

**THE MONUMENTS OF BRAILA (I).  
THE CHURCH "SAINTS ARCHANGELS MICHAEL AND GABRIEL"  
IN THE ARCHIVE OF THE HISTORICAL MONUMENTS COMMISSION<sup>1</sup>**

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**Abstract.** *Some time ago, the documentary fund of the Historical Monuments Commission was digitized. From this huge documentary treasure, some documents related to the Church of the Holy Archangels Michael and Gabriel in Brăila attracted our attention. It is about the famous Questionnaire regarding historical monuments, followed by several subsequent pieces of correspondence - some of which complete part of the answers -, interesting here being the dialogue with the Minister of Cults and Arts on the subject of the restoration of the place of worship, an initiative for the completion of which is being drawn up and an estimate of works accompanied by expenses.*

**Key words:** *Historical Monuments Commission, Church of the Holy Archangels Michael and Gabriel, Brăila.*

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**Rezumat.** *Acum ceva vreme fondul documentar al Comisiei Monumentelor Istorice a fost digitalizat. Din această imensă comoară documentară mi-au atras atenția câteva documente referitoare biserica cu hramul „Sfinții Arhangheli Mihai și Gavril” din Brăila. Este vorba despre notoriul chestionar relativ la monumentele istorice, urmat de câteva fragmente de corespondență – care conțin părți consistente cu răspunsurile -, de remarcat fiind aici dialogul cu Ministerul Cultelor și Artelor în privința restaurării bisericii, solicitarea de a se întocmi un proiect de lucrări cu devizele aferente.*

**Cuvinte cheie:** *Comisia Monumentelor Istorice, Biserica „Sfinții Arhangheli Mihai și Gavril”, Brăila.*

**General introduction**

The importance and, in general, the meanings of the digitization of some documentary / archival funds are more than obvious. Direct, immediate access to strictly specialized or common interest information, on the one hand, considerably reduces the less pleasant aspects related to mobility (time + money), on the other hand, the digital version of a document preserves the original / collection and offers the researcher a series of search and ordering tools that make his documentary work considerably easier.

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<sup>1</sup> This is a form of my article *Bisericile Brăilei în arhiva Comisiunii Monumentelor Istorice (I). Biserica „Sfinții Arhangheli Mihail și Gavril”*, in *Analele Brăilei*, XXI, nr. 21, 2021, pp. 9-65.

In this context, the digitization of some files from what is the Archive of the Historical Monuments Commission (hereafter CMI) by colleagues from the National Institute of Heritage (hereafter IMP) in partnership with the University of Bucharest (to be consulted at: <https://arhivacomisiuniimonumentelor.ro/>) is more than salutary. During more than half a century of existence (1892-1948) CMI has accumulated a huge repository of information: correspondence, historical studies, plans, budgets, etc., related to the problems of restoration, conservation and enhancement of historical monuments<sup>2</sup>. If we bear in mind that some of the monuments that are the subject of these files no longer exist today and additional documentary information cannot be found in other sources, the value of the CMI archive is all the more significant, and the effort of the IMP collective is all the more commendable!

From this huge documentary treasure, some documents related to the Church of the Holy Archangels Michael and Gabriel in Brăila attracted our attention. It is about the famous Questionnaire regarding historical monuments, followed by several subsequent pieces of correspondence - some of which complete part of the answers -, interesting here being the dialogue with the Minister of Cults and Arts on the subject of the restoration of the place of worship, an initiative for the completion of which is being drawn up and an estimate of works accompanied by expenses.

#### **Historical Monuments Commission**

After several decades of attempts, on November 17, 1892, Romania would receive, by Royal Decree, the first law for the conservation and restoration of public monuments<sup>3</sup>. The law provided for the establishment of a Commission that would function under the Ministry of Public Instruction, composed of three members appointed by the ministry "from among the most competent men in historical or archaeological sciences". During its 55 years of existence (1892-1948), the Historical Monuments Commission (CMI) will increase its number of members to nine and will have correspondent members in the country's counties. Naturally, the most important mission of the CMI was to draw up a general inventory: "of all the old buildings and objects in the country that are of particular historical or artistic interest, for the preservation of which measures should be taken". Once classified in this inventory, the monuments could no longer undergo interventions

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<sup>2</sup> Many of these have already been used in the pages of the CMI's two publications: the Bulletin of the Historical Monuments Commission (hereafter BCMI) and the Yearbook of the Historical Monuments Commission (hereafter ACMI). For the objective that interests us in the present intervention, consult the following: *Raport pe anul 1925*, in BCMI, XVIII, 1925, p. XVIII [different works]; Nicolae Iorga, *Moschei pe pământ românesc*, in BCMI, XXII, 1929, fasc. 62, oct.-dec., p. 184; Idem, *Câteva legături românești*, in BCMI, XXII, 1929, pp. 180-183 [photo and notice from 1813]; *Biserica Sfinții Arhangheli din Brăila, înainte de restaurare*, in BCMI, XXXIII, 1940, fasc. 106, oct.-dec., p. 45, fig. 1 [photo].

<sup>3</sup> Monitorul Oficial, nr. 187 from 24 noiembrie / 6 decembrie 1892, pp. 5490-5491.

(demolition, repairs / restorations) "without the prior authorization of the Ministry of Cults and Public Instruction, which will decide after the opinion of the Public Monuments Commission has been obtained". Of course, such provisions did not always arouse general sympathy, let alone some owners<sup>4</sup>.

The management of the CMI was succeeded by huge personalities of the Romanian cultural life, who contributed decisively to the smooth functioning of the institution, in relation to the role for which it was created. Initially having a consultative role, it tends to impose - with the support of the Ministry - the authority in the field of Monuments, especially starting with the exercise of the mandate of president by Ioan Kalinderu (1901-1913). He established himself as an authority in the field of inventorying and protecting monuments during the mandate of the historian Dimitrie Onciul (1919-1923), but especially under the leadership exercised by Nicolae Iorga (1923-1940).

Starting in 1908, the CMI began sending fellows to Italy and Greece, with the intention of creating a group of specialists to coordinate future restoration work. In 1907, the CMI collections began to be approached in a museum spirit, three years later being introduced into the public circuit. Then, in 1913, the House of Historical Monuments was established, intended to raise the funds necessary for the works of the CMI.

Last but not least, one of the reasons why the CMI had been created was to popularize various issues related to historical monuments. From the beginning (1893) the Regulation of the Law for the Conservation and Restoration of Public Monuments provided (paragraph 11, line 4), among the Commission's attributions and "to awaken and spread among the people the sense and skill for the conservation of monuments, for the publication of works on monuments and instructions on the face of their conservation or restoration"<sup>5</sup>. In this sense, beyond specific publications such as monument inventories<sup>6</sup> or collection catalogs<sup>7</sup>, CMI also published a scientific periodical - the Bulletin of the Historical Monuments Commission (1908-1945), alongside which, later, as an annex, the Yearbook of the Historical Monuments Commission (1914-1915, 1942-1943) appears<sup>8</sup>.

As I have already shown, during more than half a century of existence (1892-1948) the CMI has accumulated a huge store of information:

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<sup>4</sup> See O. Velescu, *Puncte de vedere în legătură cu restaurarea monumentelor istorice*, in *Buletinul Monumentelor Istorice*, XXXIX, nr. 1, 1970, p. 48.

<sup>5</sup> *Cuvinte începătoare*, in *BCMI*, I, 1908, p. 5.

<sup>6</sup> V. A. Urechia, B. P. Hasdeu, Gr. G. Tocilescu, *Inventarul monumentelor publice și istorice din România*, București, 1903; M. Csaki, *Inventarul monumentelor și al obiectelor istorice și artistice din Transilvania*, Cluj, 1923.

<sup>7</sup> V. Drăghiceanu, *Catalogul colecțiilor Comisiunii Monumentelor Istorice*, București, 1912.

<sup>8</sup> As working tools, see *Indicii bibliografici ai BCMI și ACMI*, datorati lui Radu Sc. Greceanu, respectively *Bibliografia BCMI*, drown up by Nicolae Ravici-Tătăranu (Râmnicu Vâlcea, 2012).

correspondence, historical studies, plans, budgets, etc., related to the problems of restoration, conservation and enhancement of historical monuments. Going through this fund today reveals to the reader - approved or not, a series of information related to the legislation, practices, work methodology, administrative searches, but also on the monuments themselves, their history and the interventions to which they were subjected, providing a baggage undisputed information and which sometimes cannot be recovered through other documentary sources.

### **Brief history of the Church "Saints Archangels Michael and Gabriel"**

Perhaps one of the most interesting local edifices with an ecclesiastical character, the Church in the city center is spectacular and original. It is the result of the transformation of the prayer house used by the Muslim inhabitants of the Turkish fortress into an Orthodox church, after the liberation of Braila. When was the mosque built? Hard to say, if not impossible. The *post quem* chronological milestone is of course the building of the Turkish fortress at the end of the first half of the 16th century (1540), and the *ante quem* the conquest (and then destruction) of the fortress in the first part of the 19th century (1829). Another landmark - if it refers to the objective that interests us and not to another one, from the incitement of the citadel<sup>9</sup> -, could be remembered by the information from the Journal of Ieronim Radziejowski's<sup>10</sup> message, where it is recorded, for the year 1667, that in Brăila the diplomats were met by "a Turkish qadi or judge, who had been appointed there some years before, also building a mosque, evidently against the treaties"<sup>11</sup>.

Such "confessional" changes also take place in other territories once under the administration of the Turks, at least this is what emerges from the *Dedication of Adjutant General Kisseleff about the administration of Moldavia and Wallachia from November 15, 1829 to January 1, 1834*: "in memory of the great acts of the

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<sup>9</sup> For this see the 1790 plan of the Austrian Johan von Vermatti, reproduced by Gh. Marinescu, *Brăila Veche. Album*, Brăila, 1929, pl. XXIII și Ionel Căndea, Dan Dumitru Iacob (coordonatori), *Atlas istoric al orașelor din România*, seria B. Țara Românească, fascicula 3, Brăila, 2013, planșa VII; and for the hypothesis regarding its location in the eastern extremity of the citadel see I. Căndea, *Aspecte din viața spirituală în Cetatea Brăilei (1538-1929)*, in *Analele Brăilei*, V, nr. 5, 2004, p. 9 and following. About the author of the plan see Dan Dumitru Iacob, *Johann Vermatti von Vermersfeld, autorul planului Brăilei din 1790*, in vol. *Miscellanea Historica et archaeologica in honorem professoris Ionel Căndea septuagenarii*, (ed. Costin Croitoru), Brăila, 2019, pp. 397-436.

