

Lorimer, H.L., Homer and the Monuments. (London: Macmillan & Co.) 1950.

p. 191 To sum up the story of the Homeric shield: Reichel's case, monstrously as he over-pressed it, contains a germ of truth; it is possible, though but rarely, to trace the body-shield in Homer. On the other hand, since his principal criteria of the body-shield -- the mention of a telamon or of leather as the fabric -- have proved to be fallacious, the majority of his identifications, being dependent on them, fall to the ground. . . . Protective armour underwent no vital alteration between the date of the Warrior vase and that of the introduction of hoplite equipment. Hence it was that through the centuries and in Homer's own day the descriptions of armour and fighting remained perfectly intelligible to the successive generations which listened to the recitation of heroic poetry, even if the objects to which they applied had undergone certain minor changes. Only when we have reason to suspect post-Homeric interpolation, e.g. of the hoplite corslet or the Gorgoneion, do we encounter the absurd, the inconsistent, and the unintelligible; and by that time the hearers, trained on the New Model of the hoplite army, were no longer familiar by experience with the tactics of the heroic age and were prepared to accept much at the hands of the ancients.

The Bow

p. 289 Apart from the use of the bow by individual heroes, archery plays an insignificant part in the Iliad.

p. 299 Some commentators have explained the effaced and indistinct role of the bow in Homer by the hypothesis that in earlier generations, typified by Herakles and Eurytos, the bow had been an important arm and that only vestiges of this stage are preserved in epic. All the archaeological evidence points in the opposite direction. From the remarkably extensive and well-furnished tombs series dating to the Late Bronze Age it is clear that the bow played a very small part in Mycenaean life and in warfare perhaps none at all. The scantier testimony of proto-Geometric and Geometric graves indicates that there was no change in the Early Iron Age; only on Late Geometric vases do we find archery playing a considerable part in war, with a slight but significant preference for fows of a foreign type. The evidence of the poems leads in the main to the same conclusions. The bow is sometimes frankly intrusive and is always foreign . . .

The Chariot

p. 328 Homer's treatment of the chariot is strictly "Mycenaean"; in war and racing alike only a pair of horses is used.

p. 335 . . . the Dove cup is unique. It can be confidently said, however, that the King of Dendra did not possess one - whether because he was only a vassal of the lord of Mycenae or because the symbol lasted only through the two centuries (c. 1600 - 1400) in which Minoan influence on the mainland was strong. Meagre and unsatisfactory as the evidence is, it justifies the conclusion that the Homeric description is that of a cup related in some degree to the Dove Cup and has been transmitted, very possibly with modifications, from the Bronze Age, possibly LH I. p. 334 There is also evidence for the existence of the Dove cult in Crete from the beginning of Middle Minoan (c. 2100 according to the most recent dating) till the end of the Minoan age and the doves are from the first sometimes associated with vases . . .