

THE COLLECTION OF MANUSCRIPTS FROM THE NOUL-NEAMȚ MONASTERY

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SUMMARY. The new monastery, called “The New Neamț” (Romanian: “Noul Neamț”), established in 1864 by the monks who had left the old Neamț community, took over not only the name of the oldest and richest monastic foundation in Moldova, but also the secular traditions of this important cultural center. The monastery’s abbot, Teophan Cristea, adopted both the traditions and the institution previously founded here by Saint Paisius from Neamț. The Neamț monks brought with them numerous precious manuscripts, documents and old Romanian books, which they also protected in this new location.

Keywords: Manuscripts, Romanian books, sacred music, New Neamț Monastery, cultural centre.

“Founded in 1864 by the monks departed from the old Monastery in Neamț, the new Monastery of “*Noul Neamț*” (meaning New Neamț) took over not only the designation of the oldest, richest monastic foundation in Moldova, but also the ancient traditions of this outstanding century-old cultural centre. The Father Superior of the monastery, Teofan Cristea adopted the traditions and organization established by Saint Paisie from Neamț. Adopting the organization of the Neamț community, the monks of the new monastic establishment also took over the old Paisian tradition of religious music, which provided that the “*cliros*” be sung in turn, in two languages: from the right, in Slavonic and from the left – in Romanian.

The New Neamț monks brought along and kept here numerous and precious manuscripts, documents and old Romanian books.”(5)

A living proof of the intense cultural life in the field of sacred music and of a valuable spiritual patrimony is the catalogue of manuscripts drawn up by Hieromonk Andronic in 1884, which comprises 146 Slavonic and Romanian manuscripts found in 2,272 books printed in Slavonic, Russian, Greek, Latin, French and Romanian.

The 30 Slavonic and Romanian manuscripts from the 14th -19th centuries that Father Andronic brought along from the Neamț Monastery in

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1861, on his arrival in Bessarabia, were the basis for the foundation of the Monastery's Library, as well as for the setup of the manuscript catalogue found in this monastic settlement.

Starting with a very small number of yet highly valuable manuscripts, the "Noul Neamț" library acquired an impressive number of manuscripts and books, as they were donated or purchased by its librarian, Father Andronic.

In manuscript no. 88, dating back to 1886, whose content is entirely dedicated to the life and activity of Father Andronic, we can find his will, on pages 4-6, in which he wrote: *"I pray that all the holy books in Moldavian, Russian and Greek, printed and gathered here, through my efforts, as well as the psalm books written by my sinful hand (...) shall last in time and enrich the monastery's library"*.

At the end of the 19th century, there were over 20 monasteries and hermitages operational in Bessarabia, all with their own library or archive. After World War II (1945), all the monasteries were closed, except for Monastery Japca, which still operated for a while. Nobody seems to know what happened with the manuscripts and books found in the libraries and archives of these monasteries. Some assume they were burnt up, devastated or, maybe, a few of them are still being kept somewhere.

Archive documents tell us that most of the valuable documentary materials from the state institutions, from monasteries or churches, as well as the entire monastic assets, including all the books, were evacuated from Romania and later returned, in 1945, according to a decision made by a special Soviet-Romanian commission. The lists of these materials are still kept to this day, but, unfortunately, their itinerary is interrupted, as we have no details. However, there is an exception in this matter, the Library and Archive of "New Neamț" Monastery. In 1959, as the activity of "New Neamț" Monastery was interrupted (out of political reasons), its archive and library were entered, in 1962, into the secret fund with inventory number P-2119 (research not allowed) of the State Archive of the Moldavian Soviet Socialist Republic. The secret storage of the manuscripts led some of the researchers from within and outside the country to conclude that the "New Neamț" manuscripts were also lost, as all the others.

One can talk about the cultural level of a people only by studying its national cultural and artistic treasury, created throughout the centuries. The manuscripts – both musical and literary – represent an important part of this treasury, as well as genuine monuments of the national culture, inestimable values of the cultural past. By themselves, they include real values of the past civilizations, reflecting the fruitful activity of the scholars, musicians and performers who contributed, in various ways, to the development and revitalization of the creation and performing process of their time.

