

REVIEW

Ştefan Găitănaru, 2025, *Daniil Andrean Panoneanul și limba română din secolul al XVII-lea*, Târgovişte: Editura Bibliotheca, 273 p.

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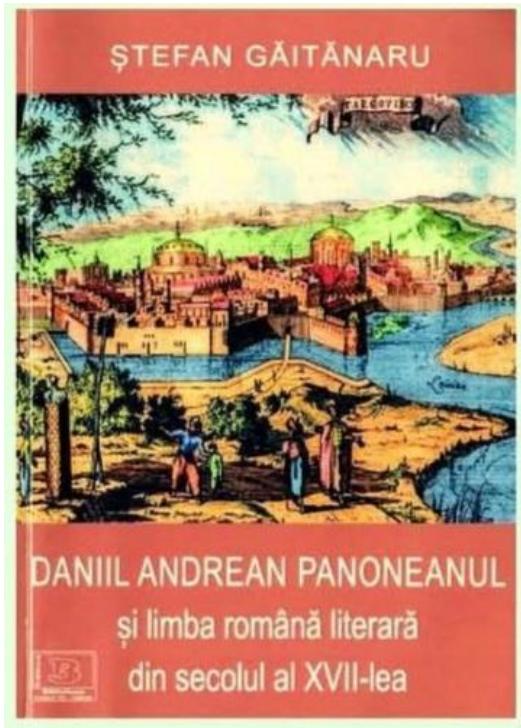
Abstract:

This review of the monograph devoted to the scholarly and literary activity of Daniil Andrean Panoneanul, an activity hitherto scarcely explored, aims to highlight the key points of Ştefan Găitănaru's analysis in his volume *Daniil Andrean Panoneanul și limba română literară din secolul al XVII-lea*, published in 2025.

Through exceptionally rigorous documentation, the philologist Ştefan Găitănaru seeks to fill a gap in studies dedicated to the diachronic analysis of the Romanian literary language, emphasising Panoneanul's contribution to its evolution. The approach is grounded in a systematic examination of linguistic phenomena excerpted from the enigmatic scholar's translations of major works: *Îndreptarea legii*, *Învățurile lui Neagoe Basarab către fiul său Theodosie* and *The Old Testament*.

Keywords:

Romanian literary language, diachrony, translation, lexicosemantic structures, grammatical structures.



Ştefan Găitănaru's volume¹, published by Bibliotheca in 2025, reflects a longstanding concern of the linguist, who, beyond his studies on the diachronic analysis of the norms of the Romanian literary language, has also authored works of fiction inspired by the cultural milieu of Târgovişte².

The study *Daniil Andrean Panoneanul şi limba română din secolul al XVII-lea* ('Daniil Andrean Panoneanul and the Romanian Language of the 17th Century') offers an in-depth analysis of Panoneanul's contribution to the development of Romanian literary language, thus addressing a significant lacuna in specialised bibliography.

The book's structure mirrors the deep layers of the thematic axes presented to the reader. On the one hand, the researcher focuses on biographical landmarks to outline the profile of a first-rate scholar of his age; on the other, he delineates the key aspects of Panoneanul's scholarly and literary activity:

"Daniil Andrean Panoneanul, often disadvantaged in disputes between princes and metropolitans, remained faithful to the light of his passion and translated, with erudition and talent, the most important books of his time." (Preface, p. 7)

The first chapter, *Personalitatea lui Daniil Andrean Panoneanul* ('The Personality of Daniil Andrean Panoneanul'), of a synthetic nature, presents biographical data – (i) Metropolitan in Transylvania, (ii) teacher at the Princely School in Târgovişte, (iii) translator –, in relation to his exceptional philological activity, as N.A. Ursu aptly describes him: *"the enigmatic Romanian scholar of the mid-seventeenth century."* Reconstructing his biography proved challenging, as Panoneanul himself appears to have been an extremely modest and discreet figure. Moreover, Romanian documentary sources from the seventeenth century are notoriously scarce.

