

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 Habordanez 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 17th 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.

The most careful inventory of names of authors and writings, as well as of Biblical quotations, seemed necessary for proving Cantemir's vast culture.

One of the sources that inspired Cantemir is the Unitarian Andreas Wissowatius, a leader of the Polish Brethren of Raków. It is strange indeed to find a theologian from the Protestant camp as having been used by an Orthodox moralist. From Wissowatius, Cantemir borrowed a lot of quotations: references to Aristotle, Plato, Augustine or Bernard de Clairvaux were only indirect ones. The Book Two of the *Divan* has a good deal of passages taken from a Latin source which was not yet identified. The Arabic version, as it is rendered through the English translation, usually follows faithfully the Romanian original. However, some chapters have been shortened, while others include lengthy developments. As an instance of misinterpretation, in I, 77, instead of „the Cretan jail”, it should have been „the Cretan labyrinth”. We do not know if another error can be ascribed to the Arabic translator or is only a misprint (I, 64); to indicate the date of the book, the author says: „almost seven thousand two hundred and *seventy* years have passed” since the Genesis, but the real figure had been 7207, that is 1699 according to the Byzantine era.

The idea of using the Wallachian presses for printing religious books in Greek and Arabic for the Melkite Christians was becoming more and more attractive during the first years of the 18th century. Athanasios Dabbas addressed Brâncoveanu in the following terms: “We, from the extremity of the Earth, having heard about your virtues, ran and made haste to come to this happiest of all countries”. Or, in the dedication of a liturgical book printed at Snagov: “The nations will tell about your wisdom, the Church will sing your praise, the poor people of the Orient, the people of Arabia and the holy clergy are blessing your divinely-gifted intelligence and your noble mind...for they have never received such a gracious charity since the days of the Christian emperors” (Gheorghe M. Ionescu, *Influența culturalei grecesci în Muntenia și Moldova*, Bucharest, 1900, pp.51, 54–55). In the history of cultural contacts between South-Eastern Europe and the Christian Orient, Cantemir's book has a considerable importance and deserves the wider audience it may acquire now that it is translated into English.

Andrei Pippidi

CONSTANTIN PAPOULIDIS, *Analecta Balcano-Russica*, Kyriakidis Brothers s.a., Thessalonique, 2005, 255 p.

Le nouveau volume de Constantin Papoulidis, ex-Préfet régional au Mont Athos et ex-Directeur adjoint de l'Institut d'Etudes Balkaniques de Thessalonique, réunit 23 études publiées antérieurement par l'auteur entre 1968 et 2001, dans les langages et leur forme initiale. Selon l'affirmation de l'auteur, dans ce volume sont présentées des études portant plutôt sur un aspect balkano-russe que greco-russe qui furent publiées dans des revues grecques et étrangères ou dans des volumes collectifs.

L'ordre des études est celle chronologique de leurs sujets et non celle de leur publication. Les sujets couvrent les XVII^e – XX^e siècles.

Le volume débute avec une brève incursion dans l'histoire des relations entre les monastères de Kievo-Pečerska et celles du Mont Athos et il continue avec une étude dédiée aux *Traductions grecques de la préface de Saint-Cyrille à l'Evangile et de la prière en forme d'abécédaire acrostiche de Constantin le prêtre*.

Très intéressante est la découverte par Constantin Papoulidis d'une nouvelle version grecque de l'histoire du faux Démétrios, tzar de Russie, différente de celle publiée initialement à Venise en 1612 et republiée par B. Knös en 1962. Le nouveau texte fait partie du manuscrit 710 du monastère Iviron du Mont Athos et il se trait d'une brève description des événements toute différente du texte littéraire et poétique de l'édition de 1612, appartenant à l'archimandrite Matthieu Kolitzidis.