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## 'QUESTION AND RESPONSE' IN PRE-MODERN ROMANIAN LITERATURE

After a long period marked by the absence of Romanian and international studies questioning the literary process that resulted in one of the most popular genres in Byzantine and Latin culture, *Question and response* (Q&R), there has been a notable resurgence in European research in this area. It is probable that this revival in the theoretical and applied study of Q&R will provide new understanding of the development of literary genres in the context of old Romanian literature, given the large number and variety of Romanian manuscripts that include texts or portions of writings of this type.

Q&R is one of the literary genres in the illustrious lines of Latin and Greek literature (*joca monachorum* and *erotapokriseis* respectively). It was employed in the schools of philosophy of classical antiquity in the form of debate and dialogue, most likely inspired by the practices and literature of the Christian community, which had their basis in biblical exegesis (Christian Jacob). The great diversity of forms and intellectual practices, as well as the eclectic range of information covered by *question-response*, ensured that Q&R was as much a technical as a literary genre, both of which were representative of mediaeval encyclopaedism. In classical and mediaeval rhetoric, the method was used to present a body of knowledge for didactic purposes. The technique simplified the transmission of information, since it could be adopted for diverse disciplines: theology, law, philosophy, grammar, etc. The works of Aelius Donatus, *Ars minor* (c. 350 AD), Fortunatianus, *Ars rhetoricae libri III* (fourth to fifth century AD) or Alcuin, *Ars gramatica*, *De ortographia*, *Ars rhetorica*, *De dialectica* (c. 790-800 AD) are illustrative of the theoretical principles in this regard.

As a literary genre, Q&R has its place among such illustrious examples as *problemata*, *zetemata*, *luseis*, *aporia* (*aporiai*), *dialogos*, practised in Latin and Byzantine classical literature by such authors as Aristotle, Theophrastus, Porphyrius and Democritus.

The remarkable thematic mobility of this literary genre meant that Q&R could be applied as much in secular as in religious space. The earliest

Christian theologians adapted it to their own needs for proselytisation, initially in apologetic and polemic literature in the form of arguments attributed to the holy fathers and later in the creation of biblical catechisms. The prestige of this literary genre in the canonic environment led to its adoption and adaptation in apocryphal literature, where the interdependence of sacred and profane is as visible thematically as formally. Simple mnemonic procedures were learnt which, assimilated into a ritualised context, ensured the construction and expression of the text in a single form without multiple variants. These notably include excerpts of a predominantly enigmatic nature and those based on legend. The didactic goal, together with the ludic aspect, were the basis of this "curious amalgam of biblical and apocryphal material, cosmological and chronological elements, data regarding the ecclesiastical hierarchy and the symbolism of liturgical objects, heretical and orthodox elements" (Nicolae Cartoian).

N. Cartoian supported the theory of a double radiation of this literature: from Byzantium to the West, and to the Danubian Slavic populations, whence it subsequently crossed into Russian literature. One of the candidates for the oldest Byzantine manuscript including **Q&R** dates from the eleventh century and is held in Koutloumousiou monastery on Mount Athos. In early Romanian culture, **Q&R** circulated in Church Slavic, Greek and Romanian. It is present in the *Sbornic of Kiev*, held in the Library of the Theological Academy in the Ukrainian capital and copied in Moldova in the sixteenth century, in which the *Argument of the philosopher Panaghiot with the 12 cardinals* [...] is transcribed in Church Slavic. An extremely varied range of **Q&R** literature in Greek spread through the medium of religious texts, both canonic and apocryphal (ms. Gr. 386 BAR, *[Tălmăcire] pe întrebări și răspunsuri la sfintele evanghelii* [...] [[Interpretation] of the Holy Gospels by question and response]; ms. Gr. 394 BAR, *Sfat foarte simplu, dar folositor și îndemn frățesc către începătorii cari voiesc să se facă preoți* [...] [Very simple but useful guidance and brotherly support for novices wishing to become priests]), but also through secular texts used as didactic materials, illustrating disciplines from the liberal arts (Constantin Litzica).

