
Journal Article Reviews

John D. Fair, "The Iron Game and Capitalist Culture: A Century of American Weightlifting in the Olympics, 1896-1996," *The International of the History of Sport*, Vol. 15, No. 3, December 1998, pp. 18-35. Reviewed by Robert S. Kossuth.

John Fair's investigation of the formation and later decline of an Olympic sporting tradition in one country. in this case weightlifting in the United States, provides a useful historical perspective that challenges one to consider sport forms as evolving entities that are as much guided by broader social, economic. and political conditions as by groups and individuals. Fair examines both the history of this national sporting community as well as its place within larger worlds of the sport of weightlifting and the Olympic games. His analysis concerning why American success in weightlifting following World War Two and into the 1960s has not been repeated, is answered not through the examination of drug use or changing techniques but at the broader level of the central place of capitalist culture within the Olympic games. Specifically, Fair suggests that today weightlifting is unable to attract top American athletes because of the competition from commercial activities such as professional wrestling. Therefore, weightlifting in the United States has been unable to recapture the great success achieved under the patronage of York Athletic Club founder Bob Hoffman during the sport's golden age of the 1940s, 50s, and 60s.

Fair provides a thorough history of American involvement in weightlifting at the Olympic Games prior to World War Two when the sport was still in its infancy and was dominated by European nations. Similar attention is paid to the rise of weightlifting in the United States during the 1930s under the patronage of York Oil Burner Athletic Club owner Bob Hoffman. Hoffman is credited with recruiting and training men, many of whom were recent immigrants, by providing them with the opportunity to develop their talents while being able to earn a wage in his factory. By 1936, Hoffman's lifters were making an impact on weightlifting's world stage at the Olympic Games. The great successes following the Second World War are primarily credited to Hoffman and the system he created through his club, with less emphasis placed on the problems of rebuilding Europe which in all likelihood played a large part in the success of the American lifters. This second influence seems clear as Fair argues that Hoffman's corporate-sponsored teams, despite several individual successes, were soon unable to compete with the Russian and Eastern bloc state-sponsored systems and the ubiquitous use of performance enhancing drugs by the 1950s.

The decline of American weightlifting following the late 1950s is explained. at least in part. by York and Hoffman's declining influence over the sport in America due to changes in economic circumstances that had once drawn young men to the company and athletic club in New York during the 1930s. The decline of the United States weightlifting fortunes continued through the 1960s and by 1972 no American lifter won an Olympic medal. The depth of this decline was evidenced by the continued poor results including the boycott riddled Games in Los Angeles. This evidence leads Fair to conclude that the lack of American success was tied directly to the fund-

ing problems associated with the sport. Athletes, he argues, are unable to make a living at the sport and thus are drawn to more lucrative forms of employment such as rising super-heavyweight Mark Henry's move to the world of professional wrestling.

The difficulty comparing a sport to itself over time, and particularly using success at the international level of competition as the measuring stick, is a problem Fair is forced to address. In general, it is difficult for the historian to successfully argue that a certain sport in one country has advanced or declined based simply on the criteria of international success. For example, there has been considerable debate in both academic writing (Richard Gruneau and David Whitson, *Hockey Night in Canada: Sport, Identities and Cultural Politics*) and the popular media concerning the decline in Canadian hockey since the early 1970s. If, as Fair argues, American weight lifting success has declined it requires that this be measured by more than just success at international competitions such as the Olympic games. With more countries participating in international competitions, Fair points out that American athletes continued to underachieve. What Fair provides in his examination is a clear and detailed analysis of the variety of internal and external influences that have combined to present weightlifting as a less appealing pursuit for athletes when compared to other athletic and entertainment opportunities. Simply, Fair suggests, that the sport is no longer able to meet the current financial requirements to attract the men who could compete with the rest of the world.



A. C. Billings, S. T. Eastman, and G. D. Newton, "Atlanta Revisited: Prime-time Promotion in the 1996 Summer Olympics," *Journal of Sport and Social Issues*, Vol. 22, No. 1, February 1998, pp. 65-78. Reviewed by Scott G. Martyn.

