

problems associated with library organization will soon be overcome in these times of financial stringencies we can still hope that badly needed professional and evaluative bibliographies for the Balkan field may be forthcoming.

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D. Samsaris, *Ἡ ἑλληνοποίηση τῆς Θράκης κατὰ τὴν Ἑλληνικὴ καὶ Ρωμαϊκὴ ἀρχαιότητα* (The Hellenization of Thrace in Greek and Roman Antiquity), Thessaloniki 1980, pp. 405.

The Thracians were one of the most numerous peoples of ancient times, together with the Scythians and the Indians. It is understandable, therefore, that their Hellenisation (as far as it went) should be of considerable significance for the Thracian studies, for Greek history, and for our knowledge of antiquity in general. Mr D. Samsaris—well-known in the scholarly world for his historico-geographical research—was acutely aware of the lack of any studies in this field, and has now produced the weighty volume which is the subject of the present review and evaluation.

Mr Samsaris traces the various stages of the Thracians' Hellenization over a period of some thousand years. His contribution is an important one; in order to evaluate it properly I shall give a brief account of the work itself and then pay special attention to those aspects which are of particular value to historical research.

The introduction (pp. 17-53) concerns the Thracians generally and their language: the borders of Thrace are determined, there is a brief review of the country from the seventh century BC to the fourth century AD, and particular attention is paid to the battles the Greeks waged against the indigenous population in order to settle in Thrace.

The main body of the work is divided into two parts. The first (pp. 55-174) examines the chief factors and the actual process of Hellenization from the earliest establishment of Greek colonies up to the end of Roman antiquity. It comprises eight chapters.

The first chapter (pp. 57-75) deals with Greek colonisation and the Greeks' penetration into Thrace, emphasising the fact that the mixed nature of the colonies favoured the process of Hellenization, for they were agricultural and commercial or military and agricultural settlements.

The second chapter (pp. 76-88) examines the road network in Thrace, emphasising the fact that the Thracian seaboard favoured maritime communication, while the mountain crossings of Rhodope and the Balkan Peninsula facilitated the development of a dense network of continental roads constructed by the Odryseans, the Macedonians, and the Romans.

The third chapter (pp. 89-91) concerns the urbanisation of Thrace, which began in the coastal zone with Greek colonisation, was extended into the hinterland by the Macedonians, and became general with the Romans, who strengthened or established Greek urban centres.

The fourth chapter (pp. 92-98) examines the demographic changes which took place in Thrace and favoured Hellenization. The next chapter (pp. 99-112) is devoted to the Greeks' and the Thracians' political relations and to the philhellenic policy of the Thracian kings, who created the essential conditions for the Hellenization of the, chiefly, Odrysean aristocracy. The sixth chapter (pp. 113-132) examines the Greeks' and Thracians' social relations, research indicating that the social phenomenon of mixed marriages was particularly prevalent in the Greek colonies of Thrace, especially during the Roman period. The Thracian prosopography gives us an idea of the geographical spread of mixed marriages in the second and third centuries AD, for it contains people with mixed pairs of names, both Greek and Thracian. The seventh chapter (pp. 133-159) concerns the Greeks' and the Thracians' commercial relations, using the information provided by archaeology and the coins of the time, and it is shown that Greek-Thracian commercial relations had already been established in ancient times by the colonists of Thasos and Abdera. Chapter Eight, (pp. 160-174) finally, deals with the factors which checked and limited the spread of Hellenism in Thrace; in the author's view these were the area's political instability, which was due to the lack of any central authority and to the existence of various local rulers, the Thracian population's numerical supremacy over the Greek colonists, and above all the settling in Thrace of a Roman and Romanised population.

