



## Library Visit with Translator Trainees

### Discovering British Culture in a Transylvanian Library

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**Abstract.** Translation and interpreting studies curricula typically include courses on the culture and civilization of the languages being studied. At Sapientia Hungarian University of Transylvania, first-year translation and interpretation students take a British Culture and Civilization course that covers a range of topics. As part of this course, students have the possibility to engage in an unconventional activity – a visit to the Teleki–Bolyai Library in Târgu-Mureş. This historic library houses an extensive collection of books in multiple languages from around the world. A lesser-known section contains works by English authors, acquired by the library’s founder, Count Sámuel Teleki. This study aims to explore these authors and books, analysing the insights they provide into British culture and civilization within their historical, humanistic, political, and social contexts. We will examine the themes and fields represented in these works, such as religion, science, and secular literature. Our goal is to highlight how the library’s collection serves as both an inspiration and a valuable resource for students interested in researching or deepening their understanding of these subjects.

**Keywords:** culture and civilization course, Teleki–Bolyai Library, library visit

## 1. Introduction

Understanding and using a language goes far beyond mastering its grammar and vocabulary – it also demands a deep familiarity with its cultural background. For this reason, translation and interpretation programmes typically include courses dedicated to the culture and civilization of the languages studied. At Sapientia Hungarian University of Transylvania, first-year students of translation and interpretation are required to take courses on British, American, and Romanian

culture and civilization. These students work with three languages: their native Hungarian, Romanian as the official language of the country, and English as their foreign language.

The British Culture and Civilization course addresses a broad range of topics designed to offer insight into British society. Students examine fundamental concepts of culture and civilization, the impact of geography and history on British identity, and the development of the English language and its global role. The course extends beyond introductory themes to include social structures, regional and multicultural identities, and the British class system. It also explores education, philosophy, scientific achievements, and cultural expressions such as literature, theatre, music, television, and sports. The monarchy, political institutions, and the legacy of colonialism provide crucial historical context. Additionally, aspects like British cuisine, gender roles, and immigration patterns are discussed to illustrate their influence on contemporary society.

By engaging with these topics, students gain essential cultural awareness that enables them to navigate linguistic nuances and contextual subtleties in their professional practice. This comprehensive approach equips future translators and interpreters to produce more accurate and culturally sensitive translations.

Among the activities included in this course, we organize a visit to the Teleki-Bolyai Library in Târgu-Mureş. This institution represents an essential part of the region's cultural heritage and serves as the city's most extensive repository of cultural traditions. It houses a rich and diverse collection of valuable books from around the world, spanning multiple languages. A lesser-known but important segment of the collection features works by British authors, acquired by the library's founder, Count Sámuel Teleki, during his travels in England and through his connections with English intellectual circles.

The initiative to introduce the library visit emerged after a study on the role of reading in translator training revealed that nearly one third of our students never use libraries, more than half access them only occasionally, and very few visit them regularly (Kovács 2018). This pattern reflects a broader decline in library usage across Romania, where more than 8,000 libraries have been closed since 1990, accompanied by a significant drop in the number of active readers.<sup>1</sup> We believe that encouraging future translators and interpreters to engage with libraries is essential for fostering research skills, critical thinking, and exposure to a wide range of linguistic and cultural resources. Libraries offer access to specialized dictionaries, corpora, and scholarly publications that are indispensable for professional translation work. Moreover, they create an ideal environment for focused study and intellectual exploration, helping students develop the analytical and cultural competencies necessary for their future careers.

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1 <https://insse.ro/cms/ro/content/statistica-culturii>.

This study employs document and content analysis to investigate the catalogues of the Teleki–Bolyai Library in Târgu-Mureş, along with a selection of significant books, in order to identify the aspects of British culture and civilization they reflect. The analysis is conducted within the historical, humanistic, political, and social contexts in which these works emerged. This paper focuses exclusively on publications from the 16<sup>th</sup> to the 18<sup>th</sup> centuries, examining the subject areas and themes represented (such as religion, science, and secular literature), their significance and influence in Britain's scientific, religious, and social spheres, as well as any evidence of Transylvanian–English interactions during that period. This study aims to highlight the library's collection as both a valuable resource and an inspiration for students interested in conducting research or expanding their knowledge on these topics.

