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THE GERMAN ENLIGHTENMENT AND ITS INFLUENCE UPON THE ROMANIAN LITERATURE

Didactically, Simion Bărnuțiu treats a large spectrum of issues, addressing a variety of fields : the History of Philosophy, Logics, Metaphysics, Pedagogy, Ethics, Empiric Psychology and Aesthetics. Bărnuțiu is considered the first professor to lecture in the Romanian language academical courses on philosophical topics.

The course The History of Philosophy, lectured in Iassy, in the period 1855- 1864, refers to an ample corpus of critics of the history of philosophy, containing analysis on an overwhelming number of philosophers. The study is kept at the Library of the Romanian Academy in Bucharest, the Romanian manuscript nr. 5439, and is part of a donation of Iuliu Maniu, great grandchild of the sister of Bărnuțiu. The book is a veritable philosophical periplus, belonging to a road opener: after refering to the concept of history of philosophy, the author tries a description of the philosophy of the Ancient Orient, he stops on the Greek philosophy to Plato and after the great Greek thinker, for closing his intercession with the age of Albertus Magnus, in the first centuries of the past millennium.

The sources of the course, the variants of the text, its location in the age are relevantly commented by Ionuț Isac¹.

Being a theoretical thinker, Bărnuțiu was a „spirit withdrawn in himself, pondering a lot on the topic before expressing it in words”². He chooses the influences, proving himself permeable to models but not enslaved to them.

¹ See: Simion Bărnuțiu *The History of Philosophy-Istoria filosofiei*, vol.I, edition princeps after manuscript, made by Ioan Chindriș, Mihai-Teodor Racovițan, Gavril Matei, coordinated by: Ioan Chindriș, foreword by: Mihai-Teodor Racovițan, edition notice by: Ioan Chindriș, Bucharest, România Press Printing House, 2000;vol.II, edition princeps after manuscript, made by Ioan Chindriș, Ionuț Isac, Mihai-Teodor Racovițan, afterword: *Simion Bărnuțiu and the Attraction of the Ancient Classicism-Simion Bărnuțiu și atracția clasicismului antic* by Ionuț Isac, Bucharest, România Press Printing House, 2002, pp.209-220.
G. Bogdan-Duică, *op.cit.*, pp. 139-140. Ac. to Mihai-Teodor Racovițan, foreword to: Simion Bărnuțiu *The History of Philosophy-Istoria filosofie*, vol.I, p.4.

The model for this course is the study of Wilhelm Traugott Krug *Geschichte der Philosophie alter Zeit, vornehmlich unter Griechen und Römern*, next to numerous passages taken from the study *Despre viețile și doctrinele filosofilor* by Diogene Laërtios or from the work of the Roman philosophers Cicero and Seneca.

G. Bogdan- Duică remarks the influence of the German and French Enlightenment upon Bărnăuțiu. From the knowledge acquired in Carei, Blaj and Sibiu he will shape his social- political ideas, the antitheological and antifeudal attitude, of visible Enlightenment provenance. But in the philosophy courses Bărnăuțiu pleads for sintetism. Between the Enlightenment ideas of Herder or Lessing and those of Kant, Bărnăuțiu will incline towards Kantianism.

The course starts with observations in the manner of Krug and Kant regarding the concept, the matter, the form, the methodology, the periodization and the sources of philosophy. The research of the history of philosophy is made in the spirit of „the wise from Königsberga”: “...”he lists, under Kantian influence, the dogmatical method, sceptical or chritical, choosing the latter and using it throughout the study. The preliminary conclusion to which his philosophical conscience leads him (...) is the one validated by the subsequent exegesis of the universal history: we find the properly beginnings of this history at the Greeks, at the moment of the first searches of a reasonable principle in the multitude of the manifestation of the absolute”³.

The inclination towards the rationalism of the classical Greek Antiquity, pre-Christian, evident in his historical- philosophical intercession, is due to the influence of the rationalism (Wolff, Baumeister), to the triad of the classical German philosophy Kant-Fichte-Hegel (the first one- known through the “way” of Krug, with his studies: *System der theoretischen Philosophie* and *System der praktischen Philosophie*) as well as the studies made abroad (Bărnăuțiu passes his Ph.D at Pavia, a place of event of the westerner Germanic rationalism).

Naturally, a question was raised, if the study of Simion Bărnăuțiu *Istoria filosofiei* (The History of Philosophy) includes elements of originality. Compared to the German model: Krug (The History of Ancient Philosophy, especially of the Greeks and Romans-*Istoria filosofiei antichității, cu deosebire a grecilor și romanilor*) and Kant (*Critique of Pure Reason-Critica rațiunii pure*), he will linger more upon the original texts and upon their hermeneutics. Compared to the former exegetical sources, Bărnăuțiu will bring personal notes-perennial proofs of philosophical conscience and erudition. The complexity of these contributions, in spite of some contestant voices, is hard to be denied.

