

is almost like saying that no Englishman likes learning a foreign language and that all French people eat their meals out of doors!

As the book abounds with quotations its author might have helped his readers by achieving a uniform system of identifying the passages and indeed of printing them. The indentation (eg. on p. 23) is often untidy. One cannot always see at a glance whose views are being given: on p. 63, for example, any reader might be pardoned for being confused over names —Winckelmann, Hegel, Pater —or Anderson?

In a book of this kind an Englishman may be expected to keep his eye open for facts of interest to his fellow-countrymen. Among the minor blessings perhaps that Greece owes to Great Britain are the playing of cricket still in the Island of Corfu (70) and the drinking there of what in name at least is of English origin — *tzintzin birra* (72). The present reviewer finds the Greek menu on p. 73 much to his taste: marithes, tomato salad, barbouni and Fix beer, preceded by ouzo and mezethes. Anderson's preference for *peponi* to *karpousi* (106) is not uncommon among Englishmen.

The Hermes of Praxiteles (Anderson doubts whether it is an original masterpiece —“more likely a copy” p. 165) exerts all its expected charm but the smile is found to be “bland,” and the infant Dionysos is dismissed as an encumbrance. Anderson should look at it again: first from the left, then from the front, and finally from the right.

Some blemishes have been observed: *Ventians* for *Venetians* (57), monastery *laying* white (82 *lying*), volcanic *larva* (*ibid-lava*), *ullulations* (88), Messalonghion (90), zenee (103 ξένοι), *Anthony* (115), *Aristotelos* (151), *kiton* (164 χιτών), *Ionnina* (168- Iannina/Ioannina). Anderson indulges in the impossible plurals *pefkas* (200) and *peripteras* (202). If the obscenity wrapped up in Demotic on p. 221 is really necessary then the noun must of course be συκότι.

London

REX WITT

Leonard Cottrell, *The Lion Gate*: London, Evans Brothers, 1963. 256 pp.

The author of this book has good credentials for taking an English reader on “a journey in search of the Mycenaeans.” He is a keen amateur archaeologist and a prolific writer with a score of works to his credit. In this his latest venture he sets out to pay tribute to the scholars whose pioneering has opened up the field of Mycenaean research and to Michael Ventris in particular.

It is a pity that right at the start, on the very page "in memory and admiration" of that meticulously careful scholar, Cottrell's Greek quotation from Menander should be so grossly corrupt. Even on the next page the fifth line of the passage from the "Chapman" sonnet of Keats contains a mistake. The poet wrote "had," not "have." These blemishes may be venial: but they tend to undermine the reader's confidence.

Cottrell's chapters are somewhat uneven in quantity and it must be said in quality. Three of the best are 7 ("Mycenae and Egypt") 19 ("Storm over Knossos") and 22 ("Here they Built the *Argo*"). The titles of four are in the form of queries—about Homer's World, Pylos, Theseus and Minos. The impressive two-page list of acknowledgements is a clear indication of the author's wide reading as well as of his conscious indebtedness to the experts. He spends much of his space on quotations, for the Homeric both Rieu and Rouse besides Derby and T.E. Shaw (i.e. Lawrence of Arabia). He extols the brilliance and modesty of Ventris (18), the erudition of Wace (25) and the cautiousness of Chadwick (132). Cottrell takes his stand (with the disarming admission that he is "emotionally biased" p. 247) on the side of Wace, Stubblings, Page and Webster against Finley who refuses to accept their view that the Homeric world is substantially the Mycenaean world revealed by the archaeologists.

Readers may be grateful for the reminder that whatever theory may be held about Mycenaean civilisation the sites are still to be found on Greek soil. Ancient Greece cannot be divorced from the Greece we see today (20). The landscape of the country is a constant factor (154). The present reviewer has shared in exactly the same feelings as those mentioned on p. 28, the sense of depression and tragic atmosphere induced by the plain of Argos. He too has felt the thrill of "looking down the slope to where three lanes meet beside a bridge" (157) and of being told it was there that Laius was killed by Oedipus. The vivid reconstruction in Chapter 12 of the presumably historical scene in which Pylos was defended by the Home Guard or Coastal Observation Corps (Cottrell entitles the Chapter "Thus the Watchers are Guarding the Coast") owes much to Chadwick's interpretation of a list of men with the same title recorded on one of the Pylos tablets (142). About the Dorian invasion the author writes with much imaginative skill. Indeed, his story is all the time woven into the Greek landscape, with the main theme (20) of how the Mycenaean came into contact with Minoans,

Hittites and Egyptians, fought the Trojans, and finally succumbed to the invading Dorians.

