

REZUMATE ȘI CUVINTE CHEIE

Eva Mârza, *The repertory of typographers, editors, engravers, and patrons of Romanian books (1508-1830)*. (CNCSIS Project 733/2006-2008)

The research project submitted in 2006 focused on the carrying out of a repertory – a dictionary of the responsible persons on the Romanian or other territories who contributed to the publication (printing, translation and patronage of the typographical and editorial activity) of the Romanian books. The period of time that was under investigation is the one established by Timotei Cipariu at the Romanian Academy in the end of the 19th century, and set out afterwards by Ioan Bianu, Nerva Hodoș and Dan Simonescu in *Bibliografia Românească Veche 1508-1830* (*Ancient Romanian Bibliography 1508-1830*). We decided to elaborate these persons' bio-bibliographical insets with a view to emphasizing their names and contributions in this respect as far as possible. We did not pass over the most known persons as far as this activity is concerned, but our most ardent desire was to gather data about the typographers whose biographical data are scattered in different ancient books or gathered by different authors – historians of the book – throughout the years. We decided to begin our research starting with the typographical institution and its workers, and then to approach all those who patronized, edited or financed the typographical and editorial activity. The results frequently diffused and the title of the books could not be starting points of our endeavour. The present paper aims to offer a synthesis of all the items of information that were possible to be collected from monographic and periodical magazines (those that comprise the oldest data), edited documentary sources, and last, but not least, the books produced on the Romanian territory up to 1830, completed with needed references.

We believe that the research carried out in the field by now had not dealt with the institution of printed book production and its ministers enough – this is a problem already solved in some European countries as long as there are monographs, treatises or dictionaries of this type since the 20th century – taking into account the fact that the history of the Romanian culture was – and still is – deeply concerned to make inquiries about the printed Romanian book.

The final form of the project makes reference both to the publication of the repertory in a separate volume, as well as the setting up of an inter-active database available on-line and able to complete the items of information worked out by CIMEC (The Institute for Cultural Memory) up to the present. The database will take its stand on the typographical terms, engravers, patrons, editors and their names, the title of the books, the typographical centre, year of publication, the biographical references, and bibliography and notes, if necessary.

Key words: old Romanian book, patrimony, research, development, prospects.

Anca Opaïț, *The Slavic manuscripts of the Romanian Academy Library of Cluj-Napoca*

There are thirty-five Slavic manuscripts in the custody of the Romanian Academy Library of Cluj-Napoca, and they all date back since the 15th-18th centuries. They are written calligraphically on sheets of paper or parchment with ornamental elements stylistically improved. They may be found in a more limited or extensive form. The copies are bound in covers made up of wood wrapped up in leather, and represent various cult books, books of theological exegesis, hagiographical texts, grammar books and some apocryphal writings. The manuscripts may be considered real guide marks for the study of the interstate political and commercial relations, if we take into account the fact that they present a varied scale of marks worked in filigree, and their marginal notes map up their diffusion or bring forward new historical data.

Key words: the four-gospel, Slavonic, manuscript, filigree, patrimony.

Gabriela Žibritová, *Éditions de livres suisses dans les bibliothèques les plus anciennes de Slovaquie (Levoča, Bardejov)*

La culture du livre sur le territoire actuel de Slovaquie trouve ses racines dans une région historique importante de point de vue politique et culturel, à savoir la région Spiš. Cette région a été et elle l'est encore, une région de contact entre la culture autochtone et la culture européenne, surtout grâce aux rapports entretenus par la population autochtone avec la population d'origine allemande, y installée pendant le Moyen Âge. Les villes Bardejov et Levoča sont importantes par le fonctionnement des imprimeries et des bibliothèques. Les XV^e-XVI^e siècles représentent une période d'épanouissement culturel de la région. Auprès des églises paroissiales, des églises et des hôpitaux, les bibliothèques paroissiales commencent à fonctionner. Des manuscrits et des incunables aux livres imprimés dans les régions les plus diverses de l'Europe médiévale, les livres ont été utilisés par des gens appartenant aux différentes couches sociales et ils se trouvaient à l'attention des dirigeants des villes. Les ouvrages imprimés en Suisse pendant les XV^e-XVI^e siècles, représentés surtout par des éditions de Basel, ont fait partie de la vie même des intellectuels de la région. Leur présence dans les bibliothèques ci-dessus mentionnées représente la preuve qui atteste les contacts eus par les habitants de la région avec les mouvements idéologiques et avec les grandes imprimeries européens.

Mots-clés: la Slovaquie, bibliothèques médiévales, possesseurs de livres, lecteurs, circulation du livre.