³ Ionuț Isac, *Simion Bărnăuțiu and the Attraction of the Ancient Classicism-Simion Bărnăuțiu și atracția clasicismului antic*, afterword to *The History of Philosophy- Istoria filosofiei*, vol.II, p.210

For sure, Bărnuțiu's viewpoints about the historical background in which his philosophical ideas were born, are more permanent than the ones belonging to the sources. The professor speaks about the strong bond between philosophy and language, between philosophy and society, in the spirit of his famous militancy: „In the history of philosophy can take place only those opinions, which it deserves for their originality, their intern complex and the influence upon the philosophy of the contemporary and the posterity”/Paragraph 5-note, p.14⁴

Simion Bărnuțiu is meritory for adapting the ideas of Kant and Krug to the Romanian patterns: he will reorganize the whole material, he will give new dimensions to the chapters- by compression or by extension-, he will reformulate the content of ideas, giving it a modern shape, proper to the Romanian ambiance, whose philosophical vocabulary was still frail. Here's a eloquent passage for the pamphleteer verve, the expressiveness and the literary virtues of the philosophical terminology of Bărnuțiu: „Acest period, vorbind propriamente, e periodul servituții rațiunii omenești, căci și genii cei mai eminenti ai seculului încă tremurau de fulgerile vaticanului și de carcerile Inchișițiunii (sic- n.n.). Ei n-aveau voie să vorbească și să scrie cum cugetau, de aceea filosofia și rațiunea nice n-au făcut vreun progres în acest lung period. În limba poetică s-ar putea numi acest lung period somnul rațiunii, încât și ideile cele mai mari ale unor bărbați din acest period încă ni se arată numai ca niște visuri, care aveau însemnătate numai pentru cei ce le visau, și pentru aceștia numai atunci când îi duceau la tribunalul inchișițiunii (sic- n.n.) sacre, ca să răspundă la ce visau așa (Campanella, Galilei ș.a.)”⁵.

Simion Bărnuțiu's dimension of an historical philosopher makes an impression by a sistemizing vocation, scientific austerity and conscious modernity. Perhaps not by chance B.P. Hasdeu considered Bărnuțiu „the father of the Romanian people”⁶.

The force of the philosophical intercession of Bărnuțiu is given also by the consonance with the present educational-moral marks. The Professor's pleading proves to be exemplary throughout the centuries: „Istoria filosofiei depinde mintea ca să cugete de puterea sa, o învață a cunoaște metodică cugetării științifice, rățăcirile acesteia, precum și cauzele și urmările acestor rățăciri. Istoria filosofiei are influență în toate științele și în istoria lor, specialmente în istoria religiunii și a umanității, pentru că rațiunea e fundamentul a toată știința. Istoria filosofiei, ca studiu, are influență mare în cultura minții

⁴ Mihai- Teodor Racovițan, *ibid* p.4.

⁵ Ionuț Isac, *ibid*, p.219.

⁶ Mihai- Teodor Racovițan, *ibid* p.5.

omenești, pentru că cercetarea și espunerea materiei ei cere una încordare de puteri spirituali”⁷.

The study of the philosophical course manuscripts of Bărnuțiu, diversified in terms of thematic and of an impressive wealth, disclose the constant interest of the professor for the identification of the historical cross-references to the systematic chapters, as well as for the tracking of the system elements in the succession of the theories:”Ever and everywhere in Bărnuțiu the philosophical historiography and historiology are interconnected with the sistematical philosophy, and the latter with the sociological and political philosophy, very modern and topical”⁸. From this point of view, of the modernity, analyzes the eminent thinker D.D. Roșca the philosophy of Bărnuțiu, in the essay Bărnuțiu the European (Europeanul Bărnuțiu) .

In Bărnuțiu’s view the reason is an expression of freedom, the philosophy has the important role of contributing to the shaping of the human being, to the changing of its condition, viewed not only as a „thinking reed” („trestie gânditoare”), but also as a vivid presence in the fortress. We will find observations on this topic also in his Pedagogy (Pedagogie) and Empiric Psychology (Psihologie empirică) lectures: „Poterea cea mai nobile a omului e rațiunea și facultatea de a-și determina voința cu libertate, ceea ce e strâns unit cu rațiunea”⁹.

On the 6th of June 1854, Simion Bărnuțiu obtains at his doctoral dissertation the title of Dr. of Civil and Criminal Law. That fall, the government of Moldavia proposes to him the Logics Department at the Academical Gymnasium in Iassy, which he will accept starting with January 1855.”In Logics (...) he develops the former attempts in this direction and foreruns, to a remarkable degree of philosophical thinking, Titu Maiorescu’s lectures about Logics”¹⁰.

