

REVUE DES ÉTUDES SUD-EST  
EUROPÉENNES

TOME LV

2017

---

SOMMAIRE / CONTENTS

**Antiquité**

VASILICA LUNGU (Institute for South-East European Studies, Bucharest),  
Hellenistic Portable Altars and Incense Burners, *Thymiateria* and *Arulae*.  
Examples of Albești and Callatis

This paper is concerned with small portable *altars associated with arulae or incense burners found in the Pontic area*. The shape of the arulae of the western and north Euxine finds parallels in examples from deposits of the 3<sup>rd</sup> – early 2nd century B.C. in *south Italy, mainland Greece and North Asia*. Moreover, this particular iconographic type of arula, presenting various deities, is found together with such other clay products as mould-made relief bowls and appliqué vessels of Athens and other Greek centres. The evidence so far seems to allow for different possible interpretations of the decorative motifs revealed by them. This type of arulae has its own history of development for a limited period of time.

**Keywords:** *arulae*, Albești, Callatis, Pontic archaeology, Hellenistic period, Greek divinities.

FLORICA BECHET (University of Bucharest), A fire sap willow on the  
personality and family of the pre-hellenic Zeus

It is well known that the pre-Hellenic, Minoan civilization was characterized by matriarchy, an obvious trait in the religious field as well, represented by a pantheon governed by a Magna Mater. The male deities were not missing, but they were usually inferior to the female ones, playing rather the part of a drone in a hive, by the almighty queen. One of

these male deities, perhaps the most prominent one, was the one that the Greeks would name Zeus the Cretan (Velchanos, by his autochthonous name), whose worship has left important traces in Crete, the cradle of the Minoan civilization. Far from being the thunderous Zeus of the Greeks, Velchanos was represented as a fragile adolescent, seated between the branches of a willow and holding a cock in his hand, image a long while maintained on the coins. The intention of our paper is to highlight the characteristics of this deity, the symbolisms of the objects which define him and the domain he was patronizing, as well as the way Velchanos becomes Vulcan, the patron of fire and thus of handicrafts, once he penetrates the Roman pantheon.

**Keywords:** Velchanos-Vulcanus, fire, birth, child, fertility.

### Moyen Âge byzantin et balkanique

FRANCESCO MONTICINI (Università di Roma<sup>3</sup> / EHESS – Paris), *L'infiniment grand, l'infiniment petit. Astronomie et oniromancie dans le Liber Thesauri Occulti de Romanus Pascalis*

This paper deals with Romanus Pascalis' *Liber Thesauri Occulti*, a Latin oneiromantic treatise written in Constantinople in 1165. This work allows to consider the relationship between astronomy (the infinitely large) and oneiromancy (the infinitely small) in very different ways. By an accurate analysis of the philosophical accounts of the author, one can start an exploration of the Byzantine conceptions of dreams.

**Keywords:** Romanus Pascalis, oneiromancy, astronomy, Komnenian era, dreambooks.

LORENZO M. CIOLFI (EHESS, Paris), *From Byzantium to the Web: the Endurance of John III Vatatzes' Legacy*

Besides Constantine the Great, the only other Byzantine emperor to be venerated by the Orthodox Church until the present day is the Nicene sovereign, John III Doukas Vatatzes. Considered by some a «father of the Greeks», Vatatzes has become an important part of modern Greek political discourse as well. Outlining the origin, evolution and diffusion of the sanctioned cult of John III as a saint-emperor, this paper suggests that the figure of St. Vatatzes has played an important role in shaping modern Greek identity, and aims to initiate further research on the topic so that the extraordinary endurance of his legacy will be better understood.

**Keywords:** John III Vatatzes, Hagiography, Byzantine imperial sainthood, Modern Greek identity.

MARIJA VASILJEVIĆ (Institute of History, Serbian Academy of Sciences),  
Imagining the Ruler's Genealogy in Medieval Serbia

The paper explores the ways in which medieval Serbian rulers used various forms of genealogical representations in order to demonstrate their political status or ambition. It is striking that in all of them, ranging from the diverse *lineages*, *painted genealogies*, written *monastic* and *lay genealogies*, the rulers were unavoidably depicted as the heirs to the first dynastic saints. In the first three cases they are descended from Saint Simeon, either in company or without his son Saint Sava, whereas in the latter they are the successors of the holy Emperor Constantine the Great. Hence, genealogies embody the medieval epistemology of origins, understood as the source of value and political right.