In this article, the authors examine the effectiveness of on-air promotion of prime-time shows carried within prime-time coverage of the Games of the XXVI Olympiad in Atlanta, Georgia. They analysed promotional spots for all types of prime-time programs carried within the Games to assess the effectiveness of the National Broadcasting Company's (NBC) promos, where promos are said to refer to on-air promotion carried on the network's own air, a subtype of all paid and traded promotional advertising. According to the authors, the study's goals were to confirm or deny prior findings regarding the effectiveness of the Olympic Games as a promotional platform and to illuminate the reasons for the presence or absence of a promotion's impact. The authors note that previous studies of "on-air" promotion have produced conflicting results, ranging from findings of high effectiveness for promos in comedies to nearly total ineffectiveness for promos in sporting events.

To accomplish the analysis, all network prime-time hours, and an additional hour of the opening ceremonies, were videotaped from the seventeen consecutive nights of NBC's Olympic Games coverage. Using pretested coding sheets, fifty-five hours of prime-time Olympic programming were coded and analysed to determine the effectiveness of the 183 prime-time promos identified. To ensure consistency and reliabil-

ity, a single individual was selected and trained to complete all coding; then an additional coder independently recorded four randomly selected hours to establish intercoder reliability.

Along with the impact of lead-ins, the authors' analysis demonstrated that promos within the Olympic broadcasts had a "surprisingly" large effect on NBC's prime-time ratings, although they suggest a wealth of other factors probably bolstered the overall effect to the levels identified. For the first time, and contrary to results for the 1992 Winter and Summer Olympics that identified very few positive gains in ratings from promotion, the study revealed significant positive differences in 55% of the continuing programs. According to the authors, these findings suggest that generic promotion in an Olympics can be highly effective. The results also indicated that NBC 2000, a network department that reworks all program credits to integrate the network's own promotional spots in split screens, post-program vignettes, and seamless transitions with no commercial breaks from show to show, was a highly effective strategy in 1996.

In sum, the authors suggest that the Games of the XXVI Olympiad had so many advantages from a programming perspective, that it was more likely to have a greater promotional effect following the Games than did any previously televised Olympiad. Although numerous factors can negatively influence the promotional impact of an Olympic Games, such as the geographic location of the host nation and the individual broadcast network ranking, the authors conclude that the Olympic coverage seems now to have become what industry officials always claimed it was -- a superb vehicle for promoting prime-time continuing programs.

Depending on both primary and secondary sources, this study draws needed attention to the limited discourse surrounding the promotional significance of the Olympic Games within the marketing and television industries. Continued investigation into the effectiveness of particular types of placement for "on-air" advertising, of which promotion is a specialized form, has broader implications that influence future marketing initiatives for the IOC. It is hoped that through this effort, the authors have once again pried open a closet of insight that other scholars from divergent disciplines might peer into, adding to our collective understanding of the ongoing commercialization of the Modern Olympic Movement.

P. Jorgensen, "From Balck to Nurmi: The Olympic Movement and the Nordic Nations," *International Journal of the History of Sport*, Vol. 14, No. 3, December 1997, pp. 69-99. Reviewed by Greg Gillespie.

In this article, Jorgensen provides an overview of the Nordic nations (Norway, Sweden, Denmark, and Finland) and their involvement in the Olympic movement between 1896 - 1928. Over the course of his discussion, Jorgensen touches on a vast array of issues pertinent to the Nordic context. These include the role of prominent athletes, early Nordic participation in the IOC, amateurism, the ideology of Olympism, nationalism, gender, and Nordic co-operation / obstruction at the early Olympic

Games.