<sup>10</sup> An abstract of the Journal of the Message manuscript accompanying the study was published by L. Hubert, *Zatargi Polski z Turcyą w 1667 roku i poselstwo Hieronima Radziejowskiego [= Poland's conflict with Turkey in 1667 and the Message of Hieronim Radziejowski]*, in *Biblioteka Warszawska*, II, 1858, pp. 461 and following.

<sup>11</sup> Integral text at P. P. Panaitescu, *Călători poloni în Țările Române*, București, 1930, p. 66; respectively at H. Holban, M. M. Alexandrescu-Dersca Bulgaru, P. Cernovodeanu (eds.), *Călători străini despre Țările Române*, VII, București, 1980, p. 163.

last revolt, the Turkish mosques were transformed into churches; the one from Giurgiu with the patron saint St. Neculai, and the one from Brăila with the patron saint St. Michael the Archangel<sup>12</sup>. Almost half a century later, this reality persists. Here is what is recorded in the *Report of the office of the communal assessment service, submitted to Brăila City Hall, regarding the history of the city - geographical, demographic, municipal*, drawn up on September 3, 1882, in the matter that interests us: "everything found here of such a nature [historical places, ruins] is the church in the main center of the city, called the cathedral, dedicated to Saint Michael the Archangel, built after the capture of the fortress in 1828, on the foundations or ruins of a window"<sup>13</sup>.

Its first patron saint, that of Saint Archangel Michael, was chosen in honor of Grand Duke Mihail Pavlovic, the "liberator" of Brăila, the consecration taking place on March 8, 1831, on Orthodoxy Sunday, by "an Archimandrite of this Diocese together with priest John, who he was here in this city and then served at the said church"<sup>14</sup>. The limited archaeological research carried out here has revealed the presence of an older construction, affected by the building of the mosque, which is assumed to have been a church, advanced functionality and due to the presence in the area of a Christian necropolis<sup>15</sup>. If so, then here is a return, all the more interesting, in fact, an adaptation of the same functionality to officiate different cultures. We hasten to emphasize in this context an information that we believe has been too easily overlooked in the historiography of the matter, due to the erudite prelate Melchisedec Ștefănescu. Recording the notes on the church books from the contents of the Metropolis of Proilavia<sup>16</sup>, he dwells on the phrase "the Russian church in Brăila", which he explains: "after the research I found out that it was called that, in 1828, the Church of Saint Michael in the main square of the city. It was named so because it was transformed by the Russians from mosque into a Christian Church, twice, and endowed with the necessary, once during the

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<sup>12</sup> The report is reproduced by Th. Codrescu, *Uricarul sau Colecțiune de diferite acte care pot servi la istoria românilor*, volumul IX, Iasi, 1887, p. 412. The news that the great window was transformed into the church of St. Michael the Archangel is also retained by Albina Românească. *Gazetă politico-administrativă-literară*, Iași, nr. 43, 8 iunie 1830, p. 182.

<sup>13</sup> Vezi N. Mocioiu, S. Bounegru, Gh. Iavorschi, A. Vidis, *Documente privind istoricul orașului Brăila (1831-1918)*, București, 1975, p. 378, doc. nr. 357.

<sup>14</sup> *Biserica Sf. Arhangheli*, in *Contribuțiuni pentru monografia orașului și județului Brăila cu prilejul sărbătorilor centenarului*, Brăila, 1929, p. 10.

<sup>15</sup> Ionel Căndea, *Aspecte din viața spirituală în cetatea Brăilei (1538-1828)*, in *Analele Brăilei (SN)*, V, nr. 5, 1994, p. 12.

<sup>16</sup> The correct name retained by the official legal documents of the "High Gate" is that of the Metropolises of Brăila, recorded within a broader phrase - the Metropolises of the infidels from the Ibrail vilayet and the pending lands, see in this sense Mihai Maxim, *Mitropolia Brăilei. Arhiva otomană din Istanbul și istoria Mitropoliei Brăilei*, in vol. *Mitropolia Brăilei (Proilaviei). Studii și documente*, ed. Ionel Căndea, Brăila, 2015, p. 280.

occupation from 1806-1812, after which it again became a mosque, and the second time, definitively in 1828, when the Turks were expelled from Brăila forever"<sup>17</sup>. Therefore, somewhere between 1808-1810, in the context of the conquest of the fortress by the Turks, there was another attempt to transform the mosque into a church. In this context, *Metropolitan Gavriil's Letter to the inhabitants of Brăila* was written, in which he made it known that the city, freeing itself from the Turks, joined the Diocese of Buzău again<sup>18</sup>.

The hall-type building, with a rectangular plan, was adapted after 1830 to the Orthodox cult by adding a large semicircular apse to the east and a pronaos to the west<sup>19</sup>. The separation of the spaces occurs only at the visual level and is the result of the superimposition of the cage over the pronaos. It was probably also then that the windows to the east were blocked up and the narrow, overlapping windows on the north and south facades were replaced by simple, wide, rounded windows at the top, which are still visible today<sup>20</sup>. The interventions are mentioned in a report of the great warden of internal affairs (March 21, 1893), in which it is mentioned that in 1832 "in the city of Brăila, the church under the celebration of "St. Archangel», the masonry of which was carried out by the help of the cupmaker Iancu Slătineanu"<sup>21</sup> – the governor of the county. At the same time, the church was endowed "even before the consecration" - that is, before 1831 - by the executor Divan with the sum of 7,000 lei annually, from the income of fishing fish (sic!) from the parts of the domain "to help with expenses". This is how the article related to this matter from the *Office of the Plenipotentiary President with the project for the new attributions given to the Department of Church Affairs* (December 1, 1831) looked like: "the person in charge of church affairs will also be notified of everything that will be necessary for the endowment of the church from the sale of fish, and other public needs, which were decided by line 4 of article 130 of the organic regulation, for keeping the churches of the holy Archangel Michael and the holy Hierarch Nicholas newly built in the city of Brăila and Giurgiu"<sup>22</sup>. Anyway, on February 23, 1832, the Order of the Plenipotentiary

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<sup>17</sup> Melchisedek (episcopul Dunărei de Jos), *Chronica Hușilor și a Episcopiei cu aseminea numire dupre documentele episcopiei și alte monumente ale țerei*, București, 1869, p. 166 [= Idem, în vol. *Mitropolia Brăilei (Proilaviei). Studii și documente*], ed. Ionel Căndea, Brăila, 2015, p. 35.

<sup>18</sup> The full text of the document is reproduced by Ion Vărtosu, *Din trecutul bisericeii brăilene*, in *Analele Brăilei*, II, nr. 2, aprilie-iunie 1930, pp. 11-12.

<sup>19</sup> Maria Stoica, *Brăila. Memoria orașului. Imaginea unui oraș românesc din secolul al XIX-lea*, Brăila, 2009, p. 207.

<sup>20</sup> H. Stăhiescu, *Monumente musulmane civile și religioase din orașul Brăila*, in *Studii și Cercetări de Istoria Artei*, anul III, nr. 1-2, 1956, p. 8.

<sup>21</sup> H. Stănescu, *Analele Parlamentare ale României*, zona III, partea I – Obicinuita Adunare Obștească a Țerei Românești, legislatura I, sesiunea II, 1832-1833, București, p. 537.

<sup>22</sup> *Analele Parlamentare ale României*, tomul II, Obicinuita Obștească Adunare a Țerei Românești, Legislatura I – Sesiunea I, 1831-1832, București, 1892, p. 230.

President was discussed, by which the Treasury's report concerning the Brăila, Giurgiul and Turnul domains, the islands belonging to the Principality and the fisheries in the Danube channel, with the conditions for their leasing, was submitted to the Assembly. According to article 4 of this document "In addition to the money of the Treasury, the buyer is obliged to give another seven thousand lei every year for the maintenance of the church in Brăila, where the patron saint of the Archangel Michael is celebrated, and they also respond to him with the same analogy every quarter, and through the knowledge of the Town Council there in receiving the trustee of the church subject to receipt"<sup>23</sup>.

Properties and part of the church were purchased from the Church's income (a place, a house, a row of books in Romanian and two rows in Greek). At the pediment of the church is placed the icon of Saint Michael the Archangel, clad in gilded silver and placed between wooden frames. It was executed in Russia in 1834 and given by the Grand Duke Mihail Pavlovich together with books of worship in the Slavonic language, bound in leather for the service of the holy church and a large polychander of 24 lights. These precious gifts arrived from Bucharest, via Buzău, had to be met by a local procession. The address of the administration dated March 18, 1835 notes this aspect: "that the icon of St. Archangel Michael given by the empress and queen of the Mihail family coming from Bucharest via Buzău, both the members of the Magistrate and all the townspeople and all the officials of the government, together with the Policeman, to receive her outside the church and all of them to lead her to the church"<sup>24</sup>.

The church belfry, a wooden construction built on the place once occupied by the minaret of the mesjid demolished in 1829, was equipped with three bells cast in Petersburg, in 1832, from the cannons taken as spoils of war by the Russian army from the fortress of Silistra in 1829<sup>25</sup>; bore the inscription "this bell was made from the Turkish cannons that were taken from the fortress of Silistra in December 1829 by the victorious Russian armies and they were erected as a memorial by the Most Powerful of all Russia Emperor Nicholas I at the church the new one from Wallachia, where the patron saint of the Archangel Michael is celebrated, 1932, Master Grigore Federe, Petersburg"<sup>26</sup>.

