

## PEOPLE AND PLACES IN THE HISTORY OF TÂRGOVIȘTE

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*Abstract: In history, Târgoviște has been an economic, administrative, political center but also a cultural one, particularly important for the Romanian culture.*

*In Târgoviște, the topic of time returns obstinately (Prehistoric Time, Antiquity, Middle Ages, Renaissance Time, Modern Time), understood according to the definition given to it by St. Augustine – mobile image of eternity. Antiquity represented time symbolically as a circle, with 12 astrological signs on it and whose center symbolized the eternity of being. Similarly, Târgoviște is an eternal city of the Oriental Roman world.*

*The symbolical passage from temporal to spatial involves the material evidence, seen as an adversary of extinction in the being's fight for eternity, concept that permanently joined the terrestrial representation of the existence, so present in the area of Târgoviște.*

*Keywords: Târgoviște, book, writers, places, history, culture, time*

### Introduction

In time, Târgoviște has been an economic, administrative, political but also cultural centre, particularly important for the Romanian culture. It was first attested by the documents at the end of the 14<sup>th</sup> century and culturally thrived at the beginning of the 15<sup>th</sup> century. Different writing and communication experts appear (*grămățici, pisari, dieci* but also *logofeți* and princely emissaries/ *solii domnești*), assuring the commercial and diplomatic connection with the neighboring countries. Târgoviște was also a princely residence and has preserved the marks of its cultural institutions.

It is in Târgoviște that the first Romanian grammar appeared and it is also here that erudite scholars such as Macarie, Udriște Năsturel, senechal Constantin Cantacuzino and voivodes who set up cultural institutions (such as Radu cel Mare, Neagoe Basarab, Mihai Viteazul, Matei Basarab) carried out their activity. The poets of the Văcărescu family, I. Heliade-Rădulescu, V. Cârlova, Grigore Alexandrescu are also from here, their homes turned into historical monuments confirming their existence here.

### Personalities confirmed by the first documents written in Targoviste preserved until now

During the reign of Mircea the Old (Mircea cel Bătrân), when the country's residence was in Târgoviște, the voivode's chancery had document writers [15, 179]. The names encountered in the oldest documents are: *Badea, Mihail, Gherghina, Nicula, Tabișa, Filotei, Baldovin* and *jupan Toader gramatic* [12, 22]. They are a proof that in Târgoviște there was a school even since the second half of the 14<sup>th</sup> century, where three international languages were used: Greek, Latin and Old Slav. Out of the documents present in the State Archives, the branch of Târgoviște, one can find out that in Târgoviște alone there were 52 scholars.

The oldest document writers, in a chronological order, are: *Gherghina logofăt* (1421); *Ion* (1421); *Coica logofăt* (1422); *Nicula* (1424); *Calcio gramatic* (1431); *Mihail* (1437); *Badea* (1437); *Dragomir gramatic* (1445); *Cîrstea* (1450); *Neagu* (1451); *Neagoe* (1451);

*Caloianu* (1475); *Ceucuș pisar* (1477); *Codrea gramatic* (1481); *Ianuș gramatic* (1483); *Albu gramatic* (1483); *Preda* (1484); *Șerban gramatic* (1486); *Hrana gramatic* (1486); *Sina gramatic* (1486); *Drăgoi* (1487); *Oancea gramatic* (1491); *Radu clucer* (1492); *Mihai* (1494); *Radu al lui Furcă fost clucer* (1494); *Banu, fiul lui Ban, fost vornic* (1498); *Stanciu gramatic* (1498); *Vlad gramatic* (1498); *Stan scriitor* (1498); *Sin scriitor* (1498); *Tudor Diac* (1498); *Vilcul* (1498); *Țalopi gramatic* (1498) etc. These names can be found in documents of the State Archives, Bucharest, the Manuscript Section of the Romanian Academy, but also in Documents on Romania's History. Walachia (Documente privind Istoria României.- DIR) and Documents on Romania's History. Walachia (Documenta Romaniae Historica –DRH).

