

Pompiliu Teodor, editor, *Enlightenment and Romanian Society*, Cluj-Napoca, Dacia Publishing House, 1980, Pp. 280, lei 27.

Enlightenment and Romanian Society, edited by Pompiliu Teodor, is a collection of 20 very interesting original articles, coming to fill a gap in the Romanian historiography, concerning one of the most important phases of the Romanian national movement, from its early beginnings in the time of Inochentie Micu up to the end of the First World War, i.e. the period of awakening and assertion of the national feeling and conscience. The Enlightenment roughly encompassing the years 1750—1830 witnessed, as it had been shown before, „the integration of enlightened thought with the movement of national emancipation“ (pp. 10—11). In Romanian lands it acquired characteristic features stemming from the local particular circumstances, somewhat different from those known in Western, and, sometimes, even in Central Europe. The ample research work undertaken during the last decades enriched the knowledge on the Romanian Enlightenment in what regards both the information and interpretation, if compared to the early works. Pompiliu Teodor's *Romanian Enlightenment Research* (p. 9—20), pertinently points out that although remarkable Romanian scholars have tried many years before, as Dimitrie Popovici did in his *La littérature roumaine à l'époque des lumières*, to find the right place of the Romanian Enlightenment within the frame of the European mind of those times, and to underline „the integration of enlightened thought with the movement of national emancipation“ (p. 10—11), new efforts had to be made in order to value the most important recent discoveries and historiographical ideas, meant to clarify the specific meaning and content of this manifold phenomenon. Also, one had to establish more precisely the nature of the relationship extant between the Romanian and the European Enlightenment, although after over thirty years of research, as Pompiliu Teodor points out, „it is better outlined“ (p. 17).

Adrian Marino's *The Romanian Enlightenment: Ideas, Theatre, Poetry, Literature, Books, Publishing Houses, Reading* stresses the instructive-educational role the theatre played in the enlightened mind and in society as well as the importance of books and of literature in spreading the new ideas and in instructing and raising people to national consciousness. The literature of all kinds, Adrian Marino rightly states, was thought to be „the initial human means of cognition and creation“ (p. 22). Reading Marino's article one distinguishes more clearly the deeply utilitarian character of the Romanian Enlightenment, within whose gamut of ideas and means literature, regardless of its character (original creation was not yet separated from translation and adaptation), was intended to serve society. It is worth mentioning Marino's stress upon the role of the Transylvanian School in this field and in the freeing of the Romanian literary thinking from its previous medieval stamp. The accurate understanding of the role played by the Transylvanian School helps understand why in Wallachia and Moldavia the problem of books has arisen later, because, as Marino puts it, of „... the tardy evolution of the Enlightened influences“ (p. 31).

In *Economic Literature of the 1780—1820 Period and Romanian Society* Nicolae Edroiu explains with new arguments when, why and how the merger of traditional agricultural practices with new enlightened ideas coming from Western Europe worked out „the elements of a cultural and scientific program“ (p. 40—41); he shows how the „rules“ of the court in Vienna prepared the ground for innovation in agriculture and of what consisted the decisive contribution of Gheorghe Sîncal, Grigore Obradovici and Petru Maior.

I. Mirza's *Enlightenment Books in Romanian Libraries in Transylvania from the Middle of the 18th Century to the First Decades of the 19th* helps find the real ways the advanced European thinking followed in order to penetrate into Transylvania i.e. the books of different French, Italian and German writers (as Claude Fleury, Justin Febronius, A. Muratori, J. K. Wolff, S. Puffendorf, G. W. Leibnitz, J. Gh. Feder, K. A. Martini, P. G. von Riegger, J. von Sonnenfels, Condillac, Diderot, Montesquieu, Rousseau, Voltaire, Fénelon) which disseminated the ideas of Western Enlightenment into the fertile soil provided by the specific cultural circumstances of the Romanian society. Though known before, the influence of the Catholic Reform and of the Gallican works have been more exactly delineated by I. Mirza, who found out the proper means (the study of the library structure) for differentiating the various influences and for establishing more accurately the weight of the French spiritual presence, notwithstanding of the preponderantly Wolffian features of the Romanian Transylvanian Enlightenment.