After more than a decade, the state of the holy place called for restoration and consolidation interventions. Here is what the Magistrate's Report to the High Department, dated November 11, 1845, recorded in this regard: "requesting the need to renew the church of Saint Michael the Archangel, in this city being close to ruin and so that no misfortune happens, nor remaining in the proper place,

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<sup>23</sup> *Ibidem*, p. 595.

<sup>24</sup> *Biserica Sf. Arhangheli, în Contribuțiuni pentru monografia orașului...*, p. 10.

<sup>25</sup> *Ibidem*, p. 10.

<sup>26</sup> *Ibidem*, p. 10.

according to the plan made again in this city, more prominent because all the paradises are made here, we ask that on the one hand the high Department bring to the knowledge of the family of the late Mihail as one who is the founder of the said church, and on the other on the other hand, to give permission to start, to prepare for its rebuilding again"<sup>27</sup>. Only on November 11, 1849, the Romanian Consulate in Galați sent the following to the Magistrate: "the family of Grand Duke Mihail Pavlovici, hearing about the renewal of the church of St. Archangel Michael, sent to this Consulate 2,000 carboave and if the church is to be rebuilt, to send To the magistrate to give them"<sup>28</sup>. The situation has not changed, since in 1858 the church was closed with the aim of being demolished, since "in 1845 it was not rebuilt as I spoke above". However, in a short time, the parishioners, feeling the closure of the holy place, requested the government, through the City Magistrate, to (re)open it, also making a small repair that still allowed the resumption of the divine service inside it.

After 1846, the place we are interested in took over the patronage of the metropolitan church of Proilavia "St. Archangels Mihail and Gavril", when the latter collapsed along with the Danube bank (today's end of Malului Street, between Călărași Street and Danube Cliff). Already in 1848, the demonstrations occasioned by the proclamation of the constitution took place in the square of the "St. Archangels"<sup>29</sup>, and on January 1, 1850, the will of Archimandrite Hrisant Horezeanu is recorded, in which he donates a building to the city "near the square of the holy church of St. Archangels Michael and Gabriel", in exchange for his generosity following "on the day of the undersigned's funeral or on any other Saturday that will fell closer to that day, the honest magistrate of the city will put in work to make a parastas in perpetuity at St. the great church of the Holy Archangels Michael and Gabriel, with all that is necessary and due to the orthodox law [...]"<sup>30</sup>.

In 1862, Bishops Nicolae Popa, Iani and Gheorghe Constantin Diom, seeing that "the people are suffering hardship, the church being too small and the holy church does not have the means to make it whole again", collected funds "through their effort and activity without to spend out of the said fund not the smallest part" and they "sucked it half in the space of three months"<sup>31</sup>. In this context, the church was extended by about eight meters to the west, with a window similar to the existing ones and a side entrance on the north and south sides. On the outside, it was decorated in a neoclassical style, visible in the shape and framing of the

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<sup>27</sup> *Ibidem*, p. 10.

<sup>28</sup> *Ibidem*, p. 10.

<sup>29</sup> See N. Mocioiu, S. Bounegru, Gh. Iavorschi, A. Vidis, *op. cit.*, pp. 78-79, doc. no. 58-59.

<sup>30</sup> *Ibidem*, pp. 96-97, doc. nr. 76.

<sup>31</sup> *Biserica Sf. Arhangheli, în Contribuțiuni pentru monografia orașului...*, p. 11.

windows, in the pilasters inserted into the smooth walls and in the triangular pediment in the center of the west facade<sup>32</sup>.

The old belfry disappeared in the fire of July 2, 1885, being replaced a year later by a wooden belfry as well, but with a single bell of 700 kilograms, cast from the three previous ones, broken in the disaster, in the workshop of Alexandru Spireanu in Ploiesti<sup>33</sup>.

A more consistent intervention on the church took place between 1922-1924, after its classification in the list of historical monuments (Law for the preservation and restoration of historical monuments of July 1919<sup>34</sup>). The restoration was made possible by the contribution of over two million lei from philanthropists Ana and Nedelcu P. Chercea. Today's bell tower (base 9 x 9 meters and height 22 meters), designed by the engineer Gh. T. Marinescu, was built of masonry in neo-Romanian style in 1932 with funds donated by the same benefactors, who also financed and the two bells. The restoration work is recorded on a marble plaque, placed above the entrance, whose first three lines (= "in the days of the glorious reign of the Great Creators of Romania, HM King Ferdinand I and his wife M.H. Queen Maria, this Holy Church with St. Archangels") were hammered during the communist rule, for reasons that we can intuit...

Finally, the Church was restored between 1996-1997 according to the project of the architect Constanța Carp and the engineer Lucian Rotar, being repainted by Alexandru Conț between the years 2000-2003, in the Byzantine style of paleologists<sup>35</sup>, parish priest being Reverend Father Victor Țugui. The interventions on the monument were preceded by preventive archaeological research, carried out by a team from the Museum of Brăila, led by the expert archaeologist Ionel Căndea<sup>36</sup>.

Despite the interventions, larger or smaller, carried out over time, some elements of Turkish specificity are still preserved from the original architecture: the wooden ceiling with the göbek in the center, the massive wooden pillars that support the ceiling and the much-extended wooden eaves<sup>37</sup>. The old building is supported by octagonal oak pilasters set into the outer walls and octagonal oak posts in the interior supporting wooden beams. The frame of the central part of the roof – made of smoked oak beams underwent subsequent additions, through reinforcements and bracing. The wooden ceiling with batons is very carefully

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<sup>32</sup> Maria Stoica, *op. cit.*, p. 207.

<sup>33</sup> „Bomba”, 25 (7 decembrie) 1886, 7 februarie 1885; 9 iulie 1885.

<sup>34</sup> See Monitorul Oficial, nr. 82 din 29 iulie 1919.

<sup>35</sup> Constanța Carp, Lucian Rotaru, *Biserica Sf. Arhanghel Mihail – Brăila. Proiect de consolidare – Restaurare*, in *Revista Monumentelor Istorice*, anul LXIV, nr. 1-2, 1995, pp. 122-131.

<sup>36</sup> Ionel Căndea, *Biserica Sfinții Arhangheli Mihail și Gavril din Brăila*, I, Brăila, 2012, *passim*.

<sup>37</sup> Ioan Munteanu, *Monumentele istorice ale orașului Brăila. O istorie ilustrată*, Brăila, 2016, p. 23.

ornamented, and the göbek was later covered with stucco, on which was painted the figure of the painted icon of Jesus, which is found in Orthodox churches in the center of the dome of the nave<sup>38</sup>.

#### **The Church „Saints Archangels Michael and Gabriel” in the CMI archive**

The documentary fund preserved in the CMI archive, relative to the "Saints Archangels Michael and Gabriel" Church, without being very extensive, provides some essential information for the reconstruction of the history of this holy place of worship in the center of Braila<sup>39</sup>.

The first "piece" of this file is the Answer to the Questionnaire regarding Historical Monuments, submitted with a registered address to the General Registry of the Ministry of Cults and Arts, on March 28, 1921 (fig. 1-4). Thus, the parish priest T[eodor]. Popescu, responds to the request of the CMI of May 4, 1920, which requested information about the monument, by completing the well-known standardized questionnaire (nota bene, the questionnaire was accompanied by the statement "this questionnaire will be completed and forwarded with an official address in the name of: President of the Historical Monuments Commission, Administration of the Church House, within two weeks from the day of his reception"). In the parish archive of the Church "Saints Archangels Michael and Gabriel" to keep the draft of the questionnaire, on the basis of which certain terms and some anthroponyms could be deciphered (fig. 7-9).

Interesting is the prelate's answer to question no. 3 (What is the year of foundation and the name of the founders): "the year of foundation is not known for sure. Russian Duke Mihail Pavlovic and Spiru and Sultana Maroti, founders", although he knows the past of the church, as can be seen from the answer to the following question (Which foundation inscriptions, carved in stone and wood, or painted are): "since it was Turkish mosque until in 1828, when Duke Mihail Pavlovici asked the Bishopric of Buzău to consecrate it and make it a Christian church, and since it was later transformed, they did not put any inscription on it". As for the annexes, a "bell tower dating from 1896" is mentioned, and about the paintings it is recorded that "it was painted around 1860, all on the pediment in front of the entrance. The rest is whitewashed"; from the same register of decorative elements, the presence of the "wooden altar, beautifully decorated" is noted.

The next set of questions is about knowing the specific inventory. We know from the answers that at the beginning of the third decade of the 19th century, the

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<sup>38</sup> Constanța Carp, Lucian Rotaru, *op. cit.*, p. 126.

<sup>39</sup> This fund is happily complemented by another, much more extensive - thematically and chronologically, in the custody of the parish, which was pointed out to us by the conservative colleague Manuela Dumitrescu, whom we thank in this way, as well as for the perseverance to decipher some document.

Church had "twenty-one pews [sic!] for the public and one for the bishop, four wooden candlesticks, two pews for singers"; "capateasma: one icon of Jesus Christ (1860), the Mother of God (1860), St. Nicholas (1860), Saint Michael with a small icon, six icons with the image of two holy apostles each, one with the Last Supper, three icons holidays with two paintings each; one Crucifixion of the Lord with two icons on the right and left, the Mother of God and St. John, two St. John the Baptist (1852), Methodius and Cyril (1867), St. Joseph, Thomas and Philip (1832), St. Mina and Paraschiva, St. Archangel Michael, St. Sava, St. Demetrius, Spiridon and Gerasim (1853), St. Athanasius with small paintings on it, of St. Mina, of St. Three Hierarchs (1861), one icon in his body with a small kissable icon, representing the Transfiguration (1861), one of St. Three Hierarchs with small kissable icon, one Thomas Sunday with icon, one St. George (1870), one St. Thomas the Apostle, one St. Constantine, one with St. Michael on one side and the Resurrection on the other, eleven festive icons for iconostasis, one Our Lady, one Assumption (1848)". To these, a set of four icons is added, distinctly: "1. The icon of St. George made at the expense of the Cobblers' Corporation (1870), Staroste G. Hristofor, A. Cristescu, Stamate Mavrodopolu, Teodorie, Ioan and F. Mavrodinu members; 2. Icoana Dominica Tomei for the year 1871, staroste Ioan Vasiliu, members Radu Bălan, Costi Nicolau, M. Samuil, Caranfil Sighir, Stoian Ilie Ganciu and Ivan Dobre; 3. Icon of St. Three Hierarchs (1861); 4. St. Dumitru, Mina, Sava, John the Baptist, 3 Hierarchs, Icon of All Saints, because of the age the painting is no longer known".

