book as a whole, come to an end just when one might expect such a widening of perspective. For example, the claim that Pausanias' version carries the traces of a 'popular tradition' of Aristomenes stories (Chapter 2) is stated very baldly, without any interrogation of what the term 'popular tradition' really means, or of why it might have mattered to anyone to tell these stories in these ways.

This reviewer (as someone coming to the book mainly from an interest in Pausanias and Imperial Greek literature) would also have liked to see more determined discussion of the question of how Pausanias' own text operates. Admittedly O. is very much aware of that possible avenue of investigation, in fact he turns away from it quite deliberately, resisting the current fashion for seeing Pausanias and his Imperial Greek counterparts as writers who organize their material primarily in order to explore issues of contemporary relevance. His rejection of that project is, however, to my mind too rushed. The decisive moment in this argument is the brief section at pp. 16–18, where he discusses, and criticizes, the ideas of Janick Auberger, who has argued in two separate articles that the Pausanias' narrative is influenced by the narrative patterns of the Greek novels; and that Pausanias is interested in Aristomenes partly as a paradigm of leadership against which to measure up contemporary Greek and Roman constructions of heroism and military prowess.

Admittedly Auberger's arguments are not conclusive, and O. is honest about his own preference for not dissecting Pausanias' own agenda in any depth himself. But he also seems to my mind too dismissive of the possibility that such an approach might be a useful one at all. One of the things which struck me in reading O.'s account is simply that his own enterprise is in many ways a Pausanian one. It seems quite plausible, for example, that Pausanias himself may be responsible for some of the patterning O. notices in the Aristomenes story, given the care with which he arranges his material elsewhere in the *Periegesis*. Could not Pausanias himself be partly responsible for foregrounding the parallels between Aristomenes and Aristodemus or the prominence of Aristomenes' shield?—patterns which O. views solely as consequences of 'popular tradition'. And in Chapter 8, O.'s fascination with the way in which different communities reshape and record the heroes and wars of the distant past in line with their own preoccupations in the present is itself a very Pausanian theme. To some extent it is anticipated by the way in which Pausanias threads passing references to the Messenians through other books, showing us how the historical heritage of the exiled Messenians has left its traces across mainland Greece. None of that invalidates O.'s challenging arguments. But perhaps Pausanias should perhaps be given more credit for those insights than O. offers him.

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GREEK TRADERS

C. M. REED: *Maritime Traders in the Ancient Greek World*. Pp. xiv + 162, maps. Cambridge: Cambridge University Press, 2003. Cased, £40, US$60. ISBN: 0-521-26848-6.

This is a little gem of a book. In just eighty-one pages of text and fifty-one pages of useful appendices, Professor Reed argues three connected theses. First, he suggests that 'those trading at Classical Athens were mainly poor and foreign (hence politically inert)'. Nevertheless, he adds, their economic importance was such that

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'Greek poleis resorted to persistent yet limited measures, well short of war and lesser varieties of economic imperialism, to attract them'. Consequently, 'in the minds of individual Athenians, at least, considerations of traders' indispensability . . . displaced what otherwise would have been low estimations of their social status' (pp. 3–4). For R., the small trader is the unsung hero of Greek history: 'his work was a series of risk-filled ventures in which market logic operated powerfully' (p. 26).

R.'s method is highly empirical: he rejects any question that cannot be resolved by appeal to the data as 'a fool's game, an exercise in rumor-mongering and special pleading' (p. 63). He proceeds methodically, setting out typologies, tabulating all known uses of the key words *emporos* and *nauklêros*, and working through them to define primary and secondary characteristics of each. Building on Finley's classic philological essays from the 1930s, R. defines *emporoi* as men who got most of their living from inter-regional trade, stayed with that profession for several years, who normally owned but did not produce their cargoes, and did not own their ships. They were very numerous, usually worked alone or with one partner, were usually *xenoi*, and were mostly quite poor. *Nauklêroi* by contrast were merchant shipowners, who often (but not always) engaged in *emporia* themselves. *Nauklêroi* normally worked alone or with one *emporos* as a partner. Most probably owned a single ship, and very few could be called rich. *Nauklêroi* rarely acted as managers sending out *emporoi* as agents, nor did either group normally finance trade. Rather, bankers and other Athenians supplied bottomry loans. Their lack of wealth and organization meant that *emporoi* and *nauklêroi* had very little political clout. In the fifth century, Athens' wealth made it easy to attract traders; after 404, the city pursued various strategies to attract and control them. Athenians only cared about *emporoi* and *nauklêroi* because they needed imports, and did not worry where they came from (or, presumably, where they went once their work was done).

