The second set of proceedings focus on post-500 BC Lemnos and on other Athenian colonies. In this last respect, the focus of the contributions ranges from the fifth-century colonization of Histiaia-Oreos (C. Lasagni) and Amphipolis (M. Mari), to the fifth- and fourth-century *klerouchiai* in the Thracian Chersonese (S. Gallotta), at Potideia (A. Rhomiopoulou), Samos (F. Landucci Gattinoni) and Imbros (B. Ruhl), and to the fourth-century Athenian occupation of Oropos (D. Knoepfler), while L. Gallo offers a useful outline of the administrative structures of the Athenian *klerouchiai*.

Among the contributions concerning Lemnos, D. Marchiandi presents new interesting data about the aristocratic status of some of the first Athenian settlers, as revealed by traces of an elitist funerary ritual, while L. Ficuciello focuses on the economic exploitation of Myrina's territory and detects the presence of vast properties and intensive farming, as opposed to the small and medium properties of Hephaestia's territory. E. Culasso gives a general account of Lemnian history, institutions and society through the epigraphic evidence, and considers the island as a 'suburb' of Athens, closely integrated with the political and administrative structures of its mother-city.

The debate about the nature of the Athenian colonization of Lemnos (*apoikia* versus *klerouchia*) and its implications for the political and administrative status of the island in the fifth and fourth centuries (independent *polis* versus dependent administrative unit) runs through most of the contributions and intertwines with more general questions concerning the form of the Athenian colonization and the accuracy and consistency of the ancient vocabulary referring to the different forms of colonization (M. Moggi, M. Lombardo). The coexistence of discordant views does not impair the coherence of the proceedings, but encourages a closer examination of more individual case studies and crucial related topics, such as the citizenship and fiscal rights of the Athenian settlers, the practical exercise of those rights and the contribution that archaeological, epigraphic and historiographic evidence can make to our understanding of these issues.

The volume offers many significant research advancements and new insights into the history of Lemnos and constitutes a useful instrument for those particularly interested in the Athenian colonization of the fifth and fourth centuries.

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MACÉ (A.) *Ed*. **Choses privées et chose publique en Grèce ancienne. Genèse et structure d'un système de classification** (Collection HOROS). Grenoble: Èditions Jérôme Millon, 2012. Pp. 492. €35. 9782841-372690.

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The book, part of a wider project that has previously seen the publication of another volume edited by François de Polignac and Pauline Schmitt Pantel (*Public et privé en Grèce ancienne. Lieux, conductes, pratiques* (Ktèma 23) Strasbourg 1998), is a wide-ranging exploration of the development of the concepts of 'public' and 'private' in Archaic and Classical Greece. It provides discussions of relevant terms and concepts, and French translations of relevant passages, in various corpora. It aims therefore to be both a discrete piece of research and a useful and accessible reference work for those interested in the topic. It also provides helpful tables that trace the usage of the relevant terms (463–81).

Macé's introduction (7–40) first sets out the rationale of the study and its methodology. It stresses the importance of investigating concepts such as 'private' and 'public' in the ancient world according to their own lexical usages and trying to connect the development of such usages to the development of conceptions of a public and a private sphere. In this sense, Macé states that terms such as 'privé' and 'public', 'État' and 'chose publique' are used only as approximations of ancient concepts marking the dualism between *demosios* and *idios* or *koinos* and *idios*. The very act of translating is an attempt to trace the borders of the realities the Greek terms marked in their own social and cultural contexts. The individual chapters by and large are consistent with these remarks. Yet while later chapters focus specifically on the terms *demosios*, *koinos* and *idios*, the first three chapters on Homer, Hesiod and the Homeric Hymns collect passages which are relevant to the concepts of 'public' and 'private' but do not stick to these three terms (and to *xynos* and *oikeios*), which are very rarely attested in these corpora.

