
TRANSILVANICA

Translation Strategies in Damaschin Bojincă's Historical Writings

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Biblioteca românească (1830).

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The Cultural and Historical Context of the Transylvanian School

UNDER THE influence of the Enlightenment policies and ideas promoted during the absolutist rule of Maria Theresa and Joseph II, the Transylvanian School can be regarded as the symbol of the modernization of Romanian culture and language. Centered around the emblematic figures of Samuil Micu, Gheorghe Șincai, Petru Maior and Ioan Budai-Deleanu, this ideological movement adapted the Enlightenment principles in building a nationalist discourse, with the purpose of creating a national identity, thus anticipating the independence and unity of all Romanians. This purpose implied however a fervent activity in promoting the na-

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tional element not only in the European cultural circuit, but also among the Romanian-speaking population.

A national identity, contributing to the emergence of a national awareness, implied first and foremost creating a modern literary language and (re)discovering a Romanian historiography. In achieving this courageous goal, the members of the Transylvanian School had a tremendous contribution in facilitating the education of large masses of the population, by writing a sort of literature accessible to all social categories of readers. Under these circumstances, not only writing texts in the language of the majority, i.e., Romanian, printing and distributing them, but also forming a large readership, capable of understanding these writings, became a moral duty for the Transylvanian scholars, the contact with the Enlightenment principles in general being thus merely a catalyst that led to the birth of a national cultural movement, defined by the specific interests of the Romanian nation.¹

Though educated primarily as theologians, the Transylvanian scholars contributed to the modernization of the Romanian language and literature by writing secular texts in a period still dominated by religious writings. The first Romanian books of grammar, the first dictionaries, the first studies on philosophy, history, agriculture—all appeared as a direct result of the activity of the Transylvanian School, opening new horizons in the diversification and dissemination of texts written in Romanian. Widely popular were the historical writings, dealing primarily but not exclusively with the origin of the Romanians; worth mentioning here would be Samuil Micu's chronicle *Istoria și lucrurile și întâmplările românilor* (The history, deeds and events of the Romanians) (1806), and Petru Maior's work *Istoria pentru începutul românilor în Dacia* (The history for the beginnings of the Romanians in Dacia), published at Buda in 1812 and regarded as a fundamental writing not only for the Transylvanian School, but for Romanian historiography in general.

Revolving around the thesis that Romanians were direct descendants of the Roman colonists in Dacia, Petru Maior's writing had such an impact at the time that it generated a polemic with foreign scholars, which would last for decades. In advocating for the idea of the Latin origin of Romanians, Maior actually contradicted the theories of European historians such as Franz Joseph Sulzer or Bartholomeus Kopitar, both important precursors of Robert Rösler's theory. The polemic between Petru Maior, on the one hand, and the historians Bartholomeus Kopitar and later Sava Thököly (Tekelija), on the other hand, meant in fact the publication of several studies written mainly in Latin, but also in German (and later, partly translated in Romanian). In supporting the Latin origin of Romanians, the arguments brought about by Petru Maior and later by his disciples were not only historical, but also focused on cultural and linguistic aspects. The fact that Transylvanian scholars promoted—and eventually

succeeded in—the introduction of the Latin alphabet instead of the Romanian Cyrillic one should also be understood in this particular context.

Damaschin Bojincă, a Typical Representative of the Transylvanian School

REGARDED BY some as belonging to a group of Enlightenment scholars merely affiliated to the Transylvanian School,² Damaschin Bojincă (1802–1869) may still be considered a typical representative of this ideological movement. Bojincă benefitted from a varied education, starting with theology, then continuing with philosophy and law at the University of Buda. Such a multi-faceted background, typical of the Transylvanian intellectuals of the time, enabled him to come into contact with the dominant ideologies of that period: on the one hand, with the European Enlightenment, on the other hand, with the Romanian-specific Enlightenment. Furthermore, an aspect worth mentioning about this scholar would be his later activity as jurist and even professor of law in Moldavia, where he contributed essentially to the dissemination of the ideology of the Transylvanian School, in general, and, most importantly, of the Romanian books and studies by Transylvanian intellectuals.

