti's ambitions and intervened.
1535	Apr 4	**Anti-Ottoman Coalition.** Peter finalizes an agreement with Ferdinand I of Habsburg, King of Bohemia and Hungary in view of a joint anti-Ottoman action.

1538	Feb 8	**The Holy Anti-Ottoman Alliance**. The Habsburgs, the Venetians, and the Pope form in Rome the so-called "Holy Anti-Ottoman Alliance." This is strengthened on February 24 when Hungary joins.
	Aug-Oct	**Ottoman Campaign in Moldavia.** Intending to subdue Moldavia, which carried on a policy of independence and allied itself with the Habsburgs, Suleiman the Magnificent invades the country at the head of a huge army, joined by the Tatars. Peter defeats the Tatars at Ştefăneşti (Botoşani County) but, betrayed by his great boyars, is forced to give up the battle and flee to Transylvania (Sept 28). Suleiman sets up the Ottoman dominion in Moldavia in the south between the Nistru River and the Danube, and annexes to his empire Bugeag (the southern parts of Bessarabia) and Tighina.
1540		The Ottomans take the fortresses of Nauplion and Monemvasia from Venice.
	Winter	Peter leaves for Constantinople to negotiate with the Porte his return to Moldavia's throne.
1541	Feb	**Peter's second reign.** Peter returns to the throne of Moldavia and begins his second reign, which is to last until his death in 1546. He tries to resume the fight against the Ottomans but receives no support from his neighbors.
	Oct 18	**Diet of Debrecen.** Hungarian rule over Transylvania comes to and end as the Diet recognizes Ottoman suzerainty over this western Carpathian principality.
1542	Spring	Peter seeks, unsuccessfully, to capture Bistriţa.
	Mar 1	Peter seeks a treaty with Joachim II Hector, Elector of the Margraviate of Brandenburg (*r.* 1535-1571) in view of a common anti-Ottoman action, but it never takes place because of Joachim's involvement in the Siege of Pest in 1542.
1545		Peter sends two noblemen to Moscow to purchase good to gift to the Sultan in an effort to maintain peace in Moldavia.
1546	Sept 3	Peter Rareş dies in Suceava. His son, Iliaş Rareş takes the throne.

Appendix 4

Catalog of Ecclesiastical Monuments

The catalog comprises forty-five key ecclesiastical monuments from the principality of Moldavia constructed between the second half of the fourteenth century and the fourth decade of the seventeenth century. The majority of the churches and chapels included in this catalog date to the reigns of Stephen III "the Great" (*r.* 1457-1504) and Peter Rareş (*r.* 1527-1538; 1541-1546). The ecclesiastical monuments were either built or restored by these two Moldavian princes, their predecessors or successors, or by contemporary noblemen.

Each of the entries includes the actual location of the edifice and its distance from the closest larger city in the region of Moldavia; a brief overview of the patronage and dedication of the site; an architectural description of the church and, where applicable, a list of the buildings that make up the surrounding compound; where applicable, a summary of the mural programs on the interior and exterior walls (organized according to the internal division of the church and in numbered registers from bottom to top); a list of burials inside the church; an overview of the restoration history of the site; and a select bibliography of the most significant studies, arranged alphabetically.

Cat.no.1   Church of the Holy Trinity, Siret, 1354-1358

Cat.no.2   Church of St. Nicholas, Bogdana Monastery, Rădăuţi, 1367-1368

Cat.no.3   Church of the Dormition of the Virgin, Putna Monastery, Putna, 1466-1469

Cat.no.4   Church of St. George (White Church), Baia, after 1467

Cat.no.5   Church of St. Parascheva, Dolheştii Mari, before 1481

Cat.no.6   Church of the Ascension, Neamţ Monastery, Vânători-Neamţ, 1486-1497

Cat.no.7   Church of St. Procopius, Bădeuţi (Milişăuţi), 1487

Cat.no.8   Church of the Holy Cross, Pătrăuţi Monastery, Pătrăuţi, 1487

Cat.no.9   Church of St. Elijah, Suceava, 1488

Cat.no.10   Church of St. George, Voroneţ Monastery, Voroneţ, 1488

Cat.no.11   Church of the Beheading of St. John the Baptist, Vaslui, 1490

Cat.no.12   Church of St. Nicholas, Iaşi, 1491-1493

Cat.no.13   Church of St. George, Hârlău, 1492

Cat.no.14   Church of the Dormition of the Virgin, Borzeşti, 1493-1494

Cat.no.15   Church of St. Nicholas, Bălineşti, 1493-1499

Cat.no.16   Church of the Archangels Michael and Gabriel, Scânteia, 1494

Cat.no.17   Church of St. Nicholas, Dorohoi, 1495

Cat.no.18   Church of Sts. Peter and Paul, Huşi, 1495

Cat.no.19   Church of St. Nicholas, Popăuţi Monastery, Botoşani, 1496

Cat.no.20   Church of the Archangels Michael and Gabriel, Războieni, 1496

Cat.no.21   Church of St. Parascheva, Cotnari, 1496

Cat.no.22   Church of the Birth of the Virgin, Tazlău Monastery, 1496-1497

Cat.no.23   Church of St. John the Baptist, Piatra Neamţ, 1497-1498

Cat.no.24   Church of St. Parascheva, Ştefăneşti, unknown

Cat.no.25   Chapel of St. John the New, tower of Bistriţa Monastery, 1498

Cat.no.26   Chapel of the Dormition of the Virgin, Hotin Fortress, after 1459

Cat.no.27   Church of the Raising of the True Cross, Volovăţ, 1500–1502

Cat.no.28   Church of the Beheading of St. John the Baptist, Arbore, 1502

Cat.no.29   Church of the Descent of the Holy Spirit, Dobrovăţ Monastery, Dobrovăţ, 1503-1504

Cat.no.30   Church of the Beheading of St. John the Baptist, Reuşeni, 1503-1504

Cat.no.31   Church of St. George, Monastery of St. John the New, Suceava, 1514-1522

Cat.no.32   Church of All Saints, Părhăuţi, 1522

Cat.no.33   Church of St. Demetrios, Hârlău, 1530

Cat.no.34   Church of St. Nicholas, Probota Monastery, Probota, 1530

Cat.no.35   Church of the Dormition of the Virgin, Humor Monastery, Gura Humorului, 1530

Cat.no.36   Church of the Annunciation, Moldoviţa Monastery, Moldoviţa, 1532

Cat.no.37   Church of the Dormition of the Virgin, Baia, 1532

Cat.no.38   Church of St. Demetrios, Suceava, 1534-1535

Cat.no.39   Church of St. Nicholas, Coşula Monastery, 1535

Cat.no.40   Church of St. Nicholas, Râşca Monastery, Râsca, 1542

Cat.no.41   Church of the Assumption of the Virgin, Bistriţa Monastery, Bistriţa, 1541-1546

Cat.no.42   Church of the Resurrection, Suceviţa Monastery, Suceviţa, 1581-1583

Cat.no.43   Church of the Ascension, Galata Monastery, Iaşi, 1582-1584

Cat.no.44   Church of the Descent of the Holy Spirit, Dragomirna Monastery, Mitocu Dragomirnei, 1609

Cat.no.45   Church of the Three Hierarchs, The Three Hierarchs Monastery, Iaşi, 1635-1639

Cat.no.1   **Church of the Holy Trinity, Siret**

Location:
10 Victoriei Street, Siret (about 26 miles north of Suceava)

Foundation / Patronage / Dedication:
Dedicated to the Holy Trinity (celebrated on the Sunday of Pentecost, and the Monday and Tuesday after Pentecost), the church was built by Sas Vodă between 1354 and 1358 as a chapel in the royal court in Siret. In the second half of the fourteenth century the town of Siret was Moldavia's capital. The ensemble of bells to the south of the church dates to the seventeenth century.

Architecture:
The Church of the Holy Trinity in Siret is the oldest still extant masonry church in Moldavia built on the triconch plan. Its rectangular barrel-vaulted pronaos is dimly lit, having a single window on the south wall and the entrance at the center of the west wall. The naos is larger and more elongated than the pronaos and descends a step below the floors of the pronaos and the altar. Covered with a centralized dome supported by four rounded arches, the naos also has a north and south semicircular apse each with a central window. The semicircular altar area extends beyond the iconostasis and is lit by a single east-facing window. The main windows of the church are long, narrow, and all similar in size. The small spaces of the prothesis and the diakonikon extend, respectively, to the north and south of the apse and each is lit by a small window. On the exterior, the church lacks buttresses. A series of tall sunken arcades puncture the façades around the apses, and colorful ceramic decorations and brick zig-zag patters are arranged in the upper sections of the exterior walls of the church.

Murals:
The church may have been painted in the interior, but all traces of any such paintings are now lost.

Tombs:
Pronaos
Tombs from the sixteenth and seventeenth centuries. Two other burials belong to Ioan (Lazar) (d. 1 March 1577) and his wife Teodosia (d. 7 January 1575). Their tombstones were commissioned by their son, Nicolae.

Restorations:
1873 – The north wall of the church was restored.
1890 – The roof of the building was replaced (with tiles fabricated in Vienna), and the walls were reinforced.
1937-1946 – A series of restorations were carried out under the supervision of the architect Horia Teodoru aimed at returning the church to its original appearance.
1995 – Archaeological excavations were carried out around the church, focusing on domestic, religious, and funerary sites.

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Cat.no.2   Church of St. Nicholas, Bogdana Monastery, Rădăuţi

Location:
6 Bogdan Vodă Street, Rădăuţi (about 22 miles north-west of Suceava)

Foundation / Patronage / Dedication:
A stone church, which served as the first Moldavian princely mausoleum, was built by
Peter I Muşat on the site of a wooden church from the reign of Bogdan I. The church was
dedicated to St. Nicholas (6 December) and St. Leontie from Rădăuţi (1 July). In 1468
the church was rebuilt, and in 1559 extended under Alexander Lăpuşneanu who added a
closed exonarthex to the west end and replaced the stone frames of the windows. In 1775
the monastery was terminated and now the church survives as an episcopal church.

Architecture:
The Church of St. Nicholas in Rădăuţi presents a longitudinal progression of dimly lit
spaces from the closed domed exonarthex with the church entrance to the south, into the
rectangular barrel-vaulted pronaos and then naos areas, culminating in the semicircular
altar. Thick walls with single, central entryways demarcate the various spaces inside the
church. The spaces of the pronaos and naos are demarcated by a central nave framed by
aisles separated in the naos by six large square pillars. In the pronaos the aisles are of the
same height as the central nave while in the naos they are lowered. On the exterior, ten
buttresses surround and support the edifice. The church lacks a tower. Its steep roof was
elongated when the exonarthex was added to the west end of the church. The
architectural features of the church at Rădăuţi recall churches from Poland and
Transylvania.
No monastic buildings survive from the fourteenth and fifteenth centuries.

Murals:
The interior of the church was initially painted in 1415. The murals were repainted during
the reign of Stephen III, and again in 1559 under the guidance of Alexander Lăpuşneanu.
The interior was once again entirely repainted between 1880 and 1882 by the Moldavian
artist Epaminonda Bucevschi (1843-1891).

Interior:
Pronaos
East wall, north corner: another votive portrait
Naos
West wall, to the left of the doorway: votive painting showing perhaps Bogdan I and
Alexander the Good, Alexander Lăpuşneanu, a child (possibly Bogdan), another prince
(possibly Stephen III), a woman with a crown (possibly Anastasia or Ruxandra), and the
Virgin Mary and St. Nicholas acting as intercessors)
Altar – *Communion of the Apostles*; *Last Supper*

Exterior:
The exterior of the church is devoid of paintings except for a small mural of the *Deësis*
with saints and angels above the entryway on the south façade.

Tombs:

<u>Pronaos</u>
Stana (Stephen IV's mother and wife of Bogdan III), Laţcu's daughter Anastasia, and Bishop Ionichie (d. 1504).
<u>Naos</u>
Members of the Muşat family, Moldavia's founders: Bogdan I, Laţcu, Roman I, Costea, Stephen I, Bogdan (the brother of Alexander the Good), Bogdan (son of Alexander the Good), Maria Nicolescu (from Wallachia), and Metropolitan Iacov.

Relics:
The remains of St. Hierarch Leontie from Rădăuţi (initially buried in the naos before the votive painting; now found in a casket in the pronaos).

Restorations:
1745-1750 – During the time of Bishop Iacob Putneanul, the paintings were retouched.
1880-1882 – The interior murals were entirely repainted.
1974-1977 – Archaeological investigations were carried out.

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Cat.no.3   Church of the Dormition of the Virgin, Putna Monastery

Location:
Putna Village (about 41 miles north-west of Suceava)

Foundation / Patronage / Dedication:
The stone church, dedicated to the Dormition of the Virgin (15 August), was built by
Stephen III between 10 July 1466 and 3 September 1469 on the site of an earlier wooden
church built by Alexander the Good. The church was consecrated on 8 September 1470
and intended as a princely mausoleum. In 1481 Stephen built the massive fortifications of
the monastery along with the large entrance tower. Between 14 and 15 April 1484, at
midnight, the entire monastery burned down and then it was subsequently rebuilt, at the
earliest, between 1487 and 1488. In 1654 the monastic complex and all of its paintings
and precious objects were destroyed by the Cossack army of Timus Hmelnitchi (son-in-
law of Vasile Lupu). The current church dates to the reigns of Vasile Lupu (*r.* 1634-
1653), Gheorghe Ştefan (*r.* 1653), and Eustratie Dabija (*r.* 1661-1665). It was mainly
rebuilt between 1654 and 1662. The monastery started as a school of rhetoric, logic, and
grammar for future chroniclers and clerical staff and it became a very significant
Moldavian cultural center from the fifteenth century on.

Architecture:
Stephen's church at Putna Monastery was built on the triconch plan with a square
pronaos, burial room, and a square naos with three natural apses to the north, south, and
east (for the chancel). The main entrance to the church was located at the center of the
west façade, and single narrow entryways led from one space to the next. Very little of
this original spatial construction of the building remains today, however. During the
seventeenth-century rebuilding projects, the church received an exonarthex with lateral
entryways into the building from the north and south, the wall in between the burial
chamber and naos was replaced with two large columns forming three archways, and a
more elaborate tower was raised over the central space of the naos. One of the
characteristic features of early-seventeenth century church architecture in Moldavia, the
three windows in the lateral apses, appears at Putna as well, being the result of the later
building projects carried out at this site. On the exterior, the church displays unevenly
distributed buttresses (three along the south wall and eight along the north wall) that were
also the result of later attempts to provide structural support to the church.

The only original structure in the monastic compound from the time of Stephen III is the
so-called treasury tower by the west wall of the monastery. The dedicatory inscription in
Church Slavonic on the west wall of this tower indicates that the tower and the wall
around the monastery were completed on 1 May 1481.

Murals:
The church remained unpainted from the eighteenth century on. It was painted again in
2010.

Tombs:
<u>Pronaos</u>
Putna's first abbot Ioasaf (d. 19 October 1485), Maria Despina, wife of Radu the Handsome from Wallachia (d. March 1500), Putna's second abbot Paisie (d. before 4 August 1502), Bogdan III the Blind (d. 18 April 1517), his sister Maria (d. 18 March 1518) who was first buried in Kiev, Peter Rareş's first wife Maria (d. 28 June 1529), and Stephen III's grandson and son of Bogdan III Stephen IV "the Young" (d. 14 January 1527), Metropolitan Teoctist (d. 18 November 1478).
<u>Burial Chamber</u>
Stephen III (d. 2 July 1504), Stephen's second wife Maria of Mangup (d. 19 December 1477), Stephen's third wife Maria Voichiţa (d. 26 February 1511), Stephen's sons Bogdan (d. 26 July 1479) and Peter (d. 21 November 1480).

Restorations:
The church was pillaged and repaired many times during the seventeenth and eighteenth centuries.
1756-1760 – The fortification walls were restored along with the solid entrance tower raised on the location of Stephen's original tower.
1901-1902 – The church was restored and received a new roof under the supervision of the Austrian architect Karl A. Romstörfer.
1955-1956 – The first archaeological investigations were carried out at the monastery under the direction of Ion Nestor and Nicolae Constantinescu.
1968-1971 – The foundations of the first church were excavated and the treasury tower was restored.
1980-1982 – Excavation projects on the south side of the monastery were carried out to determine the location of the princely home, which was subsequently rebuilt.
2010 – The church received mural cycles throughout the interior.

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Cat.no.4   Church of St. George [White Church], Baia

Location:
Baia Village (about 20 miles south of Suceava)

Foundation / Patronage / Dedication:
The stone church, dedicated to St. George (23 April), was built by Stephen III sometime after 1467, following his victory over Matthias Corvinus and his army on 14-15 December 1467 at the battle in Baia.

Architecture:
The present church measures 28.9 meters in length and 10.5 meters in width and is a twentieth-century interpretation of the original.

Murals:
The paintings date to 2009 and were executed by Prof. Nicolae Sava.

Restorations:
1906-1915 – The church was restored under the supervision of the Romanian Commission of Historical Monuments. In 1908 the domes over the pronaos were rebuilt.
1945 – The church was restored again after being damaged in WWII.
1953 – The roof was redone.
2002 – Repairs begun under the supervision of architect Victor-Dan Kisilevici.

