

*The Little Book of Good Habits for Young People*  
*Cărticica Năravurilor Bune pentru Tinerime*),  
translated by the Protopope of Sibiu, Romania,  
Moise Fulea (1787-1863), at its bicentennial celebration

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**ABSTRACT:** One of the coordinates of the Western Enlightenment (Rotaru 2005, 353-354) and of the French Revolution from 1789 was the accentuation of *anticlericalism* and *anti-royalism*, leading to the replacement of the Catholic religious education with the laic scientific positivist education. In the 19<sup>th</sup> century Transylvania, the non-Uniate Orthodox Church and also the Uniate Orthodox Church, through its clerics and their activity for the national and cultural invigoration, will maintain the equilibrium and a constructive beneficial complementarity between the two types of education. The printed books will contribute to the cultivation of the national language and the awakening of the Romanian national consciousness, desiring the union of the three historical provinces; these valuable books required the authors to possess a rigorous religious education, according to the positive educational acquisitions of those times. Moise Fulea is representative for the young generation of the preparation phase of the Revolution from 1848. He involved in the process of finding positive solutions for the equilibrium between the laic and religious education, supporting the teachings of the Orthodox Church and also the Transylvanian Romanian community of the 19<sup>th</sup> century. The book presented in our work, translated by Moise Fulea and titled *Cărticica Năravurilor Bune pentru Tinerime* (*The Little Book of Good Habits for Young People*), celebrates 200 years from its first Romanian edition. It represented an important direction for all the generations before and after the Revolution from 1848.

**KEY WORDS:** Metropolitan Andrei Șaguna, Moise Fulea, Romanian Book of Teaching, The Museum of the First Romanian School in Brașov

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## Introduction

From the start, we highlight the editors' preference, from the beginning of the writing in Romanian, for the secondary title of *Carte românească de învățătură* (*Romanian Book of Teaching*) (*Cazania of Coresi*, from 1564 and 1589, *Cazania* of Metropolitan Varlaam, 1643). These books were always placed under the auspices of the Romanian Christian Orthodox law. The teaching books were, until the 19th century, printed in Slavic/Cyrillic language, in the general lines of the cultic and preaching books. Later, the books will reflect more complex preoccupations, due to the fact that the following generations, students later functioning as teachers: Dimitrie Eustatievici (Pop 1915, 93-108; Strugaru 1960; Ursu 1967, 423-433; Mârza 1977, 67-74), Simion Jinariu (Păcurariu 2002, 63), Gheorghe Lazăr (Iorga 1916, 93; Stancu 1936, 148; Chelaru 1957, 99-142) and priests: Radu Tempea V (Păcurariu 2002, p. 63), Bishop Vasile Moga (Lupaș 1915, 824-867; Mateiu 1923, 922-926; Cherescu 1990, 10-27), managed to equal the universal and scientific spirituality of their times, starting from a deep desire of uplifting their nation by replacing the Cyrillic alphabet with the Latin alphabet (Cherescu 2005, 42).

They maintained in the books the language particularities of the texts, placing the synonyms/ neologisms, usually coming from Latin or German, in parentheses, for a better understanding of the texts. Representative examples are the books written by Petru Maior: *Didahii-adeacă Învățăături pentru creșterea fiilor*, Buda, 1809, *Învățăături de multe științe folositoare copiilor creștine*, Buda, 1811; Grigore Obradovici: *Îndemnarea către învățătura tinerime românești*, Buda, 1811, *Îndreptări moralicești tinerilor foarte folositoare*, 1813, *Sfatul maicii către tinerime*, Buda, 1815, *Înțelepte învățături sau reguli pentru îndreptarea pruncilor*, 1815; Polizois Kontos of Ianina: *Învățătură variată pentru instruirea copiilor de negustori creștini*, Viena, 1818, *Carte folositoare de suflet*, Iași, 1819; Princess Ralu: *Sfaturile unei mame către fiica sa*, Venice, 1819, in Greek, dedicated to her father, Prince Alexandru Șușu; Bishop Vasile Moga: *Învățătură teologică despre năravurile și datorile oamenilor creștini*, Sibiu, 1820. Mosie Fulea's intention of printing *Cărticica Năravurilor Bune pentru Tinerime, acum întâiu de pre nemție pre românie întoarsă*, without mentioning the author, in Ioan Bart's printing house, appeared in a context characterised by *printing books for the enlightenment*

