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**Linguistique balkanique**

DANA-MIHAELA ZAMFIR (Institut de Linguistique « Iorgu Iordan – Al. Rosetti », Bucarest, danamihaela.zamfir@gmail.com), Quelques cas de grammaticalisation des formes flexionnelles du verbe *a vrea* « vouloir » en vieux daco-roumain : les conjonctions et locutions conjonctionnelles disjonctives et concessives *să veri (că)*, *săva(i) (că)* et leurs correspondances en albanais..... 5

Among the numerous instances of grammaticalization of the verb “to want” – generally known as a strong characteristic feature in the Balkan idioms – in Romanian, there is one distinctly marked by its historical status, namely the fusion between the 3rd pers. singular present indicative, *va* (< late lat. *volēt*) and the conjunction *să* (< lat. *si*). Its result, *săva*, has been an Old Daco-Romanian word with many meanings and functions, as reflected in its various usages during the 16<sup>th</sup> century, when *săva* appeared mostly prefixed to relatives in order to express an indefinite meaning, but also as a restrictive adverb, as an appositive reformulation marker and even as a disjunctive conjunction. This variety was sensibly reduced in the next century, when the pronominal and adverbial usage occurred rarely, whereas the concessive connector *săva(i) că* (with a periphrastic variant resulting from the grammaticalization of the 2nd pers. of the verb instead of its 3<sup>rd</sup> person: *să veri că*) had a noticeable expansion in the syntax of many cultural areas. This change of function and usage was followed by an abrupt decline after the year 1700; *săva(i)* survived only as a philological oddity or as a desemantized and fossilized relic in the popular poetry. The inner structure of *săvai că* (with its marginal “variant” *să veri că*) is repeated in the Albanian conjunction *ndonëse* – which otherwise is neatly

opposed to the Romanian structure by being currently used nowadays. Although *săvai că* and *ndonëse* are etymologically different, their structural identity, as opposed to their distinctly incongruous historical destiny, sets them at variance with all the other instances of grammaticalization of “to want”.

### L’art arménien entre l’Arménie et la Roumanie

LUSINE SARGSYAN (Matenadaran, Scientific Research Institute of Ancient Manuscripts named after Mesrop Mashtots, Yerevan, Department of Armenian Art History and Theory, Yerevan State University, Yerevan, sargsinlusin@gmail.com), Illustrated Story of Jesus Christ and John the Baptist according to the Gospel of Luke (Armenian Miniature Art of 14<sup>th</sup> century)..... 43

This paper studies some fragments from the art of the Armenian miniaturist Avag C’alkoġ (14<sup>th</sup> century). I focus on the miniatures representing the Annunciation, the Visitation, the Birth and the Naming of John the Baptist, the Census of Caesar Augustus, the Shepherds and grazing sheep and the Presentation of Christ at the Temple. These miniatures are lavishly illuminated in the Gospel of 1337-40 (Matenadaran, Ms. 212) and in the Bible of 1356-58 (Matenadaran, Ms. 6230).

The iconographic peculiarities of the miniatures representing the biblical story of the First and Second Chapters of the Gospel of Luke occur frequently in medieval Armenian art. My paper aims to analyze these artistic traditions. This paper also focuses on the theological study of the images which gives an opportunity to trace the origins (6–7<sup>th</sup> centuries) from which such an iconographic system could be developed and become separate during the upcoming centuries.

**Keywords:** Annunciation, Visitation, John the Baptist, Jesus Christ, prophet Zechariah, the Presentation of Christ at the Temple, Anna and Simeon, Iconography, Theological Interpretation.

DAVIT GHAZARYAN (Matenadaran, Scientific Research Institute of Ancient Manuscripts named after Mesrop Mashtots, Yerevan, Department of Armenian Art History and Theory, Yerevan State University, Yerevan, davit.ghazaryan@matenadaran.am), Old-Printed Armenian Amulets in Scroll of the Library of the Dudean Cultural House at Armenian Apostolic Patriarchat of Romania in Bucharest..... 69

This paper aims to present three Armenian old-printed Amulets in scroll from the old-printed Armenian book’s collection of the Library of the

Dudean Cultural House at Armenian Apostolic Patriarchat of Romania in Bucharest. They are being studied for the first time (old-printed books n. 949, 948 and 998). The Amulets are from three different printing-houses: Etkear Gndevanec'i, Astvacatur Kostandnupolsec'i and Grigor Marzvanec'i. The three printing-houses had been operated in Constantinople (Turkey) in 17–18th centuries. The Amulets are mostly decorated with the gravures of the of the first Armenian gravurist Grigor Marzvanec'i. In one of this Amulets are also used the works of dutchman gravurist Cristophe Van Zikhem.

**Keywords:** Armenian art, Old-printed Amulets in scroll, Etkear Gndevanec'i, Astvacatur Kostandnupolsec'i, Grigor Marzvanec'I, Archangel kills the devil, The Tomb of the Lord, Beheading of John the Baptist, Archangel Gabriel chides the demon, The Ascension.