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Cat.no.5   Church of St. Parascheva, Dolheştii Mari

Location:
Dolheştii Mari Village (about 25 miles south-east of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated initially to St. Nicholas (6 December) and now dedicated to St. Parascheva (14 October), was built by the boyar Şendrea at least one generation before 1481. In 1395 the village of Dolheştii Mari belonged to the boyar Şendrea and it had common borders with the lands owned by Probota Monastery. By the 1510s the ownership of the village was transferred to the monastery. The church was built as a private chapel for Şendrea in the compound of his court. He was married to Stephen III's sister Maria and was the guard of Suceava Fortress. He died in the battle of Râmnicu Sărat in 1481.
The church is the earliest extant church in Moldavia built by a nobleman.

Architecture:
The church is rectangular and consists of a pronaos, a naos, and an apse polygonal both inside and outside. The building measures 18.75 meters in length and 9 meters in width. The entrance to the church is located at the center of the west façade, and a similar entryway leads from the pronaos into the naos. Both the pronaos and the naos are spaces with flat ceilings, and the naos stands a step below both the pronaos and chancel areas. Two small windows along the south wall illuminate the pronaos, whereas three windows are found in the naos (one along the north wall and two along the south wall). The chancel has a single eastern window, whereas the prothesis and the diakonikon are likewise lit by a single window. Two large pillars stand at the threshold between the naos and the altar area. The tall niches with pointed arches on each longitudinal wall of the church (pronaos niches were used for the tombs of the founder's family) are a distinguishing feature of this building. As a result of later building projects at this site, today the church also displays an enclosed exonarthex with a belfry above toward the west that was not part of the original structure.

Murals:
The murals in the pronaos niche date to the first half of the sixteenth century.

Interior:
Pronaos
A mural of the icon of St. Parascheva in the tympanum of the doorway leading into the naos
West niche of the south wall: 1 – Curtain; 2 – votive painting (Christ seated with the Virgin Mary and St. Nicholas acting as intercessors and members of the family, including Nicolae Şendrea, his wife Maria, a young girl, and a smaller child); 3 – Martyrs; 4 – Bishops led by Peter and Paul; 5 – Evangelists; 6 – God the Father and Christ; Prophets around the inside of the arch converging at the apex, around the *Hetoimasia*; around the window: two angels and the *Melismos*

Tombs:

<u>Pronaos</u> (niches)

Stephen III's sister Maria, Șendrea's wife (d. 1486–only her tombstone is still legible), Șendrea (d. 1481), and supposedly his father are also buried here (according to the chronicle of Moldavia).

Restorations:

1852-1854 – The exonarthex was added to the church.

1926-1927 – The wall between the naos and the altar was removed and replaced by an iconostasis.

1986-1987 – Archeological studies and renovation work was carried out at the church under the supervision of Lia and Adrian Bătrâna.

1987-1991 – Minor restorations were carried out under Priest Camil Dăscălaşu, including the repainting of the interior walls and the replacement of the roof.

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Cat.no.6   Church of the Ascension, Neamţ Monastery

Location:
Mănăstirea Neamţ Village, Vânători-Neamţ

Foundation / Patronage / Dedication:
The church and monastic establishment, dedicated to the Ascension (40 days after Easter), was started by Peter I Muşat, added on by Alexander the Good, and rebuilt by Stephen III. It was completed between 1486 and 14 November 1497.
In 1375 Peter I Muşat built an initial stone church on the site of a wooden church that had burnt down in 1210. In 1407 Alexander the Good erected the fortifications and towers (lower part of the entrance tower may be original and date to this time). Between 1495 and 1497 Stephen III constructed a new church near the original one.
The present monastic buildings date to the eighteenth and nineteenth centuries.
This is the oldest monastery in Moldavia, dating as far back as 1210. The church is the largest of Stephen III's ecclesiastical edifices. The oldest surviving illuminated manuscript from Moldavia was written here in 1429 by Monk Gavriil (currently in the Bodleian Library at Oxford).
The monastic library has over 11,000 volumes out of which 549 are manuscripts (216 written in Romanian, 294 in Church Slavonic, and 39 in Greek).

Architecture:
The church is built out of stone and red brick on a triconch plan. It consists at the west end of a closed exonarthex with entrances along the north and south walls, and a double-domed pronaos with two lateral windows on the side walls. Single portals lead from the exonarthex into the pronaos and from the pronaos into the domed burial chamber illuminated by two small windows. This space, in turn, communicates openly with the naos, which displays two lateral semicircular apses with a single central window, and a dome above sitting on a series of oblique arches. The east apse is semicircular and displays a central eastern window and two lateral spaces serving the function of the prothesis and the diakonikon. On the exterior, a tall and slender tower rises above the central space of the naos, and seven buttresses wrap around the exterior of the edifice—two placed diagonally at the corners of the west façade, two to either side of the lateral apses, and a short buttress bellow the eastern window. During the sixteenth century, the diakonikon was enlarged, projecting as a rectangular structure from the south of the altar area.

The original monastic buildings have all been replaced. Along the west and south wall of the compound are now the library and museum of the monastery, and along the north and east wall the refectory and the living quarters of the monks. Built in the east wall of the monastery is the small Church of St. George.

Murals:
1497 – the altar, naos, and burial room were painted either during Stephen III's reign or during the reigns of Bogdan III or Stephen IV "the Young", so between 1504 and 1527; the exonarthex and pronaos were painted under Peter Rareş.

Tombs:
<u>Exonarthex</u>
Metropolitan Bishop Teoctist II who consecrated the church in 1497, the chief magistrate of Neamţ fortress Micotă (d. 1495), Metropolitan Bishop Calinic Miclescu (d. 1886), Father Superior Hariton, presumably also Metropolitan Sofronie Miclescu.
<u>Pronaos</u>
Pavel, Bishop of Roman (d. 1632), and several monks.
<u>Burial Chamber</u>
Alexander the Good's son Stephen II (d. 1447), Abbot Paisie Velicicovschi (d. 1794).

Restorations:
The church suffered from fires in 1574, 1671, 1696, and 1832.
1709 and 1765 – The church was repaired on various occasions.
1800s – The church was painted white on the exterior. The wall separating the burial chamber and the naos was removed and replaced by an archway.
1827-1830 – Vasile Chiţăscul and Vasili Eliman (both from Suceava) repainted the church in the interior, during the time of Metropolitan Veniamin Costachi.
1862 – A great fire inside the church that darkened the paintings.
1927 – Archaeological investigations on the katholikon.
1954-1961 – The church was restored to its original condition. The roof was replaced. The living quarters were rebuilt, and the Church of St. George was restored.
1996 – An extensive restoration project began on the altar.

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Cat.no.7   Church of St. Procopius, Bădeuţi (Milişăuţi)

Locations:
Bădeuţi Village, Milişăuţi (about 17 miles east of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to St. Procopius (8 July), was built by Stephen III between 8 June – 13 November 1487. The church was supposedly built after Stephen III's victory over Basarab IV the Young, Prince of Wallachia (*r.* 1477-1481; 1481-1482) at the battle of Râmnicu Sărat on 8 July 1481. The church was destroyed in 1917, during WWI.

Architecture:
The church was built on the triconch plan and measured 22.5 meters in length, 8.75 meters in width, and 11.2 meters in width at the lateral apses of the naos. The square pronaos with the original entrance along the west wall (and subsequently modified and transferred to the south wall) displayed a unique ceiling design unlike the usual dome or barrel vault usually reserved for this space. A single entryway connected the pronaos with the naos. The rectangular naos with lateral apses along the north and south, each with a single central window, led to the semicircular apse with a central eastern window and two small wall niches to either side. The tower raised on a series of oblique arches over the central space of the naos sat only on a square base. Seven buttresses (built out of brick) surrounded the church on the exterior, two placed obliquely at the corners of the west façade, and a short one extending below the apse window.

Murals:
The murals were completed soon after 1487. In 1887 the interior walls were cleaned and revealed traces of the murals. The naos still preserved the votive painting showing Stephen and his immediate family members before Christ with St. Procopius as intercessor. Also in the naos were scenes from the *Dormition of the Virgin* and the Passion of Christ. The pronaos preserved scenes from the life and martyrdom of St. Procopius. No murals survived on the exterior of the church, only a series of colorful ceramic disks below the eaves of the roof.

Restorations:
1790 – Repairs to the church removed three of the four towers the church had at the time.
1887 – Restorations of the interior paintings.
1986-1987 – Archeological studies around the exonarthex of the church were carried out.

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Morariu, "A fost o dată. Biserica din Bădeuţi," 112-114, 401-402.
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Repertoriul, 57-60.

Cat.no.8   Church of the Holy Cross, Pătrăuţi Monastery

Location:
Pătrăuţi Village (about 6.5 miles north-west of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Holy Cross (14 September), was begun under the
supervision of Stephen III on 13 June 1487. It served as the monastic church for the only
convent of nuns founded by Stephen. In the sixteenth century the church was abandoned
and in 1711 the Bishop of Rădăuţi reopened the monastery. In 1775, when the northern
part of Moldavia became part of the Habsburg Empire, the church was transformed into a
parish church.
In 1993 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The smallest of Stephen's churches, the katholikon at Pătrăuţi measures 17.16 meters in
length, 6.6 meters in width in the pronaos, and 8.9 meters in width at the lateral apses of
the naos. The church displays a square pronaos with the entrance at the center of the west
façade and a window on each of the north and south walls, a naos with two semicircular
lateral apses each with a central windows, and a semicircular apse with a window at the
east end and two niches along the north and south walls. A narrow entryway leads from
the pronaos into the naos. A simple dome raised on pendentives covers the central space
of the pronaos, while over the naos stands a tower supported by oblique arches—the first
iteration of such a system of dome/tower support used to diminish the span of the vault
under the tower in Moldavian masonry architecture. Although the church has a tower
over the naos, it does not display any buttresses on the exterior, which is unusual.
Nothing survives of the original monastic buildings.

Murals:
The interior murals were executed shortly after 1487, and were repainted between July
1496 (the death of Stephen III's son Alexander) and 23 November 1499 (the death of
Stephen III's daughter Ana), by artists presumably from Constantinople, or by George of
Trikala. The exterior murals were executed in 1550.

Interior:
Pronaos
1 – Curtain; 2 – Painted stonework; 3 – Holy Martyrs and Pious Women; 4 – *The
Procession of the Soldier Saints* (west wall); 5 - *Marriage at Cana* (west wall); dome:
Christ in an eight-pointed start surrounded by prophets; east wall: Virgin Mary and Christ
Child above the doorway
Naos
1 – Painted stonework; 2 – Military Saints; votive painting on the west and south walls
(Stephen III and his family with St. Constantine as intercessor); Sts. Constantine and
Helena on the west wall; 3 – Passion cycle; dome: *Christ Pantokrator* with images of
angels, apostles, and prophets on the drum of the tower; east pendentives: *Annunciation*

<u>Altar</u>
1 – Painted stonework; 2 – Bishops; Melismos below the east window; 3 – *Last Supper*, *Communion of the Apostles*, *Christ Washing of the Feet of the Apostles*; 4 – No murals survive in this area.

Exterior:
<u>West Wall</u>
Last Judgment

Tombs:
<u>Pronaos</u>
Tombstones from the sixteenth and seventeenth centuries with partial inscriptions in Church Slavonic.

Restorations:
The interior murals were repainted throughout the sixteenth and seventeenth centuries.
1980 – The exterior painting was discovered and it was concluded that the church was only painted on the west façade.
2003 – A restoration project of the edifice was initiated.

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Ciobanu, "Pătrăuţi, bijuterie a artei bizantine."
Comărnescu, *Îndreptar artistic al monumentelor din nordul Moldovei*, 216-219.
Gorovei, "Un dar pierdut şi posibila lui semnificaţie," 35-46.
Grămadă, "Biserica din Pătrăuţi," 244-247.
Henry, *Les églises de la Moldavie du nord*, 73-74, 103, 197, 200, 215.
Herea and Palmar, *Pătrăuţi*.
Hostiuc, "Fosta mănăstire de maici din Pătrăuţi pe Suceava," 327-366.
Morariu, "Biserica din Pătrăuţi pe Suceava," 108-110.
Ogden, *Revelations of Byzantium*, 182-185.
Wickenhäuser, *Molda, oder Beiträge*, 45-65, 170-201, 241-243.
Repertoriul, 60-67.

Cat.no.9   Church of St. Elijah, Suceava

Locations:
Sfântu Ilie Village, Şcheia Commune (right outside Suceava, west)

Foundation / Patronage / Dedication:
The church, dedicated to St. Elijah (20 July), was built by Stephen III between 1 May and 15 October 1488. The church was originally built for a monastery outside of Suceava, but eventually the city grew around the monastery. The monastery closed and now its church serves the local parish.

Architecture:
The church was built on the triconch plan and measures 19.8 meters in length, 7.95 meters in width, and 10.4 meters in width at the lateral apses of the naos. The square domed pronaos with the entrance along the west and a window along each of the north and south facades leads through a narrow doorway into a rectangular naos with two semicircular lateral apses each with a central window. The semicircular apse with a single window facing east displays also two lateral wall niches. Over the central space of the naos rises a tower (cylindrical on the interior and twelve-sided on the exterior) supported by oblique arches that sits on three bases: two square and the third an eight-pointed star. This is the first iteration of an eight-pointed star base in Moldavian church architecture. On the exterior, four buttresses support the edifice, two to either side of the lateral apses of the naos, and a short buttress extends below the eastern window.

Murals:
The interior murals date to 1522-1526. The exterior murals date to 1530-1550s. The south façade was repainted in the seventeenth century.

Interior:
Pronaos
Life of St. Elijah; Virgin Mary with Christ Child adored by angels
Naos
1 – Curtain(?); 2 – Military Saints; votive painting on the west and south walls (Stephen III and his family with St. Elijah as intercessor); Sts. Constantine and Helena on the west wall; 3 – Passion cycle; 4 – *Trinity*; *Dormition of the Virgin* (west wall), *Deësis* (north wall); dome: Christ in an eight-pointed star surrounded by images of angels, apostles, and prophets on the drum of the tower
Altar
1 – Curtain; 2 – Bishops; 3 – *Last Supper*, *Communion of the Apostles*, *Christ Washing of the Feet of the Apostles*; 4 – Seraphs; 5 – Virgin Mary and the Christ Child with four angels in the apse

Exterior:
South Wall
Pronaos: *Ladder of St. John Climacus*

Restorations:

1792 – A fire destroyed part of the church.

1833 – A wall was built around the church.

1844 – The bell tower was rebuilt.

1868-1886 – Additional restorations that unveiled the brickwork around the apse.

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Comărnescu, *Îndreptar artistic al monumentelor din nordul Moldovei*, 219-220.

Henry, *Les églises de la Moldavie du nord*, 57, 61, 75, 203-205, 207, 227.

Iorga, *Neamul românesc în Bucovina*, 31-33.

Solcanu, "Precizări privind compoziţia votivă," 763-765.

Zugrav, "Biserica Sf. Ilie de lângă Suceava," 646-657.

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Repertoriul, 67-76.

Cat.no.10   Church of St. George, Voroneţ Monastery

Location:
Voroneţ Village, Gura Humorului

Foundation / Patronage / Dedication:
The church, dedicated to St. George (23 April), was built by Stephen III between 26 May and 14 September 1488. The church was built on the site where Daniel the Hermit (or Daniel Sihastru) predicted that if Stephen keeps fighting he will defeat the Ottomans. In 1547 the closed exonarthex was added by the Metropolitan Bishop Grigore Roşca. In 1785, when the northern part of Moldavia came under rule of the Habsburg Empire, the monastery ceased to function as a monastery. It reopened as a monastery for nuns in 1991.
In 1993 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The katholikon at Voroneţ was built on the triconch plan only with a rectangular domed pronaos and a triconch naos. Without the later-added exonarthex, the church originally measured 25.5 meters in length, 7.7 meters in width, and 10.5 meters in width at the lateral apses. The original entrance was located at the center of the west façade. The exonarthex, however, with much larger windows facing north and south, redirected the entrance along the south wall. The pronaos displays only a single small window along each of the north and south walls, and leads through a narrow entryway into the naos. The lateral apses of the naos carry a single central window of the same dimensions as those found in the pronaos. The altar area has a single window facing east, and the prothesis and the diakonikon as separate chambers extending on either side of the threshold between the naos and the chancel. The tower over the central space of the naos sits on a series of oblique arches. On the exterior, the church lacks a buttress below the eastern window. Only four large buttresses support the edifice: two in the direction of the prothesis and the diakonikon, and two placed obliquely at the corners of the west façade. Also on the exterior, a row of niches puncture the façade and wraps around the entire exterior of the church, and two other rows of niches (one much shorter and the other much taller) wrap only around the triconch naos.

The church is located at the center of the monastic complex, which is now surrounded by a polygonal fortification wall. In the sixteenth century the fortification wall was likely in a square or rectangular pattern around the church and the rest of the monastic buildings. The gate tower is located to the east and ruins of the former monastic buildings are visible along the south, west, and north walls of the monastic compound.

Murals:
The interior paintings of the naos and altar date to 1488. The paintings of the pronaos and exonarthex date to 1550. The exterior paintings were executed in 1547, during the time of Metropolitan Grigore Roşca. Based on an inscription on the exterior of the church, among the artists was a certain Marko.

