

Roznoveanu à Iași et les prêts de livres grecs, qu'elles opéraient, avaient facilité la connaissance des auteurs grecs, anciens ou contemporains.

Mme Papacostea-Danielopolu élargie son champ de recherche et examine l'influence grecque sur la culture yougoslave et bulgare de cette même époque. L'auteur fait signaler l'influence de Coray sur l'œuvre de J. Popovič (1806-1856) et de Vukašin Radišić (1810-1843). Le côté bulgare apparaît plus élaboré: les traductions des poésies de Christopoulos par Slavejkou (1847) et Zafirou (1857), les fables d'Aesope contenus dans l'*Eclogarion* de Darvaris sont traduites aussi en bulgare par P. Beron et Neofit Bozveli, ainsi que d'autres œuvres de savants grecs qui ont été traduites par les intellectuels bulgares.

Le livre de Mme Papacostea-Danielopolu remplit suffisamment les tâches du chercheur. Toutefois une analyse plus poussée serait souhaitable. Une mise en valeur de l'activité des Grecs à Braşov et Sibiu et leurs relations avec les autres centres de la Diaspora grecque (Vienne) ou l'activité de certains professeurs (le cas de Gregorios Papadopoulos), jetterait une lumière autre sur l'ensemble de la recherche. D'ailleurs il ne faudrait pas négliger le rôle du théâtre qui fonctionnait à Odessa ou à Athènes. L'influence des idées de Coray ou bien les activités multiples de Darvaris en sa qualité d'éditeur pourraient donner naissance à une nouvelle étude.

L'ouvrage de Mme Papacostea-Danielopolu occupe, à juste titre, sa place dans l'histoire des idées. Il constitue une contribution importante à l'étude de cette période. D'autre part la littérature comparée est enrichie d'une œuvre utile.

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Nikolaos S. Stavrinidis, *Translations of Turkish historical documents concerning the history of Crete*; vol. I, Documents from the period 1657-1672, Heraklion 1975, pp. xxix + 464; vol. II, Documents from the period 1672-1694, Heraklion 1976, pp. vi + 480; vol. III, Documents from the period 1694-1715, Heraklion 1978, pp. vi + 480.

Mr. Stavrinidis worked in the Translation Office of Heraklion from 1931-33 and later, in 1937, he worked in the translation section of the department of historical documents in Heraklion's Vikelaia Municipal Library. These three volumes, rich in valuable material, together with the one which is to follow are the result of forty years of hard work. The translator has a great contribution to make to the history of Crete during the time of the Turkish occupation.

Information concerning the origin, preservation and condition of the material from the so-called Turkish Archives of Heraklion is given in the first volume. We are told that the nucleus of the archives comprised 225 codices—166 after binding—which the Vakf Service handed over, thanks to the activities of George I. Ekonomidis, director of the Translation Office in 1909.

The translations contained in the three volumes go back to the years 1657-1715 and are chiefly court decisions, taken from the 'Kadi's' office, and firmans, most of which come from Adrianople and were recorded in the book of the şer'i. The documents are essentially of local significance; they assist our knowledge of local history, throw light on all sectors of public and private life at the time and offer researchers rich and reliable material on

political, cultural, ecclesiastical, social, administrative, legal and economic matters. The documents are of particular importance as regards place names, of which the translator, as he mentions in the foreword to the first volume, has compiled two large volumes.

Apart from the lengthy introduction to the first volume (pp. xv-xxix), the three volumes comprise: the Prologue, the Translations of the Documents and the General Index; there is also a list of Errata, essential in a publication of this type, compiled by Sterios G. Spanakis. The translations are listed according to the order in which they were recorded in the codex and not according to subject matter (ecclesiastical, political etc). Each translation is preceded by a brief summary of the document's content, the number and page of the codex, the number of the translation and finally the date according to the Mohammedan year together with the corresponding Christian date. The translator occasionally refers to relevant studies in order to assist the researcher and he also provides additional information concerning various place names, people, churches and villages—indications that these translations have a sound background of study and research into the history of Crete.

The first volume contains 532 translations from the years 1657-1672; the second volume has 229 translations going back to 1672-1675 and a further 390 from the years 1683-1694. This gap between 1675-1683 is due to serious damage to the Turkish codices. Finally, the third volume comprises 739 translations from the years 1694-1715. The most important documents deal with: vol. I, mass-, individual and compulsory conversions to Islam, the taxation of the newly-converted, mixed marriages, the Veneto-Turkish war; vol. II, the census of Eastern Crete, the appointment of a Venetian consul on Crete, the first secretary to the Porte, Andreas Miliotis, the first Archbishop of Crete, patriarchal rights, the condition of the indigenous population, commerce, the guilds, the abandoned villages; vol. III, pirate persecution, the export of merchandise from Handaka to Alexandria, the controversy between the Sinaïtes and the Archbishop of Crete and other matters concerning the Church, politics, taxation and administration.

Bearing similar Turkish documents in mind, the translations appear to be extremely accurate; the majority of official titles and technical and administrative terms remain quite rightly as they are, while their translation is given in footnotes: *moutevelli* (translation 533), *defterdar* (trans. 535), *mousir* (trans. 543), *moukata* (trans. 543), *naipi* (trans. 546), *donoumia* (trans. 547), *tezkeres* (trans. 605), *miri* (trans. 617), *Miri Miran* (trans. 802), *veration* (trans. 806) etc.

However, together with all these the translator could also have retained the titles *Kadi* (rather than ἑποδίκης —translations 533, 544, 552 etc.) and *fetva* (rather than ἑπονομική ρήτρα τοῦ Σεῖχουλισλάμη —translation 698). Also, in the majority of court decisions (hocet) I believe that apart from the witnesses' there was also the Kadi's or the naipi's signature and stamp, which do not appear in the translations of the Turkish documents. It would also be of great help to researchers if there were a list of brief summaries of the contents of all the documents.

Nevertheless, these minor and insignificant details in no way detract from the value of this work; Mr Stavrinidis is to be highly commended for his arduous labour.

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