Some of them signed using the appellative *gramatic*, *logofăt* or *pisar*, others using their father's name, a popular denomination system (ex.: *Radu clucer, fiul lui Ban, fost vornic; Radu al lui Furcă fost clucer*). Sometimes they mentioned the place where the document was written (ex.: *Ion diac au scris la Creața* – states a document of the year 1437). The great number of document writers and of boyars and merchants who could write demonstrates that at Târgoviște there were schools that functioned near the Princely Court and the Monasteries.

The pedagogue Ștefan Bârsănescu [1, 124] identifies the notion of *grămătic* to that of teacher, and we can conclude that such people not only wrote documents; they also taught the art of writing, reading and calculating. These humble and unknown people represented active pawns of education during this period, “soldiers of triumph” and of the “thriving of the Romanian writing”, according to V.A. Urechia [20, 113]. Education spreads during this period especially thanks to these *gramatici*. They all have Romanian names, being Romanians, not foreigners, according to some historians [5, 53].

At the beginning of the 16<sup>th</sup> century, the Princely Chancery issued over 400 documents and over 300 princely letters. Consequently, during the time of Neagoe Basarab, the Princely Chancery employed over 30 writers. Many end up having boyar ranks: *Albul vistierul, Stanciul postelnicu*. Out of these penmen we can mention: *Stoica, Iordache, Danciul, Badea, Florea, Pătru, Vîlsan, Bogdan, Vintilă, Marcea, Stan* (gramatici) *Petru, Captar, Danciul, Radu, Voicu, Moise, Varvara* (diaci), and *Florea scriptor, Moise scriptor, Stoica ot Cofleci* (the latter also mentions the village he comes from, using the Slav preposition *ot*) (scriptori). As the number of written documents increases, the number of those who write them also grows, including, according to the chronology of the documents: *Oancea* (1501); *Stanciu* (1506); *Danciul* (1512); *Stoica* (1512); *Vîlsan* (1520); *Stancul, Dragomir, Ioachim, Lupu, Necula, Drăgan, Mogoș, Tudor, Marcu, Mihai, Neagoe*. Out of the *logofeți* (logothetes), we can mention: *Tatu* (1517); *Țalopi din Izvor* (1546); *Stanislav din Văcărești, Stan din Sârboca, Ștefan Răzmeriță, Nicolae, Sain, Radu, Șerban logofăt și scriitor, Opriș, Grozavu, Vasile, Oprea, Nan din Seșcioara*. Some of the *dieci* of this period are: *Radu* (1520); *Coresi* (1527); *Tudor, Mihai, Oancea, Bunea diac mic, Dan Buzoianul diac mic, dar și Tudor slavopiseșul* (1529), *Stan al Dușului gramatic* (1536), *Dragomir uricariul* (1538), *Drăghici paharnic din Crețești* (1536), *Sin scriitor, Lăudat, Marului, Negoe, Dragomir, Plepei din Fieni, Oancea din Albești, Vlad, Văsiu, Hamza, Arnăuș, Stan din Săvești, Dumitru, Buța, Pătru, Bratosin, Galeș, Varvara din Preuțești, Șerban din Pădureți*. The names of those who mention the locality they come from highlights the fact that there were literate people in the countryside as well, a special thing for that period.

We should not forget the Greek monk, proofreader of Mount Athos, after 1515, **Gavriil Protul**. Visiting Târgoviște, Dealu Monastery, Curtea de Argeș, Cozia Monastery, he writes, on the demand of Neagoe Basarab, voivode with the residence in Târgoviște (1517-1521), *Viața patriarhului Nifon* (The Life of Patriarch Niphonus). This work represents, through the historical novelties and the pictographic description of the epoch, the chronicle of Walachia for the beginning of the 16<sup>th</sup> century and includes the rules of *Radu cel Mare*, *Mihnea Vodă cel Rău*, *Vlad cel Tânăr* and *Neagoe Basarab*. It is written with great literary skill especially when it presents the places visited and the glamour of the Princely Court of Târgoviște. Alexandru Odobescu drew his inspiration from the Letter of *Gavriil Protul* in the presentation of his historical scenes.