Interior:

<u>Exonarthex</u>
Menologium (366 scenes); painted icon of the Virgin Glykophilousa (above the entrance into the pronaos)

<u>Pronaos</u>
1 – Curtain; 2 – Geometric motifs; 3 – Holy Martyrs and Pious Women; 4-5 – Round medallions with busts of saints, martyrs, bishops, and monks; 6 – *Life of St. George*; dome: Virgin Mary with the Christ Child in an orans pose with the four Holy Fathers on the pendentives

<u>Naos</u>
1 – Curtain; 2 – Military Saints; votive painting on the west wall to the right of the entrance (Stephen III and his wife Maria Voichiţa, one daughter, and their son (either Bogdan III or Alexander who died in 1496) with St. George as intercessor); 3-4 – Passion cycle with medallions of the prophets; 5 – Scenes from the *Life of the Virgin* (west wall); *Entrance into Jerusalem* and *Resurrection of Lazarus* (north apse); the *Prayer in the Garden of Gethsemane* and the *Transfiguration* (south apse); 6 – Medallions; dome: *Christ Pantokrator* with rows of seraphs, archangels, prophets, and evangelists below; lunettes: *Ancestors of Christ*, the *Life of St. John the Baptist*; pendentives: scenes from the *Life of Christ*; underpart of arches: bishops

<u>Altar</u>
1 – Curtain; 2 – Bishops; 3 – *Last Supper*, *Communion of the Apostles*, *Christ Washing of the Feet of the Apostles*; 4 – Seraphs; 5 – Virgin Mary and the Christ Child with four angels in the apse

Exterior:

<u>West Wall</u>
Last Judgment

<u>South Wall</u>
Exonarthex: 1 – St. George; 2-3 – *Life of St. John the New*; 4-6 – *Life of St. Nicholas*; *Deësis* above the entryway
Pronaos: *Tree of Jesse* with Greek philosophers

<u>Apse</u>
Prayer of All Saints: 1 – Martyrs; 2 – Monks and Hermits; 3 – Apostles; 4 – Prophets; 5 – Seraphs; 6 – Angels
East Window: 1 – St. George enthroned; 2 – Window; 3 – *Melismos*; 4 – Virgin Mary and Christ Child enthroned; 6 – Christ

<u>North Wall</u>
Pronaos: 1 – *The Burning Bush*; *The Siege of Constantinople*; 2-5 *Akathistos Hymn*; 6 – *Genesis*; 7 – Angels

<u>Exonarthex</u>
2-5 – *Life of St. Anthony the Great*; Virgin Mary and Christ Child above the entryway
West buttress: *Heavenly Customs*
The north façade also preserves in the upper sections the original rows of ceramic enameled discs of yellow, brown, and green decorated in relief with heraldic motifs such as the rampant lion and the bull's head of the Moldavian coat of arms, and two-tailed mermaids.

Tombs:
<u>Exonarthex</u>
Metropolitan Grigore Roşca (d. 1570), High Dignitary Grigorcea, a certain Floreal
<u>Pronaos</u>
St. Daniel Sihastru, Hetman Barnovschi (d. 1567)
<u>Outside of the alter</u>
Teodora and Eudochia Dragoi
<u>South of naos</u>
Filotei

Relics:
The remains of St. Daniel the Hesychast (after 1400-c.1482)

Restorations:
1960-1964 – The church and the bell tower were restored.
1980-1988 – Restorations of the exterior paintings.
1993-2005 – Archeological studies and restorations of the church and surrounding
monastic buildings.

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Guran, "Les implications theologico-politiques de l'image de la Deésis à Voroneţ," 39-67.
Henry, *Les églises de la Moldavie du nord*, 123, 145, 161, 165-174.
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Porcescu, "Biserica Voroneţ," 53-59.
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Zugrav, "Voroneţul," 68-85.

Biserica Voroneţ.

Repertoriul, 77-86.

Trésor de l'art roumain: Voroneţ: fresques des XVe et XVIe siècles.

Cat.no.11   Church of the Beheading of St. John the Baptist, Vaslui

Locations:
58 Ştefan cel Mare Street, Vaslui

Foundation / Patronage / Dedication:
The church, dedicated to the Beheading of St. John the Baptist (29 August), was built by Stephen III between 27 April and 20 September 1490 as part of his palace complex in Vaslui. The current church dates to 1820.

Architecture:
The current church follows only the layout of the original structure that was built on the triconch plan and measured 22.8 meters in length, 9.5 meters in width in the pronaos, 8.6 meters in width in the naos, and 12.0 meters at the lateral apses of the naos.

Murals:
The murals were painted in 1894 by the artist George Ioanid.

Restorations:
1802 – An earthquake destroyed the tower over the naos.
1818 – The church completely collapsed.
1820 – Maria Cantacuzino rebuilt the church, but without a tower, and without a solid wall separating the pronaos and naos, but with an added exonarthex.
1889-1890 – Repairs were undertaken on the church.
1894 – The church was repainted.
1914-1928 – Restorations on the church, among which a project that removed the added exonarthex.
1940 – The interior paintings were deteriorated as a result of an earthquake,
1986 – The paintings were repaired by Sebastian Constantinescu.
2010 – A new restoration project started.

Bibliography (selected):
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Balş, *Bisericile lui Ştefan cel Mare*, 64-67.
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Ionaşcu, "Biserica domnească din Vaslui."
Repertoriul, 87-90.

Cat.no.12   Church of St. Nicholas, Iaşi

Location:
65 Anastasie Panu Street, Iași

Foundation / Patronage / Dedication:
The church, dedicated to St. Nicholas (6 December), was built by Stephen III between June 1491 and 10 August 1493. In the second half of the sixteenth century the church received an exonarthex with a bell tower above it, which was later removed.

Architecture:
Aside from the triconch layout of the church, nothing of the original structure survives.

Murals:
The church was painted shortly after 1493.
1677-1679 – The interior was repainted up to the windows.
1884-1904 – The church was repainted by Boris Bernard, Emile Picot, and P. Mauretal.

Tombs:
Pronaos
Constantin Cantemir (his remains were later moved to Mera Monastery, a monastery that Constantin Cantermir had built and that his son Antioh Cantemir later rebuilt).

Restorations:
Many fires affected the church, most notably those of 20 April 1723, 9 March 1753, 1784, 1821, 29 March 1826, and 19 July 1827. The church was further damaged by an earthquake on 12 March 1814.
1884-1904 – The architect André Lecomte du Noüy destroyed the first church to the foundation and rebuilt it.
1913 – Additional restoration projects on the church.
1924 – The area around the church was defined.

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Lăpedatu and Lecomte du Noüy, *Câteva cuvinte asupra bisericilor "Sf. Nicolae-Domnesc" şi "Trei Ierarhi" din Iaşi*.
Mănucă, "Cele trei altare ale bisericii Sf. Nicolae-Domnesc din Iaşi," 468-478.
Repertoriul, 104-108.

Cat.no.13   Church of St. George, Hârlău

Location:
16 Logofăt Tăutu Street, Hârlău

Foundation / Patronage / Dedication:
The church, dedicated to St. George (23 April), was begun by Stephen III between 30 May and 28 October 1492. It was built following Stephen's victory over the Polish King Jan I Albert (*r.* 1492-1501).

Architecture:
The church follows the layout of the original structure that was built on the triconch plan, having a rectangular pronaos and naos, and a semicircular apse. The church measures 24.1 meters in length, 8.4 meters in width, and 12.0 meters in the direction of the lateral apses. The double windows of the pronaos and the elaborate dome support are the result of later rebuilding projects.

Murals:
Traces of the interior murals that date to 1492 survive in the altar and naos of the church. The exterior paintings were executed during the reign of Peter Rareş, possibly by the artist George of Trikala.

Interior:
Naos
1 – Curtain; 2 – Geometric motifs; traces from the *Life of St. George*; traces of the *Crucifixion*
Altar
Last Supper, *Communion of the Apostles*, *Christ Washing of the Feet of the Apostles*

Exterior:
West Wall
Last Judgment
South Wall
Tree of Jesse
Apse
The Burning Bush; Akathistos Hymn
North Wall
The Siege of Constantinople

Tombs:
Pronaos
Radu Mihnea (whose remains were later moved to the Radu Vodă Monastery in Bucharest), George of Trikala.

Restorations:
The damaged murals were restored on a number of occasions during the eighteenth and nineteenth centuries.
1791 – Repair work on the church was initiated under Mihail Racoviță. The exterior of the church was painted entirely, damaging the original frescoes.
1893-1904 – Restorations under the supervision of the architect Constantin Băicoianu (from the school of André Lecomte du Noüy).
1906-1931 – The church underwent an extensive restoration project that yielded the current appearance of the monument. The windows of the pronaos were enlarged, and the tower over the naos was elongated, and the exterior received a distinctive decorative aesthetic.
1911 and 1931-1932 – The interior and exterior paintings were cleaned by Dumitru Norocea.
1926-1929 and 1954 – Additional smaller restoration projects on the church.
2001 – Archeological studies begun under the supervision of archaeologist Stela Cheptea.

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Repertoriul, 94-104.

Cat.no.14   Church of the Dormition of the Virgin, Borzeşti

Location:
Borzeşti Village (about 34 miles south of Bacău)

Foundation / Patronage / Dedication:
The church, dedicated to Dormition of the Virgin (15 August), was begun by Stephen III and his eldest son Alexander between 9 July 1493 and 12 October 1494. The village of Borzeşti is where Stephen spent his childhood and built the church in the memory of his childhood friend Gheorghiţă, who was killed on the site by the Tartars. Under the altar table is the root of the tree from which Stephen's friend was hanging when the Tartars killed him. This is supposedly the only church built by Stephen not intended to commemorate a military victory.

Architecture:
The church measures 26.2 meters in length and 10.3 meters in width. The double-domed pronaos with two larger windows on each of the north and south walls, opens through a narrow doorway into the rectangular naos with no lateral apses. Only a dome on a simple system of pendentives rises above the central space of the naos. The church lacks a tower and buttresses on the exterior. The north and south walls of the naos display a single small window of the same dimensions as the eastern window of the apse. No buttresses surround the edifice, and rows of sunken niches define the exterior of the building. From an architectural standpoint, the church presents more architectural refinements that the other parish churches, and is most similar to the churches in Piatra Neamţ and Războieni.

Murals:
The interior murals date to 2004 and were executed by the artist Grigore Popescu.

Tombs:
Pronaos
Irina Rosetina (d. 1718)

Restorations:
1904-1905 – The church received a new roof and the west façade was repaired. The buttresses added in the nineteenth century along the west façade were also removed during these interventions.
1924 – The domes and walls of the church were repaired.
1993-1994 – The church was restored.
2004 – The church was entirely painted in the interior.

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Repertoriul, 109-113.

Cat.no.15   Church of St. Nicholas, Bălineşti

Location:
Bălineşti Village, Grămeşti Commune (about 31 miles north of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to St. Nicholas (6 December), was built by Ioan Tăutu, the Great Chancellor of Stephen III. It was started in 1493 and completed on 6 December 1499.

Architecture:
The church measures 21.85 meters in length and 9.04 meters in width, and consists of a pronaos with a polygonal west wall (very unusual) and a window facing north, a naos with a window on each of the north and south walls, and a semicircular apse with a single window facing east framed by lateral wall niches. Both the pronaos and naos are barrel-vaulted spaces. The church lacks domes and a tower over the naos. A small entryway leads from the pronaos into the naos. An open porch with high Gothic stone arches and a rib vault surmounted by a bell tower marks the entrance along the south wall of the edifice. Later similar porches were added to monastic churches such as Suceviţa and Râşca. Also noteworthy are the rich Gothic sculptures of the window frames and the main church portal.

Murals:
The interior paintings date to 1493 and were executed by the painter Gavriil Ieromonahul and his team (or under his direct supervision). The exterior murals were completed between 1535 and 1538.

Interior:
Pronaos
1 – Holy Martyrs and Pious Women; 2 – *Life of St. Nicholas*; 3 – Old Testament scenes; 4 – The Seven Ecumenical Councils; 5 – *Life of St. John the Baptist*; three medallions with women and children: St. Anne and the Virgin Mary, St. Elizabeth and St. John the Baptist, the Virgin Blachernitissa (at the center of the barrel vault)
Naos
1 – Military Saints; votive painting on the west wall (Ioan Tăutu, his wife, his daughter Anastasia (later wife of Peter Rareş's Great Chancellor Toader Bubuiog who contributed to the building of Humor Monastery), and her elder brothers Pătraşcu and John, with St. Nicholas as intercessor); Sts. Constantine and Helena flanked by Sts. Procopius and Eustachius; 2-6 – Passion cycle; Evangelists; the Great Feasts; *Christ Pantokrator* flanked by the *Hetoimasia* and St. John the Baptist (at the center of the barrel vault)
Altar
1 – Curtain; 2 – *The Burning Bush*, bishops; 3 – unknown scene, *Anastasis*, *Last Supper*, *Communion of the Apostles*, *Christ Washing of the Feet of the Apostles*, *Christ in the Garden*, *Arrest of Christ*; 4 – Seraphs; 5 – Virgin Mary and the Christ Child with four angels in the apse

Exterior:
West Wall
Last Judgment (traces)
Porch
South arch: Bishops and Christ Emmanuel adored by angels
East arch: Apostles and Christ
West arch: Prophets and *Deësis*
Apse
Apostles and angels (traces)

Tombs:
Burial Chamber
Ioan Tăutu (d. 1511) and two sons and two daughters: Petru (d.1494), Teodor (d. 1494), Vasilica (d. 1495), and Magda (d. 1500); Dragotă Tăutulovich's mother Maria Dragotă (d. 1499), Drăgan Tăutul's wife Angelina (d. 1617), Mihai Tăutul's daughter Maria (d. 1634/1635).

Restorations:
During the sixteenth and seventeenth centuries the Ottomans burned down the church several times.
1721 – Initial restoration undertaken and the roof was replaced under the supervision of Mihai Racoviţă.
1763 – Additional restorations.
In the nineteenth century the church came under the management of Văratec Monastery and became populated by nuns.
1899 – The church came under the protection of the Romanian Commission of Historical Monuments.
1904 – Architect Theodor Ciocoiu proposed a restoration project.
1910 – The church was studied by architect Nicolae Ghika-Budeşti and the historian and architect Alexandru Lăpedatu.
1925 – Additional restoration and conservation projects.
2002-2003 – Archaeological excavation that determined the location of the original iconostasis, and revealed the graves of Ion and Dragota Tăutu. At this time a project of restoration for the interior and exterior murals was begun.

Bibliography (selected):
Balş, *Bisericile lui Ştefan cel Mare*, 133-139.
Bobu, "Biserica din Bălineşti," 328-331.
Bogdan, "Datarea zidirii monumentului de la Bălineşti, sec. XV (Opinii)," 17-19.
Boldura, "Perspectives on the Restoration of the Bălineşti Church," 69-78.
Comărnescu, *Îndreptar artistic al monumentelor din nordul Moldovei*, 230-237.
Ghika-Budeşti, "Biserica logofătului Tăutu din Bălineşti," 200-210.
Gorovei, "Biserica din Bălineşti," 108-119.
Henry, *Les églises de la Moldavie du nord*, 127-130.
Iorga, "Contribuţiuni la istoria bisericii noastre," 453-487.
_____, "Familia Tăutului în legătură cu biserica din Bălineşti," 164-181.

Lăpedatu, "Inscripţiile bisericii din Bălineşti," 212-218.

Năstase, "Biserica din Bălineşti şi pictura ei exterioară," 3-18.

Ogden, *Revelations of Byzantium*, 110-113.

Popa, *Bălineşti.*

Puşcaşu, "Biserica "Sf. Nicolae" din Bălineşti," 469-480.

_____, "Rezultatele cercetărilor arheologice," 5-25.

Sinigalia, "Decoraţia exterioară a bisericii Sf. Nicolae din Bălineşti (I)," 579-594.

_____, "Decoraţia exterioară a bisericii Sf. Nicolae din Bălineşti (II)," 81-98.

Solcanu, "Biserica din Bălineşti," 531-536.

Stoicescu, "Monumentele Ţării Româneşti şi Moldovei." 913-134, esp. 916.

Ştefănescu, "Église de Bălineşti-Dolheşti," 7-40.

Ulea, "Gavriil ieromonahul, autorul frescelor de la Bălineşti," 419-461.

Zugrav, "Biserica din Bălineşti," 129-133.

Repertoriul, 167-181.

Cat.no.16   Church of the Archangels Michael and Gabriel, Scânteia

Location:
Scânteia Village (about 22 miles south of Iaşi)

Foundation / Patronage / Dedication:
Local tradition attributes the church to Stephen III. An inscription in Romanian from 1846 placed below the votive painting in the naos confirms this attribution. It is possible that the church was begun in 1494. The church was transformed under the patronage of George Ducas (*r.* 1665-1666; 1668-1672; 1678-1684). No dedicatory inscription survives.

Architecture:
Except for the foundation and some sections of the walls, much of the original church is lost to us today. The surviving evidence reveals that the church consisted of a pronaos, a naos, and an altar that was semicircular both inside and outside. The church had no buttresses. The lateral apses of the naos, each with a small central window, were delineated within the thickness of the walls, although today wide, buttress-like sections extend from the exterior of the north and south walls, marking the lateral apses. The closed exonarthex with the entrance along the south wall was added at a later point.

Murals:
No interior or exterior murals survive.

Restorations:
The church was restored in the seventeenth century when the door and window framings (likely Gothic in character) were removed. It is possible that at that time the church received its closed exonarthex. The current interior paintings date to the twentieth century.

Bibliography (selected):
Balş, *Bisericile lui Ştefan cel Mare*, 141-143.
_____, *Bisericile şi mănăstirile moldoveneşti din veacurile al XVII-lea si al XVIII-lea*, 124-125.
Burada, "Biserica Sfinţii Voievozi din comuna Scânteia," 717-719.
Repertoriul, 209-211.