Overall, this is a good piece of work. However, Jorgensen does not provide a clear statement of purpose in the article. In his introduction, he rightfully acknowledges the importance of the 1896 - 1928 period for both Nordic countries and for the overall establishment of the Games. Jorgensen then switches his emphasis to a discussion of the importance of Swede Victor Balck and Finn Paavo Nurmi as historical actors. Although the period examined and the individuals involved are both important topics, the reader is left wondering about the overall purpose of the article. Is this an overview of Nordic contributions during the early period of the Games? Are prominent Nordic athletes and administrators being examined? Does the article attempt to do both? The point here is that Jorgensen examines more than necessary and does not provide a specific focus; subsequently, the overall paper lacks direction.

This lack of focus extends to Jorgensen's conclusions. While providing his summary points, Jorgensen touches on each of the issues listed above. He summarizes by stating that the relationship between Nordic nations and the Olympic Games demonstrates, "a complex, shifting pattern of individualistic, involved, indifferent, co-operative, confrontational, supportive, sectional, [and] assertive, associations over time." Moreover, Jorgensen continues, the relationship of the Nordic nations with the Olympic concept provided an impetus for the development of "a sense of regional and national identity." From the reader's perspective, Jorgensen seems to indicate the importance of the Games and Olympic ideology to the cultivation of identity within Nordic nations. If this were the case, would not the relationship between Nordic countries and the Olympic Games best be examined through a national or regional analytical framework, rather than the broad-brush approach used in the article?

Despite the issue of framework, each topic raised by Jorgensen is deserving of further study. In this regard, Jorgensen's paper provides an excellent starting point for other scholars interested in the Olympic Games as they relate to the Nordic countries of Norway, Sweden, Denmark, and Finland. In particular, Jorgensen's discussion of the ideology of Olympism as revealed through daily newspaper sporting columns in Nordic countries is fascinating. The issue of gender and Nordic women's participation in the Olympic Games over the 1896-1928 period is another highlight of Jorgensen's article. On both counts historians should use these topics as a springboard for further historical discussion and explanation on the nature of Nordic participation in the Olympic Games.

In sum, Jorgensen provides an interesting history of early Nordic involvement in the Olympic Games. Many of his observations are deserving of further study and require detailed historical treatment.

T. B. Yiannakis and S. T. Yiannaki, "The Meaning of Names in Greek Antiquity, with special reference to the Olympic Athletes," *International Journal of the History of Sport*, Vol. 15, No. 3, December 1998, pp. 103-114. Reviewed by Dennis P. Ryan.

In this article, Yiannakis and Yiannaki seek to illustrate the vital importance placed upon names within ancient Greek culture, through an examination of the names of Olympic champions. According to the authors, given names were an expression of the religious, historic, and moral elements which comprised ancient Greek civilization. In order to provide evidence for their argument, the authors cite dozens of examples from the annals of Olympic champions from the 2nd Olympiad in 772 BC to the 238th Olympiad in 173 A.D., breaking down the names to derive their meanings. The explanation of the meanings of the names effectively bolsters the authors' claim that names were entrusted with tremendous importance: hence, names were symbols of the sacred, thought to empower and motivate the recipient, and even provide a glimpse into his future.

Yiannakis and Yiannaki construct a strong historical base for the article by opening with a description of the thoughts of Socrates, Plato, and Aristotle on the subject of names. From the views of these philosophers, the authors show that names were considered the main expression of cultural values within ancient Greek society. Next, they describe in detail the sacred name-giving ceremony -- the 'Amfidromia.' At this point, the authors introduce the crucial section of the article in which they analyse the names of Olympic champions, seeking to illustrate the validity of Bexis' assessment, "the values are to be found in the first names of the Ancient Greeks" (p. 105).

The authors provide a plethora of examples which demonstrate the important cultural values inherent in the names of Olympic champions. That names symbolized sacred links is exemplified in the names of athletes like Theopobos (the man sent by god), Dorotheos (gift from god), and Demetrios (the one who belongs to the goddess Demeter). The belief that names empowered and guided the recipient, even forecast the future, is highlighted by the authors through the examples of certain running champions, such as Ladromos (he who is very fast and excels in running races), Agathopous (good at running), and Polynikes (he who has many victories). Other interesting exemplars of the linkage between names and personality characteristics include Orsippus (someone with the flamboyance of a horse), thought to be the first to bring nudity to the Stadium run, and wrestling champion Hippotheses (one who has the strength of a horse). The dozens of examples listed provide a strong basis for the argument that the cultural values of the ancient Greeks were found in their given names.