The spread of **Q&R** type writings in Romanian was predominantly an eighteenth century phenomenon. Numerically speaking, the majority of these texts are attributed to 'holy fathers' of the church, such as St Basil the Great (ms. Rom. 443 BAR, ms. Rom. 1735 BAR); Varsanufie and John (ms. Rom. 507 BAR, ms. Rom. 1973 BAR, Athanasius (ms. Rom. 1072 BAR, ms. Rom. 1604 BAR, ms. Rom. 3022 BAR); Andrei Salos, Epiphany (ms. Rom. 1197 BAR, ms. Rom. 2102 BAR) *et al.* There is also no shortage of texts

attributed to contemporary secular figures, such as the Emperor Leo (ms. Rom. 1163 BAR, ms. Rom. 1735 BAR); Ioan al Mirelor (ms. Rom. 1755 BAR); Ioan Cariofil (ms. Rom. 1117 BAR) *et al.*

Religious **Q&R** is both canonic and apocryphal, both being spread through Romanian culture, both through miscellaneous codices and printed materials.

The canonic category of **Q&R** includes the sub categories of: texts on Christian doctrine, religious debate, ecclesiastical law, exegesis or moral edification.

Among the canonic texts, the main function of which relates to Christian doctrine, typical examples are dedicated to explaining the basic notions underlying the belief system or presenting the norms of priestly and monastic life. These are distributed in a fragmentary fashion across miscellaneous codices, covering diverse areas of dogma and sometimes explained in apocrypha keys. One example is the fragment *Întrebare creștinească* [Christian question] integral to ms. Rom 447 BAR, known as the *Codex Sturdzanus* (f. 98r-107v), in which a fragment of Coresi's *Catechism* is faithfully reproduced. Surviving printed works confirm the intention of ecclesiastical forums to disseminate Christian principles in as concise and clear a form as possible, to facilitate comprehension (see *Urmare pre scurt a dreptei credințe* [...] [A concise overview of the true faith], 1794).

The texts on religious debate, closely associated with the apocryphal texts, circulated both through miscellaneous codices (see ms. Rom. 1735 BAR, *Iarăși întrebări, totu de acei sfinți papistași* [Yet more questions, also from these papist saints]), and printed materials (among them, see ms. Rom. 1185 BAR, *Înfruntarea jidovilor* [...], which reproduces the second edition of the book printed in 1803). Its first translation by Nicolae Milescu is representative of this category of text: *Cartea cu multe întrebări foarte de folos pentru multe trebi ale credinței noastre* [The book of many useful questions for many issues of our faith] (1661). Fragments of a copy of the latter remain, with glosses from other **Q&Rs**, in a miscellaneous codex from 1699 (ms. Rom. 494 BAR). The Moldavian scholar probably translated the text from a Greek manuscript that included a fusion of two writings attributed to Athanasius of Alexandria: *Alte întrebări* [Other questions] and *Carte către prințul Antioh despre diferitele probleme necesare, controversate în Sfânta Scriptură* [Book to the Prince of Antioch on the various necessary issues discussed in the Holy Scriptures]. The circulation of writings attributed to Athanasius was explained by the „interest in works with dogma-related commentaries characteristic of the seventeenth century, a

period of raging controversy surrounding anti-reformism and anti-Catholicism" [1]. In Romanian cultural space, they spread as much through distinct publications and translations (*Întrebări bogoslovești și cu răspunsuri* [Blessed questions and responses] [...], 1741; *Întrebări și răspunsuri bogoslovești* [Blessed questions and responses] [...], 1803, *Întrebări și răspunsuri teologhicești* [Theological questions and responses], 1821, etc.), as via miscellaneous codices (v. ms. Rom. 1072 BAR f. 2-37, ms. Rom. 1604 BAR f. 11-32).