Cat.no.17   Church of St. Nicholas, Dorohoi

Location:
61 Ştefan cel Mare Street, Dorohoi (about 27 miles north-east of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to St. Nicholas (6 December), was built by Stephen III and completed on 18 October 1495. The bell tower was built in 1871. Until 1890 the land around the church served as a cemetery.

Architecture:
The church was built on the triconch plan and preserves only the layout of the original structure. It measures 23.75 meters in length, 9.55 meters in width in the pronaos, and 11.9 meters in width at the lateral apses of the naos. The pronaos is larger in width than the naos of the church. The entrance to the church is through the south wall of the pronaos. Only two buttresses support the structure, placed along the north and south facades in the direction of the prothesis and the diakonikon.

Murals:
The interior murals date to 1495 or to the reign of Peter Rareş (*r.* 1527-1538; 1541-1546). Only the naos paintings survive and date to the construction of the church.

Interior:
Naos – Passion cycle; votive painting (Stephen III, his wife Maria, and three of their children Bogdan, Stephen, and Peter, with St. Nicholas as intercessor. This is the first instance where the votive painting is reversed, with the figures facing right to left toward the enthroned Christ who is represented not on the west wall but on the south wall of the naos
Altar – 1 – Curtain(?); 2 – Bishops; 3 – *Last Supper*, *Communion of the Apostles*, *Christ Washing of the Feet of the Apostles*; 4 – Virgin Mary and the Christ Child with four angels in the apse

Restorations:
1896-1921 – The church was restored several times during this period.
1908 – The exterior of the church was rebuilt and the interior murals were partially cleaned.
1921 – Small repairs.
2003-2009 – Additional restoration projects were undertaken for the exterior and the interior paintings.

Bibliography (selected):
Balş, *Bisericile lui Ştefan cel Mare*, 36-42.
Caproşu, "Biserica Sf. Nicolae din Dorohoi," 97-101.
Henry, *Les églises de la Moldavie du nord*, 109-111.
Ulea, "Datarea ansamblului de pictură," 69-79.
Repertoriul, 114-123.

Cat.no.18   Church of Sts. Peter and Paul, Huşi

Location:
1 Ştefan cel Mare Street, Huşi

Foundation / Patronage / Dedication:
The church was completed on 30 November 1495 under the patronage of Stephen III, and dedicated to Sts. Peter and Paul. Although it served initially as a monastic church, the edifice became an Episcopal Cathedral at the end of the seventeenth century.

Architecture:
The church had undergone numerous transformations. Although it is difficult to assess what part of the current edifice belongs to Stephen's original church, we can assume that at least the plan of the building was retained.

Murals:
The paintings were completed in 1890 by the artist Gheorghe Tattarescu.

Restorations:
1692 – The church was destroyed by an earthquake, then it was rebuilt.
1711 – The church was damaged by the Tatars.
1753-1756 – The church was destroyed and rebuilt entirely by Matei Ghica.
1793 – The church was restored after it suffered several damages.
1802 – Another earthquake damaged the church.
1863 – Restorations undertaken on the upper parts of the church.
1910 and 1945 – The towers were renovated and parts of the church were restored.
1996 – The church was repaired and became again an Episcopal Cathedral.

Bibliography (selected):
Balş, *Bisericile lui Ştefan cel Mare*, 67-68.
Henry, *Les églises de la Moldavie du nord*, 57, 62, 106.
Repertoriul, 124.

Cat.no.19   Church of St. Nicholas, Popăuţi Monastery, Botoşani

Location:
41 Ştefan cel Mare Street, Botoşani

Foundation / Patronage / Dedication:
The church, dedicated to St. Nicholas (6 December), was built by Stephen III and completed on 30 September 1496. The monastery was not part of a village until 1626 when Popăuţi was founded. In 1750, Constantin Racoviţă (*r.* 1749-1753; 1756-1757) transformed the parish church and its surroundings into a monastery of monks.

Architecture:
The church was built on the triconch plan and measured 24.0 meters in length, 9.8 meters in width in the pronaos, and 11.25 meters in width at the lateral apses of the naos. The church underwent a number of extensive transformations and little of the original building survives.

Murals:
The paintings date to the end of the sixteenth century.

Interior: only in the naos (poorly preserved)
Pronaos – only the head of a prophet on the north wall
Naos – Passion cycle; the votive painting was destroyed in 1751 when the wall separating the pronaos and the naos was removed
Altar
1 – Curtain; 2 – Bishops; 3 – *Anastasis*, *Communion of the Apostles*, *Last Supper*; 4 – Seraphs; 5 – Virgin Mary and the Christ Child with four angels in the apse

Tombs:
Over 25 people were buried in this church.

Restorations:
Sixteenth century – The church was modified and the entrance was moved to the north wall; the windows of the pronaos were likewise enlarged.
1751-1752 – The solid wall at the threshold in between the pronaos and the naos was removed.
1843 – The church was repaired.
1896-1899 – The bell tower of the monastic complex was restored.
15 July 1897 – The church closed due to extreme deterioration.
1898-1908 – Restorations under the supervision of the Romanian Commission of Historical Monuments and the architect Constantin Băicoianu.
1908 – The bell tower was repaired again.
1911 – The church received a distinct exterior appearance, being decorated with stone and brick motifs.
1926-1927 – Restorations of the interior paintings by artists Ştefan Stroyni and V. Gallin under the supervision of I. Mihail.

2 October 1927 – The church reopened.

2001-2001 – Archaeological studies on the site, as well as conservation and restoration of the paintings in the naos.

Bibliography (selected):

Agachi, "Privire recentă asupra unui monument," 20-23.

Balş, *Bisericile lui Ştefan cel Mare*, 42-47.

Buzatu, "Biserica Sf. Nicolae din Popăuţi-Botoşani," 106-109.

Comărnescu, *Îndreptar artistic al monumentelor din nordul Moldovei*, 226-229.

Drăghiceanu, "Semne lapidare la biserica din Popăuţi," 93.

Ghika-Budeşti, "Clopotniţa de la Popăuţi," 133-136.

Henry, *Les églises de la Moldavie du nord*, 57-58, 106, 109, 113-114, 122, 155, 161, 221-223.

Puşcaşu, "Cercetările arheologice de la Biserica Sf. Nicolae Popăuţi," 39-43.

Simionescu, *Mănăstirea Popăuţi*.

_____, "Act de reînnoirea bis. Sf. Nicolae din Botoşani (Popăuţi)," 47-49.

_____, "Restaurarea interiorului Bisericii Sfîntul Nicolae Popăuţi," 42-46.

Solomonea, "Biserica „Sfântul Nicolae" - Popăuţi din Botoşani," 44-55.

_____, "Le concept de la *première décoration* de l'église Saint Nicolas de Popăuţi–Botoşani: la reconstitution de l'image antérieure à la réalisation de la peinture murale," 45-52.

Repertoriul, 124-139.

Cat.no.20   Church of the Archangels Michael and Gabriel, Războieni

Location:
Războieni Village (about 20 miles north-east of Piatra Neamţ)

Foundation / Patronage / Dedication:
The church, dedicated to the Archangels Michael and Gabriel (8 November), was begun by Stephen III and completed on 18 November 1496. The edifice was built to commemorate the death of the soldiers who died in the battle at Pârâul Alb on July 26, 1476. In 1803 the church was transformed into a convent. Between 1959 and 1990 the monastery was closed, then it reopened its doors.

Architecture:
The church, measuring 21.63 meters in length and 8.5 meters in width, consists of a double-domed rectangular pronaos, a rectangular naos with no lateral apses and a dome above the central space raised on a series of oblique arches, as well as a semicircular apse with a single eastern window. The south wall of the pronaos marks the entrance into the church. A similar narrow entryway marks the threshold in between the pronaos and naos. The pronaos also displays a window at the center of the western wall, and two others along the north and south walls (the north window was closed off during the nineteenth century). Only two buttresses support the structure; they are angled obliquely at the point where the altar begins.

Murals:
The church was never painted.

Tombs:
The remains of Stephen's soldiers who died in the battle at Pârâul Alb are interred here. It is possible that Stephen may have intended initially to be buried here, with his soldiers, but then decided on Putna Monastery as his resting place.

Restorations:
Nineteenth century – The windows of the church were slightly modified and the north window of the pronaos closed off. Two wooden towers were added, one over the naos and the other over the pronaos; these were later removed.
1913 – A small exonarthex was added to the church that was later removed. The interior of the church was repainted.
1973 – The church was restored and archaeological investigations took place then.

Bibliography (selected):
Balș, *Bisericile lui Ştefan cel Mare*, 75-81.
Cantacuzino, "Cercetările arheologice la biserica lui Ştefan cel Mare," 63-64.
Henry, *Les églises de la Moldavie du nord*, 57-58, 106, 114-115, 130. 141.
Ivan, "Pisania Binecredinciosului Voievod Ştefan cel Mare şi Sfânt," 150-153.
_____, "O candelă reaprinsă – Mănăstirea Războieni," 71-87.
Melchisedec, "Inscripţiunea de la mănăstirea Răzaboieni judeţul Neamţului," 35.

Neagoe, ed., *Războieni – cinci sute de ani de la campania din 1476.*
Stoicescu, "Monumentele Ţării Româneşti şi Moldovei," 913-134, esp. 924-925.
Turcu, "Biserica din Războieni," 102-105.
Repertoriul, 139-144.

Cat.no.21 **Church of St. Parascheva, Cotnari**

Location:
Cotnari Village (about 42 miles north-west of Iași)

Foundation / Patronage / Dedication:
The church, dedicated to St. Parascheva (14 October), was built by Stephen III in 1496. Supposedly the church was originally built as part of the royal court in this area.

Architecture:
The church is rectangular in shape with a semicircular apse. It consists of a domed pronaos with the entrance along the west façade and a window on each of the north and south walls, a naos with no lateral apses but with a window on the north and south walls, and a semicircular altar with a window facing east and two side niches. A dome raised on pendentives stands above the pronaos, while a dome on oblique arches raised over the central space of the naos. Initially a small entryway led from the pronaos to the naos, but now this has been replaced by an archway. On the exterior the church has no tower and no exterior buttresses.

Murals:
The church was painted in the twentieth century by a group of artists led by Prof. Nicolae Sava.

Tombs:
Pronaos
Tombstones from the first decades of the seventeenth century. It is possible that earlier ones also existed, but none have been found so far.

Restorations:
1831-1832 – Restorations and changes to the original fabric of the church (at this time the wall between the pronaos and naos was removed and replaced by an archway).
1869-1890 – Additional restoration projects.

Bibliography (selected):
Balş, *Bisericile lui Ştefan cel Mare*, 139-141.
Drăghiceanu, "Inscripţii de la biserica Cotnari," 134.
Grigoraş, et al, "Biserica Cuvioasa Parascheva din Cotnari," 149-150.
Iorga, "Cercetări noi la Cotnari," 75-77.
Istrate, "Modificări aduse bisericii de la Cotnari," 208-211.
Stoicescu, "Monumentele Ţării Româneşti şi Moldovei," 913-134, esp. 918.
Zotta, "Bisericile din Hârlău şi Cotnari după un raport din 1800 (?)," 92.
Repertoriul, 201-204.

Cat.no.22   Church of the Birth of the Virgin, Tazlău Monastery

Location:
Tazlău Village (about 20 miles south-east of Piatra-Neamţ)

Foundation / Patronage / Dedication:
The church, dedicated to the Birth of the Virgin (8 September), was begun by Stephen III between 4 July 1496 and 8 November 1497. It was built on the ruins of a small wooden church erected by Alexander the Good in 1424, and then rebuilt between 8 September 1457 and 30 October 1458. In 1517 Peter Rareş built the gate tower of the monastery. The exonarthex to the church was a later addition constructed during the time of Alexander Lăpuşneanu. The monastery was closed between 1960 and 1990; now the church serves as the local parish.

Architecture:
The katholikon at Tazlău Monastery was built on the triconch plan with a tower over the naos, and measures 31.9 meters in length (including the later-added exonarthex), 10.9 meters in width in the pronaos, and 11.8 meters in width at the lateral apses. The closed exonarthex that marks the entrance into the church along the south wall, displays two windows facing west. A narrow entryway leads from the exonarthex into the pronaos. The solid wall between the pronaos and naos was replaced with an arcade during the nineteenth century. Single small windows puncture the north and south walls of the pronaos and naos. A series of oblique arches support the dome and tower over the naos. Although this is a monastic church, the pronaos is slightly enlarged on the exterior by the thickness of the walls (a feature characteristic of Stephen's parish churches). Six large buttresses surround and support the edifice on the exterior, and a short buttress sits below the eastern window of the apse. On the exterior there is a peculiar empty space between the top row of small niches and the roofline decorated with ceramic plaques.

The church is located at the center of the monastic complex and surrounded on all sides by fortification walls and the remains of monastic buildings. The bell tower marks the entrance to the monastic compound and it is located along the east wall. To the south of the church are the ruins of the royal house, and additional living quarters for the monks. The remains of additional buildings, perhaps the refectory, survive to the west of the church.

Murals:
The interior murals date to 1859 when the church was repainted.

Tombs:
Exonarthex
Tombstones dated to the seventeenth century.

Restorations:
1812 – The church was restored, but not extensively, along with the tower.
1859 – The church was repainted.

1894 – The church was restored again following the fire of 8 February 1879, and soon after became a parish church. The wall in between the naos and pronaos was removed. The church also received a new roof.

Bibliography (selected):
Balş, *Bisericile lui Ştefan cel Mare*, 68-75.
Bătrâna and Bătrâna, "Cercetările arheologice de la Tazlău," 77-86.
_____, "Cercetările arheologice de la Tazlău (jud. Neamţ)," 464-475.
Gâlea, "Reabilitarea, valorificarea şi restaurarea," 571-596.
Iorga, "La mănăstirea Tazlăului," 343-346.
Şimanschi, "Biserica Naşterea Maicii Domnului din Tazlău," 110-113.
Repertoriul, 144-147.

Cat.no.23   Church of St. John the Baptist, Piatra Neamţ

Location:
Strada Privighetorii, Piatra-Neamţ

Foundation / Patronage / Dedication:
The church, dedicated to St. John the Baptist (29 August), was begun by Stephen III between 15 July 1497 and 11 November 1498. The church belonged to the royal court in the city, which Stephen III constructed between 1468 and 1475. The bell tower was built nearby in 1499.

Architecture:
From the exterior, the church consists of a rectangular plan and a semicircular apse, measuring 25.9 meters in length, 8.4 meters in width in the pronaos, and 9.3 meters in width in the naos. The church is accessed through a portal along the north wall of the pronaos. Two adjacent domes rise over the rectangular space of the pronaos, and a single dome on oblique arches covers the central space of the naos. The dome over the naos rises higher than the two domes of the pronaos. The church, however, lacks a tower. The lateral apses of the naos are contained within the thickness of the walls of the church, thus not projecting on the exterior of the building. Two taller windows illuminate the pronaos along the south wall, a single smaller window stands at the center of each of the lateral apses, and another small window facing east illuminates the chancel. The spaces of the prothesis and the diakonikon stand to either side of the threshold between the naos and the chancel. Seven medium buttresses support the edifice on the exterior: two to either side of the naos along the north and south walls, two placed diagonally at the corners of the west façade, and a short one positioned below the eastern window.

Restorations:
Eighteenth century – An exonarthex was added to the church, which was removed in 1937, as a result of Nicolae Iorga's intervention.
1799-1806 – Restorations to the church. It is possible that at this time the interior space was enlarged by the removal of the wall separating the pronaos from the naos.
1871-1973 – Interior restorations. The iconostasis was replaced by one carved by Gherasim Monahul and Tanase Sapatorul and painted by Constantin Basarab and Panaite Mavrodin.
1937-1938 – Extensive restoration projects that removed the added exonarthex of the church in order to restore the building to its original appearance. The roof of the church was replaced at this time.

Bibliography (selected):
Balş, *Bisericile lui Ştefan cel Mare*, 87-98.
Chiţimuş, "Cinci sute de ani de la sfinţirea bisericii Sf. Ioan Domnesc," 232-235.
Turcu, "Biserica Naşterea Sf. Ioan Botezătorul din P. Neamţ," 124-128.
Repertoriul, 160-167.

Cat.no.24   Church of St. Parascheva, Ştefăneşti

Location:
Ştefăneşti Village (about 53 miles north of Iaşi)

Foundation / Patronage / Dedication:
Local tradition attributes the church of St. Parascheva to Stephen III. Some scholars believe that it was built following Stephen's defeat of the Crimean Tatars in 1476. Others date it to the end of his reign. It is also possible that the church was built under his son, Stephen IV "the Young".

Architecture:
Not much of the original structure survives aside from the foundations of the pronaos and naos on which a new church was built in 1640. The original church was built on a triconch plan and had a pronaos.

Restorations:
1794 – The seventeenth-century church was rebuilt.
1828 – The church was rebuilt again, and a tower was added above the exonarthex.

Bibliography (selected):
Asăvoaie, "Elemente istorice şi arheologice," 6-9.
Balş, *Bisericile lui Ştefan cel Mare*, 150.
_____ and Bolomey, "Sfânta Parschiva din Ştefăneşti-Botoşani," 28-36.
_____, *Bisericile şi mănăstirile moldoveneşti din veacurile al XVII-lea si al XVIII-lea*, 76-80.
Pungă, "Noi informaţii documentare," 142-149.
Repertoriul, 211-212.