*of the nation* (Memo 10 August 1829), *knowing that all the ancient nations knew that no one can be wise without books... For the use of the community, we did this, in order to exit the darkness of ignorance* (Memo 11th October 1835, Cherescu 2005).

The appearance of the book was in a period when, studying in Wien in 1810, the school manager Gheorghe Haines wrote to the young student that *the government (Habsburg Empire), with the indulgence of a parent, printed the book Cărticica Năravurilor Bune for the use of the children in all schools* (Ghibu 1998, 190). Onisifor Ghibu, the father of the Romanian pedagogy, commenting on Moise Fulea's work mentioned that *this habit of translating school books from German must not be a surprise. It is connected to the system practiced in Wien, which presents in two languages the books considered good for the school; the Romanian publishing is an attempt to leave behind the distance in education, by adopting the literature used by the Germans for their enlightenment* (Ghibu 1998, 82). The book appears in 1819, after Moise Fulea will teach to the Seminary of Sibiu, between 1811 and 1815.

A new edition is printed in 1837, when the name of the translator also is published: *Moise Fulea, The Director of the School on non-Uniate School from Transylvania, the second Protopope of Sibiu and of the Consistorial Assessor, printed with the blessing of the Imperial Government, in Gheorghie de Clozius' print shop*. On the 29th of October 1919, after Moise Fulea announced the protopope Radu Verzea about the final form of *Cărticica Năravurilor Bune*, he asked: *gently urge the people to send their children to school for learning the foundation of faith and good morality*. He also asked the protopope to *advise the people to build schools and offer to the schools wood for the heating and all the necessary things, for the teachers to be able to teach the children and also to be paid* (Archive of the Museum of Saint Nicholas Church, Fond Catastif, nr. 56, 146-147).

## **The description of the book:**

### **A. Structure**

The book *Cărticica Năravurilor Bune pentru Tinerime* belongs to the Fondului de Carte Veche a Bisericii Sfântul Nicolae din Șcheii Brașovului (Old Book Found of Saint Nicholas Church from Șcheii Brașovului), where there are

three available copies: C.V./Catastif Vechi 405, C.V. 399 and C.V.Ş.44. 294. The first copy was donated to the museum on the 1st of August 1959 by the bishop Vasile Moroianu, as shown by the Catalogue of the Fund of Old Books. This copy has two missing files, the pages 95-98. The second copy was donated by the protopope Ioan Petric and is missing the title page. It was wrongly registered for 1836, under the title *Convorbiri de învățături morale*, as the first page contains the word *Manual (School Book)*, with Cyrillic letters. The last file and the second inner cover contain some notes on the circulation of the book: *This book is mine... this is mine, Hera Theodorescu, and I bought it from the warden Necula, on the 20th of February 1836; mine, Radu Petric, city of Râșnov, 7th of May 1836; I, undersigned, sold this book to Mr. Nicolau Rădăcină for 21 kr., on the 7th of May 1836.* From this brief presentation, we deduced that the book belonged for the first time to Nicolae Andrei, who sold it to the warden Nicolau Rădăcină, from Râșnov, from whom the book goes to the future priest of Râșnov, Radu Petric. Further, the book belongs to the protopope Ioan Petric, who will donate it to the Church Saint Nicholas of Șcheii Brașovului, and later inventoried to the First Romanian School. The third copy comes from the Church of Saint Nicholas of Șchei, from the Fund of Old Books of the high school founded by Andrei Șaguna, presently named after its founder.

