

ARCHAIC VERBAL FORMS IN TWO ROMANIAN MANUSCRIPTS FROM THE 17TH CENTURY

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Abstract. The author analyzes two archaic forms of the imperfect tense, which are no longer used in contemporary literary Romanian, such as *era având* ('was having') and *au fost umblând* ('were walking'), found in two manuscripts containing the popular novel *Varlaam and Josaphat*, translated by Udriște Năsturel in 1648: ms. rom. 588 (Romanian Academy Library, Bucharest), a bilingual Romanian-Slavonic manuscript preserving the oldest copy of the translation, and ms. rom. 3339, a Romanian-language copy adapted to spoken language by the scribe Fota. Both manuscripts are preserved at the Romanian Academy Library in Bucharest. The aim of the analysis is to determine whether these periphrastic imperfect forms are specific to Romanian or are the result of a grammatical calque. A parallel examination of the Romanian and Slavonic versions in ms. rom. 588 showed that the use of the periphrastic and over-compound imperfects was not imposed by the Slavonic model, which only reinforced a morphological pattern inherited from Latin. The replacement of these forms with simple imperfects in the second manuscript indicates that they were perceived as archaic in the spoken Romanian of the southern area from where the scribe originated.

Keywords: Fota (grammarian), periphrastic imperfect, Slavonic influence, Romanian manuscripts, Old Romanian, Slavonic, The novel *Varlaam and Josaphat*, Udriște Năsturel.

1. INTRODUCTION

In the present research, I have chosen for analysis two archaic forms of the imperfect tense, which are no longer in current literary Romanian usage, such as: *era având* ('was having'), *era făcând* ('was doing'), *au fost umblând* ('were walking'), *au fost lăudând* ('were praising'), found in two manuscripts containing the popular novel *Varlaam and Josaphat*. The novel was translated in 1648 from a Slavonic original. The translator, Udriște Năsturel from the village of Fierești, a locality in southern Wallachia, was the second *logophate*² of the ruler Matei Basarab and had already gained recognition among scholars for his prestigious translations. He was also involved in the printing of significant books, thus playing a role in the religious life of the era.

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² According to DA, in the Middle Ages, in Wallachia and Moldavia, *logofăt* (= *logophate*) was a high-ranking official title in the hierarchy of Romanian boyars, a member of the Royal Council. The second *logophate* or *vtori logofăt* was the deputy of the *Great logophate* (= *Marele logofăt*).

The first version of Năsturel's translation has been lost. The closest copies to the original text are considered to be three manuscripts currently preserved in the special collections of the Romanian Academy Library in Bucharest³. Although only one of these manuscripts mentions the scribe's name, based on handwriting characteristics, it is believed that they were all copied by the same scribe – the grammarian Fota. However, upon a careful examination of the three manuscripts, it is observed that certain letters (t, r, a, e, d, æ etc.) are written differently (Stanciu Istrate 2025: 146–153). Additionally, the phonetic value of some letters is not the same, a significant indication that they could have been copied by different scribes (Stanciu Istrate 2025: 153–154). The overall similarity in calligraphy could be the result of a skill acquired in calligraphy schools (Stanciu Istrate 2013: 50; Stanciu Istrate 2025: 145). Therefore, the only certainty is that the scribe Fota is the author of the copy found in ms. rom. 3339, commissioned by a boyar named Dumitrașcu and executed in 1675 (see *infra*).

2. MS. ROM. 588

The oldest copy is the bilingual manuscript 588, which contains the Slavonic version and the Romanian translation in two parallel columns. The first pages are missing, so the title is unknown. Furthermore, there is no information regarding the translator, scribe, or the date when the copy was made. Taking into account the dates of later copies and the results of the manuscript affiliation examination, it was assumed that the year of transcription could be around 1670 (Ștrempel 1978: 147). In the edition I published in 2013, I suggested the possibility that the manuscript was executed around 1667 (Stanciu Istrate 2013: 51). A more careful examination of the manuscript's watermarks, the results of which have not yet been published, leads me to believe that the execution of the copy could be even earlier.