Unfortunately, due to some disruptions, a significant part of the unusual and highly valuable documentary materials has been lost without a

trace. And this was because Moldova, as chronicler Grigore Ureche said, has always been "in the way of all misfortunes".

The oldest manuscripts found on Moldova's territory date back to the second half of the 14th century. The manuscripts of old Byzantine music from this period originated in Byzantium and they are characterized by a classical Byzantine style, namely a monodic vocal and unaccompanied homophonic style. It displays the distinct hallmark of the papadic or melismatic, vocalizing style, intertwined with the recitative style – in some works. In general, these creations have a miniature musical form, determined by the volume of the hymnographic poems underlying the musical text, deriving from biblical psalms or from the hymnographic creation of the chant composers. The melodic structures and functions of these works are variable and often repeated on various pitches, sometimes being common to several *echoi*. **Echos** (pl. *Echoi*) is the name in Byzantine music theory for a mode within the eight mode system (*Oktoechos*), each of them ruling several melody types, and it is used in the melodic and rhythmic composition of Byzantine chant. In the recitative style, particularly in the closing cadenza formulas of the recitative, there are specific formulas that pertain only to certain *echoi*. These formulas function as an introduction into the melodic structure of that particular *echos* or as a modulation of a musical passage, as a cadenza or as a closing of a musical section of the chant.

Another category of manuscripts and books that had emerged in Moldova by the beginning of the 17th century was written in a language unknown to the people – Old Church Slavonic, the language of church and literature. It used the Cyrillic alphabet, with Târnoveanu orthography and the wording was stable, since it remained the same for three centuries. Beginning with the second half of the 16th century, writings in the mother language also started to emerge, in parallel with the traditional Old Church Slavonic manuscripts. The writings in Old Church Slavonic gradually disappeared, so that, by the early 19th century, they were only an isolated phenomenon.

The Romanian manuscripts from the 15th-19th centuries drew the attention of many Byzantine analysts, antique collectors and bibliophiles, being purchased by various libraries and museums across Europe thanks to their content, as they provided valuable information about the art of psalm chanting from that period and because of their artistic look, their perfect calligraphy, the fine ornamentation and the correctitude of the texts, etc.

Part of the books and manuscripts were donated by the rulers of Moldova to important personalities and to monastic centres from abroad. Romanian manuscripts are presently being kept in Romania, Bulgaria, Yugoslavia, Poland, Russia, Vienna, Dresden, München, Paris and London and at the monasteries from Athos and Jerusalem. They have been the subject of many scientific investigations.

In 1905, the Russian researcher A.I. Iațemirschi published a series of catalogues of the Old Church Slavonic manuscripts from Romania and from the European countries' warehouses. He intended to compile another catalogue of the Romanian manuscripts from Russia's warehouses. Due to unknown causes, his intention never became a reality. Today, we have at our disposal a succinct investigation of the manuscripts collection, drawn up by Valentina Ovchinnikova - Pelin, the author of the *Catalogue of the Collection from the New Neamț Monastery*, printed in a bilingual edition (in Romanian – in the Cyrillic alphabet - and in Russian calligraphy). This represents a special part of the *General Catalogue of Romanian Manuscripts kept in the Former U.S.S.R.*, which comprises approximately 800 manuscripts in Slavonic language, from the 14th-19th centuries and around 200 Romanian manuscripts from the 17-19th centuries.

The information found in the "*General Catalogue of Romanian Manuscripts kept in the Former USSR*" starts with a description of the manuscript fund of the "New Neamț" Monastery's library. A large part of the books and manuscripts from this fund were brought in from the Neamț Monastery by the founders of the new monastic establishment: Father Teophan Cristea and Father Andronic. The latter wrote "*The History of New Neamț Monastery*", illustrated with numerous document copies.

