

*Adages*, which was later to enjoy enormous popularity in Northern Europe, was published in a larger and richer edition. In was here that Erasmus could and did meet the greatest Aldine Greek scholars and had access not only to valuable Greek manuscripts but also freedom of access to the voluminous correspondence of Aldus himself. Dr. Geanakoplos points out very clearly how Erasmus' Venetian stay was a vital factor in Erasmus' perfection of his knowledge of Greek and that through this man, the most influential humanist of his age, the process of the dissemination of Greek language and literature to the West reached its highest peak.

Throughout this book Professor Geanakoplos emphasizes how much each of the Hellenic scholars studied made use of every available opportunity, not only for the dissemination of the knowledge of Greek, but also for making known the plight of their fellow Greeks in the East and vainly exhorted the West to come to the rescue of their compatriots who were now under the Turkish Moslem yoke. The phenomenon of the Greeks of the Diaspora itself is a fascinating study and Dr. Geanakoplos has chosen to study one group of these Greeks in a particular city, namely, Venice, more than others. The author of this study has set out to clarify the mistaken opinion that Venice's contributions were limited to the areas of economics, politics, and art. He has brilliantly demonstrated that Venice's intellectual achievements were also important, particularly the part played by Venice with respect to the development of Greek learning.

*Greek Scholars in Venice* is an excellent study in the interaction between East and West. It is a fully integrated study in the context of *total*, not fragmented or one-sided history of a given period of time. It is a highly important book for East-West relations: it is a well organized study of a truly enchanting and critical period in the history of Europe. *Greek Scholars in Venice* is strongly recommended for all serious students of European history, classical philology, and Renaissance studies *summa cum laude*.

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Karl Lehman, *Samothrace, A Guide to the Excavations and the Museum*. Institute of Fine Arts, New York University, 1960. Second revised edition. 106 pp. With 54 Illustrations.

The second revised edition of late Karl Lehman's *Samothrace* is an excellent guide to both scholars and laymen who may visit the place. As a matter of fact few tourists really have the time to venture in this, out of the usual archaeological sites way, though it may be a very rewarding experience.

The first chapter, (pp. 10 - 20), deals with the history of the island: its ancient times, the Macedonian period, the Christian era, the Turkish occupation. Quoting the author, its history may be summarized as

follows. Some finds from the Neolithic period prove that the island was inhabited at that time. The latest stratum of this pre-Greek population seems to have belonged to the large family of Thracian people which in these early years were dominant in the southeastern part of the Balkan peninsula. Their non-Greek language was still used in the first century B.C. as a ritual language of the cult. Ceramics found in the Sanctuary both Greek and native, prove that the Greeks colonized the island about 700 B.C. where they settled peacefully and intermingled with the natives. During the archaic period Samothrace became an important city due to its geographic position and had its own coins e.g. one among those in the sixth century had the head of Athena on the obverse. In the fifth century Samothrace became a member of the Attic empire but its fame arose from its religion. It was the largest religious center, from northern Greece through Macedonia and Thrace to northwestern Asia Minor. The reverence of the Macedonian kings to the Gods of Samothrace, especially in the years of Philip and Alexander the Great, was continued by the Diadochs who were responsible for many of the splendid buildings. The Sanctuary and the island flourished also through the Roman empire. Many visitors were attracted to it, as it was stepping point in sea-faring. St. Paul stayed there on his way to Neapolis (Cavala).

Archaeological interest was awakened by the discovery of the famous statue of the Nike of Samothrace—now in the Louvre—by the French Concul Champoiseau in 1863. That was followed by excavations by the French and Austrian scholars until the New York University started full explorations of the main part of the Sanctuary in 1938, which still go on every summer.