Cat.no.25   Chapel of St. John the New, tower of Bistriţa Monastery

Location:
Bistriţa Village, Com. Viişoara (about 5 miles west of Piatra Neamţ)

Foundation / Patronage / Dedication:
The chapel, dedicated to St. John the New (8 and 24 June), was built in the bell tower of Bistriţa Monastery by Stephen III in 1498 following his victories against the Poles in the Battle of Codrii Cosminului. According to the dedicatory inscription, the tower was completed on 13 September. During the reign of Peter Rareş another building was added adjacent to the tower, toward the west.

Architecture:
The tower is square and measures 7 by 7 meters. It is supported by buttresses at each of the corners that extend about halfway up. The chapel is found on the second floor of the tower. The chapel is also square in shape and covered by a dome supported on consoles at each of the corners. Two windows of differing dimensions open on the east wall, while another is placed at the center of south wall.

Murals:
The chapel space was painted in the interior probably soon after its completion. The few deteriorated scenes that survive are characteristic of Moldavian mural painting from the end of the fifteenth century and the beginning of the sixteenth century. Sometime in the eighteenth century the interior walls of the chapel were painted over.

Interior:
Naos
1 – Curtain; 2 – Hermits and Bishops; the west wall of the naos had a votive painting, of which only small traces survive today; 3 – scenes from the Passion of Christ and the martyrdom of St. John the New, whose relics were brought from Cetatea Albă to Suceava by Alexander the Good; 4 – Medallions; 5 – Evangelists; 6 – Virgin Mary
Altar
Behind the altar, the murals show the Virgin Mary holding the Christ Child against a deep blue background, framed to either side by a row of bishops in white garb holding large green crosses

Restorations:
1924-1929 – The restorations revealed traces of the interior paintings.
1975 – The interior paintings were restored and the cracks and damages from the earthquake of 1940 were consolidated.

Bibliography (selected):
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Repertoriul, 155-159.

Cat.no.26   **Chapel of the Dormition of the Virgin, Hotin Fortress**

Location:
Khotyn, Chernivtsi Oblast, Ukraine (on the right bank of the Dniester River, about 85 miles north of Suceava)

Foundation / Patronage / Dedication:
Stephen III built the chapel at Hotin Fortress, dedicated to the Dormition of the Virgin, sometime after 4 April 1459, following his captured of the fortress. The chapel is located inside the east wall of the fortress. Peter Rareş added an exonarthex to the main chapel space sometime between 1527 and 1538. No dedicatory inscription survives.

Architecture:
The main chapel space is rectangular in shape and consists of a barrel vaulted naos with a semicircular apse. Three large transversal arches mark the point of transition from the naos to the altar area. The lateral apses are, in fact, small niches built into the thickness of the wall. Two small rectangular windows with overlapping molding at the corners are found only on the north wall of the naos. The small entrance framed by a Gothic arch is on axis with the altar, located at the center of the west wall of the naos.

Murals:
A few traces of the interior murals, completed during the reign of Peter Rareş (*r.* 1527-1538; 1541-1546), remain visible today, such as some images of saints and sections of the wall painted to emulate brick or stone.

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Repertoriul, 207-208.

Cat.no.27   Church of the Raising of the True Cross, Volovăţ

Location:
Volovăţ Village (about 2.5 miles south-west of Rădăuţi)

Foundation / Patronage / Dedication:
The church, dedicated to the Raising of the True Cross (14 September), was begun by Stephen III between 2 April 1500 and 14 September 1502.

Architecture:
The church, rectangular in shape and with a semicircular apse at the east end, measures 25.5 meters in length and 10.62 meters in width. The layout consists of a pronaos that opens through a small entrance into the naos that leads in turn into the semicircular chancel at the east. The space of the naos is two steps below the pronaos and the altar area. The entrance into the church is through the south wall of the pronaos, to the right of which is a window. Another window punctures the center of the west façade. On the exterior, the church displays eight large buttresses: three along the north and south facades and two placed diagonally around the apse.

Murals:
The church was painted at one point in the interior but only small traces survive today.

Restorations:
1752 – The church was restored by Bishop Dosoftei Herescu from Rădăuţi (1750-1789), who also presented the church with an iconostasis from Rădăuţi.
1776 – A number of repairs were undertaken.
1825 – Ample restorations on the church.
1856 – A wooden bell tower was built.
1871 – The roof of the church was replaced.
1885 – The interior walls of the church were repainted.
1935-1936 – Additional restorations to the church.
2007 – Cleaning in the interior revealed sections of the fresco painting.

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Zugrav, "Biserica Înălţarea Sfintei Cruci din Volovăţ," 134-136.
Repertoriul, 181-183.

Cat.no.28   Church of the Beheading of St. John the Baptist, Arbore

Location:
Arbore Village (about 23 miles north-west of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Beheading of St. John the Baptist (29 August), was begun
by Luca Arbore (one of the most important boyars in Stephen III's court; counselor to
Bogdan III; guardian of Stephen IV "the Young") between 2 April and 29 August 1502.
This was among the last churches built during Stephen III's reign. In fact, it was finished
during the reign of Bogdan II, two months after Stephen's death.
In 1993 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The church consists of a domed pronaos with the entrance long the south façade and a
window along each of the north and west walls, a naos with two shallow semicircular
apses delineated within the thickness of the side walls and each with a central window,
and a semicircular apse with a window facing east and framed by wall niches. The
building measures 22 meters in length and 9.1 meters in width. The entrance is from the
south and leads into the pronaos. A circular dome rises above the central space of the
naos on a series of oblique arches. On the exterior, a large deep niche defines the west
façade, taking the form of a partial exonarthex. Originally a bell was placed here. No
buttress support the edifice and no recesses define the facades, as found at other
contemporary Moldavian churches. The church has no exterior buttresses and all of its
facades are smooth without any niches or recesses.

Murals:
The paintings probably date to 1541 and were completed by artists from Iaşi, including
Dragoş Coman ("Pisanello of Moldavia"), son of the Priest Coman from Iaşi, at the
request of Ana, niece of Luca Arbore ("1541" might also be the date of later
modifications to the murals).

Interior:
Pronaos
1 – Curtain; 2 – Geometric motifs; 3 – Pious Women; votive painting (Luca Arbore and
his wife Iuliana, and two of their children (killed by Stephen IV "the Young" in 1523
together with their father) before Christ with St. John the Baptist as intercessor); 4 –
Prophets and angels; icon of the Virgin Hodegetria (above the entrance to the naos); 5-8 –
Life of St. John the Baptist; *Feast of Herod* (above the entrance to the naos); The Seven
Ecumenical Councils; keystone of the embrasure of the west window: Virgin Mary
worshipped by angels with the *Cavalcade of the Holy Cross* beside it; dome: Virgin Mary
and the Christ Child in the orans pose
Naos
1 – Curtain; 2 – Geometric motifs; 3 – Military saints; votive painting (Luca Arbore, his
wife Iuliana, and their five small children with St. John the Baptist as intercessor and
another angel); Sts. Constantine and Helena; 4-5 – Passion cycle; 6 – *Crucifixion* (north

apse); *Pentecost* (south apse); *Dormition of the Virgin* (west wall); dome: *Christ Pantokrator* with angels, apostles, and prophets below
<u>Altar</u>
1 – Curtain; 2 – Bishops; 3 – *Last Supper*, *Communion of the Apostles*, *Christ Washing of the Feet of the Apostles*; 4 – Virgin Mary and the Christ Child with four angels in the apse

Exterior:
<u>West Wall</u>
Left pillar: *Heavenly Customs*
Right pillar: damaged
Top: *Genesis*
Inside the niche: *Life of St. Parascheva*, *Life of St. Nicholas*, *Life of St. Demetrios*, *Life of St. George*
<u>South Wall</u>
Pronaos: 1 – *The Siege of Constantinople*; 2-6 – *Akathistos Hymn* (left), *Parable of the Prodigal Son* (right)
Naos: *Last Judgment*
<u>Apse</u>
Prayer of All Saints: 1 – Martyrs; 2 – Bishops; 3 – Prophets; 4 – Apostles; 5 – Angels; 6 – Seraphs
East window: 1 – St. Christopher with Christ on his shoulder; 2 – Window; 3 – Virgin Mary and Christ Child; 4 – Christ enthroned among angels; 5 – *Hetoimasia*
<u>North Wall</u>
No murals survive.

Tombs:
<u>Pronaos</u>
Luca Arbore and his wife Iuliana, and their two sons Teodor and Nichita who were beheaded in 1523.

Restorations:
1549 – The church was damaged by fire, and shortly after restored.
1909-1914 and 1936-1937 – Restorations as the church was left without a roof at one point and the paintings in the upper sections of the church were destroyed.
1992 – More extensive restorations to the interior and exterior paintings.
2013 – A new restoration project of the interior paintings begun.

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Repertoriul, 184-189.

Cat.no.29   Church of the Descent of the Holy Spirit, Dobrovăţ Monastery

Location:
Dobrovăţ village (about 23 miles south-east of Iaşi)

Foundation / Patronage / Dedication:
The church, dedicated to the Descent of the Holy Spirit (8th Sunday after Easter), was built by Stephen III and begun on 27 April 1503. The church was finished in May 1504 during the reign of Bogdan III. It was built on the site of an earlier church. Between 1651 and 1863 the monastery was dedicated to Zographou Monastery on Mount Athos. In 1743 the gate tower was built.
The monastery was closed during the nineteenth century but reopened in 1913. Because of the poor conditions at the time, monks did not live there until 1930.

Architecture:
The katholikon at Dobrovăţ measures 32.05 meters in length and 8.1 meters in width, and consists of a domed rectangular pronaos, a dimly lit rectangular burial chamber with a window along each of the north and south walls, a naos with two shallow lateral apses defined in the thinness of the walls, and a semicircular apse with a central eastern window. Both the naos and the pronaos have similar domes raised on oblique arches. To either side of the threshold between the naos and the altar area extend the prothesis and the diakonikon as separate spaces of small dimensions. The entrance to the church is through a single portal at the center of the west façade. The church may have had a single tower over the naos that no longer survives today. On the exterior, moreover, the north and south facades each display three buttresses above which two rows of niches wrap around the edifice.
No monastic buildings from the fifteenth or sixteenth centuries survive.

Murals:
The interior paintings were completed between 1527 and 1531, during Peter Rareş.

Interior:
Pronaos
1 – Curtain; 2 – Holy Martyrs and Pious Women; 3 – Scenes from the Miracles of Christ; 4 – *Menologium*; 5 – The Seven Ecumenical Councils (under the arches); dome: likely the Virgin Blachernitissa (although no longer extant) with the Evangelists on the first pendentives and the Byzantine Hymnographers on the lowest pendentives
Burial Chamber
1 – Curtain; *Menologium* (September 1 begins in the west corner of the north wall); *The Ladder of St. John Climacus* (north wall); *Deësis* (above the entrance to the naos)
Naos
1 – Curtain; 2 – Military Saints; votive painting (Stephen III, Bogdan III, and Peter Rareş before Christ with no intercessory figure); 3 – Passion cycle; 4 – Medallions; 5 – *Crucifixion* (north apse); *Pentecost* (south apse); *Dormition of the Virgin* (west wall); 6 – Medallions with saints; 7 – scenes from the *Life of Christ*; dome: *Christ Pantokrator* with the Evangelists on the pendentives

<u>Altar</u>
1 – Curtain; 2 – Bishops; 3 – *Christ Washing of the Feet of the Apostles*; *Communion of the Apostles*; *Last Supper*; 4 – *Transfiguration*; Virgin Mary enthroned among angels; *Entry into Jerusalem*

Tombs:
<u>Pronaos</u>
Bogdan III's wife Nastasia (d. 14 October 1513), seven members of the Hetman N. Racoviţă's family (d. seventeenth century), Eftodie Cehan Racoviţă (d. 15 December 1664), his wife Tofana Racoviţă, their son Nicolae Racoviţă (d. 8 March 1685), and his children Ecaterina Racoviţă (d. 1674), Andrei Racoviţă (d. 21 July 1685), and Ioan Vistiernic.
<u>Burial Chamber</u>
Seventeen unidentifiable graves that were robbed at an earlier point.

Restorations:
Eighteenth century – The church received three towers that were later removed.
1930s – Renovation projects.
1975 – Restoration projects.
1974-1976 – Archaeological excavations under the supervision of Nicolae Puşcaşu and restoration projects under the architect Nicolae Diaconu.
1994 – Restorations to the bell tower at the entrance to the monastic complex.

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Repertoriul, 190-195.

Cat.no.30   Church of the Beheading of St. John the Baptist, Reuşeni

Location:
Reuşeni Village (about 12 miles south-east of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Beheading of St. John the Baptist (29 August), was begun by Stephen III between 8 September 1503 and 18 September 1504, and it was the last church commissioned by the Moldavian prince. The church was in fact finished by Bogdan III. It was built on the site of the beheading of Stephen's father by Petru Aron on 15 November 1451.

Architecture:
The church measures 25.5 meters in length and 9.45 meters in width, and consists of a domed pronaos with the entrance from the south and a window along each of the north and west walls, a naos with two shallow semicircular apses defined by the thickness of the lateral walls, and a semicircular apse with side niches and a window facing east. A small entryway leads from the pronaos into the naos. The naos has a dome above the central space which sits on a series of oblique arches. The church lacks a tower and exterior buttresses. From an architectural standpoint the church closely resembles that of Arbore.

Murals:
No interior or exterior paintings survive.

Tombs:
Only one tombstone survives; it is incorporated into the south wall of the pronaos.

Restorations:
1843 – The iconostasis was redone and the church received a new wooden floor.
1868-1906 – The roof of the church was replaced.

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Repertoriul, 196-198.

Cat.no.31 **Church of St. George, Monastery of St. John the New (former Metropolitan Cathedral from 1522-1593; now the seat of the Archbishopric of Suceava and Rădăuţi), Suceava**

Locations:
2 Ioan Vodă Viteazul Street, Suceava

Foundation / Patronage / Dedication:
The church, dedicated to St. George (23 April), was started by Bogdan Vodă III (the Blind) in 1514 and completed by Stephen IV in 1522. In 1589 Peter the Lame (*r.* 1574-1577; 1578-1579; 1583-1591) reroofed the church and built the bell tower. During the reign of Miron Barnovschi (1626-1629) the Metropolitan Bishop Anastasie Crimca built the small chapel to the north-east of the church. In 1991 the church became the residence of the Archbishopric of Suceava and Rădăuţi.
In 1993 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The katholikon displays an enclosed exonarthex with a dome on oblique arches, three western windows, and two windows on the south side. The entrance is through the north side of the exonarthex, through a later-added porch. The space of the exonarthex opens through a small entryway into a double-domed pronaos with two windows on each of the north and south walls. The burial chamber extends to the east of the pronaos and it is a barrel-vaulted space shorter in height than the pronaos with two small lateral windows. Although not conceived as a burial church per se, this space houses the relics of St. John the New. Beyond the burial chamber, the naos consists of two lateral semicircular apses each with a central window, and a semicircular apse with a window facing east and two lateral spaces serving as the prothesis and the diakonikon. Above the central space of the naos rises of dome and tower on a series of oblique arches. The solid wall with a single entryway that once separated the burial chamber from the naos was later removed and replaced with a large arch. On the exterior, nine buttresses surround the edifice—two placed diagonally at the corners of the west façade, two at the midpoint of the pronaos walls, two to either side of the lateral apses of the naos, and a short buttress below the eastern window. This is the only church of a triconch plan erected in the period between the reigns of Stephen III and Peter Rareş, and resembles architecturally the katholikon at Neamţ Monastery.

Murals:
The interior paintings date to the reign of Stephen IV. The exterior paintings were completed between 1532 and 1534 under the patronage of Peter Rareş.

Interior:
Exonarthex
1 – Curtain; *Menologium* (September to February)

Pronaos
1 – Curtain; *Menologium* (March to August); above the entryway: Virgin Glykophilousa; east dome: Virgin Orans; west dome: the Baptism of Christ; The Seven Ecumenical Councils
Naos
1 – Curtain; 2 – Military Saints; votive painting (south wall: presumably the Movilă family: St. John the New's relics (middle), Metropolitan Gheorghe Movila, two groups led by two princes, perhaps Ieremia and Simion Movila presenting the canopy under which the relicts are to be placed; Pilaster: Stephen III (inscription "Prince Stephen the Old"); portrait of Metropolitan Teoctist II (the oldest portrait of a Moldavian hierarch to appear in a church); west wall: Bogdan III (no longer clear), Stephen IV "the Young", Peter Rareş with Iliaş and Stephen (only two children are also painted at St. Demetrios and Moldoviţa), Peter the Lame (perhaps painted on top of Peter Rareş's wife Princess Elena, and Peter Rareş's son Bogdan from his marriage to Princess Maria, with St. George as intercessor (extremely deteriorated because of the wall separating the naos from the pronaos was removed and a stone baldachin was set up for the relics of St. John the New); west wall: Sts. Constantine and Helena; 3-4 – Passion cycle; 5 – *Crucifixion* (north apse); *Pentecost* (south apse); *Dormition of the Virgin* (west wall); dome: *Christ Pantokrator* with seraphs, archangels, and prophets below; the Heavenly Liturgy (the oldest still extant); lunettes: *Annunciation*, *Birth of Christ*, *Presentation in the Temple*, and *Baptism of Christ*; pendentives: Evangelists
Altar
1 – Curtain; 2 – Bishops; 3 – *Communion of the Apostles*; 4 – the original murals of the apse no longer survive

Exterior:
West Wall
Last Judgment
South Wall
Exonarthex: 1- *The Burning Bush*; *The Siege of Constantinople*; 2-5 – *Akathistos Hymn*; 6 – Angels; 7 – Seraphs
Pronaos: 1 – *The Parable of the Prodigal Son*; *Tree of Jesse* with Greek philosophers; 6 – Angels; 7 – Seraphs
Apse
Prayer of All Saints: 1 – Monks; 2 – Martyrs; 3 – Bishops; 4 – Apostles; 5 – Prophets; 6 – Angels; 7 – Seraphs
East window: 4 – Virgin Mary and Christ Child enthroned; 5 – Christ enthroned
North Wall
The Ladder of St. John Climacus

Tombs:
Silver coffin of St. John the New (at one point it was painted and one panel survives in the National Museum of Art, Bucharest)

Relics:
The remains of St. John the New

Restorations:
1786 – The church was a parish church but then a monastery started growing around it and the complex was enlarged.
1894-1896 – The residence of the abbot and the living quarters of the monks were built. The bell tower and the fortification walls were restored.
1904-1910 – The church was extensively restored under the coordination of the Austrian architect Karl Romstörfer. The roof regained its original fragmented shape and was covered with colored ceramic tiles, and the interior paintings were cleaned and in part repainted.
1976-1991 – The roofline of the church was successfully restored.

