C. has published elsewhere (J. Clarke, 'Living figures within the *Scaenae Frons*: figuring the Viewer in Liminal Space', in D. Scagliarini Corlàita, *I temi figurative nella pittura parietale antica [IV sec. a.C.–IV sec. d.C], Atti del VI Convegno Internazionale sulla Pittura Parietale Antica* [Bologna, 1997], pp. 43–5).

Throughout, C.'s methods follow the emphasis on detailed visual analysis and physical context which he employed in *Looking at Lovemaking* (Berkeley, 1998). His reluctance to engage with more theoretically informed approaches to the complexities of Roman society, or to draw more penetrating conclusions from his wealth of material, may frustrate some readers; scholars must remind themselves that he is writing for a broad audience. Yet while C.'s refusal to make grand statements about the nature of 'popular' art is commendable, his individual analyses might have gained greater depth and relevance if set within a broader sociological context. How do images within the workplace, for example, relate to Roman cultures of commercialism? How do religious images relate to broader patterns of worship and belief? Despite these quibbles, the scope and originality of *Art in the Lives of Ordinary Romans* make it a welcome addition to Roman art history, and a much-needed corrective to the élite bias of more traditional scholarship.

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FOURTH-CENTURY GREEK INSCRIPTIONS

P. J. Rhodes, R. Osborne: *Greek Historical Inscriptions 404–323 BC*. Edited with Introduction, Translations, and Commentaries. Pp. xxxii + 594, maps, ill, pls. Oxford: Oxford University Press, 2003. Cased, £95. ISBN: 0-19-815313-9.

M. N. Tod's *Selection of Greek Historical Inscriptions*, Volumes I (Oxford, 1933, 1946^2) and II (Oxford, 1948), was an invaluable collection of fifth- and fourth-century epigraphical material, with a detailed analysis of each text and a thoughtful commentary. Volume I (fifth century) contained ninety-six inscriptions and Volume II (404–324) contained 205. Since then, many new inscriptions have been found, and Tod's first volume was superseded by R. Meiggs, D. M. Lewis, *A Selection of Greek Historical Inscriptions* (Oxford, 1969; revised edn 1988). They included ninety-five inscriptions in their collection, of which seventy-six came from Tod. There have also been collections of thematic epigraphical material, such as A. J. Heisserer, *Alexander the Great and the Greeks* (Norman, 1980) or C. J. Schwenk, *Athens in the Age of Alexander* (Chicago, 1985), many with different readings from Tod's texts.

Now we have Rhodes and Osborne, whose collection does to Tod's second volume what Meiggs and Lewis did to the first. R. & O.'s collection has 102 inscriptions, of which seventy-one came from Tod. It is made clear in the preface (p. v) that both editors were much swayed by D. M. Lewis in what to include, for he had planned to produce a volume to supersede Tod II and had drawn up a list of inscriptions to put into it. Nevertheless, R. & O.'s volume, which is dedicated to Lewis's memory, is very much their own.

A brief introduction (pp. xiii–xxvii) sets the scene for the collection of inscriptions. It discusses, for example, the sorts of things inscribed on stone, the problems of restoration, the formula and style of decrees, and it has a brief survey of the

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fourth-century Athenian constitution. Three maps follow, and then the inscriptions (pp. 2–542). Each has a Greek text (established by previous editors; any differences from them are noted), facing English translation, and a commentary. An inventory of Athenians archons, 403/2–323/2, is given on p. 543, followed by a concordance of standard editions (pp. 544–6) and a bibliography (pp. 547–60). The last was on the short side, I thought, given the period covered, and it lists only books; articles are given in notes and in commentaries, but without their titles. The index is a very thorough one, and is divided into three: persons and places (pp. 561–79), subjects (pp. 580–93), and 'significant Greek words' (p. 594).

Despite the far fewer number of inscriptions in this volume than in Tod II, R. & O. have an excellent representative collection from post-Peloponnesian War Greece and the Greek world down to *c*. 320. Although a large number come from Athens (principally because the Athenians set up many more public inscriptions than other places), R. & O. include a number from other mainland states as well as from the Aegean islands, Macedonia, Thrace, the Cimmerian Bosporus, western Asia Minor, and Cyrene. Apart from four (nos 7, 30, 65, 92), all are public, and many deal with political and constitutional matters, such as laws, decrees, and honours of single states and treaties. However, those interested in social, economic, and religious matters will also find much in this book.

Thus, for example, we have an important Athenian law (not in Tod) of 374/3, moved by Agyrrhius, dealing with a one-twelfth taxation of Lemnos, Imbros, and Scyros that is now to be paid in grain (R. & O. 26). This was something of an extreme measure, and it was bound up with the city's need to maintain an adequate supply of grain. Tod 204, the Athenian ephebic oath and that sworn before the Battle of Plataea, has been included (R. & O. 88). However, to extend our knowledge of the ephebic system is the inclusion of the dedication by the ephebes of Cecropis in 332, at the end of their two years of service (R. & O. 89; not in Tod).

