

religion of the heir—a policy which had always been previously supported by Bavaria. By then not only had Russia lost much of her previous influence in Athens but she had also lost any interest she may have had in Greece. Of more immediate interest to her were the points which were ultimately to lead to the establishment of the Bulgarian Exarchate and eventually a Bulgarian State.

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A. B. Dascalakis, *The Hellenism of the Ancient Macedonians*. Institute for Balkan Studies, No 74, Thessaloniki, 1965. Pp. viii+294.

The development displayed by the kingdom of Macedonia under Philip II and Alexander the Great, as well as the impact of the kingdom on the political life of the Hellenic city-states, have been two main reasons for which the history of ancient Macedonia draws considerable attention. Proportionate to this interest, also enhanced by specific factors, is the inclination and zeal of scholars to delve into subjects dealing with that region.

Such zeal accounts for the work cited above, the aim of which, as defined by the author in the preface, is "not so much the writing of a history of Macedonia in ancient times, as the collection, critical study and evaluation of any material capable of serving to ascertain the Hellenic identity of the Macedonians and in general to examine their life, set within the range of Greek antiquity."

Of the five parts composing this book, the first (pp. 3-57) deals with the origin of the ancient Macedonians; the second (pp. 59-95) with the language of the Macedonians according to historical sources; the third (pp. 97-146) with the Argeads-Temenids and the origin of the Macedonian royal house; the fourth (pp. 147-223) with Alexander the Philhellene and Macedonia during the Persian wars; and the fifth (pp. 225-276) with the Athenian orators and the "barbarism" of the Macedonians.

In treating these topics Professor Dascalakis starts from the sources, as it is proper in historical studies. Hence the groundwork of his treatment is continuous and consistent in all matters where the existence of ancient sources makes it possible. After such grounding there follows an interpretation of sources which, as usual in subjects of history,

springs out of a language study of the texts, but must also be aligned with the demands of historical criticism. The author makes a noteworthy contribution to the interpretation of the sources using adroitly his critical acumen and above all his experience as a historian. He depicts the times of which he writes, so as to present the facts vividly, grasp the reasoning of the persons acting their part and feel the effect of events as if he were a contemporary.

This work of Professor Dascalakis is a worthy addition to the bibliography on ancient Macedonia.

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GEORGE A. PAPANTONIOU

Ap. B. Dascalakis, *Alexander the Great and Hellenism*. Institute for Balkan Studies, No 90, Thessaloniki 1966. Pp. vii+294.

Homer introduces Achilles saying to Ulysses:

"If I abide here and war about the city of the Trojans,  
then lost is my home return, but my renown shall be imperishable."  
(*Il.* ix 412-3)

If Alexander the Great, who was a descendant of Achilles and worshiped Homer, applied this verse to himself, the prophecy expressed in it would have turned out most true; and it would be borne out today by the great number of publications listed in worldwide bibliography on the character and work of Alexander the Great.

The host of such published works would lead one to think that the subject had been exhausted on all sides. But this cannot be said as yet. The greatness of his achievement and his personality, reaching the very bounds of the supernatural, admit new hypotheses, interpretations and syntheses beyond every other instance.

To this extant international bibliography on this great figure of history one more work has been added by Professor A. B. Dascalakis, which now published in English permits the author's views to become known more widely. The entire volume consists of nine parts, the subject matter of which is an examination of Alexander the Great's personality and work from various points of view. The account of events resting on the sources has not, nor can it have any substantial differences from accounts written by other historians. But the treatment in this new study gives rise to queries also: Why did Alexander the Great