The glossary and the short, well-laid-out index are helpful. Between these lie detailed and superbly illustrated catalogues of the architectural members studied.

So the Tegea temple was taller than we thought, and its colonnade differed markedly from that of the Parthenon. P. expresses the hope that his methods will be applied elsewhere, warning others to build margins of error into the calculations. His hope is bound to be fulfilled, though it will be hard to match the precision and clarity of his exposition, as well as his outstanding command of statistical method.

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ATHENS IN THE FOURTH CENTURY

H. KNELL: *Athen im 4. Jahrhundert v. Chr.—eine Stadt verändert ihr Gesicht. Archäologisch-kulturgeschichtliche Betrachtungen*. Pp. 219. Darmstadt: Wissenschaftliche Buchgesellschaft, 2000. Cased, DM 128. ISBN: 3-534-14987-4.

This book is dedicated to the transformation of the urban landscape of Athens during the fourth century, and is based on the argument that no other period has been as effective and influential in shaping the image of this city as a cultural metropolis. The introduction (pp. 11–22) deals with the history of Athens from the end of the Peloponnesian War (404) to the occupation by Demetrius Poliorcetes (307), and ends with a short mention of residential housing. The main focus, however, is on public spaces and public monuments; which are presented in a geographical sequence moving from northwest to southeast.

The Cemetery of the Ceramicus (pp. 23–46) is introduced as one of the main venues for self-representation of the Athenian élite. Much discussion is consequently devoted to the expensive funerary reliefs: in relation to their architectural context and iconography.

K. links the Pompeion (pp. 47–54) to the restoration of the democracy after the regime of the Thirty Tyrants. In his view the propylon would document the first instance of copying in Greek architecture, and the peristyle court would make here its first appearance in Athens. To around the same years he dates the second phase of the Pnyx (pp. 55–62), followed by a consistent, although incomplete, restructuring attributed to Lycurgus.

Turning to the Agora (pp. 63–114), K. attributes to a first phase (end of the fifth–beginning of the fourth century) the construction of the New Bouleuterion (restituted with the auditorium facing S), the reconstruction of the Tholos, and the honorary statues of Conon. Next would be the statuary group of Eirene and Plutus, dedicated in conjunction with the institution of the cult of the goddess in Athens. To a second phase and to Lycurgus are attributed the reconstruction of the temple of Apollo Patrous (restituted as Ionic, prostyle hexastyle), the temple of Zeus Phratrios and Athena Phratria, and the monument of the Eponymous Heroes. To this same phase would belong the restructuring of the building in the SW corner (a court, but not the Heliaia), and the large peristyle in the NE area (another court).

To Lycurgus is also attributed the monumental phase of the sanctuary of Asclepius

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(pp. 115–25), marked by the large Doric stoa. The restructuring of the theater of Dionysus (pp. 126–47), initiated by Eubulus and completed by Lycurgus, is presented as the main public enterprise of the period. This restructuring would have primarily consisted of the expansion of the auditorium and the introduction of the stage building. Given its size, location, and integration with the street system, the theatre would have now become the central feature of the urban landscape. The choregic monuments (pp. 148–66) are discussed as primary means of self-representation of the élite in the public sphere.

The Panathenaic stadium (pp. 167–72), built under Lycurgus, is interpreted as a complement to the theatre, stressing the importance of sport beside spectacle. Culture and sport were strongly associated in the gymnasia (pp. 173–95), the Academy, the Cynosarges, and the Lyceum.

In the conclusions (pp. 196–203) K. notes that the building policy shows a consistent interest in the democratic system. This would be demonstrated by the attention given to structures linked to the legislative, executive, and judiciary powers. Temples and sanctuaries, instead, never attain the degree of monumentality of the past, suggesting a crisis of the traditional religion. The real mark of the period, however, is the new emphasis on the private sphere and the individual, which is reflected both in residential architecture and in private burials.

The main thesis of the book is that the metamorphosis of the urban landscape of Athens is reflective of its changed status after the collapse of the empire. Making a virtue of necessity, Athens redefines itself as a cultural metropolis. As a result, culture becomes a critical part of public life.

The book, richly illustrated, is intended for the general public. Nonetheless, its scholarly value is remarkable. The culture analysis of urban space, architecture, and sculpture is excellent, and the re-evaluation of one of the most interesting, yet misrepresented periods of Athenian history is welcome. I wonder, however, whether the picture is not too simplified. There is a tendency to attribute buildings to Lycurgus beyond necessity and evidence, leaving major figures like Eubulus and Demetrius of Phalerum unexplored. There is no discussion of the city walls or the transformations of the old Sanctuaries, such as the dedications in the Acropolis. The real problem, however, is that the new building policy of the period is not exclusive to Athens. In the fourth century, theatres, gymnasia, and stadia became prominent features of Greek centers (cities and Panhellenic sanctuaries) all over the Mediterranean. It is not just Athens that changed its face, but an entire urban culture.

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LATE EGYPTIAN TEMPLES

D. ARNOLD: *Temples of the Last Pharaohs*. Pp. viii + 373, maps, plans, ills. New York and Oxford: Oxford University Press, 1999. Cased, £34. ISBN: 0-19-512633-5.

Few people are strangers to the impressive monuments and architecture of ancient Egypt. However, few also appreciate the wealth and diversity of architecture which came in the last third of Egypt's long history up to the Christian period. Temples

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