

Τὰ δυνατὰ σου χέρια τ' ἄξια, τὰ κοσμικά,  
χάρισμα πῶς μεγάλο κι ἀπ' τὰ φτερά. (σελ. 445)

Your hands so strong and deft at homely things  
Are gifts more precious than a pair of wings. (p. 185)

Thomson arbitrarily twisted and compressed this couplet into . . . one long and pedestrian line of many syllables: «Your strong, capable, skilled hands are a gift greater than wings;» (p. 141). And F. Will in vain arranged his prose to look like a couplet:

Your worldly, worthy, doing hands,  
a gracing greater than from wings. (p. 196)

Dr. Theodore Stephanides and Mr. George Katsimbalis wrote no introduction of their own, and let Kostas Palamas himself address his readers by means of his eloquent «Preface». They provided, however, a four-page «Glossary and Notes», plus a brief but precise «Analysis of the Poem» (pp. 21-24).

Let us hope that this excellent English translation of *The Twelve Words of the Gipsy* (1974) will help restore Palamas's reputation as a great visionary poet of modern Greece, and will persuade a serious academic press to present his beautiful and sonorous poetry to the English-speaking world.

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Dimitrie Cantemir, *Extracts from «The History of the Ottoman Empire»*, eds., Alexandru Dușu and Paul Cernovodeanu, Bucharest, Association Internationale d'Études du Sud-Est Européen, 1973, pp. 359 + 30 plates.

This handsomely bound and printed volume is a generous gift to the world of scholarship on the occasion of the three hundredth anniversary of Dimitrie Cantemir's birth. Not only have two noted Romanian scholars reprinted the lengthy notes and «The Life of Demetrius Cantemir, Prince of Moldavia» from N. Tindal's London-translated English edition of *Incrementa atque decrementa aulae Ottomanicae (1734-1735)*, but they have arranged the notations by theme, provided a wealth of useful explanatory material, added bibliography and essays of their own, and presented a fitting tribute in the form of a «Foreword» by Professor Halil Inalcik, President of the A.I.E.S.S.E.S. But even further, what makes this book so pleasant to browse through are the thirty plates, some from Cantemir's original sketches of Ottoman sultans, some from other European and Asian sources, illustrating in both black and white and in colour the rich exoticism of this eighteenth century Romanian Humanist's masterpiece.

If there were still need to justify Cantemir's place in the gallery of European Humanism—and Dr. Cernovodeanu's essay and bibliography of works on the Moldavian prince show that at such a late date the argument would be superfluous—the register of «XVIIIth Century Echoes» and Prof. Dușu's «Introduction» would be sufficient. Clearly the task of scholarship now is not to justify but to integrate, to examine more closely the interpenetrations of Humanist ideas and ideals, as well as their dynamic growth, in South East Europe, tracing the three main avenues of approach which seem to cross over the three

Romanian lands: the direct route from the West (France, Germany, Italy and England), the Byzantine route (either through neo-Greek Constantinople or more indirectly through Slavonic writings), and lastly the northern route (Poland and Russia). From the contextual information provided by the two editors it is clear that a true assessment of Moldavia and Wallachia, as well as Transylvania, in the intellectual currents of the Enlightenment has yet to be made outside of Romania itself.

Reprinting the notes without the enormous text of Cantemir's history occasions much justification in the introductory remarks of the editors. It is sufficient to point out the many anecdotes drawn from Cantemir's personal experience, reports taken at first or second hand from participants, and the lively biographical sketches. There are also such fascinating set-pieces as the lengthy description of the coronation ceremony of a Moldavian prince in the Ottoman capital. Nevertheless, for those readers who do not have the full (original Latin, or translated) text to hand, many notes are confusing, since there is no narrative context, and many expressions and historical allusions become clear only long after the initial mention. A fuller use of the «Notes on Cantemir's Text», which while containing good background and bibliographical data is haphazard, even if it extended the present volume by another twenty-five or more pages, would be welcome.

Whilst scrupulous in offering modern Turkish equivalents to Cantemir's citation of proverbs and legal expressions, the editors have been less careful with the Augustan Age English, and a small but disconcerting number of misspellings appear throughout the text. They could easily be removed in a second edition, which this valuable book deserves. Finally, we should note that what has happened to *The History of the Ottoman Empire* is that it is no longer a work of eighteenth century scholarship on the growth and decline of a real empire threatening the security of European Christendom —and here the editors are perhaps unduly severe in dismissing Cantemir's continued validity as an historiographer—but a more personal book about Cantemir himself, about his ideas and his experiences and only incidentally, in its fragments, about Turkish music or Polish generals. This transformation can make the strange figure of a Moldavian aristocrat educated at the Turkish court and matured in wisdom under the patronage of the Tsar seem more familiar to us, but in this very familiarity lies a danger of misreading Cantemir as a modern. Wrenching the notes from their aloof Latin rhetoric and reorganizing their order to conform to contemporary interests distorts, I suggest, the character of a strange personality in a complex moment of intellectual history, part European and part Asian, part antique and part modern.

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Queen Frederica of the Hellenes, *A Measure of Understanding*, New York, St. Martin's Press, 1971, pp. 263.

As the December 1974 referendum on the Greek monarchy once again made clear, the debate concerning the monarchic institution of today cannot be isolated from the image of the person likely to occupy the throne. Particularly in countries where the crown was never fully incorporated into the national tradition and where royal prerogatives remained for long the subject of dispute, the personalities of kings and queens have tended to leave their mark upon the country's political development. Thus, in addition to sheer curiosity