

May 1917 attacks" (pp. 143-4). Perhaps the superiority of military imagination arose from the fact that they were fighting on native soil.

Packer more than once either explicitly or by implication soundly rebukes those whose task was to direct operations and by whose shortcoming in his view the toll of casualties was unnecessarily heavy. "British G.H.Q. reverting to the time-honoured army practice of blaming the under-dog" (p. 12); "The battery commander [said with a smile] of course we'll never get up there"... "But we were late!" (pp. 162-7); "A message from Major-General Duncan saying that the regiment of Zouaves on the left of the Argylls was in some 'confusion' (tactful army phraseology p. 140); "The out-dated concepts whose application had taken such a dreadful toll of my generation" (p. 157).

As an artilleryman in one of the R.F.A. Ammunition Columns Packer was in a good position to judge of the frustrations of war. He was only too well aware of his status as an 'amateur soldier' in Kitchener's army. In retrospect he considers the Macedonian Campaign as being "as grim as any in France or Flanders, and.. as tragic for the British infantry as any that history records" (p.v). He can be fair towards the Bulgars. He can also contrast them unfavourably with the Germans: "It was fortunate for us that the Germans were there" (p. 124). He also praises the French military authorities. "The British Government and War Office had blown hot and cold over this matter of the Macedonian campaign from the beginning. The French, on the other hand, had long ago decided what they wanted to do in the Balkans and, having made up their minds, had gone straight to work without further fuss" (p. 110).

The list of place-names in the old and new styles (160) is not entirely successful. One or two slips (e.g. maleria on p. 158) are to be found in the text. The photographs, all from official sources, bring the 'conventional warfare' of half a century ago into vivid contrast with what the Nuclear Age has ushered in. The horse-drawn artillery, the Lewis gun in action (p. 83) and the Quinine Parade (p. 115) all seem as antediluvian as bows and arrows.

London

REX WITT

Guy Pentreath, *Hellenic Traveller*. London; Faber, 1964. Pp. 338+16 illustrations and map.

This excellent book is a guide for English people (increasingly numerous) whose aim is Hellenic travel enlightened with geographical

and historical knowledge. The author is Secretary of the Hellenic Travellers' Club, an ex-headmaster, a dignitary of the Anglican Church.

With his classical and historical qualifications (not to mention his interest in the Orthodox Church) Canon Pentreath is well fitted to deal with the many archaeological and historical topics which writers about Greece have at their disposal. Naturally he follows such experts as Papadimitriou, Ventris, Blegen, Mylonas and Marinatos, but his book is none the worse for this. Particularly useful for the traveller who means to see something more than just Greece without ruins (a recent film title suggests this outrageous possibility) are the final sections (pp. 295-325) "Glossary of Technical Terms" and "Chronological Table." The longest chapters (II, IV, and XI) as might be expected in a book of this kind are concerned with the Acropolis at Athens, sites in Attica, and the Achaean civilisation with special reference to the latest discoveries, including the Ventris-Chadwick decipherment of the Mycenaean Linear B script as a form of Greek. At the end of certain chapters — V, VII and IX — the notes which are added create a somewhat Baedeker effect. A sample of the author's style and his approach to the Greek scene may be quoted from Chapter II (p. 43) "This area within the walls of Athens was in the fifth century B.C. a slum section of the city where the homes were built into caves and holes cut out of the limestone hillside. Almost any one of these rock houses may be pointed out to innocent travellers by the taxi-driver as the prison of Socrates." As no traveller to Greece can (or indeed should!) escape from the necessity of deciphering the country's age-old alphabet it seems a pity that Greek words are spelt Englishwise in Pentreath's book: "agapate ta dentra" (p. 29), "the hiera, the sacred objects" (p. 61), "inscribed with her name 'GES' (of earth)" (p. 77). Not even εἰς τὴν πόλιν is allowed on p. 251. Two references to the Elgin marbles, (p. 37 and on the plate facing p. 64) might cause the lips of a Greek reader to curl with an unusually cynical smile. The present reviewer does not share Pentreath's reaction to the Hermes of Praxiteles (p. 105), a statue which must surely be looked at with the objectivity of the fourth century B.C. rather than with the eyes of a Christian. Nor does he concede as "usually valid" the "plea that museums are exhausting places" (p. 104). It is, of course, much to the author's credit that he does set out to impart knowledge to amateurs: "the book is not aimed at" any one who is a "professed classic." (p. 17).

