

Constantinople sous le règne d'Etienne le Grand forment l'objet d'une minutieuse investigation qui a amené Dan Ioan Mureşan à des conclusions nettement opposées à celles adoptées par la plupart de ses collègues. Géographie historique, paléographie et diplomatique sont mises à contribution par le professeur Petre Ş. Năsturel, qui examine une donation du prince de Valachie Radu Şerban accordée à un couvent près de Grévéna, et par Lydia Cotovanu, à laquelle on doit l'identification du monastère de Déropoli (Georgoutsatès), en Epire. La légende de Roman et Vlachata, qui se rapporte aux origines des principautés roumaines, a été plusieurs fois commentée ces derniers temps : l'interprétation qu'en donne ici Andronikos Falangas la rattache au texte de la chronique de Manassès. Le Père Mircea Păcurariu évoque l'oeuvre d'un érudit du XIX<sup>e</sup> siècle. Constantin Erbiceanu, dont le grand mérite fut d'employer les sources grecques pour l'histoire des Roumains ; curieusement, l'auteur ne signale pas la réédition récente du plus important ouvrage d'Erbiceanu, *Cronicarii greci cariî au scris despre români în epoca fanariotă* (1888). Enfin, le professeur Emilian Popescu critique les grands savants qui ont traité de l'iconoclasme dans leurs synthèses classiques de l'histoire byzantine: il faut dire qu'il est assez étonnant de le voir reprocher à Diehl et à Iorga leur vision laïque de la crise religieuse des VIII<sup>e</sup>–IX<sup>e</sup> siècles. Le même blâme est appliqué à Bréhier. Peter Schreiner, Alain Ducellier, Warren Treadgold et J.C. Cheynet.

Le lecteur pourra également retenir l'article du Père Nicolae Chifăr au sujet du dialogue de Jérémie II avec les théologiens luthériens de Tübingen et de ses rapports avec Moscou (pourtant, l'auteur n'a pas tenu compte des nouvelles recherches de Borys A. Gudziak). Ce que la partie concernant l'histoire roumaine ajoute comme matériaux dignes d'attention est plutôt pauvre. Voir cependant l'étude sur Jean de Caffa par Florin Dobrei, quoique l'hypothèse selon laquelle ce prélat aurait été enterré à Hunedoara n'est pas convaincante. Enfin, quelques documents inédits ont donné à Gheorghe Naghi la possibilité de nous dire la part prise par l'évêque de Caransebeş Nicolae Popea dans la vie politique de la Transylvanie à la fin du XIX<sup>e</sup> siècle et au début du suivant.

Ce type de recueil témoigne de bons sentiments, mais la qualité des contributions est inégale et parfois décevante.

Andrei Pippidi

Paschalis M. KITROMILIDES, *An Orthodox Commonwealth. Symbolic Legacies and Cultural Encounters in Southeastern Europe*, Variorum, Ashgate, 2007, XVIII + 276 pages.

A book by Paschalis Kitromilides, the second he is publishing in the Variorum Collected Studies Series, is meant to be an editorial event, because this collection of fifteen studies written over the last twenty years and reflecting the main academic preoccupations of the Athenian scholar weaves together a coherent image of the reactions to the Enlightenment in Ottoman Christendom (Balkans and Asia Minor).

First of all, what matters for the author is to reveal the contrast between the old intellectual and moral equilibrium based on customs rooted in bygone centuries and the post-1800 situation, when the various nationalisms exploded the unitary context, which was not only political, but also psychological. This is the subject of a first chapter, concerned with the analysis of 'Balkan mentality', a concept introduced by the great Yugoslav geographer Cvijic in 1918. The instances chosen to illustrate the eighteenth century mental world of Southeastern Europe are Dapontes and Sofroni of Vratsa, whose recollections supply the author with specific documents for analysis and reflection. Kitromilides vigorously warns against retrospective interpretations of historical circumstances in the light of modern prejudices (see how he reestablishes the truth about the suppression of the Peć and Ohrid ecclesiastical autocephalies, inherited from late empires, deeds that had been wrongly ascribed to the hegemonic ambitions of the Greek clergy). Therefore, according to our historian, the idea of 'Balkan mentality', having sprung from common life conditions, ceased to be applicable precisely at the time of its coming into use.