**Keywords:** genealogies, epistemology of origins, imaginative memory, Saint Simeon and Saint Sava, Constantine the Great

TUDOR TEOTEOI (Institute for South-East European Studies, Bucharest),  
Hellenistic, Une ambassade byzantine à la cour serbe (1327) et les Vlaques

The importance of diplomatic exchanges between the Byzantine Empire and the neighbouring states for a better knowledge of Balkan history has been frequently shown by scholars. In this case we study the embassy sent by Andronic II at Skopje at the court of Stephen Uroš III Dečanski. About it we have the account of Nicephore Gregoras. The cause and the intentions involved are explained in this text. On the same occasion, the Byzantine historian provides an eloquent description of the aspect and way of living of the local populations he met during his journey. Among them, a careful analysis recognizes the Vlachs.

**Keywords:** Byzantine-Serbian relations, the 13<sup>th</sup> century, Serbians, Triballoi, Bulgarians, Mysians, Stroumitza region

### Époque pre-moderne

ROBERT BORN (Leibniz Institute for the History and Culture of Eastern Europe, Leipzig), The Ottoman Expansion and the Development of Cartography in East-Central Europe (15<sup>th</sup> to 18<sup>th</sup> Centuries)

During the half century between the Second Siege of Vienna in 1683 and the peace treaty of Belgrade in 1739, the Habsburg Empire reached its largest ever territorial expansion. The border with the Turkish “arch-enemy”, as Habsburg propaganda had it, thus shifted dramatically from the Vienna city walls to the central Balkans peninsula and, respectively, the Lower Danube. These territorial movements were accompanied by

intense cartographic campaigns which scholars have recognised as forming decisive stages towards the emancipation of cartography as discipline in this part of Europe. This paper addresses the specific features in the evolution of cartography against the background of the Ottoman Expansion in Europe in a *longue durée* perspective with selected characteristic examples starting from the 15<sup>th</sup> century. The visualisation of borders between the Ottoman and the Hungarian resp. Habsburg realms are discussed as well as the propagandistic function of the early modern maps.

**Keywords:** Ottoman Frontier Europe, Cartography, Mehmed II, Lazarus Secretarius, Johann Haselberg, Nicolò Angiolini, Luigi Ferdinando Marsigli

ANDREI TIMOTIN (Institute for South-East European Studies, Bucharest), Un opusculé vénitien méconnu sur la décadence de l'Empire Ottoman: *Breve compendio de notabili vaticinii* (1687)

The object of this article is an anonymous Italo-Spanish pamphlet printed in Venice in 1687: *Breve compendio di notabili vaticinii che famosi autori fecero contro il superbo Imperio, è Casa Ottomana*. It is an occasional text in the service of the Holy League created in 1684, and it comprises various prophecies on the decadence of the Ottoman Empire, which was expected to end in 1690. It praises the Venetian Republic and the Emperor Leopold, and reserves an important place for the interpretation of the verses of a 16<sup>th</sup> century Portuguese poet, Gonçalo Anes Bandarra, who was considered as a prophet in his time. This article gives an edition of the Italian text, and examines its sources and its political ideology.

**Keywords:** anti-ottoman pamphlet, Venice, Ottoman Empire, Holy League, Leopold, Gonçalo Anes Bandarra

ANDREI PIPPIDI (Institute for South-East European Studies, Bucharest), Two Old Files on Nicholas Mavrocordatos

Les documents présentés ici concernent deux aspects de la personnalité intellectuelle de ce prince phanariote et, ensemble, ils relèvent des multiples relations qu'il entretenait avec l'Occident. Le premier cas apporte un éclairage neuf et précieux sur la culture du personnage: étant contraint de vivre en Transylvanie en 1716–1718, en tant que prisonnier politique, il recueillit des inscriptions latines de l'ancienne Apulum (Alba Iulia), dont les copies sont préservées à Amsterdam, où il les avait communiquées à Jean Le Clerc, un grand nom de la philologie classique. Ce même ami fut l'intermédiaire de la correspondance de Maurocordato avec William Wake, archevêque de Cantorbéry, auquel il fit parvenir de

Bucarest en 1724 deux manuscrits byzantins qui sont à présent conservés à Oxford (Christ Church College).

**Keywords:** Mavrokordatos, Jean Le Clerc, Archbishop Wake, Latin inscriptions, Byzantine manuscripts, Republic of Letters.