Another part of the library contains printed books donated to the monastery, which are mentioned together with the donors' names in the *Diptych of "New Neamț" Monastery*. Some of the names listed are: Constantin Botezatu from Chișinău, who, in 1879, donated ten books with *The Lives of the Saints*, a *Book of Hours*, a *Psalter*, the *Holy Bible* and other books in Romanian; in 1884, Mihail Kogălniceanu bequeathed three volumes of "*The Chronicles of the Land of Moldavia*", etc. Some of the manuscripts and printed books were procured and donated to the monastery by Father Andronic, on his return from his journeys to Moldova and Kiev. A significant number of books and manuscripts from the fund belong to this tireless chronicler of the 19th century, who bequeathed over 60 books of his own writing to the "New Neamț" Library.

After 20 years since the foundation of the library of "New Neamț" Monastery, Father Andronic compiled the *Book Catalogue*, containing all the titles that existed in the library, so that in 1884, it held 146 manuscripts in Slavonic and Romanian and 2,272 books printed in Slavonic, Russian, Romanian and Greek.

A few inventory books were compiled in 1892, 1929, 1934-1938 and 1959-1961, which are presently kept in the monastery's fund, found at the National Archives. The latter contain very little information on the manuscripts.

Between 1954-1958, a lot of monasteries were closed, among them being Monasteries Curki, Hâncu, Garbovet and Căpriana. Some of the books and manuscripts from these monastic settlements replenished the "New

Neamț" library. All the manuscripts, books and documents from the monastery's library were deposited into the fund numbered P-2119 of the National Archive of the Republic of Moldova. Following a process of systematization and processing, there were compiled a few inventory books, as follows:

- *Inventory book No. 1* – comprises the documents of the monastery's archive between 1860-1962;
- *Inventory book No. 2* – contains 43 manuscripts in Old Church Slavonic from the 14th - 19th centuries;
- *Inventory book No. 3* – consists of 100 manuscripts in Romanian from the 18th – 19th centuries;
- *Inventory book No. 4* – comprises 76 manuscripts with musical notation in Greek, Slavonic and Romanian, dating back to the 18th – 19th centuries;
- *Inventory book No. 5* – comprising 78 books printed with musical notation in Greek, Bulgarian, Russian and Romanian, dating back to the 18th – 20th centuries.

The varied topics of the manuscripts portray valuable events that occurred from the beginning of the 15th century up to the 20th century.

We are introduced to the beginnings of literature in Moldova by means of a few original works by Grigore Țamblac, included in the *Miscellaneous Codex* from 1448, copied by Gavril from Neamț. Father Andronic also referred to the personality of the great scholar Grigore Țamblac in the *Dptyches* of "New Neamț" Monastery and in a few of his historical works, particularly in "The life of Grigore Țamblac", which he dedicated to this promoter.

The worth of the manuscripts stored in the monastic library of New Neamț lies not only in the content of the writings and hymnodies, but also in the manuscripts' footnotes. Hence, from the Gospel manuscript with liturgical content (*Tetraevangheliar*), from the late 14th century – early 15th century, we find out of the existence of cultural values instilled by the Moldavian chroniclers of Ohrida. It is also the footnotes that describe the first issue of a manuscript or book, their circulation environment, authors and owners, certain personalities and historical events.

Of indisputable importance to the study of Slavonic literature in Moldova are the three manuscripts of copyist Gavril from Neamț Monastery, as they are the oldest books that appeared in Moldova in the first half of the 15th century. We learn more about copyist Ghervasie, the disciple of Gavril, thanks to his manuscript, "The biblical books of the 16 prophets", written in 1475.

Here are a few of the manuscripts of New Neamț Monastery dating back to the 18th century: *The Codices of Creations*, compiled by scholar Platon and the *Codices of Words and Teachings*, put together by scholar

Mitrofan. They were both disciples of Paisius Velichkovsky. They are important because they served as a model for the copies and translations of the texts into Romanian and their partial editing, in the 19th century.