Next, we shall briefly present voivodes and scholars of Târgoviște. The printing of the first Romanian book is connected to the name of the voivode *Radu cel Mare*. The books printed at Târgoviște during the reign of *Radu cel Mare* played an important role in the history of our culture. Choosing to print the essential books of the Church, the reigning prince disseminated them not just in Wallachia but also in Moldova and Transylvania. These books have typographic ornaments, whose models are the Moldavian manuscript miniatures of the end of Stephen the Great's reign. The dissemination of the printings of Târgoviște in Moldova and Transylvania contributed to the realization of the unity of culture of the three Romanian Countries. Giving attention to the church culture and life, the Wallachian voivode deservedly earned his appellation of Great: *Radu cel Mare*. He was a wise and patriotic ruler and a noble soul.

Another ruler whose name marked the history of the Romanian culture and literature is *Neagoe Basarab*. He was the founder of the architectural masterpiece of Curtea de Argeș, and the writer of the *Teachings to My Son Theodosius*. His work remains “the most important monument of Romanian thinking and feeling written using the Old Slav” [3, 41], “the first Romanian work of pedagogy” [1, 23], “an impressive monument of literature, politics, philosophy and eloquence of our forefathers” [10, 112], “one of the most authentic and valuable literary creations in the Romanian culture” [21, 28], “a work of synthesis of the Medieval Romanian culture and thinking” [13, 83], and its author “a Wallachian Marc Aurelius” and “the greatest Romanian poet of the times during which the Romanian language used the Old Slav” [18, 44]. We must not forget that during the year when, at Câmpulung, Neacșu wrote the oldest preserved document of the Romanian language, namely his letter to the Hans Beckner, the mayor of Brașov (“*Scrisoarea lui Neacșu din Câmpulung*”) in Târgoviște, Neagoe Basarab finished his *Teachings to My Son Theodosius* (*Învățăturile către fiul său Teodosie*), a masterpiece of the Romanian literature written using the Old Slav [11, 93]. This work was written during the last 5 years of his life (1517-1521) and presents the political, social, military and diplomatic vision of Neagoe Basarab. It also constitutes a textbook of political and moral education, necessary for his son and a synthesis of the Romanian diplomatic experience and thinking, a book of military tactics and strategy and even a testament left to the whole society [21, 27].

Founder of Curtea de Argeș Monastery, masterpiece of the world architecture, patron of the *Tetraevangheliar* (Four Gospels) printed by Macarie at Târgoviște, Neagoe Basarab left behind, by this *Teachings*, an admirably conceived literary monument, proof of the existence

at the beginning of the 16th century of a superior Romanian political thinking, of a clear vision on the international relations and of the Romanian diplomatic life [4, 113].

The name given to Neagoe Basarab by Gavriil Protul, namely “*great founder of the whole Sfetagora (Holy Mount Athos)*”, remained in the SE European conscience for centuries. Thracia, Hellas, Achaia, Illyricum, Campania, Hellespont, Moesia, Macedonia, Thessalia, Syrmium, Lygdonia, Pelagonia, Dalmatia are regions that received Romanian donations during Neagoe’s reign [7, 160].