Some very sensible remarks may be quoted. "No tree will ever grow... until the Greek goat is tethered" (p. 19). "Greeks excel at dis-

cussion" (p. 21, with the vivid word picture). The Pythian priestess experienced "the effect of cyanide of potassium (in minutes doses)" (p. 80). Thucydides' dating a year with a reference to a victorious pan-cratiast suggests to Pentreath the statement "that the League of Nations settled a certain crisis in the year that Captain Cuttle won the Derby" (p. 103). It is commendable to cite the parallel produced by Marinatos between the volcanic explosion on ancient Thera and that on the modern Kratakoa (p. 119). The present reviewer is sympathetic towards the view (p. 136) that Mycenaean architects had learnt something from Egyptian buildings. He can also concur from recent personal observation with the author in his conclusion about the prosperity of Syros (p. 205: but there is no mention of the *loukoumi* industry!). The description of the Asklepieion at Pergamum (p. 240) is admirably worded and is applicable to any of the sanatoria of Ancient Greece: "it combined the values of a Lourdes, a Harrogate or Bath, and a modern hospital." Pentreath shrewdly sums up the Orthodox attitude on παράδοσις: We (Pentreath's "You" is inappropriate) "have taught this for fourteen hundred years, and now you say it is wrong. If that is wrong, how do we know that the rest isn't wrong also?" (p. 266). The point is well made that "the whole earth..." has honoured the architecture of Greece by copying it in the façades, at least, of important buildings" (p. 275). A word, however, might well have been added about the importance of the Byzantine *dome* for later ecclesiastical architecture. Canon Pentreath very understandably remarks "To the Greek, the statue was a medium of worship, not the object of it." (p. 279). The generalisation is risky. For Pericles and Phidias the statue of Athena Promachos might well have been regarded in this light: but surely other Athenians of their day would have found it to be the veritably numinous?

One or two minor misprints may be mentioned. Aeschylus in the *dramatis personae* of the *Agamemnon* includes Aigisthos (Aegisthus) but not Aegistheus (pp. 134,136). The ruins in Provence recalled on p. 185 are at Les Baux, not Les Beaux. The Latin quotation from Cicero's *De Legibus* (II,ii,4) seems to have been reproduced almost from memory—and poorly at that: "Movemur nescio quomodo pacto" for "Movemur enim nescio quo pacto" "exquisitissimisque" for "exquisitisque" and "ubi quisque sedere" for "ubi quisque habitare ubi sedere."

Not all visitors to Athens would allow the epithet "handsome" to be applied to the restored Stoa of Attalus (p.44). The inscription

from the Library of Pantainos (Pantaenus, byt *not* Pantainus) on p. 48 is cited correctly except for the implied sentence order. "No book may be taken out" is not *added* but comes at the beginning of the notice. The naming of Brutus and Cassius in connection with Philippi (p. 225) justifies mentioning the Roman writer Appian but an English reader may be disappointed that nothing is said about Shakespeare. Pentreath refers to Balkan politics under the heading of Pella (p. 222) when he deals with Northern Greece today. "There is propaganda inflaming passion and claiming that Macedonia is not and never was Greece." This is of course an old slogan repeated from time to time by neighbors of Greece for obvious reasons.

A similar criticism must be made of the meagre paragraph (p. 261) concerning Thessaloniki. (Athens has previously received almost thirty pages!). The Church of Aghia Sophia (called here by the English name of Holy Wisdom but "Holy Spirit" on p. 324) was founded not in the seventh century but (as is acknowledged on p. 324) in the fifth. Much more attention ought to have been paid to the palaeochristian basilicas of Thessaloniki, as indeed to the economic supremacy of this great northern city in the kingdom of Greece.

The Glossary is richly rewarding. *Iconastasis* precedes *Impluvium*. *Pantocrator* follows on *Pancration* and *Pendentive* on *Pelasgian*. The index is carefully compiled. One or two further references need inclusion: e.g. Egypt pp. 272, 278; Marinatos pp. 119, 132.

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REX WITT

E. L. B. Fry and A. H. Armstrong editors, *Rediscovering Eastern Christendom (Essays in memory of Dom Bede Winslow)*. London: Darton, Longman & Todd, 1963. Pl. XVI+166 pp.

In this set of eleven essays a well-deserved tribute is paid to the memory of Dom Bede Winslow who as editor of the *Eastern Churches Quarterly* and in various other ways during a long period did much good work in England for the cause of Christian unity. The purpose of the book is to bring out the development of knowledge and understanding of Eastern Churches in the English-speaking world during Fr. Winslow's lifetime—1888-1959. Miss Fry, one of the co-editors, has contributed a ten-page vividly written memoir in which she stresses his imperturbability, his tenacity, and his humility in speaking the unity he had so much at heart. She points out that never once did he