

International Conference "Re-Configuring Central Europe in Its Way towards Modernity. Language, Knowledge and Ideology Transfer through Translations of Secular Texts in Pre-Modern Times (1770 - 1830)"

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Abstracts

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Observations on (re)translating Jane Austen's *Pride and Prejudice* into Romanian [EN]

Throughout the years, translation studies have shown that a literary work, a source or original text is inevitably subjected to alteration within a highly complex lexical transfer that is often dependent on various factors, such as linguistic norms, ideologies or socio-cultural contexts. No matter the reasons for or the contexts into which a (re)translation is being operated, the end-result should still be interpreted as a step or higher level towards understanding the essence of the source text, rather than a finite product. This paper aims at highlighting some of the most important semantic changes that have occurred over the last 27 years between the first translation and subsequent retranslations of Jane Austen's *Pride and Prejudice* into Romanian. More specifically, the focus is placed on how Mr. Collins' persona was unfortunately and probably unconsciously altered into Romanian by erroneously translating and sometimes even omitting certain words whose lexical elegance and value were not transferred appropriately into the receiving culture and, as a result, led to an unneeded moral reconfiguration of a clergyman like Mr. Collins who had been already satirized enough by Jane Austen herself. The method employed involves comparing key Romanian (re)translations of Austen's novel and pinpointing the exact semantic nuances that are responsible for the aforementioned translational disequilibrium.

[Katalin Bella](#), Eötvös Loránd University, Institute of Library and Information Science

Translating and staging dramas in a mixed-language early modern town [EN]

Sopron is a small town located on the border that separates Hungary from the German-speaking areas. It was one of the most developed and densely populated cities, in whose history the late 18th and early 19th centuries were a remarkable period, because this is the time when Hungarian culture began to flourish and spread, public life became Hungarian-speaking, and thus the territory-based national consciousness developed into the modern, language-centred national consciousness, which makes the study of the (national) identity and cultural life of the German and Hungarian-speaking population living together in Sopron a fascinating subject. This studying can be done through the analysis of original works, written in Hungarian; however, a particular feature of the period is that the programme of creating a national literature strongly emphasised the importance of the production of translations,

because the leading literary figures of the period believed that this was necessary for the creation of an independent Hungarian (national) literature of high quality. How did they realize this programme in a city whose mixed population were predominantly German-speaking? We can study the publication and staging of two literary giants, Shakespeare and Schiller, in Sopron, as good examples of how the work of the Sopron translators evolved and found their way to the Sopron stage, and how their works were compared to other translations presented in Sopron (especially in terms of why the other translations were staged in Sopron), how they were received and criticised. The translators are Leopold Petz and János Kis: the former translated Don Quixote into Hungarian, but also Shakespeare's works into German, and the latter was the one who translated Schiller's works for the Hungarian public with unusual speed for the time, within a year or two of their first German publication. In the 1792-93 theatre season, King Lear and Richard III were the first Shakespeare works to be performed in Sopron. Other plays produced in the 18th century included Hamlet, Macbeth, Othello and, until 1841, The Taming of the Shrew, Measure for Measure, Henry IV, The Merchant of Venice, the Much Ado About Nothing and the Twelfth Night, or What You Will. Similarly, Schiller had a lasting effect on the development of the Sopron theatre programme. The Sopron district was often ahead of Vienna itself in the performance of German classics. In the court theatre in Fertőd, Schiller's Fiesco and Intrigue and Love were performed earlier than in Vienna. In Sopron, the surviving report from the 1792/3 theatre season recalls the performance of five Schiller plays: Harnias, Intrigue and Love, Fiesco, Stuart Maria and Don Carlos.

