

C. Project description

C1. Scientific context and motivation.

Project Title

The Septuagint: The first Romanian Translation, by Nicolae Milescu (Ms. 45, BAR Cluj). A Critical Edition (includes a complete linguistics and philological hermeneutical apparatus).

1. Argument

In line with one of the E.U.'s main cultural directives — i.e., the study and valorisation of local, regional and national cultural heritages — this project falls within the Romanian philological tradition of recuperating, critically editing and circulating within the wider cultural economy some of the oldest texts belonging to the Romanian cultural legacy. We have therefore proceeded — using an interdisciplinary and modern methodology — to the creation of a scientific edition of a 17th century text that is, in fact, one of the most important early contributions to the Romanian culture, i.e. the integral version of the Greek Old Testament, created by the well-known Biblical scholar and man of letters Nicolae Milescu Spatarul; his original version has later been revised (twice) and eventually became the Bucharest Bible (1688). The text itself is a 914 page Cyrillic manuscript (Ms. 45, held at The Romanian Academy's Cluj Napoca Library). Essentially, what we proposed was the creation of a phonetically revised interpretative presentation of Ms. 45, alongside with an exhaustive hermeneutic (philological/linguistic) critical apparatus.

Enhanced by digital technology and modern typography, we will easily be able to circulate our text throughout the international scientific community — both in hardcopy and electronic format.

2. Detailed Project Description

One of the central tasks of Romanian philology is that of releasing to the wider academic and cultural communities the “ancient” texts belonging to the Romanian culture, and in this process “translate” them from the original, Cyrillic alphabet (in use up until the mid-19th century), into the modern Romanian alphabet. In this sense, four generations of Romanian philologists have already created dozens of critical editions of the most important Romanian cultural texts, belonging to the 16th and 17th century; however, there still exist a relatively large number of such texts, some of which are of crucial cultural importance, that remain unedited. One of these texts is the above-described Ms. 45 BAR (Cluj), representing the very first Romanian *Old Testament* translation.

In a more general sense, it is well worth mentioning that an important, yet unfortunately still underexplored dimension of the Romanian culture and language resides in our “biblical tradition”, by which we understand the complex socio-cultural formations/”products” related to the translating, interpreting and circulation of the “Holy Scripture” in Romania, alongside its pervasive effects upon the language, literature, mentality and even institutional and affective-ideological attributes of our national culture. Indeed, it is already an established fact that biblical traditions throughout Europe have helped define/configure national “identities”. In this sense, the (early) Romanian culture presents itself as a major European body of symbols and meanings, within which the

dynamic reception of the Bible can be seen as a hugely complex cultural phenomenon, one that was deeply specific, and one that offers ample opportunities for contemporary research. In fact, there exist numerous projects and research centres throughout the world, where the editing of various Bible versions has always been a priority (trebuie exemple aici, le-am sters din greseala). Finally, one cannot stress enough that the “Bible” is one of the few cultural artefacts that is universally acknowledged as having essentially contributed to the creation of the human cultural heritage/identity as a whole.

In order to “open up” this field of inquiry to a widest possible audience, the first step is always deeply embedded in the science of philology, that is to say in the critical tasks of editing texts. With the exception of partial Romanian biblical translations in the 16th century (“Psaltiri”, “Evangheliare”, “Apostoluri” etc.), the main versions that include, in full, the Romanian OT are: the Bucharest Bible (1688), alongside two contemporary manuscript versions (Ms. 45 and Ms. 4389), Micu’s Bible (1795), the Sankt Petersburg Bible (1819), the Buzau Bible (1854-1856), Saguna’s Bible (1858), the Synodic Bible (1914), Radu-Galaction’s Bible (1938), Nicodim Munteanu’s Bible (1944), The (Second) Synodic Bible (1968), the Anania Bible (2011). In parallel to this ‘traditional’ line run other Romanian language biblical versions, such as Petru Pavel’s Aaron *Vulgata*-inspired version (1760-1761), Ion Heliade Radulescu’s (1858) and Costache Aristia’s (1859) partial biblical translations, the British Society’s sponsored (Romanian) biblical versions (Iasi, 1868, 1874, and later the 1911 and 1921 versions), the Nitzulescu (1895) and Cornilescu (1923) variants. Over the last two decades only the following texts have been edited: the Bucharest Bible (the Romanian Patriarchy Edition, 1988; and the Vasile Arvinte-Ioan Capros Iasi version, 2002); Samuil Micu’s Bible (1975) and P. Aaron’s Bible (1760-1761), the latter two edited by two teams of Cluj philologists, led by Ioan Chindris (2000-2005). The same philologists are currently working on a scientific edition of Timotei Cipariu’s 19th century Bible.

