L. has managed to write a work that is both highly scholarly and highly readable. This is achieved in part by restricting detailed discussion of philological niceties and scholarly debates to the footnotes. There is also an attractive synthesis between scholarship on ancient Greece and scholarship on the modern world. For example, in Chapter 4 ('The Problem of Aggression'), L. makes good use of scholarship on rape in modern societies. However, given the detail into which L. goes on certain abstruse questions, such as metrical factors potentially affecting the semantic field of *erôs* in Homeric Greek (p. 126 with n. 12), there are occasional oversights in the bibliography. In Chapter 6 ('Civic Nudity'), there are areas of overlap with an article by Nick Fisher on 'Gymnasia and the Democratic Values of Leisure', which comprises a subsection on 'erotic pursuits'.[3] I also missed reference to Karen Bassi's excellent discussion of the civic significance of male nudity and costume in the context of Greek drama.[4] The index does not reflect the richness of the volume and some of the entries are incomplete.

While writing this review, I have been teaching Seamus Heaney's *Burial at Thebes*, which Heaney framed as a translation of Sophocles' *Antigone* that offers a critique of American and British involvement in Iraq.[5] Looking back over the contexts in which 'classic' modern *Antigone*s have been staged (most notably occupied France and apartheid South Africa), I found it helpful to apply L.'s thesis about the ' "peak" political moments' when individual and national desires are eroticized (p. 319). In the case of modern versions of *Antigone*, it strikes me that the play is most vocal at times when the conflicting desires of divided interest groups within the community expose the fiction of political *erôs*. Although such insights are not uncommon in scholarship on Greek tragedy, L. has shown that 'erotic rhetoric' was a broader intellectual and political phenomenon, which authors in diverse genres placed at the centre of their theories of the political community.

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doi:10.1093/clrevj/bni327

SPORTS AND FESTIVALS

S. G. MILLER: *Ancient Greek Athletics*. Pp. x + 288, maps, b/w and colour ills. New Haven and London: Yale University Press, 2004. Cased, US$35, £25. ISBN: 0-300-10083-3.

Stephen Miller, Professor of Classical Archaeology at Berkeley, has directed and promoted the excavations at Nemea for over thirty years. His findings there have markedly advanced our knowledge of Greek athletics and play a prominent rôle in this entertaining book.

In an Olympiad that has seen many new publications and reprints for the general reader, this well-produced and well-illustrated work stands out. It is to the credit of Yale University Press that it alone agreed to publish a book with 291 illustrations,

[3]N. Fisher, 'Gymnasia and the Democratic Values of Leisure', in P. Cartledge, P. Millett, S. von Reden (edd.), *Kosmos: Essays in Order, Conflict and Community in Classical Athens* (Cambridge, 1998), pp. 84–104.

[4]K. Bassi, *Acting Like Men: Gender, Drama, and Nostalgia in Ancient Greece* (Ann Arbor, 1998).

[5]S. Heaney, *The Burial at Thebes. Sophocles'* Antigone *Translated by Seamus Heaney* (London, 2004).

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https://doi.org/10.1093/clrevj/bni328 Published online by Cambridge University Press

some in color. For each chapter, there is an excellent bibliography, some citation of literary texts, but no footnotes. M. also has cross-references to his own collection of translations in *Arete. Greek Sports from Ancient Sources* (Berkeley, 2004[3]).

The sixteen chapters extend beyond Greek athletics, covering such diverse topics as recreation, team sports, bull leaping, and beauty contests. There are also useful, but brief, comments on competitions in drama and music, notably at the Pythian Games. After introductory chapters on the possible origins of athletics and on the four Crown Games, M. effectively reconstructs the Olympics of 300 B.C., from preparations to victory banquet. There follow chapters on four 'money games' (at Epidauros, Athens, Larissa, and Sparta), women, athletes and heroes (the shortest section), entertainment, and the concept of *arete*. In his chapter on training, M. believes that athletics were an inadequate preparation for war—one may note in support of this view that Epeios in the *Iliad* is the best boxer (Book 23), but an inferior warrior. In his discussion of amateurism and professionalism, M. rightly emphasizes that these modern terms have little relevance for the ancient world. On politics and the Games, he discusses well the rôle of sport and the *polis*, noting that violence was sometimes part of the Olympic festival, as in the invasion of the *Altis* by the Arcadians during the Games of 364 B.C. On athletics and society, he suggests that the concept of *isonomia* was 'perhaps the most important contribution of athletics' (p. 232). M. sees nudity at the Games as the great equalizer. Regardless of social class, all athletes were subject to the same rules and regulations, including even flogging. In a world of survival of the fittest, this was remarkable indeed.

