



Granted all these are problems that are more peripheral to L.'s central thrust of proving the largely theoretical point that many Athenians and Greeks were behaving little differently than *homo oeconomicus* (p. 222), and in this task L. has done a fine job.

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TEXTS ON ANCIENT GREEK ATHLETICS

STOCKING (C.H.), STEPHENS (S.A.) *Ancient Greek Athletics. Primary Sources in Translation*. Pp. xxxiv + 429, b/w & colour ills, colour maps. Oxford: Oxford University Press, 2021. Paper, £25.99, US\$35 (Cased, £90, US\$115). ISBN: 978-0-19-883960-6 (978-0-19-883959-0 hbk).

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What makes a good sourcebook? With regard to ancient athletics, S. Miller's *Arete. Greek Sports from Ancient Sources*, first published in 1979, set the bar and remained a useful tool for students of Greek athletics for more than 40 years (third edition 2012). Stocking and Stephens have now compiled a new sourcebook that has the potential to replace Miller's anthology as the point of reference: the material is carefully arranged, the translations are accurate, the illustrations are of a high quality, and the appendices help place the ancient sources in their historical context. The structure of the collection is chosen wisely. The editors have organised the evidence according to text type (literary, epigraphic, papyrological) and genre and have arranged each section in chronological order. Each section is accompanied by useful and up-to-date introductory comments on its historical context. That the new collection, unlike its German counterpart *Quellen zum antiken Sport*, published by P. Mauritsch, W. Petermandl, H. Pleket and I. Weiler in 2012, does not include the ancient sources in their original language is not a disadvantage.

Following a short introduction, the collection begins with literary passages of the Archaic and early classical period, ranging from Homer's epics to Simonidean epigrams and involving Pindaric and Bakchylidean odes as well as some passages and fragments from the elegies of Tyrtaios, Xenophanes and Theognis. The literary sources of the classical period include *loci classici* such as Hdt. 5.22 (Alexander I at Olympia) and Thuc. 6.16.1–3 (Alcibiades at the Olympics), but also less well-known passages from the *Corpus Hippocraticum* and Antiphon's *Second Tetralogy*. There is no doubt that the selection of sources, ranging from historiography and drama to medical, rhetorical and philosophical writing, is well balanced.

For the Hellenistic age the number of relevant literary sources that have survived is decisively smaller. And yet, the fact that only 20 pages of the sourcebook (pp. 137–56) are dedicated to this age does not correspond to the historical significance of the period. Although the editors have included several important passages, it would have been possible to dig a little deeper: episodes such as Diod. Sic. 17.100–1 (on an Olympic champion from Athens in Alexander's army who successfully challenged a Macedonian nobleman to a duel), Polyb. 7.10 (for the place of athletics in the life

of an influential politician such as Gorgos of Messene) or a poem such as *Anth. Plan.* 16.1 (celebrating an anonymous boy wrestler from Sparta for his *bia* instead of his *techne*) would have been an asset. The same is true for passages in the works of fragmentarily transmitted authors such as Herakleides Kritikos (e.g. 1.1 [Arenz]). That way the discrepancy with the material selected from the Roman imperial period (pp. 156–306) would not have been quite as large. The sources compiled for that period are extensive, but the choice of material is well balanced and includes both classics, such as Plutarch and Pausanias, and also passages such as that from Pollux' *Onomasticon* and the wonderfully satirical poems of Lukilios that survived in the *Greek Anthology*.

The second part of the sourcebook involves epigraphic evidence, a total of 57 well-chosen inscriptions including dedications, agonistic epigrams, honorary inscriptions for athletes and trainers, victor lists and several texts regarding the organisation and regulation of the games, the preparation of athletic facilities and penalties for cheaters. As with the literary sources, the choice of evidence is ultimately a matter of personal taste, and, generally, the authors show a good sense of identifying the most relevant material. However, it is also inevitable that any researcher dedicated to the study of ancient athletics will miss one piece or another. From the reviewer's point of view, this would be inscriptions such as the agonistic epigram on Diotimos of Sidon (J. Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen* [1972], no. 64), victor lists such as that from the Panathenaic Games that mentions a successful Numidian prince (*JG II*² 2316), Hadrian's second letter from Alexandria Troas (*SEG* 56.1359 II) and recently published inscriptions such as the ephebachic law of Amphipolis (K.D. Lazarides, *AEPH* 154 [2015]) and the new victor lists from Piazza Nicola Amore (E. Miranda De Martino, *Historika* 7 [2017]). The same is true for the new epigram from Olympia referencing the Spartan victor Deinosthenes (K. Hallof, *Chiron* 49 [2019]), whose honorary prose inscription is part of the collection (IIk; cf. also Pausanias' comment [37q]). I would have opted for the inclusion of more, especially Hellenistic, inscriptions in comparison to the large number of literary texts, since in most cases it is easier to find translations of literary sources than inscriptions. What is more, by including other Hellenistic inscriptions (currently 18 out of a total of 57) it would have been possible to fill the 'Hellenistic gap' provided by the literary sources.