Over the last two decades (1986-2008), the “Alexandru Ioan Cuza” (AIC) University, in collaboration with the Albert Ludwig Freiburg im Breisgau University, Germany, has been involved in an ample research project entitled *Monumenta linguae Dacoromanorum* (MLD), the purpose of which is the critical editing of the Bucharest Bible (1688), as well as various contemporary manuscripts (Ms. 45, BAR Cluj Napoca, and Ms. 4389, BAR Bucharest). Up until this point, the researchers have published (AIC University Press) 8 of the anticipated 25 volumes (*Genesis, Exodus, Leviticus, Numeri, Josua, Kings I-II, Paralipomenon, Psalter*). These 8 volumes have already been met with unanimous critical acclaim, and have been awarded various prizes, some of which have been issued by the Romanian Academy.

In the year 2009 the AIC University founded, as part of the Arts and Humanities Research Department, the “Monumenta linguae Dacoromanorum” Biblical-Philological research centre; the main objective of this centre is the continuation of the above-described project. We coordinate, in effect, a multidisciplinary effort that includes philologists, theologians, philosophers, historians and computer scientists. There exists a deep commitment amongst us to continue the publishing of the 1688 MLD-Bible series in the same spirit and according to the high epistemological standards put forth by the project’s initial creators, almost 30 years ago.

Within this wider context, the current project proposes the critical editing of the first Romanian Language Septuagint, a text that, as we have argued above, is of an enormous cultural value. More specifically, the MS 45 manuscript contains a revised version of the 17th century translation (from Greek into Romanian) of the Septuagint, created by the renown Moldavian scholar Nicolae Milescu Spatarul. The text has throughout history sparked a number of philological controversies, both in what the translation's origin is concerned, as well as in what the various connections between its "source" text (probably the 1597 Frankfurt Septuagint) and other contemporary "circulating" documents (the London 1653 Septuagint, the Bucharest Bible etc.) are concerned. The Iasi philologist N.A. Ursu has even advanced the hypothesis that the author of this revised version of Milescu's text was, in fact, one of Romania's most distinguished hierarchs, Dosoftei (1623-1693). However, in lack of a critical edition, these complex issues have remained unresolved. Our project will inevitably shed light, and possibly fully resolve the majority of these dilemmas.

The current project is therefore intended to work in a complementary vein with the MLD-Centre activities, all the while having full access to the resources available therein. The final publishing of the two intended massive volumes (the text itself, plus the accompanying critical apparatus) will undoubtedly mark a major cultural event in Romania. Practically, we will be able to disseminate this cultural artefact both throughout specialist, as well as public forums of discussion, contributing to a wider understanding of the contemporary Romanian biblical tradition and its implicit cultural (historical, psychological, philosophical, theological and even political) heritage. Also worth mentioning is that our critical edition will also include a number of additional "innovations", such as an extended focus upon textual phraseology and onomastics.

3. Objectives

3.1. Final textual versions

The principal aims are, of course, the creation of a final "edited" form of the text itself, thus enabling the following:

3.2. The Creation of the Ms. 45 "Index"

By indexing the text we will underline possible lexemes not yet acknowledged by established Romanian Language Dictionaries (DLR, TDRG). We will also be able to update the details (first occurrence, etc.) of other lexemes, while at the same time including references to other European languages (French, English, German). As well as an intended direct result of our project, this index will also become a fundamental linguistic tool for all future generations of linguists and cultural scientists, both Romanian and foreign.

➔ Summarising, or **main expected result** will be the creation of the above described **Ms. 45 Index**.

3.3. Producing original traductology, philology, and linguistics-derived data.

As underlined above, our “end product” will help clarify and possibly fully resolve a number of controversial historical, cultural and philological issues, both regarding the identity of Milescu’s original “editor”, as well as regarding the text’s complexly meandering connections with the Bucharest Bible (1688). Furthermore, we will exhaustively analyse Ms. 45’s linguistic particularities and cultural “idiosyncrasies”, in terms of phonetics, morphology, phraseology, syntactic and lexic construction, as well as onomastics (we will create an Onomastic Index) and traductology aspects.

The results of our research will therefore become of use to researchers working in philology, lexicography, as well as to historians, cultural scientists and Biblical hermeneutics experts.

- ➔ Summarising, or **main expected result** will be: a philology, traductology and linguistics-derived Ms. 45 critical edition, in accordance with the structure put forth in the methodology section.

3.4. Disseminating the “final product”

The completed work, entailing the printed manuscript, alongside the above-described critical apparatus, will be published in approx. 500 copies, thus permitting its physical dissemination. The volumes will include the digitized (full-resolution colour photographs) versions of the manuscript, “mirrored” on each page by an interpretative translation of the respective texts. Also, we will endeavour to disseminate our research through conferences and publications, both at a national and international level.

