

NOTE ON ABOVE MAP. Let us take an actual voyage: that of Kolaios which took place, scholars believe, about 630 B.C. Herodotus relates the story. Kolaios and his crew sailed from their native Samos to Egypt. Unfavourable winds forced them onto the island of Platea, near the shore of what was later named Cyrene, where they met a marooned man, listened to his story and gave him sufficient provisions to last for a year. "They then put out to sea from the island to resume their voyage to Egypt. Easterly winds, however, drove them steadily westwards and did not cease until they passed through the Pillars of Hercules and by providential good luck succeeded in making Tartessos.* At that time this was a virgin port; from there the Samian merchants brought back a cargo from which they made so great a profit as no Greeks ever did of whom we know about, save only Sostratos of Aegina, Son of Laodamas; with him no one can compare" (IV. 152).

Kolaios's (accidental?) journey antedates the expansion and consolidation of Phoenician (Carthaginian) power in the Western Mediterranean. By the end of the 6th century (about 500 B.C., i.e. fifty years after our imaginary tour), the Phoenicians had squeezed the Greek colonists out of Spain, and helped the Etruscans to expel them from Corsica. At the same time they kept up pressure against the Greeks in Sicily. Eventually they were totally defeated by the Greeks at the battle of Himera, fought on the same day as the battle of Salamis, and Magna Graecia escaped further Phoenician attacks. By the time Herodotus was writing the Western Mediterranean and the exit to the Atlantic were sealed off as far as Greek navigators were concerned; ^{they remained sealed down to the time of} ~~down to~~ Pytheas's ^{time,} ~~time,~~ the 4th century B.C. _(end of)

* Tartessos is supposed to have been located west of Cadiz.

P.S. This article is a slightly shortened version of a lecture which I gave to members of the Scottish-Hellenic Society last April. The subject was chosen by them. The only thing I need to add is that the questions and discussion which followed the lecture were interesting and stimulating.

Mention of the authorities upon which I had to lean - and on some I had to lean heavily indeed - would make a fairly long catalogue and in an article of this kind it is, I believe, superfluous. However, I have to make an exception and thank Mr. Costas Hadjipateras for his excellent talk to members of the London Hellenic Society (January 1969) on the same subject. His intimate knowledge of the Greek sea-problem, ancient and modern and his erudition, have helped to clear many of its aspects for me.

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