The size of the book for all the three copies is 17,5X11 cm, containing 146 pages. The first page, for all the copies, does not mention the name of the author or the name of the translator. The pages are printed in Cyrillic graphic, with black ink, on industrial paper. The book has no preface and each page has 27 rows. The book has hard covers, partially covered with leather. Beside the mentioned copies, another copy mentioned by Onisifor Ghibu (Ghibu 1998,188; *Bibliografia Românească Veche 1830*, tom. 3, 1809-1830, 293) contained an engraving representing several children around their teacher under a tree. The engraving was accompanied by beautiful verses, with a poetic structure that deserves to be praised: *Iacob, bărbatul înțelept și cuminte/ Adunând pruncii săi și a lui vecinu Andreiu Fierbinte/ Îi învăță cum din copilărie să-nceapă/ Ca toată viața lor în pace și norocoși s-o petreacă.* (Jacob, the wise and good man,/Gathering his children and the children of the neighbour Andreiu Fierbinte/ Is teaching them to start from the childhood/ A peaceful life spent joyously).

## B. Content

The content is adequate and the title transmits the intention of transmitting to the young generation models of moral, social and intellectual behaviour. Using the heuristic method, the author uses the main character to teach the reader – old Jacob, age 80, sitting under a tree, where the neighbour Andrei also comes, calls the playing children, who prefer to leave their games and listen with curiosity the consistent and significant stories told by Iacob and Andrei. The dialogues are structured in an Abstract and structured on four chapters, titled: *Întâiul dialog de seara (The first evening dialogue)*, *Al doilea dialog de seara (The second evening dialogue)*, *Al treilea dialog de seara (The third evening dialogue)*, *Al patrulea dialog de seara (The fourth evening dialogue)*. In their order, similar to the ancient stories, the dialogues try to transmit a socially moral content.

The first dialogue discusses *The obligations toward ourselves*, with advice on cultivating a healthy mind in a healthy body through *Care (p. 7)*, *Restraint (10)*, *Work (p. 12)*, *Permitted distractions (p.13)*, *Cleanliness (p.18-20)*, *Learning the good sciences (p.21)*, *Avoiding all sins (p. 23-26)*, *Being against laziness and not working (p.31)* and *Being against expensive things (p.35)*.

The second evening dialogue contains *The obligations to others (p.41)* preaching the respect of the law and avoiding breaking the law. The first subchapter, pages 46-50, discusses *Dignities and judgements*, the *Laws and the respect toward the army*, and *Taxes*. On the pages 50-51, the author mentions the *Obligations to the rulers*. Subchapter 3, pages 53-62, discusses *The obligations to all humans* and *Avoiding stealing, small sins, deceit, lying, perjury and revenge (p.65-68)*.

The third evening dialogue contains teachings on the *Duties of camaraderie (chapter 3)*, on *How to behave in your community*, detailing, through examples, on the *Good Behaviour (pp. 71-104)*, *On pride and glory (p.83)*, *On gossip, mockery, and defamation (p.85)*, *On friendship and disrespect (p. 88)*, *On anger (p. 89)*, *On not forgiving (p. 90)*, *On derision, (p.95)*, and *On discontent (p. 99)*. The chapter contains also speaking examples, pages 104-107, *On the obligations toward the parents (p. 105)*, *teachers, siblings, and friends (p.106)*, and to *Celed (p. 107)*. It also approaches the issue of the

*Obligations toward the poor people*(pp.110-115). *The fourth evening dialogue* discusses the Knowledge of the soul and religion (pp.120-128).

It is remarkable for the book the manner in which the author tries to convince the children to acknowledge the effects of bad deeds, explaining not only the gravity of vices as laziness, stealing, lying, hatred, pride, etc., but also the manner in which the narrator tries to cultivate to the children the virtues, by loving their parents, the learning and the community, taking care of themselves and taking care of animals. All the stories are approached in a Christian context, urging the man to receive smiling the Good and the Bad, the difficulties and the joys of life. The book belongs to a genre that aims to teach the young generation how to live with cleanliness in soul and body, appealing to their consciousness and treasuring their ancient inheritance.

