

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

about the life style of modern-day nobility, one becomes greatly interested in any information and clues which shed light on such exalted individuals, in the hope of understanding their personalities and assessing their role in history. Since the Royal House of Greece has been at the center of much controversy—but has so far been the subject of little scholarly investigation—the appearance of Queen Frederica's memoirs in 1971 was bound to attract considerable attention particularly among students of postwar Greece.

The book borrows its title from its introduction in which the former queen asserts that she has always been «a seeker for Truth» and declares: «If some measure of understanding has been reached I wish to share it with my fellow men and women». The narrative begins with a brief account of a rather lonely and austere, but not unhappy, childhood among the Hanoverian Guelph (paternal) and Prussian Hohenzollern (maternal) princely households, where the young were taught self-discipline and a sense of higher duty to mankind. It ends with the death of King Paul in 1964. As a child, the granddaughter of the Kaiser (whom she liked and visited annually in his exile in Holland) developed a fascination with the world of dreams, mysticism and spiritualism. This preoccupation, later expanded to include nuclear physics, exerted a powerful influence over her and is a constant theme throughout these pages.

On a subject that her detractors would never let her forget, membership of the Nazi Youth Movement, Frederica writes that she was forced to join, and that while she disliked Nazi ideas and uniforms, she enjoyed the contact with other children. Eventually her father sent her to school in England (where she became a pacifist) in order to get her out of the Movement. In 1936, while at school in Florence, she met Queen Helen of Roumania and her brothers, George II of Greece and young, tall and handsome Paul («Palo»). The cynic's assertion that their marriage (in Athens, on January 9, 1938) was the handiwork of power politics and scheming diplomats is charmed away: «One day I looked into Palo's smiling face. I lost my head and my heart». At her instigation, Paul was invited to visit the family in Austria. «He asked me to marry him and I very happily accepted».

Describing the times of the Albanian War by quoting from letters to her parents, Frederica avoids all mention of the Metaxas dictatorship but writes instead of her «raging anger» against Hitler and of the magnificent spirit of the Greek people. The joint Italian-German attack was «... the greatest Glory imaginable for Greece. Two World Powers against Greece!» With enemy occupation imminent, the decision to flee abroad was based largely on the fear that «the Germans, who have always wished to play Palo against Georgie, would proclaim him (Paul) King against his will . . .». As for George's handling of the entire crisis of the front's collapse and Korizis' suicide: «Georgie is behaving quite outstandingly. He had to put many things right with a firm hand». Nor was the future seriously in doubt: «... this country cannot live without us and that is why I am confident that we shall come back». And after the escape to Crete: «We had lost Greece, the country I had learned to love not only with my heart but with my whole being . . .». The German attack «broke every emotional link I had with the land of my childhood. It freed me to love and to serve Greece and the Greek people to a point of identification with them . . .».

In South Africa Frederica was befriended by Jan Smuts whose mysticism and notions of destiny had a profound effect on her. Smuts believed that he was partially to blame for the world crisis because he had refused a royal invitation after World War I to become Britain's Prime Minister. As for the United States, «It needs leadership so that we do not sink into an unwelcome materialism. I will have to reincarnate in America. I certainly do

not like that thought as my heart is in South Africa . . .». Smuts, who came to regard himself as the guardian of the Greek monarchy, endorsed Paul's decision to return to German-occupied Greece to head the resistance movement and promised to obtain Churchill's and Roosevelt's consent. However, British agents and others in «high quarters» blocked the move. Frederica implies that the same unnamed British officials conspired to leave Athens defenseless before the Communist menace in December 1944, and that General Scobie valiantly protected the capital disobeying orders from London. She manages to describe the war years and liberation without as much as a hint that a powerful anti-monarchy movement had engulfed the country. While the plebiscite on the monarchy is mentioned, the reasons for holding it in the first place are not.

After the death of King George II (April 1, 1947), Frederica, now Queen of the Hellenes, devoted her considerable energies to combatting the Communist revolt. Professing sympathy and understanding for the nation's poor and misguided intellectuals, she attributes the civil war to the «cold-blooded corrupters» who betrayed their country and intended to cede Macedonia to Communist Yugoslavia. There is a vivid account of her visit to embattled Konitsa and of the *paedomazoma*. The program of «Royal Welfare», criticized by some as a form heavy-handed taxation is described here as strictly voluntary, with much praise going to the «Queen's ladies». Paul's visits to captured guerrillas interned at Macronisos are given as the reason for the reforming of thousands of hardened Communists who now enthusiastically proclaimed their devotion to the nation and the monarchy. Frederica suggests that American aid to Greece was the result of her personal appeal to Secretary of State Marshall, with whom she continued a «private» correspondence until his death.

Frederica's recollections also touch on royal visits to Turkey (Menderes privately expressed himself as favoring *enosis* between Greece and Cyprus), Yugoslavia (she liked Tito and chided «Tempo» for his involvement in Greek affairs during the war) and to the United States (Vyshinsky told her that he was «busy trying to make the world happier . . .»). Her comments often reveal a child-like naïvete about world affairs and life in general. Above all, however, this is a portrayal of a warm and loving family, with Paul emerging as a gentle, modest, wise and happy man, and the children bright and adorable. Except for Frederica's welfare activities there is no hint of any involvement on her part in politics, though she is flattering to Karamanlis and once told Marshall that Papagos would make an excellent commander-in-chief. Moreover, there is no mention of the problems and working relationship between the palace and the various Greek Governments during Paul's reign, possibly to avoid adding to the controversy surrounding the Greek monarchy at the time when the book appeared.

Frederica has written an interesting and at times moving account, revealing a vivacious and attractive personality and the attributes of a devoted wife and mother. Her attachment (and Paul's) to Greece sounds strong and genuine. Her memoirs contain very little of historical value but this is probably because of prudence and the desire not to offer ammunition to her critics and those of her son. If this explanation is rejected, then one cannot escape the conclusion that, in the realm of politics, her *Measure of Understanding* remained throughout meager indeed.