MARIAM VARDANIAN (Yerevan State University, UNESCO Chair of Armenian Art History, Yerevan, Armenia, vardmeri@yahoo.com), The Armenian Hand Crosses in Various Collections of the Armenian Diocese of Romania ..... 101

Current paper presents the collection of Armenian hand or benediction crosses preserved in various collections of the Armenian Diocese of Romania. There are 14 Armenian hand crosses in Diocese, 10 of which are in Dudian Museum in Bucharest, and 4 at the museum of Armenian Church of the Holy Virgin in Botoşani. These crosses have never studied before moreover, the crosses from the Dudian museum are being published for the first time. The study of these examples is very important for both in the study of Armenian liturgical objects, history of Armenian silver art and history of art of Armenian colonies in general.

**Keywords:** Armenian art, hand crosses, liturgical objects, silver art, Constantinople style, Dudian museum, Armenian colonies, Armenians in Romania

### **Religion et commerce en Europe du Sud-Est**

BENEDETTO LIGORIO (Sapienza Università di Roma, benedetto.ligorio@uniroma1.it), Una nuova *élite* mercantile in Adriatico Orientale: le esportazioni dei sefarditi ragusei verso la Serenissima .....123

The merchants of the Republic of Ragusa played an important role in the connection between ottoman Balkans and the Italian peninsula. The Sephardim traders of South-Eastern Europe gained strength as trade *élite* in the last decade of 16th century and their networks became mature in the

first half of 17th century, while the nobleman merchants of Ragusa withdraw from Balkan business and the European General Crisis arise. Levantine and Ponentine Sephardim like Abraam Coen de Herrera, Jacob Danon and the members of the Namias family used the ports of the Republic of Ragusa to send and insure their merchandises coming from the ottoman hinterland and addressed to the markets of Venice and Ancona. The traditional historiography empathized the competition between the Serenissima and the Republic of Saint Blaise in Early Modern Era. But the quantitative analysis of private trade remark new data: the merchants and especially the Sephardim used the economical space of the Adriatic to bypass the rivalry of the two Adriatic republics and to connect the markets in a shared network. Those trade networks allowed Ragusa to resist to the first part of the crisis although in a trend of general downsizing of the Mediterranean trade business.

**Keywords:** Jewish trading diaspora, inter-adriatic trade, Sephardic merchants, Abraam Coen de Herrera, Republic of Ragusa (Dubrovnik)

RADU DIPRATU (Institute for Suth-East European Studies, Bucharest, dipratu\_radu@yahoo.com), Visiting the Noble Jerusalem: Catholic Pilgrims in the Ottoman Capitulations of the Seventeenth Century .....137

This article analyses how the Catholic pilgrimage to Jerusalem was represented in the Ottoman capitulations of the seventeenth century. Religious articles were first encountered in capitulations granted to Catholic European states (France, Venice and the Holy Roman Empire), but later also in the ones granted to the Protestant Dutch Republic and to the Orthodox Russian Empire. Focusing his research on Ottoman texts, the author has identified three problematics raised by the scarce formulation of these articles: the pilgrims' political allegiance, their religious affiliation and travel conditions. The study has concluded that the capitulations revealed a close link between commerce and pilgrimage, that they refrained from endorsing one Christian faction over the other, and that the Russian treaties actually contained more detailed provisions regarding travel conditions to Jerusalem.

**Keywords:** capitulations, *'ahdname*, religious stipulations, early modern diplomacy, Jerusalem pilgrimage

CRISTINA FENEŞAN (Institut d'Études Sud-Est Européennes, Bucharest, costinfenesan@yahoo.com), Quelques raisons pour l'adhésion à l'Islam aux XVI<sup>e</sup> –XVIII<sup>e</sup> siècles dans l'espace carpato-balkanique ..... 165

Based on sources from 16th to 18th centuries, this paper shows that the adherence to Islam in the Carpathian-Balkan area was based on social, legal and personal, rarely theological reasons in relation to the stages of the

Ottoman conquest of the Balkans and Central Europe. Following the Ottoman occupation, the transition to Islam had allowed the Balkan nobles to preserve their lives, freedom and fortune, to prevent the sale of war captives to the markets slaves, to save the lives of Christians sentenced to death, to ensure the survival of people of extreme poverty, to pave the way for slaves and war captives to their future freedom and to save the lives and property of Romanian boyars who were refugees in the Ottoman Empire.

**Keywords:** Ottoman Empire, conversion, Balkans, Central Europe, slave, poverty, refugee

RADU NEDICI (University of Bucharest, radunedici@gmail.com), Catholic Conversions in Habsburg Oltenia: Religious Change and Resistance ..... 181

During the two decades of Habsburg rule, at the beginning of the eighteenth century, Oltenia has been the object of reformist interventions aimed at drifting the province away from Ottoman influence and integrating it into the Monarchy. Despite the role Catholicism still played at the time in the mind-set of the Habsburg political elite, it has received relatively little attention from historians working on the province. The present article attempts to address this shortcoming by investigating the confessional policy pursued by the Habsburgs in Oltenia. At its core sits the case of the five Orthodox abbots who acknowledged church union with Rome, which has been propagated through the efforts of the bishop of Nikopol, Nikola Stanislavich, in the mid-1730s. Their career is discussed in order to show that the firm resistance opposed by the bishops of Râmnic prevented further defections from happening among the monks in the monasteries. At the same time, the internal frictions in the imperial administration, between the rival interests of the military and civilian officials, are emphasized in order to account for the limited support enjoyed by plans to win more converts.

