

essays of Bodel and Lindsay, but both writers make use of comparanda drawn from rural Cantonese society. In the majority of these instances there is no substantive disagreement among the authors, and this iteration emphasizes both the narrowness of the evidentiary base which has been drawn upon and creates an aura of needless repetition. Where the writers do offer contrasting interpretations of the same text, e.g. Longrigg and Clarke Kosak, one regrets the absence of any dialogue. Nevertheless, such failings neither negate nor outweigh the value of the insights to be gained from a reading of this collection of essays.

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ATHENIAN HUNTING

J. M. BARRINGER: *The Hunt in Ancient Greece*. Pp. xiii + 296, ills. Baltimore and London: The Johns Hopkins University Press, 2002. Cased, £33. ISBN: 0-8018-6656-1.

‘Why did hunting survive in art, literature, and in actuality long past its utilitarian function?’ (p. 1). That is the question behind B.’s meticulously referenced study of images of hunting (‘not snapshots of reality but selective reflections of cultural values’, p. 113). B. distinguishes her approach by focusing on ‘social and political issues’ (p. 6): in particular, she sets out to demonstrate that ‘hunting was . . . a defining activity of the masculine aristocracy and that those social connotations pervade its many depictions in art and literature’ (p. 7).

Despite the title, this book is chiefly about the hunt in Athens; more specifically, it is about the hunt in Athens during the mid- to late sixth century, the period that has bequeathed the greatest number of images on black-figure pottery. The first chapter makes a virtue of that bias (p. 14), arguing that the shift in iconography between the two peaks of popularity (c. 560–550 and c. 520–470) corresponds to the difficulties which the Athenian aristocracy experienced in retaining their social, cultural, and political clout. Until 520, hunting was predominantly presented as a collective and symmetrical activity, often conducted on horseback; then came a dramatic change in iconography, as hunting became a solitary enterprise, usually conducted on foot, with hunters represented as hoplites and adopting the iconographic modes of heroes. Given the precipitous social changes that coincided with and brought about the establishment of democracy, B. argues, the aristocracy asserted an ideology of *kalokagathia* by presenting the traditionally aristocratic pastime of hunting as key to ephebic rites of passage; B. spends less time exploring hunting imagery c. 560–550, but vaguely relates its surge in popularity to the changes in the aristocratic power-base during the onset of Peisistratid rule (p. 46). B.’s reasoning never quite matches the tautness of her conclusions, repeated throughout the chapter (and cf. pp. 7–8, 203–4): precisely what, for example, lay behind the assimilation of the aristocratic hunter to the hoplite at this time? And why should the humble scratchings on even humbler pots amount to an exclusively aristocratic ideology (or at least an ideology taken up by ‘nonelites wishing to imitate and appropriate the customs and ideology of the propertied class’, p. 46)? The various interludes along the way—into, among other things, Athenian pedagogy and the tragic presentation of ephebes—do little to help the clarity of the argument.

The subject of the second chapter, the aristocratic representation of pederastic courtship as ‘hunting’ in late archaic and early classical Athens (‘just as the hunter hunts his prey, so the erastes pursues the eromenos’, p. 86), is now well-trodden ground

(notably A. Schnapp, *Le Chasseur et la cité: Chasse et érotique dans la Grèce ancienne* [Paris, 1997]); as such, it might have merited a less haphazard survey of illustrations and literary texts. B.'s investigation into courtship gifts is more successful: she shows that depicted animal gifts functioned as metaphorical expressions of the characteristics of the eromenos and erastes, namely that 'erastai should be virile and fight for their eromenoi, whereas eromenoi should be attractive and difficult to catch', p. 101). In an innovative twist, she also demonstrates how these gifts could reverse the polarity between hunter and hunted—that there is a 'fluidity . . . in the roles of hunted and hunter' (p. 108). These rôle reversals are strictly gendered, B. argues; women were unable to breach their societal position as the passive pursued and become active pursuers. Should they do so, as do the mythical minxes Kallisto and Atalanta, the third chapter asserts, the consequences are dire: for myth served to reinforce the attitude that 'the rôle reversals that occur are only tolerable within conditions that do not endanger the patriarchal order' (p. 171).

This mythological section of the book is its most disappointing. Apart from the obvious omissions (what about the archetypal female huntress, Artemis?), myth is presented as something 'intended' to reinforce cultural values, rather than something that also subjects them to potentially subversive interrogation. Must images of Zeus' abduction of Ganymede, for example, be devoid of 'all negative connotations' (p. 119), inviting only the 'admiring appraisal of the spectator' (p. 121)? To segregate images into rather rigid 'non-mythological' and 'mythological' categories, with 'mythological' images bewilderingly divided into 'those about heroic hunters and those about the followers of Artemis' (p. 125), compounds problems further, overlooking the very fluidity of Greek myth, an image's existence beyond our 'mythical' and 'real' world categorizations, and not least B.'s claim to be 'less interested in distinguishing mythological from nonmythological than . . . in arguing that the difficulty in doing so is intentional on the part of the artist' (p. 4).