3. MS. ROM. 2470

The second manuscript, ms. rom. 2470, bears a title that provides information about the language from which it was translated and about the translator's name: “*The Life and Acts of Our Holy Fathers Barlaam and Josaphat*, written by our venerable father Ioan Damaschin, for spiritual benefit. Now, it was translated from the Slavonic language into Romanian by the great sinner, servant of Christ, Udriște Năsturel of Fierești, the second chancellor”⁴. In the Slavonic edition, after the title, it is mentioned: *vŭ lěto bytia mira 7157*, which translates to “in the year from the creation of the world 7157”. Because the month is

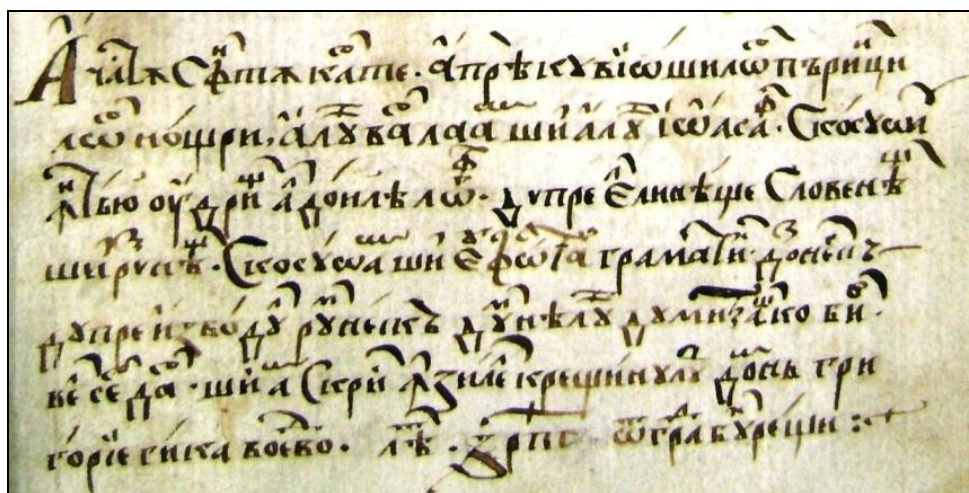
³ The manuscripts are catalogued under the shelfmarks ms. rom. 588, ms. rom. 2470, and ms. rom. 3339. In the catalogue of the Romanian Academy Library, the abbreviation *ms. rom.* stands for *manuscris românesc* (‘Romanian manuscript’).

⁴ In original: *Traiul și viața a preacuvioșilor p<ă>rinților noștri, a lu Varlaam și a lu Ioasaf*, scrisă de preacuviosul, părintele nostru, Ioan Damaschin, pentru folosul sufletesc. Iară acum, den limbă slovenească, întoarsă fu pre rumânească, de mult păcătosul, robul lu Hristos, Udriște Năsturel de Fierești, al doilea logofăt.

unknown, the year of the translation could be either 1648 or 1649, depending on the number subtracted from the year of the creation of the world (5508 for dates between January 1st – August 31st, 5509 for the period September 1st – December 31st) (Stanciu Istrate 2013: 12). This manuscript is also bilingual. The differences observed compared to ms. rom. 588 are minimal⁵. We can assume, therefore, that the title of the two manuscripts was identical, or at least similar.

4. MS. ROM. 3339

The third manuscript, ms. rom. 3339, contains only the Romanian text. According to the notation at the end of the manuscript (f. 281^v), the copy was made in 1675 (Stanciu Istrate 2013: 40–41) by the grammarian Fota: “*This sacred book of our venerable fathers, Varlaam and Ioasaf, was originally brought forth by Udriște, the second chancellor, in Greek, Slavonic, and Romanian. I, Fota, the royal grammarian, also transcribed it from the Romanian source for Dumitrașco, former great (in sl. biv vel) serdar*⁶. And I wrote it during the days of the Christian ruler Grigorie Ghica Voivode, in the year 7183 (= 1675)⁷, from the city of Bucharest”⁸.



(Fig. 1)

⁵ For differences, see Turdeanu 1985: 340 – 341.

⁶ According to DLR, in the 17th-18th centuries, in Wallachia and Moldavia, *marele* (= *vel*) *serdar* – the great *serdar* – was a military commander title held by one of the high-ranking boyars in the ruling council.

