

connections among Harrison's works as well as between those works and their sources, and establishes the radical nature of Harrison's classical receptions.

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HARRIS (E.M.) (trans.) **Demosthenes, Speeches 23–26**. Austin: University of Texas Press, 2018. Pp. 304. \$24.95. 9781477313527.
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Demosthenes' speeches 23–26 are long and complicated, so it is no wonder that Edward Harris' translation of them was the 15th and last volume to appear in the series *The Oratory of Classical Greece* (1998–2018), which was brilliantly edited by Michael Gagarin. *Against Aristocrates* (speech 23) deals with intricacies of foreign policy involving a mercenary general, Charidemus, but it is also a valuable source for Athenian homicide law, sections 22–81 being worthy in themselves of serious study by students of Athenian law. *Against Timocrates* (24) involves domestic politics and elucidates the complex Athenian procedures for enacting legislation. In both, the speakers stress the importance of the rule of law in Athenian democracy and emphasize key legal ideas, such as the monopoly on the use of legitimate force by the state, the need for consistency in statutes and the principle of no punishment without a written law. The remaining two speeches, *Against Aristogeiton I* and *II*, are forgeries composed in the Hellenistic period, as Harris reconfirms through a study of laws and legal procedures, an analysis of style and vocabulary, and ceaseless points in his notes.

Harris is an excellent guide both to the historical issues of the period and to issues in Athenian law, having been an extremely active contributor to the scholarship in both areas for many years. He misses no opportunity to refer readers to his own publications, especially where he has challenged views of others, and he does not refrain from labelling 'specious' the argumentation even in several of Demosthenes' passages. As Athens' power ebbed following the Social War, the city's attempts to leverage its influence in northern Greece and its finances at home led to some perilous compromises, which are thoroughly detailed in speeches 23 and 24.

With regard to the Aristogeiton speeches, Harris' preoccupation with disproving their authenticity as Demosthenic, or even fourth-century forensic speeches at all, misses opportunities to discuss in themselves some pretty interesting arguments about the role of the judges in regard to the law and how to conduct a character assassination. Aristotle's *Rhetoric* also makes mistakes with regard to Athenian law, but it is undeniably fourth-century.

The translation itself is very readable, a significant improvement on the Loeb. Harris makes excellent decisions to break up many of Demosthenes' very long periods into shorter English sentences. I might, however, quibble with 'blackmailer' for *συκοφί-ντης*. Unlike the *συκοφί-ντης*, blackmailers want to avoid confrontations in court. A sycophant in the English sense is also obviously a different sort of creature, but the spelling 'sykophant' has become quite common and useful in scholarship.

Unlike many of the volumes in the Texas series, this one likely offers too many complexities for most readers to engage with entire speeches. But Harris' copious

annotation, even with its sometimes trenchant tone, offers readers many, many starting points for engagement with individual passages.

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HUNTER (R.) (ed.) **Greek Epitaphic Poetry: A Selection** (Cambridge Greek and Latin Classics). Cambridge and New York: Cambridge University Press, 2022. Pp. xiii + 280. £26.99. 9781108926041.

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Richard Hunter's book meets a genuine need. Interest in epigram continues to explode with annotated editions (G. Staab, *Gebrochener Glanz* (Berlin 2018)), monographs (F. Licciardello, *Deixis and Frames of Reference* (Berlin 2022)), conference volumes (M. Kanellou, I. Petrovic and C. Carey (eds), *Greek Epigram* (Oxford 2019)), a Blackwell *Companion* (ed. C. Henriksen (Hoboken 2019)) and the *Dictionnaire de l'épigramme littéraire* (ed. C. Urlacher-Becht (Turnhout 2022)). Much of this work serves specialist readers, but the Cambridge Greek and Latin Classics introduced a broader audience to literary epigram with A. Sens' *Hellenistic Epigrams* (2020). Hunter provides a comparably excellent entry into the largest category of inscribed epigrams, namely, epitaphs.

After introducing the topic helpfully (1–34), Hunter presents (37–67) and comments on (69–252) 81 Greek texts from many areas and periods (late seventh century BCE to third CE), divided into two categories: I–XLVII for men, XLVIII–LXXXI for women. The epitaphs are private, typically family-sponsored; those commissioned by political authorities are excluded, an unfortunate omission only for earlier times. Commentaries include introductions discussing significant issues and line-by-line notes. Cited scholarship is generally up-to-date; rare lapses include XXXVI, where Staab 2018: 236–53 *03/02/77 is missed, and readers can access <https://iospe.kcl.ac.uk/3.196.html> for LXXVI. A bibliography, concordances (mainly to Bernard, *CEG*, *GVI*, *IK*, *SEG* and *SGO*) and indices round off the volume.

Hunter is clear-eyed about what he does *not* provide, namely, an epigraphical edition: 'I have taken various liberties with the texts for the sake of accessibility and legibility' (33). These 'liberties', which to epigraphical purists will seem a throwback to P. Friedländer and H. Hoffleit's *Epigrammata* (Berkeley 1948), include regularization of epichoric orthography, layout by verse rather than inscribed line (the two often correspond, but line divisions are nowhere marked), absence of sublinear dots and the inclusion of emendations without angle brackets (letters on the stones do appear in the apparatus). One cannot, however, disagree with Hunter's goal of accommodating 'readers with widely differing literary and historical interests and widely different levels of linguistic attainment' (33). Comments on gravestone iconography are understandably minimal, but a bit more introduction to the riches of text and image would be welcome.

The title, *Epitaphic Poetry*, reveals much about what Hunter *does* provide. Apart from establishing texts, scholarship on inscribed epigram tends to focus on material and cultural matters. In contrast, Hunter marries formidable knowledge of Greek poetry to wide experience with inscribed verse to produce, not only 81 philologically learned commentaries, but cumulatively a sensitive treatment of poetic quality in epigraphic verse.

Hunter parses unusual verb forms and frequently offers several interpretations of unclear passages. Instances of 'sound-play' merit comment (LIV), and he is especially