Drawing on his firm knowledge of historiography, the author emphasizes the importance taken by the idea of continuity, especially when, in Southeastern Europe, it is used to strengthen the legitimacy of political aspirations. We can only agree with his trenchant indictment of 'the pernicious confusion between Orthodoxy and nationalism'. The question I have just raised is discussed in another chapter of this book, where the reader will see how the Orthodox religious heritage was perceived in the late 17<sup>th</sup> and 18<sup>th</sup> centuries. This time, the characters brought to the fore are Sevastos Kyminitis, a scholar who played a great rôle in the advancement of secular education at Trebizond and at Bucharest, the itinerant poet Constantine-Caisarios Dapontes and Alexander Mavrocordatos, who joined in his complex personality the functions of an Ottoman diplomat and of a dignitary of the Great Church. The first two of these men firmly shared the Orthodox vision that was the expression of a unitary religious community, while only the third thinker was capable of perceiving ethnic distinctions, because he had completed his studies in the West.

The same method is applied when, traveling from Bucovina to Bulgaria, the author picks up other outstanding examples of distorted interpretations. Neither the founder of Dragomirna monastery, Anastasius Crimca, nor the Phanariot Callimachi family could have been affected in their actions by nationalism, and the case of a Greek from Arbanassi who lived till the turn of the 20<sup>th</sup> century provides us with an excellent illustration of the absence of nationalist differences.

Now it is easy to understand why the author has devoted two of his essays to the Greek-Russian intellectual and ecclesiastical ties, a relationship that started in the spirit of the one Orthodox Empire (being at that time on the Bosphorus), but evolved, since Peter the Great, in an unmistakable political direction. It is here that Kitromilides shows how the unity of the Orthodox Commonwealth came to disintegrate, as Russian expansionism hindered the Greek aspirations to a national state. In spite of this tendency to a fragmentation of the Orthodox world, sharpened by nationalist rivalries, we are made to see a policy of reopening towards Russia that was pursued by the patriarchs of Constantinople during the second half of the 18<sup>th</sup> century. Then, roughly in the middle of that century, there came a revolution in education. The author is telling the story of the Athonite Academy and of Voulgaris's failure to adapt the new ideas to the millenarian tradition. The pages about the experiment with the Enlightenment on the Holy Mountain constitute a penetrating and seductive analysis. The end of both the traditional worldview and the Europeanized thought of Voulgaris is already discernible in the historical work of Paisi Hilandarski, where nationalist ideas appeared for the first time.

A discovery made by Kitromilides produces incontrovertible proof that *Philokalia*, printed as it was in Venice at the end of 1782, was already sent by the printer to the Public Library of Padua within a few weeks after that. The author has struck gold, because the presence of that work on a long list of newly published books (theology and Church history, Latin classics, Italian literature, natural sciences and medicine, morals and modern philosophy) suggests the *Philokalia* might have reached its first Western readers earlier than it was believed.

Only somebody who has meditated at length on the survival of Byzantine tradition could write, as Kitromilides has done, on the destiny of the Greeks in Cappadocia and Pontos. The conclusion is strikingly unexpected: the awareness of the *Romania* among the Karamanlis of deep Asia Minor or in the Trapezuntine hinterland was a belated product of the Enlightenment and opened the way to the nationalist values, a change which brought about a violent reaction from the other side. When, then, happened the extinction of the real Orthodox tradition? The answer, it seems, should connect it with the last donations of the Phanariot princes to Sumela, the famous foundation of the Grand Comneni, in the closing years of the 18<sup>th</sup> century.

This brings us to the heart of the author's purpose: to stress the dilemma between Orthodoxy and Enlightenment in the culture of modern Greece. Kitromilides has once defined himself as 'an historian of Greek sensibility' and, indeed, nobody, after the death of the unforgettable master that was Constantine Dimaras, could possess a subtler sense of the intellectual achievements of the Greek Enlightenment.

Among his gifts, there is also the uncommon aptitude to value some predecessors whose influence has contributed to shape the historiography of our times. One is N. Iorga whom he praises as 'the greatest historian of Southeastern Europe in the twentieth century' and whose affinities with Paparrigopoulos he rightly recognizes. Another is the great scholar from Oxford, Dimitri Obolensky,

author of that monumental survey of the medieval Orthodoxy for which he coined the term 'Byzantine Commonwealth'. At the same time, and this is not the least of the book's merits, Kitromilides dismisses the conventional views and the anachronisms (like the back-dating of nationalist ideas) that can still be found in many works of Balkan history.