In the second chapter, (pr. 21-36), the religion of the Great Gods is discussed at length as well as the Mysteries included in the cult. This sanctuary, according to the spirit of all Greek sanctuaries, had an international character and every state was represented by ambassadors to its annual festival. The main figure among the many gods worshiped in this spot was a "Great Mother" related to similar deities in Anatolia, Phrygia, e.t.c. A particular feature of the Great Mother was that her power was connected with stones and rocks and consequently she was worshiped at sacred rocks where sacrifices were offered. Along with her, Kadmilos the fertility god and the Kabairoi—demons—seem to be of pre-Greek origin. Also included in the group of the Great Gods were Hades and Persephone, called Axiokersos and Axiokersa in the native idiom. Coins, terracottas, various minor finds, inscriptions and above all the temples provide ample material for the study of the religion of Samothrace, so famous in the pre-Christian era.

In the third chapter, (pp. 37-78), a full account of the excavations is given as well as an itinerary for the visitor to the various buildings, i.e. the Anaktoron, the Sacristy, the Arsinoeion, the archaic double precinct, the Temenos with its Propylon, the Hieron, the Hall

of the Votive Gifts, the Altar Court, the theater, the Stoa, the Nike Fountain, the Ptolemaion.

In the fourth chapter, (pp. 79 · 104), a description of the Museum built by the Americans is given, as well as of the finds, which are exhibited in a way to illustrate the local civilization, the history and the religion of Samothrace.

The guide is provided with a selective bibliography, plans of the Sanctuary, and is illustrated abundantly with excellent photographs.

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Göllner, Carl, *Turcica. Die europäischen Türkendrucke des XVI. Jahrhunderts*. Bd. I: 1501-1550. Bucuresti (Editura Academiei R.P.R.), Berlin (Akademie-Verlag), 1961. 458 S., 30 Abb.— Vorwort deutsch und rumänisch.

Nach Josef Hammers «Verzeichnis der in Europa ausser Konstantinopel erschienenen, die osmanische Geschichte betreffenden Werke» (Archiv für Geschichte, Statistik, Literatur und Kunst. Wien, Jg. XIV-XVIII und Bd. X der ersten Auflage seiner Geschichte des osmanischen Reiches) wird hier zum ersten Mal mit einer wissenschaftlich brauchbaren, nach modernen Methoden angelegten Erfassung der europäischen Türkenliteratur wenigstens des 16. Jahrhunderts begonnen. Schon der erste erschienene Band legt von der präzisen und gewissenhaften Arbeit des Verfassers Zeugnis ab. Ein grosser Teil bisher unbekannter Drucke wird zum ersten Mal verzeichnet, während die in verschiedenen Bibliographien und Geschichtswerken verstreuten Angaben über bekannte Schriften ergänzt und zusammengestellt werden. Hammers Liste war für die Zeit ihres Erscheinens eine erstaunliche Leistung gewesen, jedoch enthielt sie zahlreiche Fehler bei der Wiedergabe der Titel und verwies auch auf Schriften, die offenbar nie existiert hatten. Der Verfasser des vorliegenden Bandes hat, um derartige Fehler von vornherein zu vermeiden, grundsätzlich nur solche Drucke aufgenommen, die entweder heute in den europäischen Bibliotheken feststellbar sind, oder dort nachweislich existiert haben, aber während des Krieges vernichtet wurden.

Die 901 verzeichneten Drucke sind in chronologischer Reihenfolge ihrer Erscheinungsjahre geordnet; ein alphabetisches Autorenregister, ein alphabetisches Titelverzeichnis der anonym erschienenen Schriften und ein Bibliotheksverzeichnis erleichtern das Aufsuchen bestimmter Drucke. Verfassernamen und Titel sind vorbildlich genau und sauber wiedergegeben. Ferner sind angegeben: die Bibliothek, in der sich die Schrift heute befindet, samt der betreffenden Signatur, die Blattzahl, die Grösse des Druckspiegels, die einschlägige Literatur, Auflagenzahlen und Entstehungsgeschichte der Drucke (soweit feststellbar), die von den Verfassern benutzten Quellen (soweit im Rahmen dieser Arbeit erkennbar) und die Übersetzungen in andere Spra-