

traversé la Moldavie. Sa rencontre avec Alexandre le Bon en 1424, épisode qu'on avait traité de mythe historique, aura eu une influence réelle sur l'organisation ecclésiastique et politique de la principauté.

Les vingt-six études consacrées ici à «l'histoire des Roumains selon les voyageurs» mettent en lumière des sources qu'on avait injustement négligées.

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*An Ottoman Traveller. Selections from the Book of Travels of Evliya Çelebi*, translation and commentary by Robert DANKOFF and Sooyong KIM, London, Eland, 2010, 482 pp., with maps and illustrations.

After several books of commentaries, text editions and translations focusing on the languages and literatures of Central Asia and Ottoman Turkey, most particularly the works of Evliya Çelebi, Robert Dankoff, Professor Emeritus of Turkish and Islamic Studies at the University of Chicago, crowns his research with a solid volume of selections from the *Seyahat-name*, translated into English, for the benefit of the public at large, together with Sooyong Kim, a Visiting Assistant professor at Bryn Mawr College. The anthology provides a balanced collection of chapters in Evliya's travel notes, from the dream on his twentieth birthday, 19 August 1630, which encouraged him to obey his wanderlust, until he moved to Egypt in 1672, where he lived until 1683, the year his journal ends. This translation relies on the 10 manuscript volumes preserved in Istanbul, probably transferred from the collection of Özbek Bey, Egyptian Emir of the Hajj in the 1670s. The journal begins with the centre of the Ottoman realm: the first volume, covering Evliya's knowledge of *Istanbul*, his birthplace (1–31), and the second volume, *Anatolia and beyond* (33–87), where, among other things, he depicts the tomb of Sari Saltık on the 'Keligra' (Kaliakra) cliffs (not the one in Babadag, Dobrudja, recently described by Harry T. Norris in a book reviewed in RESEE XLVI, 1–4, 2008, 580–582) and the Bektashi convent founded by Dobruca Ali Muhtar (52–53). Of the third volume, *In the Retinue of Melek Ahmed Pasha*, in which Evliya reports on his travels to Syria, the Holy Land, and the Balkans in 1648–1653 (89–110), the authors provide excerpts on Nasreddin Hoca's birthplace, Akşehir, the surroundings of Damascus, the Armenian language, witchcraft in a Bulgarian village, life in the Bulgarian capital Sofia, etc. Excerpts from Volume Four, devoted to Evliya's travels to Kurdistan, Lake Van, Western Persia, and Iraq (111–138), include the stories of the Kurdish ruler Abdal Khan's feast offered to Melek Ahmed Pasha and his retinue, where 'Marvels of magic and acrobatic skills' were displayed. East Anatolia and the Balkans, covered in Volume Five (139–170), were visited by Evliya in 1656–1660, when he met the Polish armies, witnessed the Moldavia, Wallachia and Transylvania campaigns, sojourned in Sarajevo, and practiced his Italian with Venetians in Split, a good opportunity to point that 'the most eloquent is the language of the Frankish Venetians', despite 'the old saying that *Arabic is eloquence, Persian is elegance, Turkish is an offence, and all other languages are filth*'. (p. 167) Albania, Hungary, Germany, and Holland are the focus of Volume Six (171–215), which also covers Evliya's adventures on battlefields of Central Europe in 1662–1663, stories of the 'Natural wonders of the country of the Flemings' and a description of Dubrovnik, castle of the Satans', who 'go so far as to claim, preposterously, that the Gospel was revealed by God to the prophet Jesus in their own Latin language, and they take pride in this' (p. 205). The story of the great bridge at Mostar is included (213–215), providing the reader with an eye-witness description of this famous monument that sadly became a legend in recent times (*This bridge has been built exactly like a rainbow. Is there anything like it in the world, my God?* stated the inscription of 1565). The chosen texts of Volume Seven, *Habsburg Borderlands, Crimea and beyond* (217–255), comprise stories about Austria and Hungary, the Ottoman defeat at the Battle of Saint Gotthard (summer of 1664), amazing Vienna, with its hospitals and asylums, 'the spectacle of images' in its cathedral, and the surprising clockworks in marketplaces (232–247), Crimea and the allegedly cannibal Kalmyks. Of Volume Eight, *Greece and the conquest of Crete* (257–300), the authors chose more pages on the