The mobility of these writings and the variety of knowledge that they subsumed ensured that fragments of their **Q&R** became incorporated into the mainstream canon of ecclesiastical texts. One example of this is ms. Rom. 1604 BAR, which includes a text attributed to Anastasius, patriarch of Antioch, in fact to Anastasius the Sinaite, which may be found in the contents of *Îndreptării legii* [Rectifying the law] (Violeta Barbu). The fragment of the miscellaneous codex only includes 22 of the 54 questions appearing in *Îndreptarea legii* [Rectifying the law], but the text from the volume reproducing *Întrebările și răspunsurile* [the questions and responses] of Anastasius the Sinaite is present in its entirety in ms. Gr. 652 BAR. It should be remembered that Romanian juridical literature retained the technique of presenting material in the form of *question and response* until quite recently (see Ioan C. Barozzi, *Codul penal român prin întrebări și răspunsuri* [The Romanian penal code through question and response]).

Notable among the canonic texts with glosses relating to exegesis and moral edification are dogmatic theology manuals whose content derived from the New and Old Testaments (v. ms. Rom. 4440 BAR, *Teologie dogmatică. Confesiunea ortodoxă a bisericii răsăritului sub formă de întrebări și răspunsuri* [Dogmatic theology. The Orthodox confession of the eastern church in the form of question and response]; ms. Rom. 3600 BAR, *Manual de teologie dogmatică, sub formă de întrebări și răspunsuri* [Manual of dogmatic theology in the form of question and response]; ms. Rom. 452 BAR, *Întrebări și răspunsuri din Sfânta Evanghelie* [Question and response from the Holy Gospels]). Fragments including explanations of biblical parables may be included in this subcategory (ms. Rom. 3091 BAR, *Vrednice de cetit Întrebări (și răspunsuri) despre hierarhia bisericii răsăritului și domnia călugărilor de la înălțarea Domnului nostru Isus Hristos până în vremea noastră, cu vrednice dovezi* [Worthy Questions (and responses) about the hierarchy of the eastern church and the reign of the monks, from the Ascension of Our Lord Jesus Christ until the present day, with worthy evidence]).

Apocryphal **Q&R** had a wide circulation in Romanian cultural space in the eighteenth and nineteenth centuries. Representative examples are

those texts actually bearing the name of the literary genre. The theme of these writings is biblical, although they are principally characterised by “enigmatic form and abundant apocryphal elements” (Nicolae Cartoian). The majority of these kinds of texts are made up of stand-alone chapters, unrelated to each other, which has led specialist criticism to favour the idea that they originate from a host of different writings. An example of this is ms. Rom. 3806 BAR, whose primary content was reconstituted (by Al. Ciorănescu) by corroboration with another 18 Romanian manuscripts. These examples of **Q&R** (of the same type as the initial text underlying that preserved in ms. Rom. 3806 BAR) were particularly characterised by their deciphering of biblical and canonic literary texts through popular legends and books. For example in the fifth chapter, *Questions of the pious Emperor Leo to the teacher from the theology of the pious saints*, a succinct group of questions and responses is inserted in the first part, some of which stand out for their predominantly enigmatic nature, which may be deciphered using biblical-symbolic numerology. Their enigmatic nature is clear from the mnemonic presentation of symbolic numerology in the form of riddles: “Q. A man had 3 ox ploughs and sowed 3 bushels of wheat and put to work 12 reapers and 4 threshers, and they reaped and they threshed and made 3 bushels of wheat. A. The man is God, the 12 reapers are the 12 apostles and the 4 threshers are 4 evangelists”; “Q. What is: 2 wait, 2 run, 2 will change, 2 will quarrel? A. The 2 who wait are heaven and earth, while the 2 who run are the sun and the moon and the 2 who quarrel are life and death.”

This particularity, present in some of the apocryphal **Q&R** texts, [2] was noted by M. Gaster [3], who remarked both upon the presence of the shortened legends and the questions transformed into riddles which had “entered popular culture”.

The didactic nature of secular **Q&R** texts is outstanding. These are 'manuals' that circulated at the end of the eighteenth century, fragments of which were preserved in miscellaneous codices until the middle of the following century. Among the disciplines predominantly using the question and answer format were the humanities, either collectively (ms. Rom. 690 BAR), or in distinct fields, such as: geography (ms. Rom. 1613 BAR, ms. Rom. 2771 BAR, ms. Rom. 4213 BAR); grammar and philosophy (ms. Rom. 3089 BAR, ms. Rom. 3147 BAR).