Elena Damian, *Théodore de Bèze dans les collections de la filiale de Cluj de la Bibliothèque de l'Académie Roumaine (éditions du xv^e siècle)*

Théodore de Bèze, écrivain, poète, dramaturge et théologien protestant, domine par sa personnalité et par son immense oeuvre variée tout le siècle de la

Renaissance. Ses ouvrages, écrits aussi bien en latin qu'en français, gardent une place d'honneur parmi les collections de la Bibliothèque académique de Cluj. Il y est représenté par les 63 exemplaires de valeur, datant de l'époque de la Renaissance, qui se trouvent dans les fonds historiques et dans le Fonds Blaj. Leur mise en valeur nous a semblé être non seulement un devoir, mais aussi bien un honneur. Il s'agit d'une petite partie du trésor que nous voulons bien partager avec tous ceux amoureux des livres qui apprécient les raretés bibliophiles.

Mots-clés: Renaissance, bibliothèque, fonds, éditions, raretés.

Olga Șerbănescu, Gabriella Zsigmond, *Details about several exceptional works of the 15th - 18th centuries found at Brukenthal Library of Sibiu*

LIBER CHRONICARUM by Hartmann Schedel was published by Anton Koberger (a famous printer), in Nürnberg, in 1493, and comprises more than 2000 images. Michael Wohlgemuth and his step-son, Pleydenwurff, worked out more than 600 of them. They are both quoted by the Benezit Catalogue due to their wonderful works. They were both Dürer's teachers. This issue leads us to another old, interesting and valuable book written by Dürer himself: *QUATRE LIVRES D'ALBERT DURER, PEINTRE & GEOMETRIEN TRÈS EXCELLENT, DE LA PROPORTION DES PARTIES & POURTRAICTS DES CORPS HUMAINS*. It was published in Paris, in 1557. The first edition of the book was written in German language. It was published in Nürnberg, in 1528 (it is the year when Dürer himself died). The second edition was also published in Nürnberg, in 1532. It is a translation into the Latin language. The particular book found at Brukenthal was printed in Paris, in 1557, and it represents a translation from Latin into French. All the tables, pictures and illustrations worked out by Dürer were found there.

HARMONIA MACROCOSMICA seu ATLAS UNIVERSALIS ET NOVUS; TOTIUS UNIVERSE CREATI COSMOGRAPHIAM GENERALEM ET NOVAM EXHIBENS presents the maps of the earth and sky as they were carried out by a well known cartographer of Netherlands: Andrea Cellarius Palatinus. It was printed in a printing workshop that was also Gerhard Valk and Petrus Schenk's library in Amsterdam, in 1708. Other two maps were found in this workshop at the Brukenthal Library of Sibiu: one of them is a map of Europe and the other one is a map of the world as it was seen in the beginning of the 18th century. *HARMONIA MACROCOSMICA* is a real printed jewel including 27 coloured maps. The work is a special one not only due to the maps it consists of. It is special because it offers the image of the universe in the 17th century. The first edition was printed in 1661; the edition that may be found in the Brukenthal Library was printed in 1708.

Brukenthal Library means a collection of 33000 books of the 16th -18th centuries and 422 incunabula that still need to be investigated with a view to revealing their secrets and beauties.

Key words: Brukenthal Library, Hartmann Schedel, Anton Koberger, Albrecht Dürer, Andrea Cellarius.

Oana Andreia Sâmbrian-Toma, *Spanish books on the Romanian territory in the 18th century*

Constantin Cantacuzino is an interesting person who was in the possession of an impressive library that was considered an interesting subject of research both for Romanians, as well as foreigners such as Italian Marco Ruffini.

The books of High stewards' library also included some works written by Spanish authors on main themes such as philosophy, theology and medicine.

Two volumes on philosophical issues that comprise Aristotle's works annotated by Arab Averroes of Cordoba – who was born in Andalusia in 1126 – distinguish themselves among the printed works upon philosophy. The books found in High stewards' library were the following ones: *Quartum volumen Aristotelis De physico auditu. Libri octo cum Averroes variis in eosdem comentariis si Stagiritae Peripateticorum principis universam illam scientiam complectens, quam Methaphysicam covant vel sapientiam, quattuordecim digestam libris.*

The Spanish philosophy was represented in the Romanian humanist's library by the work entitled *Commentaria et quaestiones in duos libros Aristotelis Stagiritae de generatione et corruptione*, a work written by the Dominican monk Domenico Báñez, and published by Giunta typographers in Venice, in 1596. We have to mention the fact that Domenico Báñez was Saint Teresa of Ávila's confessor who was the author of a wonderful mystical work.

Father Francisco Murcia de Llana's work, *Selecta circa libros Aristotelis de Coelo* – printed in Ingolstadt, in 1621 – became part of High stewards' library after the siege of Vienna. The author taught at the University of Alcalá de Henares.