Regarding the odors we have listed "30 candles, 2 censers, 2 plates, an ark, 9 disks, 2 wooden crosses, 4 chalices (2 metal and 2 silver); silverware: one small silver box, one spoon, one box for St. Apostle, one [indecipherable], 3 discs, 2 crosses, 2 silver chalices, one silver disc, 1 silver star, 2 censers, «cup» , a gospel bound in silver overlaid with gold, 18 silver candlesticks, 4 candlesticks (of silver or metal), 3 silver crowns, one chaplet, 4 silver hands and 5 silver feet".

The situation of the old vestments (even those taken out of use) is as follows: "very old 3 deacon's vestments with 3 hours, 4 old felons, 3 priest's vestments, 4 cords, 8 pairs of sleeves; good vestments – 2 rows full vestments, 2 good felons (those used), 2 grandmother epitrichial, 3 black felons with their epitrichial; very good - a row of new clothes".

Among the pomelnicas, the one of "Duke Rus Mih. Pavlovic, Spiru and his wife Sultana, dead".

There are many old service books: "3 clocks, 2 apostles, 4 liturgies, a canon and the akathist of St. Mina, a chapel of St. Demetrius the New, 12 mineie, 12 mineie, 12 mineie, 3 pentecostares, 3 octoih[s]. holy Sundays [?], 1 prochod, 2 gospels in 12 languages, [indecipherable] St. Pantelimon, 1 service and akathist St. Philofthea, the chapel and the akathist of St. Parascheva, Idem st. Demetrius, 1 gospel, 1 apostle, 12 mineie, 1 octoih, [indecipherable], 1 typical, 1 liturgist, 1

cazanie, 1 chaslov, [indecipherable], 1 [indecipherable] of the commons, 1 moliftenic, 1 akathistier".

At the time of writing the questionnaire, the church had no bell: "there were three bells but they were taken by the Germans during the war". Regarding the last repairs, the year 1862 is mentioned, at which time they intervened, the church "widening by a few meters where the altar is today" with the mention that "the room that served as a mosque before 1830 was preserved (today transformed into an Orthodox church)". About the historical legends of the place, it is said that "until 1831 there was a mosque, the year of construction is not precisely known, it is believed to be during the time of Brâncoveanu. After the capture of Brăila - 1829 -, the head of the Russian army, Mihail Pavlovici, asked the bishop of Buzău to turn it into an Orthodox church. It was consecrated by the archimandrite bishop on March 8, 1831 with the patron saint Mihail and Gabriel according to the wish of Mihail Pavlovici. Pavlovich also sent Turkish cannons to cast bells in Russia"; and about the historical places around: "in front of the church is the building of Dumitru Ionescu, on the sides of the church I cite the French Hotel and restaurant as well as the Splendid Hotel".

The questionnaire completed with the answers reproduced above is submitted by the parish priest Teodor Popescu with the official address of March 10, 1921 (fig. 5-6), to which he also attaches a "follow-up to question no. 11" (Inventory of old and church icons, even those out of use, showing the inscriptions they have and the names of the saints they represent), which records: "1. The birth of Jesus Christ; 2. The painting representing the preparation of the Jews for the crucifixion of Our Lord Jesus Christ; 3. The painting of Jesus Christ on the cross and His burial; 4. Resurrection; 5. The painting of the four evangelists - Matthew, Mark, Luke and John, painted in 1866; 6. St. Stelian made at the expense of Mr. Neculai Agafin, former epitropa in 1866; St. Martyr Gheorghe, made by G. Diaconu, former epitropa in 1866; 8. St. Martyr Anastasius of Persia made at the expense of Mr. Al. Melas the Greek consul in 1866; 9. St. Smaragda at the expense of Mrs. Smarandenia Hristodol, 1868; 10. The Pantocrat[or] painted right in the middle of the church on its platform in 1868; 11. Holy Trinity also painted on the church platform".

The second part of the documentary fund we deal with here refers to the restoration of the Church from the third decade of the 19th century. 11 documents were preserved in the archive of the CMI, obviously only part of a richer correspondence:

1. Address of the Parish requesting restoration (February 20, 1922)
2. Address of the Parish through which the estimate for the works is submitted (April 2, 1922)
3. Estimate for works on the interior, exterior, bell tower (April 21, 1922)
4. The Ministry's response with the request to revise the estimate (May 10, 1922)

5. Address of the Parish through which the new estimate is submitted (May 20, 1922)
6. Estimate for painting works (October 20, 1922)
7. Address of the Parish informing about the budget (October 24, 1922)
8. Address of the Parish submitting the estimate for the works (October 30, 1922)
9. Estimate for interior works (verified on November 5, 1922)
10. The Ministry's response, draft? (November 29, 1922)
11. The Ministry's response approving the works (June 17 / 25, 1923)

1. So, the file on the restoration of the monument from the years 1922-1923, opens with an address of the parish priest, M. Panait, to the Minister of Instruction and Cults, dated February 20, 1922 (fig. 10-11). It is, in fact, about an argument for the restoration of the church, with the following content: "*the parish church of St. Archangels in Brăila was a Turkish mosque until March 8, 1831, being weakened during that time and subject to damage. I beg of you to kindly arrange for an investigation of its condition to be made as soon as possible and an estimate of the cost of the repairs that must be made to it, both on the roof and outside as well as inside it is in many places too damaged and threatens to be ruined soon. Regarding the reparation fund, I respectfully ask you, Mr. Minister, to order the granting of material aid; the epitropia has already also requested the [?] legal wealth from the Honorable Minister of Labor and P.S. Bishop of the Buzău Diocese, for the approval of a pantihose in order to collect the necessary funds, the Epitropia saying that in time it will be possible to build a new church in place of the current one, pray until then to give the authorization for repairs since this church is older than 1834. The date when churches are counted as historical monuments, to draw up the estimate for the necessary repairs and their cost, and to grant an aid for this*".

Inserted on this document, on the top left side, is a short report added to the competent Ministry "*The church in Brăila must be preserved as a historical monument, being a reminder of the taking of the raia from the Turks*". On the second page there is a short history signed by P. P. Panaitescu: "*until 1828 it was a Turkish mosque. After that, it becomes a Christian church at the request of Duke Mihail Pavlovic (the Russian conqueror of Braila), which was passed between the founders together with Spiru and Sultana Marotin. On this occasion the church undergoes several transformations (1828-1831). The painting dates from 1860, the belfry from 1896. In 1862, a repair was made, extending the church on the side of the altar by several meters. The mosque is said to be built c. 1700*". Finally, at the foot of the page, on March 17, 1922, the following resolution was placed: "*we inform you that the budget for the restoration of church Sf. Archangel submitted by the CMI with report no. 19 a.c. was approved by the CMI provided that the current forms of the church are preserved. Regarding the material aid, however, the Commission no longer has the means*".

2. In relation to what was communicated, the epitrope of the parish replied on April 2, 1922 (fig. 12) as follows: *"Mr. Minister, by Your Lordship's order no. 136 of March 17, 1922 – The Commission of Historical Monuments receiving permission to repair this holy place whose state of damage, especially inside, is too great, with the deepest respect, please, Mr. Minister, kindly order: 1. The return the estimate sent by us for approval will be addressed to the Honorable Ministry of Cults and Arts, to serve as the basis for the conditions for the execution of the works in the auction to be held; 2. To be given a follow-up order on the procedure to hold the auction and on the final reception and; 3. The amount of 28,000 lei, the cost of the work in the estimate being calculated in 1921, we will know by how much we can exceed it at the auction due to the increase of all the figures allocated in the estimate, both for material and labor"*. In the parochial archive of the "Saints Archangels Michael and Gabriel" Church, keep the motto from the year 1921 referred to above; it had been drawn up on May 11 by the Technical Service Directorate of the Brăila City Hall, and had in mind works to be carried out on the interior, exterior and belfry.

3. Next, in the documentary fund we are following, the estimate "for the repairs required at the Church of St. Archangels in Brăila". According to all appearances, it was drawn up on April 21, 1922 (fig. 13-18). The works that were intended to be carried out, both inside and outside, are recorded here, together with the expected amounts.

4. The Ministry's reply is issued on May 10, 1922 (fig. 19) and has the following content: *"we have the honor to hand you [?] the quote received in addition to the ref. with no. 32/1922, being drawn up since last May and unsigned, with the explanation of being revised and signed by the person who will redo it, and then submitted to the Ministry for approval. Regarding the amount needed for the repair of that church, we advise the Epitropia to [indecipherable] the formation of a committee for the collection of money and offerings whose approval will also be requested from the respective chiriarchy"*.

