

and at the personal request of Archbishop Damaskinos, she served as head of relief organizations, and was in contact with non-communist resistance groups and the Allied Headquarters in the Middle East. Her suffering was less for her own family and circle and much more for those rendered destitute and broken by the war, for the women and children of those imprisoned, tortured and executed.

There is little in this narrative that is new to the specialist. The story of the resistance movement is told in terms of the horrible and senseless suffering it brought to countless innocent people. Damaskinos emerges as a true spiritual leader, a lone pillar of strength in the midst of tragedy and despair. His valiant efforts to save the lives of captured resistance men, and to help the Jews, are recorded simply and without detail. This is because Mrs. Tsatsos' purpose in keeping such a journal was not to write history. *The Sword's Fierce Edge*—the title is the opening line in Solomos' "Hymn to Liberty" and of the Greek national anthem—is an ode to human endurance in the cause of freedom.

Southern Connecticut State College
New Haven, Connecticut

JOHN O. IATRIDES

Georg Veloudis, *Alexander der Grosse: Ein alter Neugrieche*, München, 1969, Pp. 95.

Publishers' methods change surprisingly little over the centuries. The 16th century publisher, wishing to appeal to a wide popular audience would provide his editions with a succinct and easily memorable title (often different from the "official" title which headed the text), and wherever possible adorn them with eye-catching illustrations. This is exactly the case with the present work which is an abridged version of the author's dissertation *Der Neugriechische Alexander, Tradition in Bewahrung und Wandel* (see *Balkan Studies* 10 (1969) pp. 183-188).

The new title is nicely oxymoronic and serves to emphasise the timelessness of the theme; seven illustrations have been added, woodcuts taken from the first edition of the Modern Greek chapbook *Alexander in verse* (1529). Moreover the work has been pared down to about half of its original size, by the removal of most of the purely philological and bibliographical material of the original dissertation. Little has been added to the text: a brief survey of the manuscript tradition of the pseudo-Callisthenes is provided as part of the introduction; in it Dr. Veloudis

repeats his thesis of the nature of the tradition: that it is not a question of different "versions," each transmitted by several manuscripts, but rather of various groups of more or less closely related manuscripts "version-groups." On the question of the Armenian version (p. 11), it should be noted that its translator, although drawing on material from what we now call the *b* tradition, basically employed a manuscript of the *a* tradition.

The 16th century woodcuts are a welcome addition, since they are otherwise only to be found in rather inaccessible early printed books. However, it is not made sufficiently clear that except for the frontispiece (Alexander riding Bukephalos) they are not proper to the Alexander romance itself, but to the Iliad: the picture of "King Nectanebo" (p. 27) in fact depicts Zeus sitting on Mount Ida outside Troy, that of "the duel of Alexander and Poros" was originally executed to illustrate the confrontation of Achilles and Agamemnon, and so on. Regretably the medieval tradition of illustrations of the Alexander romance did not continue into the era of printing. (On the commissioning of these woodcuts for the edition of Lukanis' Iliad see the illuminating article of Professore Follieri, "Su Alcuni libri greci stampati a Venezia nella prima metà del cinquecento" in *Contributi alla storia del libro italiano, Miscellanea in onore di Lamberto Donati*, ed. Leo S. Olschki, Florence 1969, pp. 119-164).

Four basic divisions of the material are made: A. The Alexander chapbooks; B. The Alexander tradition in erudite literature; C. The oral tradition; and D. The universality of the Alexander myth. In its attractive new format the work is a valuable compendium of scholarly information about the Modern Greek Alexander tradition in all its ramifications, yet at the same time highly readable and absorbing for the non-specialist.

Hertford College, Oxford

DAVID HOLTON

Foreign Relations of the United States. 1946. Vol. III. Paris Peace Conference: Proceedings. Vol. IV. Paris Peace Conference: Documents. Edited in the Historical Office, Bureau of Public Affairs, Department of State. Department of State Publications 8491, 8492. Washington, D.C.: U.S.G.P.O., 1970. Pp. 882 and 956.

In 1947 the Department of State published an offset volume, *Paris*