

Le dictionnaire est une mine d'information sur l'Albanie moderne : industrie, agriculture, architecture, culture, institutions culturelles et artistiques, droit, organisation de la recherche, devenant une preuve très convaincante d'une société en plein essor, surtout ces dernières vingt années.

La rédaction du chaque article est soignée et claire, les deux volumes parus, bide équilibrés, témoignant une collaboration parfaite entre tous les auteurs, provenant de plusieurs générations, et une continuité d'activité scientifique remarquable. Il est impressionnant de même de constater les grandes dimensions du collectif qui a harmonisé ses efforts sous la coordination de Emil Lafi⁵. La science sud-est européenne s'est enrichie d'un instrument de travail d'une très haute utilité.

Cătălina Vătăşescu

NADIA ANGHELESCU, *Identitatea arabă. Istorie, limbă, cultură*, Editura Polirom, Bucureşti, 2009, 444 pp.

Distinguished by an academic career spanning several decades, Nadia Angheliescu answers, with her latest book, a necessity that has become increasingly urgent with us – that of a better understanding of the Arab and the Islamic worlds. A substantial volume rich in information of a great diversity, this book focuses primarily on the circumstances specific to the shaping of Arab identity, in the centuries that followed the Islamic conquest and in modern times, while the Arabs were striving to free themselves from the Ottoman supremacy and, later, that of the Western powers.

The author surveys the essential aspects of her proposed subject in 12 chapters that follow the chronological progress of the Arab consciousness to the present day. The first seven chapters cover the Arabs' history from their beginnings to the Renaissance movement in the second half of the 19th century: the Beduins and their image in the foreigners' eyes, the surge of Islam, the attitude towards the 'Other' in Arab civilization, a condition for the development of its cultural consciousness. The following three chapters refer to the passage to modernity: the Arab 'Renaissance' of the 19th century, *Nahda*, the Arabs' condition in the Ottoman Empire, the Western influence and the early development of national ideals. In the closing chapters the author mostly addresses issues of language, cultural influences at work in the Arab world and the progress of a dialogue with the West.

As reflected in other works of hers (*Limbaj și cultură în civilizația arabă*, Editura Științifică și Enciclopedică, Bucureşti, 1986, Italian version Ed. Zamorani, Torino, 1993, French version Ed. L'Harmattan, Paris, 1995, 2000; *eadem*, *Introducere în Islam*, Editura Enciclopedică, Bucureşti, 1993), Nadia Angheliescu's outlook never departs from her major fields of expertise: language studies, both Arabic and general, and cultural anthropology. The consequence – for the scope of this book – is that a great part of its contents refer to aspects of language and literary developments with the Arabs, poetical gift as a specific feature of their distant past, and issues of written culture: the erudite scholar Al-Jahiz and his works; Arabic language and calligraphy; the civilization of desert life; language and literature at the time of separation movements inside the Arab-Islamic Empire; Arabic poetry from the Beduins to Islam; 'humanism' and education in the Arab world; popular books.

A special chapter that surely comes as a novelty for the Rumanian public is the brief survey of Christian Arabic culture. References are made to the connections between the Rumanians and the Christian Arabs of the Patriarchate of Antioch whose hierarchs (Patriarch Makarios III Ibn al-Za'im,

⁵ Faute de place, nous mentionnons seulement quelques noms des collaborateurs qui ont participé à la rédaction du premier dictionnaire ; l'ordre est aléatoire, ainsi qu'elle résulte en parcourant le dictionnaire (il faut saluer le fait que le nom des auteurs est donné en entier): Andromaqi Gjergji, Ismet Elezi, Petrika Thëngjilli, Aleks Buda, Mark Tirta, Ali Dhrimo, Selami Pulaha, Qemal Haxhihasani, Robeert Elsie, Seit Mansaku, Jorgo Bulu, Kristo Frashëri, Dionis Bubani, Muzafer Korkuti, Zija Xholi, Koço Bihiku, Kolec Topalli, Zija Shkodra, Ligor Mile, Enver Hysa, Gjovalin Shkurtaj, Petraq Pepo, Rexhep Isamjli, Alfred Uçi, Jup Kastrati, Koço Bozhori, Rrok Zojzi, Shaban Demiraj.

