

in this period will be able to overlook. This fact seems to me the true indication of Prof. Jenkins' achievement in combining his capacities as a scholar with the role of writing for the general reader.

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Stephanos I. Papadopoulos, *Ἡ κίνησις τοῦ δούκα τοῦ Νεβέρ Καρόλου Γονζάγα γιὰ τὴν ἀπελευθέρωσιν τῶν Βαλκανικῶν λαῶν (1603-1625)*. [The movement of the Duke of Nevers Charles de Gongague for the liberation of the Balkan peoples, 1603-1625] Thessaloniki 1966, Institute for Balkan Studies, nr. 83. Pp. 290.

One of the important subjects in the history of the Balkan peoples under Turkish domination is their relations with the various rulers in Europe. As a result of these contacts it was hoped that a new, anti-Turkish, crusade would realize not only the ambitious—as well as adventurous—plans of these sovereigns, but could also open the way for shaking off the Turkish yoke. The hopes for the success of a European armed intervention were enhanced after the total destruction of the Turkish fleet at the so-called naval battle of Lepanto (October 7, 1571).

With the above in view, we find recorded repeated efforts on the part of the Greeks, and especially of the inhabitants of the rocky and semi-independent peninsula of the Mani (Maina). Although European diplomatic rivalries made the success of such movements utopian, they were usually encouraged, especially by Italian noblemen as well as by responsible leaders of great European Powers, e.g. the kings of Spain during the 16th and 17th centuries. Only the Thirty Year's War (1618-1648) and the religious conflicts, which began to convulse Europe, put an end to such plans.

Mr. Stephanos Papadopoulos, in his new book, relates the phases of the most noteworthy attempt which for a short time seemed capable of being realized and which kindled the hopes of the enslaved Greeks: the effort undertaken by the ambitious French nobleman Charles de Consague, Duke of Nevers, Rethel, Clèves, Mantova, and Montferrat. Charles believed himself to be a distant descendant of the Palaeologi and squandered his huge property on the preparation of an expedition against the Turks hoping to reestablish the Byzantine Empire and acquire the throne of Constantinople.

In the first chapter (pp. 13-69) the author attempts to describe the interesting personality of the Duke and researches into the circumstances which led him to the vision of his grandiose enterprise. At the same time he relates the first negotiations of the Duke's representatives and agents with the Christians of Dalmatia and the Greeks of the Mani (1608/9-1611). The author stresses in particular Charles' contacts with the energetic archbishop of Lacedaemonia, Chrysanthos Lascaris and the bishop of Mani, Neophyte (1612-1614).

In a separate chapter (pp. 70-84) the author checks the truth of the information relating to the secret conference held in the region of the Albanian tribe *Kuçi* (September 8, 1614). According to the controversial testimony of the Albanian "captain" Ioannis Renessi, an agent of the Duke, some Serbian and Albanian ecclesiastical and lay notables conferred with him on the details of the enterprise under preparation. The author presents conclusive evidence on the falsity of the notorious protocol of the above conference and refutes the views lately exposed by the Croatian historian Stjepan Antoljak.

The rôle of the adventurer "sultan Jahja" in the movement of Charles de Consague, and his activities in common with the Albanian Ioannis Renessi occupy a large part of the book (pp. 84-96 and Addenda C and D).

In the next chapter (pp. 97-147) the author deals with the activities of the famous capuchin Père Joseph de Paris whose influence on this movement almost changed its character by giving it the form of a religious crusade. Père Joseph promoted the idea, probably conceived by Charles (see p. 148), of founding a Christian army (*Milice Chrétienne*) and gave a European character to the attempts of the Duke of Nevers. The project was reanimated by the intense activity of the Duke's special envoys to Italy, Greece, Germany, Poland, and Spain (1617-1618).

With the reorganization of the *Milice Chrétienne* and especially with the creation of a large fleet, built almost wholly with Charles' funds, the dreams and hopes of the Duke and his followers seemed realizable. The conflict between Turkey and Poland at the hegemonies of Wallachia and Moldavia (autumn 1620) seemed for a time to be a suitable opportunity for the Duke of Nevers to start his plans for the liberation of the Balkans. The presence of the Prince of Moldavia Gaspar Gratianni was of great significance at this stage of the plans (pp. 176-177).