The *Divan* by Dimitrie Cantemir is noteworthy in the development of this literary genre in Romanian cultural space. Organised in the form of a dialogue that involves actual intellectual interpretation rather than the rote

memorisation of canonic texts or manuals, this youthful work by the Moldavian prince established a place in Romanian literature for the learned conversation of the ancient schools of philosophy, for the first time. At the beginning of the nineteenth century, the same type of text may be found, for example, in *Dialog pentru începutul limbei română între nepot și unchi* [Dialogue between nephew and uncle on the beginnings of the Romanian language], edited by Petru Maior and annexed, as an explanatory text on the concept of the Transylvanian illuminati with regard to the Romanian language, to the *Romanian - Latin - Hungarian - German Lexicon*, printed in Buda (1825).

The variety of texts illustrating the Q&R genre indicates the existence of similar as well as different texts relating to the form in which the discourse is organised (catalogue, dialogue), the intellectual process involved (memorisation, interpretation, explanatory diagrams, etc.), and the context of social interaction (teaching, play, learned conversation, etc.). The distinction drawn between religious and secular, as well as that drawn between canonic and apocryphal in religious writings, demonstrates the common ground shared by the Q&R texts in circulation in Romania. It may be seen that the dominant form of discourse in most of the categories of text is dialogue. In the context of canonic texts, the structural operation is one of memorisation by means of fixed, concrete responses, as well as by the elimination of alternative solutions. In the context of canonic and apocryphal texts, explanatory diagrams are often used, while in the case of secular texts, interpretation is added to the operations above.

**SCRIERI Manuscrise [WRITINGS Manuscripts]:** ms. Rom. 38 BAR, *Învățătură sfântă pentru cei ce vor să ia darul preoției, au și luat* [The holy teaching for those wishing to be ordained, or having been ordained]; ms. Rom. 44 BAR, f. 56<sup>v</sup>-68<sup>v</sup>, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 63 BAR, f. 100<sup>v</sup>-125<sup>v</sup>, <Teologie polemică sub formă de întrebări și răspunsuri între Amit, dascălul papistășesc și Panait, dascălul pravoslavnic [Polemic theology in the form of question and response between the papist teacher Amit and the Orthodox teacher Panait]>; ms. Rom. 132 BAR, f. 41-44, <Întrebări și răspunsuri monahale> [Monastic question and response]; ms. Rom. 270 BAR, f. 52-56<sup>v</sup>, *Întrebări și răspunsuri* [Question and response]; ms. Rom. 274 BAR, f. 1-18<sup>v</sup>, *Întrebări și răspunsuri* [Question and response]; ms. Rom. 443 BAR, *A celui întru sfinți părintelui nostru Vasile cel Mare, arhiepiscopul Chesariei Cappadochiei, Hotărâri în scurt* [Of Our Father Among the Saints, Basil the Great, Archbishop Chesarie of Cappadochia]; ms. Rom. 452 BAR, f. 3-15, *Întrebări <și răspunsuri> din sfânta Evanghelie* [Question <and response> from the Holy Gospels]; ms. Rom. 469 BAR, f. 455-474,

