ON HISTORY AND HISTORIOGRAPHY OF THE ROMANIAN TRANSLATION

In Romania, researches on the History of Translation, of translations or translators, as well as on its historiography, have barely gone through an early stage, but it does manage to demonstrate the undeniable influence of History on translation activity, a marvelous cultural project historically and sociologically determined. Historians of the Romanian language and literature were the first to highlight the influence of foreign Letters on Romanian spirit and language, literature, culture, and mentalities, it is also about, in this case, to the effect that History produces on humanity, as well as on the human race and on collective memory, etc. Both formative and exemplary, these influences were felt at two essential levels: that of society and that of the individual, thus paving the way for the blossoming of science, the dissemination of knowledge, and education in all its forms. In the 19th century, the fields and genres translated into Romanian experienced a diversification: from the translation of religious texts, the dominant activity until the end of the 18th century, there was a shift to the translation and formation of secular literature, followed by the blossoming of literature in Romanian language and its efforts to follow the literary modernity of Europe.

The articles gathered in this issue deals with both the Historiography and the History of Romanian Translation and implicitly attempt to revise a fundamental characteristic of the Romanian language translator: his or her mission. Beyond the elementary transmission[1] or mediation[2], it allowed the Romanian translator to mark as he/she wished "the progress of human reason" and to work for the cultural destiny of his/her people. As a national language missionary, the translator hoped to contribute to the final choice (in the 19th century) of the Latin alphabet, thus renouncing the use of the Cyrillic alphabet[3], and finally to respect the translated authors. Romanian researchers examined the circumstances in which, through direct and indirect voices, literature and knowledge from abroad have permeated the Romanian language and culture[4].

Translation intended not only the hedonistic aspects, the transfer of content, message and stories, but it also followed aesthetic purposes. Its role was to contribute borrowing models, genres and styles from translated literature. If the foreign (source text, here) conveyed an

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identity, a specificity, Romanian translators had to translate abundantly or, according to a banal and persistent expression from that time, "transplant" (*tălmăcească*) in order to create their own. Often underestimated or even ignored, the efforts of these first translators and the impact of the first translations are massive and deserve to be recognized, since they have contributed to overcome a stage in the formation and evolution of modern Romanian.

The articles published in this thematic issue will contribute to clarify the standpoint of translations, in circumstances where linguistic and cultural influences coexist with political and social influences, and change, disappear, revive[5]. This thematic issue dedicated by the *Belas Infieis* journal to the History and Historiography of the Romanian Translation aims to contribute to the consolidation of a still-emerging research area.

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[1] Romanian translators, such as Beldiman, Văcărescu etc., denounce their "impotences" and those of the target language, without, however, giving up on translating.
[2] He is not "the idolater of his author" (Voltaire, Voltaire's Speech at his reception at the French Academy, 1746/1879; XXIII, p. 207).
[3] This passage took place after a period of transition, during which the two alphabets coexisted in the same texts.
4 For more details, see *Un capitol de tradutologie romaneasca (19th century). Studii de istorie a traducerii* III [chapters of Romanian Translation Studies – 19th century], Timisoara, EUV, 2008*; Studii de traductologie românească. I. Discurs traductiv, discurs metatraductiv* [Romanian translation studies. I. Translational speech, meta-translation speech]. *Studii de traductologie românească. Incercare de cartografiere a cercetarii în domeniu* [Romanian translation studies. II. Mapping essay on Romanian research], EUV, 2017, Lungu-Badea (ed.).
[5] In Wallachia, for example, where Slavic influence gradually disappeared even more rapidly than in Moldova, texts were translated directly from Greek. Then, the influence of Greek, reduced in Transylvania, where the texts were translated from German, slowly disappeared in Wallachia and Moldova. Finally, other languages took over, such as French, Italian, German, Hungarian.

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