The author's stress on matriarchy (pp. 30,31 and eighteen further page references) and on the cult of the 'Earth-Mother' raises some interesting issues. Homeric proof of this is lacking. But then all this belonged to "a far-off age which he had never known" (47). Cottrell is not worried by the legend of King Minos in Crete. "A long time before Minos I believe that Crete was a theocracy ruled by a queen who was chief priestess of the Goddess. The king, if he existed, would occupy a subordinate rôle to her" (199).

In their very first article announcing the decipherment of Linear B (*Journal of Hellenic Studies* Vol. LXXIII, 1953, pp. 84-103) Ventris and Chadwick mentioned 'Ελευθία, whose name they had found in an annotation to a pot at Amnisos (*ibid.* p. 95). This is an interesting fact to consider in relation to Cottrell's theory. Another point which the present reviewer would urge is the possibility that Egyptian religion may have been well known to the Mycenaeans. Cottrell approves of Hood's view about Minoan religion that the chief deity was a nature goddess assisted by a young god "the equivalent perhaps of the dying Adonis, Atys or Osiris [the reviewer's italics]... (200). If this idea is accepted then obviously in the period when Minoan and Mycenaean civilisation were exerting mutual influence the Cretans were familiar with the cult of—Isis!*

The links with Egypt are well portrayed. Cottrell follows Marinatos in thinking that the Egyptians at the time of the Hyksos sought Mycenaean aid (92) and even afforded the Mycenaeans the opportunity of learning the art of embalming (93) since they certainly visited Egypt (131). From Egypt appeared some of the earliest immigrants to Crete (71). For all this the chronological table on p. 68 provides useful material.

Cottrell cites Professor Webster's view about the old stories connected with Mycenae being "brought up to date" in the Homeric poems, himself pointing out that one irreconcilable difference between the two worlds was the method of burial—in the one case inhumation and in the other cremation (59). Cottrell can hold this position easily enough because of his acceptance of Milman Parry's theory as to the way in which the Homeric sagas were composed. The bard "makes his lines out of formulae which he knows by heart" (51).

One is tempted to agree with the author that beneath the legendary figures of such characters as Heracles and Theseus, as with the

British King Arthur, there must have existed "very real flesh-and-blood" Mycenaean chieftains (pp. 83, 167).

Another attractive supposition is that which Cottrell derives from Dr. Theochares, of the Greek Antiquities Service, that the modern place-name Pharsala is a corruption of the *Phthia* (*sic*: the spelling must, however, be *Phthia*) where Achilles was born.

Unfortunately there are one or two slips in what can be called without question a good popular exposition of a very important topic. Some of these are due doubtless to careless proof-reading, but the author ought to know that Callimachus did not write the *Adoniazousai* (183). Among other minor criticisms are the following. A string of extracts from Homer in translation (Iliad XI 596-791) occupies pp. 110-112. Cottrell is hardly enthusiastic about the Hermes of Praxiteles which he almost dismisses as "a languid, slightly epicene figure" (146: "epicene" is a favourite word). The statement on p. 172 "Papadimitriou is talking" must be read, alas, in close connection with the fact of his death (mentioned on pp. 14 and 184"). This fact adds poignancy to the remark (quoted on p. 180) of that very gifted and much over-worked archaeologist that "life is too short." Some readers may consider that the biographical statement about the distinguished scholar Carl Blegen smacks of "Who's Who" (185-6). The telling incident of the camera *tripod* (pp. 79-80) might have been even better narrated if the author had mentioned that the suffix in the Linear B word *ti-ri-po-de* marks the dual and is found in classical Greek though not, of course, in the modern language.

The illustrations are well-chosen and good. On p. 181 the "little chubby faces in stone and terra-cotta" must be related to the second of the plates inset between pp. 152 and 153.

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