From the very beginning of his activity, Bojincă was a disciple of Petru Maior, thus becoming a fervent advocate of the thesis of the Latin origin of Romanians. Not only did Bojincă translate into Romanian some writings of Maior, initially written in Latin in response to the texts of Kopitar, but he also started his own polemic with the Serbian historian Sava Thököly, author of the text *Erweiß, daß die Walachen nicht römischer Abkunft sind, und dieß nicht aus ihrer italienisch-slavischen Sprache folgt*, initially written in German in Buda (1823) and published anonymously, then issued in a second edition, in 1827, in German and Romanian, this time signed by Sava Thököly as translator. Starting from the idea that only the name of the Romanian language could make some authors believe that Romanians might have a Roman origin,³ Thököly's text was written as reaction to Maior's history and even mentioned the names of Klein, Şincai, and Maior.⁴ The response of Damasceno Th. Bozsinka came first in the year 1827 in Pest, with the Latin text *Animadversio in Dissertationem Hallensem sub Titulo: Erweis, daß die Walachen nicht Römischer Abkunft sind etc. vom K. Rath v. *** 1823 editam. Cui adnectitur fidedignis Scriptoribus fulta Probatio, Valachos esse veros Posteris Romanorum*, followed by a second edition in 1828, this time in Romanian. In both texts Bojincă systematically tried to contradict the ideas of Thököly, on the one hand by quoting German and Latin sources, on the other hand by focusing on linguistic aspects to prove the Latin origin of the language spoken by Romanians. The preface to the second edition of Bojincă's polemic

writing revealed his principles, typical for the Transylvanian School, namely not only conveying information, but also emphasizing the aim of educating the target readers; in fact, the very choice of Latin for the first edition and of Romanian for the second edition was justified by Bojincă precisely from this pedagogical perspective: whereas the Latin text was addressed to European scholars, the Romanian version was meant primarily for those who knew only Romanian and thus could not read any texts written in foreign languages, but who should still learn how to react to defamatory discourses by knowing their history.⁵

From a thematic point of view, Bojincă's writings are classified into several categories, such as polemic, historical, legal, pedagogical, or ethnographic.⁶ However the predilection for historical and cultural topics is a common thread in Bojincă's literary activity, which is why historical writings should be considered representative for this Transylvanian scholar. Nevertheless, the rigors and method of historiography, in a modern sense of the word, could not have characterized this early modern scholar, his propensity being more towards cultural history. This is particularly noticeable in his early contributions to one of the first Romanian periodicals, edited by Zaharia Carcalechi, namely *Biblioteca românească* (Romanian library). Printed at the university printing house of Buda, in the period 1821–1834, this periodical was the first one written entirely in Romanian (though still in Romanian-Cyrillic alphabet) and distributed in all regions inhabited by Romanians, thus responding to the program of cultural and national emancipation promoted by the Transylvanian School.

Damaschin Bojincă's Historical Writings in the Periodical *Biblioteca românească*

THE CONTRIBUTIONS of Damaschin Bojincă to the periodical *Biblioteca românească* are from the years 1829 and 1830, when he published several historical texts, dealing either with general facts, such as the history of the Roman Empire, or with the presentation of historical personalities considered by Bojincă emblematic for Romanian culture. Included in this latter category are the writings about Dimitrie Cantemir (published in the year 1829, first issue, pages 27–38), Radu Șerban (published in the year 1829, second issue, pages 27–36) and Michael the Brave (published in two parts, in both issues of the year 1830). In his study about the Romanian Enlightenment, Ovidiu Papadima would interestingly notice that Bojincă chose a Moldavian ruler, then a Wallachian ruler, ending this cycle of historical writings dedicated to emblematic personalities with the ruler who had achieved, even though for a very short period of time, the first unification of the territories inhabited by Romanians.⁷

Whether this choice of Bojincă was deliberate or not, clear in all the texts he published in this periodical is his purpose of writing them so as to create a national identity and educate the readership not only in what regards the past, but also the present and the future. For instance, the final paragraph of the writing dedicated to Michael the Brave reveals the ideology of the Transylvanian School, in that this text should set an example to contemporary readers, who must be proud of the glorious past, but should also serve as a warning for current and future actions, which need to be guided by the virtue, justice and heroism of the ancestors.⁸