However, the article does have some shortcomings. Firstly, it is unclear whether these names are representative of the entire sample of Olympic champions over 238 Olympiads, or are handpicked by the authors to prove their point. Another problem with the article is the unspoken assumption that the names of the Olympic champions were more 'important' than those of the general population. It is implied that as they accomplished great feats, their names were commensurate. But the authors do not compare the names of Olympic champions with those of the general population. On the one occasion when they do discuss the names of lesser men, (the losers of lower

level athletic contests) all three have 'important' names as well. Failure to deal with this issue explicitly diminishes the clarity and validity of their argument.

In addition, some minor elements within their argument are contradictory. On the one hand, they state that the names of Olympic running champions like Ladromos, Agathopous, and Polynikes "confirm the beliefs of the ancient Greeks that a name could influence and inspire a person to create and excel" (p. 108). According to the authors, these athletes were "living up to their names" (p. 110). However, in an earlier section of the article, the significance of name changes is stressed. Yiannakis and Yiannaki comment that "gymnasts had an immense influence on the parents of athletes with respect to the alteration of names," insinuating that names were changed to reflect particular talents and characteristics (p. 104). Thus, whether the name of each Olympic champion was given at birth or at some later point is unknown to the authors of this article. This being said, citing the names of the Olympic champions without an understanding of the circumstances of their naming does not constitute conclusive evidence that names inspired ancient Greeks to excel in certain areas. Nevertheless, this shortcoming does not detract from the validity of the related segment of the authors' main argument -- that is, that the ancient Greeks *believed* that one's name could inspire and empower one to achieve greatness in a particular field. The extensive research underlying this article is remarkable, as the authors provide documentation from a wide array of primary and secondary sources from both ancient and modern works. Overall, the article by Yiannakis and Yiannaki convincingly illustrates that research into the Olympic Games can illuminate important elements of ancient Greek culture.

Janine M. Mikosza and Murray G. Phillips, "Gender, Sport and the Body Politic: Framing Femininity in the Golden Girls of Sport Calendar and The Atlanta Dream." *International Review for the Sociology of Sport*, Vol. 34, No. 1, 1999, pp. 5-16. Reviewed by Robert S. Kosuth.

The examination by Mikosza and Phillips focussing on how Australian female Olympic athletes are portrayed in two publications, the *Golden Girls of Sport* (GG) calendar and *The Atlanta Dream* (AD) book, provides insight into the influence of broader social and cultural forms that impact on the ways in which female Olympic athletes are presented to, and interpreted by, the general public. This critical analysis of these two contrasting publications through the lense of feminist theory, focussing on how the female body is represented in popular media, provides a glimpse into the complex and often ambiguous task facing those who wish to study the gender organization of the Olympic Games. In the end, the two approaches revealed in the GG calendar and the AD book represent two interpretive extremes ranging from the exploitation of athletes in an objectivised and sexualized non-athletic arena to the portrayal of the powerful athletic female form as an artistic statement to promote a deeper understanding of the person who is also a female Olympic athlete.

In framing their study Mikosza and Phillips draw upon a broad range of feminist theory concerned with the body as the site for constructing gendered relations. In their critical examination these ideas are employed to understand the place of the body in the formation of gender identity and how these identities impact upon the portrayal of female athletes. Specifically, the authors conduct a thorough investigation of theoretical perspectives that have been employed to examine how gendered bodies are constructed within the dominant male model of sport. This theoretical base provides the springboard for the analysis of the GG calendar and AD book.