<Întrebări și răspunsuri biblice [Biblical Question and Response]>; ms. Rom. 470 BAR, f. 2, *Întrebări și răspunsuri din sfânta Scriptură* [Question and response in the Holy Scripture]; ms. Rom. 494 BAR, f. 269, *Carte cu multe întrebări foarte de folos pentru multe trebi ale credinței noastre, tâlmăcită de Nicolae Spătarul (Milescu) de pre limba grecească pre limba noastră rumânească* [Book of many useful questions on many issues of our faith, translated by Nicolae Spătarul (Milescu) from Greek into our Romanian language]; ms. Rom. 507 BAR, f. 7, *Carte a avei Varsanufie. Răspuns al marelui stareț cătră avva Ioan cel din Mirosavi* [Book of Father Varsanufie. Response of the great Abbot to John of Mirosavi]; ms. Rom. 573 BAR, f. 102-119<sup>v</sup>, <Întrebări și răspunsuri biblice [Biblical question and response]>; ms. Rom. 826 BAR, f. 11-15, <Întrebări și răspunsuri teologice> [Theological question and response]; ms. Rom. 830 BAR, f. 105<sup>v</sup>-108<sup>v</sup>, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 941 BAR, f. 14-17<sup>v</sup>, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 1072 BAR, f. 2-37<sup>v</sup>, *Întrebări bogoslovești cu Întrebări și răspunsuri adunate den scripturile marelui Aftanasie și ale altor părinți* [Blessed questions with question and response from the writings of the great Aftanasie and other holy fathers]; ms. Rom. 1117 BAR, f. 1-42, *Întrebări și răspunsuri ale blagorodnicului dumnealui Constantin Cantacuzino* [Question and response of His Illustriousness Constantin Cantacuzino]; f. 42<sup>v</sup>-67<sup>v</sup>, *Alte întrebări cu răspunsurile lor, trebuincioase la fieștecare credincios* [Other questions and their responses, essential for any believer]; ms. Rom. 1124 BAR, f. 119<sup>v</sup>-142, *Întrebări și răspunsuri, când întreabă dascălul și răspunde ucenicul* [Question and response, when the teacher asks and the student answers]; ms. Rom. 1151 BAR, f. 185-203<sup>v</sup>, 210-219, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 1152 BAR, f. 35-42<sup>v</sup>, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 1157 BAR, f. 42-54, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 1197 BAR, <Întrebările sfântului Epifanie către fericitul Andrei, pentru stihii și pentru cele viitoare și răspunsuri [Saint Epiphany's questions to His Holiness Andrew, for the elements and for those of the future, and responses]>; ms. Rom. 1234 BAR, f. 1-7, <Fragment of polemic theology>, f. 7-10, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 1286 BAR, f. 35-55, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 1325 BAR, f. 2-125, *Dialogos al celui dintru sfinți părintelui nostru Grighentie, arhiepiscopul cetății Chefro, întrebându-se cu oarecarele evrei ce să numiia Evran* [Dialogue of Our Father Among the Saints Grighentie, Archbishop of the Citadel of Chefro, exchanging questions with a Jew called Evran]; ms. Rom. 1346 BAR, f. 25-29<sup>v</sup>, *Întrebări pentru darurile sfintei biserici <și răspunsuri>*