Nonetheless, despite the fact that all historical writings published by Bojincă in the periodical *Biblioteca românească* deal with aspects related to Romanian history, these texts are in reality translations, which is also indicated by the fact that Bojincă signed most of them as translator. Even though the source texts were never mentioned by Bojincă, indications of the original writings may be found in the corpus of the Romanian texts. This enabled the identification of the primary source used by Bojincă, namely, the work of an Austrian historian, Johann Christian von Engel, entitled *Geschichte der Moldau und Walachey* and published at Halle in 1804, as part of a monumental chronicle of Hungarian history, i.e., *Geschichte des Ungarischen Reichs und seiner Nebenländer*, published in the period 1797–1804. Having all the rigors and method of a scientific work, Engel's chronicle is structured chronologically, into small chapters, covering the period from the Roman occupation up until 1728 (in the case of Wallachia), respectively 1780 (in the case of Moldavia). Furthermore, worth mentioning about Engel's monumental work is the rich bibliography on the history of Moldavia and Wallachia, containing not just the titles, but also critical descriptions of the texts; most writings are in Latin, Italian, German, French, Greek, Engel also indicating information obtained from letters exchanged with European scholars of the time, as well as with Transylvanian clergymen.⁹

Translation Strategies in the Historical Text About Michael the Brave

THE WRITINGS about Radu Șerban and Michael the Brave are both translations and adaptations from Engel's chronicle, whereas the text about Dimitrie Cantemir is believed to be a translation of Cantemir's biography from the German edition of *Descriptio Moldaviae*.¹⁰ Thus, Bojincă's writings should also be analyzed from a translational perspective, even though this act of translation needs to be understood in the period-specific context and could also be interpreted from the point of view of Vermeer's *skopos* theory,¹¹ according

to which the translator, in the act of translation, always has an intentionality, a purpose, and thus a translation actually becomes a process of cultural transfer.

Several translation strategies, as well as the ideology promoted by the Transylvanian School may be observed in Bojincă's historical writing about Michael the Brave. Even though Nicolae Bocșan considers this text to be an abridged adaptation of Engel's chronicle, our translational analysis would enable one to regard Bojincă's writing as a proper translation of Engel's text, in which the translator made use of translation strategies and techniques in order to promote the principles of the Transylvanian School. The most frequent strategies, easily observable in Bojincă's text, are omissions, interpolations, and calques, worth mentioning being also the personal additions to the text made by Bojincă, as well as the way in which certain paragraphs from the source text are adapted or paraphrased.

The source text is, as aforementioned, Johann Christian von Engel's chronicle *Geschichte der Moldau und Walachey*, published at Halle in 1804, the section "Neuere Geschichte der Walachey," chapter 49, "Michael der Tapfre, 1593–1601, 7. Sept.," pages 228–270. Already noteworthy by comparison to the source text is the different title of the Romanian version, namely, „Vestitele fapte și perirea lui Mihai Viteazul, prințipului Țării Românești, pe scurt deduse de D. Bojâncă” (The glorious deeds and the demise of Michael the Brave, Prince of Wallachia, briefly presented by D. Bojâncă), which clearly suggests the different approaches of the two authors in what regards a historical text: on the one hand, Engel's chronicle reveals his methodological manner of objectively recording historical facts and figures, whereas on the other hand, Bojincă's text seems to be written rather in the form of a narrative. To support this idea, we could also refer to the fact that Bojincă's writing barely mentions the historical years and dates of the events described, thus the focus of the Romanian text being not on chronological accuracy, but rather on the presentation of the facts and characters involved. In fact, the larger paragraphs omitted by Bojincă from Engel's text are those containing primarily a detailed chronology of events, as well as those paragraphs containing bibliographical references given by Engel. Other instances of omission present greater interest in what regards the purpose of the translation. On the one hand, passages that might suggest weaknesses or negative traits of the Wallachian ruler or army are not to be found in Bojincă's writing; on the other hand, the individuality of Michael is emphasized to such an extent in the Romanian version that sometimes the names of his military allies are not even mentioned. To exemplify these cases of omissions we suggest the following table, in which the source text refers to Engel's chronicle and the target text to Bojincă's writing published in the periodical *Biblioteca românească*,¹³ with the indication of the pages; the italics are ours to better indicate the passages omitted from the source text.