5. The parish priest M. Panait is prompt in complying with the requests of the Ministry and, therefore, already on May 20, 1922 (fig. 20-21), he communicates the following: *"complying with your Lordship's order no. 17883/1922, we respectfully submit the attached the estimate now revised and signed by Mr. Director of the Technical Service of Brăila commune, in the amount of 30,000 lei, asking you to order its approval. We point out that by order no. 136 of March 17, 1922 of the Honorable Ministry of Religions - the Historical Monuments Commission, the execution of the repair works from the estimate, which was made in 1921, had a total of 28,000 lei was approved. Now we will perform the same works, but calculated according to current prices. With this circumstance, we show that according to the request of Mr. Nedelcu P. Chercea, industrialist from Brăila,*

*registered at no. 37/1922, His Highness undertakes to, at his own expense, carry out these repairs according to this estimate and the pious deed - especially today - that he does, we respectfully submit to Your Highness's knowledge, for the appropriate. We need to carry out this work as urgently as possible, because the church being old and not repaired for a long time, today it is too damaged especially inside, at the covering and walls, and it is a great happiness for this parish that this repair can be done through the generosity particularly of Mr. Nedelcu P. Chercea, who also built the parish church in Islaz commune, Vatra Veche parish, at his own expense in 1920. In view of what has been shown, with the deepest respect, Please, Mr. Minister, approve as soon as possible, the time being favorable, this Budget, it being exactly the same as that of 1921, which was already approved by order 136 of 1922, of the Hon. Ministry of Religions - Commission of Historical Monuments, but differing only on the prices of materials, according to the current budget of 30,000 lei instead of 28,000 lei as in 1921, for which we already have the approval from the order shown above". In the parish archive of the Church "Saints Archangels Michael and Gabriel" keep the draft of this address. Also here is the document by which Nedelcu P. Chercea informs the Epitropi Lords of his intention to "bear the expenses of restoring the holy place according to the estimate submitted and approved by the Honorable Ministry of Religions" (fig. 34).*

6. From a chronological point of view, in the file of the restoration of the Church, there is an estimate of expenses for the "painting and decoration" of the monument (fig. 22-23). It was drawn up on October 20, 1922 by the painter V. Robea [?], and it concerns interior works on the altar, pediment and exterior, all valued at 100,000 lei.

7. On October 24, 1922 (fig. 24-25), another fragment of the known correspondence follows, through which the Church Parish brings the following to the attention of the Minister: *"in reference to Your Lordship's order no. 136/1922 approving the repair of this church according to the estimate presented by us with the report of February 18, 1922 and also in reference to our report no. 56 of May 20, 1922, by which we sent the quote, redone as requested by the order no. 17883/1922 of the Honorable Ministry of Religions - General Directorate of Accounting and following the instructions given by Mr. delegate Dumitrescu from the Service of the Honorable Historical Monuments Commission of the Ministry of Cults who visited the field [indecipherable] of the external execution of the work, for which Mr. Nedelcu P. Chercea, big industrialist from Brăila, for the things shown, respectively we are submitting for approval in 2 copies and the estimate for repairs needed inside the church, drawn up by Mr. Ernest Grösobaun [?], engineer from Brăila, with a total of 188,529 lei, an amount also contributed by Mr. Nedelcu Chercea, for the purpose of repairing the church and inside.*

*Likewise, for everything related to the repair of the picture that dates from 1860, necessity will also require the building of a new belfry, because the current one that dates from 1886 is much weakened and cannot bear the weight of the bells that will be brought in respectively, we inform you that the estimate for these two works, i.e. the restoration of the picture and the belfry, will be sent to you with Your Highness's consent, for approval, after they have been drawn up by competent technical persons. With special thanks we show that Mr. Nedelcu Chercea, with all his generosity, supported the entire repair on his personal account and his Lordship will also pay the cost of the picture, the belfry and the bells that will be brought, his deed being above all today, praiseworthy. We are waiting for the appropriate order from its result".*

At the end of the document reiterated above, in the second part of the second page, is written, on November 4, 1922, the report of the architect [indecipherable name], which proposes the approval of the works: *"the interior repairs and improvements requested and included in the attached estimate, in the amount of 188,529,20 lei for encore. St. Archangels from Brăila can approve, they do not modify in any way the shape and architecture of the church. Both the exterior repair works executed in very good conditions and the interior ones included in the attached estimate, as well as improvements such as the procurement of three bells worth over 100,000, shrines, icons, etc. were executed and practiced entirely by Mr. Nedelcu P. Chercea, great industrialist from Brăila, at his own expense, for which I respectfully ask the Honorable Commission to please, if it approves, to thank him".*

In the last part of the report, the stamp of the Historical Monuments Commission is applied - The meeting of November 16, 1922 [sic! above the name of the architect who signed the report], under which the resolution is recorded: *"the requirements of the report are approved. Thanks are sent to Mr. Nedelcu".*

8. The following document is dated November 30, 1922 (fig. 26), being an address from the parish priest to the Minister of Instruction and Cults with the following content: *"Attached to this, with the deepest respect, we submit to your Lordship, in two copies, an estimate of Mr. Painter V. Robea from Galați, regarding the decorative painting and painting works required to be carried out in this church, the repair of which was approved by the order of the Honorable Ministry of Religion and Arts - Historical Monuments Commission, no. 136/1922, asking you to take the appropriate decisions on its approval. At the same time, in relation to our answer no. 132/1922, we respectfully inform you that the cost of the works from this estimate of 100,000 lei will also be borne by the generous restorer of the entire work, Mr. Nedelcu P. Chercea, great industrialist from Brăila".*

9. The file also contains an estimate "for interior repairs" in the amount of 188,529.20. It was verified by an architect [name indecipherable], on November 5, 1922 (fig. 27-30).

10. A holograph report (draft?) without a header, but registered in the CMI archive, is dated November 29 (fig. 31-32) and has the following content: *"To the C.M.I. report. no. 132 / a.c. we inform you that it is approved by the C.M.I. the interior repairs needed for that church in the amount of 188,529 lei, 20 cf. the submitted estimate. An estimate is returned. Mr. Nedelcu P. Chercea, industrialist - Brăila we have the honor to inform you that for the great interest and goodwill you show for the beautification of bis. St. Archangels from Brăila, C.M.I. expresses his heartfelt thanks"*.

11. The response to the above requests is as follows (fig. 33): *"in the CMI report 135/1922 we inform you that the CMI approves the works to restore the painting on the walls according to the estimate that is coming forward, it remains that the old icons are preserved untouched as they are today and deposited in a small church museum as instructed by the CMI delegate" (June 25, 1923). The CMI report referred to - recorded on the same page - had been drawn up on 17 June 1923, and contained two notes, a brief history of the monument ("The Church of St. Archangels is a former mosque converted into a Christian church in 1828; the painting is from 1860; the bell tower from 1896; in 1862 it was repaired by extending a few meters to the altar"), respectively the resolution itself ("it can grant permission and approve the estimate of the restorer painter to make the necessary repairs to the painting on the walls which has any interest, either historical or artistic, leaving the old icons to be preserved, untouched, as they are found. I gave directions how to form a small museum of the church, both with these icons and the old books found in the church").*

\*

This is the documentary fund relative to the Church "St. Archangels Michael and Gabriel" from Brăila, which was kept in the archive of the Historical Monuments Commission. It is about the answers to the "standard" Questionnaire through which the CMI inventoried the monuments, respectively 11 pieces of correspondence circulated in the chronological interval between the years 1922-1923, on the side of the restoration of the holy place. As I have shown, in part, this fund is doubled and, in some places, it is supplemented with documents kept in the parish archive. Taken together, the written sources provide essential information for reconstructing the history of this emblematic monument in the center of Brăila. Their systematic, integral valorization - left for the moment at the desired stage, represents a future task that we want to put into practice as soon as possible through the publication of the monograph of the church, which we consider - through its very history - representative of the memory of the place.



5) Ce clădiri sau ziduri sunt pe lângă biserică și ce vechime au? *Ocolotiminta care datează de pe la 1896. —*

6) Are biserica pridvor cu stâlpi înflorați și chenare împodobite la uși și ferestre? *Nu are —*

7) Are pietre de morminte vechi? Ce inscripții au? (pe cât se pot citi). *Nu are —*

8) Zugrăvile sunt vechi sau noi? *~~Vechi~~ A fost zugrăvită la anul 1860*  
Pedinașara bisericii sunt zugrăvite? *Indi pe frontul din față intrarea*  
*Zugrăvit of Mihail ~~...~~ katal e înscrit.*

9) Tâmpla e de zid sau de lemn? *De lemn. —*  
Ce vechime are? E frumos împodobită? *1. primor sculptate beto*

10) Câte strane vechi și sfesnice de lemn sculptate sunt? *Doiszeci și una strane pentru public și una arhiepiscopala. 4 sfesnice de lemn. 2 strane pentru cântăreți. —*

Fig. 2. Answers to the Questionnaire (CMI archive), continuation, after <https://arhivacomisiuniimonumentelor.ro/>.



15) Inventarul cărților vechi de slujbă, cu arătarea titlurilor lor. 3 traduci, 2 apotele, 4 stroghe, un canon, 1 acatistul of hiesu, un psaltir of D. Nicolai, 12 omide, 12 mine, 12 mirta, 3 particantare, 2 ochtore, 200 leguri, un acatistul of 200 leguri, 3 psaltir, 2 tipice, 2 aghe amatoase, un buchet musical, un privilegium, un antologhin, 4 cano loghion, 2 antologhion, un acatistul of marea, un dlyha of Valtari, 1 te- de- mura, un psaltir, un cano loghion, 2 acatistul of Pantelimon, un dlyha of acatist of S. Iosif, psaltir of acatist of S. Iosif, idem of demitru, 2 cano loghion, un psaltir, 2 mine, un ochtore, 2 psaltir, 2 tipice, 1 stroghe, 1 cano loghion, 1 psaltir, 1 mirta of, 1 omide de obete, 1 psaltir, 1 dlyha, 1 acatistul

16) Ce clopote vechi sunt și ce inscripții au? În fort 3 clopote dar luate de Nemfi în timpul războiului

17) Când s'a făcut ultima reparație mare a bisericii; s'a păstrat ce era vechi? În anul 1862 s'a reparat biserica goală și s'a păstrat ce era vechi. În anul 1862 s'a reparat biserica goală și s'a păstrat ce era vechi. În anul 1862 s'a reparat biserica goală și s'a păstrat ce era vechi.