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_____, "Două pomelnice ale bisericii Sf. Gheorghe din Suceava," 32-48.

Cat.no.32   Church of All Saints, Părhăuţi

Location:
Părhăuţi Village (about 12.5 miles north-west of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Prayer of All Saints (1 November), was built by Gavriil Trotuşan, a treasurer of Stephen III, and completed on 15 June 1522.

Architecture:
The church displays an open exonarthex on two levels with two large openings on the lower level and four on the upper level. The exonarthex opens through a single entryway at the center of the wall into a square domed pronaos with a window on each of the north and south walls. This space, in turn, leads into the naos with a dome raised on oblique arches and a window along each of the north and south walls. The semicircular apse with a window facing east displays later spaces for the prothesis and the diakonikon. The windows are the of the same dimensions throughout the building. On the interior, the triple stone ribs that divide the walls vertically and horizontally are an unusual feature. The edifice is devoid of buttresses and towers.

Murals:
The interior paintings were completed after 1522 in the naos and altar areas, and between 1531 and 1537 in the pronaos and exonarthex.

Interior:
Exonarthex
1 – Curtain; Holy Martyrs; St. Demetrios; St. George; 2 – Martyrs; 3-4 – *Life of St. Nicholas*; *Deësis* (above the entrance into the pronaos)
Pronaos
1 – Curtain; 2 – Pious Women; Archangels Michael and Gabriel with Sts. Peter and Paul (west wall, flanking the entrance); 3-4 – *Akathistos Hymn*; *Deësis* and *The Burning Bush* (at the end of the Akathistos on west wall, above the entrance); 5 – The Seven Ecumenical Councils – dome: Virgin Blachernitissa surrounded by angels and the Byzantine Hymnographers on the pendentives
Naos
1 – Curtain; 2 – Military Saints; votive painting (Gavriil Trotuşan (with the head repainted) kneels before Christ with the Virgin Mary and St. John the Baptist as intercessors); Sts. Constantine and Helena; 3 – Passion cycle; 4 – scenes from the miracles of Christ; *Dormition of the Virgin* (west wall); 5 – Medallions with saints and martyrs; 6 – *Pentecost* (north apse); *Christ in the Temple* (south apse); dome: *Christ Pantokrator* with images of angels, apostles, and prophets on the drum of the tower and evangelists in the pendentives
Altar
1 – Curtain; 2 – Bishops; 3 – *Myrthbearers at Christ's Tomb*; *Communion of the Apostles*; *Last Supper*; 4 – Scenes from the miracles of Christ; 5 – Medallions with saints

Tombs:

<u>Pronaos</u>

Three tombs date to a time prior to the construction of the church: Boyar Anjincu (d. 1494); Trotuşan's mother Maria (d. 1506), and his wife Anna (daughter of Luca Arbore) (d. 1521); Ieremie Murguleţ's mother Anastasia (d. 1665), unknown individual (d. 1711).

<u>Naos</u>

Ieremie Murguleţ's daughter Anisia (d. 1624)

Restorations:

1686 and 1691 – When the Polish King Ioan Sobieski III campaigned in Moldavia the church was closed and abandoned.

End of the eighteenth century – The church was restored for the first time.

1810 – The church received a bell.

After WWI – Additional restorations to the church.

1994 – A stone wall was added around the church and the cemetery around it.

2004 – The church was closed so that additional restoration projects could take place on the structure and its interior paintings.

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Cat.no.33   Church of St. Demetrios, Hârlău

Location:
9 Ştefan cel Mare Street, Hârlău

Foundation / Patronage / Dedication:
The church, dedicated to St. Demetrios (26 October), was begun by Peter Rareş in 1530.

Architecture:
From an architectural standpoint the church is a very close copy of the church of St. George from Hârlău, built by Stephen III (see Cat.no.13). The church was built on the triconch plan and consists of a rectangular domed pronaos with two sets of lateral windows, a naos with semicircular apses and a slender tower above rising on oblique arches, and a semicircular apse with small lateral spaces for the prothesis and the diakonikon. The entrance is found at the center of the west façade. The wall separating the pronaos from the naos was destroyed. On the exterior, two tall buttresses frame the lateral apses, and a short buttresses extends below the eastern window.

Restorations:
1779 – Restorations undertaken. A large entry porch was added to the church.
WWII – The church was damaged and by this point it was closed for some time.
1970-1974 – The church was restored and a stone fence was built around it.

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Cat.no.34   Church of St. Nicholas, Probota Monastery

Location:
Probota Village, Dolhasca Commune (about 30 miles south-east of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to St. Nicholas (6 December), was built by Peter Rareş in 1530 near the site of an earlier wooden church of the fourteenth century (mentioned in a document as early as 1391). The location of this new church, however, was further up from the church of 1440, which Stephen III had rebuilt in 1464-1465, and where he buried his mother, Oltea (d. 4 November 1465), and his first wife Evdochia of Kiev (d. 4 September 1467). Stephen's church had apses built into the thickness of the walls, it had one of the first burial chambers in Moldavia, and even some exterior paintings alongside rows of enameled disks. Between 1530 and 1550 the monastic buildings and defense walls at Probota were built by Princess Elena, wife of Peter Rareş.
In 1864 the monastery closed and the church served as a parish church. In 1990 the monastery reopened as a convent.
In 1993 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The church is built out of stone and red brick measures 36.2 meters in length on the exterior, 9.5 meters in width, and 21.0 meters in height under the naos tower. The triconch plan of the building consists of a closed exonarthex with four windows along the west wall, and two windows along the north and south walls in the upper sections. The lower sections of the north and south façades of the exonarthex display the main entrance (S), and another window (N). A single entryway leads from the exonarthex into the rectangular space of the pronaos. The pronaos displays two windows along the north and south walls, and two domes above raised on a series of intricate oblique arches. The barrel-vaulted burial chamber is shorter in height than the pronaos and displays a single window of smaller dimensions that those found in the pronaos, along each of the north and south walls. Another single entryway leads from the burial chamber into the naos with two lateral semicircular apses each with a single central window, and a dome above sitting on a series of oblique arches. The east apse is semicircular and displays a central eastern window and two lateral spaces serving the function of the prothesis and the diakonikon. On the exterior, a tall and slender tower rises above the central space of the naos, and seven buttresses wrap around the exterior of the edifice—two placed diagonally at the corners of the west façade, two to either side of the lateral apses, and a short buttress bellow the eastern window. Around the exterior of the edifice, moreover, the uppermost row of niches is supposed to extend all around the exonarthex, which suggests that the exonarthex was rebuilt at a later date.

The treasury house that contained the ceremonial vestments and liturgical objects of the monastery and the princely residence are located to the north-west of the church. The ruins of the living quarters of the nuns extend to the west of the katholikon. The building of the superior and the administrative office, the kitchen and the refectory once stood to the south of the church.

Murals:
The paintings were completed in 1532 by unknown artists.

Interior:
<u>Exonarthex</u>
1 – Curtain; jambs of windows: Holy Martyrs and Pious Women; medallions with Bishops and lunettes with Prophets and Kings of the Old Testament; *Last Judgment* (east wall).
<u>Pronaos</u>
1 – Curtain; 2 – Holy Martyrs and Pious Women; east doorway: St. Peter and the Archangel Michael (L) and St. Paul and the Archangel Gabriel (R); *Menologium* (March to August; begins in the north corner of the east wall and circles the room; each month takes up a register on two walls); The Seven Ecumenical Councils; Medallions with prophets; east dome: Virgin Blachernitissa; west dome: St. Anne with the Virgin and prophets, apostles, seraphs below; pendentives: the Byzantine Hymnographers.
<u>Burial Chamber</u>
1 – Curtain; 2 – Holy Martyrs and Pious Women; *Menologium* (September to February; begins in the north side of the vault).
<u>Naos</u>
1 – Curtain; 2 – Military Saints; votive painting (Peter Rareş, his wife Elena, and their children Iliaş, Stephen, Constantine, and Ruxandra before Christ with St. Nicholas as intercessor; altered twice: 1550 and 1844); Sts. Constantine and Helena; 3-4 – Passion cycle; 5 – *Crucifixion* (north apse); *Pentecost* (south apse); *Dormition of the Virgin* (west wall); dome: *Christ Pantokrator* with seraphs, archangels, and prophets below; lunettes: *Annunciation*, *Birth of Christ*, *Presentation in the Temple*, and *Baptism of Christ*; pendentives: Evangelists.
<u>Altar</u>
1 – Curtain; 2 – Bishops; 3 – *Christ Washing of the Feet of the Apostles*, *Communion of the Apostles*, *Last Supper*; dome: Virgin Mary enthroned with the Christ Child surrounded by angels; arches: medallions with the Holy Trinity, David, Solomon, and the Prophets, St. Anne flanked by angels.

Exterior:
<u>West Wall</u>
1-3 (above the windows) – *Life of St. Nicholas*; 4 - Angels
<u>South Wall</u>
Exonarthex: 1-3 (above the windows) – *Life of St. George*
Pronaos: 1 – portrait of Superior Grigore Roşca (cousin of Peter Rareş and future Metropolitan Bishop of Moldavia); *The Siege of Constantinople*; 2-6 – *Akathistos Hymn*; 7 – Seraphs; 8 – Angels
Burial Chamber: *Tree of Jesse* with Greek philosophers
Beyond the buttress: 1-5 – *The Parable of the Prodigal Son*
<u>Apse</u>
Prayer of All Saints: 1- Monks; 2 – Martyrs; 3 – Bishops; 4 – Apostles; 5 – Prophets; 6 – Saints; 7 – Seraphs; 8 – Angels

East Window: 1 – *Melismos*; 3 – Window; 4 – *Amnos*; 5 – Virgin Mary and Christ Child enthroned; 8 – Christ
North Wall
Missions of the Apostles, *Life of St. Anthony the Great* (founder of monastic life)
West buttress: *Heavenly Customs*

Gate Tower
East wall: eight figures, possibly Peter Rareş, his family and two archangels; St. Nicholas in central niche
West wall: small mural showing the Virgin Mary with the Christ Child

Tombs:
Burial Chamber
Peter Rareş (d. 1546), his wife Elena (d. 1552), their son Stephen, and four other individuals.

Restorations:
1844 – The church was repainted.
1939 – The church was restored.
1975-1977 – Restorations of the fortifications and the living quarters were undertaken.
1994-2000 – The interior and exterior frescoes were restored. The exterior frescoes were covered with whitewash for nearly 200 years. The eight exonarthex windows and four pronaos ones that were walled up at the end of the eighteenth century were also restored to their original format. The current stone frames of the windows date to the restoration of the 1930s and only five windows have original carved elements in the upper sections. During the archaeological excavations inside the church 21 graves were uncovered with pieces of jewelry and clothing.
1999 – The interior paintings were restored.

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Cat.no.35   Church of the Dormition of the Virgin, Humor Monastery

Location:
Mănăstirea Humorului Village, Gura Humorului

Foundation / Patronage / Dedication:
The church, dedicated to St. George (23 April) and to the Dormition of the Virgin (15 August), was started by Peter Rareş and completed by the Chancellor Toader Bubuiog (who was faithful to Stephen III and to his successors, Bogdan III, Stephen IV "the Young", and Peter Rareş), and his wife Anastasia.
The church was built in 1530 on the site of a monastic complex established before 1415. A document issued by Alexander the Good in 1415 confirms that Judge Ivan (Oana), a wealthy boyar, had built a monastery in Humor. This earlier monastery was one of the most in the country in the fifteenth century. Not sure why it was ruined. The present church is not built exactly on the site of this earlier one; rather it is about 500 meters north-west from the older church.
In 1641 the tower and defensive walls were finished by Vasile Lupu.
In 1993 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The katholikon at Humor measures 27.4 meters in length on the exterior, 8.0 meters in width, and 12.0 meters in height under the naos dome. Although this is a monastic church, it displays no tower on the exterior perhaps because it was completed under the guidance of a chancellor and not the prince. The church consists of an open exonarthex, with an entrance from the south and one from the north, a square domed pronaos with a window on each side, a barrel-vaulted burial chamber with a single window facing south, a triconch naos with a dome raised on a series of oblique arches and two lateral semicircular apses each with a central window of the same small dimensions as that of the burial chamber, and a semicircular altar with a window facing east. A small, narrow entryway leads into the pronaos from the exonarthex, and similar ones open into the burial chamber and naos. Above the burial chamber is another room, accessible only through a stairway along the north wall of the burial chamber. On the exterior, the church displays no buttresses. In Moldavia, this is the first church built with a large open exonarthex and a treasury room above the burial chamber—features that were to reappear only slight later at the katholikon at Moldoviţa.

The ruins of monastic dwellings from the sixteenth century are visible all around the church.

Murals:
The interior paintings date to 1530, and the exterior ones to 1535. A certain Toma from Suceava executed the exterior paintings and those of the exonarthex, while three other artists worked on the interior paintings in the pronaos, burial chamber, naos, and altar.

Interior:

<u>Exonarthex</u>
1 – Labyrinth; 2 – Curtain; *Last Judgment* (east wall); Virgin Eleousa (above the entryway into the pronaos)

<u>Pronaos</u>
1 – Labyrinth; 2 – Curtain; 3 – Holy Martyrs; votive painting (Hetman Daniil of Suceava and his wife before the seated Virgin Mary, dated 1555); *Menologium* (from September to November); The Seven Ecumenical Councils; dome: Virgin Mary and the Christ Child in the orans pose with saints and prophets, and the four Byzantine Hymnographers on the pendentives

<u>Burial Chamber</u>
1 – Labyrinth; 2 – Curtain; 3 – Pious Women; votive painting (Toader Bubuiog before Christ with the Virgin Mary as intercessor) (south-east wall); votive painting (Anastasia Bubuiog, daughter of Chancellor Ioan Tăutu, the highest nobleman in Stephen III's court and founder of the church in Bălineşti, before the Virgin Mary) (north wall); 4 – *Miracles of the Archangel Michael*; 5-6 – *Life of the Virgin*

<u>Naos</u>
1 – Curtain; 2 – Military Saints; votive painting (Peter Rareş, his wife Helena, and their first son Iliaş before Christ with the Virgin Mary as intercessor); Sts. Constantine and Helena; 3 – Passion cycle; 4 – Medallions with saints; 5 – *Trinity* (north apse); *Crucifixion* (south apse); dome: *Christ Pantokrator* with seraphs, archangels, and prophets below; pendentives: Evangelists; large pendentives: The Great Feasts of the liturgical year (*Birth of Christ*, *Entrance into Jerusalem*, *Ascension*, *Transfiguration*).

<u>Altar</u>
1 – Curtain; 2 – Bishops; 3 – *Christ Washing of the Feet of the Apostles*, *Communion of the Apostles*, *Last Supper*; 4 – Medallions; 5 – Virgin Mary and the Christ Child with four angels in the apse

Exterior:

<u>West Wall</u>
1 – Saints; 2-5 – *Genesis*; 6 – Angels

<u>South Wall</u>
West pillar: Military Saints: 1 – St. Nestor; 2 – St. Mercurius; 3 – St. Demetrios; 4 – St. George; 5 – Angels
Pronaos: 1- *The Burning Bush*; *The Siege of Constantinople*; 2-5 – *Akathistos Hymn*
Burial Chamber: 1 – *Prodigal Son*; 2-5 – *Life of St. Nicholas*; 6 - Angels

<u>Apse</u>
Prayer of All Saints: 1 – Monks and hermits; 2 – Martyrs; 3 – Bishops; 4 – Apostles; 5 – Prophets; 6 – Angels
East window: 1 – Archangel Michael; 2 – Window; 3 – *Mandylion*; 4 – Christ enthroned; 5 – Virgin Mary and Christ Child

<u>North Wall</u>
Burial Chamber: *Tree of Jesse* with Greek philosophers
Pronaos: traces from the *Life of St. George*
West pillar: *Heavenly Customs*

Tombs:
Burial Chamber
Toader Bubuiog (d. 1539), and his wife Anastasia (d.1527)
Pronaos
Chancellor Simion, and Bishop Eftimie of Rădăuţi (d. 1561), someone by the name of Gheorghe, and another unknown individual.

