for diverse manifestations of good and bad *eris*, but also for the integral importance of those competitions throughout the ancient Mediterranean. Future scholarly competitors will wish to familiarize themselves with these accounts, and with their overall insistence that every one, not merely Homeric heroes, might in his or her own way be a status warrior.

BENJAMIN KEIM
Pomona College
benjamin.keim@pomona.edu

LAMBERT (S.D) *Ed.* **Sociable Man: Essays on Ancient Greek Social Behaviour in Honour of Nick Fisher**. Swansea: Classical Press of Wales, 2011. Pp. xiii + 378, illus. £55. 9781905125517.
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This book consists of 16 essays, tributes to Nick Fisher by his colleagues and friends. They cover a wide range of topics, which may prove advantageous to the scholar seeking for multifarious information on Greek social matters.

P. Cartledge describes concisely the honorand's innovative approach expounded in two fundamental studies – *Social Values in Classical Athens* (London, 1976) and *Hybris. A Study in the Values of Honour and Shame in Ancient Greece* (Warminster, 1992) – which ranked him among the experts in Greek social history. Fisher's *Aeschines Against Timarchos* (Oxford, 2001) urges J. Davies to present the political activity of Hegesippos and a sample entry for Hegesippos' family in his current revising of *Athenian Propertied Families 600–300 BC* (Oxford, 1971).

By interpreting the archaeological evidence from Thorikos and Rhamnous, R. Osborne highlights the impact that the history of the native deme has on a citizen; it was difficult, therefore, as he explains convincingly, for the citizens to agree on some important matters of civic life (29–38). S. Potts vividly illuminates the complicated relationship among the trireme crewmen, which reflected contemporary social structures based on the citizens' different social origins. Cooperation and competition were equally required for the effective functioning of the Athenian navy. Poorer citizens who were paid by the state received a bonus from the trierarch who aspired to improve his social prestige with a successful trierarchy and, possibly, gain clients (this is testified only in Apollodorus' case) (52–60).

J. Roy rejects with sufficient arguments the established view that Arkadia was not urbanized in the fifth and fourth centuries; probably the Arkadians' differentiation, due to striking features of their cultural life, attracted the attention of the rest of the Greeks at the expense of their common notions (80–81).

The purport of the terms *poinē* and *apoina* and their correlation to 'ransom' and 'revenge' in the Homeric world is the focus of D. Cairns's essay. He disagrees with Donna Wilson's interpretive scheme (*Ransom, Revenge, and Heroic Identity in the Iliad*, Cambridge, 2002), basing his own view on several lines of the *Iliad*.

The theme of *hybris* is approached from different standpoints in the next three essays with noteworthy inferences. H. van Wees argues cogently that the law of *hybris*, which included various offences, and the procedure of *graphē* were introduced by Solon and rendered the whole community responsible, through *Heliaia*, for protecting the weak from the arbitrariness of the powerful and preserving the social balance; moreover, this Solonian reform was a major step towards democracy (132–37). L. Rawlings explains persuasively the option of members of the Athenian élite to call their hunting dogs with names demonstrating aggressiveness, *hybris* being one of them (Xen. *Cyn*. 7.5), as an attempt to menace their rivals and indicate their indifference to the democratic principles of the masses (152–54). J. Whitley illustrates how skilfully the dedicators avoided exciting indignation in defeated opponents by not naming them directly on victory dedications, especially in panhellenic sanctuaries; Nike of Paionios is a distinctive example. Therefore, dedications of captured arms seem to decline from the early fifth century (180).

S. Lambert reasonably points out that the honorific decrees related to Athenian citizens or foreigners, and, in some cases, to whole cities, were inscribed and erected on the Acropolis, aiming essentially to stimulate Athenian citizens and others to benefit their city, as is demonstrated mainly by the hortatory clause which appeared in the 340s.

S. Lewis discusses instructively the status of women in tyrannical regimes; particularly, women of the tyrant's family may hold a powerful position, but female relatives of the tyrant's opponents may suffer abuse or other humiliation in retaliation. Violence against women in the domestic space is not frequently recorded in the literary sources, but L. Llewellyn-Jones collects

the scattered evidence and concludes that abuse was not unusual when honour and shame were touched (251–56).