Source text	Target text	Observations
Als Michael die Regierung antrat, meldet die Filst. Chronik, war die Walachey mit vielen Schulden und Beschwernissen überhäuft. (P. 228)	La întrarea lui Mihai în stăpânire era Țara cu multe datorii și greotăți încărcată. (Pt. 3, p. 36)	Engel mentions the Chronicle of Johann Filstich quite frequently as a bibliographical reference, yet Bojincă does not indicate such sources.
Albert Kiraly und Michael warteten auf sie mit 8000 Mann und 22 Kanonen. (P. 238)	Mihai îi aștepta cu 8000 de bărbați și 22 tunuri. (Pt. 3, p. 43)	Here the name of Albert Király is not indicated by Bojincă, most probably with the purpose of emphasizing the role of Michael.
Die Politik der inneren Verwaltung Siebenbürgens war bey Michael roh und ungerecht: er hatte sich bis jetzt als einen tapfern General gezeigt; aber da er als Staatsmann auftreten sollte, verrieth er die Fehler seiner Erziehung und seinen Zeitalters. Am 20. Nov. berief er einen Landtag, und schrieb Contributionen aus. (P. 256)	În luna lui Noembrie ținu Adunare de Țară, în care se aruncă contribuție pre țară. (Pt. 3, p. 55)	In this case Bojincă omitted from his text an entire passage, in which Engel mentioned Michael's lack of political skills. Besides, the example also reveals the way in which Bojincă translates the historical dates indicated by Engel.

The function of the omissions, namely, reconfiguring and adapting the source text so as to create a national identity for the target readers, is similarly fulfilled by means of other techniques, such as adaptations and paraphrases. Such strategies are mostly recognizable in the passages describing the character of the Wallachian ruler, in which Bojincă's tendency is to enhance Michael's emblematic personality traits, such as bravery or wisdom, often by making use of stylistic devices like similes, epithets, or hyperbolae.

Source text	Target text	Observations
. . . auf einmal stürzte er sich vor den Augen seiner Truppen in das feindliche Heer. (P. 236)	. . . însă deodată ca un leu învâpăiat se slobozi Mihai dinaintea ochilor trupelor sale în turma vrăjmășească. (Pt. 3, p. 42)	The German verb <i>stürzen</i> (in this case, meaning "to rush upon somebody," "to overturn" or "bring down something") is paraphrased by Bojincă in the form of a simile and metaphor, comparing Michael to a fierce lion.
. . . ging der Woiwode noch einmal über die gefrorne Donau. (P. 231)	. . . mai trecu o dată necutremuratul în vitejie Mihai preste înghițata Dunăre. (Pt. 3, p. 38)	The addition of Bojincă emphasizes once more the bravery of the Wallachian ruler.

Whereas the omissions, adaptations and paraphrases in Bojincă's text have the main purpose of defining the nationalist discourse, other translation strategies aim at educating the target readers. Such is the case of interpolations, mainly in the form of explanations given in parentheses, used extensively in Bojincă's writing. On the one hand, such interpolations explain words or structures unknown to the Romanian readership of the time, but on the other hand they also enable Bojincă to introduce neologisms, thus contributing to the modernization of the language.

Source text	Target text	Observations
. . . daß hierauf der Fürst sich zu neuen <i>Unterhandlungen</i> mit dem K. Rudolph entschlossen habe. (P. 243)	. . . ținuturi cu Rudolf o <i>conferință (voră de taină)</i> . (Pt. 3, p. 46)	This is an example of a neologism, explained in parenthesis.
. . . welche über die Türken siegte, und ihnen zwei <i>Rothschweife</i> abnahm . . . (P. 245)	. . . carele învinsă pre turci . . . și luă de la dânșii două steaguri și două <i>coade de cal (semn mare turcesc)</i> . (Pt. 3, p. 48)	The purpose of this interpolation is clearly a didactic one, Bojincă explaining in parenthesis the significance of the Turkish symbol.