## **2. British authors in the library's collection (16<sup>th</sup>–18<sup>th</sup> centuries)**

To fully understand and appreciate the importance of 16<sup>th</sup>- to 18<sup>th</sup>-century British scholars' works in a Transylvanian library, we must consider that they reflect the significant socio-economic transformations that took place in Britain and Europe during this period. These books are important not only because they bear witness to the intellectual and scientific advancements of their time but also because they serve as historical artefacts that offer insight into the evolution of knowledge, education, and societal values. They provide a window into the foundational ideas that shaped modern disciplines such as economics, political science, and natural philosophy. Additionally, these works highlight the exchange of knowledge between Britain and the rest of Europe, demonstrating how intellectual movements such as the Scientific Revolution and the Enlightenment transcended national borders. Their presence in the library ensures that contemporary scholars can study the original texts that influenced industrialization, governance, and technological innovation. Moreover, these books preserve the language, rhetoric, and scholarly discourse of the period, offering a deeper understanding of how ideas were communicated and debated. By engaging with these works, readers can discover and appreciate the enduring impact of early intellectual traditions.

This era marked Britain's transition into a period of progress and intellectual awakening. Many scholars and thinkers embraced the power of human reason, seeking to influence society and drive positive change. Intellectual engagement flourished through fellowships and associations, which provided regular opportunities for discussion. The acquisition of books gained prominence, leading to the formation of reading circles where new ideas and theories were debated. Academies became centres for local intellectual exchange, while institutions

such as the Royal Society of London founded in 1660, played a crucial role in advancing various branches of scientific inquiry.

Evidence of these transformations and advancements can also be observed in the Teleki–Bolyai Library. A visit to this institution quickly reveals that it serves as a vast repository of scholarly works from around the world, featuring texts in multiple languages. This remarkable collection is the result of Count Sámuel Teleki's lifelong dedication to acquiring books with great enthusiasm and meticulous care. Committed to advancing knowledge, he invested considerable financial resources to establish a modern and comprehensive source of scientific and intellectual inquiry for his homeland (Deé-Nagy 1997).

The library catalogues list<sup>2</sup> nearly 394 books authored by British writers, written mainly in Latin, but also in English and German. Count Teleki's determination to collect these works was particularly noteworthy, as enthusiasm for British scholarship was uncommon in his time. The library catalogues are systematically arranged in multiple volumes, combining chronological order of publication with an alphabetical listing of authors. Each entry provides essential bibliographic details such as the author's name, book title, publication date, and publisher, with some listings also specifying the number of pages and the name of the recommender. Additionally, the catalogues record the names of previous owners. For works from the 17<sup>th</sup> century, details about the bookbinding, such as leather covers, are also documented. The books are also classified based on their publication year and location, with references to the prominent printing houses and booksellers of the time. The ex-libris inscriptions on books authored by British writers or dealing with British themes reveal that many of these works were brought to the library by Protestant students who had studied abroad. This shows the role of Târgu-Mureş as a significant centre of learning during the 16<sup>th</sup> and 17<sup>th</sup> centuries, where key works from the English Enlightenment were also accessible.

The thematic focus of the 16<sup>th</sup>-century books is predominantly theological, though some volumes also address legal subjects. In contrast, the 17<sup>th</sup>- and 18<sup>th</sup>-century collection encompasses a much broader range of disciplines. Alongside religious and legal texts, it includes works on politics, history, geography, medicine, and mathematics, reflecting the increasing intellectual and cultural developments of the 17<sup>th</sup> century.

Five authors whose works can be found in the Teleki–Bolyai Library are presented in this study, as we consider them particularly representative and valuable for understanding British culture and civilization.