Medicine is represented by the work of a Spanish-Jewish man: Abraham Abenhezra and his work, *De luminaribus et diebus criticis*. It contains multiple signs of Constantin Cantacuzino's reading.

Among the collections of letters, we might mention *Scelta di lettere italiane, spagnole e francesi de diversi classici autori*, a Neapolitan edition of 1699 that is set up of epistles and official writings issued by the Court or government.

The most well represented category is that of theology. We found books written by Jesuit, Dominican and Franciscan monks. *Prediche per le Domeniche dell'avvento* was published in Venice in 1658, and belongs to the Spanish preacher Emmanuel Naxera. He was born in 1623 and became a Theology teacher at the University of Alcalá de Henares. He was also a Politics teacher in Madrid. Naxera initially published his volume of sermons *Panegíricos en los festividades de varos Santos* in Madrid, in 1648 and 1649.

The most antique of all books in High stewards' library – date of printing was taken into account – is the work written by the Catalan Father Petrus Ioannes Perpinanus with regard to the Jesuit oratory, and entitled *Orationes duodeviginti*. It was published at Ingolstadt in 1582.

The Franciscan authors are represented by the Toletan monk Diego de la Vega with his work, *Conciones quadragesimales super septem Poenitentiales psalmos*, edited in Venice in 1604, subsequent to the princeps edition from 1595.

The Dominicans are represented by Luis de Granada's sermons. He was intimate friend of King Juan III of Castilla. The sermons were gathered into a volume

– *Conciones de tempore quae a Pascha dominicae resurrectionis ad festum usque sacratissimi Corporis Christi habentur* – that was edited in Lyon in 1598. Luis de Granada wrote ascetic treatises and was a great speaker.

Nicolae Costin is part of the 18th century as well with his first translation into the Romanian language of a Spanish novel: *Ceasornicul Domnilor* (the translation into Romanian for *Reloj de Principes* by Antonio de Guevara) with a diffusion that is interesting to be followed.

The books of High stewards' library represent a good example of cross-culturalism that manifested from Spain upon the Romanian cultural territory in the beginning of the 19th century, shortly after the moment when the translation of Guevara's book was finally completed.

Key words: cultural spaces, interferences, Spanish influence, Spanish volumes.

Andreea Mârza, *The presence of the Latin grammar books printed in Transylvania until 1800*

The present research study aims to offer a catalogue of the Latin grammar books printed in Transylvania until 1800 that are still part of the book fund that belongs to the Romanian Academy Library (Cluj) and "Lucian Blaga" University Central Library of Cluj. The deadline compelled us to restrict a little bit the area of research since the number of these grammar books increased on and on throughout the 19th century.

There are three starting points of the study that allowed us to outline the catalogue itself. First, we tried to find the grammar books in Renaissance editions of classical authors: Quintilianus or other grammarians of his or his subsequent epoch (Honoratus Servius Maurus, Aelius Donatus, Flavius Charisius Sospater, Priscianus Caesariensis, Diomedes Grammaticus, Gaius Marius Victorinus etc.); secondly, we looked for the reference work for the Austrian Empire that was printed in 1781 and entitled *Norma Regia* [...]. It was used in schools in Blaj and not only there. We wanted to see the recommendations of the Court as far as the teaching of the Latin language is concerned; finally, we tried to identify only the Latin grammar books, without taking into account the vocabularies or other dictionaries that are part of the old book fund of Cluj. The aim of our research was the carrying out of a catalogue meant to emphasize once more the place and role held by the Latin language on the Transylvanian territory in the past.

Key words: catalogue, library, typographers, owners, colligated collection.

Igor Cereteu, *The printed works of Râmnic in the 18th-19th centuries in Basarabia*

The present study aims to emphasize the fact that the printings that appeared under the patronage of the printing-press of Râmnic are widespread throughout the

entire territory of Bessarabia, and especially in the northern part of the province. The books that were usually found as collections were the following ones: *Hymns*, 1706 (2 copies), *Triodyon*, 1761 (4 copies), *Anthology*, 1766 (4 copies), *Pentecostal Book*, 1767 (4 copies), *Triodyon*, 1782 (5 copies), *Gospel*, 1784 (3 copies), *Pentecostal Book*, 1785 (3 copies), *Anthology*, 1786 (3 copies), *Homiliaries*, 1792 (4 copies) *Gospels*, 1794 (6 copies). There were found 1-2 copies of other types of books, too.

