

the new study lies in shifting the emphasis from political history to a history of the civilization, in which politics is properly considered as an expression of that civilization. In addition, Professor Pascu has used recent, important archeological discoveries in Dabica, Morești, Moldovenești, and Maramureș, as well as the traditional sources. He can thus bring new perspectives to the narrative sources for periods which have been discussed and debated from many points of view.

The book has three parts: "Pregovernmental Formations in the Ninth to the Eleventh Centuries," "Formation of the Principality of Transylvania," and "Structure of Society of the Principality of Transylvania." Basically, the author traces the formation and evolution of the province up to the fourteenth century. He discusses its individuality as embodied in its institutions and state structure, the essence of a civilization, and examines the social structure, Rumanian and Hungarian ethnic realities, and the problems of the colonizers, including the Szeklers, the Saxons, and the Teutonic Knights.

Pascu also opens up new points of view relative to the origins of the feudal states of Wallachia and Moldavia. Reviewing the traditional account of the "foundation," the author contributes to our understanding of the process. In his opinion, the formation of the two principalities was achieved in conjunction with developments in Transylvania which resulted in migrations of people across the Carpathians. The author views Wallachia and Moldavia as expressions of the same civilization found on both sides of the Carpathians.

Voievodatul Transilvaniei is a work of scholarship and interpretation which offers convincing solutions to many problems of this period and which will certainly stimulate future research.

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HISTOIRE DE L'ARCHITECTURE EN ROUMANIE DE LA PRÉHISTOIRE À NOS JOURS. By *Grigore Ionesco*. Translated by *Radu Crețeanu*. Bibliotheca Historica Romaniae Monographies, 11. Bucharest: Éditions de l'Académie de la République Socialiste de Roumanie, 1972. Illus. 589 pp. Lei 69.

This is an important book and should long remain the definitive introduction to Rumania's architectural heritage. Designed for the nonspecialist and published in French to reach a non-Rumanian audience, it is the distillation of the life's work of the foremost Rumanian expert on the subject. Ionesco, chairman of the Department of the History of Architecture at the Institute of Architecture in Bucharest, has produced a steady stream of important publications over almost forty years, including his magnum opus, *Istoria arhitecturii în România* (2 vols., Bucharest, 1963-65).

The volume under review is essentially an abridgment of the latter work, with a long section added covering developments since the Second World War. (In view of the need for compression, one might question the decision to allot so much space to the post-1944 period, especially since this will be of negligible interest to non-Rumanians.) A comparison with the parent work does not reveal any major theme or representative monument that has been eliminated. However, the number of illustrations has been reduced, the more technical details have been eliminated, and discussions of controversial issues surrounding the origin and transmission of certain stylistic influences have been omitted. It is interesting to

note that a few monuments located in Bessarabia and Southern Dobrudja, both currently under non-Rumanian rule, are included.

Although other architectural categories are given their due, the heart of the book is devoted to the Orthodox churches and monasteries which remain to this day Rumania's crowning historical treasure. A short but important chapter is devoted to the beautiful and creative architectural products of Rumania's peasant culture—houses, wooden churches, and decorative carvings. Subjects discussed in the text are profusely illustrated by hundreds of diagrams, floor plans, and sketches, most of which were done by Professor Ionesco personally or under his immediate supervision. These are of high quality and contribute materially to the explanations in the text. The accompanying photographs are effectively conceived but suffer somewhat in reproduction. Too few of them are in color, which is often essential to convey the full impact of the object under consideration. More and better color photographs of the painted churches of Moldavia, for example, would materially improve the presentation.

Minor defects such as these do not nullify the book's general effectiveness as an introduction to what is undoubtedly the most characteristic and significant part of Rumania's cultural heritage. Though not intended as a guidebook, this volume should be consulted by anyone planning a serious study tour of Rumania's historical monuments. One hopes that an English version will also appear.

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CĂRȚILE DE ÎNȚELEPCIUNE ÎN CULTURA ROMÂNĂ. By *Alexandru Duțu*. Institutul de Studii Sud-Est Europene, "Biblioteca istorică," vol. 34. Bucharest: Editura Academiei Republicii Socialiste România, 1972. 168 pp. Lei 11.

Exhaustively documented, Duțu's survey of the moral and philosophical treatises published in the Rumanian Principalities in the period 1650–1850 is further evidence of the impressive research currently being undertaken by specialists associated with the Institute for South-East European Studies in Bucharest. Duțu makes a clear distinction between codes of conduct designed for the instruction of princes (*oglinđa princepului*) and books of etiquette addressed to the general reader. In tracing Rumania's many, if somewhat haphazard, contacts with the rest of Europe at a time when immense strides were being made in France, Germany, England, and the Netherlands in bringing philosophical questions into line with human needs, Duțu is perhaps too eager to stress the importance of Western thought and the efforts made by a number of enlightened men to establish a native tradition of Orthodox rationalism. For the nonspecialist, unaccustomed to the special problems of dealing with an area which, with the possible exception of Transylvania, was essentially an intellectual backwater, the continual telescoping of patterns of thought and the frequent recourse to appendages such as medieval, humanist, Renaissance—not always in their customary context—are likely to be irritating, if not totally confusing. Nevertheless, Duțu's plea that the Principalities no longer be considered a mere tributary of Balkan obscurantism deserves serious consideration, even though the list of contacts he describes is startling for its omissions (Machiavelli, Montaigne, Pascal, Rousseau, etc.). Finally, at the risk of excessive carping, it is surely not