[Questions for donations to the Holy Church <and answers>]; ms. Rom. 1735 BAR, f. 62-81, *Întrebări și răspunsuri. Când s-au întrebatu blagocestioul Leon împărat și cu dascălu* [Question and response. When the pious Emperor Leo questioned his teacher], f. 84-96, *Întrebările sfântului Vasilie și cu Grigore Bogoslov* [Questions of Saint Basil to Theologian Grigore], f. 97-102, *Iarăși întrebări, totu de acei sfinți, pentru papistași* [Yet more questions, also from these saints, for papists]; f. 102<sup>v</sup>-105<sup>v</sup>, *Întrebări și răspunsuri pentru tâlcul bisericii* [Question and response on the meaning of the church]; ms. Rom. 1794 BAR, f. 162-163, *Din carte ce să numește Crinii Țarinii, întrebare și răspuns* [From the book called 'Lilies of the Tsarina', question and response]; ms. Rom. 1973 BAR, f. 222-225, *A precuviosului părintelui nostru Varsanufie, întrebare* [Question of our All Pious Father Varsanufie]; ms. Rom. 2102 BAR, f. 76-92, *Întrebările sfântului Epifanie către fericitul Andrei, pentru stihii și pentru cele viitoare și răspunsuri* [Questions from Our Father Among the Saints Epiphany to His Holiness Andrew, for the elements and for those of the future, and responses]; ms. Rom. 2145 BAR, f. 17<sup>v</sup>-30<sup>v</sup>, <*Întrebări și răspunsuri* [Question and response]>; ms. Rom. 2339 BAR, f. 38-48, <*Întrebări și răspunsuri* [Question and response]>, f. 50<sup>v</sup>-55, *Întrebări folositoare și trebuincioase pentru învățătura copiilor* [Useful and necessary questions for the education of children], f. 55<sup>v</sup>-89<sup>v</sup>, <*Catehism pentru preoții ce vor să devină duhovnici* [Catechism for priests wanting to become confessors]>; ms. Rom. 2430 BAR, f. 135-144<sup>v</sup>, <*Eschatology. Fragmente din viața sf. Andrei Salos și dialogurile sale cu St Epiphany relative la a doua venire* [Fragments from the life of St Andrei Salos and his dialogues with St Epiphany on the subject of the second coming]>; ms. Rom. 2464 BAR, *Întrebări și răspunsuri cu privire la postul călugărilor* [Question and response regarding the position of monks]; ms. Rom. 3022 BAR, f.1-41, *Întrebări blagoslovești și cu răspunsuri adunate din Scripturile Marelui Athanasie și de la alți părinți și tâlcuite pre limba rumânească de Ianache biv vel postelnic* [Blessed questions with responses from the writings of the Great Aftanasie and other holy fathers translated into Romanian by former High Postelnic Ianache]; ms. Rom. 3051 BAR, f. 106-167<sup>v</sup>, <*Istoria Vechiului Testament*> *sub formă de întrebări și răspunsuri* [<History of the Old Testament> in the form of question and response], f.170-223<sup>v</sup>, *Învățătură în scurt pentru creștinătate. Sub formă de întrebări și răspunsuri* [Concise teachings for Christianity in the form of question and response]; ms. Rom. 3600 BAR, f. 2-61<sup>v</sup>, <*Manual de teologie dogmatică, sub formă de întrebări și răspunsuri* [Manual of dogmatic theology in the form of question and response]>; f. 62-125<sup>v</sup>, <*Manual de istoria Vechiului Testament, sub formă de întrebări și răspunsuri* [Manual of Old Testament history, in the form of question and response]>; ms. Rom. 3806 BAR, f. 16-49<sup>v</sup>, *Întrebări și*



*răspunsuri. Dascălul întreabă și ucenicul răspunde* [Question and response. The teacher asks and the student answers], f. 114-118<sup>v</sup>, <Catechism> *Întrebări și răspunsuri creștinești* [<Catechism> Christian question and response]; ms. Rom. 4104 BAR, f. 77<sup>v</sup>-80, *Întrebări și răspunsuri biblice* [Biblical question and response]; f. 172-175<sup>v</sup>, <Întrebări și răspunsuri [Question and response]>; ms. Rom. 4862 BAR, f. 30-31: *Întrebări și răspunsuri. Dascălul întreabă și ucenicul răspunde* [Question and response. The teacher asks and the student answers], f. 31<sup>v</sup>-32<sup>v</sup>, *Întrebări și răspunsuri de trebile bisericii lui Dumnezeu* [Question and response on issues of the Lord's church], f. 33-35, *Întrebări și răspunsuri de patimile domnului nostru Iisus Hristos* [Question and response on the passion of Our Lord Jesus Christ], f. 35-38, *Întrebare pentru zidirea lui Adam și răspunsuri* [Question for the creation of Adam, and responses], f. 41<sup>v</sup>-44, *Întrebări și răspunsuri trebuincioase pentru învățătura copiilor* [Useful and necessary question and response for the education of children], f. 44<sup>v</sup>-62, *Pentru ispovedanie, cu întrebări și răspunsuri* [For confession, with question and response]>; ms. Rom. 5468 BAR, f. 191-194, *Pentru rătăcirea armenilor* [For the lost Armenians], f. 264-267<sup>v</sup>, <Întrebări și răspunsuri > *Tâlcul bisericii, cu întrebare foarte de folos* [<Question and response> The meaning of the church, with very useful questions].