In retracing D. Panoneanul's professional and missionary trajectory, Ştefan Găitănaru correlates *author* and *work*, bringing into discussion his major literary and scholarly projects, namely, the translations of *Îndreptarea legii* ('Matei Basarab's Code of Laws'), *Învăţăturile lui Neagoe Basarab*

¹ Ştefan Găitănaru's monograph is dedicated to Professor Emeritus Petre Gheorghe Bârlea.

² Among his literary works, we should mention the novel *Codul lui Dracula* ('Dracula's Code'), published in 2014 by Editura Tiparg, Piteşti.

către fiul său Theodosie ('The Teachings of Neagoe Basarab to His Son Theodosie') and the Old Testament.

Within this context, the author underscores the translator's ability to cultivate the functional styles of the age according to textual specificity – from the theological-philosophical register of the Old Testament to the juridical-administrative tone of *Îndreptarea*.... Furthermore, Găitănaru observes that translating *Învățurile*... required alternating, if not simultaneously employing, multiple functional styles within the same text – theological-scientific, scientific, pedagogical and literary – thus attesting to Panoneanul's mastery as a translator and his role in shaping the Romanian literary language:

“[...] his work constitutes a **defining matrix for the directions in which the Romanian literary language would evolve** (our emphasis).” (Ch. I, p. 18)

The second chapter, devoted to intertextuality in *Biblia de la București* ('The Bucharest Bible'), surveys the levels of intertextuality present in BB88³: (i) textual; (ii) technical; (iii) structural – phenomena attributed to the sources employed and the translation techniques adopted.

Regarding technical intertextuality, manifested in the translator's practice of recording alternative equivalences in marginal notes, depending on the source editions, Găitănaru notes Daniil Andrean Panoneanul's fidelity to both Slavic and Latin traditions.

Chapters 3-5 address discursive and narratological aspects, such as *the technique of embedded discourse* in the translations of *Îndreptarea*... and *Învățurile lui Neagoe Basarab*, as well as the *imaginary dimension* of the latter.

In these sections, the author examines *embedded discourse*, an element seldom explored in specialised literature, coded here as a complementary message rather than a superimposed one. The architecture of the juridical text *Îndreptarea legii* reveals “*the formula of the text as a whole*” (Ch. III, p. 45), from which emerge inserted passages from *Cartea românească de învățură* ('Romanian Book of Learning') and texts from the manuscript translated by Eustratie Logofătul in *Pravila aleasă* (1632).

³ BB88 = *Biblia de la București*, 1688.

As for embedded discourse in *Învățăturile...*, after reviewing diachronic and synchronic critical perspectives on Neagoe Basarab's work, Găitănaru concludes that the inserted fragments from various writings function as “*exemplification texts*” (Ch. III, p. 52), as arguments of authority, thus excluding them from the realm of intertextual techniques proper, such as mosaic or collage.

Synthesising his findings, the researcher concludes that the insertion techniques employed by Daniil Andrean Panoneanul in the 17th century, and by Neagoe Basarab a century earlier, constitute strategies that ensure the perlocutionary effectiveness of the text.

The imaginary, abundantly reflected in Neagoe Basarab's work, is examined by Ștefan Găitănaru across several levels: (i) religious, (ii) didactic, (iii) narrative and (iv) artistic. Regarding the didactic imaginary, the scholar naturally emphasises the insertion of parables as evidence of logical clarity: *The Parable of the Serpent*, *The Parable of the Falcon*, *The Parable of the Unicorn* and others.

The artistic imaginary present in *Învățăturile...* is analysed at the lexico-semantic level, based on the lexicon of *affectivity*, richly represented through oppositions such as *love/hatred* and *joy/sorrow*. Furthermore, various metaboles – parameters of the artistic imaginary – are illustrated in Chapter V, highlighting the stylistic potential of *Învățăturile...*

Among the metasememes enumerated, the epithet stands out, assuming diverse rhetorical-pragmatic functions:

(i) appreciative epithet:

“*frumoase raiule*” (‘beautiful paradise’) (Ch. V, p. 76), “*propastiile cele adânci*” (‘the deep abysses’) (*Ibidem*)

(ii) moral epithet:

“*Calea cea de întristăciune*” (‘the path of sorrow’) (*Ibidem*)

(iii) individualising epithet:

“*Un dor al inimii mele, foarte amar și cu foc*” (‘A longing of my heart, very bitter and burning’) (*Ibidem*) etc.