Part of the manuscripts from New Neamț Monastery was compiled by chronicler Andronic into the ten-book cycle called *"The History of the Neamț and Secul Monasteries"*. The first book, *"The History from the Beginnings of the Old Sacred Monastery of Neamț until 1779"*, was written in 1864. After 25 years, father Andronic compiled and completed it into a new volume, with the same name. The second book, *"The History of the Secul Monastery 1560 – 1775"*, comprises historical events from the above-mentioned period, at a time when it was united with the Neamț Monastery. Books 3, 4, and 5 of this series include the work of Paisius Velichkovsky and texts that portray his personality. The third book, *"The life of Paisius Velichkovsky from this birth until the age of 25"*, dates back to 1872. Written in 1874 by Paisius Velichkovsky, the fourth book, *"The Historical Events in Athos and then, in Moldova for the Early Life at the Monastery"*, describes the events that occurred until 1794. The fifth book dates back to 1880 and it is called *"A Comprehensive Account of Several Correspondences with Clergymen and Politicians"*. The sixth book comprises historical events that occurred after Velichkovsky's life and it is called: *"The History of the Neamț and Secul Monasteries 1794-1856"*. The 7th book – *The Historical Events Following the Reforms* –, renders the author's own impressions regarding the historical events that took place in 1855-1867. The 8th book describes all the possessions of the Neamț Monastery up to the year 1859. The 9th book depicts the rites of the church service, the customs that were practiced at the Neamț Monastery and the Synaxarion for September. In the 10th book, Father Andronic describes the versicles that belonged to the Neamț Monastery. Some of the creations included in this series have been copied by Father Andronic from the 19th-century edition, but most of the texts are rendered from older manuscripts. Some of them appear in two versions: in Romanian and Russian, accompanied by short comments.

There are two works by Priest Andronic of historical importance: *"The Diptychs of the Neamț and Secu"* and *"The Diptych of the New Neamț Monastery"*. The documenting sources for these books were the data and documents found in the archive of the monastery. These works resemble short historical chronicles and they comprise numerous auxiliary materials.

The most captivating and valuable part of Velichkovsky's work, found in the archives of the New Neamț Monastery's library is his correspondence. In the collection of the library there have been kept 18 letters, whose texts are included in several miscellaneous codices and the number of copies is between 6-8 pieces. Some letters exceed the regular letter dimensions and appear as some special works. The variety of letters familiarizes us with his

multifaceted activity and his various interests. Amongst these, we can mention: the issues of monastic life, aspects regarding the monks' behavior, the selection of manuscripts for his future translations, translation methods, the establishment and building of schools and so on.

A large part of the approximately 300 manuscripts containing translations of patristic literature from the library of Paisius Velichkovsky also appears in the library catalogue of the New Neamț Monastery. Amongst the Slavonic manuscripts, we can find: *The Miscellaneous Codex of Teachings*, drawn up by Mitrofan in 1781 (no. 29); *Questions and answers by Fathers Varsanufie and Ioan in the Third Quarter of the 18th Century* (no. 22); *The Works of Peter Damaschin and Ioan Damaschin, 1799* (no. 39). Here are a few Romanian manuscripts: *The Miscellaneous Codex of Teachings and Sermons*, 1781, by copyist Timofei (no. 30); *The Miscellaneous Codex of Sermons and Monastic Teachings*, 1783-1784 (no. 31) and *Miscellaneous Codex of Teachings and Lives of Saints*, 1794.

The manuscript containing the writings of Isaac, the Syrian – *Words of a Hermit*, with the introduction "*For passing and peace*", originating in the 3rd quarter of the 18th century, was in the possession of several persons in different monasteries, before reaching the New Neamț Monastery.

In the collection of book translations of the New Neamț Monastery there is also kept the translation, from the Greek Philokalia, of the writings by Grigore Sinait, Ioan Damaschin, Saint Maxim the Confessor, Peter Damaschin, Marc the Hermit, Calist Tilicuzi, carried out by Paisius Velichkovsky and his disciples, which was edited in Old Church Slavonic in Moscow, in 1793, under the title "*Dobrotoliubie*". Simultaneously, translations into Romanian were also made, but, since they were unedited, they circulated as manuscripts. Some of them were included in the miscellaneous codices no. 35, 36, 42, 57 and 65.