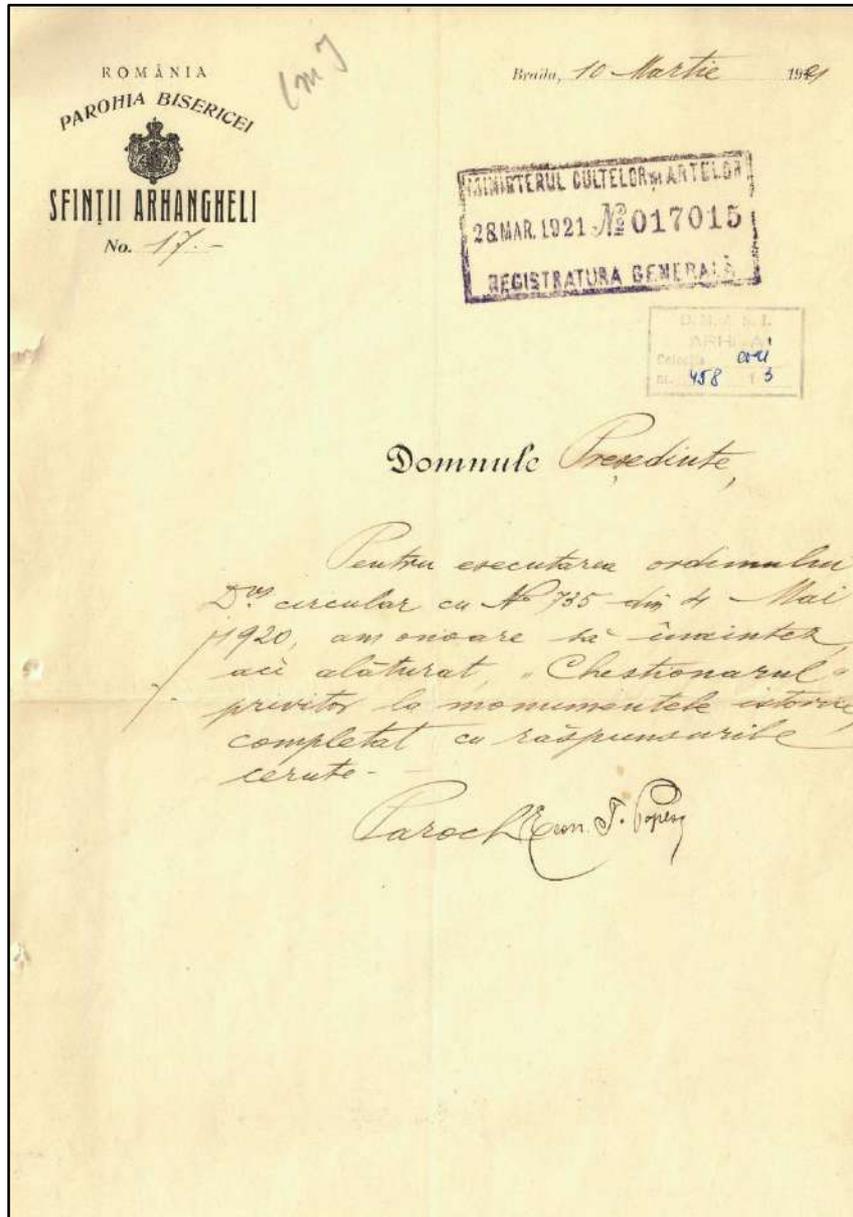
18) Ce legende istorice se povestesc despre acest sfânt locaș? În anul 1862 s'a reparat biserica goală și s'a păstrat ce era vechi. În anul 1862 s'a reparat biserica goală și s'a păstrat ce era vechi.

19) Ce lucruri istorice sunt prin prejur?: palate domnești, case boeresti, cule, case vechi sărănești, câmpuri de luptă, cruci de piatră mari (cu inscripția pe cât se poate descrie). În anul 1862 s'a reparat biserica goală și s'a păstrat ce era vechi. În anul 1862 s'a reparat biserica goală și s'a păstrat ce era vechi.

Semnătura Parohului (Superiorului), *Icon. J. Popescu*  
Sigiliul Bisericii (Mănăstirii)

Fig. 4. Answers to the Questionnaire (CMI archive), continuation after <https://arhivacomisiuniimonumentelor.ro/>.

Fig.  
5.



Questionnaire forwarding address (CMI archive),  
after <https://arhivacomisiuniimonumentelor.ro/>.



Fig. 7. to the

Answers

Capit                       chestionar

privat la Monumentele istorice

1. Care chestionar va va cuprinde si cum va fi redactat? (cu sau fara nume, de catre al Comisiei monumentelor, de catre Administratia C. si Biserica, in interval de 2 saptamani de la ziua primirii lui).

2. In ce scop? (sa se faca un chestionar separat)

3. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

4. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

5. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

6. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

7. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

8. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

9. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

10. Care sunt cele mai importante monumente din parohia? (sa se faca un chestionar separat)

Questionnaire, draft (Parish archive).





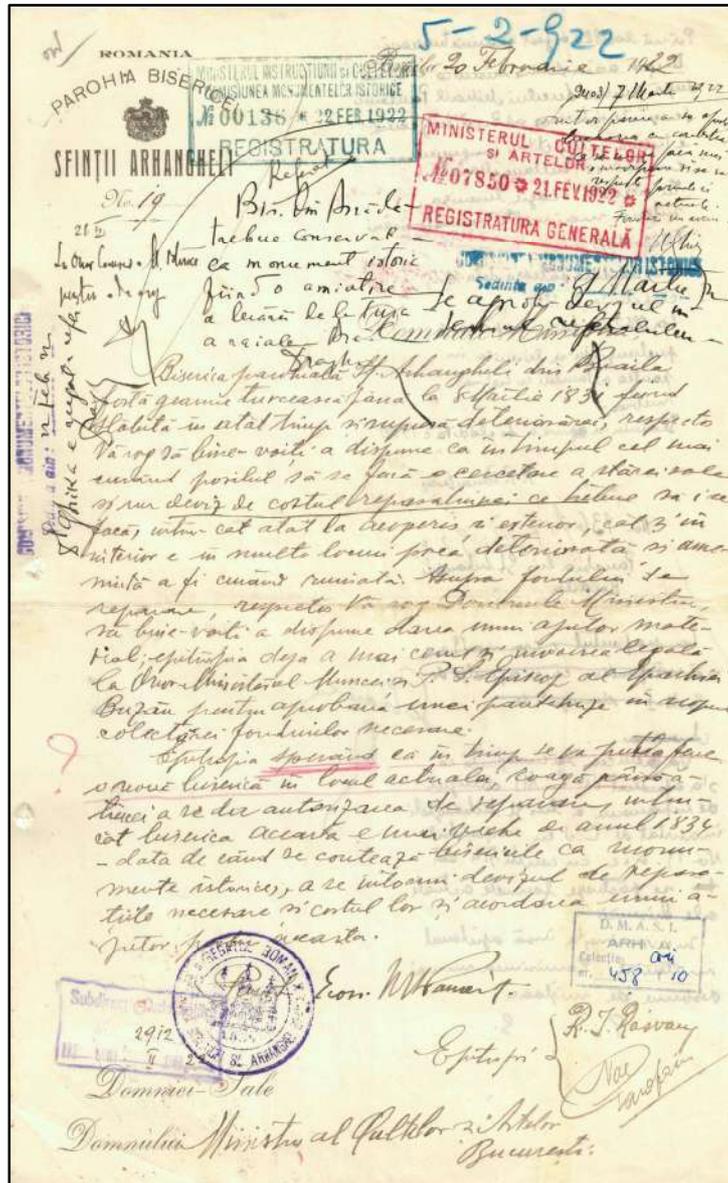


Fig. 10. Address of the Parish through which the restoration is requested (CMI archive), after <https://arhivacomisiuniimonumentelor.ro/>.

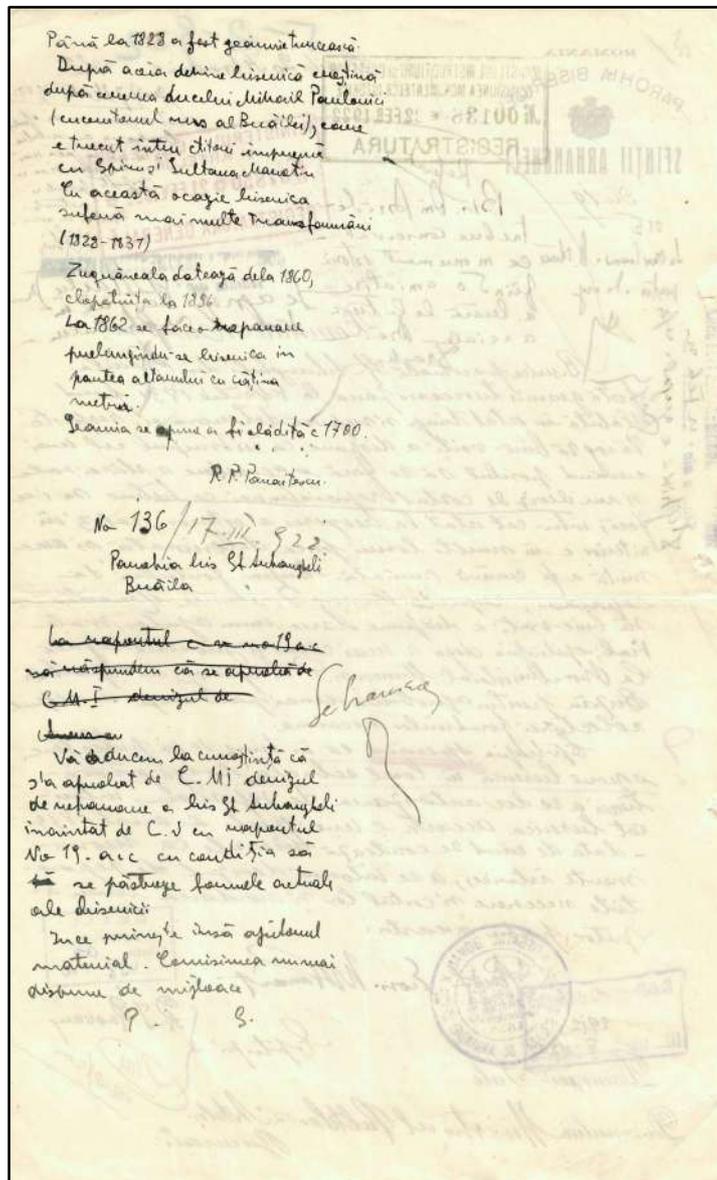


Fig. 11. Address of the Parish through which the restoration is requested (CMI archive), continuation after <https://arhivacomisiuniimonumentelor.ro/>.