With Florin Constantiniu's *Constantin Mavrocordat's Reforms in Moldavia and Wallachia* the volume enters the discussion concerning the situation extant in Moldavia and Wallachia in those times, where the innovating activities appear, as pointed out by Florin Constantiniu, not to have stemmed from the philosophical contact with the ideas of the Enlightenment but have been imposed by social and political circumstances. Constantiniu states, and he appears to be right, that the similar aspects of the reforms undertaken by the Phanariote princes and the ones of the enlightened despots are in no way to be explained by common ideological sources, nor do they originate in an imitation of the deeds of the European monarchs.

Somewhat related to the previous paper, in what regards their common interest for local situation and its alteration following the action of the central power, the article of Aurel Răduțiu and Ladislau Gyémánt *Austrian Reformism and the Romanians in Transylvania* draws the reader's attention by a rigorous approach aiming at clarifying the political and juridical situation of Transylvania under the Austrian rule, and the impact of Josephine Reformism. One used to speak about Reformism but it had not been explained until now, as Răduțiu and Gyémánt do in their paper, in which way and by what means the imperial policies created the ground for many an innovation leading to the development of the Romanian national movement, beginning with the stimulation of the "spirit of antifeudal resistance through a new attitude towards religious matters (toleration) the spreading of culture, the modernization of public administration and political life which all deeply rooted in peasants' mind the sense of their social importance actually surpassing the initial plans of the rulers proper". The authors have the merit of having shown how the peasants become aware where the abuse began and how it had to be thought about.

Avram Andea's *Everyday Life in Romanian Society in the Century of Enlightenment. Tendencies of Modernization* is a successful study of the social and even material features of life in those times. This article helps explain the differences in mentality and way of life between Transylvania and the other two Romanian Lands, which have been brought about by the impact of different influences: the Western one in Transylvania and the Oriental one in Moldavia and Wallachia. At the same time the author stresses the close economic links of the latter with trading firms in Transylvania which sold in Moldavia and Wallachia merchandises purchased in many European towns. It is to be pointed out that the princes' courts in Bucharest and Jassy cannot be thought about as "royal courts".

David Prodan presents a highly valuable paper on *Emperor Joseph II and Horea's Uprising in Transylvania*. This is a scholarly approach meant to elucidate the complex, historiographically controversial issue, of the attitude adopted by the enlightened emperor towards that uprising. David Prodan convincingly demonstrates that Emperor's attitude, consisting at first of surprise and anger, then of understanding and leniency, was entirely consistent with his enlightened frame of mind. He crushed the peasants' resistance but only the main leaders have been severely punished and concomitantly ordered a strict inquiry intended to find out the real causes in order to eradicate them. Far from trying to deceive the peasantry, he understood the reasons which determined the masses to revolt, but he, as a true defender of the feudal relations, did not want, and could not let them

to decide by themselves about their own fate, but thought „the unlightened crowd" had to wait for their rights to be legally granted from above.

One of the most remarkable studies in this volume is Pompiliu Teodor's *Romanian Political Enlightenment* which outlines the main features and the very aim and essence of the Romanian revival.

The author undertakes a rigorous analysis of the situation in the Romanian Lands, making profitable use of the information provided by the socio-cultural heritage which was to influence the evolution of Romanian society under the sign of Enlightenment. The inner socio-political structures appear to have laid their stamp upon the characteristic features of the Romanian Enlightenment, accounting for the early awakening of the national feeling and consciousness in Transylvania (if compared to Moldavia and Wallachia) as well as for the blend of Enlightenment and democratic ideas (resulting in a particular kind of ideology), representing the hall-mark of Central-South-East European Enlightenment. It is pertinently demonstrated that the inferior political and social status imposed upon the Romanians in Transylvania created the ground for a profoundly nationally minded movement of the underprivileged, more open, at the same time, to social innovation than the trends in Wallachia and Moldavia, which alongside the laicization of the philosophical thinking and the integration with European thought laid the foundation of the future political activity.

In his *Europe's Image with Romanian Representatives of the Enlightenment* Alexandru Duțu undertakes to show, using proper arguments, the role of European thinking in the national revival of the Romanians, especially through Blaj and the representatives of the Transylvanian School who knew Rome, Vienna and the Western Enlightenment. We think he is right in underlining the militancy of the Romanian Enlightenment as well as its being "accessible to the masses both through the importance attached to the 'people' in the program on which it was embarked, and through its preoccupation with spreading Enlightenment theses among the masses" (p. 147). Obviously, as Alexandru Duțu states it, the image of Europe stimulated the Romanian thinking on new ways leading to "a new liberty" (p. 151) by renewing the mental structures and by opening "a generous source of inspiration" (p. 151).

