

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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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

act thus and not otherwise? Why did he prefer one way and not another? Why did he succeed in this, and why did he omit that?

For an answer to such questions the author must above all recount in full the general condition of the people, among whom Alexander the Great acted. Then penetrate into the spirit and the psychological temper of the person acting, discern motives which do not always present themselves in forms customary to man's psychology, but are at times, at least in part, *sui generis*. Generally speaking the author must find the pattern on which three factors, *nature*, *reasoning* and *habit* united in Alexander the Great's person during his career, in pursuit of what his tutor Aristotle terms *honest dealing*.

This, I feel, is the way in which Professor Dascalakis proceeds in his study, so as to offer with this work a Hellenic view of the personality and work of Alexander the Great.

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T. K. Papatsonis: *Μολδοβλαχικά τοῦ μύθου* (La Moldo-Valachie de la légende). Editions Ikaros, Athènes, 1965. Pp. 192.

La publication d'impressions de voyage concernant les Balkans constitue en Grèce un événement remarquable parceque sa littérature moderne est plutôt pauvre en récits sur cette région. D' autant plus, la publication d' impressions tout particulièrement de Roumanie apparaît comme un devoir étant donné que de très anciennes relations historiques et culturelles lient les deux pays.

M. T. Papatsonis se distingue par son lyrisme inspiré et ses tendances philosophiques. C' est ainsi que, sous cet aspect, vingt-cinq ans après son voyage il évoque la Roumanie d' avant-guerre qui à travers tout ce temps écoulé a passé définitivement, comme il le dit lui-même, dans le monde de la légende.

Son récit se compose, en lignes générales, de quatre parties: l' attente, puis le voyage à Constantza et à Bucarest, un déplacement à l' intérieur du pays et enfin au monastère de Vacaresti. Les souvenirs de voyage sont toujours nostalgiques et M. Papatsonis a su nous le faire sentir dans les siens en mêlant aussi des accents métaphysiques à ses émotions quotidiennes. A ces traits vient s'ajouter un style plutôt puriste qui ne perd cependant rien de son élan et de son ardeur, et con-