Apart from the aforementioned strategies, another typical strategy of translation is represented by the use of calques, i.e., the literal translation of words from the source language. Especially in the case of early secular translations—like Bojincă's writings—the result of calques is not always correct from the perspective of the standard norms of the target language. Nonetheless, considering the Transylvanian scholars' goal of creating a literary Romanian, the use of calques may also be understood as an attempt to enrich the language. The following examples illustrate some calques in Bojincă's text:

Source text	Target text	Observations
Der Woiwode Michael fing nunmehr an, sich einen Herren dreyer Länder zu nennen und öffentlich zu <i>unterschreiben</i> . (P. 259)	De atunci începu Mihai a se numi și a se <i>subscria</i> domnul a trei țări. (Pt. 3, p. 56)	The German verb with an inseparable particle <i>unterschreiben</i> ("to undersign") is here translated literally: (Ge.) <i>unter</i> —(Ro.) <i>sub</i> ; (Ge.) <i>schreiben</i> —(Ro.) <i>a scrie</i> .
die <i>Handelsstadt</i> Dristra (P. 231)	<i>mercantilul</i> acest oraș (Pt. 3, p. 39)	The German compound <i>Handelsstadt</i> ("commercial city") is translated literally, yet not by means of a compound, but using two words, in which the first one <i>mercantil</i> is a word

Source text	Target text	Observations
Michael <i>schritt</i> indessen zu neuen Siegen fort. (P. 233)	Mihai <i>păși</i> între acestea spre învingeri nove. (Pt. 3, p. 40)	used mostly by Bojincă and taken from French and Italian. ¹⁴ Yet, Bojincă's purpose here seems to be to provide an explanation for the German compound. This is an example of what we consider to be a somewhat erroneous translation. From the German verb with a separable particle <i>fortschreiten</i> (meaning "to progress," "to advance"), Bojincă translated only the first part, <i>schreiten</i> (meaning "to stride," "to step").

These examples of calques also suggest the influence of German in the Romanian text, which may be observed not only on the lexical level (such is the case of some other Romanian terms, especially in the military field, like *alirtul* or *lagăr*, derived from the German equivalents *Allierte* and *Lager*), but also on a syntactic level, in the extensive use of (multiple) adjectives placed before nouns, or attributive clauses before the main clauses, as well as the preference for passive structures and infinitives instead of conjunctive forms. These atypical Romanian structures are determined most likely not only by the German version, but also reveal the state of the language in Bojincă's time, oscillating between the archaic character of older Romanian writings and the modernization tendencies that had appeared at the turn of the 19th century.¹⁵

Conclusions

CONSIDERING THE narrative history theory,¹⁶ Damaschin Bojincă's writing about Michael the Brave may be regarded as an example of traditional narrative *avant la lettre*, since it focuses on the historical individual, while presenting historical events in a story-based form. However, this manner of writing history should not be understood in this case as a personal choice of the author, but rather as a specific feature of the secular writings of the time, which in addition sought to promote the ideology of the Transylvanian School. Educating the target readers was a main purpose in writing such texts and this implied conveying a clear message in the form of an accessible reading material.

This idea is valid even though the writing was identified to be a translation. In fact, the translation strategies and techniques used by Bojincă in adapting the German source text to the Romanian target readership support precisely the idea of writing a text with a programmatic and didactic purpose, conveying historical facts and information in an accessible language, molded according to the target readers of the time.



Notes

1. Romulus Munteanu, *Contribuția Școlii Ardelene la culturalizarea maselor* (Bucharest: Editura de Stat Didactică și Pedagogică, 1962).
2. See Al. Piru, *Literatura română premodernă* (Bucharest: Editura pentru Literatură, 1964), 41–166, or Ion Lungu, *Școala Ardeleană, mișcare ideologică națională iluministă* (Bucharest: Minerva, 1978), 109.
3. The original quote in German: “ihre Sprache rumunyaska. Dieser Name gab einigen Schriftstellern den Anlaß zu glauben, diese Leute wären römischen Ursprungs,” in Thököly, *Erweisß* (1823), 1.
4. The original quote in German: “die ehrwürdigen Patres Klein und Sincai, zu denen sich neuerdings der sich immer widersprechende unirte Geistliche Maior gesellt hat, welche sich bemühen zu beweisen, daß die Walachen römischen Ursprung sind,” Thököly, *Erweisß*, 29.
5. The original quote in Romanian: “. . . să înțeleagă cum se cuvine a respunde defăimătorilor de nație, să cunoască defăimările unora și altora, precum și minciunile lor, . . . să le priceapă ca nu cumva să se amățească de a crede înșălăciunile lor; . . . pentru acei cetitori grăesc aceste, carii numai linba românească sciind, nu pot ceti istorii și în linbi străine scrise, din care ar învăța ce se cuvine a crede și ce nu” can be found in Damaschin Bojincă, *Respundere desgurzătoare la cărtirea, cea în Hale în anul 1823 sub titula: Erweisß, daß die Walachen nicht römischer Abkunft sind (adecă Arătare, cum că Românii nu sânt viță de Romani)* (Buda, 1828), 10.
6. See the classification suggested by Nicolae Bocșan, “Damaschin Bojincă—un istoric uitat (1802–1869),” *Banatica* (Reșița) 1 (1971): 289–299. The same classification of Bojincă’s writings is mentioned by Otilia Urs, “Scrierile polemice și istorice ale lui Damaschin Bojincă: Premise și context,” *Caietele Sextil Pușcariu* (Cluj-Napoca) 3 (2017): 406–419.
7. Ovidiu Papadima, *Ipostaze ale iluminismului românesc* (Bucharest: Minerva, 1975), 250 sq.
8. The original quote in Romanian: “Citească tot insul aceasta cu mîngăere, văzând ce au fost strămoșii lui. Însă caute și cerce și pre acea cauză care au înecat aceste țări frumoase în moliciune în întuneric și neactivitate. Alunge dară cei putincioși răutatea din sânul patriei sale și citind istoriile strămoșilor săi fără dormitare să privegheze de a pleca iară pre calea virtutei, dreptății și a vitejei strămoșești. Vedeți cum vestesc

