

Nicolaos Kyprios copie en 1714 à Bucarest le texte de Théophile Corydalée, *Sur le ciel* que se trouve dans le manuscrit grec 195 de la Bibliothèque de l'Académie Roumaine. (p. 214).

Markos Porphyropoulos enseigne à partir de 1702 jusqu'en 1719 la philosophie et la grammaire à l'Académie Princièrè de Bucarest. Certains chercheurs on fait même la supposition qu'il se trouvait à Bucarest déjà depuis 1699. Pour la période en question Markos Porphyropoulos est mentionné comme « scolarque » de l'Académie (pp. 226–227).

Epameinondas Frangoudis, né en 1825 en Chypre a fait ses études au Corfou et ensuite il s'établi à Bucarest ou il fonctionne comme professeur dans l'enseignement secondaire et universitaire. Il est aussi traducteur auprès de Ministère roumain des Affaires Etrangères et directeur de l'École Normale Supérieure. Familier de Charles I, Frangoudis est décoré par le roi et achève sa carrière universitaire comme décan de la Faculté de Philosophie de Université de Bucarest. Il a été aussi élu membre de l'Académie Roumaine (p. 266–267).

L'archevêque Kyprianos de Chypre (1756–1821) habite pendant 19 ans en Moldavie. Il a fait ses études probablement à l'Académie Princièrè de Bucarest et, ordonné prêtre en 1785, il a été curé au pareklisse du palais princier de Jassy et protégé de prince Michael Soutsos (p. 177).

Mais la personnalité chypriote qui a eu peut-être les plus étroits liens avec l'espace roumain a été Lucas de Chypre, évêque de Buzău et métropolitain d'Hongrovalachie. Lucas, originaire de Chypre est attesté en 1571 en Valachie comme hierodiacre, copiste et calligraphe. Probablement il a appris l'art de la calligraphie en Chypre auprès de l'hieromoine Ambrosios, higoumène de monastère d'Andreion. On connaît aujourd'hui 26 manuscrits calligraphiés et enluminés par Lucas. De 1583 au 1603 Lucas a été évêque de Buzău et ensuite, entre 1603 et 1629, il a occupé le trône métropolitain d'Hongrovalachie.

L'auteur considère Lucas comme le plus important copiste de manuscrits enluminés de l'art post-byzantin (p. 197).

On doit remarquer l'effort d'identifier la totalité des ouvrages des certains intellectuels et surtout de ceux qui ont été les plus prolifiques. Le livre du professeur Kitromilides est la plus complète étude de toutes celles qui ont été écrites jusqu'à présent sur l'intellectualité chypriote de la période de la domination ottomane.

L'ouvrage est accompagné par des 14 illustrations, surtout des portraits d'érudits chypriotes et une très rare carte de l'île publiée en 1575. Le livre contient également une liste de manuscrits et un index général. Un résumé anglais clôt cet ouvrage, remarquable aussi bien par l'érudition déployée par l'auteur que par ses conclusions.

Mihai Țipău

GIORGIO DENORES, *A Discourse on the Island of Cyprus*, ed. by Paschalis M. Kitromilides, Hellenic Institute of Byzantine and Post-Byzantine Studies. Graeco-Latinitas nostra. Sources 7. Venice, 2006, 122 p.

The Denores (I would write de Nores this old name) were a noble family from Cyprus, and the most famous of its members, Jason, who took refuge to Venice when the island was conquered by the Turks in 1570, became a professor at the University of Padua, where he wrote profusely on poetics, on theater and on moral philosophy. His son, Pietro, was a historian and made a distinguished career as secretary of two popes (Clement VIII Aldobrandini and Urban VIII Barberini). A nephew of his, Giorgio (1619–1638) was the author of the work discovered by Professor Kitromilides in the Palatine Library of Parma, and it is this manuscript that is here edited in the original Italian text and in a modern English translation. For a while, the *Discorso sopra l'isola di Cipro* belonged to the collection of Cardinal Francesco Buonvisi, papal nuntio to Vienna, whose correspondence, edited by Furio Diaz, provides a lot of information of political interest about Transylvania and the Danubian periphery of the Ottoman Empire. For Buonvisi, such materials must have helped him in understanding the past

and present of Ottoman dominions from the Eastern Mediterranean to the always menaced gates of Central Europe.

