

PC and compatibles with software available from the publisher for providing drills and tests of all conjugations and declensions, and vocabulary.

In each chapter, the grammatical material is followed by exercises called *Scribenda*, vocabulary that is to be memorized (*Verba [memoria] Tenenda*), and vocabulary notes referred to as *Notanda*. With the second chapter, a set of prereading exercises called *Ante Legenda*, based on the new vocabulary and grammatical structures in the chapter, prepare the student for the connected reading passages featured as *Legenda*. After every third chapter, there is a special section called *Probanda* by means of which students are enabled and expected to test themselves on the contents of the preceding three chapters. Just as there is a thematic context for the grammatical explanations and exercises, so in the case of the *Legenda*, loosely intertwined themes introduce the student to Roman comedy, education at Rome, Ovid's account of the myth of Hercules, and passages in Latin containing philosophical, religious, and scientific interpretations and extrapolations of this and other myths. Under the heading, «The Roman Experience», the student is introduced to such subjects as literary patronage, social status, and history. Six very useful appendices provide information of (A) Parts of Speech; (B) Summary of Verb Forms; (C) Nouns, Adjectives, and Pronouns; (D) Numerals; (E) a Chronological Table of Persons and Events in the *Legenda*; (F) Proper Names, together with a Latin-English and English-Latin vocabulary, and a general index.

Obviously, each teacher will have to work out the very substantial eighteen chapter assignments in accordance with whatever time schedule is being used in his or her institutional situation, but there is no doubt that *Traditio* will provide the basis for a very full and very intensive Latin experience. It is not usual for a basic course in Latin to expect students to do Latin from Plautus, Terence, Caesar, Sallust, Cicero, Livy, Ovid, Vergil, Horace, Catullus, Propertius, Seneca, Petronius, Pliny, Suetonius, Tacitus, Juvenal, Jerome, Ausonius, Augustine, Donatus, Servius, Macrobius, Orosius, Boethius, Priscian, Isidore of Seville, Bede, Hrotsvitha, Anselm, Thomas Aquinas, and Copernicus. The range of Latin writers drawn from is enormous, and Patricia Johnston, who teaches at Brandies University, has certainly very boldly sought to introduce the student to the whole spectrum of writing done in Latin, to provide that student with an intensive Latin experience, *and* to introduce that student to Roman civilization – all in a single semester or a single year. That is a goal that many of us have striven to achieve, and whether this book can help us succeed remains to be seen but is certainly worth the attempt. At the very least, *Traditio* is impressive evidence of the power and range of the Latin language and its influence.

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Waldo E. Sweet, **Sport and Recreation in Ancient Greece: A Sourcebook with Translations**. Foreword by Erich Segal. New York and Oxford: Oxford University Press, 1987. Pp. xiv+1+281. 2 maps, 80 plates. Cloth \$ 29.95. Paperbound \$ 8.95.

The American passion for sports and recreation is probably unmatched by any society in history, and sports as a multi-billion dollar industry is certainly a phenomenon of the twentieth century with no parallel in the ancient world. On the

heels of the publication of Michael B. Poliakoff's *Combat Sports in the Ancient World*, his former teacher, Dr. Waldo E. Sweet, Professor Emeritus of Classical Studies at the University of Michigan, Ann Arbor, and a former track and skiing coach, in addition to his many accomplishments as a Latin scholar (Sweet is the author of *Latin: A Structural Approach*, *Vergil's Aeneid: A Structural Approach*, *Artes Latinae*, and *A Course on Words* [with G. Knudsvig]), has produced a source-book for those who would explore in some detail the ancient Greek sources for the «facts» about Greek sports and recreation. The period covered in this beautifully printed and splendidly organized handbook extends about 1200 B. C. (the legendary date of the Trojan War) to about 393 A. D., the date when the Emperor Theodosius ordered all pagan sites demolished in the name of Christianity. The Olympic Games were then abandoned. The last known victor at those games was a prince of Armenia, Varazdates, who won the boxing title in 385 A.D.. It is important to remember that the Olympic Games were primarily religious occasions.

All readers are no doubt familiar with the four most famous games, the Olympic, Pythian, Isthmian, and Nemean, all of which were held at sites with important religious shrines. In 500 B. C. there were fifty sets of games; by 93 A. D. there were over 300. Called the «Crown Games» because of the award of a crown of leaves, they were also known as the «Sacred Games» the «Circuit Games», and the «Period Games». There were four running events (200 meters, 400 meters, 3 miles, race in armor), three combat sports (wrestling, boxing, and *pankration* = combination of wrestling and boxing), and the pentathlon (long jump, diskos, javelin, run (probably the stade = 200 meters) and wrestling). Also, horseracing, bareback or with chariots. Traditionally, 776 B.C. was considered the date of the first Olympic Game. The Olympic Games were held every four years and were sacred to the head of the Greek pantheon Zeus.