Among the studies written during the years of his professorship it is necessary to mention the Ethics lecture and, above all, the Metaphysics lecture, an essential study for the rationalist spirit of Bărnuțiu, where we distinguish the inclination towards materialism and an obvious detachment from the German source (W.T.Krug). „Omul e destinat, de la natură, spre a fi domn preste lucrurile naturii”- states Bărnuțiu, contrary to the theory of Rousseau, which we don’t find with Krug.”Unii zic că statul neculturii ar fi mai folositor omului atât în respectul

⁷ Ionuț Isac, *ibid*, pp. 213-214.

⁸ *Ibid*, p.218.

⁹ *Ibid*.

¹⁰ Radu Pantazi, *Simion Bărnuțiu. His Work and Thought- Simion Bărnuțiu. Opera și gândirea*, Bucharest, 1967, p.68. Ac. to Ioan Chindriș, *Simion Bărnuțiu. National Sovereignty and European Integration. A Hermeneutics of Texts...* - Simion Bărnuțiu. *Suveranitate națională și integrare Europeană. O hermeneutică de texte...*, p.28.

fizic, cât și morale, însă aceasta este o părere fără temei; numai cultura cea falsă și rău aplicată poate fi stricătoare”¹¹.

„The man of the high ideals” (“Om al idealurilor maxime”)- the way Ioan Chindriș defines him¹², a man whose deeds surpass words, Simion Bărnuțiu will vehemently and fervently volcanic express himself in 1842, and then in 1848. All his articles show the knowledge of the Natural law philosophy, which will urge to appeal unjust decisions of some institutions of legislative nature.

Removed from Blaj, cancelled from his status as a professor (in october 1845), Simion Bărnuțiu decides to study law. He will register at the Saxon Academy of Law in Sibiu, founded in 1844, which in 1846 was calling the young people to come „only to Sibiu”, abandoning the Hungarian schools. Between 1846-1848, in Sibiu, he will become acquainted with a new principle, favorite, concerning the philosophical bases of law. It is about the legal philosophy of Friedrich Karl Savigny, a known theoretician of the Historical law, author of the study *Vom Beruf unserer Zeit für Gesetzgebung und Rechtswissenschaft* (Heidelberg, 1814).

It is known that, due to the lack of appropriated trained teachers, Simion Bărnuțiu will teach at the Academical Gymnasium in Iassy all the subjects of philosophical profile. „Până la Bărnuțiu, nici un profesor de filosofie din Transilvania, Moldova și Țara Românească nu a tratat probleme atât de diverse”(„Until Bărnuțiu none of the Philosophy professors in Transsylvania, Moldavia and Țara Românească has treated such various issues”) - notes Radu Pantazi¹³. In the school year 1859/1860, he was teaching 16 hours per week: Roman Law, Natural Law, Romanian Public Law, Pedagogy, Aesthetics, Ethics, History of Philosophy etc. „Din această imperioasă necesitate pedagogică s-au născut faimoasele sale lucrări din perioada ieșeană”(„Out of this indispensable necessity were born his famous studies of the period of Iassy”)- highlights Ioan Chindriș¹⁴.

The disciples from Iassy will edit for him, posthumously, three studies of Law theory: *Dreptul public al românilor* (1867), *Dreptul naturale privat* (1868) and *Dreptul naturale public* (1870). There are still in stage of manuscript important studies of law: *Despre constituțiuni*, *Doctrina dreptului rației*, *Dreptul ginților*.

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¹¹ *Ditto*, *op.cit.*, p.67. Ac. to Ioan Chindriș, *loc.cit.*, foreword, pp.32-33.

¹² *Ibid*, p.18.

¹³ *Ibid*, p.66

¹⁴ *Ibid*, p.31.

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Key-words: Philosophy, Enlightenment, lecture, modernity, Ethics.

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НЕМЕЦКОЕ ПРОСВЕЩЕНИЯ И ЕГО ВЛИЯНИЕ НА РУМЫНСКУЮ ЛИТЕРАТУРУ

Симон Барниту считается первым профессором, который читал лекции на румынском языке, проводил академические курсы на философские темы. Он влияет на аудиторию, доказывая ей внутренние ощущения по высказываемой проблеме.

Ключевые слова: Философия, Просвещение, лекции, современность, Этика.

Катріна - Олександра Киорней

НІМЕЦЬКЕ ПРОСВІТНИЦТВО ТА ЙОГО ВПЛИВ НА РУМУНСЬКУ ЛІТЕРАТУРУ

Симіон Барниту вважається першим професором, який читав лекції з румунською мовою, проводив академічні курси на філософські теми. Він впливає на аудиторію, доводячи їй внутрішні відчуття за висловлюваною проблемою.

Ключові слова: Філософія, Освіта, лекції, сучасність, Етика.

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