As we can read it in the present edition, preceded by an introduction by Professor Kitromilides, the text is obviously an exercise in history and genealogy as it was required from a young apprentice in diplomacy. When the young Giorgio was doing his homework, the formal sovereignty of Cyprus was disputed between Savoy and Tuscany. Such rival claims always invoked arguments of dynastic legitimacy. In the *Discorso*, the rights on the island derived from five distinct origins, each of them being duly examined. The conclusion was that the Turks were usurpers and that, of all the Italian princes who had attempted to take Cyprus, it was the Grand Duke Ferdinand I of Tuscany who, by his naval expedition of 1607-1608, gave an example to be followed by his successors. The last words – „*ampia porta a' nostri giorni s' aprisse alla libertà dell'Oriente*” – are expressing the author's hope to see not only the liberation of the island where his own ancestors had been born, but a final victory on the sultan's army. This vision, meaning the restoration of the Latin Empire, also included the conversion of the Greeks to Catholicism.

The shaping of this volume has been completed by the editor's notes that are intended as a commentary to the text and as a guide to the subject's bibliography. The Romanian scholars will notice a passage (p.86) where, among the states paying tribute to the Porte, we find mentioned „*la Moldavia ne' tempi di Pietro Moldavo*”. Is it Peter Rareș, or Peter the Lame? The second ruled in 1574–1577, 1578–1579 and 1582–1591. Another passage (p. 88) concerns Transylvania under the reign of the two Hungarian kings of the Zapolya family. The ambassador *Giovanni Oberdansco* sent to Constantinople by Ferdinand of Austria cannot be Ogier Ghislain de Busbecq, but Johann Habordanecz von Zalathnok who spend there one year (1528–1529).

It is not too much to say that the *Discorso* gives an impressive idea about the learning of a professional class of the 17<sup>th</sup> century: the practitioners of diplomacy. They acquired an extensive knowledge of the dynastic network on the basis of which Western Europe was then ruled.

Andrei Pippidi

DIMITRIE CANTEMIR, *The Salvation of the Wise Man and the Ruin of the Sinful World. Salah al-hakim wa-fasad al-'alam al-damim*. Edited, translated, annotated with editor's note and indices by Ioana FEODOROV, Introduction and Comments by Virgil CÂNDEA, Editura Academiei Române, 2006, 381 p. + 23 ill.

Among the many works of the prince of Moldavia, the *Divan*, as it is commonly known, was the first to be printed, in Romanian and Greek, at Iași, in 1698. A scholarly edition of both versions has been published in Bucharest in 1974, the editors being Virgil Căndeă and Maria Marinescu-Himu. The author of the Greek translation was presumably Jeremy Kakavelas, the Cretan monk who had taught the young Cantemir. A translation into Arabic, due to Athanasios Dabbas, a former (and future) Patriarch of Antioch who was then the guest of Constantine Brâncoveanu, prince of Wallachia, must have been made in 1700–1703. In 1705, when he was back in Aleppo, he gave his manuscript to a Maronite priest, Gabriel, or Germanos, Farhat, for a revision, but since then various copies of that text were believed to be a writing of Saint Basil the Great. The late professor Căndeă identified the real author when he searched one of the manuscripts in Lebanon, at the monastery of Deir el-Shuweir. The copy that is preserved at Bibliothèque Nationale de France and another one, owned by the Vatican Library, served to Dr Feodorov for her own edition, to which she added a translation from Arabic into English. The present book also contains Căndeă's introduction, the final result of long efforts of erudite research. Dr Feodorov's contribution attempts merely to be useful and accurate; this detailed work explains how the translation and the academically correct transliterations were done. The help she received from a great number of colleagues from all over the world is duly acknowledged. As companion to the text, there are valuable notes, and an up to date bibliography.