[Alina Bruckner](#), "Alexandru Ioan Cuza" University of Iasi

The Image of the ideal ruler in Damaschin Bojincă's translations of historical texts [EN]

Even though Damaschin Bojincă is limited to a rather specialty literature, not knowing the fame of his teacher Petru Maior, he may be still regarded as a typical representative of the Transylvanian School, whose ideology and principles he had promoted throughout his entire activity. Benefitting from the varied education typical for the Transylvanian scholars of the time, Bojincă was active as jurist and professor of law (in Moldavia), but also as historian, linguist and translator in the attempt of fulfilling the objective of educating and forming a wide readership among the Romanian-speaking population. It is precisely from this perspective that the act of translation in Bojincă's time should be understood: not only a process of cultural transfer, but also a means of conveying a certain message adapted to the target readership.

In order to illustrate this double function of the act of translation, this paper will analyze some of Damaschin Bojincă's translations of German historical writings, namely three texts published in the periodical *Biblioteca românească* in the period 1829 - 1830, dealing with three emblematic rulers: Dimitrie Cantemir, Mihai Viteazul and Radu Șerban. This article will thus focus on the way in which Bojincă's translations also had a programmatic purpose, an aspect which will be emphasized by presenting some examples of translation strategies used by Bojincă in the three texts: omissions, adaptations, interpolations, calques etc. It is also because of these translation strategies that these three texts of Damaschin Bojincă may be regarded as illustrative in portraying the image of an ideal Romanian ruler.

Originea și etapele fixării în română a vocabulei da ‘yes’. Rolul traducerilor din perioada de modernizare a limbii române / The origin of the Romanian vocable da ‘yes’ and the stages of its implantation in the language. The role of translations into Romanian in its modernization period [RO, PPT in EN]

Limba română modernă dispune de adverbul de afirmație *da*, general cunoscut și întrebuințat. Din punct de vedere etimologic, acesta este înrudit cu adverbe de afirmație având forma și sensul asemănătoare, dintr-o serie de limbi slave, precum rus. ucr. bulg. sârb *да* (Vasmer). Aceastea e o trăsătură ce individualizează limba română în ansamblul familiei de limbi romanice. În conformitate cu o opinie exprimată în mod tradițional în lingvistica istorică românească, adverbul *da* ar fi un împrumut din slava comună, aparținând, așadar, celui mai vechi strat de împrumuturi slave, din perioada de coabitare și de bilingvism al protoromânilor cu populațiile slave migratoare (antecesorii bulgarilor, sârbilor etc.), din primul mileniu. În acest sens s-au exprimat, printre alții, Pușcariu (1940: 280); Rosetti (1986: 291); Mihăilă (1960: 215–216; 2002: 144, 150). Această opinie a fost reevaluată de Dimitrescu (1955) et Niculescu (1961), care au pus în evidență următoarele fapte, privind situația adverbului de afirmație din română: – Adverbul *da* există numai în dacoromână, nu și în dialectele sud-dunărene (aromână, meglenoromână, istroromână). – În dacoromână, acest adverb este atestat abia de la începutul secolului al 19-lea (Iancu Văcărescu citat de Niculescu [1961]). – Dacoromâna din perioada anterioară (secolele 16–18) dispunea de alte modalități de a răspunde afirmativ la un propoziție interogativă totală: așa/așa, adevărat, dar/dară, ie etc., căroră li se adaugă unele modalități precum repetarea verbului (*Vii la mine? – Vin! ; Ai văzut pe Ion? – Văzut!*). (Dar se cuvine să precizăm că, în perioada veche, niciunul dintre aceste mijloace nu era specializat ca răspuns afirmativ, spre deosebire de adverbul *da* din româna literară modernă). În această situație, am dorit să profităm de resursele puse la dispoziția lingviștilor de tehnologiile informației. Ne referim, în mod special, la recentul Corpus electronic franco-român, un proiect de cercetare în derulare la Institutul de Lingvistică „Iorgu Iordan – Al. Rosetti” (București). Numele acestui proiect este Corpus electronic franco-român. Texte franceze traduse în română (v. Celac 2019a; 2019b). Această resursă ne-a permis să abordăm, într-o manieră eficientă, o selecție de circa 15 texte franceze (de Bernardin de Saint-Pierre, Blanchard, Fénelon, Florian, Maunory, Regnard, Rousselot de Surgy, Voltaire), ale căror traduceri în română au fost efectuate în intervalul cronologic 1792–1831. Mai întâi, printr-o interogare rapidă, am extras contextele cu *oui* din textele franceze selectate (cum era de așteptat, acestea s-au dovedit a fi destul de numeroase). Apoi am reperat soluțiile la care au recurs traducătorii români din intervalul cronologic menționat, pentru a reda în română adverbul francez *oui*. De exemplu, cele trei ocurențe verificate ale lui *oui* dintr-un text de Voltaire (*L’histoire de Charles XII*, 1748), au drept corespondente, în traducerea efectuată în 1792, de arhimandritul Gherasim de la mitropolia din Iași, formulele cu *adevărat*, *negreșit* și *repetarea verbului*. Cele mai vechi atestări din traducerile din franceză în română, unde fr. *oui* să fie redat prin rom. *da*, datează din 1827, și aparțin lui Iancu Văcărescu. În încheiere, vom prezenta câteva considerații mai generale, cu privire la contextul în care a apărut necesitatea ca limba română să „se decidă”, pe la începutul secolului al 19-