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2 Online Catalogue of the Teleki–Bolyai library. Available at: <http://www.telekiteka.ro/katalogus3510>.

## 2.1. Francis Bacon (1561–1626)

Francis Bacon, also known as the Viscount of Saint Albans and Lord Verulam, was a central figure of the English Enlightenment. His contributions spanned multiple disciplines, including law, politics, history, and philosophy. In addition to his work as a statesman and essayist, Bacon played an essential role in the emergence of modern science, particularly in shaping natural philosophy and scientific methodology. He aimed to reorganize established systems of knowledge, expressing the ambition to integrate all fields of learning into his intellectual project (Simpson 2020).

Bacon was among the first to propose a fundamentally new epistemological framework rooted in inductive and empirical reasoning, emphasizing the systematic development of inventions and practical arts. His approach sought to produce knowledge that could serve humanity and improve society, leaving a lasting impact on English culture and intellectual life (Simpson 2020). As both a lawyer and a parliamentarian, Bacon engaged with a wide spectrum of topics, including legal theory, religious and political matters, and state governance. His writings also explored philosophical themes, reflecting on social organization and ethical questions, even within his works on natural philosophy (Klein–Giglioni 2012).

Bacon's most influential texts remain his treatises on empiricist natural philosophy, such as *Novum Organum Scientiarum* and *The Advancement of Learning*, as well as his vision for a modern research institution, articulated in *New Atlantis*. His early writings introduced the doctrine of the idols, a critical framework for understanding cognitive biases and sources of error in reasoning. He was highly sceptical of alchemical theories and opposed the ideas of Bernardino Telesio, who advocated a version of empiricism lacking rigorous experimental foundations. Bacon's doctrine of the idols marked an important milestone in the history of theories of error and provided a cornerstone for the rise of modern empiricism (Klein–Giglioni 2012).

*New Atlantis* is a utopian narrative primarily classified as a literary work rather than a scientific treatise. The story describes specialized teams of researchers who systematically gather data, conduct experiments, and apply their findings to develop practical innovations that enhance human life.

In terms of its sci-fi adventure elements, the *New Atlantis* is about as exciting as a government or university re-organization plan. But in terms of its historical impact, the novel has proven to be nothing less than revolutionary, having served not only as an effective inspiration and model for the British Royal Society, but also as an early blueprint and prophecy of the modern research center and international scientific community. (Simpson 2020)

Another major work, *Instauratio Magna*, consists of two parts. The first, *De dignitate et augmentis scientiarum*, was initially published in 1623. According to Simpson (2020), this text expands upon *The Proficiency and Advancement of Learning*, which Bacon presented to King James in 1605. The Teleki–Bolyai Library holds a later edition of this work, printed in 1645 in Leiden (Lugduni Batavorum). The second part, *Novum Organum*, offers a methodological foundation for interpreting and understanding nature.

Vickers (1992) described the engraved title page of *Instauratio Magna* as one of the most iconic images in English Renaissance literature. It depicts the ship of learning returning through the Pillars of Hercules (the Strait of Gibraltar, long considered the edge of the known world) symbolizing a voyage across uncharted seas that brought back new ideas and discoveries. Today, the Teleki–Bolyai Library preserves several later editions of this important work, reflecting its extensive publication history. A stand-alone edition was issued in Leiden in 1645, while others appeared in collected editions titled *Opera omnia*, printed in Copenhagen (1649), Frankfurt am Main (1665), and Amsterdam (1685). Collectively, these volumes capture the core ideas and principles that came to define Baconian thought (Simpson 2020).

*Sylva Sylvarum* was published posthumously, only a few months after Bacon's death. Rather than being a mere compilation of notes, this work functioned as an experimental laboratory in which Bacon organized and reworked observations, recipes, and experiments. As such, *Sylva Sylvarum* provides unique insights into Bacon's research methods and helps clarify longstanding questions surrounding this unconventional natural history (Rusu–Lüthy 2017).