Among the voivodes who were scholars and had artistic-literary preoccupations, we need to mention *Petru Cercel* as well (1583-1585). His culture was distinguished, as he liked to have literate people around him. “*His Highness had - according to Sivori, the voivod’ secretary - an intelligent reasoning and a great value*” [18, 43]. Traveling from an early age through many countries (Asia, Africa, Poland, France, Italy, Germany, Transylvania, Rhodos, Constantinople), Petru Cercel managed to know many languages (Greek, Turkish, Hungarian, Polish, German, French, Italian). It must be highlighted that the ruler, wherever he went, was an unofficial ambassador of the culture of his nation [9, 650]. Pope Sixtus V highly appreciates him, saying that he had met many people, yet none to know “*all the things in the world*” as the *Walachian prince* [16, 103]. Petru Cercel loved history and was a talented poet. Unfortunately, his history treaties and his collection of poems have been lost. Treasuring culture, Petru Cercel tried to encourage and to make it flourish at his Princely Court of Târgoviște. Surrounding himself with erudite people, artists, poets, painters, architects (French and Italian), he wanted to create in Târgoviște a literary court according to the model of the Western ones, especially of France. His counselors, the local people of his time, were literate people. We must not forget that his time was the period when the bronze canon was manufactured for the first time. The Military Museum of Bucharest has preserved a canon barrel with the blazon of the country and the inscription “made by Petru voivode, son of Petrașcu voivode, grandson of Radu voivode” (“*A făcut Io Petru voevod, fiul lui Petrașcu voevod, nepotul lui Radu Voevod*”). Radu grămaticul of Mănăești copied several books for the voivode, of which a *Church Evangel (Evangelhilar)* in Romanian, today at British Museum in London.

Another ruler is *Mihai Viteazul* (Michael the Brave), still present in the Romanians’ minds and hearts, by his dreams and accomplishments. Legends, stories, songs and even proverbs referring to him still circulate in Târgoviște to this date, even with variants. The idea of the union of the three Romanian countries, accomplished by Mihai Viteazul, was also born in Târgoviște. Aware of his historical role, this ruler set out to create a strong State, convinced that by this he will contribute not just to the delivery of the country, but also of the whole Christianity. The Wallachian voivode appears in the mind of the inhabitants of Târgoviște not just as a great army leader, but also as a thinker and educator of his army. The actions of the great ruler, his great figure, his so tragic end impressed very much those who knew and described his life and his actions in chronicles. Beside the official chronicle, written by the great logothete Teodosie Rudeanu with the ruler’s approval, other chronicles have been realized in the neighboring countries.

In Târgoviște, Balthazar Walther (of Silesia) wrote in Latin, for the foreigners of the Princely Court of Mihai Viteazul, but also for the Occident, a chronicle largely imitating that of Teodosie Rudeanu, yet adding information from Court witnesses. This chronicle was used

by Nicolae Bălcescu for his history dedicated to the great ruler. Balthazar Walther also wrote, during his stay in Târgoviște, and read in front of the Princely Court, an ode, dedicated to the reigning prince and an elegy, dedicated to the anniversary of his son, prince Pătrașcu. At the Court, while the ruler was carrying out his plans on the battle fields, in the Princely Chancery there were servants who were writing a sort of update for the foreigners on the ruler's actions and on the events experienced by the ruler's troops.

In Târgoviște, Mihai Viteazul wrote his two memoirs addressed to the Duke of Toscana and to the emperor Rudolf II, representing a political testament left to the posterity, according to George Ivașcu [11, 122]. We should also mention that all that was written at the ruler's Chancery was written in Romanian and the ruler and his servants signed in Romanian all the documents of Transylvania and Moldova. This demonstrates Michael the Brave's idea of using a unitary language, the living language of the people.