Restorations:
1653 – The monastery was sacked by the Cossacks and damaged. It was repaired shortly thereafter.
1775 – The new Austrian administration of Bucovina terminated the monastery and the church was transformed as a parish church.
1886-1888 – Additional repairs.
1960-1961 and 1967–1971 – Additional restorations.
1971-1977 – Conservation of the interior and exterior paintings.
1992 – The monastery was reinstated and reopened as a convent.
1993 – The conservation of the exterior murals was once again underway (Pro Patrimonio; Dan Mohanu)
2012-2014 – The interior murals were restored.

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Cat.no.36   Church of the Annunciation, Moldoviţa Monastery

Location:
Vatra Moldoviţei Village (about 41 miles west of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Annunciation (25 March), was begun by Peter Rareş in 1532 about 500 meters from the site of an earlier church (uphill from the river) built between 1402 and 1410 by Alexander the Good. Alexander's church was severely damaged by heavy rains and an earthquake of 1471. In 1607 Bishop Efrem of Rădăuţi built the precinct walls with three towers around the monastery measuring 65 meters by 70 meters, 1.2 meters thick and 6 meters high, and in 1612 he oversaw the building of the treasury to the north-west of the church.
In 1993 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The church, built out of local stone, measures 32.9 meters in length, 8.6 meters in width, and 18.2 meters in height under the naos dome. It is built on a triconch plan with an open exonarthex at the west end punctured by rounded arched entrances on the north, south, and west walls, covered by three groin vault sections. From the exonarthex, a receding pointed arch portal leads into the almost square space of the pronaos lit by two large windows on the north and south walls and covered by a dome raised on a system of eight crossed arches and pendentives. The pronaos opens through a narrow entryway into the more intimate space of the burial chamber with a lowered ceiling and lit only by a small window on the south wall. Above the burial chamber, accessible through a narrow staircase in the north-west corner of the room, half carved in the thickness of the wall, is a secret room (*tainiţă* or *başcă*) in which the treasures of the monastery were kept. The naos of the church, which extends beyond the burial room, is triconch in plan and of the same dimensions as the pronaos. The north and south apses each have a window at the center and are rounded on the interior and polygonal on the exterior. The same is the case with the east apse. Another narrow window punctures the south wall of the naos, directly before the tall iconostasis. The small rooms of the Proskomedia and the Diakonikon extend beyond the iconostasis to either side of the east apse. A slender tower rises over the central space of the naos supported by a series of arches and pendentives that diminish the space of the naos. On the exterior, this system translates to two eight-pointed star bases on which the tower sits. A row of small, narrow niches extends around the entire perimeter of the church in the upper sections of the facades. Taller niches delineate the apses. Two large buttresses on the exterior rise to either side of the north and south apse, and a short buttress extends below the east window. From an architectural standpoint, the church resembles the monastic churches at Probota and Humor, as well as the Church of St. Demetrios in Suceava.

The treasury house was built to the north-west of the church, and the original cells of the nuns were aligned along the south wall. The large refectory, that now serves as the museum of the monastery, was located along the north wall of the monastic complex.

Murals:
The interior paintings date to 1532, and the exterior ones to 1537. They were supposedly executed by a certain Toma from Suceava or a team from his workshop.

Interior:
Exonarthex
1 – Curtain; *Last Judgment* (east wall); Virgin Eleousa (above the entryway into the pronaos)
Pronaos
1 – Curtain; 2 – Holy Martyrs and Pious Women; *Menologium* (September 1 begins in the NE corner; each register is one month); The Seven Ecumenical Councils; dome: Virgin Mary and the Christ Child in the orans pose with saints and prophets, and the four Byzantine Hymnographers on the pendentives
Burial Chamber
1 – Curtain; *Menologium*; 2 – *Deësis* (right of the entryway into the naos)
Naos
1 – Curtain; 2 – Military Saints; votive painting (Peter Rareş, his wife Helena, and two of their sons Iliaş and Stephen with the Virgin Mary as intercessor); Sts. Constantine and Helena; 3 – Passion cycle; 4 – Medallions with saints; 5 – *Crucifixion* (north apse); *The Pentecost* (south apse); *Dormition of the Virgin* (west wall); dome: *Christ Pantokrator* with seraphs, archangels, and prophets below; lunettes: *Annunciation*, *Birth of Christ*, *Presentation in the Temple*, and *Baptism of Christ*; pendentives: Evangelists
Altar
1 – Curtain; 2 – Bishops; 3 – *Anastasis*, *Communion of the Apostles*, *Last Supper*; 4 – Medallions; 5 – Virgin Mary and the Christ Child with two angels and Joachim and Anna in the apse; 6 – first arch: prophets with the *Hetoimasia* at the center; 7 – second arch: apostles with Christ at the center; 8 – third arch: *Transfiguration*, Ancient of Days, *Assumption*

Exterior:
West Wall
1-5 – *Genesis*; 6 – Angels
South Wall
West pillar: Military Saints: 1 – St. Nestor; 2 – St. Mercurius; 3 – St. Demetrios; 4 – St. George; 5 – Angels
Pronaos: 1 – *The Burning Bush*; *The Siege of Constantinople*; 2-5 – *Akathistos Hymn*; 6 – Angels
Burial Chamber: *Tree of Jesse* with Greek philosophers on the side of the buttress
Buttress: Stylites
Apse
Prayer of All Saints: 1 – Monks and hermits; 2 – Martyrs; 3 – Apostles; 4 – Prophets; 5 – Angels
East window: 1 – *Melismos*; 2 – Window; 3 – *Amnos*; 4 – Virgin Mary and the Christ Child enthroned surrounded by angels

<u>North Wall</u>
Pronaos and Burial Chamber: traces from the *Life of the Virgin* and the *Teachings of the Apostles*
West pillar: *Heavenly Customs*

Tombs:
<u>Pronaos</u>
Several Moldavian princes from the seventeenth century.
<u>Burial Chamber</u>
Bishop Ephrem from Rădăuţi (d. 1626), regarded as a second founder of the monastery.
<u>Exonarthex</u>
Bishops Anastasie and George of Roman

Restorations:
1955-1957 – The treasury to the north-west of the church was restored. The archaeological investigations revealed cells for the monks along the north wall of the compound.
2007-2013 – The conservation of the interior and exterior mural cycles. Electricity, heat, and an alarm system throughout the monastery set up.

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Cat.no.37   Church of the Dormition of the Virgin, Baia

Location:
Baia Village (about 20 miles south of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Dormition of the Virgin (15 August), was built by Peter Rareş in 1532.

Architecture:
Measuring 23.4 meters in length on the exterior, 9.0 meters in width, and 13.0 meters in height under the naos tower, the church in Baia presents a rectilinear longitudinal arrangement with a semicircular apse at the east end. The church consists of an open, two-storied exonarthex covered with a transversal barrel vault at the west end. This space opens into a rectangular pronaos with a simple dome on pendentives above and a window along each of the north and south walls. The triconch naos has two small semicircular lateral apses built into the thickness of the walls, and each with a central window of the same dimensions as those found in the pronaos. The dome over the naos sits on a series of oblique arches, contrasting in its architectural intricacy the dome of the pronaos. The church has no tower over the naos, nor buttresses around the edifice.

Murals:
The paintings were completed between 1533 and 1534 (based on the fact that the votive painting only shows Peter, his wife Elena, and only one of their children Iliaş). Nineteenth-century paintings cover large portions of the original frescoes.

Interior:
Exonarthex
1 – Curtain; 2 – Pious Women; 3 – painted icons of saints (in square yellow frames); 4-5 Medallions with archangels; Virgin Eleousa (above the entryway into the pronaos)
Pronaos
1 – Curtain; 2 – Holy Martyrs; *Menologium*; Medallions with Saints and Holy Monks
Naos
1 – Curtain; 2 – Military Saints; votive painting (Peter Rareş, his wife Elena, and their son Iliaş with the Virgin as intercessor); Sts. Constantine and Helena; 3 – Passion cycle; 4 – Medallions with saints

Exterior:
West Wall
Last Judgment
South Wall
Pronaos: 1 – *The Siege of Constantinople*; 2-5 – *Akathistos Hymn*
Naos: *Tree of Jesse* with Greek philosophers
Apse
Prayer of All Saints: 1 – Martyrs; 2 – Bishops; 3 – Prophets; 4 – Apostles; 5 – Angels

East window: 1 – St. Christopher with Christ on his shoulder; 2 – Window; 3 – Altar; 4 – Christ enthroned among angels

<u>North Wall</u>

No murals survive.

Restorations:

The church was without a roof for a long time and so the interior and exterior paintings deteriorated.

Nineteenth century – The lateral openings of the exonarthex were closed and the façade was repainted. The full wall pierced by a single doorway between the pronaos and naos of the church was transformed into a large round archway.

1930s – Extensive restorations underway that reopened the lateral openings of the exonarthex and also filled in part of the archway between the pronaos and naos with the remains from the original wall and doorway found around the church.

1993-2005 – Conservation and restoration projects to the entire church, as well as archaeological studies on the site.

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Cat.no.38   Church of St. Demetrios, Suceava

Location:
1 Ştefan cel Mare Street, Suceava

Foundation / Patronage / Dedication:
The church, dedicated to St. Demetrios (26 October), was begun by Peter Rareş between 1534 and 1535 close to the princely residence (perhaps it was the chapel of the princely court). The church was built on the site of an earlier church from the fifteenth century constructed on a cruciform plan, and another from the fifteenth century on the same site. The architect was Master Ioan Zidarul from Bistriţa (or John the Mason).

Architecture:
The church measures 35.1 meters in length on the exterior, 10.0 meters in width, and 21.5 meters in height under the naos tower. The church displays an enclosed exonarthex with three windows on the west end and two entrances, one from the north and the other from the south. The exonarthex opens into a domed pronaos and with two windows on each of the north and south walls. The naos, beyond the pronaos, contains two lateral semicircular apses each with a central window, and a semicircular altar with a window facing east. Above the naos rises a tower that sits on a series of oblique arches that diminish the span of the rectilinear naos below. A small entryway leads from the exonarthex into the pronaos, and a similar one once led from the pronaos into the naos. This was later removed and the wall was opened up with a monumental archway. Seven buttresses surround the edifice, two placed diagonally at the corners of the west façade, and a short one extending below the eastern window. Architecturally and proportionally, the church is a simplified version of the katholikon at Probota. However, it displays no burial chamber in between the pronaos and the naos, and only a single dome in the pronaos. The exonarthex is vaulted with a simpler barrel vault than the more intricate vaulting system found at Probota.

Murals:
The paintings date to 1536-1538.

Interior:
Exonarthex
No murals.
Pronaos
1 – Curtain; 2 – Holy Martyrs and Pious Women; *Menologium* and The Seven Ecumenical Councils; dome: Virgin Mary with the Christ Child with the Byzantine Hymnographers on the pendentives
Naos
1 – Curtain; 2 – Military Saints; 3 – Passion cycle (north apse: *Laying of the Cross*—scene unique in Moldavia and similar to Serbian examples); 4 – Medallions with saints; 5 – *Trinity* (north apse); *Crucifixion* (south apse); dome: *Christ Pantokrator* with cross and surrounded by stars with the Evangelists on the pendentives below

Altar
1 – Curtain; 2 – Bishops; 3 – *Christ Washing of the Feet of the Apostles*, *Communion of the Apostles*, *Last Supper*; 4 – Medallions with bishops; 5 – Seraphs; 6 – simple cross in relief in the apse

Exterior:
West Wall
No murals survive.
South Wall
Exonarthex: 1 - *The Siege of Constantinople*; 2-5 – *Akathistos Hymn*; 6 – Angels; 7 – Seraphs
Pronaos: *Tree of Jesse*
Apse
Prayer of All Saints: 1 – Monks; 2 – Martyrs; 3 – Bishops; 4 – Apostles; 5 – Prophets; 6 – Angels; 7 – Seraphs
North Wall
No murals survive.

Tombs:
Pronaos
Peter Rareş's son Bogdan (d. 1540), treasurer Toma (d. 1543)

Restorations:
Nineteenth century – The wall between the pronaos and naos was demolished and a wide round archway was created in its place.
1937-1938 – The Romanian Commission of Historical Monuments initiated a series of restoration projects.
1947-1949 – The roof of the church was replaced.
1967–Additional restoration projects on the church and the nearby tower.
1996-2004 – The interior paintings were restored under the supervision of the painter Nicolae Sava from Bucharest.
2007-2010 – Additional restorations that also included the replacement of the roof.

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Cat.no.39   Church of St. Nicholas, Coşula Monastery

Location:
Coşula Village (about 21 miles south-east of Botoşani)

Foundation / Patronage / Dedication:
The church, dedicated to St. Nicholas (6 December), was begun by Mateiaş, the treasurer of Peter Rareş during his first reign, between 23 April and 8 September 1535. During the seventeenth and eighteenth centuries the monastery served as an important cultural center. In 1908 the monastery was abandoned, and eventually the church became a parish church. In 1991 the complex began functioning again as a monastery.

Architecture:
The church at Coşula Monastery was built on the triconch plan out of rough stone and brick around the windows and the upper exterior niches. It measures 24.4 meters in length on the exterior, 7.2 meters in width, and 14.9 meters in height under the naos tower. The pronaos with the entrance at the center of the west façade opens into the naos of the church with semicircular lateral apses and a tower above, that leads in turn to a semicircular chancel. The solid wall with a single entryway in between the pronaos and naos was replaced with an arcade during a later restoration project. The windows of the church, two in the pronaos (one on each of the north and south walls), and one at the center of each of the lateral apses, are of the same dimensions throughout the building. On the exterior, the church lacks buttresses. Five tall and narrow niches contribute to the definition of each of the side apses, and a row of shorter niches in the upper section of the façade wraps around the entire exterior of the building.

The original monastic buildings no longer survive. The present buildings date to the eighteenth and nineteenth centuries.

Murals:
The paintings were executed between 1537 and 1538. The original interior paintings were covered during the interventions of 1848.

Exterior:
West Wall
Last Judgment (traces)

Restorations:
1848 – The interior murals were repainted in oil. The church also received an exonarthex.
1856-1858 – Restoration projects on the church. The windows were enlarged.
1968 – Some of the monastic buildings were repaired.
1978 – The added exonarthex was removed.
1996 – New living quarters for the monks were erected.

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Cat.no.40   Church of St. Nicholas, Râşca Monastery

Location:
Râsca Village (about 26 miles south of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to St. Nicholas (6 December), was rebuilt by Peter Rareş between 1540 and 1542 on the site of a wooden church erected by Bogdan I between 1343 and 1365. In 1510 the Tatars burned down the church, but it was rebuilt two years later in 1512. The Ottomans destroyed the monastery in 1538. Between 1611 and 1618 a large exonarthex with a tower was added by Costea Băcioc (the future father-in-law of Vasile Lupu). Although a princely foundation, this church is most closely associated to the famous Moldavian scholar and chronicler Bishop of Roman, Macarie.

Architecture:
The original katholikon at Râşca consisted only of a square domed pronaos with a window along each of the north and south walls, and a triconch naos with a tower raised on a series of oblique arches. The edifice measured 18.6 meters in length on the exterior, 7.4 meters in width, and 19.5 meters in height under the naos tower. The church underwent numerous changes over the centuries, the most notable of which to the original structure is the removal of the single entryway leading from the pronaos into the naos. The large exonarthex with a tower above, and the south porch, are the result of seventeenth-century projects. The original church had no exterior buttresses. The later additions, however, display three buttresses along the north façade.

None of the monastic buildings date to the sixteenth century. The bell tower that marks the entrance was built in the seventeenth century and is, aside from the church, the oldest structure in the monastic complex.

Murals:
The church was left unpainted at Peter's death, receiving its mural cycles between 1552 and 1554 under the patronage of Peter's second son, Stephen Rareş, with guidance from Bishop Macarie. The main artist was the Greek monk Stamatelos Kotronas from Zante, Greece. The current interior paintings date to the nineteenth century.

Exterior:
South Wall
Pronaos: *Last Judgment*
Apse
The Ladder of St. John Climacus; 1-5 – *Life of St. Anthony the Great* and *St. Pachomius* (founders of Oriental monasticism); medallions with busts of monks under the eaves of the roof
East Apse: Nineteenth century paintings with an architectural trompe l'oeil
North Wall
No paintings survive. It is possible that the north wall was never painted.

Tombs:

<u>Pronaos</u>

Peter Rareş's chronicle Bishop Macarie (buried on 17 September 1558), Alexander the Good's mother Cneaghina Anastasia (with a funerary stone gifted by Alexander Lăpuşneanu).

Restorations:

1611-1617 - Costea Băcioc, the future father-in-law of Vasile Lupu, replaced the old exonarthex.

1686, 1691, and 1697 – The monastery was robbed and destroyed.

1716 – The monastery was closed.

1821 – Forty Ottomans plundered the monastery.

1827 – The paintings were restored during the time of Metropolitan Veniamin Costachi. At this time the wall between the naos and pronaos was eliminated and the towers were reroofed.

1830-1840 – A great earthquake damaged the church. Under Abbot Isaia the twelve monastic living quarters to the left of the church were rebuilt.

1921 – A big fire destroyed the roof of the church and some of the monastic buildings around it.

1923-1931 – The monastery was rebuilt.

1960s – Another restoration project underway. At this time the roofs of the towers were repaired, and a third tower was added in between the original two.

