

L'auteur traite également la place occupée par la République vénitienne dans ces journaux (le cinquième chapitre, "*La politica di Venezia nel giudizio degli autori*", p. 175-198) pour passer ensuite au rapport entre les journaux et l'historiographie officielle de Venise (sixième chapitre, "*I diari e la storiografia ufficiale di Venezia*", p. 199-221), en accentuant la conception historique de Marino Sanudo (p. 208-221). Avec un regard plus critique, nous avouons l'impression que les deux derniers chapitres, comprenant la divagation au sujet de Sanudo, ont été ajoutés d'une manière en quelque sorte artificielle à l'ensemble d'un ouvrage qui, jusqu'à ce moment, avait suivi une logique bien enfilée. Mais l'importance du sujet constitue sans doute une circonstance atténuante des deux derniers chapitres.

Les conclusions de l'ouvrage sont comprimées dans un chapitre à part (le septième, "*Conclusione: «Per la memoria loro vivanno»*", p. 223-227).

La bibliographie impressionnante incluse, à côté des manuscrits cités en début de notre compte-rendu (p. 231-234), des sources éditées et des études (p. 235-254), très riches en informations et actualisés conformément aux dernières apparitions.

Il y sont attachés six fragments des manuscrits analysés (p. 255-259), un indice de noms et topographique (p. 261-259) avec la précision faite par l'auteur qu'il ne comprend pas les historiens et les personnalités d'après 1800.

En conclusion, nous nous trouvons devant un ouvrage originel, étant donné que la démarche concernant exclusivement les productions des diaristes vénitiens est tout à fait nouvelle. La réduction de l'analyse aux journaux de la fin du XV^e et le début du XVI^e siècle ne diminue en rien la valeur de l'ouvrage, d'autant plus que la période ainsi explorée est une des plus prolifiques de ce point de vue. Nous signalons donc volontiers l'apparition de l'ouvrage. Malheureusement, nous gardons un certain scepticisme en ce qui concerne la possibilité d'une traduction roumaine du livre puisque les maisons roumaines d'édition fonctionnent encore sous le signe de l'«autochtonie» ce qui fait que les questions concernant le Moyen Âge européen soient en général – à trop peu d'exceptions – marginalisées.

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Dan Bădăraș, Ioan Caproșu, *Iașii vechilor zidiri până la 1821* [*The ancient constructions in Jassy by 1821*] (2nd edition revised), Iași, Casa Editorială Demiurg, 2007, 403 p.

The republication of the work set up by Dan Bădăraș and Ioan Caproșu and entitled *Iașii vechilor zidiri* has been expected with interest by the academic milieu for many decades. The much expected editorial event took place in April 2007, at the initiative of *Demiurg* publishing house. It is well known that the publication of this book is to a significant extent due to the devotion for Jassy of the regretted cultivated man Dan Bădăraș, one of the most profound versed in the ancient local constructions, but also to one of the most prominent editors of Romanian documents, Ioan Caproșu. The latter

enriched the work by consulting the up-to-date bibliography through the agency of laborious researches in archives and by numerous investigations on the spot.

As for the book's sketch, it was extremely judiciously set up, the authors having the ability to treat chronologically the evolution of the architecture in Jassy. At the same time, this evolution is integrated in the context of the general historical development of Jassy, for which reason the work is divided in three great sections: I. "*Orașul Iași, de la începuturi până la stabilirea aici a reședinței domnești principale* / The city of Jassy, from the beginnings to the settling here of the main princely residence"; II. "*Orașul Iași, de la stabilirea aici a reședinței domnești principale până la începutul regimului fanariot (1564-1711)* / The city of Jassy from the settling here of the main princely residence to the beginning of the Phanariot regime (1564-1711)" and III. "*Orașul Iași în epoca fanariotă (1711-1821)* / The city of Jassy in the Phanariot age". The three parts of the book, inside of which the scientific information was structured in 11 chapters, are preceded by "*Cuvântul înainte la ediția a doua* / The foreword to the second edition" and "*În loc de introducere* / Instead of Introduction" put in order by Ioan Caproșu, and followed by the presentation of several "*Date topografice și geografice* / Topographic and geographic data" and also by several "*Mărturii străvechi* / Ancient testimonies" referring to the settlement later known under the name of Jassy.