The library from New Neamț Monastery also has original creations in its possession, which belong to Velichkovsky's apprentices and "fellow writers", namely Basil (Vasile), the abbot of Poiana Mărului Hermitage, whose writings are included in manuscripts no. 36, 56, 116, 117, 125, 127; Joseph – *The Rite for the Prayer of the Mind*, that we find in manuscripts no. 36, 56, 117; Teophan – *The ladder* (manuscript no. 36); Samon – *The Spiritual Lute* or *The Heavenly Trumpet* (manuscript no. 36, 56, 117), etc.

In the manuscripts that contain data about the life and activity of Paisius Velichkovsky, one can find several interpretations of the information regarding his life. After abbot Paisius died, his disciples - Isaac, Nicolay, Martirii, Platon and Grigore - wrote a few versions of his life. Of all these versions, only Platon's was kept entirely. This version was edited in Romanian in 1817 and in Slavonic in 1836. The fate of the other versions to Paisius's life is unknown; we have found only some accounts about them in two of Andronic's manuscripts, numbered 116 and 117.

The manuscript "*The Service and Life of Paisius Velichkovsky*", compiled in 1858 by monk Calistrat from Neamț (no. 66) was read at the New Neamț Monastery on November 15th, although Paisius Velichkovsky was officially sanctified only in 1988.

A considerable number of the monastery's manuscripts were compiled in the second half of the 19th century, in a time when the manuscript tradition in Moldova was on the verge of extinction, due to the emergence of the printing press. The Monastery of New Neamț is considered one of the last remaining sources of 19th-century manuscript books. Most of the manuscripts are original works and some of them perpetuate the multi-secular book traditions. They are the first attempts of researching and interpreting the old cultural inheritance, the history of monasteries and churches and their historic and cultural importance to Moldova. Amongst such works we can enumerate the writings of the abbot from New Neamț Monastery – Father Andronic. Since he was the restless scholar that not only established but kept supplementing the library of New Neamț Monastery, this is a place that can generally define the interests and issues that he approached in his work. However, not all of his writings are original creations - some of them are translations and copies of other manuscripts and printed books. Some of Father Andronic's original works have a real and contemporary scientific value.

The New Neamț manuscript collection also includes a few works that are not of Romanian origin, which were brought here by Father Andronic and by other monks from the Neamț community or from other monastic centres. Such works are: two codices of patristic teachings edited by the Serbs, coming from Mount Athos monasteries – *Miscellaneous Codex of Teachings* (bearing a possession note from the 15th-century Ksenofont Monastery) and *A Collection of Monastic Teachings by St. Basil the Great from the beginning of the 15th century*, with a possession note from St Paul's Monastery in Mount Athos; *The Codices of works by Dionysius the Areopagite*, late 15th century – early 16th century, Serbian edition; *Miscellaneous Codex of Teachings*, late 16th century, Old Church Slavonic edition, coming from a monastery in Mount Athos; *The Hierarchical Prayer Book*, from the 60^s - 70^s of the 17th century, of Russian and Russian-Western origin, of liturgical character, which were purchased by the New Neamț Monastery in the late 19th c. – early 20th c.; *Apostol apraeos*, from the 16th century, which, according to the possession note, belonged to the Konev Monastery in Vaborg and four 18th-century manuscripts, of Russian-Western origin.

The worth of the manuscripts stored in the monastic library of New Neamț lies not only in the content of the writings and hymnodies, but also in the manuscripts' footnotes. Hence, from the Gospel manuscript with liturgical content (*Tetraevangeliiar*), from the late 14th century – early 15th century, we learn about the existence of cultural values instilled by the Moldavian

chroniclers of Ohrida. It is also the footnotes that describe the first issue of a manuscript or book, their circulation environment, authors and owners, certain personalities and historical events.

Overall, the New Neamț manuscript collection is of great cultural, historic and, last but not least, scientific value, revealing the Moldavians' highly spiritual and Christian pursuits, in the past.