None of these claims is revolutionary, though each has been disputed. R.'s contribution is his methodical treatment of the evidence. It has much in common with Mogens Hansen's collection of texts relating to democracy, city-states, etc., and generates similarly solid results. R. constantly acknowledges the limitations of the evidence, and alerts the reader when he is making educated guesses—as with the date when bottomry loans began (pp. 40–2), whether traders were typically *xenoi* or metics (pp. 55–9), and his claim that independent small traders multiplied between 625 and 475 B.C. (pp. 69–74). But his solid collection of evidence frames his guesses, and cuts through the fog of polemic that has shrouded these issues since Hasebroek's day.

There were a few areas where I thought R. could profitably have enlarged his study. Some historians have argued recently that the most important element in Mediterranean trade was *cabotage*, small-scale and short-distance movements of goods; by defining his subject as traders making inter-regional exchanges (p. 3), R. automatically excluded this practice. He also says almost nothing about the wine trade (with the exception of p. 51). Possibly wine involved fewer traders than grain and timber, but the millions of amphoras found around the Mediterranean and the evidence of shipwrecks suggest that it probably claimed the third place in terms of volume.

Some readers will know R.'s earlier essay on archaic traders (*Ancient World* 10 [1984], 31–44); he returns to this much debated issue in Chapter 7. He treats Mele's and Bravo's theories judiciously, but could perhaps have made more of the archaeological evidence that has accumulated in the intervening twenty years. R. is surely right that the late seventh century saw increasing inter-regional exchange, but the real transformation came closer to 550 B.C., when Greek goods—led by amphoras

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and wine-drinking paraphernalia—penetrated societies all around the Mediterranean. The sharp jump in Greek public spending, construction of state navies, and rising standards of living in the later sixth century probably reflect a several-fold increase in the volume of trade, and I suspect that this is the point at which the early archaic noble adventurers and aristocrats' agents abruptly became obsolete. Finally, Chapter 8—sketching four key differences between the position of traders in classical Greece and their position in twenty-first-century North Carolina—is interesting, but too condensed. R. suggests in passing that dependence on imports made Greeks despise traders less than people in most premodern economies. This claim strikes me as being as sweeping as the generalizations of historical sociologists that R. sometimes criticizes (e.g. p. 75); Chapter 8 would have been a good place to explore it further.

This is a remarkably clear book. Its conclusions are sensible, and the appendices present the relevant evidence in easy-to-use form. Everyone interested in ancient Greek economic and social history should read it.

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SEA ROUTES

N. C. Stampolidis, V. Karageorghis (edd.): *ΠΛΟΕΣ. Sea Routes. Interconnections in the Mediterranean 16th–6th c. BC. Proceedings of the International Symposium held at Rethymnon, Crete, September 29th–October 2nd 2002*. Pp. 374, maps, ills. Athens: The University of Crete and the A. G. Leventis Foundation, 2003. Paper, €50. ISBN: 960-7143-25-6.

The conference that produced this stimulating collection of thirty-one articles was the second in an ongoing series that began at Heraklion in 1997 with an international symposium entitled *Eastern Mediterranean: Cyprus–Dodecanese–Crete, 16th–6th Century BC* (Athens, 1998). The geographical horizon of the volume under review explicitly includes the entire Mediterranean basin, and most of the contributions cite evidence for or assume the activity of traders across the region. Only four of the articles, however, focus on the western Mediterranean, presenting evidence for long-distance trade and cultural connections involving Sardinia, Carthage, and the Etruscans. The rest of the volume involves Egypt, the Near East, the Aegean world, and Crete. Mercantile and prestige trade is the most common theme, followed by cultural and artistic influence. The articles, all of which are in English, for the most part focus on these themes rather than recounting the results of recent field excavation. Bibliographies follow each article. The book has been attractively produced and is adequately illustrated with crisp images. The list of contributors includes many Greek, European, and North American scholars distinguished for their research concerning the movement of ideas and goods around the Mediterranean in the Late Bronze and Early Iron Age. Only a portion of the papers can be mentioned in this short review.

The articles are arranged in approximate order of their chronological focus. Although the introductory article by F. Lo Schiavo, 'Sardinia between East and West: Interconnections in the Mediterranean', concerns material from the thirteenth to the

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