Kalmyk Tatars, the description of Athens (278–291) and Edirne, and a report on the language of the ‘Gypsies of Rum’. Volume Nine, dedicated to *Pilgrimage to Jerusalem, Mecca and Medina* (301–367), appears less curtailed, while Volume Ten, *Egypt and Sudan* (369–451), is a reliable monograph of these regions, to which a map, preserved today in the Vatican Library, seems to have been added. Exquisite reproductions of engravings and colour illustrations add to the value of this perfectly readable travelogue. A condensed *Bibliography* provides information regarding on-line data-bases, manuscripts (employed for this anthology), editions, translations, and studies (472–476). The *Appendix* (453–471) offers a helpful list of chapter titles in all volumes, indicating the precise folios translated in this book. Considering the first-rate translation, it would have been excellent, from the Romanian historians’ perspective, to also find in this anthology Evliya’s notes concerning the Danube, Mangalia, Constantza, and Babadag (III, Ch. 6), Chilia, Hîrşova, Iaşi, and Oradea (V, Ch. 2), or Alba Iulia, Cluj, and Bistriţa (VI). Moldavia and Wallachia are mentioned (jointly) in no more than six passages, in connection to their ethnicity (207), language (167), and produce (25), their regiments (182, 185) and the military campaigns against them (140). Despite some shortcomings, such as the absence of notes concerning the numerous persons and places mentioned (the whole volume contains 84 historical footnotes), or the ‘economical’ index of merely 5 pages, this outstanding book is the perfect background for the history of the Ottoman Empire and neighbouring countries in the 17<sup>th</sup> century.

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Dariusz KOŁODZIEJCZYK, *The Crimean Khanate and Poland-Lithuania. International Diplomacy on the European Periphery (15<sup>th</sup>–18<sup>th</sup> Century). A Study of Peace Treaties Followed by Annotated Documents*, Brill, Leiden – Boston, 2011, 1087 pages + 2 maps.

The first good news this volume is offering – but not the most important, far from it, – is that in our times when editors economize on the number of pages, Brill dared to publish such a large book. A bold sacrifice, but entirely deserved. The history of East-Central Europe as well as that of the Black Sea steppe where a medieval state profoundly affected the existence of its Slavic and Romanian neighbours is brought here into sharp relief. One of the finest Polish historians of his generation provides a rich and rigorous account of the relations of the Crimean Tatars with Poland – Lithuania and this is illustrated by the meticulous critical edition of 71 documents dating since 1461 until 1742. Their language, in all its diversity, runs from Crimean Tatar – which was a mixture of Kipchak and Oghuz –, Khwarezmian Turkic, Ottoman Turkish or Polish to Russian, Ruthenian, Greek, Latin and Italian. Originals and translations are dispersed among the archives of Warsaw, Moscow, Krakow, Wrocław, Copenhagen and Stockholm. The editing fulfills all of the exacting standards to be expected, it needed, of course, an impressive amount of work, but we find here more than the care with which the notes of diplomatics and paleography are written. The author inserted wherever it was possible his clear and firm historical views. As an instance, he argues that “European periphery” means nothing pejorative. The ‘impressive adaptability’ of the Crimean culture and its ‘openness to stimuli coming from different directions’ are invoked in order to contest ‘the Ottomanization’ in the 17<sup>th</sup> and 18<sup>th</sup> centuries: the scholars could easily adopt the same viewpoint when they portray the Romanian society under the Phanariot regime. The reader may learn here how the Crimean Khanate was treated in the Russian, Soviet and Polish historiographies, the developments being imposed by political reasons. We also find in some explanatory pages a century-long tour of the frequent changes underwent by the archives in this region of mobile borders.

Looked at in the light of diplomatic negotiations, the relationship between the Khanate and the Kingdom of the Jagellons, begins at the end of the 14<sup>th</sup> century: in 1395, Tokhtamish, chased by Timur, took refuge in Lithuania and received the support of Vytautas; this episode will constantly be evoked through the following centuries. The Crimean dynasts were the heirs of the Golden Horde, in prestige terms, though over a diminished territory. Kołodziejczyk is examining closely the actions of the middling and small principalities competitive with or aggregate around the Girays. Yet, there is a