**Keywords:** Catholic missionaries; church union with Rome; Orthodox Church; Habsburg administration; Ottoman Balkans.

### **Liens culturels entre la Valachie et le Proche Orient**

IOANA FEODOROV (Institute for South-East European Studies, Bucharest, ioana.feodorov@acadsudest.ro), New Data on the Early Arabic Printing in the Levant and Its Connections to the Romanian Presses..... 197

Three topics are discussed in this article, all connected to the printing work done by Sylvester, the Patriarch of the Greek Orthodox Church of Antioch (1724–1766), who travelled to Moldavia and Wallachia and succeeded in

obtaining liturgical and polemical books necessary to the Arab Christians of Ottoman Syria and neighbouring provinces: first, the letters of Mūsā Ṭrābulsī, the Patriarch's secretary, which enclose information on the Arabic printing activities of Iași and Bucharest; second, the description of a rare copy of a *Psalter* printed in Beirut in 1752, recently located in Uppsala; and third, information on an unknown Arabic *Akathist*, printed in a yet unidentified press, but possibly by Patriarch Sylvester's apprentices.

**Keywords:** Early Arabic printing, Patriarch Sylvester of Antioch, Athanasius Dabbās, Antim the Iberian, Arabic *Psalter*, Arabic *Akathist*, Beirut press

### Des sources méconnues sur l'histoire des Roumains

MIHAI ȚIPĂU (Institute d'Études Sud-Est Européennes, Bucharest, mihai.tipau@acad.sudest.ro), Deux documents inconnus de Ștefan Bogdan, « Prince de Moldavie », fils de Iancu Sasul ..... 235

The paper analyzes two unpublished documents issued by the pretender Ștefan Bogdan, the son of Iancu Sasul in December 1610 and January 1611. The documents provide a new image of the actions of Bogdan to obtain the throne of Moldova and also information on the activity of Gironimo Meoli, secretary of Thomas Glover, the English ambassador in Constantinople. Meoli was at the center of a very complex intelligence network, which included the Papal States, the Grand Duchy of Tuscany and Spain. The documents indicate that Meoli, sent by Ștefan Bogdan was heading for Spain, carrying a letter from the pretender for King Philip III.

**Keywords:** Ștefan Bogdan, Gironimo Meoli, Thomas Glover, Wallachia, Moldavia, Constantinople, Spain.

KONRAD PETROVSZKY (Académie autrichienne des sciences, Vienna, konrad.petrovszky@oeaw.ac.at), La mission diplomatique de Joseph von Hammer à Jassy. Édition d'une source méconnue..... 255

Among the growing number of foreign observers who sojourned in the Danubian Principalities at the turn of the 18th to the 19th century was the famous orientalist Joseph von Hammer-Purgstall. He dedicated a chapter of his monumental autobiography to the year he spent as „Consular Agent” in Jassy between 1806 and 1807, which is published here for the first time in its entire length, as a pre-print to a more comprehensive edition. Relating about his scholarly interests and leisure time activities, commenting upon the social life of the local élite as well as on the nuisances of everyday routine, his narrative provides widely unexplored

insights into the backstage of the political history of the Napoleonic Age from a local perspective.

**Keywords:** Hammer-Purgstall, Russo-Ottoman war (1806–12), cultural history of diplomacy, Napoleonic wars.

ȘTEFAN PETRESCU (Institute for South-East European Studies, Bucharest, stefan.petrescu@acadsudest.ro), Zaharia P. Sardelly versus Evanghelie Zappa (the Zappa Olympics and the Dictionary of the Romanian Language) ..... 289

In 1911, almost five decades after Evanghelie Zappa's death, the *Iris* newspaper published the memories of its founder, Zaharia P. Sardelly, who worked for a short period of time as secretary of the great landowner and philanthropist. By 1854, Zappa was looking for a secretary, and young Sardelly was looking for a safe and well paid job. Sardelly's image of Zappa is without any doubt altered by the passage of the years, but also by the natural need to appear before the posterity in a most favourable light. The Modern Olympic Games, the Grammar and the Dictionary of the Romanian language were born in the mansion of Broșteni between 1854 and 1860. This study brings to light other documentary testimonies that complete, confirm or deny Zaharia Sardelly's observations. Two letters of Zappa to Prim-Minister Ion Ghica (on February 21, 1860 and on March 13, 1860) are provided in annexes 1–4.

**Keywords:** Evanghelie Zappa, Zaharia P. Sardelly, Romanian society, social charity in the nineteenth century, *Iris* newspaper

## Discussions

Les archives de la mémoire ou la mémoire des archives : de nouveau sur les désastres humanitaires oubliés, sur les camps, les déportations pendant le communisme du XX<sup>e</sup> siècle (*Elena Siupiur*) ..... 318

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