A notable sector of the New Neamț monastic library, of increasing interest among researchers, is the *old music book* and the *psalmic music manuscripts*. Some of these provide details about the oldest stage of using the melodic embellishment, a time when only the text of the hymnodies was being written, with an indication of the musical mode, tact and a pattern used for adapting the music to the text. This stage of melodic improvisation based on mode, tact and pattern has been well represented in the manuscripts of this monastery, beginning with the 15th century. Here are some examples: *The Menaia* from 1448-1449, *Irmologion* from 1827, *the Oktoih (The Book of Psalms) with canons during the Apodeipnon (after-Vesper sermon)*, from 1816; *Oktoechos mega* or *Paraklētikē* and *the Small Oktoih* from 1836; *The Triodion* from 1833, *The Pentecostarion* - 1834, *The Menaia of the 12 months* - 1845-1847, etc. Their manner of interpretation has contributed enormously to the process of Romanization of the church chants. The first musical printed documents with psalmic notation or Guidonian notation, in Romanian, as well as the Greek ones, with psalmic notation were successful. The same was with the printed documents with Synodal notation, specific to Petersburg. The fact that they were practiced stands proof of their success. Among these, we can mention the works of Macarie the Hieromonk (printed in Vienna in 1823), of Suceveanu (printed in Iași and at the Neamț Monastery in 1848 and 1856-1857), of Nectarie Frimu, (printed in 1840 and 1846), etc. We can find important information regarding these manuscripts in the ten volumes of the *History of the New Neamț Monastery*, written by Father Andronic. Here, the author outlines the entirety of the church music forms – *monodic and choral* - practiced in a monastery. The first category includes the oral artistic creations and those with Cucuzelian and Chrysantic notation, and the choral category comprises the creations written in the characteristic form of Russian music, in Petersburg notation or in the Byzantine one. The ten historical volumes span the vast period of time between the establishments of the monastery until the period following Paisius's life (1846-1886). This was a period of great accomplishments, both historic and cultural: the choral chants become a regular part of the church services and books started being printed in Russian, Romanian and Greek, in different notations. In the monastery, the chanting was being executed according to the two notation systems – *psalmic* (Cucuzelian) and *linear* (the Synodal notation from Petersburg). The existence of Russian musical manuscripts, dated and undated, with linnear

notation, show us that choral music was indeed being practiced in the first half of the 19th century. Some of the undated manuscripts are: chants like *the Oktoih* and *The Triodion*, chants for Vigils and liturgical services, etc. The most important dated manuscripts are *the Irmologion* written by Justin, the Monk, in 1819. This work comprises a few local chants: a German Polyeleos (from the Neamț Monastery), a chant from Kiev and a voloh Cherubic Hymn. The manuscript "*The Vigils' procession and the Holy Mass*", written by Archdeacon Dometie Paulov in 1850 comprises all the versicles chanted by the pew and a Kiev-style chant. Another archdeacon, Amphilohie, wrote a choral manuscript in Russian which ended with the traditional "*Happy birthday*" song.

We can further document ourselves on the musical manuscripts by studying the catalogue compiled in 1884 by Father Andronic. After correlating it with the current catalogue, kept at the Moldavian National Archive in Chișinău and with the one from the monastery's archive, reopened at the initiative of Archimandrite Dormedont, there was discovered that many manuscripts and musical printed matter were missing, among these being the printed works of Anton Pann.

The new inventory book contains six docketts:

1. *Docket no. 1* – contains archive documents from the period between 1044-1059 and 1199, books from the inventory of New Neamț Monastery;
2. *Docket no. 2* – contains 43 manuscripts in Slavonic and Russian from the 14th – 19th centuries;
3. *Docket no. 3* – contains 100 manuscripts in Romanian from the 18th – 19th centuries;
4. *Docket no. 4* – describes 76 manuscripts in linear notation, in Russian, from the 18th- 19th centuries and 14 psalmic manuscripts in Romanian and Greek;
5. *Docket no. 5* – contains the presentation of 41 books in psalmic notation from the 18th – 19th centuries, written in Romanian, Greek and Bulgarian, as well as books with linear notation in Russian, dating back to 1846-1900.
6. *Docket no. 6* – it is reserved for historical manuscripts.