⁷ For the comments on the interpretation of the last digit-valued letter, see *infra*.

⁸ In original: Această sfântă carte a preacuvioșilor părinților noștri, a lui Varlaam și a lui Ioasaf, scosu-o-au întâiu Udriște, al doilea logofăt, duple elineaste, sloveneaste și rumâneaste. Scosu-o-am și eu, Fota, gramatic domnesc, duple izvodul rumânesc, dumnealui Dumitrașco *biv vel* serdar. Și am scris în zilele creștinului domn Grigorie Ghica voievod, leat 7183 (= 1675) o(t) gra(d) București (Ștrempele 1959: 71; Ștrempele Cat. III: 92).

The notation made by Fota has sparked numerous comments, related, on the one hand, to the mention of the Greek version, and on the other hand, to the dating. The mention of a Greek source is made in another notation found in a version from 1778 of the novel (ms. rom. 1903), derived from ms. rom. 3339: “This is why Saint John Damascene took pains to show us a story worthy of hearing, but not in the Romanian language, rather in other languages. And then, by Udriște, the second logophate⁹, it was translated from Hellenic into Slavonic and again from Slavonic into Romanian. And then, in the year 7181 (=1673), during the days of the Christian ruler Io Grigorie Ghica Voivode, after the manuscript that had been written by Udriste, *vtori logophate*¹⁰, it was also written by Fota, the royal grammarian, in the city of Bucharest. And now, in the year 1778, in the great days of our lord Io Alexandru Ipsilant Voivode, it was also written by me, the most sinful and unworthy servant of God, Mihalachie, the guardian of the Prahova district, residing in Câmpina”¹¹.

Starting from this note, P. V. Năsturel believes that his ancestor Udriște Năsturel translated the text from Greek and accompanied the Romanian edition with the Slavic text. According to him, the juxtaposition of the two editions is the reason why some researchers consider translation's source to be Slavonic. However, P. V. Năsturel's hypothesis has been contested (Piru 1977: 84). The presence of the *Song of Ioasaf at the Entry into the Wilderness* at the end of the narrative, absent from the Western, South Slavic, and Greek editions but present only in the Eastern Slavic tradition (Mazilu 1981: 115), eliminates the possibility that the text was translated from Greek. The novel's descent from a Slavonic original is thus beyond any doubt, with numerous linguistic arguments supporting this claim (Stanciu Istrate 2011: 86–94; Stanciu Istrate 2020: 67–77; Stanciu Istrate 2021: 192–198).

The last digit of the year mentioned by Fota for the date of the copy's execution has been interpreted differently. As can be observed in Fig. 1, this letter is slightly erased, which probably led to a different reading. Without commenting in any way, Turdeanu (1985: 341–342) reads the year as 7181, therefore believing that the last digit is a\$ (= 1). The same year is mentioned in the note from ms. rom. 1903 (Ștrempel 1959: 154; Ștrempel Cat. II: 98), which repeats the note from ms. rom. 3339, with minor differences resulting from the scribe's intervention. On the other hand, Ștrempel (1959: 71; Cat. III: 92) interprets the last letter-digit as g\$ (= 3). Without having seen the manuscript, but only the facsimile published by P. V. Năsturel (1904: XXII), Lucian Predescu (1965: 90) reads the last sign as the digit v\$ (= 2). Therefore, there are three proposed dates for Fota's copy: 7181 (= 1673), 7182 (= 1674), and 7183 (= 1675). In my opinion, the last letter-digit can only be g\$, so the year in which Fota would have finished copying ms. rom. 3339 would be 1675.

⁹ See footnote 2 above.

¹⁰ Idem.

¹¹ In original: „De aceasta au pus sfântul Ioan Damaschin osteneală dă ne-au arătat povestire vrednică de auzire, însă nu pre limbă rumânească, ci pe alte limbi. Iar apoi de un Udriște logofătul al doilea s-au scos după elinie pă slovenie și iar după slovenie pă rumânie. Și apoi la leat 7181 <= 1673>, în zilele creștinului domn Io Grigorie Ghica voievod, după izvodul ce au fost scris de Udriște *vtori* logofăt, scrisu-s-au și de un Fota grămătic domnesc, în orașul Bucureștilor. Iar acum la leat 1778, în zilele mări<i>i sale, domnului nostru Io Alexandru Ipsilant voievod, scrisu-s-au și de mine, cel mult păcătoș și nevreadnecul rob lui Dumnezeu, Mihalachie vâtaf de plaiul Prahovei, aflându-mă șazătoriu la Câmpina” (Ștrempel Cat. II: 98).