As one could note, the work was drafted so that to illustrate the stages of the architectural development of Jassy. These stages was caused exactly by the transformations occurred in this city's political importance and economic evolution. Hence, the first stage, when Jassy was a princely residence of secondary order, does not offer more than a few number of edifices, which were compulsory for a residence of this style, namely the princely court and its church. To the end of this first stage, several religious edifices were built, such as Dancu Church (1541), "the *logofăt* Ion Golăi's stone church" (existing in 1564), Ioan Zlataust Church (1563-1564) or the church "*dela Greci* / from the Greeks" built by Alexandru Lăpușneanu. This fact was due exactly to the central power's trends to settle here the main princely residence. At the same time, the existence of an Armenian church in Jassy since the 14th century attests the city's economic part in the commercial relationship between the Baltic Sea and the Black Sea.

The second stage (1564-1711) is marked by the most numerous and valuable religious edifices, raised by the princes and boyards that wished to embellish the city by their own founding establishments. It is about the monasteries of Galata, St Sava, Aroneanu, Barnovschi, Hlincea, Nicoriță, Trei Ierarhi, Golia, Cetățuia, St Ilie (known under the name of "*biserica Gheanghei* / the Church of Gheanga"), St Ioan Gură de Aur, the Metropolitan Church built by Lady Nastasia (that is, Stratenia Church) and the churches St John the Baptist, St Gheorghe Lozonschi, Sts Voievozi-Rufeni, Albă, Vovidenia, St Dumitru-Balș, Sts Anastasie and Chiril, St Nicolae cel Sărac, Vulpe or Sts Voievozi-Roșca. It should also be underlined the builders' efforts to let the data be known about the princely court in Jassy, a particular attention being paid to the depiction of the edifices where this court was successively settled.

In the third stage (1711-1821), beside the religious edifices (the monasteries of Frumoasa, Mitropolia Veche [St Gheorghe] or the churches of Sts Teodori, Curelari, Talpalari, Haralambie, St Spiridon, Banu), one should notice the flourishing of the laic

buildings, their builders being valuable for their first exhaustive research on the civilian architecture in Jassy.

At the same time, the above mentioned work is not only a history of the medieval architecture of Jassy, but also represents a significant contribution to the history of the social, economic, and cultural life of the ancient capital of Moldavia. Thus, during the the work's three sections, one could detect extremely precious data regarding the city's beginnings and name or the town's surface, surroundings, aspect, and exits; news regarding the professions and trade, the administrative and police structures or the fiscality and the demographic structure of Jassy, but also information regarding the uprising in 1819, the water supply, roads' pavement, public health, public baths, physicians and hospital establishments, public lighting or the culture in the ancient Moldavian capital (*Academia elinească* [the Greek Academy], chroniclers, Dimitrie Cantemir, scholars and the Greek influence, the beginnings of the European culture in Moldavia). The volume ends with a *List of the photocopies* used and the work's *Summary*.

In comparison to the first edition, the book underwent through a series of improvements, connected to the returning to the names of the street network system of the ancient Moldavian capital before the Second World War, so that the topographic references to the medieval streets in this new edition are circumscribed to the present-day classified list of the Jassy's streets. At the same time, the text of the present edition was cleansed of the non-scientific syntagms of the time when the first edition issued and also of the typos in the text published in 1974. Meanwhile, the works' scientific content was corrected and enriched by using the numerous narrative and diplomatic sources published after 1974, a matter that was materialized in an extention of the critical notes.

At the same time, the progress in the printing art allowed the improvement of the graphic conditions in comparison to the precedent edition, and it was materialized in the increase of the number of photocopies.

All these respects offer to the informed reader a serious analysis, rich in information and new interpretations with regard to the economic, social, cultural and political development of the city of Jassy by 1821, relying on a quasi-exhaustive documentation regarding the church and laic monuments in the ancient Moldavian city. The complexity of studying the religious and vicilian architecture of Jassy by the end of the Phanariot age supposes a prodigious work for which Dan Bădăraș and Ioan Caproșu researched an impressive number of sources of various style. As a matter of fact, the scientific dimension of the work is proved by the several hundreds titles in the critical notes. Consequently, the result was a substantial, well written, and original scientific work. Because of the exceptional richness of information, we consider that it represents an editorial event in the Romanian historiography.

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