LIA BRAD CHISACOF (Institute for South-East European Studies, Bucharest),  
So the Last Will Be First. On Some Manuscripts Containing Phanariot Poetry  
Kept in the Library of the Romanian Academy

The Greek and Romanian manuscripts kept in the in Romanian archives include important pieces of Phanariot poetry. This article offers a general account of this understudied social and literary phenomenon and a comprehensive list of manuscripts containing Phanariot poetry to be found in Romania or originating from Romania.

**Keywords:** Phanariot poetry, Greek and Romanian manuscripts, Ienăchiță Văcărescu, Alecu Văcărescu

### Patrimoine artistique

DAVIT GHAZARYAN, LUSINE SARGSYAN (Department of Armenian Art History and Theory, Yerevan State University, Yerevan), Some Armenian Amulets from the Romanian Collections (Part II)

This paper aims to present two Armenian Amulets from the Romanian collections as a continuation of the previous article. Both of them are being studied for the first time (Dud. Ms. n. 4 and Acad. Lib. Or. Ms. n. 407). Ms. Or. n. 407 of the Academy Library of Bucharest is in scroll. The Amulet has lost the pieces at the beginning and at the end. However, the paleography and iconography of the illustrations allowed us to indicate the Amulet in scroll back to the 18th century. The next Amulet (Dud. Ms. n. 4) is in the form of book, which is among the prayers of different saints, contains also the prayer of St. Cyprian. According to colophon the manuscript was written in 1762 in Jerusalem.

**Keywords:** Armenian art, Amulets in scroll, Cyprian, miniature art, folk tradition, Presentation to the Temple, Crucifixion, Sacrifice of Isaac, Adam and Eve in the Paradise, Holy Trinity, Saint Gregory the Illuminator, Saint Nerses Shnorhali, Archangel Gabriel chides the demon

OANA IACUBOVSKI (Institute for South-East European Studies, Bucharest),  
An Overlooked Representation of the Forty Martyrs of Sebaste in the Metropolitan Church of Suceava. Literary Sources and Iconographic Context

Noting the unprecedented representation of the Sufferings of the Forty Martyrs of Sebaste in the naos of the old metropolitan church of Suceava,

in a place that was generally dedicated to the holy emperors Constantine and Helena, accompanied by holy martyrs, the present article aims to explain the painters' decision to change the almost canonical iconographic syntax of the western wall of the naos, as elaborated in the Moldavian mural painting of the fifteenth and sixteenth centuries. The Martyrdom of the Forty and its message in the reconfigured iconography of the naos of the metropolitan church are compared to earlier representations of the same topic in monumental programs of the Balkan and Byzantine region. Finally, the research addresses the literary tradition related to the Forty Martyrs - an essential component of their cult -, which proved to have played an important role in the reception of the image in the sixteenth century mural painting of Saint George church in Suceava.

**Keywords:** The Forty Martyrs of Sebaste, iconography of the Moldavian churches in the 15<sup>th</sup> and 16<sup>th</sup> centuries, liturgical books, the panegyric of Saint Basil of Caesarea on the Forty Martyrs

CORNEL TATAI-BALTĂ (Université „1 Decembrie”, Alba Iulia), ANCA ELISABETA TATAY (Bibliothèque de l'Académie Roumaine, Cluj), Représentations de saint Jean Chrysostome dans la xylographie des livres roumains anciens (XVII<sup>e</sup>-XIX<sup>e</sup> siècle)

Saint John Chrysostom is represented in woodcuts which decorate the *Gospels* or other Romanian religious books printed in Moldavia, Wallachia and Transylvania during the 17th-19th centuries. He is rendered alone or together with saints Basil the Great and Gregory of Nazians or by the side of Basil the Great, Gregory and Jacob, Lord's brother. He wears bishop's garments and his head is usually uncovered. His appearance and bearing recall old prototypes such as the one executed in mosaic in the Church of Saint Sophia from Constantinople (the end of the 9<sup>th</sup> century or the 10th century). Sometimes, the Romanian xylographers use the Ukrainian illustrations as models.