We determined – up to the present state of research – that there are some significant centres that contributed to the spreading and diffusion of the religious books in Bessarabia. First, we have to mention the books of the Library of the Moldovian Metropolitan seat of Iași, and the hierarchs who spread them, among which Metropolitan bishop Veniamin Costachi distinguishes himself in this respect. Another centre with regard to this activity is the Monastery of Neamț. This is the place out of which the Romanian printings were sent to the Bessarabian churches, and especially during the Bessarabian Romanians' pilgrimages to this monastery. The bishopric of Huși fully manifested himself in the same direction in the second half of the 18th century during bishop Iacob's rule. As we might notice, the monastic centres substantially contributed to the spreading of the mass religious literature on the territory of the estranged province.

Key words: printed works, communication channels, itinerary, circulation, monastery, church.

Constantin Ittu, *The old Romanian books as sources of heraldic information*

Most of heraldists, as well as historians consider that the real sources of heraldry are sigilography and numismatics. The author's aim is to emphasize that the old books – in this case, the old Romanian books, or better said the old Romanian prayer books – should also be seen as a genuine source for heraldic information. If it is to take into account the medieval coat of arms of Walachia, we might mention that the opinion according to which the main figure on the shield is not an eagle, but a raven was also advanced. The eagle represents an achievement of the 19th century, but the raven, which is also endowed with religious meaning, is the oldest heraldic figure in this respect.

Key words: Romanian book, heraldry, eagle, raven, Walachia.

Iuliana Wainberg, *Items of information discovered in the prefaces and epilogues of the Romanian printed works of the 16th and 17th centuries. Typology*

The prefaces and epilogues of the Romanian printed works of the 16th and 17th centuries comprise items of information and remarks of an undeniable value. The authors of these texts that are advanced in order to begin or complete the Romanian printed books of the 16th and 17th centuries originate in different social environments.

Nevertheless, even if we talk about the state or ecclesiastical authority, the representatives of nobility, monastery abbots, priests, translators or typographers, the aim of all the abovementioned persons is obviously an educative and a moralizing one. The present study offers us the possibility to understand that the prefaces and epilogues were used to put into circulation ideas from various fields of activity, explain the significance of knowledge and respecting the holy learning, mention the book patrons' names and titles, and, sometimes, their genealogy, and offer items of information about the printing activity, with a focus on the existence of the printed book. The laic information is harmoniously mixed with the religious knowledge.

Consequently, the readers throughout the entire territory of the Romanian Countries – and, sometimes, other regions, too – had access to data and items of information that played a significant role in the process of book perception and reception and its improvement, and brought a valuable contribution to the scholars' effort to open or “enlighten” the readers' cultural horizon through the instrumentality of these adjacent texts of the Romanian printed works of the 16th and 17th centuries.

Key words: history, culture, patronage, rulers, bishops, philosophers.

Teodora Ancateu, *The Editorial Message of the prefaces of the Books of Bălgrad (the 17th century)*

The present study draws our attention to the content of the editorial message from the prefaces of Bălgrad dedicated to the reader and the general attitude of society. On the other hand, the readers' feed-back materialised in manuscripts that were preserved in the margins of the book may also be traced upon. There are words expressed in a non-official form where empty spaces were found on the leaves of the books. They gradually became the common form of manifestation of some attitudes toward the social events, of the message sent through the book content, and of some other particular situations. These words represent the expression of the wish for confessing manifested both by the scholars as well as common people that lived in the same reality, but set it forth differently in the same words: “we wrote”, “we read”.

The editorial staff did not exercise its influence over the notes in the margins of the book in a direct way. The declared aim was the book spreading in society. The process that began in typography with the book editing activity acquired a realistic content in the 17th century and continued in the 18th and 19th centuries through a continuous dialogue enriched by the concepts that were lived by those who contributed to the process of book spreading on the Romanian territories. The words of the old books, and those of the notes, too, introduce to the man the idea of what life really is throughout a particular historical period of time, if it is to give them a deep spiritual meaning.

Key words: culture, book, impulse, evidence, tradition.

Gabriela Mircea, Ioan Mircea, *Churches and old Romanian books in Făgăraș Country*

The present study aims to offer a synthesis of the old documentary and bibliographical knowledge stored in the Romanian churches of Făgăraș Country and their collection of religious books with a view to numerically estimating the inventory of these important tools for the process of spiritualization of the people since they were the churches and books that belonged to this land. Our analysis was both a qualitative and a quantitative one. The quantitative analysis aimed at the reconstruction of the spiritual life and mentality of all those who derived advantage from them. This study is divided into three constitutive parts, with a focus on the synthesizing and interpretation of the informative data drawn out of the documentary and bibliographical resources as well.

Key words: old Romanian bibliography, old Romanian church, old Romanian book, Greek Catholicism, church inventories, Orthodoxy, confessional school, confessional life.