Additionally, rhetorical invocation and exclamations – typical of the style of the age – play a distinct role in the stylistic arsenal of Neagoe Basarab's text.

The fifth chapter, the most extensive, is devoted to a detailed description of linguistic phenomena excerpted from Panoneanul's translations: *Îndreptarea legii*, *Învățurile lui Neagoe Basarab către fiul său Theodosie* and the Old Testament. According to the philologist, these works reflect, *sine qua non*, the Romanian literary language of the 17th century.

The material excerpted from the mediaeval scholar's translations, intended to systematically describe the linguistic features of these texts, is organised according to the structure of language: (i) phonetic, (ii) lexical, (iii) morphological and (iv) syntactic.

Phonetic aspects reveal features that allow for a clearer placement of the texts within a dialectal area, notes Găitănaru. Notable phenomena include the syncope of *e* in forms such as “*drept*” ('right') (IL⁴, 352, 2), “*îndreptările*” ('corrections') (IL, 459, 6), validated in contemporary literary Romanian. Also frequent are dissimilated forms of the preposition *pe*, later standardised: “*pe un fur, pe drum, pe trup, pe treabele, pe dreptate*” (IL, 318/1, 319/3, 319/8, 329/6, 329/12, 325/7).

The study of the vocabulary occurring in Panoneanul's translations reflects his linguistic adaptability, as he was familiar with both northern and southern dialectal areas. Examples include:

- *coștei*, specific to Transylvania;
- *hrăbăr* (also attested in Wallachia);
- *priatnic* (Wallachian attestations). (Ch. VI, pp. 103-104).

Ştefan Găitănaru's analysis also highlights instances of lexical innovation, revealing variants closer to later standardised literary forms.

Morphologically, Panoneanul's translations indicate the principle of frequent use of nouns and verbs in Old Romanian. Among noteworthy nominal forms are material nouns, typically *singularia tantum*, common in the texts analysed: “*împodobite cu aur*” ('adorned with gold') (INB, 272), “*darea aurului*” ('the giving of gold') (IL, 520/6, 520/7) etc.

An interesting morphological feature is the analytic marking of the genitive case using the preposition *a*: “*împărat a toată lumea, a toată lumea*

⁴ IL = A. Rădulescu (ed.), *Îndreptarea legii*, 1962, Bucureşti: Editura Academiei Române.

sobor” (‘emperor of all the world, assembly of all the world’) (INB⁵, 72, 73). Indeed, the analytic realisation of the genitive is frequent, Găitănaru observes.

As for verbs, the widespread use of reflexive-passive forms is notable: “*să se strice tocmealele; să se scoată ca să se întemeieze și să se întărească*” (‘that the agreements be broken; that they be removed so they may be established and strengthened’) (IL, 498/1, 498/5).

The syntactic description of these texts reflects a structured foundation of the 17th-century Romanian literary language, based on stratification into syntactic units and well-established syntactic relations.

The final chapter comprises *Appendices* containing reference fragments from Panoneanul’s translations: Preface to *Îndreptarea legii* (1652), Verses to *Îndreptarea legii* (1652), Preface to *The Old Testament, Ms. 4388* and parts from *Învățurile....*

Ştefan Găitănaru’s monograph stands as a landmark work in Romanian philological research. It fills a significant gap in specialised bibliography by situating the virtually unknown Daniil Andrean Panoneanul within his historical context and illuminating his decisive contributions to the standardisation of the Romanian literary language.

⁵ INB = Gh. Mihăilă; D. Zamfirescu, 2010, *Învățurile lui Neagoe Basarab către fiul său Theodosie*, Bucureşti.