lea, să adopte un adverb specializat ca răspuns afirmativ la o interogație totală, anume adverbul da. După părerea noastră, este vorba de o exigență a funcționării limbii ca expresie a culturii, a științelor și a artelor (dezvoltarea literaturii ficționale culte, în particular, și a „dimensiunii retorice”, în general), știut fiind faptul că etapa de modernizare a limbii și a societății românești și a sincronizării lor accelerate cu marile culturi europene debutează pe la anul 1780. A fost remarcat faptul că limbile vernaculare, precum și unele limbi mai vechi, care nu participă plenar la viața culturală, fiind limitate în funcționarea lor la nivelul comunicării imediate, orale și cotidiene a populațiilor respective, adesea nu dispun de un adverb specializat pentru a spune „da” (cf. A. Meillet, ap. Mihăilă [1960, 215]). Fenomenul studiat se înscrie, fără îndoială, în teoria dezvoltată de lingvistul român Gheorghe Ivănescu, care a susținut că principiile și mecanismele proprii limbilor literare sunt diferite în comparație cu cele ale limbilor și dialectelor populare, ajungând la concluzia că se cuvine să distingem între o lingvistică a limbilor literare și o alta, a limbilor și dialectelor populare (Ivănescu [1972 ; 1980]). Ca soluție etimologică propriu-zisă pentru rom. da, reținem că trebuie să fie un împrumut din bulgară și / sau rusă, efectuat pe la începutul secolului al 19-lea (opinie exprimată deja de Dimitrescu [1955] și Niculescu [1961]). Judecând după distribuția cronologică și spațială, se vede cu claritate că zona inițială în care a circulat acest adverb de afirmație este Muntenia. Originea bulgară se susține prin proximitatea propriu-zisă dintre Muntenia și țara vecină de la sud de Dunăre. Eventuala origine rusă e o ipoteză complementară ce se susține de asemenea, având în vedere prelungitele perioade de staționare a armatelor și a administrației rusești în Muntenia (și în Moldova, de altfel), la sfârșitul secolului al 18-lea și în prima parte a secolului al 19-lea. În plus, e foarte posibil ca și particula de întărire fr. da (cf. TLFi; această particulă era curentă în franceza din secolul al 19-lea și din secolele anterioare, deși în franceza contemporană nu se mai folosește) să fi contribuit la fixarea în română a adverbului de afirmație da. (Această „conexiune” etimologică suplimentară ne aparține). A se vedea exemplul: Molière, *Les Précieuses ridicules*, 1660: MASCARILLE. Oui-da. Tu parles comme il faut, toi ; mais l'autre est un coquin qui ne sait ce qu'il dit. ... și traducerea din 1835, de Ion Ghica, *Prețioasele*: MASCARILIE. Da; tu vorbești cum să cade; dar ălălalt este un mișăl, nu știe ce vorbește. Dispunem de mai multe contexte în care particula fr. da (adesea în îmbinarea oui-da, ca în exemplul de mai sus) a fost redată, în unele traduceri efectuate în prima jumătate a secolului al 19-lea, prin rom. da.