**Keywords:** woodcut, typography, John Chrysostom, Iași, Bucharest, Râmnic, Blaj, Kiev

ȘTEFAN IONESCU-BERECHET (Institute for South-East European Studies, Bucharest), Les inscriptions de l'église Șubești de Câmpulung-Muscel

A côté des églises Fundeni et Sf. Gheorghe, l'église Șubești est un des monuments historiques de référence de la ville de Câmpulung-Muscel, qui garde de nos jours encore l'empreinte de la cité médiévale. Le saint lieu a connu deux phases principales (1551-2 et 1779), phases attestées par les deux inscriptions votives conservées jusqu'à ce jour. Dans la première partie de l'étude est présenté le *lapidarium* de l'église, qui

compte 75 pièces et le corpus épigraphique afférent, qui vient d'être publié intégralement par le soussigné dans *Revista Monumentelor Istorice*. Le caractère extrêmement sommaire des informations concernant l'histoire ancienne de l'église, provenues principalement des deux inscriptions votives, a déterminé l'apparition, dans les études de spécialité consacrées à ce sujet, d'une reconstruction hypothétique et arbitraire, selon laquelle l'église Șubești aurait été la fondation et l'église de la corporation des pelletiers (*șubari*), hypothétiquement concentrés dans le faubourg environnant, d'où proviendrait aussi le nom de Șubești. Dans la présente étude, nous nous proposons de rétablir la vérité historique, en nous appuyant sur des documents d'archive, pour mettre en lumière la source réelle du nom de l'église Șubești, qui vient de la famille des prêtres Șubescu, et en même temps l'appartenance des fondateurs connus non pas à la corporation des pelletiers, mais à l'élite de la ville (les familles Brătianu, Negulici, Chilișoiu, Merișanu, Trandafirescu, etc). A la fin, il est démontré que l'inscription qui atteste une réfection datant du milieu duXVIIe siècle appartenait à une autre église de Câmpulung et non à l'église Șubești, comme l'affirmaient jusqu'à présent les études de spécialité.

**Mots-clé:** Șubești, pelletiers (*șubari*), fondateurs, *lapidarium*, inscriptions, pierres tombales, piliers funéraires, croix en pierre, inscriptions votives

### Société et politique au XIX<sup>e</sup> siècle

LIGIA LIVADĂ-CADESCHI (Institute for South-East European Studies, Bucharest), Les marchés de la santé. Les publications médicales périodiques roumaines : *Călăuza sanitară și igienică* (« Le guide sanitaire et hygiénique »), 1899–1907

The article examines one of the first Romanian journals for hygienic and sanitary popularisation, *Călăuza sanitară și igienică* (Bucharest, 1899-1907), in the frame of the constitution of the Romanian health market and of the medicalization process of the Romanian society in the 19th century and early 20th century. The author proves that the medicalization of the Romanian society, unlike the medical market, aimed primarily at rural areas, as well as at the poor population of the Romanian under-urbanized towns.

**Keywords:** *Călăuza sanitară și igienică*, hygienic and sanitary popularisation, medicalization, health market

VIRGINIA BLÎNDA (Institute for South-East European Studies, Bucharest), La censure moldo-valaque – lecture d'une image

The following article concerns the censorship exerted in Wallachia, and also in Moldavia, during the years 1834–1849. The research has chosen to study the seals apposed by censors on the manuscripts of various literary works (prose or poetry) when their authors asked permission to publish. Sometimes, they were authorized only after having accepted modifications. One of the censors was a notorious poet himself.

**Keywords:** moral and political vigilance, censorship, C. Caragiali, Grigore Alexandrescu, Nicholas Piccolo

CONSTANTIN ARDELEANU (Utrecht University), Fishing in Politically Troubled Waters: the Fishermen of Vylkove, Romanian Nation-Making and an International Organization in the Danube Delta in late 1850s and early 1860s

Based on various archival sources, this paper looks at how the production of borders and its negative effects on the fishermen community of Vylkove (Vâlcov) were instrumentalized by different agents interested in strengthening their position in the Danube Delta in the post-Crimean War context. Following the Paris Peace Treaty (30 March 1856) and an additional agreement in 1857, borders changed in the area of the Maritime Danube, and the burgh of Vylkove became part of Moldavia. It was thus doubly disconnected from its fishing grounds (taken over by the Ottomans), and from its main markets – Bessarabia and the Ukrainian provinces of the Russian Empire. As the economic condition of the community worsened, the Moldavian authorities tried to support its new subjects and turned their situation into a question of Prince Cuza's relations with the Sublime Porte. The European Powers accepted to analyze these issues in the European Commission of the Danube, an international organization that aimed to clarify its own attributions in the Lower Danubian area.