Andrei Pippidi

Antoine César DEBBAS, Nakhlé RÉCHO, *Tārīḥ al-ṭibā'a l-'arabiyya fī l-Maṣriq. Al-Baṭriyark Aṭanāsiyūs aṭ-ṭālīḥ Dabbās (1685–1724)* (A History of Middle Eastern Printing in Arabic. Patriarch Athanasios III Dabbās), Beirut, Dar al-Nahar, 2008, 137 pp., illustrations, 8 pp. of colour plates.

Monographs that focus on printing in Arabic types are quite rare. Except for Josée Balagna in 1984<sup>1</sup> and Wahid Gdoura (Qaddūra) in 1985<sup>2</sup>, to our knowledge no other author had devoted a whole volume to this fascinating topic. It was therefore high time that a consistent survey is published, and even more so in one of the Near Eastern countries where the beginnings of Arabic printing took place.

Rumanian historians of culture and typography have retained a vivid interest in this topic, considering that the first books in Arabic types were printed in the Romanian principality of Walachia under Prince Constantin Brâncoveanu (1701–1702). Scholars such as Nicolae Iorga, Marcu Beza, Dan Simonescu, Mircea Păcurariu, Virgil Cîndea researched and wrote articles and notes on the help that Rumanian princes and Church hierarchs offered to the Christian Arabs of the Antiochian Patriarchate, around 1700 in Bucharest, capital of Walachia, and again in 1744–1747 in Iași, capital of Moldavia. They were sensitive to the Antiochian Patriarchs' aspiration to spread the Orthodox teaching in Arabic, the language of the people of Ottoman Syria. Starting with Patriarch Makarios Ibn al-Za'īm, who spent nearly four years at the courts of Walachia and Moldavia (1653–1657), several hierarchs of the Antiochian Church approached the Rumanian princes for help. Among them was a forefather of the author's, Antoine César Debbas, whose recent book written together with Nakhlé Récho is a timely addition to the insufficient bibliography of the above-mentioned topics.

Divided into three major parts, this book comprises a brief chapter on each important issue connected to printing in Arabic types until 1890. After the *Introduction* of A. C. Debbas (*Printing with Arabic types*, pp. 9–10) and a brief note on the development of printing in Europe, the second chapter evokes Arabic learning in Europe between 1514 and 1700, while the third, *The First Arabic Printing-presses* (pp. 19–34), deals with the Arabic books printed in Italy (Fano, 1514, Rome, 1566–1622, Milan, 1632 and Padua, 1687), Paris (1538–1645), Holland (after 1595) and Germany. The rich production of the printing-presses in England is only briefly mentioned (p. 32). Also included in this chapter is the 1610 *Psalter* in Karshuni (Garṣūni) script – a Syriac script used especially to write the Arabic language – printed at the monastery of Saint Anthony in Quḏḥayyā, in northern Mount Lebanon. The general conclusion to this chapter is that "Arab Christians welcomed the art of printing and agreed with its benefits, based on the books printed in Europe that reached them. However, their interest in the printing-press did not prevent them from rejecting the contents of the books sent to them from Rome and Paris, because [...] they enclosed texts that reflected the Catholic teachings. The Church of Rome was trying hard to bring the Eastern Churches to the Catholic faith (...)." (pp. 33–34)

Athanasios Dabbās's visits to Walachia are reported in *Part two: Printing in Aleppo. Patriarch Athanasios III Dabbās* (pp. 35–81). After a survey of the historical circumstances in Aleppo (*Trading*

<sup>1</sup> Josée Balagna, *L'imprimerie arabe en Occident (XVI<sup>e</sup>, XVII<sup>e</sup> et XVIII<sup>e</sup> siècles)*, Paris, 1984, 153 pp. (not mentioned in the volume under scrutiny).

<sup>2</sup> Wahid Gdoura, *Le début de l'imprimerie arabe à Istanbul et en Syrie: évolution de l'environnement culturel (1706–1787)*, Tunis, 1985; revised Arabic edition, Tunis, CEROMDI, 1992 (not 1993, as mentioned in the book under scrutiny herewith).