also a survey of society at large (cavalry, ephebes, special forces, etc.). The third part of the book turns to the public finances of Athens, a vexed interaction of public benefaction, inadequate revenues and support from overseas, especially in the provision of grain.

Oliver offers a convincing account of the Athenian economy in ongoing difficulty and disruption, under siege, occupation or threat – and yet surviving well enough. It remains rather unclear how much of that economic difficulty was really new, for (Moreno's optimism notwithstanding) the Athenian food supply had long been an uncertain and yet vital phenomenon. As his sophisticated conclusion points out, there is much to be gained by bringing together the study of food supply with themes of war and politics which are often handled more or less separately. We can only be struck by the resilience of a community whose fragilities might also be characterized as flexibilities. Throughout, Oliver's knowledge and understanding of a challenging evidential base is very impressive indeed, as is his ability to use an awkward set of data to produce convincing history.

Sincere apologies are due to both authors, for this review has been delayed for far too long by a series of unforeseen difficulties, now overcome.

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PRITCHARD (D.M.) *Ed.* **War, Democracy and Culture in Classical Athens**. Cambridge: Cambridge University Press, 2010. Pp. xviii + 460, illus. £65. 9780521190336.

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Pritchard has assembled a galaxy of well-qualified contributors from four continents. Most spoke at a conference on this theme in Sydney in 2006, the two on drama at a conference there the following year.

In his introduction Pritchard stresses that Athens in the late sixth and fifth centuries underwent not only a democratic but also a military transformation, with much more frequent resort to warfare, in new styles, supported by the empire and by the large number of citizens available for service. The democracy encouraged resort to war, but reduced the risk of ill-chosen and badly-managed adventures. Continuing military success in the fourth century, with no empire and fewer citizens, confirms the connection between democracy and war-making, while the scale of Athens' military activity will have had at least an indirect effect on the democracy.

The papers which follow are grouped thematically in twos and threes. J. Ober argues here, as he has argued elsewhere, for Athens' success in deploying the shared knowledge of the citizens; and R.K. Balot supports the view of Thucydides' Pericles that the Athenians did indeed have a superior courage based on deliberation. I. Spence discusses the acceptance by democratic Athens of its need for a force of cavalry; and M. Trundle explores Athens' innovative use of light infantry. S. Mills examines Euripides' treatment of warfare, and argues that he did not criticize Athenian military ventures; and D. Konstan suggests that Aristophanes criticized warmongering, but in such a way that the audiences could feel that both sides had been heard and could continue making war. A.J.L. Blanshard shows how lawcourt speeches could on occasions challenge mainstream military values; and P. Hunt argues that Athens was not exceptionally militaristic, but was optimistic enough to think of the past as victorious and to believe that victory could be won in the present.

R. Osborne focuses on the funeral monument of the cavalryman Dexileos, in 394/393, as a milestone in the development from Athens' commemoration of collective achievements in war towards the greater commemoration of individual achievements; P. Hannah studies the fifth-century 'warrior *loutrophoroi*', which by depicting beautiful men in beautiful equipment, calmly going to their deaths like heroes, reinforced the positive view of fighting for Athens; M.C. Miller explores the symbolism of the 'I am Eurymedon' vase, stressing the lower-class physiognomy and dress of the victorious Greek. P. Low suggests that the tombs of the war-dead meant less to the Athenians than other, more positive commemorations of war; S. Yoshitake argues that the war-dead were praised in the funeral speeches not because all had displayed *arete* or because they on their own had gained Athens' successes, but because they had all faced and succumbed to the dangers and so could be considered representative of all Athens' warriors. J. Keane in an epilogue shows from Athenian and recent history that democracies are not inherently peace-loving, but are at least able to hold to account those who would lead them into war.

Collective volumes are notoriously variable in their contents and in the quality of their components, but this one ranks high by both criteria: it is a well-organized collection of expert studies, on an important theme, which provide much food for thought and stimulus for further work.

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CASSAYRE, (A.) **La justice dans les cités grecques: de la formation des royaumes hellénistiques au legs d'Attale**. Rennes: Presses universitaires de Rennes, 2010. Pp. 557. €24. 9782753509832.
doi:10.1017/S0075426912000493

The present work – a revision of the author's doctoral thesis – marks an ambitious step in the study of Hellenistic law. Its ten chapters subdivided into three parts present the Hellenistic world as a new geo-political order in which justice transcended territorial bounds and reflected the extent of a city's independence. This new political climate demanded legal innovation and witnessed the advent of increasingly mobile institutions and greater legal cooperation between cities. The result, Cassayre contends, was a conception of justice unique to the Hellenistic era in which legal institutions were independent from the city, yet central to the political and social spheres of the Greek *poleis*.

The prolegomena offers a brief overview of the study of Greek law that sets the present work in context, though more might be said of recent developments. Cassayre's introduction leads the traditional discussion of Hellenistic justice out of Egypt to consider the Greek cities of the Balkans, Aegean islands and Asia Minor predominantly through epigraphic evidence. This too is selective, but necessary given the size and scope of the undertaking, though the choice also signals the potential to investigate and compare or apply Cassayre's findings to Hellenistic realms further afield. Setting the stage for part 1, Cassayre suggests Alexander's conquests left an ill-defined, two-tier system of justice balanced between cities and kings.

Part 1 explores the effects this new geo-political order had on justice. Chapter 1 begins an ongoing discussion of autonomy by examining the judicial and legislative role of the successors and how their outlook shaped, redirected and at times superseded the authority of a city's internal law. Unsurprisingly, only those that had resisted conquest enjoyed full legal autonomy. Chapter 2 develops and complements this discussion through the new legal relationships established between cities. Altered in part by confederacies, the Greek *poleis* established partnerships that dealt with monarchs frequently. Confederacies also enabled pre-existing agreements between cities that set straightforward protocols for settling private disputes between citizens of distinct communities. This 'new legal order' was not confined to a particular geographic area but signaled the struggle to maintain an independent exercise of justice. Part 1 closes with chapter 3's lengthy examination of royal and external legal intervention. Analysing Alexander's successors, Cassayre concludes that no single mode of royal intervention existed. Each dynast intervened on his terms. Judicial independence is similarly assessed with the assistance of an extensive table of foreign courts. Cassayre understandably seeks to outline that Hellenistic justice was no mere 'relic' of Classical Greek law, but threats to legal and political autonomy do not appear entirely new. The Aegean and Anatolian Greek cities had long been forced to balance intervention from Persian kings, competing satraps and officials, as well as the Greek leagues rivaling Persian pre-eminence.

Part 2 addresses the practical ramifications this 'new' hierarchy of justice posed. Chapter 4 highlights the various parties contending in the legal arena. Despite the increased geographic scope of the Hellenistic realms, Cassayre suggests that access to Hellenistic courts became increasingly restricted to citizens. A lengthy fifth chapter outlines the procedures of Hellenistic law and the steps each party must endure. Chapter 6 builds on this discussion to detail the various types of courts and legal officials documented in the Hellenistic city and, in contrast to earlier systems, finds an apparent strict adherence of Hellenistic courts to the letter of the law.

Having outlined legal procedure, part 3 turns to application and enforcement. Chapter 7 highlights the problem of enforcing external decisions locally. Cassayre suggests that extant evidence points to local laws empowering officials and private citizens alike to execute judgments. Chapter 8 builds on the problems of enforcement and emphasizes obstacles to the exercise of justice, particularly civil strife. The economic scope of Hellenistic justice – both its centrality for ensuring the flow of trade and the cost of reaching and enforcing decisions – is dealt with in the