There are inevitably points on which scholars will disagree. M. thinks that in Hellenistic and Roman times Greek athletics turned into a universal kind of entertainment. Yet one needs to modify the view that they then became degenerate. M. seems reluctant to use the latest scholarship on combat sports, which views these events as more brutal than he believes. He does not emphasize strangling and submission as aims of wrestling, even though he refers to Herakles, the wrestler, strangling and forcing the Nemean lion into submission (he believes that this refers to the pancration). In boxing, he supposes that certain parts of the body were off limits, but here he seems to impose modern ideals of fair play. Similarly, he suggests that no boxer was allowed to hit a man when he was down, using a black-figure vase painting as evidence (Fig. 90). Two other illustrations (Figs 91 and 92), however, seem to show boxers about to hit downed opponents with no reaction from the referee. This illustrates well that vase paintings are often not definitive proof, but can be subject to different interpretations. M. is well aware of this, when he correctly rejects the view that a Panathenaic amphora shows the *euandria* (p. 140). M. believes that team games were not popular in Greece since there was an emphasis on the individual; ball playing did not prepare the Greeks for any meaningful civic responsibilities (p. 175). This may be true, but we should also realize that there is a scarcity of sources on informal sports and games, which may have been more popular than we think, especially if they were part of ritual.

I add a few comments on points that should be corrected. The *dolichos* was about 1.4–4.8 km, not 7.5–9 km (p. 32). Generally, boxing was considered by the Greeks to be the most violent sport, not the pankration (p. 57), as we can deduce, for example, from Pausanias 6.15.5 and Artemidorus 1.61–62. M. states that modern estimates for numbers in the chariot races range from fifteen to sixty chariots, but Ebert (*Nikephoros* 1989), whom he cites (p. 260), suggests that there were probably between five and ten, a view that has received scholarly support. In the training period at Elis, he mistranslates Pausanias 6.23.2 (both here and in *Arete*, no. 83), and believes that

https://doi.org/10.1093/clrevj/bni328 Published online by Cambridge University Press

the *Hellanodikai* matched athletes by age and ability (p. 114). This follows the Loeb translation, but the text clearly states that the officials matched those *different* in skill, which seems to involve some kind of seeding.

These quibbles, however, should not take away from the merits of the book. This is a pleasant, interesting, and enthusiastic work on Greek festivals and sports, which draws heavily on the sources. For students and the educated reader, it will become a standard work for some time. Even without footnotes, scholars too will want to read M.'s tale on athletics.

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doi:10.1093/clrevj/bni328

OLYMPICS AND OTHERS

D. J. PHILLIPS, D. PRITCHARD (edd.): *Sport and Festival in the Ancient Greek World*. Pp. xxxii + 416, ills. Swansea: The Classical Press of Wales, 2003. Cased. ISBN: 0-9543845-1-2.

Every summer Olympics inspires publications on Ancient Olympia, that sacred center of individualistic physical agonism, but much scholarly interest has shifted to the social and political dimensions of performances, especially drama, music, dance, and team and tribal contests, in Greek city states. Hence, this project, in commemoration of the 2000 Sydney Olympics and a related conference and exhibition on Ancient Olympia, evolved into a broader collection of essays on the rôle of performances and rituals in the emergence and life of archaic and classical Greek cities, especially Athens. (Due to publication delays, the volume was not readily available until the spring of 2004, and it might not have reached completion at all but for D. Pritchard's effort and determination.) The inclusive title tries to cover fifteen varied essays, ranging in length from seven to fifty-eight pages, each with a bibliography and six with illustrations, grouped into six parts. The first three pieces on Olympia, commissioned after the conference, are pitched as public lectures, but the remaining essays present detailed philological, artistic, theoretical, and historical arguments, as if to defend the sophistication of classical studies in Australia, which was not in doubt. Readers will have to change mental gears throughout, but their efforts will be rewarded.

Part I, 'Olympia and the Olympics', opens with S. G. Miller's clear reconstruction of the preparations, organization, and operation of the Olympics of 300 B.C. The date lets Miller include recent archaeological points about starting mechanisms and athletic complexes, and he adds experimental archaeological observations about spectators, lane markers, and the benefits of olive oil. As in a similar chapter in his *Ancient Greek Athletics* (2004), Miller's sincere admiration for Ancient Olympia is compelling. H. Kyrieleis's survey reviews the work of the German Archaeological Institute at Olympia since 1875. Excavations since 1985 under Kyrieleis and U. Sinn, concentrating on the earliest and latest phases of the site, show that there was a mid third millennium tumulus in the area of the Pelopeion but there was no continuity of cult from Mycenaean times. Rather, a regional cult of Zeus, from the late eleventh century on, was continued 'in direct association with the prehistoric tumulus . . . that later would become considered the tomb of Pelops' (p. 55). Excavations focused on the Roman era have exposed a 'clubhouse' of Olympic athletes and extended the later history of Olympia. Kyrieleis is admirably frank about the modern invention of the

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