Alexandra Chiriac, “Alexandru Ioan Cuza” University of Iasi

The “Entangled history” of historiography: *Allgemeine Weltgeschichte* in its Romanian translation. Book circulation and knowledge transfer [EN]

This contribution aims to illustrate the entangled European route of an extensive English project of a *Universal/General History* that travelled towards Eastern Europe in its German revised and re-drafted form. The way in which this particular work travelled in Europe, from the “Western Centre” reaching the “Eastern periphery”, is illustrative for the way in which knowledge in general and the book, seen now as a public good and not a commodity, is transferred, interpreted, re-classified, and re-molded in such a way that it fulfils multiple and diverse objectives in each station it arrives. Furthermore, the contribution aims to highlight the agents involved in this process,

along with their motivations and purposes, paying special attention also to the non-textual elements, such as editorial decisions, marketing strategies and relationship to the readership.

[Andreea Condurache](#), “Alexandru Ioan Cuza” University of Iași

Radu Tempea’ s *Gramatica românească* (1797). Foreign models of terminology derived from tracing and translation [EN]

The paper aims to reveal some lexical strategies of forming grammar terminology from its beginnings, with application on two old grammar papers, namely Samuil Micu and Gheorghe Șincai’ s *Elementa linguae dacoromanae sive valachicae* (1780) and Radu Tempea’ s *Gramatica românească* (1797). I have chosen tracing and translation as main strategies of forming the terminology because they reveal the influence that these two papers had on each other and because these strategies bring Tempea’ s *Gramatica* closer to the Latinist current, promoted by the representatives of Transylvanian School.

[Eugenia Dima](#), “A Philippide” Institute for Philology, Iași

O nouă perspectivă privind cultura română în perioada Iluminismului / A new perspective on the Romanian culture in the time of the Enlightenment [RO, PPT in EN]

This contribution aims to offer an overview on the main scholarly activity in Moldavia and Wallachia in comparison or in contrast to the much-celebrated activity of the Transylvanian School. The accent falls upon the contributions of the Moldavian and Wallachian clergymen and noblemen to the Romanian culture and language, whose merits are sometimes overlooked. This overview aims to contribute to changing the perspective on the cultural activity in the Romanian principalities in the second half of the 18th century, highlighting the intertwined network of connections between the scholars from all Romanian-speaking regions.

[Gabriela Dima](#), “Alexandru Ioan Cuza” University of Iasi

The first Romanian version of Sir Isaac Newton’s *Laws of Motion* [EN]

At the end of the 18th century, bishop Amfilohie of Hotin was translating science books for school use. We will focus on the one translation that was not printed, namely *Gramatica fizicii*, a physics treatise by Benjamin Martin, a book of considerable success as it was immediately translated in French and subsequently in Italian. For his translation, Bishop Amfilohie used the Italian version of Martin’s work. The text of Amfilohie, dated somewhere between 1780 and 1790, can be found in two manuscript copies: ms. 1627 from the Library of the Romanian Academy (BAR), and another later copy at the Academy Library in Kiev. The object of the present analysis is a short chapter referring to Newton’s laws of motion. We will show that the passage through multiple language versions did not alter the ideas in the text and therefore the Romanian translation is a faithful enough rendering of the English original. We will then comment upon the translator’s choices for specific terminology, insisting on his struggle to introduce new terms in order for the information to be accessible to the Romanians who wished to open up towards modernity.