**PUBLICATIONS:** *Întrebări bogoslovești și cu răspunsuri, adunate din scripturile Marelui Atanasie și de la alți părinți și tâlcuite pre limba rumânească* [Blessed questions, with responses, collected from the writings of the Great Athanasius and other Holy Fathers and translated into Romanian], Bucharest, 1741;

*Urmare pre scurt a dreptei credințe după întrebare și răspuns pentru lesnirea înțelegerii cetitorilor celor nedepriși în Sfintele Scripturi* [A concise approach to the true faith through question and response to facilitate the understanding of readers unfamiliar with the Holy Scriptures], [Bucharest], 1794;

*Întrebări și răspunsuri bogoslovești ale Sfântului Athanasie tălmăcite din limba elinească* [Blessed questions and responses of Saint Athanasius, translated from the Greek], Iași, 1803;

*Catehismul cel mare sau Învățătură creștinească cu întrebări și răspunsuri* [The great catechism or Christian teaching with question and response], Blaj, 1815;

*Întrebări și răspunsuri teologhicești* [Theological question and response], Bucharest, 1821;

Moses Gaster, *Chrestomatie română* [Romanian Chrestomathy], II, Leipzig, 1891, 60-66;

Al. Ciorănescu, *Întrebări și răspunsuri* [question and response], in N. Cartoian, *Cercetări literare* [Literary research], I, 1934, 60–82;

*Întrebări din cuvintele lui Panghiot filosoful cu 12 pișpeci, când venură de la Papa Râmului și se întrebă la Țarigrad pentru credința cea dreaptă creștinească și a biruit Panaghiot din credință pe frâncii din Țarigrad* [Questions from the words of Panghiot the philosopher to the twelve bishops, when they came from Papa Râmului and wondered about the true Christian faith in Constantinople, and Panaghiot won over the Franks of Constantinople with faith], in N. Iorga, *Cărți și scriitori români din veacurile XVII-XIX* [Romanian books and writers of the seventeenth to nineteenth centuries]: "*Întrebările lui Panaghiot Filosoful* [The Questions of Panaghiot the Philosopher]". "*Istoria Rusiei* [The History of Russia]".

*O formulă de testament* [A testament formula]. *Conachi, Lazăr, Eliad, Vaillant*, in AAR, II, 1907, 29, 169-179;

Cătălina Velculescu, *Pentru fulgere și pentru tunete cum să fac* [For thunder and lightning, what should I do?], published with an introductory study in *Texte uitate – texte regăsite* [Forgotten texts – rediscovered texts], vol. I, Bucharest, 2002, pp. 45–72;

idem, *Nebunul înțelept* [The Wise Madman], (II, III, IV), published with a monograph in *Texte uitate – texte regăsite* [Forgotten texts – rediscovered texts], vol. II-IV, Bucharest, 2003-2005, pp. 215–278, 201-239, 159-228;

#### NOTE:

[1]. Virgil Câdea, *Rațiunea Dominantă* [Dominant Reason], p. 85.

[2]. M. Gaster is known for his work restoring old Romanian manuscripts. In the **Q&R** category, we note the existence in the Moses Gaster collection in the John Rylands Library, Manchester, of two such texts preserved in manuscript form, transcribed into the Latin alphabet and dated 1881-1882: *Intrebările filosofeste de la Adam și de la Hs și răspunsurile* [Philosophical questions from Adam and from the Christ and the responses] (pp. 1-17) and *Întrebări și răspunsuri când s-au întrebat Leon împărat cu dascălul său* [Questions and responses when the emperor Leo questioned his teacher] (pp. 1-9).

[3]. M. Gaster, *Literatura populară română* [Romanian popular literature], pp. 229 onwards.

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**Abstract:** *This article illustrates the typological variety of Question and response in old Romanian literature. With a view to systematisation, the religious/ secular distinction has been taken into account, and within this, the functionality and end purpose of the texts comprising this literature in Romania. The religious texts have been broken down into two categories: canonic (relating to Christian doctrine, religious controversy, ecclesiastical law, exegesis or moral edification) and apocrypha. The end purpose of the majority of the secular texts is predominantly didactic, which is not to disregard the development of this genre of in relation to the celebrated models of Latin and Byzantine literature.*

**Keywords:** *question and response, Romanian eighteenth century, categories of text, systematisation, end purpose.*