- ➔ Summarising, or **main expected results** will be: the creation of the above-described 2 critical volumes, alongside with a CD/DVD (electronic version), 2 peer-reviewed articles (ISI publications), as well as other contributions to internationally renowned publications (BDI indexed).

3.5. The Creation and Proliferation of a Research Tradition: Notes On the Involvement of Young Specialists and the MLD-Research Team

In a context in which philological research is perceived as an “aging” research field, we propose to co-opt a number of young researchers (that is, researchers at the beginning of their academic careers) in our project, in an effort to continue the rich philological tradition of the Iasi School of linguistics and biblical studies. We will address this purpose through the following activities, meant to foster a perennial collaboration between younger and more “experienced” researchers: group sessions and research colloquiums; old Greek and Hebrew language seminars; travelling together to conferences; submitting multiple author publications; continuing the proliferating, within this cadre, of our Center’s own publication, i.e. *Biblicum Jassyense. Romanian Journal for Biblical Philology and Hermeneutics*.

- ➔ Summarising, or **main expected results** will be: A special issue of *Biblicum Iassyense* dedicated to MS. 45 (N. Milescu); submission of articles to other international peer-reviewed publications.

4. Research Progress (as of June 15th 2013)

4.1. Scientific Results

4.2.1. Final Ms. 45 reading and scientific “familiarization” (October 2011 – April 2012)

Team: Professor Eugen Munteanu (6 months), Dr Lucia Gabriela Munteanu (6 months), Dr Mădălina Ungureanu (6 months).

The following research landmarks have been met:

- a) A final reading of Ms. 45, including the translated, as well as the Cyrillic version, with constant consultation with the Greek original: the *Frankfurt Septuagint* and the *Rogerus Daniel Septuagint* (Professor Eugen MUNTEANU, Dr Lucia Gabriela MUNTEANU, Dr Mădălina UNGUREANU).
- b) Formal agreement over all punctuation and editing protocols, Ms. 45 (Professor Eugen MUNTEANU).

4.2.2. Index Development (May 2012 – December 2012)

Team: Professor Eugen Munteanu (8 months), Dr Lucia Gabriela Munteanu (8 months), Dr Mădălina Ungureanu (8 months), Dr Ana-Maria Gînsac (4 months).

- a) Using an unique/original online digital annotation system (developed by the „A. Philippide” Institute of Philology and the Romanian Academy’s Artificial Intelligence Research Institute, 2007), we were able to streamline to process of indexing the majority of lexical units (“common names”) extracted from Ms. 45.
- b) The index was later reviewed, as part of a secondary correction period.
- c) Based on the corrections described above, we have created a rich-text document containing the index itself, with all linguistic variations grouped according to modern linguistic taxonomies.
- d) Finally, this rich text document was reviewed, all contextual occurrences having been double-checked.

4.2.3. The Philological and Linguistic Hermeneutical Apparatus

Team: Professor Eugen Munteanu (12 months), Dr Lucia Gabriela Munteanu (12 months), Dr Mădălina Ungureanu (12 months), Ana-Maria Gînsac (12 months), Ana-Maria Minuț (5 months).

As of June 2013, we have finalized approximately half (50%) of the intended final chapters, as follows: Eugen MUNTEANU: *Nicolae Milescu – traducător, Nota asupra ediției, Glosarul de cuvinte rare*; Lucia Gabriela MUNTEANU: *Sintaxă*; Mădălina UNGUREANU: *Fonetică*; Ana-Maria MINUȚ: *Morfologie*; Ana-Maria GÎNSAC: *Onomastică. Indicele complet al numelor proprii din textul Ms 45*.

4.3. Research Dissemination

4.3.1. Scientific Colloquiums Dedicated to the Project

The results derived from the *Prima traducere românească a Septuagintei, operă a lui Nicolae Milescu (Ms. 45 BAR Cluj)*. *Ediție critică, studii filologice și lingvistice* project have already been disseminated as part of the International Symposium «Explorări în tradiția biblică românească și europeană» (Iași, May 29th –June 1st 2013), organised by the AIC University's „Monumenta linguae Dacoromanorum” Biblical-Philological Research Centre, Iasi. A special conference panel was dedicated exclusively to the project described above, and was entitled *Nicolae Milescu Spătarul, autor al primei versiuni a Septuagintei în limba română*. Additional information on the participating papers has been made publicly available, as follows:

(<http://consilr.info.uaic.ro/~mld/monumenta/ProgramSimpozionMLD2013.pdf>):

Eugen MUNTEANU, *Despre utilitatea studiilor biblico filologice*

Lucia-Gabriela MUNTEANU, *Probleme de sintaxă a frazei în versiunea «Milescu» a Vechiului Testament (Ms. 45)*

Ana-Maria GÎNSAC, *Despre adaptarea grafică și morfologică a numelor proprii în prima traducere a Septuagintei în limba română (Ms. 45)*

4.3.2. Peer-reviewed National and International Conferences

Eugen MUNTEANU, Lucia-Gabriela MUNTEANU, *Foundational Elements of Eugenio Coseriu's Linguistic Theory* (International Symposium „Folklore and Linguo-Culturology of the Caucasian Peoples”, Tbilisi, 18-21 aprilie 2012).