[Alin-Mihai Gherman](#) – “1 Decembrie 1918” University of Alba Iulia

Un proiect coerent de traduceri la sfârșitul secolului al XVIII-lea (cazul lui Samuil Micu) / A coherent translation project at the end of the 18th century (case-study: Samuil Micu) [RO, PPT in EN]

Within the Transylvanian School, Samuil Micu plays a special role, due to his complex scholarly activity. As a translator of more than 30 volumes, he opts for a free translation practice that aims to disseminate to the Romanian-speaking readership information and knowledge, but also to contribute to the ideological and political debate that characterised the activity of the Transylvanian scholars. Due to his orientation towards the Eastern tradition, he becomes within the Transylvanian School the bridge that links the old Romanian cultural tradition to the new view on national identity and culture.

[Ioan-Augustin Guriță](#), “Alexandru Ion Cuza” University of Iași

Some observations regarding the *Histories of the Fall of Constantinople* in the Romanian culture (18th-19th centuries). Sources, circulation and significance

The purpose of this paper is to analyse some versions of the *History of the Fall of Constantinople*, which were copied and circulated in Moldavia and Wallachia in the 18th century and in the first decades of the 19th century. Furthermore, the contribution aims to highlight, from a historiographical perspective, the context in which they entered this space and to emphasize the importance of the specific places where they were translated or copied. Moreover, the paper intends to present the ideological significance of the circulation of these versions in a period when Russian-(Austrian)-Turkish wars took place not only on the battlefield, but also at the level of propaganda.

[Piotr Kuligowski](#), Tadeusz Manteuffel Institute of History of the Polish Academy of Sciences, Warsaw

Intellectual transfers at the threshold of modernity: the case of Poland [EN]

The paper aims at rethinking the intellectual transfers occurring in the Polish context at the threshold of modernity. Indeed, the deep crisis, and subsequent collapse of the Polish-Lithuanian Commonwealth (after subsequent partitions in 1772, 1793, and 1795), revealed the burning necessity of reinventing the sociopolitical categories concerning such phenomena of crucial importance as nation, fatherland, and patriotism. Within these specific circumstances, one may note the overwhelming impact of French and German Enlightenment ideas, which, in turn, needed to be adapted and appropriated into the unusual position and needs of the Polish political community. The process was propelled by subsequent waves of migrations from the Polish lands (occurring throughout the 19th century), as well as by the short-living experience of the Duchy of Warsaw. The duchy, established by Napoleon, adapted numerous political institutions and legal arrangements from France, which likewise reshaped the local intellectual landscape; for instance, by introducing the ideas of mass

military mobilization. These preliminary changes paved the way for the dawn of the modern political ideologies within the Polish context, which began to emerge under the tangible French influence as early as in the 1820s and 1830s. The intellectual transfers, however, never emerge without friction. For this reason, exhortations to defend the purity of language and thoughts against foreign influences were clearly audible within conservative pro-Russian circles. Moreover, the limitations of the freedom of speech existing within the partitioning states also played a role comparable to a customs officer preventing smuggling of new ideas into the Polish political imagination. The Polish case reveals thus intriguing interplay between transfers within the context of a political community deprived of its own independent state, as political actors had to both critically evaluate the past and preserve lofty feelings towards the lost fatherland in specific circumstances.

[Mariana Nastasia](#), "Alexandru Ioan Cuza" University of Iași

Andreas Clemens, *Kleines Walachisch-Deutsch und Deutsch-Walachisches Wörterbuch* . Date despre primul dicționar din spațiul românesc care se reeditează / Andreas Clemens, *Kleines Walachisch-Deutsch und Deutsch-Walachisches Wörterbuch* . Notes on the first re-edited dictionary in Romanian culture [RO, PPT in EN]

Prin comunicarea de față îmi propun să ofer câteva coordonate filologice și lingvistice ale lucrării lexicografice semnate de Andreas Clemens (1742-1815), sas originar din Sighișoara, profesor la clasa de germană a Gimnaziului din Brașov și, din 1795, preot luteran în comuna brașoveană Bod.