We also have a number of religious regulations and financial records; I mention four here (none in Tod) that I think well illustrate the range of R. & O.'s collection. The first is a lengthy religious calendar from Cos (R. & O. 62), which lists its major festivals and the procedures at them after 366. It also shows that there was no such thing as a single formal procedure when it came to animal sacrifices, but that variations could and did occur. The second, dated to *c*. 335, is a law and decree on the Little Panathenaea in Athens (R. & O. 81): the combination of law and decree in this manner is unique. The third lists regulations for the Artemisia at Ephesus (R. & O. 73), which include a music competition for various types of singers and musicians. This may have been a new event as part of a revamped festival to celebrate Eretria's liberation from the rule of Clitarchus in 341. The final one, and the last one in the book (R. & O. 102), is vastly interesting in its recording a number of acts of healing from the Asclepieum at Epidaurus, dated *c*. 320.

What sets R. & O. apart from Meiggs and Lewis is that they translate the inscriptions, and this is of enormous value. Over the years collections of translated epigraphical material have appeared, including C. Fornara, *Archaic Times to the End of the Peloponnesian War* (Cambridge, 1983^2), P. E. Harding, *From the End of the Peloponnesian War to the Battle of Ipsus* (Cambridge, 1985), and their own two LACTOR volumes, Osborne's *Athenian Empire* (London, 2000^4) and Rhodes's *Greek Historical Inscriptions, 359–323* (London, 1986^2). However, it has always been cumbersome to have students read a translation of an inscription in one book and its commentary in another. Now, students can be directed to R. & O.'s collection thanks to the clear and faithful translations.

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Like Todd and Meiggs and Lewis, R. & O. give a detailed commentary on each text, but they go well beyond the sorts of details that these previous editors provided. R. & O. give a wealth of background information on each inscription, and their discussion is incisive and thought-provoking as we would expect from these two scholars. Occasionally it would be nice to know why they prefer their view rather than an opposing one. For example, R. & O. 49 (= Tod 150) is a decree of 357/6 that exiled Philon and Stratocles from Amphipolis. In their commentary, R. & O. say that 'presumably' (p. 244) this happened after Philip took the city, but they cite Errington's *History of Macedonia* (Berkeley and Los Angeles, 1990), in which he suggested that the decree could be before then. They do not say why they disagree with his view. Indeed, do we have the right context for this decree? While Diod. 16.8.4 says that Philip exiled those who were unfavorably disposed to him when he took Amphipolis, were his opponents only Philon and Stratocles? According to Dem. 1.8 (cf. Theopompus, *FGrH* 115 F 42), Hierax and Stratocles had requested Athenian aid, but there is no mention of Hierax in this inscription.

I suspect that the only real criticism of this collection will stem from those upset at what was excluded, but that is inevitable. I must admit disappointment at not finding *IG* ii^2 329 in the book. This is commonly believed to be Alexander's renewal of the Common Peace treaty after he ended the Greek revolt in 336, although I think that both date and context are wrong. Given that we have only a handful of inscriptions from Alexander's reign and that we know so little of his relations with the Greek states when he became king, this inscription becomes doubly important. R. & O. do refer to it in their commentary on *IG* ii^2 236, the Common Peace of 338/7 (= R. & O. 76, on p. 379, accepting the *communis opinio*), but it would have been good to have had its text and their comments on it.

Few books are such a welcome and especially needed addition to scholarship as this one. It contains something for everyone, and it will remain one of the standard collections of fourth-century epigraphical material for many years to come.

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A SYMPOSIUM ON ATTIC EPIGRAPHY

D. JORDAN, J. TRAILL (edd.): *Lettered Attica. A Day of Attic Epigraphy. Proceedings of the Athens Symposium, 8 March 2000.* With a memoir by Johannes Kirchner. (Publications of the Canadian Archaeological Institute at Athens 3.) Pp. viii + 167, b/w and colour ills. Athens and Toronto: Canadian Archaeological Institute at Athens/Athenians Research Project, Victoria University, Toronto, 2003. Cased, Can$60, US$50. ISBN: 0-9685232-5-0.

This volume publishes papers on Attic epigraphy given at the one-day symposium in the Canadian Archaeological Institute at Athens on 8 March 2000, together with a memoir by Johannes Kirchner, editor of *Inscriptiones Atticae Euclidis anno posteriores* (Berlin, 1913–40). This publication is indicative of the underlying principles and standard of epigraphical publication that might be expected in the forthcoming republication of post-404 B.C. Athenian state decrees (*IG* II^3).

I shall deal with each of the papers in turn. Byrne's 'Early Roman Athenians' joins

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