*

The few differences observed between ms. rom. 588 and ms. rom. 2470 consist primarily of phonetic phenomena. Morphologically and syntactically, the two copies are identical, which is why this manuscript has not been included in the current research.

Compared to the first two manuscripts, in the version found in ms. rom. 3339, the scribe made interventions in the text's form, bringing it closer to the spoken language. The changes made by the scribe allow today's researchers better understand the dynamics of the language over more than two decades since the translation's appearance. Thus, the examples extracted from ms. rom. 588 will be compared with the corresponding quotations from ms. rom. 3339. I start from the premise that the first manuscript mentioned reflects the original translation made in 1648, so that ms. rom. 3339 could be closer to the linguistic reality of the moment when it was copied than ms. rom. 588. Romanian quotations will be presented alongside the Slavonic contexts from ms. rom. 588 to determine whether the analyzed verbal forms were copied from the foreign original. To make the Romanian text more accessible, I will also present, in parallel, the corresponding quotations from the English edition of the hagiography published by G. R. Woodward and H. Mattingly in 1914 and reprinted in 1937 (Woodward and Mattingly 1937). Despite the fact that the English version was translated directly from the Greek, while the Romanian was translated from the Slavonic translation of the Greek, the two versions, Romanian and English, are remarkably similar.

5. PERIPHRASTIC IMPERFECT – *TO BE* IN THE IMPERFECT TENSE + THE PRESENT PARTICIPLE

The first category of examples I will refer to consists of the verb *to be* in the imperfect tense followed by the present participle of the conjugated verb. These examples have been classified in the Romanian language history studies under the category of the **periphrastic imperfect**.

	ms. rom. 588	ms. rom. 3339	ms. rom. 588	Woodward and Mattingly 1937
(1)	Însă în toate zilele era muncit în gândul lui și era având războiu împotriva domniilor și a biruințelor, împotriva țiitorilor de întunearec a veacului cestuia, împotriva duhurilor răotății, cum au zis fericatul Pavel (12 ^v)	Însă în toate zilele era muncit în gândul lui și avea războiu împotriva domniilor și a biruințelor, împotriva țiitorilor de întunearec a veacului acestuia, împotriva duhurilor răotății, cum au zis fericitul Pavel (22 ^{r-v})	НО ПО ВЪСА ДНИ мѣчаса съ вѣстїю своею и имѣа и бранѣ противѣ (...)	but daily a martyr in his conscience, wrestling against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness; as saith Blessed Paul (31).

	ms. rom. 588	ms. rom. 3339	ms. rom. 588	Woodward and Mattingly 1937
(2)	de atunce era trăind întru dureri și în mâhnire și era având grije neîncetată (31 ^r)	de atunce era lăcuind în dureri și în mâhniri și avea grijă neîncetată (26 ^v)	и ѿ толѣ живы въ болѣзнехъ и въ оуныи и имы" печѣ непрестанию и вѣше знаа црѣ сѣа (...)	Wherefore trouble and despondency were his companions, and his grief knew no ease (59) Now the king knew that it was by buffetings of the body and by the sweats of the monastic life that they had thus wasted their miserable flesh (71)
(3)	Și era știund împăratul aceasta, cum topirea trupurilor lor de truda postului și de sudorile ostenealelor se-au așa nemoștit. (38 ^r)	Și știia aceasta împăratul, cum că topirea trupurilor lor, den truda postului și den sudorile ostenealelor se-au nemoștit așa (32 ^r)		but, in very excess of temperance, extending their zeal to limit even the quantity of enjoyment (175).
(4)	ce cu preamultul ajun era întinzând pre sine cătră măsura mâncării (102 ^r)	ce încă și cu preamultul ajun se întindea spre măsura mâncării (78 ^r)	но премногы ^м въ ³ дръжаніе ^м , протѣзаяще себе къ мѣрѣ іаденія	but wrought diligently to bring him back to his former honour (353)
(5)	ce toate era făcând ca să-l rădice la cinstea cea dentâiu (195 ^r)	ce toate le făcea ca să-l rădice la cinstea cea dentâiu (160 ^r),	вѣса творѣако да възведе ^м его на прѣвдоу чѣтъ	mocked and ridiculed the whole tenour of his life (365).
(6)	de tot traiul lui era preabătându-ș joc (201 ^r).	de tot traiul lui îș bătea joc foarte (165 ^v)	въ семѣ житію его ѿнюа рѣга-асѣа	