Apărut în 1821, dicționarul bilingv al lui Clemens a cunoscut mai multe ediții (1823, 1836 și 1837), fiind, după Mircea Seche, prima lucrare lexicografică din spațiul românesc care se reeditează. Succesul de care se bucură dicționarul în epocă demonstrează că a fost folosit ca instrument pedagogic, mai ales că autorul a elaborat și o gramatică, publicată tot în 1821, care nu cunoaște încă o ediție modernă. În arhiva familiei s-a păstrat mențiunea că Andreas Clemens ar fi primul transilvănean care scrie o gramatică românească și un dicționar bilingv. Din paginile autobiografice incluse de Christa și Rolf Wagner în monografia dedicată învățutului transilvănean, nu ne putem da seama când au fost realizate cele două lucrări, dar, datorită faptului că până în 1795, când este datată ultima pagină a jurnalului, nu se menționează nimic despre preocupările filologice ale preotului luteran, putem emite ipoteza că acestea sunt ulterioare anului 1795. Gramatica lui Ioan Piurariu Molnar fusese publicată în 1788.

Pentru lexicograful contemporan, dincolo de lista de intrări și structura articolelor lexicografice, dicționarul ar putea prezenta interes din perspectiva primei atestări a unor cuvinte, mai ales că autorii DLR se raportează la ediția din 1823 pentru înregistrarea termenilor corespunzători. Interesantă este și opțiunea autorului de transliterare a cuvintelor românești cu alfabet latin, după ce fuseseră notate cu slove chirilice.

English version: Some philological and linguistic data regarding Andreas Clemens' dictionary will be provided in this presentation. *Kleines Walachisch-Deutsch und Deutsch-Walachisches Wörterbuch* was first printed in 1821 and has had several editions, being the first lexicographical work in the Romanian space to be republished. At that time, Clemens' work was used as a pedagogical tool. For modern lexicographers, the mentioned dictionary is important from the perspective of the first attestation of some words, especially since DLR refers to the 1823 edition

for the registration of terms. The work is also interesting in terms of the author's option of transliterating the Cyrillic words with the Latin alphabet, in the socio-cultural context of his time.

[Constantin Răchită](#), “Alexandru Ioan Cuza” University, Institute for Interdisciplinary Research, Social Sciences and Humanities Research Department

Transfer cultural și identitate națională în etnogeneza lui Petru Maior / Cultural transfer and national identity in Petru Maior's ethnogenesis [RO, PPT in EN]

In the Romanian culture, the pre-modern period between 1770-1830 is marked by the cultural-political activity carried out especially in Transylvania, by the members of the so-called "Transylvanian School". The concept of "Latinism", used by Romanian intellectuals educated in Western Europe led to the confirmation of the Romanian language's origins and also to the establishment of the firm foundations on which a culture in the process of emancipation would be consolidated. The translations of ancient sources played an essential role if we take into consideration the scarcity of information that marks the period. Therefore, scholars exploited historiography by enhancing the values of the past. The importance of translating and interpreting the sources is also found in Petru Maior's work, *History for the beginnings of the Romanians in Dacia*, published in 1812. Published in a period in which various theories regarding the ethnogenesis of the Romanian people emerged, Petru Maior proposed a new version, derived from the translation and the interpretation of sources. His ideas were not accepted at the time and were refuted by modern historiography. But, at this period they had a significant role: to put an end to the debate. How can this temporary "success" be explained? Starting from the Cultural Transfer theory, elaborated by Michel Espagne and Michael Werner, our research aims to analyse from a different perspective Petru Maior's thesis about the ethnogenesis of Romanians. The way in which Petru Maior deals with his sources implies a process of translation, permanently supported by a fertile hermeneutics, which aims at an argumentation based on representations of the past in the historiography of the time.