Waldo Sweet's book can be used in a number of ways—as a reference book, as a continuous narrative, or both. Its thirty-three chapters cover all the sports that we know of among the ancient Greeks, games and other recreational activities, but also the palestra and training, attitude toward athletics, nudity, and the reasons for it, women in Greek athletics, individual athletes, music, dance, theater, and dining, and detailed extracts from Pindar, Philostratos, Pausanias, Lucian, and the *Greek Anthology*. Each chapter contains *testimonia* (translations of the ancient literary, historical, and inscriptional evidence), photographs of pertinent and archaeological sites or objects, brief commentaries on the topic at hand, and questions after each translation to assist in the understanding of the Greek sources. No dogmatic position or interpretation is taken. Discussions are straightforward and forthright.

Professor Sweet is very clear in demonstrating through the sources that the ancient Greeks did *not* exercise moderation in athletics. They were also not «pure» amateurs. Though the only prize received at the games themselves was a wreath of leaves, the victorious Greek athletes were given enormous material rewards on their return home, including prizes of money that are proportionally comparable to what many American athletes receive today. The emphasis was on winning: «Taking part *and* winning were the ancient goal. To lose, even to get second place, was a disgrace in most contests» (p. 118). The ancient Greek attitude toward athletics was not much different from that of the late mentor of the Green Bay Packers, Vince Lombardi, who has been widely credited with saying, «Winning isn't everything – it's the *only* thing».

The subject of nudity in Greek athletics gets ample discussion, as does the peculiarly Greek athletic practice of infibulation. Ever since Orsippus of Megara in

the fifteenth Olympics (720 B. C.) dropped his loincloth in order to run faster, the practice of performing nude (*gymnos*) became commonplace, though Sweet does adduce evidence to indicate that the word *gymnos* cannot always simply be translated as «naked». At any rate, the discovery that «travelling light» increased the athlete's flexibility and ability to win was to have a major impact on Greek athletics.

In the case of women's participation in Greek athletics, Sweet points out that the evidence is not extensive and that some of what we have is not firm. Some evidence suggests that in some places and at some times women competed in some forms of athletics, but generally Greek women lived under severely restricted conditions and in Athens, for example, were even segregated.

Sport and Recreation in Ancient Greece does provide us with insights into one side of ancient Greek life that underlines the physical orientation of the Greek male, but Waldo Sweet hopes that it will do more than this, that it will, in fact, lead to a healthy skepticism about the accepted «facts» and that his book will «furnish more understanding of an amazing people, the ancient Greeks» (p. ix). The ultimate aim is to increase our ability to evaluate different points of view, both in the study of ancient Greek sport and recreation in our own daily lives. In this Waldo Sweet succeeds preeminently.

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Robert Eisner, *The Road to Daulis: Psychoanalysis, Psychology, and Classical Mythology*. Syracuse, New York: Syracuse University Press, 1987. Pp. xi+301. Cloth. \$ 32.50.

Classical myth, rooted in the ancient Greek past, continues to provide the contemporary investigator with a challenging opportunity to explore the inner recesses of the human mind and the outward manifestations of human behavior. Eighty years ago the Viennese physician Sigmund Freud created psychoanalysis, using classical myths to bolster his psychoanalytic principles and offering these myths as additional evidence in support of his views. In his *The Psychopathology of Everyday Life*, Freud proclaimed that much of the mythological view of the world «is nothing but psychology projected into the external world». Eisner goes on to elaborate that «Myth, in its most general sense, is merely memory distorted by narration; mythology, a form of communal solipsism» (p. 25). Eisner cites Clyde Kluckhohn's observation that «All psychoanalytic interpretation relies on the allegorical proposition that the language of the text is symbolic: myth, in this case, is essentially a social fantasy reflective of repressed impulses», even though psychoanalysts have managed to muddle the notion of text and a proper interpretation of the original meaning of the myth. For the French psychosociologist Claude Lévi-Strauss, whose structuralist approach to myth has been described as algebraic, myth is defined, «as consisting of all its versions; to put it otherwise, a myth remains the same as long as it is felt as such» (p. 47), while the Swiss Carl Jung, Freud's student and successor, sees myth as «the primordial language natural to... psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery. Such processes deal with primordial images, and these are best and most succinctly reproduced by figurative speech» (p. 181).