Count Teleki had a particular interest in Bacon's writings, and the Teleki–Bolyai Library holds numerous editions, often represented by multiple printings of the same titles. Reading and knowing about Francis Bacon may also be important for our students because he profoundly shaped British culture and intellectual life. Familiarity with Bacon's works may help translators understand historical references, philosophical frameworks, and cultural allusions.

## 2.2. John Selden (1584–1654)

John Selden is remembered as one of England's most learned figures, who played a pivotal role in moving English historical writing beyond medieval antiquarian traditions towards a more modern approach to history's purpose and scope (Boyd 1999). Recognized as a true polymath, Selden mastered numerous fields, drawing on extensive knowledge to approach complex issues. His writings refer to various fields, such as English common law, ancient constitutional theory, and Jewish law, especially as presented in the Talmud and rabbinic texts (Herzog 1931).

Selden was not only an orientalist and expert in English legal history but also an active political figure. From around 1610, he began circulating his ideas, and

within a decade, he achieved national prominence. His first influential writing, *Titles of Honour* (published in 1613), offered new perspectives on genealogy, heraldry, and peerage law. Although he supported the idea of England's ancient constitution, he did not fully support the notion that common law had remained unchanged since antiquity (Hunneyball 2019). *Titles of Honour* was an ambitious study tracing the origins and development of nearly every known social title from antiquity to his own time. Drawing on a wide array of printed and manuscript sources, he structured the work by rank. Still, he treated each level chronologically, illustrating the evolution of honours and dignities with meticulous references and a carefully compiled bibliography. This book offered a nuanced analysis of how the Norman Conquest had reshaped English landholding. Through this work, Selden demonstrated how careful study of records could correct misconceptions and illuminate the foundations of social institutions (Boyd 1999).

*The History of Tithes* (published in 1618) marks Selden's effort to rethink the aims of historical inquiry, moving beyond the moralistic and antiquarian studies common in his time. Instead of recounting the deeds of famous figures or major events, Selden conducted a thorough investigation of the origins, evolution, and social impact of tithing. He questioned whether tithes had always been owed to the clergy by divine law (*jure divino*), not simply to uncover the past but to clarify how historical claims shaped contemporary legal practices. Though sometimes seen as anticipating modern, objective historiography, Selden's work was also deeply political. By arguing that canon law had no authority unless adopted into national law through custom or statute, he openly challenged the clergy's power. His conclusion that ecclesiastical authorities had suppressed or distorted evidence to support their claims sparked controversy and contributed to the political tensions that would later lead to his imprisonment (Boyd 1999).

Selden's other important work, *De Dis Syris* (published in 1617), stands out as a pioneering contribution to comparative religion and cultural history. In this work, he examined how ancient Near Eastern deities, ideas, and myths evolved and influenced Greek, Roman, and Biblical traditions. Remarkably, long before the emergence of the concept of the Indo-European language family, Selden was already tracing connections between Semitic and European languages to demonstrate shared origins in religious and cultural narratives. His analysis offered an early vision of how ancient Middle Eastern heritage shaped the classical and scriptural world, laying groundwork for later scholarship in linguistics, mythology, and the history of religions (Spoto 2013). Four copies of this work can be found in the Teleki-Bolyai Library, published in different years and places.

Among his other major works, *Marmora Arundelliana* (published in 1628) presented Greek inscriptions from the Earl of Arundel's collection and attracted considerable scholarly interest for its analysis of ancient chronology (Wallace 2009). In *Mare Clausum*, Selden argued that the sea, like land, could be subject

to national ownership and that Britain had rightful sovereignty over surrounding waters (Fletcher 1933).

*De Jure Naturali et Gentium* contributed to debates on natural law during the constitutional conflicts of the 1640s, highlighting parallels between Jewish, Greek, and Roman legal traditions. His *Uxor Ebraica* explored Jewish marriage and divorce law, offering a balanced account that compared rabbinic and Christian views (Herzog 1931).