Walter Markow (*Die Brücke der Aufklärung*) and Eduard Winter (*Zur Geschichte der Rumänischen Aufklärung in der Donaumonarchie*) bring interesting information on the national tendencies extant in the Romanian Society and about the different influences which met at the crossroad of various Enlightened trends in the Romanian lands.

A very interesting study is Alexandru Zub's *Early Enlightenment and Causality in Dimitrie Cantemir*, resulting from a thorough research of Cantemir's historical thought characterized by advanced conceptions in his time (as causality and genetic modality of presenting history) which enabled him to find philosophical reasons for taking a firm stand against the Ottoman Empire and to foresee its disintegration. Presenting the close relationship of Cantemir with the great spirits of his time, Alexandru Zub finds out the sources of the Cantemirian pre-Enlightenment which somewhat paved the way to the Romanian Enlightenment, which appears to have benefited by a rich local heritage.

Ion Aurel Pop presents an article — *Medievalism and Enlightenment in Romanian Historiography of the Eighteenth Century (The chroniclers from Șcheii Brașovului)* wherein one finds useful contributions to the completion of our image about the Romanian enlightened writers and their national commitments. It is worth noticing the author's demonstration of their interest for both national and world history. All the same, one cannot but find highly doubtful that for the Romanians Orthodoxy could have been "... a way of life rather than a religion" (p. 184) at least because not all of the Romanians were Orthodox.

A really valuable paper is Nicolae Bocșan's *Contributions to the Morals-Society Relation through the Romanian Enlightenment* which contributes to the history of Romanian Enlightenment important ideas and interpretations concerning the attempts the Romanians made in order to integrate with the spirit of advanced Europe, the emergence of the conscience of national and individual identity, the tendency towards happiness and towards resisting tyranny, the efforts for self improvement intended to meet the standards of Europe, the optimistic view of man's strivings for happiness.

In his *Social Coordinates and Moral Values in the Transylvanian Enlightenment. Deistic Order — Social Happiness — Reason* Vasile Muscă analyses the philosophical precepts typical of the enlightened spirit throughout Europe and in Romanian society as opposed to the medieval mind and feudal anarchy by the attempts aimed at reform and bettering of the social status while Mircea Popa (*The Fable and the Story-Means of Spreading the Ideas of the Enlightenment*) deciphers various means of spreading the teachings of the Enlightenment among the Romanian masses, finding out the same "spiritual hunger" as everywhere in Europe.

Keith Hitchins' *Samuel Clain and the Romanian Enlightenment in Transylvania* emphasizes the search of the Romanian enlightened men for means to improve the lot of Romanians who were excluded from the institutions of Transylvania by laws; he shows the importance of language "the only certain way to knowledge" (p. 238), the critical attitude towards sources in which originated the beginning of the modern Romanian historical writing.

Maria Protase's *Le Procanon de Petru Maior. Réplique Sud-est européenne des attaques antipapales du XVIII^e siècle* and the article of Dumitru Ghișe and Pompiliu Teodor — *Petru Maior: Aufklärung and Nation* have in common the interest for one of the outstanding representatives of the Romanian Enlightenment and of the Transylvanian School — Petru Maior, whose propensity for the secularization of the cultural and public life is better known through the study of Maria Protase. In this last study, Dumitru Ghișe and Pompiliu Teodor discover in Petru Maior the very incarnation of the insubordinated nature of the Romanian Enlightenment, a stubborn fighter for the freedom of his nation, the man in whose work one can clearly see the beginning of the Romanticism in our country, which widely opened a new perspective for the years to come.

Overall, we have in this volume a valuable, coherent, collection of studies written by known specialists, in a strictly scientific way. The rich results of their works enable us to have a more clearly drawn image of the Romanian Enlightenment, whose local traditional sources and foreign spiritual constituents have been identified and analysed under the aegis of a highly scholarly method. Now that we have this book it is of no use to try to find where this Romanian cultural and political phenomenon from the end of the Eighteenth Century belongs, as it has been done before, because its well deserved place within the frame of the European thinking emerges by itself from the articles published herein. By having offered the proper conditions for the development of such a modernly minded thinking, the Romanian society proved to be ready for a fruitful spiritual exchange with the advanced Western cultures especially in France, Italy and the German territories, finding at the same time the appropriate way which led to national awakening, modernization and eventually to freedom.

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