Similar comments could be made on the section 'Papyri', which includes ten texts providing fascinating insights into the cultural history of ancient athletics. It involves papyri on sports promotion for hopeful athletes, tax relief for athletes and trainers, manuals on wrestling and pankration, an athlete's will and a contract to lose a wrestling match published in 2014 (*P. Oxy.* 79.5209). As in the case of the inscriptions, I would have chosen to include more papyri. However, a sourcebook does not have unlimited space, and the papyri that the editors have selected are well chosen.

The overall structure of the sourcebook is a great strength of the anthology. Not being organised by topic (as e.g. Miller's *Arete*), but structured by chronology and genre, the outline of the collection encourages students to conduct their own research. In this regard, it has much in common with landmark collections such as L. Moretti's *Iscrizioni agonistiche greche* (1953) and J. Ebert's collection of agonistic epigrams (1972), both devoted to epigraphic material alone.

The section on papyri is followed by three solidly written appendices on the societal and organisational framework of ancient sport, referring to the role of 'the athlete in Greek culture' as well as to the sites and events of the contests. However, it is not quite clear why the appendices were not part of the introduction, a fact that is stated but not explained by the editors (p. xxxiii).

Additional material is usefully presented throughout: precise plans, an effective historical time frame, a glossary, but, most of all, the editors are to be commended for the valuable tables (e.g. on Pindaric odes, the establishment of athletic festivals, the introduction of athletic and equestrian events at Olympia and the origin of Olympic victors changing over time).

So, what makes a good sourcebook? First of all, it needs a well-balanced selection of passages including newly published evidence. A sensible structure, accurate translations, informed introductions and valuable additional material, all of this contributes to the compilation of an excellent anthology. Despite minor criticisms of some details, all these criteria are clearly met, which is why I can recommend *Ancient Greek Athletics* to any student and academic teacher with an interest in ancient sports. Even the expert may find some new passages.

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SEAFARING IN ANTIQUITY

MEDAS (S.) *Nautica Antica. Itinerari nel mondo della navigazione, tra storia, archeologia ed etnografia*. (Studia Archaeologica 254.) Pp. 203, b/w & colour ills, maps. Rome and Bristol, CT: 'L'ERMA' di Bretschneider, 2022. Paper, €45. ISBN: 978-88-913-2640-9.

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M.'s monograph could be considered – for reasons related to the contents but also to the overall layout of the publication – as a new edition of *De Rebus Nauticis. L'arte della navigazione nel mondo antico* (openly admitted by M., p. 9), the book M. published in 2004 within the same editorial series (*Studia Archaeologica*). Nevertheless, eighteen years of advances in scholarship, the wide and positive reception of the previous volume and the addition of new topics completely justify the publication of this renewed and graphically fresh version of this piece of scholarly work.

Nautica Antica consists of seven chapters (vs the five chapters included in the previous book), dedicated to a specific aspect of seafaring in antiquity in each. In every chapter M. takes the opportunity to revisit, expand and update certain issues previously discussed in *De Rebus Nauticis* as well as occasionally adding new material and data, and proposing novel themes.

In the first chapter, 'Poca teoria e tanta pratica', M. recalls an idea that he previously expressed in the earlier book, but that he now enriches with considerations and comparisons inferred from medieval, modern and contemporary seafaring practice: in antiquity as well as until quite recent times the fundamentals of seafaring were acquired and transmitted through onboard experience. Mariners did not receive formal training (except for a few specific contexts, i.e. the commanders of the fleet); rather, their knowledge drew mostly from what they could learn when at sea. In other words, it was empirical experience that provided 'marine sense' (i.e. the capacity to interpret signals and smells, and read the environment), which was otherwise impossible to obtain through a conventional (and formal) learning path.