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Cat.no.41   Church of the Assumption of the Virgin, Bistriţa Monastery

Location:
Bistriţa Village, Com. Viişoara (about 5 miles west of Piatra Neamţ)

Foundation / Patronage / Dedication:
The church, dedicated to the Assumption of the Virgin (15 August) and the Curing of the Spring, was built by Peter Rareş between 1541 and 1546 on the site of a church built in 1402 by Alexander the Good (first mentioned in a document of 4 January 1407 by the Metropolitan Bishop Iosif). Alexander the Good's church was built on the site of a smaller monastic church dated to the reign of Peter I Muşat, regarded by scholars as the first monastery in Moldavia. The belfry, located to the north-west of the church, within the monastic compound, was built in 1498 by Stephen III, and includes a chapel dedicated to St. John the New (Cat.no.25). A document of 1546 refers to the repairs and reconstructions Peter Rareş carried out at this monastery, which included the rebuilding of the fortification wall with a large belfry at the entrance. The entrance tower was endowed with a small chapel dedicated to St. Nicholas. Peter also built new princely quarters to the west of the church and a building along the south-west fortification wall that served as a school and now as a museum. In 1554, the church was either fully rebuilt by Alexander Lăpuşneanu.

Architecture:
The church is built out of stone and brick, with walls that are about 2 meters thick, and measures 39.3 meters in length, 10.5 meters in width, and 23.5 meters in height (at the tower over the naos that sits on a series of oblique arches; three eight-pointed star base). Built on a triconch plan, the church consists of a closed exonarthex with two windows facing west and entrances from the north and south sides, a double-domed pronaos with two windows on each side, a barrel-vaulted burial chamber with two smaller windows, a naos with two protruding semicircular apses each with a central window, and a semicircular apse serving as the altar area with a window facing east. Over the central space of the naos an octagonal tower rises on a series of oblique arches that form on the exterior three eight-pointed star bases. A small entryway with nested Gothic arches leads from the exonarthex into the pronaos, and two *Schulterbogenportale* mark the thresholds between the pronaos, the burial chamber, and the naos. On the exterior, two rows of niches right below the eaves of the roof wrap around the entire perimeter of the church, while a tall row of niches delineate only the three apses of the naos. Nine large buttresses are visible along the exterior of the church. Six are placed perpendicular to the walls of the building, two, at the corners of the west façade, are positioned at an angle, and one short buttress extends below the altar window. From an architectural standpoint the church at Bistriţa Monastery resembles the monastic churches at Probota and Slatina.

The church is located at the center of the monastic compound, which is surrounded by tall fortification walls arranged in a rectilinear format. The entrance, from the south, is marked by a large tower. To the north-east of the church is the old royal house that now serves as the refectory and some of the living quarters of the monks. Additional living quarters and workshops are arranged along the west, north, and north-west side of the

fortification walls. To the north-west of the church rises the tower built by Stephen III that houses the chapel dedicated to St. John the New.

Murals:
The interior murals date to 1814.

Tombs:
<u>Exonarthex</u> – Metropolitan Atanasie (d. 1632); Bishop Methodie (d. 1504); Bishop Simeon (d. 1564).
<u>Pronaos</u> – Wallachian High Judge Ivaşcu Golescu (d. 1584); the great Moldavian chronicler Grigore Ureche (d. 1647)
<u>Burial Chamber</u> – Alexander the Good (d. 1 January 1432); Alexander's first wife Ana (d. 2 November 1418); two of Alexander's children, Roman and Vasilisa; Stephen III's son Alexander the Young (d. 1982), and Stephen's daughter Ana; Stephen Locust's wife, Cneaghina (Maria) (d. 31 July 1542); the son of Iliaş Rareş, Roman.

Restorations:
1776 – The prior of the monastery, Iacov, rebuilt the fortification walls around the monastic compound.
1792 – A new, two-storyed home with living quarters for the monks is built on the site of the royal quarters built under Peter Rareş.
1804-1814 – A number of small restoration projects were carried out, but most were left unfinished because the monastery became a fighting ground for the battles between the Ottomans and the Greeks, which resulted in the destruciton of many objects, including the interior murals of the church. At that time, the monks were also forced to flee the monastery.
1916-1919 – During WWI the living quarters of the monks were transformed in a hospital for the wounded soldiers. Over 800 soldiers were treated by the monks during this period.
1919-1925 – Sections of the Monastery served as an orphanage.
1967-1984 – Extensive archaeological and restoration projects were carried out at the church, the living quarters of the monks, and the fortification walls of the monastery. At thsi time it was revealed that the exonarthex of the church dates to the reign of Peter Rareş. Moreover, at this time, the roof of the church received copper plating, the windows were replaced, and the floor was restored.

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Cat.no.42   Church of the Resurrection, Suceviţa Monastery

Location:
Suceviţa Village (about 33 miles north west of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Resurrection of Christ (Easter), was built by Ieremia, Simion, and Gheorghe Movila (between the reigns of Peter the Lame (*r.* 1574-1577; 1578-1579; 1583-1591) between 1581and 1583. The church was erected on the site of a wooden little monastery from the fifteenth century built by a lady who supposedly worked on it for 30 years, hauling wood to the site in her ox cart.
In 2010 the church was listed by UNESCO as a World Heritage Site.

Architecture:
The katholikon at Suceviţa is the last monastic church built and decorated in the traditions inaugurated by Stephen III and Peter Rareş. The building measures 38.6 meters in length on the exterior, 9.7 meters in width, and 19.6 meters in height under the naos tower. The church was built on the triconch plan and consists of a closed rectangular exonarthex with an entrance along the north and south and three western windows, a double-domed rectangular pronaos with two windows along the north and south, a barrel-vaulted burial chamber with a window on each side and secret room above (accessible through the spiral staircase on the north-west corner of the room), a naos with two lateral semicircular apses, and a semicircular chancel with the prothesis and the diakonikon as individual spaces with windows to either side of the altar. Each of the lateral apses displays three windows, although those of the chancel are not identical in conception or equally spaced as are those found in the lateral apses. Small single entryways stand at the thresholds between the various spaces inside the church. On the exterior, two open porches that mark the entrances to the church stand to the north and south of the exonarthex. Six three-tier buttresses stand around the church, and a short buttress extends below the eastern window. The church at Suceviţa also heralds some of the innovations that took place in church architecture in Moldavia in the last decades of the sixteenth century, such as the prominence of the exonarthex, and the tower over the naos raised on three bases, the lowest most square in shape while the other two in the shape of twelve-pointed stars.

Suceviţa is the most fortified out of all of the monasteries, having really tall walls and five towers all around. The church is at the center of the monastic complex. The living quarters of the nuns extend along the north wall of the fortifications. Along the east wall are the refectory, a museum, and additional living spaces, which were renovated during the 1970s.

Murals:
The paintings date to 1595-1596, and were executed by Ioan Zugravul and his brother Sofronie from the Crimca school of painting (identified by the use of light, metallic green and blood reds contrasting with gold).

Interior:

<u>Exonarthex</u>

1 – Curtain; *Last Judgment* (east wall); *Life of St. John the New*; Signs of the Zodiac (on arches)

<u>Pronaos</u>

1 – Curtain; *Menologium*; The Seven Ecumenical Councils; *Life of St. Nicholas*, *Life of St. George*

<u>Burial Chamber</u>

1 – Curtain; *Life of Moses*

<u>Naos</u>

1 – Curtain; 2 – Military Saints; Sts. Constantine and Helena (south wall); votive painting on the south and west wall (Ieremia Movilă and his family, his mother Maria (Peter Rareş's daughter), wife Elisabeta-Elisafta, their young sons Constantin and Alexander, and their daughters Chiajna, Ecaterina, Maria, Ana, and Zamfira before Christ with the Virgin Mary as intercessor); votive painting to the right of the naos door (Metropolitan Gheorghe Movilă and Metropolitan Teodosie Barbovski or his father Ioan, also known as Monk Ioanichie at an altar); 3-5 – Passion cycle; dome: *Christ Pantokrator* with seraphs, angels, and prophets below

<u>Altar</u>

1 – Curtain; 2 – Bishops; 3 – *Communion of the Apostles*; 4 – *Trinity*, *Resurrection*; 5 – *Ascension*, Virgin Mary

Exterior:

<u>West Wall</u>

Unpainted; legend has it that the artist fell off his ladder and was killed, and so he could not finish painting the west façade

<u>South Wall</u>

Exonarthex: no longer survive

Pronaos: 1- *The Burning Bush*; 2-3 – the Pokrov; 4-6 – *Akathistos Hymn*

Burial Chamber: 1 – Greek philosophers; *Tree of Jesse*

<u>Apse</u>

Prayer of All Saints: 1 – Monks and Hermits; 2 – Martyrs; 3 – Bishops; 4 – Apostles; 5 – Prophets; 6 – Angels; 7 – Seraphs

East Window: 1 – St. John the Baptist; 2 – Window; 3 – *Melismos*; 4 – Christ; 5 – Virgin Mary; 6 – Christ Emanuel; 7 – Ancient of Days

<u>North Wall</u>

Burial Chamber: *The Ladder of St. John Climacus*; top register with seraphs

Pronaos: *Life of St. Pachomius*; *Genesis*

Tombs:

<u>Pronaos</u>

Members of the Movilă family

<u>Burial Chamber</u>

Ieremia Movilă (d. 10 July 1606), Simion Movilă (d. 14 September 1607)

Restorations:
1958-1969 – Extensive restoration projects to the church, its interior and exterior murals, as well as the monastic buildings.
1970s – Additional restoration projects along the east wall of the monastic complex.

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Cat.no.43   Church of the Ascension, Galata Monastery

Location:
4 Mănăstirii Street, Iaşi

Foundation / Patronage / Dedication:
The church, dedicated to the Ascension (40 days after Easter), was built by Peter the Lame (*r.* 1574-1577; 1578-1579; 1583-1591) during his second reign, between 1577 and 1578. In 1578 the church collapsed and it was rebuilt between 1582 and 1584, during Peter's third reign. In 1735 the fortifications were built, during the reign of Grigore II Ghica (*r.* 1726-1733; 1735-1739). In 1847 the bell tower was finished halfway up by Mihail Sturdza (*r.* 1834-1849). The present church dates to 1847.
The name "Galata" comes from the Genoese quarter opposite Constantinople, across the Golden Horn (Galataserai), where the Romanian princes who went to the Porte to receive the rights to rule stayed.
The monastery reopened in 1996 and serves today as a convent.

Architecture:
The katholikon at Galata was built on the triconch plan and thus consists of a closed rectangular domed exonarthex with three windows facing west and two entrances (from the north and south), a square pronaos with a dome raised on a series of oblique arches and two windows on each side, a burial chamber with two windows, a naos with two lateral semicircular apses, and a semicircular chancel. The exonarthex is wider than the rest of the church. The lateral apses and the chancel each display three equally-spaced windows. The dome over the naos differs in its conception from that of the pronaos, being supported by a more intricate system of oblique arches. In the interior, a small entryway leads from the exonarthex into the pronaos, and a similar doorway leads into the burial chamber. At the threshold between the burial chamber and the naos are three arcades that separate these two spaces—the first instance of such a threshold. The two towers of the church, one over the naos and the other over the pronaos, raised on a square base and two twelve-pointed star bases, mark the first iteration of such a development in Moldavian monastic church architecture. On the exterior, moreover, nine short buttresses that extend only halfway up the building support the structure, and a prominent median decorative band—a twisted rope motif found at Galata for the first time—that horizontally divides the façade in half (the lower register displays a single row of taller niches, while the upper one delineates a double row of shorter niches).

Murals:
A fire destroyed the original interior paintings in 1672. The artist Vasile Dubrovski repainted the church in 1811. The church may have also been partially painted on the exterior. However, no evidence of exterior murals survives to date.

Tombs:
Burial Chamber
Peter the Lame's first wife Maria Amirali from Rhodes, his son Vlad, and his daughter Despina (d. second half of sixteenth century).

Restorations:
1960-1963 – The church was restored by the Metropolitanate of Moldavia and Bucovina.

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Cat.no.44   Church of the Descent of the Holy Spirit, Dragomirna Monastery

Location:
Mitocu Dragomirnei Village (about 6 miles north of Suceava)

Foundation / Patronage / Dedication:
The church, dedicated to the Descent of the Holy Spirit (8th Sunday after Easter), was built by Bishop Anastasie Crimca with support from the Great Chancellors Lupu and Simion Stroici in 1609. The bigger/current church was built near the small monastery chapel built in 1602 by Crimca and dedicated to St. John the Evangelist and the Prophets Elijah and Enoch. In 1627 the fortifications and the four towers, the bell tower, and the Gothic room were built (during the reign of Miron Barnovschi, a relative of the Movilă family). Although Dragomirna was a monastery for monks, in 1960 the monastery became a convent.

Architecture:
The katholikon at Dragomirna Monastery is unique in Moldavia and in the Orthodox world because of its proportions. The church is the tallest and narrowest among all the churches of east Europe built between the fifteenth and the seventeenth centuries. It measures 35 meters in length, 9.6 meters in width, and approximately 27 meters in height in the naos, under the tower. The church is built on the triconch plan, yet the lateral apses of the naos are delineated by the thickness of the walls and do not project beyond the façade. The entrance to the church is through the south of the polygonal exonarthex covered by a Gothic rib vault, which opens through a narrow entryway into the rectangular double-domed pronaos of the church. Inside the church, a few steps at the thresholds (between the exonarthex and pronaos, pronaos and naos, and naos and altar) facilitate a progressive ascent as one approaches the altar area. The church lacks a burial chamber. The single octagonal tower over the naos rises on a square base and two twelve-pointed star bases. On the exterior, moreover, ten short buttresses support the structure, a twisted rope motif and two rows of blind arches in the upper section of the façade wrap around the entire exterior of the building

The church is the central feature of the monastic complex. The living quarters of the nuns and the refectory extend to the west and north of the church, along the massive rectilinear fortification walls with corner towers and short exterior buttresses around the perimeter. The south wall of the fortification comprises a central gate tower that also serves as the entrance to the monastery. To the right of the tower is the Gothic room that now serves as the museum of the monastery.

Murals:
Only the interior murals in the naos and altar survive and were executed by the local artists Crăciun, Mătieş, Ignat, and Gligorie, whose names are inscribed in the altar. The murals date to the first half of the seventeenth century. There are no exterior paintings on the church. Only the tower and its base exhibit low relief carvings.

Tombs:

<u>Pronaos</u>
Probably Bishop Anastasie Crimca (d. 1629) and Luca Stroici (d. early seventeenth century), but no gravestones survive with their names inscribed.

Restorations:
Before 1762 – The church underwent minor repairs.
1843-1845 – The bell tower was restored, and the new dwelling spaces for the monks were built.
1965-1976 – Additional and extensive restoration projects on the church and the chapel.
2010-2012 – The most recent restoration projects centered on the conservation and restoration of the exterior carvings of the church, the interior paintings, and the iconostasis, among other initiatives.

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Cat.no.45   Church of the Three Hierarchs, The Three Hierarch Monastery, Iaşi

Location:
28 Ştefan cel Mare şi Sfânt Boulevard, Iaşi

Foundation / Patronage / Dedication:
The church, dedicated to the Three Holy Hierarchs: Basil, Gregory, John (30 January), was built by Vasile Lupu (*r.* 1634-1653) and Metropolitan Varlaam between 1637 and 1639. It was consecrated on 6 May 1639 by Metropolitan Varlaam. Ionaşcu (Enache) Ctisi, buried at St. Sava Church, served as the architect.

Architecture:
The katholikon at the Three Hierarchs Monastery is built on the triconch plan, thus consisting of a closed rectangular exonarthex with an entrance along the north and south facades and two windows facing west, a domed pronaos with two windows on each side, a naos with two lateral semicircular apses, and an eastern semicircular chancel that contains also the prothesis and the diakonikon to either side of the altar only a niches delineated by the thickness of the walls. Each of the apses contains three equally-spaced windows. A small entryway leads from the pronaos into the naos and two columns supporting three arches stand at the threshold between the pronaos into the naos. Above the pronaos and the naos of the church rise two towers that sit on two bases (a square one below and a sixteen-pointed star base above it). On the exterior, moreover, six large three-tier buttresses extend up to the median band that wraps around the entire exterior of the church and support the church structure, in addition to the short buttress positioned below the east window. In addition to the extensive exterior carvings, two rows of sunken niches puncture the façades and wrap around the entire exterior of the church.

The church was located once at the center of the monastic complex, which was fortified. The walls and the monastic buildings, aside from the Gothic Hall which is located to the south of the church, no longer survive. The bell tower that marked the entrance to the monastic compound was destroyed in 1886.

Murals:
The interior murals date to 1641-1642, and were executed by three Russian artists. Isidor Pospeev, Pronca Nikitin, and Deico Iocovlelv were assisted by local artists Nicolae Zugravul and Ştefan Zugravul.
The icons of the iconostasis were completed in Moscow by Vasile Lupu's masters, among them Grigorie Cornescu.

Exterior:
The exterior is carved throughout with rows of non-figural reliefs.

Tombs:

<u>Pronaos</u>

Vasile Lupu (d. 1661) and his family, John, Stephen, Todosca, Ioan, Ruxandra; Dimitre Cantemir (d. 21 August 1723); Alexandru Ioan Cuza (the first ruler of a "united" Romania) (d. 15 May 1873).

Relics:

The remains of St. Parascheva brought from Constantinople on 13 June 1641, found in a niche along the south wall of the naos.

Restorations:

1650 – The monastery was damaged by Tartars and then later restored.

1882-1887 – The church was rebuilt by the French architect André Lecomte du Noüy, who made several significant changes to the original design: replaced the curved drum with polygons, heightened the steeples, added three windows to the three apses; and restored all of the original frescoes.

1893 – The Gothic Hall to the south of the church was restored.

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