Marin Sâmbrian-Toma, *The old Romanian history books of the years 1791-1828 in collections in Craiova*

The cultural space of Walachia was more and more opened to the myths, legends and events of Western Europe since the 17th century. Popular books, such as *Alexandria*, *Esopia*, *Halima*, *Floarea Darurilor* and many others circulated as manuscripts together with religious, historical, juridical, philosophical and medical books. There are numerous old books dating back from the 15th - 19th centuries in the cultural institutions of Craiova (University Library, the Library of the Metropolitan Church of Oltenia, Aman County Library, “Carol I” College Library, Library of the National Archives, “C.S. Nicolăescu-Plopșor” Institute Library and the Library of Regional Museum of Oltenia). We undertake to approach throughout this study the old history books that date back from 1791-1828.

We employed in our study Aurelia Florescu’s work, and also the museum catalogue edited this year by Toma Rădulescu and Violeta Margareta Stănescu. We shall try to present the physical details of these works as well as certain elements with regard to the sources, diffusion on the territory of Oltenia and price. We shall demonstrate that some copies of the works may be found in other libraries in Craiova, and they result from the same source, in certain cases. Here is the list of some of the history books that are subject of our research and may be found in the abovementioned cultural institutions: *Supplex Libellus Valachorum*, Cluj, 1791; Petru Maior, *Istoria pentru începutul românilor în Dacia*, Buda, 1812; *Trista întâmplare a cetății Dresda*, Buda, 1814; Dimitrie Philippide, *Istoria României*, Lipsca, 1816; Dionisie Fotino, *Istoria Daciei*, Viena, 1818; Pierre Blanchard, *Plutarch nou*, Buda, 1819; Jean Pierre Claris de Florian, *Istoria lui Numa Pompiliu*, Iași, 1820; Pavel Kenghelăț, *Istoria Universală*, Buda, 1824; Atanasie Staghiritul, *Prescurtarea istoriei universale*, București, 1826; Dinicu Golescu, *Însemnare a călătoriei mele*, Buda, 1826; Thomas Thornton, *Starea de acum a*

Valahiei și a Moldovei, Buda, 1826; Teodor Aaron, *Apendice la istoria lui Petru Maior*, Buda, 1828.

Key words: printing press, culture, translation, image, notes.

Alin Mihai Gherman, *Sur la chronologie et la typologie de textes de Dosoftei*

Ayant comme point de départ une étude sur les interprétations en prose des psaumes accompagnant les textes versifiés dans le *Psautier en vers – Psaltirea în versuri* (imprimé à Unieș en 1963) du métropolitain moldave Dosoftei (1671-1674 et 1675-1686), on peut prouver que, au moment de l'impression, celui-ci avait en manuscrit le texte roumain et slave du Psautier slave-roumain – *Psaltirea slavo-română*, imprimé en 1680 seulement à Iassy. On y trouve des formes qui peuvent suggérer que la variante roumaine du texte en prose a eu aussi une source latine (probablement la *Vulgate*). L'examen des gloses qui accompagnent les psaumes versifiés relèvent aussi des parallélismes avec les éditions du psautier provenant de la zone de la Réforme, qui se sont aussi trouvées à la base du *Psautier* imprimé à Alba-Iulia en 1651 et du texte de la *Bible* en première impression roumaine intégrale (1688).

Nous proposons aussi une discussion autour de la possibilité d'intégrer le *Psautier en vers* – texte insolite dans notre littérature et, en général, dans les littératures de l'est européen – dans la tradition de la paraphrase versifiée des psaumes, naturalisée en Occident et cultivée comme modalité d'expression littéraire.

Mots-clés: Dosoftei, psautier en vers, histoire de l'imprimerie, philologie, Réforme.

Niculina Iacob, *Champs sémantiques dans Vulgata de Blaj (1760-1761)*

Valoriser l'héritage culturel que nos ancêtres nous ont laissé dans des œuvres qui sont restées jusque de nos jours scellées dans «la prison» du manuscrit, signifie entreprendre un acte téméraire qui suppose un effort immense de la part du chercheur. Réaliser une édition critique, et encore plus l'édition d'une œuvre préservée en manuscrit pendant deux ou trois cents ans, exige – comme l'auteur même s'exprimait dans un article publié par une bien connue revue de culture qui paraît à Iași, en parlant du sort des éditions critiques – est «un travail bien aride, minutieux, scientifique, qui n'apporte ni visibilité à son auteur, ni succès de galerie» (Gabriela Gavril, „Despre edițiile critice (și nu numai)” // „Sur les éditions critiques (et non seulement)”, *Timpul*, nr. 1/2007), à une époque où des activités telles „l'édition [s.n.] ou la traduction d'un ouvrage, la réalisation d'un index [...], bien qu'il s'agisse des activités scientifiques, celles-ci ne représentent pas des activités de recherche scientifique [s.n.]” (citation de la réponse donnée par le directeur de l'Association Ad-Astra, Monsieur Răzvan Florian, à une lettre que lui avais adressée, au mois d'avril de l'année 2006, au sujet de la manière de laquelle, en utilisant les critères ISI, l'activité du domaine des études culturelles roumaines pourrait être évaluée).