J. Morgan elucidates that *andrōn* was used for several purposes following the eastern model. Considering the archaeological material from Athens and Olynthus, she suggests that similar rooms in sanctuaries and houses may accommodate even female activities. R. Westgate interprets the imagery of animals and monsters, originating from the Near East and depicted on mosaics, as symbols of the physical strength and other qualities of élite men; pleasant themes were included broadly in the late Hellenistic period.

D. Konstan ascribes the earliest pornography to Alciphron's 13th and 14th epistles, dated actually to the second or third century AD and to Menander's time, as a fiction. E. Stafford examines aspects of the sexual life of males and their social background, based on literary and visual evidence.

This collection of essays confirms that the work of a distinguished scholar is influential and opens new roads of research. All the authors in this volume have profited from Fisher's thinking and have enriched the scholarship with powerful and thought-provoking arguments. This book is unreservedly recommended for contributing substantial insight into important aspects of Greek social life.

MARIA DIMOPOULOU
Athens
mdmopoul@otenet.gr

LAMBERT (S.D.) *Ed.* **Inscriptiones Graecae, Vol. 2 et 3, ed. tertia, Inscriptiones Atticae Euclidis anno posteriores; Pars 1, Leges et decreta. Fasc. 2, Leges et decreta annorum 352/1–322/1**. Berlin: de Gruyter, 2012. Pp. x + 242, illus. €299. 9783110264470.

BARDANI (V.N.) and TRACY (S.V.) *Eds.* **Fasc. 5, Leges et decreta annorum 229/8–168/7**. Berlin: de Gruyter, 2012. Pp. x + 293, illus. €299. 9783110264487.

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In the first edition of what eventually adopted the title *Inscriptiones Graecae*, volume ii was devoted to Athenian inscriptions from 403/2 BC to the end of Rome's Second Triumvirate (U. Koehler, 1877–1895) and volume iii to Athenian inscriptions of the Roman Imperial period (W. Dittenberger, 1878–1897). In the second edition, the two volumes were conflated as volume ii/iii^2 (often cited even within *IG* as ii^2) (J. Kirchner, 1913–1940; laws and decrees 1913–1916), to which a fascicle has recently been added covering the period from the Herulian invasion in the third century AD to the beginning of the seventh century (E. Sironen, 2008). During the era of the DDR, *IG* continued to make progress, though slowly, and one of the achievements of that period was the first fascicle of the third edition of volume i, containing Athenian inscriptions to 404/3 (D.M. Lewis principal editor, 1981–1998). Since the reunification of Germany progress has accelerated.

Further work on texts included in the second edition and the discovery of further texts not included in the second edition have made a third edition of Athenian inscriptions from 403/2 onwards equally desirable, and in 2000 proposals were formally accepted for a new edition of the laws and decrees, as a first stage in what must be a very large undertaking. In today's world, with today's pressures on academics, the laws and decrees on their own would be too great a burden for a single person, even if one were capable of ranging over several centuries, and so nine separate segments of time have been entrusted to separate editors (and where a text cannot be dated precisely and it might belong to one of two or more segments it has been assigned to the fascicle covering the earliest possible segment). Here we have the first two fascicles to be published, covering 352/1–322/1 and 229/8–168/7 BC (in the latter the entries are the work of Bardani except where the initials of Tracy, or in a few cases T.L. Shear, jr, are appended).

The traditional format of *IG* has been retained, with editorial matter in Latin comprising details of the stones (where I happen to notice that for a stone currently at 'Avennio', no. 312, there is the concession of '*Avignon*' added in parentheses) and bibliography before the text, and *apparatus criticus* and a paragraph of other comment after. Each fascicle has *comparationes numerorum* for the second edition and a range of other publications; and each has its own indices (compiled by K. Hallof, the current director of *IG*), of persons, geographical names, *sermo Atticus decretorum proprius* (more generously interpreted than in the second edition), religious matters, calendric matters and find-spots. And, as a welcome addition, there is a photograph of every stone included.