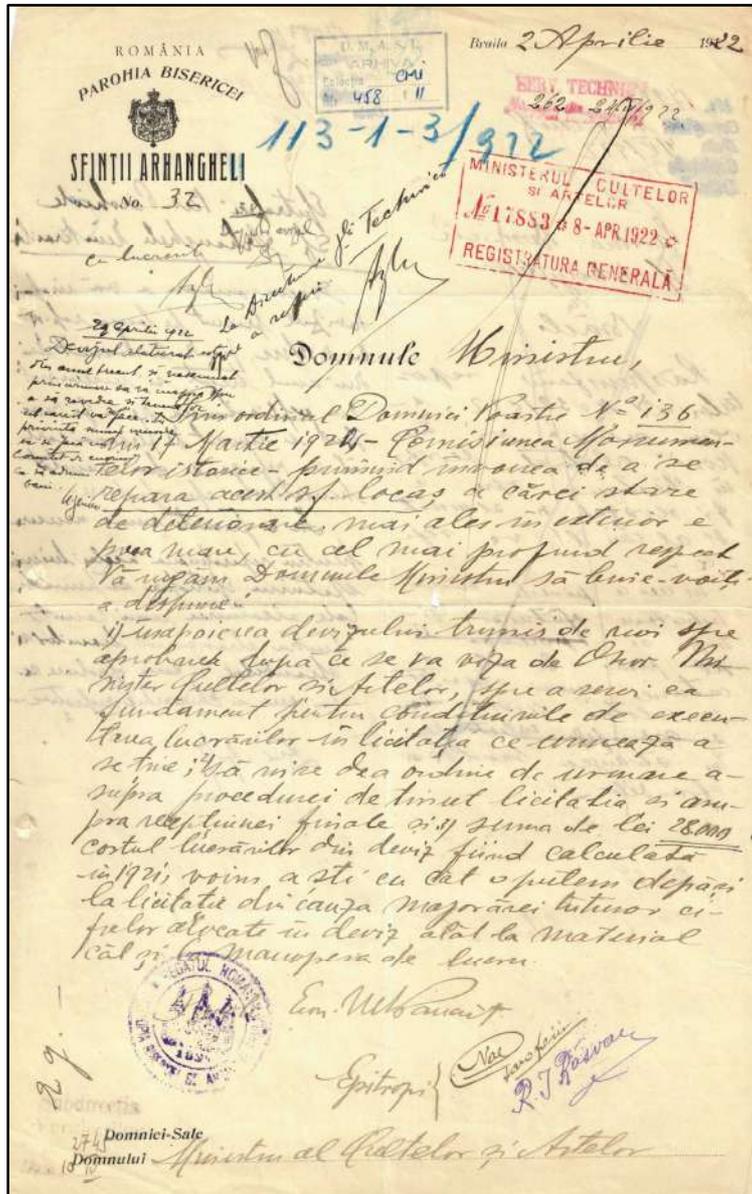


Fig. 12. The address of the Parish through which the estimate of the works is submitted (CMI archive), after <https://arhivacomisiuniimonumentelor.ro/>.















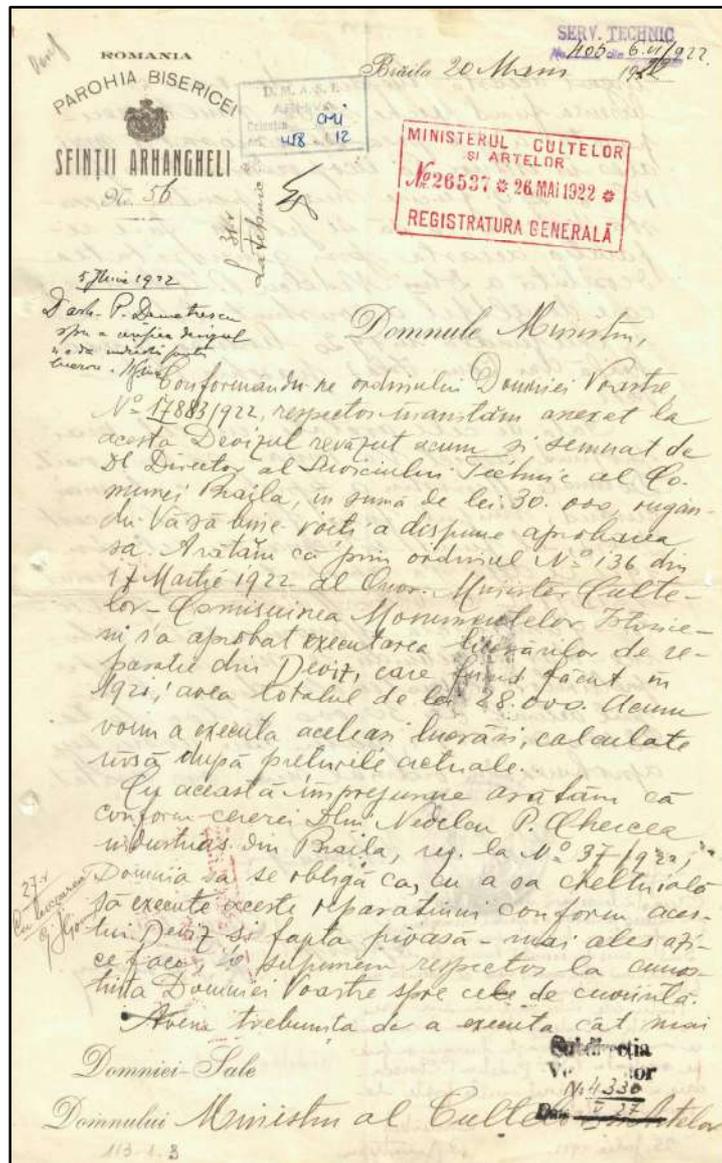


Fig. 20. Address of the Parish through which the new estimate is forwarded (CMI archive), after <https://arhivacomisiuniimonumentelor.ro/>.

urgent aceasta lucrare, de esu ce  
 lucrarea fiind usche si de mult neu-  
 paratata, azi e prea deteriorata mai  
 ales in estiu, la acoperamant si pe-  
 rla si e o finisa mare pentru occa-  
 zia parohiei, ca sa se poata face re-  
 paratia aceasta prin generozitatea  
 descrisita a Dnii Nedden P. Chereca,  
 care de altfel a construit tot cu a-  
 sa chel fundata in 1920 linimea paro-  
 hiala din Com. Fata parohia Patra-  
 Vale.

Fata de cele aratate, eu cel mai  
 profund respect Va rog sa lina-  
 Dormule Haristru a aproba cat mai  
 curand, impul. fiind favorabil, acest  
 lucru, el fiind in toamna cu cel din  
 1921, ce deja sa aprobat prin ordinul  
 Nr. 176/1921 al Chorojvintelor al Cultu-  
 lor - Comunitate Monumentelor isto-  
 rice - dar desebuita se numea asupra  
 preturilor de materiale dupa tim-  
 pul actual, la 30.000 lei loc de lei  
 28.000 ca in 1921, pentru un avon by  
 aprobase de ordinul mai sus aratat.

Paroh. Com. Patra Vale.

Episcopul  
 R. J. Roșny

25. Iulie 1921.

P. J. J. J. J.

Fig. 21. Address of the Parish through which the new estimate is forwarded, continuation, after <https://arhivacomisiuniimonumentelor.ro/>.

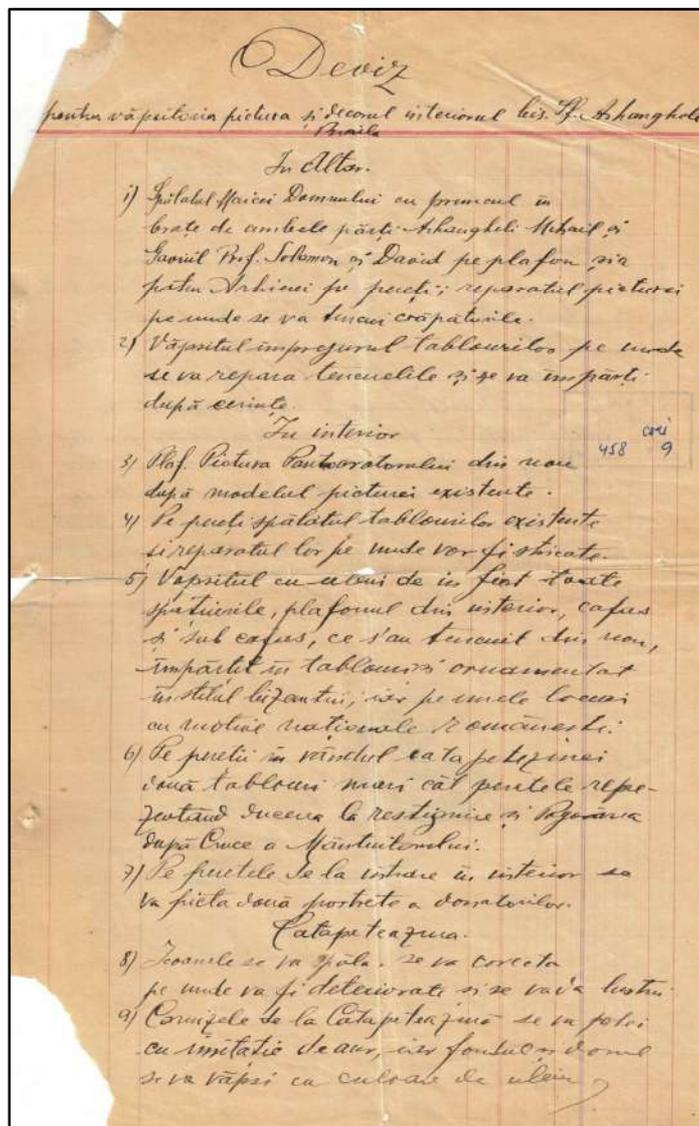


Fig. 22. Estimate for painting works (CMI archive),  
after <https://arhivacomisiuniimonumentelor.ro/>.