Au-delà de la manière de laquelle ces études sont évaluées par ceux qui pèsent et hiérarchisent en matière de ce qui est représentatif et ce qui ne l'est pas dans le

domaine de la recherche scientifique, c'est justement par de telles éditions que les chercheurs « inaugurent » de véritables « musées d'antiquités », inestimables de nos jours par la rareté des « pièces » y réunies. Nous avons eu le privilège d'une telle « inauguration » à l'occasion de la réalisation de l'édition princeps de *Biblia lui Petru Pavel Aron* // *La Bible de Petru Pavel Aron*, ouvrage que l'édition a imposé sous le nom de *Biblia Vulgata. Blaj 1760-1761* (vol. I-V, Editura Academiei Române, București, 2005).

Dans la ci-présente étude nous proposons à nos lecteurs une analyse de quelques faits lexicaux appartenant au trésor inestimable de cette *Bible*. Notre analyse consiste dans le fait d'encadrer les mots, en fonction des sèmes centraux communs, dans le champ sémantique concernant *actions, processus et le résultat de ceux-ci*. 1. *Actions concernant les relations interhumaines* (*a bistătui, a se blăzni, a se cucernici, a cunoaște, despreunare, a doici, a dojeni, a grămujda, a se împerechea, împerechere, a se împreuna, împreunare, a împuta, a încelui, a se îngăzdăci, a invita, a meșteșugi, a morcoti, ostil, a pizvătări, a ponoslui, a preacrede, a prepune, a răpști, a strănștelui, șoptitor, a tudumăni*); 2. *Actions diverses* (*a ageri, a cheri, a deschilini, a dezvoltbi, a se întâmpi, a se investi, a mâneca, a se mârșăvi, a mechera/a mecherezi, a mește, a opăci, a pesti, a prorovedui, a rugi, a steji/a stăji, a strechea, a zăuăta*); 3. *Processus mentaux et psychiques; manifestations* (*a buigui, buiguire, buiguială, a se/-și bănu, bănuire, bolând/bolund, bolânzește/bolunzește, bolânzie/bolunzie, a dezământa, a se văznesi, a se zățăci*). Comme il résulte de notre analyse, cette organisation permet d'établir les relations de sens (synonymie, antonymie, homonymie, polysémie) qui se réalisent entre les mots dans le cadre d'un même groupe sémantique ou bien entre des mots appartenant à des champs différents, tout comme des aires linguistiques dans lesquelles ces mots-ci circulent. De la même manière, une telle délimitation des mots facilite des remarques au sujet des domaines dans lesquels les emprunts sont les plus présents et bien évidemment, les langues auxquelles ces mots sont empruntés.

Au cas où cette traduction de la *Bible* aurait été imprimée et mise en circulation pendant la seconde moitié du XVIII^e siècle, certainement, beaucoup des emprunts occasionnellement présents dans le texte de *Vulgata de la Blaj* auraient imposé leurs usages, surtout que la plupart d'entre eux s'avèrent être dès le début très bien adaptés au système de la langue roumaine. Jusqu'à l'époque de cette traduction, le roumain n'avait jamais emprunté tellement de mots au latin. C'était pour nous une grande joie de découvrir le trésor lexical de ce texte, mais nous avons aussi pensé au fait que, malheureusement, en 1760, l'on a raté la chance d'assister, quelques décennies plus tôt, à ce que les spécialistes désignent, de manière plus ou moins justifié, la «reromanisation» du roumain.

Mots-clés: *Biblia Vulgata, Blaj, sémantique, analyse lexicale, la langue roumaine.*

Doina Dreghiciu, Gabriela Mircea, *The Bibles of Blaj (1795) on the present territory of Alba County. Incipient repertory and diffusion*

The study provided its authors with the possibility to start the research upon the copies of the *Bible* edited in Blaj in 1795 that is still preserved on the territory of Alba County. There were also emphasized the stages of their diffusion in the same

territory, on the basis of the documentary information. A few original notes taken from the leaves of some copies under study throughout a field research of the 80's of the last century were also submitted for analysis. We also mentioned the copies centralized in the bookstore of the Orthodox Archbishopric of Alba Iulia. Some bibliographical references about copies of the respective printing, as well as some considerations about their price in olden times have also been mobilised.