Eugen MUNTEANU, *Anfänge schriftlicher Überlieferung. Auf der Suche nach einer Identität. Einige Reformversuche* (Institutul de Romanistică al Universității «Friedrich Schiller» din Jena, 6 iulie 2012).

Eugen MUNTEANU, *Militante Romantik. Die Reformtätigkeit Eliade Rădulescus* (Institutul de Romanistică al Universității «Friedrich Schiller» din Jena, 10 iulie 2012).

- Eugen MUNTEANU, *Elemente lexicale cu statut de xenisme în vechi versiuni românești ale Bibliei*, comunicare prezentată la al 12-lea Colocviu Internațional al Departamentului de Lingvistică, «Limba română: variație sincronică, variație diacronică», București, 14–15 decembrie 2012.
- Eugen MUNTEANU, Lucia-Gabriela MUNTEANU, *Nicolae Milescu, traducteur de la Septante en roumain. Evaluation traductologique* (International Colloquium „Vernacular Bible and Religious Reform”, Leuven, 29 nov. – 1 dec. 2012).
- Eugen MUNTEANU, *La Septante traduite en roumain par Nicolae Milescu pendant la première moitié du XVIIe siècle. Contexte historique, significations culturelles et confessionnelles* (plenary lecture – International Colloquium „Vernacular Bible and Religious Reform”, Leuven, 29 nov. – 1 dec. 2012).
- Eugen MUNTEANU, *Prezentarea proiectului de editare a Ms. 45 de la Biblioteca Filialei din Cluj a Academiei Române (grant CNCS)*, (Biblioteca Academiei de Științe a Republicii Moldova, Chișinău, 6 aprilie 2013).
- Eugen MUNTEANU, *Semnificații ale unui act de cultură major: versiunea românească integrală a Vechiului Testament a lui Nicolae Milescu* (Biblioteca Academiei de Științe a Republicii Moldova, Chișinău, 6 aprilie 2013).
- Eugen MUNTEANU, *Die historisch-kulturelle Relevanz der ersten rumänischen Uebersetzung des Alten Testaments ins Rumaenischen* (Institutul de Romanistică, Universitatea din Viena, 6 mai 2013).
- Lucia-Gabriela MUNTEANU, *Dificultăți de înțelegere a unor unități lexicale speciale din versiunea românească integrală a Vechiului Testament a lui Nicolae Milescu. Ms. 45* (Biblioteca Academiei de Științe a Republicii Moldova, Chișinău, 6 aprilie 2013).
- Ana-Maria GÎNSAC, *Marginal Glosses as a Technique of Translation in the First Romanian Manuscripts of the Bible* (International Colloquium „Vernacular Bible and Religious Reform”, Leuven, 29 nov. – 1 dec. 2012).
- Ana-Maria GÎNSAC, *Notele marginale în textul revizuit al Vechiului Testament tradus de Nicolae Milescu – ms. B.A.R. 45* (comunicare care va fi susținută la Al XXVII-lea Congres internațional de lingvistică și de filologie română, Nancy, 15-20 iulie 2013).
- Mădălina UNGUREANU, *Cartea lui Daniel în traducerea lui Nicolae Milescu și în Biblia de la București. Note de lectură* (Conferința națională „Text și discurs religios”, Iași, 10-11 noiembrie 2012).

4.3.3. Peer-reviewed Publications

- Eugen MUNTEANU, *A Brief History of the Romanian Biblical Tradition*, în „Biblicum Jassyense. Romanian Journal for Biblical Philology and Hermeneutics”, 3 (2012), p. 15-50.
- Eugen MUNTEANU, *Tradiția biblică românească. O prezentare sintetică*, în „Anuar de lingvistică și istorie literară”, t. LII (2012), p. 11-37.
- Eugen MUNTEANU, *Editarea de texte românești vechi, între coropcăreala lucrativă și impostura „academică”*, în „Cronica veche”, anul II (XLVIII), nr. 4 (27), aprilie 2013, p. 6-7), republicat în vol.: *Omagiu lui E. Simion la 80 de ani*, București, 2013.