Macé's introduction then proceeds to provide an account of various conceptual and terminological distinctions and developments. It shows that while in the late fifth and fourth centuries *demosios* and *koinos* were often used as synonyms, the former was originally connected with the sphere of the state and the latter with

common experiences (such as the cold, the heat, the beginning, the end) and communal spirit (14–16). Macé also isolates two different conceptual distinctions between *idios* and two possible contraries, *koinos* and *allotrios*: the first is inclusive and the second exclusive (16–20). Within the inclusive distinction lay the seeds of the conceptualization of the 'public' and the 'private', which developed into a dualism progressively more standardized and finally challenged in the works of Isocrates and Plato (32–38). The introduction is lucid and thought-provoking, and makes excellent use of the individual analyses and of the tables provided at the end of the volume.

The individual chapters provide, in separate introductions, discussions of the relevant concepts and lexical usages in the different corpora. In some cases, like that of the Hippocratic corpus discussed by M.-L. Desclos (223–72), the usage is particularly specialized and has little to share with common usage. In other cases, more parallels and connections with other chapters would have strengthened the analysis. In general, the quality of the chapters is high, and yet there is much variation in scope, engagement with scholarship and even in the presentation of discussions and translations. This makes comparison between the chapters problematic and the volume rather difficult to consult.

The choice of coverage is also problematic: some chapters deal with one author, others with corpora of various origins, which are hardly suitable to a unitary analysis. Moreover, the choice to exclude authors like Demosthenes and Aeschines is to be regretted. Macé, in the introduction, argues for a more normalized usage of the (by then) almost synonymic (11, 14) couplets *demosios*/*idios* and *koinos*/*idios* from the mid-fifth century and in particular in the fourth. He also argues that authors like Isocrates and Plato tried to reconcile the private and the public spheres that by then were completely separated (32–38). It would have been interesting, therefore, to have, as a baseline, discussions of the existence and usage of these distinctions in a popular context of the same period. This baseline could be easily provided by studies of Demosthenes and Aeschines, and perhaps by a study of the use of the terms in Athenian inscriptions. In the book as it is, such a perspective is only partially found in the chapters on the early orators and sophists and on Aristophanes (301–40, 367–80).

Despite these problems, the volume succeeds in presenting an interesting collection of passages concerning the distinction between 'private' and 'public' in Archaic and Classical Greece. It also offers valuable discussions of various corpora and, in Macé's introduction, a thoughtful synthesis of the topic.

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SKINNER (J.E.) **The Invention of Greek Ethnography, from Homer to Herodotus**. Oxford: Oxford University Press, 2012. Pp. xii + 343, illus. £55. 9780199793600.
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Skinner has an important case to make, and he makes it with vigour and conviction. There is no faintheartedness here. The willingness of a young scholar to take on the established view is welcome, especially if he does so, as Skinner does, with a firm command of the evidence and the scholarship, and a generous acknowledgment of his predecessors in the subject. Skinner challenges the widespread notion that Greek ethnography emerged in response to and in consequence of the Hellenic confrontation with Persia in the fifth century BC. This involves much more than a chronological argument. Skinner questions the very idea that ethnographic writing was a Greek invention at all (4, 10, 14, 109). And, perhaps even more significantly, he expands and reconceives the concept of ethnography itself. He takes ethnography out of (or at least beyond) the realm of a prose genre. Its arrival cannot be reduced to Herodotus and a few near contemporaries, prompted by the Persian Wars that provoked Greeks to explore ethnic and cultural differences between themselves and non-Greeks. Skinner brings 'ethnography before ethnography' to the fore (148), i.e. an ethnography that escapes the conventional boundaries of 'text'. The book is here at its most innovative. It discusses a wide range of encounters among Mediterranean peoples in the pre-Classical period that could and probably did stimulate interest in customs, practices, values and beliefs that either diverged from or converged with their own. That curiosity did not await the fifth century and certainly did not confine itself to written texts.

Skinner, unlike most scholars on this subject, brings an extensive array of material evidence to bear. He employs archaeological testimony not just to argue for intercultural contact and commerce but to disclose, through vase painting, sculpture and coinage mutual acquaintance with