For the history of the culture of Târgoviște in the 16<sup>th</sup> century, we shall also remind two scholars with a vast editing activity, Deacon Coresi and Oprea the Logothete, with their disciples, also local people. *Deacon Coresi* comes from a family of Cucuteni (Moțăieni), Dâmbovița County. He is a disciple of the typographer *Oprea the Logothete* and begins his activity using the Old Slav. His name is related to the appearance of the Small Octoechos (*Micul octoih*, in Old Slav) in 1557 and of the Triodion-Penticostarion (*Triod-penticostar*, also in Old Slav) during the following year, in 1558. In 1559, he goes over the mountains, remaining in Brașov, where he prints, in 1559-1581, a series of books in Old Slav and Romanian. Deacon Coresi was aware of the role of the books printed in his maternal language. In the epilogue of the *Tetraevangel* of 1561 he wrote: "*It is better to utter 5 words full of meaning, than ten thousand words not understood, in foreign languages*". He always signed by *Coresi ot Târgoviște* (Coresi of Târgoviște), with a nostalgia for his native places. For the same reason, he will impress the blazon of Walachia on some of the books and will dedicate other books to the metropolitan bishop Efrem of Târgoviște (*Întrebare creștinească* / Christian Inquiry). In his Old Slav Collection (*Sbornic slavon*, 1586) he mentions the name of Alexandru Mircea, the Walachian ruler. A fact to remember is also that his collaborators in Brașov are from Wallachia. The Evangel (*Evangeliiar*) of 1579 was printed by *Mănăilă*, *Coresi* and five disciples. *Mănăilă* was Wallachian and had served as a *grămătic* (penman) in the service of the ruler of Târgoviște. In the Wallachian documents, the name Coresi is met on several occasions, sometimes appearing accompanied by the appellatives for penman (*grămătic*, *diac*, *piseț*), at other times being written simply Coresi. Nerva Hodoș, who also worked on a genealogical tree of his family, concluded that in Târgoviște there was a family of scholars called Coresi, and *deacon Coresi* is the son of *grămătic Coresi* and brother of the logothete *Coresi* of 1560. One can say that deacon Coresi is a product of the printers of Târgoviște [19, 301].

About *Oprea Logofătul*, we know that he ran a printing school-workshop, being also the owner of a printing press, as mentioned by the note on the *Triod-Penticostar* of 1557: "I wrote this book together with 10 disciples of mine, in the year 7066 (1588) at the Princely Court of Târgoviște". We should mention that Oprea Logofătul was a disciple of printer *Dimitrie Liubavici*, one of the first printers of Târgoviște during the first half of the 16<sup>th</sup> century, a Serbian, who had learnt the art of printing at the printing presses of Gracianita and Venice. He came to Târgoviște around 1544 and created a printing press with Old Slav letters

here. Another Serbian, the priest-monk Moisi, printed, in Târgoviște, under the guidance of Dimitrie Liubavici, in 1545, a *Molitvelnic* (Evhologhion), also including an annex entitled *Pravila sfinților apostoli* /The Canons of the Holy Apostles. It is also considered the first collection of laws on the Romanian territory. In 1547, Liubavici, helped by his disciples *Oprea* and *Petre*, issues *Apostolul* / Apostle (a Church book with selected texts of the Apostle's Letters), with two editions, one for Wallachia and another for Moldova. It will contribute to the creation of local disciples, of whom a remarkable figure is Coresi, who, together with *Oprea*, prints the last book of this printing press in 1558: *Triod penticostar* (Triodion-Penticostarion). By his activity, Dimitrie Liubavici continues the printing tradition begun by Macarie. The books printed here circulated on a large area, on the entire territory of the Slav culture.

To conclude, we may say that *Târgoviște* was an important cultural centre in the 14<sup>th</sup>-16<sup>th</sup> century. The documents written here, the great number of penmen (*dieci, gramatici, pisari etc.*) who wrote them, the activity undertaken by the voivodes, as well, suppose the existence of schools that functioned near the monasteries and the Princely Court.

### Culture in Târgoviște during the 17<sup>th</sup> century

Next, we shall talk about culture in Târgoviște in the 17<sup>th</sup> century, bringing to light names of rulers, scholars and teachers, prominent figures of their time whose names remained engraved in the history of Târgoviște, as a result of their activity.