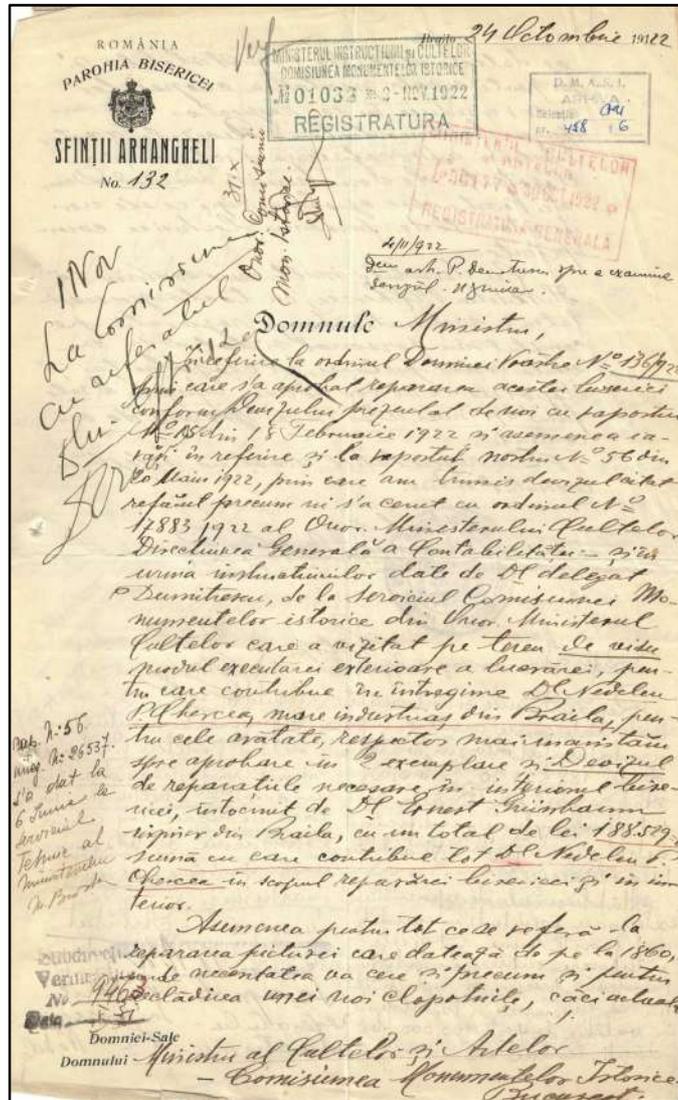


Fig. 24. Address of the Parish through which it informs about the estimate (CMI archive), after <https://arhivacomisiuniimonumentelor.ro/>.









No. de ordine	Arătarea lucrărilor	Peghile care lungime	DIMENSIUNI Lungime Lățime sau grosime și în funcție de utilizarea	CUBURI SAU • SUPRAFEȚE		Prețul unitar	S U M E				
				Partiale	Totale		PARȚIALE		TOTALE		
							Lei	B.	Lei	B.	
	<b>R E P O R T</b>							122751.70			
10	Facerea unei despartituri din scânduri de 25 m.m. lambuite și vopsite cu ulei la locul și prinsă o uță cu ferăstrău necesară			15.-	200.-	3000.-					
11	Instal. lumini electrice Global				30000.-	30000.-					
	<b>Totalul reparațiilor</b>							155.751.70			
	<b>REPARAȚIUNI LA ALTAR</b>										
1	Reparații la zidărie și tencueli		Global			2500.-					
2	Modificări la Sf. Mașă, mutându-se 50 c.m. înainte spre a face loc scumpului Arhiepiscop și punerea unei plăci					4000.-					
3	Facerea unei boltă din zidărie pentru un scumpul Arhiepiscopului, un dolap pentru vestimente în grosimea zidului					1500.-					
4	Un lavor complex cu scurgerea					1800.-					
	<b>DE REPORTAT</b>					9800.-					155.751.70

Fig. 29. The estimate of the interior works (CMI archive), continuation after <https://arhivacomisiuniimonumentelor.ro/>.

No. de ordine	Arătarea lucrărilor	Faza de lucru	DIMENSIUNI		CANTITATE		Prețul unitar	SUMA		
			Lungime	Lățime sau înălțime sau grosime	Pondere	Teren		PARTIALE		TOTAL
								Lei	Bani	
	REPORTAT							9800.-	155.751.70	
5	0 placă de marmură de 0.80 x 0.45 și încercarea unei bolti mici la <i>reparații</i>						1500.-	1500.-		
	Totalul reparațiilor la ALTAR								11.500.-	
1	Geamuri colorate cu sticlă colorată			m.p.	25		500.-		12.500.-	
	Neprevăzute și Diverse 5%								179.551.90	
									8.977.50	
									188.529.20	
	<u>LEI UNASUPTESCIOPEMII CIRCULARECUAZZCINOUA 20%</u>									

*Wiggen Brăila*  
*5. XI. 1922*  
*Douăzeci și șapte de ani de la încheierea lucrărilor*  
*Arhitect*  
*P. Gheorghiu*

Fig. 30. The estimate of the interior works (CMI archive), continuation after <https://arhivacomisiuniimonumentelor.ro/>.

1032  
29 Noiembrie

5-2-922

Pantia D. Arhangheli  
Boruta.

Se face

La cap. O.V. Nr. 132/a.c.

Vă facem cunoscut că se  
aprobă de C. M. J. ref. intrare  
necesare acelei bir. în valoare  
de lei 188.529.20 cf. devizului -  
manutent.

Se restituie în ~~exemplar~~  
~~de~~ deviz.

fr.

D. M. A. S. I.  
ARHIVA  
Colecția 911  
nr. 458 18

1032.  
29 Noiembrie

Dlul. Nedelcu P. Chercea  
Industriaș - Boruta.

Drept răspuns a vă aduce

Fig. 31. The Ministry's response, draft? (CMI archive),  
after <https://arhivacomisiuniimonumentelor.ro/>.

la cunoaștință ca pentru marele  
interes și bunăvoință ce au avut  
pentru înfrumusețarea și <sup>ref.</sup> ~~des.~~ Sf.  
Arhangheli din Brăila Com. M. J.  
vă exprimă <sup>măre</sup> <sup>dale</sup> mulțumirea ~~de~~  
R.

Fig. 32. The Ministry's response, draft? (CMI archive), continuation after <https://arhivacomisiuniimonumentelor.ro/>.

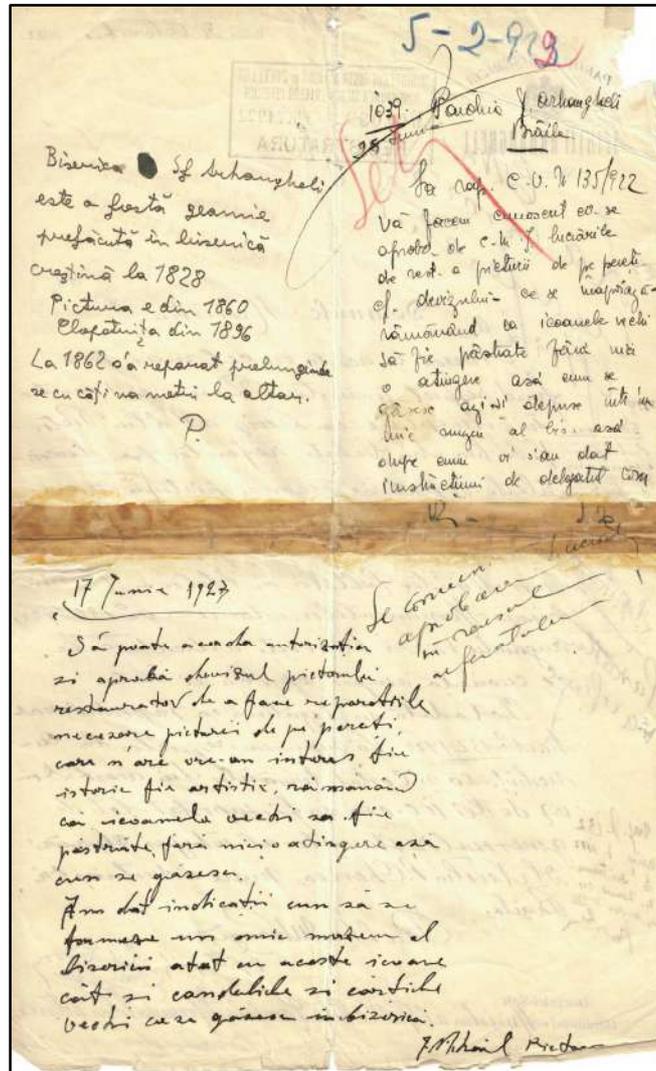


Fig. 33. The Ministry's response for the approval of the works (CMI archive), after <https://arhivacomisiuniimonumentelor.ro/>.





Fig. 34. The Church in 1922 (Parish archive).



Fig. 35. Consecration of church bells (Parish archive).

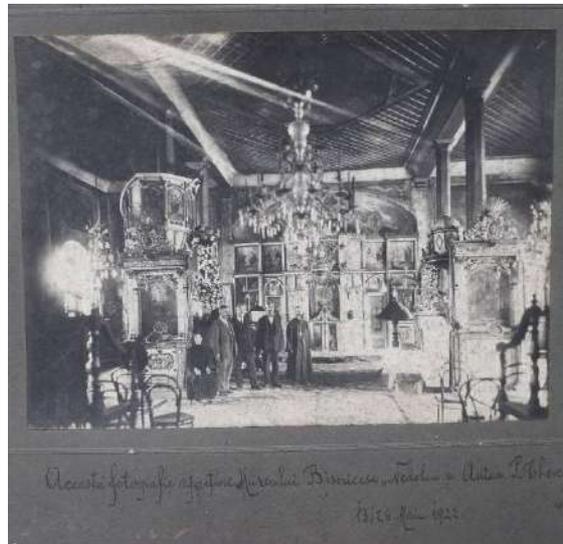


Fig. 36. The interior of the church in 1922 (Parish archive).