Selden's scholarship, preserved in major libraries such as the Teleki–Bolyai Library, stands as a testament to his exceptional intellectual range and lasting impact on English legal and historical thought. Familiarity with his work may help translation trainees appreciate how law, history, and religion shape language and ideas. Selden's studies of comparative religion and ancient texts can be an inspiration for students to handle complex references across cultures.

### 2.3. Thomas Hobbes (1588–1679)

Thomas Hobbes stands out as one of the most influential thinkers of early modern Europe. An intellectual whose work encompassed the domains of philosophy, history, mathematics, and physics, Hobbes was known for defending materialist, nominalist, and empiricist perspectives in opposition to both Cartesian rationalism and traditional Aristotelian frameworks (Garraath 2019). His central concern, however, was the question of social and political order: how humans might coexist peacefully, avoid civil strife, and agree to submit to an authority capable of preventing conflict. Without such arrangements, he argued, humanity would be trapped in a state of nature resembling perpetual civil war, a condition of pervasive fear and insecurity, where cooperation could scarcely flourish and where life would be, in his famous formulation, “solitary, poor, nasty, brutish, and short” (Hobbes 1997: 70).

Hobbes's first significant work, *The Elements of Law*, published in 1640, laid the foundation for his later writings. This was followed by his *Elementa Philosophica*, a trilogy comprising *De Cive* (first published in 1642), which introduced his political philosophy in three parts (Liberty, Empire, and Religion), *De Corpore* (first published in 1655), treating logic, language, metaphysics, and natural science, and *De Homine* (first published in 1658), which focused on physiology and optics.

*Leviathan*, first published in 1651, is perhaps his most widely read and polemical work. It revisited many themes from *The Elements of Law* while further developing contentious topics, including interpretations of Scripture, the Trinity, and the nature of God (Duncan 2019). In *Leviathan*, Hobbes famously argued that the truth of one's ideas can be discerned only through introspection, by reflecting on our own characteristic thoughts and passions, which he believed underlie all human action (Garraath 2019).

According to Wilkins (2014), *Leviathan* is often interpreted without considering the violent context in which Hobbes wrote. His scientific examination of human nature laid the groundwork for modern political science. While he advocated an absolutist government, he did so to protect people emerging from a brutal state of nature and to create conditions for stability and personal development. Rather than viewing Hobbes as merely an authoritarian thinker, he should be recognized for introducing ideas like innate equality and the social contract, which later evolved into classical liberalism.

Hobbes's work in political theory was pioneering. His vision of the social contract laid the groundwork for later philosophers such as Locke and Rousseau. Unlike many of his predecessors, he rejected metaphysical speculation about final causes, preferring instead to explain social and political phenomena as products of mechanistic laws of nature (Plato Stanford Encyclopedia of Philosophy s. a.). His philosophical materialism also influenced scientific debates within institutions like the Royal Society.

The Teleki–Bolyai Library holds a noteworthy collection of Hobbes's works. According to its catalogue, Count Sámuel Teleki managed to acquire different editions of *De Cive* (from 1647, 1657, and 1696), all published in Amsterdam. These acquisitions suggest that Teleki was keenly aware of Hobbes's significance in contemporary debates about authority and civil society. Living in a period marked by acute social tensions and existential challenges, Teleki appears to have turned to Hobbes's writings as possible frameworks for maintaining social stability without upending the privileges of the aristocracy. While he recognized that medieval modes of governance could not endure indefinitely, he was reluctant to democratize knowledge in a way that might erode established hierarchies. This tension between Teleki's evident fascination with Enlightenment ideas and his commitment to preserving social conservatism reflects one of the more paradoxical dimensions of his intellectual legacy.

Today, the library's collection of Hobbes's works remains a valuable resource for scholars interested in early modern political thought, the reception of English philosophy in Central Europe, and the complexities of Enlightenment-era bibliophilia. Familiarity with his work may help our students accurately interpret references to authority, governance, and early modern debates about freedom and security.