In relation to the cultural works realized in Târgoviște, we need to remind the figure of voivode *Matei Basarab*. Miron Costin presents him as a “gentle man, a righteous ruler, diligent and brave at war, just like the great and famous world army men”. An experienced diplomat, a lover of culture, and also a valiant man of arms, Matei Basarab was highly appreciated both in his country and abroad. The Bulgarian and the Poles saw in him their deliverer from the Ottoman rule. Vladislav IV of Poland called him “the generalissime of the Orient”, and one of the French historians presented him as a “zealous prince for the Christian faith and very loved by his people” [8, 79]. At the Court of Târgoviște, he was surrounded by a series of foreign and Romanian scholars. Based on his impulse, a printing press was set up, books were printed, schools were opened and chronicles were written. With help from *Petru Movilă*, who was also a Romanian and a metropolitan bishop of Kiev, Matei Basarab resumed the series of printings in Wallachia, and this led to the appearance of many Church and educative books: Evhologhion (*Molitvelnicul slavonesc*, 1635), The Canon Book of Govora (*Pravila de la Govora*, 1642), Daily Teachings (*Învățăături preste toate zilele...*, 1642, published at Câmpulung and Govora), The Imitation of Christ (*Imitația lui Cristos*, 1647), and Law Directory (*Îndreptarea legii*, 1652, printed at Târgoviște). With Ukrainian and Romanian teachers, directed by Udriște Năsturel, he will create in Târgoviște the school teaching the Old Slav, probably even since the beginning of his reign. In 1646, Matei Basarab also created in Târgoviște the Greek-Latin school, led by the most erudite Greek teacher. During his reign, the old chronicles were put together, the Old Slav chronicles were translated and the first complete chronicle of the country was assembled. In order to assure the paper needed for the printings he also set up a “paper mill”.

By disseminating the printed books in the country and abroad, the Walachian voivode contributed to the development of the idea of unity of culture and nation. He was founder of

different cultural institutions in Transylvania and Moldova. The Wallachian ruler also set up plants, like the glass plant of Vulcana-Băi, near Târgoviște. The glass made here was said to be better than that of Germany.

Out of the scholars of this century, we shall mention *Udriște Năsturel*, *Stoica Ludesca*, *Stolnicul Constantin Cantacuzino*, *Dascălușul Staicu of Târgoviște*, *Șerban Cantacuzino*, while some of the foreign teachers who carried out their activity in Târgoviște were *Kyryl Lucaris*, *Pantelimon Ligaridi* and *Ignatie Petriți*, all Greek.

**Udriște Năsturel** was probably born in 1596 at Fiereștii Ilfovului (Herești) and died in 1658 in Târgoviște [17, 160]. He received his early education together with his brothers, with teachers who came to their home at Fiereștii Ilfovului, the estate of his father, Radu Năsturel. He is a remarkable representative of the Romanian culture of the time of Matei Basarab. He knew Greek, Old Slav, Russian and Latin, to which he was attracted most because it was “*obviously related to the Romanian language*”. He had a particularly active role in the development of the Old Slav and Romanian culture. Penman and writer of chronicles, in 1625 he begins a serious diplomatic activity. Yet, he continues to be an active presence in different domains: political, didactic, theological, cultural and literary. He is the mentor of the Old Slav School (1640) functioning under the aegis of the Metropolitan Church of Târgoviște. He has an outstanding activity as a translator and editor of religious works. He is the author of some blazon verses, in Old Slav, signed *Uriil* or *Orest Năsturel* where he praises the treasures of the spirit “*whose fruit and symbol is the book*” (from the Preface to *Molitvelnic*). Some books appeared thanks to his efforts are: Anthology of Câmpulung (*Antologhionul de la Câmpulung*, 1643), Church Evangel of Dealu Monastery (*Evangelhia învățătoare de la Mănăstirea Dealu*, 1644), The Canon Book of Govora (*Pravila de la Govora*, 1646), The Imitation of Christ (*Imitația lui Hristos*, 1647). He translates into Romanian *Viața lui Nifon* (The Life of Niphonus) and also the novel *Varlaam și Ioasaf* (Balauhar and Budasaf, 1649), which is the first Romanian translation of the story of Sts. Barlaam and Josaphat. Udriște Năsturel had a rich library consulted by the great scholars of his time. He remained a prominent personality, a forerunner of humanism in our medieval culture.