The catalogue compiled by Father Andronic contains important data on the manuscripts with musical notation and it mentions the following books:

- Book leaf no. 48 - 15 books printed in linear (Guidonian) notation, in Romanian, between 1860-1885 (the works of composer Gavril Musicescu are the most significant in this category);
- Book leaf no. 49 - 2 books printed in linear notation (in Russian);
- Leaf no. 49v - 11 linear manuscripts in Russian, dated between 1819 and the third quarter of the 19th century;
- Leaf no. 51 – psalm books printed in Romanian between 1823-1863, edited in Vienna, Iași, Bucharest, Buzău, at the Neamț Monastery

(among these, one can mention works by Protopsalt Macarie, Anton Pann, Dimitrie Suceveanu, Nectarie Frimu, etc);

- Leaf no. 52 - 19 psalm books in Greek, printed in Constantinople;
- Leaf no. 54 – two psalm books in Slavonic;
- Leaf no. 55 - 16 psalm-book manuscripts in Romanian and Greek, dated between 1823 and the third quarter of the 19th century.

Of great interest are the books of Greek Byzantine music printed in Old Church Slavonic, described at leaf no. 5 in Father Andronic's catalogue. It is about two collections of church chants, printed in Constantinople: the first in 1857, the second in 1864, which combine the psalmic Chrysantic creation with the Slavonic language. Yet, by the time they were published, the Slavic church had adopted the choral singing and the authentic Guidonian notation or the adjusted one, known as *the Synodal notation from Petersburg*. Hence, these works are important because they reunite the psalmic notation in the Chrysantic stage with Old Church Slavonic texts, translated from Greek originals.

The books printed in Romanian, mostly in linear notation, are acquisitions made by the librarian from New Neamț. This category comprises transcriptions from Byzantine into Guidonian notation, carried out by the following composers: Gavril Musicescu, Gheorghe Dima and Grigore Gheorghiu. Here, we can enumerate: *The Anastasimatarion*, with the chants of the Saturday evening and Sunday morning divine services, voiced on eight tones (or modes) used by the Romanian Orthodox Church, printed in Leipzig between 1884-1889, in the printing house of C. G. Röder; *The Rite of the Saturday Evening Vesper of the Eight Modes*, printed in Leipzig in 1883; *The Holy Mass with All the Necessary Chants and Hymns*, printed in Leipzig in 1885. The only book of this kind originating from Neamț is *The Divine Liturgy of Saint John Chrysostom*, dated in 1860 and printed by Ioan Cartu in Bucharest in 1865.

Especially interesting is the category of books written in Greek, with Chrysantic notation. They illustrate the constant strive of both the psalms from Neamț and New Neamț monasteries to maintain the relations with the Orthodox Center from Greece. These books are registered separately, both in Father Andronic's catalogue² and in the current inventory³.

Worthy of musicological interest are the 15 Byzantine musical manuscripts (from the 2119R fund of the 4th inventory of the National Archives of Moldova). Not only are they the fund's most valuable possession, but they also help us determine the profile of the most important and oldest musical

² **Andronic**, Ms. 85 from the P-2119R Inventory Fund – The Catalogue of Books found in the Library of the New Neamț Monastery of monks, in the guberniya of Bessarabia (written in Russian and in the languages of the books catalogued), 1884, page 52, no. 1-19

³ **Inventory Register on 2119R Fund** – *The New Neamț Monastery*, Moldavia's National Archives, Apis V.

cultural seedbed in Moldova – the Neamț Monastery. Dating back to the first and third quarter of the 19th century, these manuscripts comprise hymnodies in Greek and Romanian (with Cyrillic alphabet) in Chrysantic notation. Therefore, they belong to the period when “*the old notation system*” (in Romanian: *vechea “sistimă”*) was changed into the “*new (simplified) notation system*”.

According to the linguistic criterion, we could divide them into three categories:

1. *bilingual manuscripts* no. 1, 7, 11, 12;
2. *manuscripts in Greek* no. 1, 3, 8, 9;
3. *manuscripts in Romanian* (with Cyrillic alphabet) no. 10, 14 and *An Anthology and Church Chants on Greek Notes*.

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