[Ana Veronica Catană-Spenchiu](#), “Alexandru Ioan Cuza” University of Iași

Considerations on the Romanian translation of *Alexander I, Kaiser von Russland. Ein Regierungs-und Charaktergemälde*, published in Berlin by G. Hayn in 1814, written by Johann Daniel Friedrich Rumpf [EN]

The important social and political events that governed the time frame (1801-1825) of tsar Alexander I reign (the French invasion of Russia, the wars of Napoleon Bonaparte against the Russians, his defeat, the withdrawal of troops, the burning of Moscow, the struggle against Napoleon, Alexander's victory) drew contemporaries to look with interest and to be vigilant to the events and to the protagonists involved. In this context, the biography dedicated to Alexander I, written by Johann Daniel Friedrich Rumpf, is translated in Romanian. This paper gathers information and highlights the image of the tsar Alexander I and the textual relation between the German text and the Romanian translation.

[Cornel Tatai-Baltă](#), “1 Decembrie 1918” University of Alba Iulia

[Anca Elisabeta Tatay](#), Academy Library of Cluj-Napoca

Notes on the engraving activity of Mihail Strilbițchi [EN]

Mihail Strilbițchi, of Russian-Polish origin, contributed greatly to the development of the Romanian culture, particularly in Moldavia, in the second half of the 18th century. Numerous researchers from the past and the present have investigated his activity as a typograph, editor, engraver, book binder and translator: V. A. Urechia, E. Picot, D. Dan, I. Bianu, N. Hodoș, D. Simonescu, N. Iorga, Al. Busuioceanu, G. Racoveanu, G. Oprescu, M. Tomescu, G. Ștrempel, M. Păcurariu, E. Chiaburu etc.

In this study we intend to highlight Strilbițchi's engravings found in the religious and secular books published in Iași, Dubăsari and Movilău. Accordingly, we propose to analyse his illustrations both iconographically and stylistically, trying to determine the connection between images and texts and to establish the importance of his creations as part of the graphics of early Romanian books.

[George N. Vlahakis](#), Hellenic Open University

The adventures of a Greek priest, the acquaintance of Newtonian physics and other stories in 18th century Romania [EN]

This paper aims to discuss the attempts which took place in the 18th Romanian lands by Greek-speaking scholars to introduce the scientific thought which developed in Europe after the Scientific Revolution. The main character of the story is the priest Polyzois Kontos, known for his adventurous life. Around him, we shall discuss also the translation of Peter van Musschenbroek *Elementa Physicae* by Nikolaos Zerzoulis as well as the publication of Benjamin Martin's *Grammar of physical science* which was also translated in Romanian. Finally, we will discuss the possibility of the future project which will study the common background and the relationship between Greek and Romanian scholars during the Enlightenment, especially during the period before the revolution against the Ottoman Empire.

[Iulia Elena Zup](#), “Alexandru Ioan Cuza” University of Iași

Trading knowledge: the role of merchants in the transfer of Enlightenment ideas [EN]

The paper will explore the role played by Romanian merchants in the circulation of Enlightenment ideas by taking as an example the Brașov merchant Nicola Nicolau (1762-1837). The Romanian merchants of the late 18th century and the beginning of the 19th century were not only well-read, but they also traded in books for financial reasons and to satisfy the more growing thirst of knowledge and entertainment of the early modern people. After coming in contact with the new emerging literary taste of the Enlightened Europe, due to his travels, Nicolau translates or writes secular books, which he prints on his own costs at the Printing House of the University of Buda and commercialises in the Romanian-speaking territories (Transylvania, Wallachia, Moldavia): *Gheografia sau Scrierea Pământului* (1814), *Calendariul* pe 1814, *Descoperirea Americii* (1816), *Plutarh nou* (1819). After becoming a

schoolteacher, he then uses his books for the instruction of students in geography and history classes. The paper will analyse the fidelity of the translation, the circulation of the works and the enlightened ideas they promoted.

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[RO, with EN PPT] = Oral presentation in Romanian and a Power Point-Presentation in English
[EN] = Presentation in English