The *Milice Chrétienne* tended to become an organ of dynastic and religious conflicts; although the catholic Duke avoided meddling in these conflicts, he was unable to refuse any action which would help repress

the rebellion of the protestant Huguenots. He believed that only if the Catholic Habsburgs gained superiority in Europe could there be peace which would enable the success of the undertaking of his projects against the "infidels." This policy of Charles probably rested on the hope that Spain might also participate in his expedition (see p. 160).

The author proceeds to analyse the deeper reasons which caused the wreckage of Nevers' ambitious plans. The unexpected loss of his fleet resulted in the failure and final abandonment of the whole undertaking. The efforts of twenty years, incalculable expenses and sacrifices proved lamentably futile. The enslaved peoples of the Balkans and especially the Greeks saw their hopes for liberation vanish once again, due to the antagonism between the European powers (see Epilogue, pp. 197-204).

In the last chapter (pp. 189-196) the author deals briefly with the literature which was influenced by and created because of the publication given to the efforts and projects undertaken in pursuance of the organization of the "Crusade." After the foundation of the *Milice Chrétienne* the movement took on a chivalrous and religious character which constituted a source of inspiration to contemporary poets. The largest production in this line was that of the Charles' chief collaborator, the man who brought his plans to being, Père Joseph de Paris.

The book is appended by four Addenda: The first is a genealogical table of the Gonsaga-Palaeologi family of Mantova; the other three deal briefly with the activities of three personalities who in various ways participated in Charles' project (archbishop of Turnovo Dionysios Rhalles Palaeologus, Ioannis Renessi and "sultan" Jahjia). Some of the documents used in the preparation of this work are edited in the Appendix (pp. 233-262). A considerable number of maps and tables (hors texte) adorn Mr. Papadopoulos' book.

The subject of the Nevers movement has been of interest from the point of view both of Greek and European history and has been studied since 1841. But Mr. Papadopoulos has investigated this already known "crusade" from a different point of view: he particularly studied the historical elements relating to the contacts of the Duke with the enslaved population in Greece and the Balkans in general, as well as the activities of these peoples with the intention of attracting the intervention of the French nobleman through whom they believed they would achieve their liberation.

The author does not, however, limit his scope to this angle only; he includes in his research every aspect of the affair, using a copious biblio-

graphy (see pp. 263-272). Mr. Papadopoulos exploits exhaustively the historical testimony of the documents already edited or semi-edited, as well as many unknown and inedited material of interest, in the Spanish *Simancas* archives, in the *Bibliothèque National* of Paris and in the Italian State Archives at Mantova and Venice. Thus, the new book constitutes a significant contribution to the history of the continuous efforts toward the liberation of the Balkan peoples from the Turkish yoke.

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M. Stojanov-Chr. Kodov, *Opis na slavjanskite rakopisi r. Sofijskata Narodna Biblioteka*. Volume III, Sofia 1964. Pp. 499. Plates XL.

The present catalogue of Slavic manuscripts from the National Library of Sofia completes the work which B. Conev began many years ago. He had already published two volumes with a detailed description of the rich store of Slavic manuscripts in this Library. The catalogues of Conev contain the manuscripts which had come into the library before 1923. Since then a significant number of manuscripts has been added to this rich collection. These have come either from private bequests or from libraries of other institutions. Thus in the years 1923 to 1962 the Library gained possession of more than two hundred manuscripts, the description of which was undertaken by the scientific collaborators of the library, M. Stojanov and Chr. Kodov. The edition of the present catalogue keeps to the numbering of the catalogues of Conev and in this way their work forms a continuation of the beginning made by him.

We can place the manuscripts described in this catalogue into large categories: first into ecclesiastic-liturgic books and second into books of ecclesiastic literature. Moreover there exists a number of manuscripts of a lay content, although their number is comparatively small. The manuscripts which are described cover a long period beginning in the twelfth and ending in the fourteenth century. The majority of the manuscripts is of Bulgarian and Serbian redaction. Although the plan of the catalogue does not observe this, certain manuscripts of Church Slavonic redaction come from the literary school of the Russian monk Paisij Veličkovskij which, as is well known, flourished in the monastery of Neant in Moldavia.

The description of the manuscripts is immensely detailed, and this permits the reader to have a clear impression of their contents. In several places the edition offers most useful commentaries and does not omit