The GG calendar was published prior to the Atlanta Olympics as a vehicle to provide women athletes competing in the games with greater access to the media. In consideration of this stated goal, the authors set about deconstructing the images presented in the calendar. The image examined in the GG calendar was that of swimmer Hayley Lewis who was presented in two photographs. The larger of the two photographs, according to Mikosza and Phillips, is considered to be soft-pornography based on Lewis' suggestive pose, revealing outfit, and exaggerated make-up. The smaller photograph which depicts Lewis actively participating in her sport, and the provision of information outlining her significant swimming achievements is viewed as an inadequate attempt to balance the message presented in the larger photograph. According to the authors, the manner in which these photographs were juxtaposed indicates that when competing in her event her femininity is negated and only becomes apparent when posing suggestively for the calendar. Thus, the passive sexual pose meets the culturally defined codes of femininity that are not evident in the smaller action photograph. In addition, the exclusion of athletes with body types that did not meet this narrow definition of femininity further reveals the sexualized focus of the GG calendar.

In contrast to the GG calendar, the AD book provides a very different presentation of the female Olympic athlete. There are a number of important differences between the AD book and GG calendar that reflect these differing interpretations of female athletes. These differences include the use of black and white photographs that are representative of the art photography genre, the use of a hard cover coffee book format as opposed to a calendar, and the inclusion of nude images of both male and female Olympic athletes. For the purposes of their investigation the authors deconstruct the images of sprinter Lee Naylor. The photographs and text occupy six pages and include a short interview to provide further insight into the athlete as a person as an accompaniment to the nude images. The photographs, unlike those in the GG calendar, depict the female body as active and powerful, as well as feminine. The poses are staged to interpret how Naylor's body functions over the course of her athletic event, which reinforces the message that strength can be combined with femininity. Thus, the majority of the nude photographs in the AD book depict the female athlete positively and are not deemed by the authors to be pornographic. Finally, the authors argue that the AD book provides the female athletes with a voice that the GG calendar does not, and thus the athletes are empowered not only in the manner in which they are photographed but also how their life and Olympic stories are told.

Mikosza and Phillips' study is extremely thorough and successfully examines how female Olympic athletes are depicted in the two publications. A possible extension of this project could be to analyse how female athletes are portrayed in the Olympic Games during competition by a variety of international television and print media.

This type of broader investigation of issues that surround the Olympic Games through the examination of sociological issues, such as those addressed in this article, would be useful for an alternate analysis of the broader influence of the games particularly in terms of how female athletes are interpreted and presented within games coverage.

C. A. Tuggle and Anne Owen, "A Descriptive Analysis of NBC's Coverage of the Centennial Olympics," *Journal of Sport and Social Issues*, Vol. 23, No. 2, May 1999, pp. 171-182. Reviewed by Scott G. Martyn.

As a four-month autumn excursion to the United States came to an end, Pierre de Coubertin sat among friends at the University Club in New York enthusiastically discussing the idea for the revival of the Olympic Games. Although Coubertin was well received by all, he sensed a prevailing atmosphere of skepticism in his plans for restoration. Following his return to Europe, Coubertin began in earnest to ensure the successful revival of the Olympic Games. As the "Congress for the Revival of the Olympic Games" entered its last session on 23 June 1894, Coubertin knew his revival was destined to succeed. Not only did it succeed, it was, in fact, unanimously proclaimed.

Coubertin's model of Olympism carved from "his" clear view of ancient Hellenistic culture and the ethos of Muscular Christianity that he witnessed while visiting Great Britain had received universal consent, yet remained incomprehensible to most delegates. Given a "free hand" concerning the appointment of an International Committee whose members would be representatives of Olympism in their respective countries, Coubertin ensured those he selected would give him the "elbow room" to achieve his vision, a vision that reflected the predominant social beliefs of the time.