## 2.4. John Milton (1608–1674)

John Milton stands as one of the most celebrated literary and political figures of the English Commonwealth under Oliver Cromwell. A poet, polemicist, and committed republican, Milton is best remembered for his monumental epic *Paradise Lost* (1667), which reflects his profound convictions about liberty,

human agency, and the moral struggle between good and evil. His engagement with the pressing issues of his era is evident throughout his writings, both poetic and polemical. As Kerrigan (1989) observes, Milton continues to be recognized as one of the foremost authors in English literature, although critical perspectives on his legacy have varied over the centuries.

Milton's intellectual and political evolution can be traced through the different phases of his work. Between 1641 and 1642, he concentrated on religious controversies, writing vehement attacks on episcopacy and defending the Puritan movement's demands for reform. From 1649 to 1654, in the aftermath of Charles I's execution, he produced a series of tracts justifying the regicide and endorsing the new republican government. Despite the risks, Milton was unwavering in his advocacy of republican ideals, even as his positions often proved both unpopular and dangerous. Over time, he came to be regarded as an early champion of liberal principles, defending freedom of conscience and the rights of individuals against entrenched hierarchies (Campbell–Corns 2008, Kerrigan 1989).

One of Milton's most famous political interventions was *Defensio pro Populo Anglicano* (1651), a reply to Claudius Salmasius's *Defensio Regia pro Carolo I*. In this forceful tract, Milton accused Salmasius of accepting bribes from Charles II in exile and ridiculed him for intervening in England's internal conflicts. His tone was caustic and personal, employing direct insults that would strike modern readers as surprisingly unrestrained. Nevertheless, the tract was rhetorically powerful and effectively countered Salmasius's arguments, exposing contradictions in the royalist position and defending the revolutionary legitimacy of the Commonwealth (Shawcross 1989).

*Defensio Secunda*, published in 1654 shortly after Cromwell became Lord Protector, continued Milton's defence of the republican regime while also defending his own reputation. In this work, Milton highlighted the danger of allowing small elites to define truth and emphasized the importance of individual judgment in public affairs (Campbell–Corns 2008, Shawcross 1989).

Significantly, the Teleki–Bolyai Library preserves copies of Milton's political writings, although none of his poetry. According to the catalogue, Count Sámuel Teleki acquired a 1651 edition of *Defensio pro Populo Anglicano*, the first printing of the work. His interest in this work reflects an interest in the transformative political ideas that were reshaping England during the mid-seventeenth century. Yet, like many Enlightenment collectors, Teleki balanced his enthusiasm for new political philosophies with a commitment to preserving traditional social hierarchies. This tension between progressive ideas and conservative instincts is a revealing aspect of his intellectual legacy.

Through his prose and poetry, Milton established himself as a powerful advocate for individual conscience against oppressive authorities, whether monarchical or ecclesiastical. His writings continue to inspire debates about

freedom, governance, and the rights of citizens, and show how words can influence politics and society. Reading his works may help translator trainees to deal with complex texts. Knowledge related to his writings builds cultural knowledge important for many translation fields.

## 2.5. Isaac Newton (1642–1726)

Isaac Newton stands as one of the most influential figures of the 17<sup>th</sup>-century Scientific Revolution. His lifelong dedication to scientific inquiry secured his place among history's foremost scientists. In the field of optics, Newton demonstrated that white light is composed of various colours, a discovery that fundamentally shaped modern optical science. In mechanics, his formulation of the three laws of motion laid the essential groundwork for classical physics and culminated in the universal law of gravitation. Additionally, Newton independently developed the calculus, a mathematical tool crucial to subsequent advances in science and engineering (Westfall 2021).