Archbishop Paul 'of Aleppo', Patriarchs Athanasios Dabbās and Sylvester al-Sāqiziyy, etc.) addressed the Wallachian and the Moldavian rulers in order to obtain financial and political support for the Orthodox Church of Syria. N. Anghelescu also evokes the recurring episodes of printing in Arabic types at the Rumanian courts of Bucharest and Iași, recognized as significant events for the Arabs' modern culture (for which a recent colloquium held by the Romanian Academy in Bucharest has brought a renewal of interest; see *Impact de l'imprimerie et rayonnement intellectuel des Pays Roumains*, Editura Biblioteca Bucureștilor, 2009, reviewed in the present volume).

Addressing the general public rather than a narrow circle of specialists, this book answers a number of important questions that have repeatedly troubled the media and the people who are interested in understanding worldwide contemporary politics and social events. Important issues are presented with clarity and objectivity: the circumstances in which the Arab conquerors of the 7th–8th centuries imposed their language and culture on the peoples they overpowered; the two levels of usage of the Arabic language – literary (originating in Classical Arabic) and vernacular (as used in the streets of Arab countries, with wide variations from East to West); the ethnic and language features that separate the Indo-European world of Iran from the Semitic world of Iraq, and other Arab countries to the West; the significance of Mekka and Medina for the Muslims; the Arab's attitude towards the nationalist movement of the 'Young Turks' (1908), etc.

The author's genuine concern for an easy access of all readers to the wealth of information in this book is reflected by her choice of a simplified transliteration (explained in detail on pp. 13–17), by the concise *Chronological table* and the extended *Bibliography* where one can find, besides a comprehensive list of erudite works, a fair number of recent translations into Romanian, both studies and literary works. An excellent addition to the slender collection of surveys of the Arab world that are available to the Rumanian public, this book is a 'must' for many categories of readers, and first of all for the scholarly community

Ioana Feodorov

RADU MÂRZA, *The History of Romanian Slavic Studies. From the Beginnings until the First World War*. (translated from the Romanian by Leonard Ciocan), Romanian Academy – Center for Transylvanian Studies, Cluj-Napoca, 2008, 624 p.

Un demi-siècle après les études de Gheorghe Mihăilă sur l'histoire de la slavistique roumaine, l'historien Radu Mârza, de Cluj, nous présente un ouvrage de synthèse dont l'objet sont les études slaves de chez nous, dès les « origines » (les XV^e–XVII^e siècles, soit « l'historiographie roumaine ancienne ») jusqu'à la Première Guerre Mondiale. Un lecteur impatient pourrait avoir l'impression que l'auteur a fini sa recherche trop tôt ; mais, en procédant ainsi, Radu Mârza a pu se concentrer sur l'analyse de la période plus ancienne, dès les origines jusqu'aux premières décennies du XX^e siècle. Si cette « limitation » est la promesse d'une continuation, d'une nouvelle recherche, le lecteur intéressé ne peut qu'y gagner.

L'ouvrage, dans une première forme la thèse de doctorat de l'auteur, rédigée à la suite de minutieuses recherches dans des bibliothèques et archives roumaines et étrangères, est publié en anglais, s'adressant aussi aux lecteurs étrangers. Synthèse de grandes proportions, il est divisé en quatre parties, précédées par un très utile chapitre introductif (*Introduction* – p. 11–24), qui comprend des précisions concernant le domaine de la slavistique, la terminologie utilisée et les sources. Après avoir défini le concept (*Romanian Slavic Studies*, qu'il utilise dans un sens plus large que celui strictement philologique (p. 13), l'auteur essaie de clarifier la confusion créée par les termes anglais *Slavic* et *Slavonic*. Le sens du dernier est limité aux aspects linguistiques et culturels relatifs au slavon [ecclésiastique], tandis que le premier s'applique à tous les aspects de la culture et de la langue des peuples slaves (p. 15).

La première partie, *The Prehistory of the Romanian Slavic Studies* (p. 27–145), comprend deux chapitres, le premier consacré aux relations culturelles slavo-roumaines aux XV^e–XVII^e siècles,