On teacher (**dascălușul**) **Staicu**, we can say that around 1667 he created a Romanian grammar, translating from the Old Slav one the parts of speech and some rules on these (Biblioteca Academiei, docum. 312, f 217). The preface highlights the fact that he had difficulties in teaching the Old Slav grammar. For this reason, he created a grammar with an Old Slav and Romanian text, and an Old Slav-Romanian glossary, explaining that to better understanding the Old Slav grammar one needs to have it translated (Biblioteca Academiei, docum. 312, f 217). He also shows the teacher’s role in the educational process: “*Many read and see what is written, yet not everybody understands unless he receives guidance from someone*”. The Old Slav-Romanian Glossary and the Grammar in his native language written by Staicu are a proof that in the school of Târgoviște, Romanian had started to be taught. Interested in teaching Romanian to his pupils, teacher Staicu translated from Old Slav a collection of religious texts as well. He does not just make some translations from the Old Slav, but he also intervenes by introducing the right words, adapting the Old Slav texts to the Romanian language. This is why we should keep in mind that it was in Târgoviște that the first attempt of creating a Romanian grammar occurred, almost 100 years before the one considered “*the first Romanian grammar*”, namely that of Dimitrie Eustatievici of 1757. The

grammars and glossaries created by the teachers and the students of the school of Târgoviște laid the bases of an organized and systematic teaching of the Romanian language.

It seems that *Mihail logofătul*, who created the Old Slav-Romanian Lexicon of 1667 was also from around Târgoviștei (Biblioteca Academiei, docum. 312, f 217).

**Senechal (Stolnicul) Constantin Cantacuzino** was the son of Chamberlain (*Postelnicul*) Constantin Cantacuzino. After having started his studies with teachers at home, he studied at the Slav-Romanian school of Târgoviște, headed by the teachers *Daniili* and *Staicu*. He completed his studies in Constantinople and especially in Padua. He learnt logic, psychology, physics, mathematics, Euclidian geometry, astronomy, Old Slav, Greek, Latin and Italian. He studied the Latin and Greek classics: Homer, Aristotle, Vergilius, Lucianus, Titus Livius, Horatius, Lucretius etc. He was particularly erudite. The scholars of his time greatly admired his erudition.

Contantin Cantacuzino was the initiator and main associate of the creation of the higher education school of Saint Sava, which became an academy during the reign of Constantin Brâncoveanu. His History of the Romanian Country, of Its First Dwellers, of Those Who Joined Them Peacefully and of Its Conquerors, of Its Evolution and Its Present (*“Istoria Țării Românești întru carea să cuprindă numele cel dintâi și cine au fost lăcuiitorii ei atunci și apoi cine au mai descălecat și o au stăpânit în vremile de acum cum s-au tras și stă”*) constituted the most important history textbook for the young who joined the schools of the end of the 17<sup>th</sup> century.

We should also remember that he militated for the demonstration of the Roman origin of the Romanian people. He is the first scholar who brought to light arguments supporting the Latinity and the common origin of all the Romanians. He also emphasized the need to study the historical past of the people through the research of the old chronicles and glorified the remarkable figures of the country’s history: Ștefan cel Mare (Stephen the Great), Mihai Viteazul (Michael the Brave).

It was also in Târgoviște that *Stoica Ludescu* carried out his activity. Considered by some literary historians as the first Wallachian author of historical narratives, he wrote The Cantacuzino Chronicle (*Letopisețul Cantacuzinesc*), where, among others, he talks sympathetically about the peasants, who were poor and overtaxed. It was also at Târgoviște that *Matei al Mirelor* (Matthew of Myra) carried out his activity after his arrival from Epirus in 1602, when Radu Șerban appointed him as hegumen of Dealu Monastery. In 1605 he became a metropolitan bishop of Myra. He wrote a chronicle in verses, namely The History of What Happened in the Romanian Country from Șerban Voivode to Gavrilă Voivode (1602-1618) (*Istoria celor întâmplare în Țara Românească de la Șerban vodă până la Gavrilă vodă (1602-1618)*). He also wrote a Short Story about Șerban Voivode (*Scurtă povestire despre Șerban vodă*) and translated The Teachings of Neagoe Basarab to His Son Theodosius (*Învățăturile lui Neagoe Basarab către fiul său Teodosie*) from Old Slav into Greek.