His *Philosophiae Naturalis Principia Mathematica*, first published in 1687, has been considered one of the most significant scientific works ever produced (Westfall 2021, Cohen–Whitman 1999). Written in Latin, the *Principia* integrates earlier studies, including the 1684 treatise *De motu corporum gyrum*, and systematically develops a new physics of motion and gravitation (Cohen–Smith 2004). The treatise is structured into three books.

- Book I (*De motu corporum*) examines the motion of bodies in a vacuum, extending and refining Kepler's laws.
- Book II addresses motion through resisting media, such as fluids and air, building on and surpassing the work of Boyle in hydrostatics and pneumatics.
- Book III (*De mundi systemate*) investigates celestial mechanics, explaining the motion of planets and moons through the principle of universal gravitation. Here, Newton proposed, “the common centre of gravity of the Earth, the Sun, and all the planets is to be esteemed the centre of the world” (Newton–Motte–Chitende 1848). He also argued that Earth could not be a perfect sphere, challenging prevailing assumptions of the time (Greenberg 1995).

The impact of the *Principia* on astronomy and physics was unprecedented. As Smith (2007) observed, the work enabled an empirical understanding of celestial mechanics unparalleled in both scale and accuracy. Its authority was so enduring that scholars continued to treat Newton's pronouncements with great respect long after his death.

Newton revised and expanded the *Principia* for its subsequent editions in 1713 and 1726, correcting errors and incorporating new material. Among these additions was the *General Scholium*, an essay addressing topics ranging from

scientific method and experimental practice to theology and metaphysics. The *General Scholium* is particularly significant for its discussion of the interplay between scientific reasoning and religious belief. In it, Newton subtly criticized the Trinitarian doctrine, reflecting his shift from Anglican orthodoxy to a lifelong Unitarian conviction, a theological position unusual among his contemporaries (Newton Project s. a.).

The Teleki–Bolyai Library holds a copy of the *Principia*'s first edition, which serves as evidence of Count Teleki's passion for the mathematical and physical sciences. The 1687 printing was originally circulated only within England, making it a rare acquisition. Over time, this particular volume became the library's most renowned treasure. It is believed that the Hungarian mathematician János Bolyai once owned this copy and possibly annotated its margins with his reflections on Newton's work.

As with the writings of the other British authors in the collection, Newton's *Principia* exemplifies the intellectual legacy that influenced scholars in Transylvania and across Europe. The presence of such works in the Teleki–Bolyai Library is a testament to their enduring scientific and cultural value.

### 3. Conclusions

The Teleki Library is a remarkable repository of languages and cultures, distinguished by the range and diversity of its holdings. Its extensive collection encompasses works on a wide array of subjects and in numerous languages, supporting the pursuits of scholars and researchers for generations. From its foundation, the library was conceived as a public institution, fostering scientific inquiry and intellectual exchange. The volumes housed here are of a remarkable variety, ranging from classical antiquity to contemporary literature and religion, as well as natural and exact sciences. They offer many rare and distinctive editions that form a vital link between the ancient world and modern thought.

As demonstrated in this study, the collection reveals numerous aspects of British culture and civilization, reflecting historical, political, social, and humanistic currents. The religious doctrines, scientific discoveries, and political philosophies of the English Enlightenment, represented in these texts, significantly influenced the evolution of Transylvanian society by nurturing a spirit opposed to absolutism and shaping the foundations of modern Transylvania.

Our study proves that the library's collections remain a rich resource and source of inspiration for students, academics, and any reader interested in exploring the culture and civilization of Britain between the 16<sup>th</sup> and 18<sup>th</sup> centuries. A visit to this library with our groups of translation trainees is especially valuable, as it offers the possibility of direct engagement with original texts in multiple languages

and historical contexts. Exploring these rare editions enables students to see first-hand how terminology, style, and cultural references have evolved across centuries. Such experiences may deepen their understanding of the historical background essential for accurate translation and informed interpretation.

Given the decline in the use of libraries in recent decades, we consider that universities should raise awareness and cultivate an appreciation of their enduring value and relevance among younger generations.

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