With one exception, noted in the first sentence of example (2), these forms are replaced in the second manuscript by synthetic imperfect forms:

- (1) **era având > avea**
- (2) **era trăind ... era având grije > era lăcuind ... avea grijă**
- (3) **era știund > știa**
- (4) **era întinzând > se întindea**
- (5) **era făcând > făcea**
- (6) **era preabătându-ș joc > își bătea joc foarte**

It is worth noting that in the only preserved analytical form – *era trăind* in example (2) – the verb *trăi* ('to live') is replaced with *lăcui* in manuscript 3339. Additionally, in example (6), it can be observed how the scribe omits the adverb *prea* ('too') from the compound word *preabătându-și*. Instead, he prefers the adverb *foarte* ('very'), placing it at

the end of the expression *a-și bate joc* ('to mock'). Similar lexical substitutions also occur in other contexts within the text, but they are not the subject of the current research.

Regarding the correspondence with Slavonic contexts, if in examples (1), (2), (4), (5), and (6) we are dealing with forms of the present participle translated into Romanian as the periphrastic imperfect, in example (3) we encounter identical constructions:

- (1) **era având** – имѣа
- (2) **era trăind ... era având grije** – живы... имы" печѣ
- (3) **era știund** – вѣше знаа
- (4) **era întinzând** – протѣзаяще
- (5) **era făcând** – творѣа
- (6) **era preabătându-ș joc** – рѣгаааа

Are these periphrastic verbal forms specific to Romanian, or are they imitated from a foreign model? C. Frâncu observes that verbal periphrases composed of an auxiliary verb and an active present participle were very common in Ancient Greek, from where they entered Vulgar Latin and were subsequently inherited, in a differentiated manner, by Romance languages (Frâncu 1983–1984: 28). These forms express a durative action or the uninterrupted nature of a phenomenon and frequently appear in Vulgar Latin. Absent in Classical Latin, they were borrowed from Greek during the Christian era after the 2nd century and became very common in Late Latin. The Romanian language inherited them from Latin, and religious translations from Greek and Slavonic reinforced their usage in Old Romanian. Their increased frequency in translations from Slavonic originals led some researchers to consider them as a result of Slavonic influence. For example, when analyzing several similar examples from 16th-century religious translations in comparison with their counterparts in Slavonic, Greek, and Latin, Maria Rădulescu concludes:

Inherited from Latin, the construction *to be* + present participle, both in the past and today, has had limited circulation and has especially not been imposed in the literary language of the 16th century. This would explain its quite frequent avoidance by translators and the limited number of cases where it is not expected. Its high frequency in texts translated from the 16th century is easily explained by the influence exerted by the Slavonic original, as well as, in a later period (1688), by the influence of the Greek original¹² (Rădulescu 1960: 391–392).

¹² In original: „Moștenită din latină, construcția *a fi* + gerunziul, în trecut și azi, va fi avut o circulație restrânsă și mai ales neimpusă în limba literară a secolului al XVI-lea. În felul acesta s-ar explica evitarea ei destul de frecventă din partea traducătorului, dar și numărul restrâns de cazuri în care nu e așteptată. Frecvența ei mare în textele traduse din secolul al XVI-lea este ușor de explicat prin influența exercitată de originalul slav, după cum, într-o perioadă mai târzie (1688), ea se explică prin influența originalului grecesc” (Rădulescu 1960: 391–392).