### C. *Language particularities of the text*

Published to the beginning of the 19th century, *Cărticica Năravurilor Bune pentru Tinerime* contains a series of language particularities, specific to its period. These particularities are related to vocabulary, phonetics, morphology and syntax. Our examples are followed, in parentheses, by the number of the pages and the row where they can be found in the book:

1. Vowel *e* changes in *ea*, example *vreama* (1/1)
2. Vowel *i* changes in *ă*, example *lacrimi* (1/6)
3. Vowel *e* changes in *ia*, example *muiare* (7/12)
4. Vowel *i* changes in *iu*, example *ceriu* ( 3/3)

Related to the consonants, we observe the transformation of *s* in *j*: *dujman* (8/1), *g* in *j*: *jenea* (33/27), *c* in *f*: *doftor* (39/13), *j* in *z*: *zgheab*. We also observe some plural archaic forms: *gălușce* (10/2), *căși* (*case* s.n.) (19/7), archaic Genitive forms: *fântânei* (*fântâni* s.n.) (16/24) and *aceștia* (*acestora* s.n.) (37/20). There are also present the morphological archaisms: *iaste* (*este* s.n.) (7/3), *pre* (*pe* s.n.) (2/15) and *preste* (*peste* s.n.) (6/26); the phonetic archaisms *nunție* (8/26), *vorovi* (*a vorbii* s.n.) (125/6), *prietineșug* (*prietenie* s.n.) (31/6), *fârtați* (*frați* s.n.), and also some neologisms proposed by the generation of 1848. The author places in parentheses the synonyms from Latin and German for a better understanding of the text: *Cărticica de zi 1*

(14) (*diarium* in Latin), *seară silensă* (silenced s.n), 23 (25) *prunc* (*puer* in Latin), 6 (22) *se ducea la promenad* (*spațir* in German, s.n.), 109(24) *dulap* (*coasăn* from the German *Kasten*), and 120 (13) *prințipul* (*Firștul* in German).

## Conclusions

*Cărticica Năravurilor Bune pentru Tinerime*, together with *Bucoavna sau cărticică de nume pentru trebuințele pruncilor românești neuniți din Ardeal*, translated after the German spelling book for urban schools – published in 1815 in Sibiu, are the two representative books given by the protopope Moise Fulea for the promotion and the protection of the Romanian education from the 19th century confessional Transylvania. His books show his patriotism, proving the involvement of a teacher who was anchored in the didactic realities of his time. His goal was the protection of over 300 Orthodox schools fro, Transylvania and of the new Romanian schools from Acățari, Sângiorgiu de Pădure, and other villages (Albu 1944, 144). *Bucoavna*, after the German spelling book, is an introduction to the study of language, by presenting the letters, followed by exercises with Cyrillic and Latin letters; it presents intuitive materials and pieces of practical advice on the behaviour in school and at home. *Cărticica Năravurilor Bune pentru Tinerime* takes a step forward and presents the Latin letters and not the Cyrillic letters. The content corresponds to the title and aims to transmit to the young generation a certain moral behaviour, respecting the models of authentic Eastern Orthodox behaviour. Therefore, the dialogues of the books ate structures on 4 parts and aim in the end to form a Christian model according to the Romanian Orthodox Law, through the obligations toward us, the fellow men and the community, starting from the child's pure soul to old Jacob's experimented soul. For these reasons, the Metropolitan Andrei Șaguna wrote, on the 28th of October 1853, about Moise Fulea and his contribution: *He was a man fearing God and also praiseworthy priest. As Protopope and Director, by exemplary effort, also as former Teacher in the Seminary, he always deserved my praises.*



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