Key words: the Bible, documentary libraries, parish library, typographical edition, price of old printings, number printed, translation into the Romanian language, the Vulgate.

Daniel Dumitran, *About the genesis and meanings of a “worthless” book assigned to Samuil Micu: Teologia dogmatică și morală despre Taine (Dogmatic theology and ethics about sacraments)*

The treatise entitled *Theologia dogmatică și moralicească* (the volume *Despre Taine preste tot* and other seven volumes, each of them being dedicated to the sacraments) (Blaj, 1801-1802) represents a remaking in the Romanian language conformingly with Honoré Tournély's lectures (1658-1729). He was a French theologian, theoretician of Gallicanism, and antijansenist. The present paper takes an approach to analysing the first volume of the Romanian treatise and the volumes dedicated to sacraments such as the baptism, extreme unction and priesthood, and aims to render their meanings. The method implied is that of comparison: the translation is compared to the original with a view to emphasizing the original elements of the Romanian version. It mainly consists of elements taken from Orthodox books printed in Walachia: *Învățătură despre șapte Taine*, edited by bishop Damaschin of Râmnic in 1724, and *Mystirio sau sacrament*, published by metropolitan bishop Stephen in 1651. There were also made inquiries about the author of the translation. It is more than likely that Samuil Micu was the one who translated the volumes under analysis. The references drawn out of his books, *Scurtă cunoștință a istoriei românilor* and *Teologia morală* are evidences in this respect. On the whole, the treatise is the result of a collective endeavour of a team co-ordinated by the Greek Catholic bishop Ioan Bob. He was in charge with placing an accessible handbook written in their own language at young clerks' disposal. The conclusions of our investigation tries to state the reason for the call for a writing that might join the 'conservative' theological literature of the baroque Catholicism, and especially the post-tridentine one that was conceived in a scholastic manner and submitted to the virulent criticism coming from the representatives of the new moral theology of Jansenism or Enlightenment.

Key words: sacraments, history of theology, Samuil Micu, Honoré Tournély, bishop Damaschin of Râmnic, metropolitan Stephen of Ungro-Wallachia.

Anca Elisabeta Tatay, *The engravings of the Triodyon of Buda (1816)*

Religious and laic Romanian books were printed in the typography of Buda since 1780. It is to the leaders of the Transylvanian School that we owe the development of typography. We have to mention names, such as: Samuil Micu, Gheorghe Șincai, Petru Maior. They carried on their activity as censors or readers here.

The *Triodyon of Buda* was printed in 1816 and is usually bound with the *Strastnic*. Both books are remarkable as far as the graphic art is concerned. They are decorated with title sheet, frontispieces, vignettes and illustrations. Some of them can be found in both books or in the same book more than once – none of them is signed.

The present study offers an in-depth analysis of the graphical material that is part of the *Triodyon* of Buda, displays its artistic value, and determines the models that could have been the starting points in this respect.

The graphic ornaments of the book are neither mentioned nor reproduced in *Bibliografia românească veche (Old Romanian Bibliography)* by Ioan Bianu, Nerva Hodoș and Dan Simonescu or in subsequent completions made by other researchers. Gh. Opreșcu does not mention this printed work in his achievement, *Grafica românească în secolul al XIX-lea (Romanian Graphics of the 19th Century)*, but Dragoș Morărescu reproduced the engraving *Vameșul și Fariseul (The Publican and the Pharisee)* that is also part of the book.

The title sheet and the two illustrations: *The Publican and the Pharisee* and *The Crucifixion*, were worked out by dint of previous models that appeared in Râmnic in the 18th century, while the frontispiece representing Jesus Christ is identical with that of a Viennese printed work from 1793. The book also contains some other frontispieces and a vignette that were obviously influenced by the Western art. The significance of the books printed in Buda, and their contribution to the building up of the Romanian culture is therefore emphasized again.

The graphic material of these printed works demonstrates the intense circulation of the Romanian books that came out within and beyond the Carpathian area.

Key words: xylograph, printing house, old Romanian book, Buda, art, iconography.

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Maria Basarab, *Bob's circulars. A bibliophile's printed works*

The circulars – written stipulations pointed out throughout the present study – represent a bibliophile's printed works since they belong to the category of the old book, refer to an ecclesiastical personality (Greek Catholic bishop Ioan Bob) and represent works that are rarely identified with elegant graphic appearance. The communication between bishops and priests was rapidly achieved in the 19th century by means of these circulars.