In fact, although these verb forms did not become literary, their usage was much more common in Old Romanian, particularly in northern texts. Regarding Năsturel's translation, from the examples analyzed, only one form of the periphrastic imperfect can be attributed to Slavonic influence. In the other instances, it was the translator's choice to render the Slavonic present active participle with periphrases consisting of *to be* in the imperfect tense + the present participle of the conjugated verb. Replacing these forms with the simple imperfect in the manuscript copied by Fota is an important clue regarding the fact that these forms were perceived in the southern area as non-literary and archaic.

6. PERIPHRASTIC IMPERFECT – *TO BE* IN THE COMPOUND PERFECT (*PASSÉ COMPOSÉ*) + THE PRESENT PARTICIPLE

In addition to this form of periphrastic imperfect, Năsturel's translation also includes more complex constructions of imperfect, composed of *a fi* ('to be') in the compound perfect + the present participle.¹³ Such verbal forms are categorized by C. Frâncu as over-compound verbal tenses, known in French as *temps surcomposés* and extensively studied in the Romance languages¹⁴. Regarding Romanian, the author observes:

While simple and compound forms are commonly addressed in current synchronic and diachronic grammars, *over-compound* forms do not receive much attention. They are either left unidentified, ignored, or grouped into the broader category of periphrastic formations. Typically, no distinction is made between lexical verbal periphrases, premorphological formations, and compound and *over-compound* temporal forms¹⁵ (Frâncu 1983–1984: 23).

Here are three examples of such complex constructions of the imperfect tense:

	ms. rom. 588	ms. rom. 3339	ms. rom. 588	Woodward and Mattingly 1937
(7)	de acea împutită hrană a porcilor nu ș-au fost putând sătura pân-tecele (94 ^r)	de acea hrană împutită a porcilor nu ș-au fost putând sătura pân-tecele (72 ^v)	ниже ѿ смръдащія пища свиный не можи насытити своеа оутробы	and might not even fill his belly with the husks that the swine did eat (161)

¹³ Cf. Densusianu, who includes the simple perfect or compound perfect forms of *a fi* (to be) + the present participle or the past participle (the latter being less common), in the periphrastic perfect category (Densusianu 1938: 223).

¹⁴ See the bibliography in Frâncu 1983–1984: 23, footnote 1.

¹⁵ In original: „în timp ce formele simple și compuse sânt tratate curent în gramaticile actuale, sincronice și istorice, cele supracompuse nu se bucură de mare atenție, fiind fie neidentificate toate, fie ignorate, fie trecute în categoria mai largă a formațiilor *perifrastice*, nedistingându-se, de obicei, între *perifraze verbale lexicale*, *formații premorfologice* și *forme temporale compuse* și *supracompuse*”

	ms. rom. 588	ms. rom. 3339	ms. rom. 588	Woodward and Mattingly 1937
(8)	alții au fost mânioși, alții întru întristare și în jale au fost umblând păntu reale și scârnave faptele lor (47 ^v)	alții au fost mânioși, alții au fost îmblând întru întristare și în jale pentru faptele lor ceale reale și scârnave (38 ^v)	инѣи гнѣвани выша ѡвиже въ сѣтованіи и рыданіи ходѣше ради злыхъ и скарадыхъ дѣлъ своихъ	Others they showed dead, struck by thunderbolts, or beating their breasts, or being mourned over, or in enslavement to mankind, or exiled, or, for foul and shameful unions, taking the forms of animals (87)
(9)	Că zise Domnul cătră un bogat ce-l fusease întrebat cum ară putea face să moștnească viață veacinică și se-au fost lăudând că au păzit toate câte sânt scrise în leage (128 ^v)	Că au zis Domnul cătră un bogat ce-l fusease întrebat cum ar putea face să moșteneaze viață veacinică și se-au fost lăudând că au păzit toate câte sunt scrise în leage (97 ^v –98 ^r)	(...) хвалѣшасѣ емѣ яко сѣхранившѣ въсѣ елика сѣмѣ написана въ законѣ	For when a certain rich young man asked the Lord, 'What shall I do to inherit eternal life?' and boasted that he had observed all that was written in the Law (217)

By comparing the two manuscripts, it can be observed that the highlighted verbal forms remain unchanged:

- (7) **nu ș-au fost putând sătura – nu ș-au fost putând sătura**
 (8) **au fost umblând – au fost umblând**
 (9) **se-au fost lăudând – se-au fost lăudând**

At the same time, these forms were not imposed by the original Slavonic text in any of the three contexts:

- (7) **nu ș-au fost putând sătura – не моци насытити**
 (8) **au fost umblând – выша... ходѣше**
 (9) **se-au fost lăudând – хвалѣшасѣ**

In the first two examples, the verbs in the Slavonic version are in the aorist forms. In the third example, the periphrastic imperfect form in Romanian translates a form of active present participle in Slavonic. It should be mentioned that this type of imperfect was used in Romanian only in narrative discourse. Comparing the two types of imperfect

tense in Old Romanian, Frâncu observes: “Unlike the simple imperfect, which expresses a past action at the moment of speaking, the over-compound imperfect has the same basic meaning but also the advantage of projecting the action further into the past, thus indicating a prior event compared to the one expressed by the simple imperfect”¹⁶ (Frâncu 1983–1984: 38). It is very likely that the nuance of a prior event that Frâncu refers to is the reason why Fota left this type of imperfect unchanged, as it captured the temporal relationship of the narrated actions more accurately. At the same time, their preservation may indicate that they were not perceived as bookish, archaic, or unusual for spoken Romanian.

7. CONCLUSIONS

In the 16th century, periphrastic imperfect forms were present in all literary variants of Romanian. However, in the 17th and 18th centuries, they were primarily found in texts from the northern regions. In contrast, in the southern area, they had a low frequency, and were attested in some chronicles, popular books, and private documents (Frâncu 1983–1984: 37). The presence of these verbal forms in the original texts, corroborated by their presence in the current popular dialects of Hațeg-Hunedoara, northern and eastern Transylvania, Maramureș, and partially in Banat and Crișana (Frâncu 1983–1984: 37), supports the idea that they are not the result of imitating a foreign model.

Research on the two versions of the novel *Barlaam and Josaphat* has shown that the Slavonic model only reinforced a morphological pattern inherited from Latin. The replacement of periphrastic imperfect forms with simple ones in the second manuscript is a significant clue that these were perceived as archaic in the spoken Romanian of the southern area where the scribe originated. Last but not least, the fact that Udriște Năsturel uses them in his translation can be explained by the rich linguistic culture of this scholar, who was well acquainted with the features of the Romanian language beyond the boundaries of his native region.

SOURCES

- Ms. rom. 588, BAR, <Istoriia lui Varlaam și Ioasaf>, tradusă de Udriște Năsturel, Țara Românească, c. 1670; ed. Stanciu Istrate, 2013.
- Ms. rom. 1903, BAR, *Viața și traiul fericiților părinților noștri a lui Varlaam și a lui Ioasaf, fecior lui Avenir, împărat din țara Indii, scrisă de părintele nostru Ioan Damaschin, cum mai pre largu arată la sfârșitul aceștii istorii folositoare de suflet*, f 133^v–255^v.
- Ms. rom. 2470, *Traiul și viața a preacuvioșilor părinților noștri, a lui Varlaam și a lui Ioasaf*, scrisă de preacuviosul, părintele nostru, Ioan Damaschin, pentru folosul sufletesc. Iară acum, den limbă slovenească, întoarsă fu pre rumânească, de mult păcătosul, robul lui Hristos, Udriște Năsturel de Fierești, al doilea logofăt.

¹⁶ In original: „Spre deosebire de imperfectul simplu, care exprimă o acțiune trecută în momentul vorbirii, imperfectul supracompus are aceeași semnificație de bază, dar și avantajul de a proiecta mai mult în trecut acțiunea, exprimând deci o preanterioritate față de cea exprimată de imperfectul simplu”.

Ms. rom. 3339, BAR, *Traiul și viața a preacuvioșilor prinților noștri, a lu Varlaam și a lu Ioasaf*, scrisă de preacuviosul, părintele nostru, Ioan Damaschin, pentru folosul sufletesc. Iară acum, den limbă slovenească, întoarsă fu pre rumânească, de mult păcătosul, robul lu Hristos Udriște Năsturel de Fierești, al doilea logofăt, Țara Românească, 1675, ed. Năsturel, 1904.

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