**Keywords:** Danube Delta, Vylkove, fishermen, border studies, international organizations

ȘTEFAN PETRESCU (Institute for South-East European Studies, Bucharest), The Romanian Student Trip to Athens (on August 27 – September 10, 1901)

Grigore Tocilescu, professor of Ancient History of University of Bucharest, organized a student trip to Greece in 1901. This travel took place in the context of re-established Greek-Romanian diplomatic relations. Around 300 people – students, professors, doctors, journalists, lawyers – visited the most important archaeological sites and museums in Athens and Greece, including Acropolis and Olympia. The Greek and Romanian press covered the student visit to Athens.



**Keywords:** Grigore Tocilescu, 1901, travel, Athens, Romania – Greece  
diplomatic relations

### Discussions

L'importance du questionnaire d'Al. Odobescu. En marge de l'édition des réponses du district de Brăila (*Cătălina Vătășescu*)

Déportations en masse au XX<sup>e</sup> siècle dans l'espace roumain: action, pratique judiciaire et politique (*Elena Siupiur*)

Du « Parti National » aux Partis Historiques (*Elena Siupiur*)

### Comptes rendus

Thomas RUSSELL, *Byzantium and the Bosphorus : A Historical Study, from the 7th Century BC until the Foundation of Constantinople* (Adrian Robu); G. MINCZEW *et alii*, *Średniowieczne herezje dualistyczne na Balkanach* (Ivan Biliarsky, Mariyana Tsibranska-Kostova) ; Radu G. PĂUN (dir.), *Histoire, mémoire et dévotion : Regards croisés sur la construction des identités dans le monde orthodoxe aux époques byzantine et post-byzantine* (Andrei Pippidi) ; MANUEL PALEOLOGUL, *Sfaturi pentru educația împărătească*, édition critique et traduction par Simona Nicolae (*Anca-Mihaela Sapovici*) ; Philip MANSEL, *Aleppo. The Rise and Fall of Syria's great Merchant City* (Andrei Pippidi); Ștefan ANDREESCU (éd.), *Călători străini despre țările române*, Supl. II (Andrei Pippidi); Olga KATSIARDI-HERING, Maria S. STASSINOPOULOU (éd.), *Across the Danube. Southeastern Europeans and Their Travelling Identities (17<sup>th</sup>–19<sup>th</sup> C.)* (Ștefan Petrescu); Ioana FEODOROV, *Tipar pentru creștinii arabi. Antim Ivireanul, Atanasie Dabbas și Silvestru al Antiohiei*, Brăila, 2016 (Andrei Pippidi); Hasan ÇOLAK, *The Orthodox Church in the Early Modern Middle East* (Ovidiu Olar); James O. NOYES, *România, țară de hotar între creștini și turci, cu aventuri din călătoria prin Europa răsăriteană și Asia apuseană* (Ligia Livadă-Cadeschi); Constanța VINTILĂ-GHIȚULESCU, *Evgheniți, ciocoi, mojici. Despre obrazy primei modernități românești, 1750–1860; Patimă și desfătare. Despre lucrurile mărunte cotidiene în societatea românească, 1750–1860* (Andrei Pippidi); Iliia HATZIPANAIOTIS-SANGMEISTER *et alii*, *Φαναριωτικά και αστικά στιχοιργήματα στην εποχή του νεοελληνικού διαφωτισμού* (Lia Brad-Chisacof) ; Loredana DASCĂLU, *Din arhiva companiei negustorilor greci din Sibiu Texte epistolare grecești* (Lia Brad-Chisacof); Dan GRĂDINARU, *Alexandru Văcărescu, Insula Sf. Elefterie, un geniu din secolul 18* (Lia Brad-Chisacof); ANTIM IVIREANUL, *Predici. Un manuscris inedit din Basarabia (1824)*, édition par Zamfira Mihail (*Cătălina Vătășescu*) ; Mariana NEȚ, *Once Upon Two Cities. A Parallel between New York City and Bucharest by 1900* (Ștefan Petrescu); Francesco GUIDA (éd.), *Marele Război și Europa danubiano-balcanică* (Daniel Cain); Maria MATEONIU, *La mémoire refuge. L'orthodoxie et le communisme au monastère*

*Saint-Nicolas (Stelu Şerban)*; Grigore BRÂNCUŞ, *Etudes d'histoire de la langue roumaine (III) (Zanfira Mihail)*; Nicolae SARAMANDU, *Atlasul lingvistic al dialectului aromân (Maria Aldea)*

**In memoriam**

† Nicolae-Şerban Tanaşoca (1941–2017)

† Anthony Bryer (1937–2016)

**Vie scientifique** de l'Institut d'Études Sud-Est Européennes 2016

**Livres reçus**