Although Coubertin was among the first to admit the importance of physical training for women, he believed strongly that they belonged within the confines prescribed by "nature." As Coubertin proclaimed ". . . no matter how toughened a sportswoman may be, her organism is not cut out to sustain certain shocks. Her nerves rule her muscle, nature wanted it that way." On 13 September 1930 in Geneva, Coubertin offered to the world his "Charter of Sports Reform." Within the body of text Coubertin proposed the "suppression of the admittance of women to all competitions in which men take part." Of course Coubertin's fears and assumptions have been proven false, but, interestingly it was the Olympic Games which provided a venue for women to eradicate Victorian notions about female frailty. Indeed women's sport has come a long way in the past 100 years. Yet to what extent has formal gender equality been adopted by those within the media formally charged with the televised production of the Modern Olympic Movement's greatest spectacle, the Olympic Games?

Since its beginning in 1896, the Modern Olympic Games have grown into a spectacle of unprecedented global proportion. According to the International Olympic Committee (IOC), broadcasters offered viewers in more than 214 countries and terri-

torities the opportunity to view, via satellite, the Centennial Olympic Games in Atlanta, Georgia. Out of a potential global television audience of 3.5 billion viewers, an unparalleled audience of more than 3.2 billion people watched the Olympic Games in 1996, with a cumulative audience estimated at 19.7 billion. By adding those individuals who read about the Games through various daily newspaper sources, the figure easily exceeds half the world's total population. With such an opportunity to shape public opinion through its choice of sports programming, some scholars argue that the media does more than simply reflect the sporting environment it covers.

Given the public declaration of the National Broadcasting Company (NBC) concerning the Centennial Olympic Games, calling them "not only a watershed event for women's sports in general" but also an event that marked the "emergence of women's team sports," Tuggle and Owen's study seeks to examine the amount and scope of NBC's coverage of women in the Games to determine if the network's claims warrant acceptance. Based on previous literature, the authors advanced several predictions about "how coverage of male and female athletes in the Centennial Olympic Games might differ" (p. 173). According to the Tuggle and Owen, their examination of videotaped recordings of NBC's prime-time coverage of the Games of the XXVI Olympiad acknowledged the popular belief that women were covered extensively, when compared to previously televised Olympic Games. However, further analysis by the authors of NBC's Olympic programming identified that a familiar pattern of coverage documented in earlier studies persisted. Female competitors were once again "more likely to receive attention if they competed in what some have called 'socially acceptable' individual sport." (p. 178). Out of all the coverage devoted to women during the Games, the authors indicate that 61% of NBC's programming focused only on swimming, diving, and gymnastics, with gymnastics comprising 34% of all coverage devoted to female athletes.

Tuggle and Owen's study provides yet another key to unlocking existing patterns of sports programming. Citing Lindsey Davenport, an athlete and gold medalist in Atlanta, the authors suggest that the Centennial Olympic Games "showed little girls that it is acceptable to be a female athlete, to play hard, and to sweat" (p. 179). The stigma traditionally associated with being a female athlete is being slowly erased. Although the authors concede that NBC deserves some praise for its televised coverage of the Games of the XXVI Olympiad, they demonstrate that "there is still much room for improvement." As the "official" Olympic network through 2008, Tuggle and Owen conclude the article by suggesting that NBC, in particular, is in a position to impact the continuing growth and acceptance of all women's sports in the United States for decades to come. Yet, "the true test of whether television is moving toward a more equitable treatment of the sexes in sports coverage will come, not from how it covers the Olympics, but from how it frames women's athletes on a week-to-week and day-by-day basis" (p. 180).

A. T. Bijkerk and D. C. Young, "That Memorable First Marathon," *Journal of Olympic History*, Vol. 7, No. 1, Winter 1999, pp. 5-23. Reviewed by Greg Gillespie.

This article compiles first hand accounts, in multiple languages, of the 1896 Olympic marathon won by Greece's Spyros Louis. Excluding translations of German and French passages, twenty-one accounts are presented in this paper. In addition to these extracts, the authors included a Spyros Louis interview from 1936.

Without question, there is value in compiling first hand accounts from historic events such as the 1896 marathon. However, from the standpoint of critical historical practice, this article falls short. As mentioned, there is value in compiling first hand accounts; yet, the historian must be far more rigorous in approach. Bijkerk and Young should have examined the accounts in relation to any number of historiographical issues associated with evidence, perspective, or validity. Stating that, "eye-witness reports of the same event are often not the same," simply does not go far enough and does not pass as critical historical scholarship.