### Ancient places in the area of Târgoviște municipality

Out of the ancient places of Târgoviște municipality, we shall mention just a few, to highlight the context of their presence in the old documents, mainly in relation to confirmation of property rights over places (and boundaries), over estates and over people:

**Aninoasa** near Târgoviște, village, ~ given to the Metropolitan Church of Târgoviște by Basarab and Radu voevod ( DIR, vol. II, p. 238, 252; vol. III, p. 126); 1523 (7032) confirmed with vineyard to the same ( DIR, vol. I, p. 177; vol. II, p. 76, 157, 238, 240, 252, 343; vol. III 24, 115, 126, 228, 279, 290); ~ confirmed to Neagoe Basarab treasurer (DIR, vol. II, p. 15); ~ plots of land confirmed to Ivan ( DIR, vol. III, 37); probable location of the vineyards confirmed to Bolintin Monastery 125, 152; **Conțești** 1525 ~plot of land of *Obraz Lat*, confirmed to his son *Stanciu grămătic* (DIR, vol. I, p. 185); ~ plots of land of Voico of *Bucșani* (DIR, vol. II, p. 8); ~ plot of land with mills confirmed to *Vintilă Clucer* (DIR, vol. II, p. 91); ~ plot of land confirmed to *Staico* formerly great logothete (DIR, vol. IV, p. 397); **Drăgăneștii de lângă Târgoviște** 1512 ~ plot of land confirmed to *Calotă mare vornic* (DIR, vol. I, p. 77); ~ confirmed to the Metropolitan Church of Târgoviște (DIR, vol. IV, p. 18; vol. V, p. 258); ~ plot of land with vineyards confirmed to *Mircea mare vornic* (DIR B, vol. IV, p. 492); ~ plot of land with vineyards and servants confirmed to princess (*jupânița*) *Caplea* (DIR, vol. V, p. 160); **Gemeni (Geamăna, Gemine) b, village**; 1512-1513 - boundaries (DIR, vol. I, p. 81; vol. II, p. 98, 135; vol. IV, p. 467) – boundary of ~ i; ~ plot of land confirmed to Dragomir *vornic* (DIR, vol. IV, p. 463) – *Stoica grămătic*; **Lungi**, village; 1510 ~ plot of land confirmed to *Stoica pitar* etc. (DIR, vol. I, p. 62); ~ confirmed with its gipsies to *Mitrea mare vornic* (DIR, vol V, p. 228); ~ confirmed to the Metropolitan Church of Târgoviște, donation of Neaga, village chief wife (DIR, vol. VI, p. 193, 281, 392-3).

Such early occurrences are valuable testimonies of the life and customs of the 15<sup>th</sup> and 16<sup>th</sup> centuries, and a deeper study could yield profitable information to comment on for historians, linguists and other specialists.

## Conclusions

In Târgoviște, the topic of time returns obstinately (Prehistoric Time, Antiquity, Middle Ages, Renaissance Time, Modern Time), understood according to the definition given to it by St. Augustine – mobile image of eternity. Antiquity represented time symbolically as a circle, with 12 astrological signs on it and whose center symbolized the eternity of being. Similarly, Târgoviște is an eternal city of the Oriental Roman world.

The symbolical passage from temporal to spatial involves the material evidence, seen as an adversary of extinction in the being's fight for eternity, concept that permanently joined the terrestrial representation of the existence, so present in the area of Târgoviște.

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