The second part of the book (pp. 175-327) examines the ways in which Hellenization manifested itself, and its socio-geographical dimensions. It comprises four chapters. The first (pp. 177-193) looks at the spread and prevalence in Thrace of Greek customs, which facilitated the Hellenisation of the region's urban centres in particular, increased the assimilative influence of Hellenism, and enabled it successfully to resist Romanisation. The author emphasises the fact that the Romans not only failed to affect the Greek customs but actually promoted their further spread.

Chapter Two (pp. 194-223) concerns the propagation of the Greek cults amongst the Thracians, and religious syncretism. From their many Thracian epithets and their great number of adherents, the author concludes that the Greek cults were widespread and in fact supplanted the Thracian pantheon.

The third chapter (pp. 224-234) develops the themes of the spread of Greek art in Thrace, Graeco-Thracian art, and the Hellenisation of «Thracian art». Greek influence was evident in all branches of art-fine arts, town planning, architecture, painting, and sculpture. Finally, the fourth chapter (pp. 235-327) examines the linguistic Hellenization of Thrace, considering such aspects as placenames, personal names, the spread of the Greek language in both its spoken and its written forms, the rivalry between Greek and Latin and the triumph of the former, as inscriptions show. The boundaries of Greek-speaking and Latin-speaking Thrace are also deduced from inscriptions, which, as the author rightly points out, accurately reflect the linguistic reality of the period.

The book closes with the assertion that the spread of Hellenization increased greatly during the second and third centuries AD and was completely accomplished in the fourth century AD.

In this book, upon which he has laboured methodically and zealously, Mr Samaris offers information of genuine value for research in the fields of historical geo-

graphy, historical demography, military and political history, economic life, social history, religious and artistic life, the study of place-names and personal names, and the study of language in general.

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Benjamin Braude and Bernard Lewis, editors. *Christians and Jews in the Ottoman Empire. The Functioning of a Plural Society*. Volume I. *The Central Lands*, p.p. 447. Volume II. *The Arabic-Speaking Lands*, pp. 207, New York and London, Holmes and Meier, 1982. Bibliography and index.

The last generation has seen increased interest in the study of the relationship between the Ottomans and their subjects and the mechanism of minority self-preservation. The two volumes under review, presenting thirty of the papers from an extended research seminar on the «Millet System» held at Princeton University in 1978, fill a long overdue lacuna in the scholarly treatment of the subject populations of the Ottoman Empire. Volume I contains five parts: The Islamic Background, the early history of the subject communities, the institutional framework of the minorities in the eighteenth century, an examination of the socio-economic changes during the nineteenth century and of the constitutional experience of the various minorities toward the end of the empire, and a concluding survey of the Ottoman archival materials on the Millets. Volume II deals with Egypt, Palestine, Lebanon and Syria from the sixteenth to the early twentieth century and the regional peculiarities within the empire. There is also a bibliography for further study.

The value of these essays lies in the new approaches to old problems and re-definitions, e. g., of the term 'millet', based on a necessary and contemporary re-examination of familiar and some new sources. They explore older, more simplistic myths, but also indicate welcome lines for future research. In a work of this nature there are necessary overlaps in terms of material discussed and conclusions reached albeit from a different perspective in each case. Yet these overlaps reinforce the overall impressions gained for each piece. Each complements the other to reproduce the complicated interactions that denoted the reality of Ottoman society. The wide range of subjects treated in these volumes are beyond the expertise of one reviewer to handle adequately. The following comments then are restricted primarily to those subjects within this reviewer's areas of competence.

The two volumes are placed in an historical and historiographical perspective in Lewis' introductory essay. Noting the contemporary relevance of ethnic studies, he argues that the Ottoman Empire presents a successful model of a pluralistic society, one that is best understood through an analysis of the centrality of religion and community among each of the subject populations. His essay incidentally contains the only survey of the complex Greek-Ottoman relations in the two volumes, although the Greek story appears in a fragmented way in many of the succeeding essays.

Lewis perceptively examines the myths that new-born peoples tend to create to justify their right to be new-born peoples. He outlines several layers of history