We focus on three of them. The first circular is the one that was signed by bishop Ioan Bob and makes suggestions upon believers' training before Christmas. The following two circular letters are signed by Dimitrie Caian. He was initially episcopal secretary, and then a bishop (he was elected bishop for a short period of time). The circulars are used to announce his subordinated priests about his new prerogatives and special duties that have to be carried out by the priests as far as bishop Ioan Bob's commemoration is concerned.

Key words: circular, bishop, priests, printed works, catalogue.

Olimpia Mitric, *La contribution de la Bucovine historique à la valorisation scientifique du livre ancien*

Comme cette année-ci c'est l'anniversaire de 500 ans de l'impression du premier livre sur le territoire de la Roumanie, le texte de la communication présente des moments importants de l'évolution de la recherche du livre ancien dans la Bucovine historique, région dans laquelle a existé un intérêt constant à cet égard.

Les premières informations sur la présence des manuscrits et des livres anciens dans les plus célèbres monastères appartiennent à l'éditeur de documents F. A. Wickenhauser, tout en commençant avec l'année 1862 (La majorité de ses écritures ont été rééditées sous le titre : *Molda Oder Beiträge zur Geschichte der Moldau und Bukovina*, I-II/1-2, III/1-2, IV/1-2, V/1-2, Cernăuți, 1881-1891). Les plus récentes contributions dans la valorisation du livre ancien sont, en principal, les catalogues publiés par l'auteur de la communication ci-jointe (*Cartea românească veche în județul Suceava. Catalog // Le livre roumain ancien dans le département de Suceava. Catalogue*, Suceava, 2005; *Catalogul manuscriselor slavo-române din Biblioteca Mănăstirii Sucevița // Le catalogue des manuscrits slavo-roumains de la Bibliothèque du Monastère Sucevița*, Suceava, 1999; *Manuscrite românești din Moldova. Catalog. Vol. I-II // Manuscrits roumains de Moldavie. Catalogue*, Iași, 2006-2007). Des noms y mentionnés et associés avec des contributions importantes, nous rappelons : Simion Florea Marian, Leca Morariu, Dimitrie Dan, Ioan Zugrav.

À l'avenir, nous avons l'intention de continuer l'activité de cataloguer les manuscrits slavo-roumains; la nécessité de l'existence d'un catalogue du livre slavons présent dans cette région s'impose, aussi (celui-ci imprimé à : Zabludov, Lvov, Kiev, Vilnius, Cernigov, Poceaev, Moscou), en spécial pour le contenu des notes marginales.

Mots-clés: livre roumain ancien, manuscrits, catalogue, Bucovine, valorisation.

Silviu Borș, *Old Romanian book in the Central Library of the Society (Asociațiunea). Concerns about the setting up of the collection up to 1950*

The present paper aims to offer a history of the setting up of the old book collection, and especially old Romanian book, starting with the year of the setting up of Society (Asociațiunea), in 1861, and ending with its dissolution, in 1950; two out of the three project regulations that were the basis of the final one stipulated some concerns about the old book development – in spite of the fact that there were taken two different stands: George Barițiu insisted “to make reference to Samuil Micu’s and Gheorhe Șincai’s manuscripts from the Ministry of Vienna” with a view to printing them under the patronage of the Society, and Timotei Cipariu suggested the idea of the setting up of “a library of old Romanian books – printed works and manuscripts dating back since ancient times up to 1700 – that should be as complete as possible, and carried out at the expenses of Society” and into its deposit.

The lack of financial resources will make it difficult to the carry out this collection since most of the works that are affiliated nowadays with the field of the old Romanian books result from donations. The titles of the works that became part of the library were revealed to the public at large through the instrumentality of *Transilvania* Journal or the two catalogues printed separately, into two different volumes (Nicolae Petra-Petrescu, 1882; Nicolae Togan, 1895). Later on, when reorganisation decisions were taken, librarians proceeded to the identification of some titles of old Romanian books in the general store of library publications and the setting up of a separate section into the library, together with the foreign books. Horia Petra-Petrescu wrote to Vasile Goldiș (1930): “I become more and more convinced that valuable works are stored on our shelves”; Sabin Mureșan, main librarian of the University Library, identified and described 133 books in accordance with the *Old Romanian Bibliography (Bibliografia Românească Veche)*. They were made at librarian Aurel Gherasim’s request during the University Library refuge to Sibiu. The librarians of the Society set up a separate section for all these books. Their library cards became part of the alphabetical general catalogue. Other titles of the *Old Romanian Bibliography* were identified by different librarians on the occasion of the evacuation works from 1944 that were carried out in Gârbova (Sibiu County), under Ioan Mușlea’s supervision, who was the director of the University Library of Cluj.

Key words: history of intellectual life, history of Romanian libraries, Central Library of Society, old Romanian book, library catalogue.