

are not even mentioned. And it is equally strange that the Second Sophistic and "Atticism"—the central literary dispute in the Greco-Roman world—are not referred to, not even when the works of men like Dio Chrysostomus or Lucian are examined. These authors cannot be properly understood without referring to the broader literary framework within which they wrote.

Nor (to mention only a few traditional but no longer tenable views) can Theocritus be any longer considered younger than Callimachus (see R. Pfeiffer, *Callimachus*, Introduction to vol. II), or the Alexandra (not Alexandria as it is spelt four times on p. 345) be unhesitatingly attributed to Lycophron. Nor can it be stated that the mimes of Herodas (not Herondas) were probably performed.

But these and other objections, while perhaps inevitable in a book of this size on so vast a subject, are soon swept aside by our response to the enthusiasm of the author and his devotion to classical culture. I would subscribe to all he tells us in his general conclusions in the last chapter. These are best summarized in his own words: "It is perhaps precisely today, when man finds himself more than at any time in the past threatened with 'dehumanization' by the machine and the marvelous and terrible developments of technique, that he needs to seek reassurance in the deepest roots of his being by reference to his own origins. And it was in Greece that our contemporary civilization was born" (p. 378). I have no doubt that Flacelière's book, elegantly translated by Mr. Garman, will stimulate much interest in classical Greek studies and will help many to turn "to the deepest roots of their being."

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*Looking at Greece* by Francis Noel-Baker. Adam and Charles Black, London. J. B. Lippincott Co. Philadelphia and New York. 1967. Pp. 66+2 Maps.

Great Britain cannot boast a better Philhellene at the present time than the author of this excellent pictorial guide to Greece. Francis Noel-Baker has deep roots in the second largest of the Greek islands. He is one of Greece's important landowners, speaks Greek with faultless ease, is chairman of an invaluable Anglo-Greek organisation for philanthropic enterprises in Euboeia, and with his experience of the British way

of life can display to the English-speaking world just the most fascinating glimpses of the Hellenic past and present.

The photography is superb. Exquisitely soft colouring is matched with admirable feeling for the common daily tasks which are never humdrum to a foreigner's eyes. Dried octopus confronts us before we have fully grasped the legend about Greece's emerging in the Mediterranean as the stony dregs of the Almighty's lucky-bag. Minoan finds take our eyes for a moment away from a triad of Cretan peasants. The fishing boat sets out from the quayside at Aegina as the donkey passes by the chapel at Mykonos (pp. 36-7). One boy makes ready the net and another sits for a hair-cut (pp. 44-5). On a single page can be seen how the Aleppo pine is tapped for resin and how peasant women strip tobacco leaves for curing.

The claim is justly made that here we are shown sights that the tourist seldom witnesses: "a feast day at a mountain chapel, grape-treading for making resinated wine . . . girls spinning their traditional trousseaux . . . a village council, a farm school" to say nothing of more august places. On p. 12 is an admirably succinct account of "tourism in Greece." A similar panoramic approach to Athens is evident in the fine colour photograph on p. 19. For Byron the thought of Marathon conjured up a vision of sea . . . "The mountains look on Marathon, And Marathon looks on the sea." For Noel-Baker (great-grandson of Lady Byron's cousin) Marathon can be the scene of a coach disgorging tourists (p. 25).

Some very interesting facts are revealed. Tobacco was brought to Greece by Spanish Jews, the Greek merchant navy has more ships than the British, and Greece has spent 83 of its 140 years of independence in warfare. Perhaps some better translation could have been suggested on p. 62 for "power of the people" as a rendering of *democracy*. A short paragraph on p. 48 about the Greek Orthodox Church tends to obscure the position occupied by the Archbishop of Athens and All Greece. Stress is rightly laid on the Greeks' recognising "the importance of educating their children well" (p. 61), and on the fact that they were conquered by the Romans (p. 62). The author being cramped for room could not be expected to dilate on the significance of the Greek word *παιδεία* or on the silent revolution and victory achieved by Greek culture in Rome: "Graecia capta ferum victorem . . ." He might, however, have politely indicated that in comparison with the Canadian Pacific the "mainline railway" that "links Athens and Thessaloniki" is indeed a mere toy.

It is good to learn about "interesting flowers" and the discovery by an amateur Greek botanist of "fifteen new species entirely new to science" (p. 10). The Greek motto is "Love the flowers" — so it seems a pity that no room has been made for a colour photograph of some hillside covered by asphodels in springtime.

A reference to pronunciation on p. 45 invites a brief word about the spelling of place-names. We find "Volos" on p. 30, but elsewhere Euboea, Lycabettos, and Epidaurus. A book which is so markedly centered on the author's own much-loved island surely ought to contain some such phonetic Anglicisation as Evya. Another somewhat strange name is that of "Herodius" on p. 22. It is odd to read on p. 27: "The oracle's advice was not always very clear . . . *she* told . . ." The maps (identical and inset at either cover) would be more attractive (and more Hellenic!) if the sea were coloured azure. And possibly the map-maker could somehow squeeze in a tiny impression of the Parthenon for Athens and of the Rotonda, or the White Tower, or Galerius' Arch for Thessaloniki.

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REX WITT

- A. Xyngopoulos, Αἱ μικρογραφίαι τοῦ μυθιστορήματος τοῦ Μεγάλου Ἀλεξάνδρου εἰς τὸν Κώδικα τοῦ Ἑλληνικοῦ Ἰνστιτούτου Βενετίας (The Miniatures of the Alexanderromance from the Ms of the Hellenic Institute in Venice) (Athens-Venice, 1966). Pp. 1-159, illustrations colored 21 and black-white 250.

The Library of the Hellenic Institute in Venice after that first volume about the Byzantine and post-Byzantine icons of its collection has published now the second volume about the miniatures of the famous illustrated ms of the Alexanderromance also part of its collection. There is no doubt that Prof. Xyngopoulos was the most appropriate person to study this ms (which from now on will be called after U. von Lauenstein as ms D), because he has done a lot of work before on the general topic of Alexander the Great in Byzantine art and has produced a series of very remarkable articles listed and briefly also discussed just below:

1. Παραστάσεις ἐκ τοῦ μυθιστορήματος τοῦ Μ. Ἀλεξάνδρου ἐπὶ Βυζαντινῶν ἀγγείων ( = Scenes from the Alexanderromance on Byzantine pots) in Ἀρχαιολογικὴ Ἐφημερίς (1937) 192-202.

2. Ὁ Μ. Ἀλέξανδρος ἐν τῇ Βυζαντινῇ ἀγγειογραφίᾳ ( = Alexander