about such questions, and helps us to situate Plutarch's work more firmly in the age which produced it, it will have succeeded admirably.

University of Reading TIMOTHY E. DUFF
doi:10.1093/clrevj/bni256

MORE DIOGENES OF OENOANDA

M. F. SMITH: *Supplement to Diogenes of Oinoanda: The Epicurean Inscription*. (Istituto Italiano per gli Studi Filosofici: La Scuola di Epicuro, Supplemento 3.) Pp. 164, ills. Naples: Bibliopolis, 2003. Cased. ISBN: 88-7088-441-4.

This supplementary edition of Diogenes of Oinoanda by Martin Smith, both the discoverer and first editor of more than half of the known fragments of the important inscription, is most welcome to all who are interested in the tradition of Epicureanism and its cultural context of the second century A.D. to which the inscription most probably belongs. Smith's magisterial edition of the Epicurean inscription that was carved in a stoa of the Greek town Oenoanda and was arranged in seven courses, as S. believes, or in five, as others argue, was completed in 1991 and published in 1993. Further exploration at Oinoanda in 1997 by S. and a team of representatives of the Fethiye Museum, archaeologists and workmen (M. F. Smith, 'Digging up Diogenes: New Epicurean texts from Oinoanda in Lycia', in M. Erler, R. Bees [edd.], *Epikureismus in der Späten Republik und in der Kaiserzeit* [Stuttgart, 2000], pp. 64–75, 67) brought more finds to light, and studies were made to improve our knowledge of what already had been discovered. During the 1997 season three trenches were opened up on the 'Esplanade'. S. found eight reused blocks of Diogenes' inscription. In addition, two more fragments were discovered, which raised the total of known fragments to 223. The new fragments extend the text by roughly 500 words. S. first published the text of these new fragments (NF 125–35) in *Anatolian Studies* 48 (1998), 125–70. Of the nine new fragments, which contribute significantly to our knowledge of the text (NF 135 offers only a few letters which cannot be attributed to any position in the text), two (NF 126–7) form part of the Physics part and introduce fr. 20, two (NF 128–9) belong to the Ethics part, two to Diogenes' defence of 'Old Age' (NF 133–4) and three (NF 130–2) are 'Maxims', most probably written by Diogenes himself. S. now republishes the fragments in this supplement. He also prints a discussion of reviewers' criticism of his 1993 edition (pp. 35–41). The reader is offered a bibliography of work done on the inscription since 1993 and, most importantly, additions and correction to S.'s introduction of the 1993 edition (pp. 57–60) and the edition itself (pp. 63–140) are presented and discussed. All this testifies to the ongoing work on the inscription, its importance and the lively debate stimulated by S.'s edition. In the back of the book, a plan of the 'Esplanade' showing the three trenches excavated in 1997 and photographs of some of the blocks are presented. All of the discovered texts are of interest.

The newly discovered maxims deal with the fear of death (NF 130); they discuss vain desires that are hard to satisfy, interestingly focusing on fame as an unlimited desire (fr. 139). They confirm that fortune and chance for Epicureans are synonymous and assure us that usually we are in control (NF 132). NF 133 belongs to the parts of

The Classical Review vol. 55 no. 2 © The Classical Association 2005; all rights reserved

https://doi.org/10.1093/clrevj/bni257 Published online by Cambridge University Press

the 'Old Age' section. It continues and concludes an argument found in fr. 145 dealing with impairment of eyesight, which—Diogenes argues—is experienced by young people as well. NF 134 counters an allegation that old persons suffer from madness, arguing that madness is not 'caused by old age but by another natural cause'. The most important and interesting fragments are NF 126–7, which S. rightly calls 'the chief jewels in the crown formed by the 1997 finds' ('Digging up . . .', cited above, p. 72). They deal with theology and religion, a topic that seems to be at the centre of the Physics treatise. Although part of the text is lost and restoration of the wording is uncertain, the argument can be recognized. The text argues that people will not necessarily behave morally because of a belief in gods. Diogenes holds that those who disregard justice will not be deterred from wrongdoing by fear of the gods; wise men will behave in a just manner on account of their correct opinions, not because of fear of death; ordinary people will be moral on account of laws and the penalties imposed by laws. It is very interesting to see, once again that, like Plato's philosophers, Epicurean wise men will not need laws in order to behave morally. Morality is independent of law. Perhaps Plato's argument in the *Laws* comes to mind (900c–903a), that the gods care for everything, even small things, in order to restore justice. To prove his case, Diogenes refers to Jews and Egyptians who, according to his judgement, are most abominable, although they are superstitious. Diogenes also attacks the Stoics for their idea that god is the creator of the world and wishes humans to serve as his fellow citizens. He calls this a myth, which is good for persuasion only, rather than a rational argument. This reminds one of passages like Epicurus *Ep. Men.* 134.2, but also of passages in Plato's dialogues (e.g. *Laws* 903a), where myths are used as a kind of *peitho* in contrast to rational *apodeixis*. There is a lot to learn from the new texts and S.'s comments in his supplement. The reader will find it useful. however, also to have his edition in *Anatolian Studies* at hand, in which, for instance, one finds a more extended commentary on this anti-Stoic polemic and other passages.

The supplement proves to be a most useful tool for further research. It once again shows the importance of Diogenes' text. It is all the more regrettable, as the preface of S.'s book indicates (p. 13), that 'no work has been possible at Oinoanda since 1997 and there is no certainty that it will continue in the near future'. S. elsewhere estimates ('Digging up . . .', cited above, p. 75), that about 70% of the inscription remains undiscovered. But there might be hope. The postscript (p. 157) informs us about a visit in 2003 and the finding of one new fragment. Let us hope, then, that S. and his team will have the opportunity to continue their work on the site in order to complete a fascinating testimony to the survival of Epicureanism in imperial times.

University of Würzburg MICHAEL ERLER
doi:10.1093/clrevj/bni257

SKOPTIC EPIGRAM

G. NISBET: *Greek Epigram in the Roman Empire. Martial's Forgotten Rivals*. Pp. xviii + 237. Oxford: Oxford University Press, 2003. Cased, £50. ISBN: 0-19-926337-X.

N.'s revised 1998 Oxford dissertation presents readings of satirical epigrams from the *Palatine Anthology*, especially those of Loukillios, with chapters on Nikarkhos,

The Classical Review vol. 55 no. 2 © The Classical Association 2005; all rights reserved

https://doi.org/10.1093/clrevj/bni257 Published online by Cambridge University Press