The fourth chapter relates the conclusions derived from Athenian black-figure to Attic funerary stelai and white-ground lekythoi, which 'memorialize[d] the deceased as aristocratic hunter' (p. 206). B. subsequently (again, despite the title) opens the floodgates to incorporate non-Greek hunting imagery from Asia Minor. She does so with minimal discussion of the characteristic similarities and differences between the hunt in Greece and the East, thereby begging more questions than she answers, or indeed poses.

As a whole, the book never quite delivers on its declarations of methodology. B.'s introductory remarks on the need to read an image in the light of the 'entire ensemble of images on any given vase' (p. 4), put into exemplary practice with black-figure imagery (pp. 32–42), conspicuously jars with her treatment of mythical hunting images in the third chapter, where (with only a few exceptions, e.g. pp. 136–7) images are extracted piecemeal from their overall visual contexts. Similarly, while B. heralds the importance of addressing the functional contexts of the painted objects under discussion (p. 5), she fails to consider the non-Athenian contexts of exported pots in Etruria (p. 3) and subsumes questions of context to the third chapter's identifications and explications of myths. Perhaps most problematic of all is the way texts are raided rather than read in any literary, historical, and cultural context; so on p. 100, Pliny's *Natural History*, Plutarch's *Moralia*, and the fourteenth-century musings of Manuel Philes are juxtaposed for what they might say about sixth- and fifth-century Athenian perceptions of the panther's scent.

Despite these qualms, the volume will prove useful to students wanting an English introduction to modes of scholarship that have, until recently, been available

predominantly in French; scholars too will appreciate its accessible tabular charts (pp. 60–9, 172–3), and the author’s provision of a ‘stimulus for further discussion and exploration’ (p. 9). But in the end the book must straddle a tricky course between the censures of both traditionalist and revisionist camps; inevitably, I suspect, it will fall victim to the criticisms of both.

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WALBANK’S COLLECTED PAPERS

F. W. WALBANK: *Polybius, Rome and the Hellenistic World. Essays and Reflections*. Pp. xiii + 353. Cambridge: Cambridge University Press, 2002. Cased, £45/US\$60. ISBN: 0-521-81208-9.

Frank Walbank is one of the great figures of twentieth-century ancient history. In a career that spans a remarkable seventy years or so he has been one of the leading interpreters of the Hellenistic world, from his early books on Aratus of Sicyon (1933) and Philip V of Macedon (1940), through his classic commentary on Polybius (1957–79), to his work on the second edition of the Cambridge Ancient History and beyond. This present volume collects together some of his more recent articles, mostly published over the past twenty-five years—an earlier selection appeared in 1985. Collections of previously published papers can sometimes seem rather unnecessary, but not in this case. Not only are the papers here of a uniformly high standard, but for the most part they made their first appearance in relatively inaccessible volumes; certainly few of them were easily available to a scholar working in Ireland. Polybius provides the unifying theme and the nineteen articles are introduced by a new and valuable survey of Polybian scholarship from c. 1975 to 2000. The chapters are unchanged from their original publication, but W. has added occasional notes in square brackets, mostly cross-references and later bibliography.

The first section brings together various historical and geographical papers, beginning with W.’s 1948 article, ‘The Geography of Polybius’, by far the oldest in the collection but one which has attracted much attention in recent years due to the upsurge of interest in ancient geographical writing. Egypt is to the fore in the three papers that follow, the first a general study of Polybius’ picture of Egypt, its people, and its rulers, then a very precise piece dating the surrender of Egyptian rebels at Sais in the 180s (in a supplementary note W. revises the date proposed in the original article), and finally an examination of the processions of Ptolemy II and Antiochus IV. Prominent among the extraordinary political changes that took place during Polybius’ life was not merely the rise of Rome but also the annihilation of the Macedonian kingdom. The next three chapters focus on Macedon: ‘Polybius and Macedon’ explores Polybius’ ambivalent attitude to Macedon, an attitude shaped and limited by his Achaean background; ‘Seapower and the Antigonids’ considers the persistent naval ambitions of the dynasty and the reactions they may have provoked in others, not least Ptolemy II at the time of the Chremonidean War; and ‘*Ἡ Τῶν Ὀλοῶν Εἰπίεσις* and the Antigonids’ argues that for Polybius the Antigonids and the Argeads represented a single dynasty with a penchant for world conquest. Finally the section concludes with two chapters on the Achaeans, the first makes a strong case for the long-term importance of the cult of Zeus Homarios and Athena Homaria as a central feature of Achaean identity, while the other, reprinted from his third Polybius commentary,

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