- istoriile iroicia, iată cum citim noi cu dulci lacrimi vitezele fapte a strămoșilor!” in Damaschin Bojincă, “Vestitele fapte și perirea lui Mihai Viteazul, prințipului Țării Românești,” *Biblioteca românească* (Buda) 4 (1830): 32.
9. This bibliographical list, entitled “Literatur der Walachischen und Moldauischen Geschichte und Staatskunde,” in Johann Christian von Engel, *Geschichte der Moldau und Walachey* (Halle: Johann Jacob Gebauer, 1804), 25–121.
 10. This idea is supported by Nicolae Bocșan in his comments to Damaschin Bojincă, *Scrieri: De la idealul luminării la idealul național*, introduction, selection of texts and notes by Nicolae Bocșan (Timișoara: Facla, 1978), 92.
 11. Hans J. Vermeer, “Ein Rahmen für eine allgemeine Translationstheorie,” *Lebende Sprachen* 23, 3 (1978): 99–102.
 12. In Bojincă, *Scrieri*, 59.
 13. The transliteration from the Romanian-Cyrillic alphabet to Latin alphabet was done by the author of this paper and compared to the transliteration suggested by Nicolae Bocșan.
 14. According to N. A. Ursu and Despina Ursu, *Împrumutul lexical în procesul modernizării limbii române literare (1760–1860)*, vol. 3, *Repertoriu de cuvinte și forme: Suplement* (Iași: Cronica, 2004), 389.
 15. The idea that the Romanian literary language of the time was a combination of archaisms with new forms can be found in Nicolae Bocșan’s introduction to Bojincă, *Scrieri*, LXII. This idea is further exemplified in Marcu Mihail Deleanu, “Damaschin Bojincă și limba română literară din Banat,” *Philologica Banatica* (Timișoara) 13, 1 (2014): 58–67.
 16. On narrative history see Hayden White, “The Question of Narrative in Contemporary Historical Theory,” *History and Theory* 23, 1 (1984): 1–33.

Abstract

Translation Strategies in Damaschin Bojincă’s Historical Writings

This study intends to analyze Damaschin Bojincă’s historical writing about the emblematic ruler Michael the Brave, published in the Romanian periodical *Biblioteca românească* (Romanian library) in 1830. Illustrative of the ideological principles promoted by the Transylvanian School, to which Damaschin Bojincă belonged, the writing is in fact a translation, the source text being Johann Christian von Engel’s *Geschichte der Moldau und Walachey* (1804). Yet, this translation can be understood only in the context of the ideology of the Transylvanian School. Even though translation activities did not abide by any scientific rigors in premodern Romanian literature, Bojincă made use of certain strategies, in order to convey his nationalist credo, which was symptomatic of the period around the turn of the 19th century. Thus, starting from the historical and cultural context of the Transylvanian School, the article will present some of the translation strategies used by Bojincă in his historical writing, as a means of national propaganda.

Keywords

Transylvanian School, Damaschin Bojincă (1802–1869), Johann Christian von Engel, historical writing, translation strategies, nationalist discourse