Rather than present so many different accounts, the authors should have presented fewer accounts accompanied by analysis. Even contrasting the accounts against the basic tenants of critical primary source evaluation would have sufficed. For example, were these sources externally criticised to establish authenticity prior to being included in this article? Were they internally criticised for accuracy and consistency? Were the rules of context and perspective employed in the selection of these materials? Furthermore, the paper only provides extracts from the first-hand accounts. In this regard, how is the historian to know the comprehensiveness or completeness of the accounts?

In conclusion, the paper provides a useful resource for historians interested in "That First Memorable Marathon." However, as a stand-alone journal article this paper fails to provide any critical historical analysis and offers no insights into the primary documentation presented.

Karl Lennartz, "Olympic Champion of the 1896 Marathon Race Narrates," *Journal of Olympic History*, Vol. 7, No. 1, Winter 1999, pp. 24-27. Reviewed by Dennis P. Ryan.

"Now, I Fell Down!"

So concludes 1896 Olympic Marathon champion Spiridon Louis' compelling description of his victorious run. Karl Lennartz, in this article, reprints a 1936 narrative from the German newspaper *Sport Telegramm*, commissioned as a prelude to Louis' arrival in Berlin as a guest of honour during the Olympic Games. German journalist C. M. Rudolph interviewed Louis in Athens, and allowed the Greek hero to present a first-person narration of his brush with Olympic glory. Lennartz opens with a short introduction, bolsters the primary source with many annotations, and concludes with Rudolph's conclusion to Louis' narrative.

Lennartz introduces the reader to a previously obscure primary source, an engaging narrative by Louis, as reported by Rudolph. It gives a fascinating insight into the first modern Olympic marathon. Strikingly, the narration reveals the lack of athletic sophistication of the day. It chronicles the running of marathon heats just days before the Olympic event, a huge celebratory meal the night before the race, and the consumption of beer and wine before, during, and after the race. Louis' 'matter-of-fact' attitude toward the inaugural Olympic marathon race is part of the narrative's charm. He describes how he moved from the middle of the pack to catch up to the leaders, urging his teammates to join him as he passed them, one by one, then leaving them behind when they faltered. After describing the whole race as if it were a pleasurable jog. Louis relates that after his victory he absorbed the adulation of his compatriots and ran the round of honour, and then as he says, "Now, I Fell Down!"

To complement the words of Louis as filtered through Rudolph, Lennartz provides extensive annotations. These are invaluable, correcting Louis' memory on facts and details. Among the annotations, the highlights are the nuggets of information about Louis' competitors in the race. Thus, in this article one gets a look into the mind of the runner through the narrative, as well as annotations that provide a broader picture of the race itself.

One shortcoming of the article is Lennartz's failure to examine the true extent of the collaboration between Louis and Rudolph which produced the narrative in question. Lennartz states, in his introduction, that despite an initial suspicion that the piece was ghostwritten by Rudolph, "this must be Louis' own imagination at work" (p. 24). In Lennartz's opinion, the facts were precise, while others were new but plausible: therefore, "Rudolph had probably only edited Louis' words" (p. 24). Thus, though Lennartz postulates that the content of the narrative derives exclusively from Louis, the reader is left unconvinced. Lennartz's article would be stronger had he backed up his opinion on this issue with more substantial evidence.

Furthermore, Lennartz makes no attempt to analyse the narrative he re-publishes. He says, "Since the story still is as exciting as it was, it is well worth reading it again" (p. 24). This is true, but Lennartz would only add to the 'excitement' level were he to provide his own critical analysis to accompany the short narrative.

All in all, Lennartz reveals a poignant piece of previously buried Olympic history. The narrative provided by Louis through Rudolph provides real insight into the thoughts and feelings of the first Olympic marathon champion, and the circumstances surrounding the race, while Lennartz's annotations complement the text to assure historical accuracy and completeness.
