

Ángel MARTÍNEZ FERNÁNDEZ (ed.), *Estudios de epigrafía griega*, La Laguna: Universidad de La Laguna, 2009, 532 pp., € 22.00, ISBN 978-84-7756-786-8.

Although a volume on Greek epigraphy published in the Canaries is something of a rare bibliographical bird, this collection is important and deserves attention also beyond Spain. Hence this review.

Estudios de epigrafía griega is capacious. It has 42 contributions, most of them in Spanish, but with seven in English, five in French, one in German, two in Italian, and five in Modern Greek (= 22 in Spanish, 20 in other languages). These essays appear in sixteen sections, nine of them with one paper only. Their grouping is: editions of corpora; revisions of texts; palaeography, alphabets, and scripts; linguistic and lexicographical studies (this has seven items); onomastics; epigrams; literary relations; economics; society; politics; religion (the largest section, with nine items); magic; mythology; epitaphs; archaeology; and recent discoveries (seven items). All have summaries in English and are together illustrated with over 70 photographs. So there should be something for everyone.

In the first section, Josep CORELL and Xavier GÓMEZ FONT describe the seven Greek inscriptions from the Valencia region. Though few and brief, they are varied. Phrases in a fourth-century mosaic from an ancient church at Elche contrast with graffiti on an amphora fragment (later than AD 100) from Valencia, where Sambatis is asked for “marital relations” (she complies), and which are perhaps from a brothel. J.L. RAMÍREZ SÁDABA ranges wider with a survey of Greek inscriptions from Spain and Portugal. Even if texts are sparse compared with those in Latin, they date from the sixth century BC to at least AD 500, and thus tell us much on trade, buildings, religion, the honouring of the living and the dead, and Greek itself, spoken at Emporion (near Gerona) for a thousand years up to the Visigothic invasions. These scholars are followed by Adalberto MAGNELLI, who gives a revisionist account (using photographic enhancement) of the statues (from the sixth century BC) of Cleobis and Biton at Delphi, arguing that they merely represent two athletes at the Pythian Games. On the history of graphemes, María Luisa DEL BARRIO VEGA scrutinizes forms for “e” in Corinthian script, Enrique NIETO IZQUIERDO refines the dating and provenance of an archaic inscription from near Argos (*IG IV 507*). Stephen V. TRACY issues a caveat on the dating of inscriptions on palaeographical grounds alone, though suggesting that the identifying of hands (with computer assistance) should bring more precision here.

The seven pieces dealing with linguistic and lexicographical matters are as follows. Alcorac ALONSO DÉNIZ proposes that an epithet for Aphrodite on a mirror (*SEG XLVIII 560*) of the fifth century BC from Achaëa means not “blowing one”, but alludes instead to her gift of calming storms. Monique BILE discusses rare or new dialectisms in recently-published inscriptions. Inés CALERO SECALL contrasts the words *epikarpia* and *karpós* in the Gortyn Code. Emilio CRESPO notes that two diplomatic texts (*IG V 2, 1* and *IV 556*; originals now lost) of about 365 BC from the Peloponnese are in Attic, and hence go against C.D. BUCK’s rule on the use of local dialect in such matters. Antonio LILLO proposes that the first epiphany of the Chronicle of Lindos was written in Ionian, its Dorian traits being a later colouring. Juan RODRÍGUEZ SOMOLINOS lists 29 words (all starting with *alpha*) from recently-published inscriptions that are unrecorded by standard dictionaries. Rosa-Araceli SANTIAGO ÁLVAREZ closes this part with an account of juridical texts of 500–450 BC from Crete and Arcadia, where she notes Homeric and Mycenaean linguistic traits.

As a contribution to onomastics, Anna PANAYOTOU outlines (in Greek) the nature of pre-Christian Greek personal names from Cyprus. Two writers deal with epigrams. Esteban CALDERÓN DORDA offers a statistical account of hexameters in second- and third-century epitaphs, noting archaisms in them despite their lateness. Manuel SÁNCHEZ ORTIZ DE LANDALUCE comments on the rareness of allusions to myth in the most ancient votive and funerary verse-inscriptions, in contrast to later examples, where they become commoner with increased space or subjectivity (or both).

Literary relations provide three contributions. Manuela GARCÍA VALDÉS looks in detail at two hexameters (from the sanctuary of Didyma in Caria) known only from Aelian, who thought they proved that tritons (or mermen) existed. José Guillermo MONTES CALA considers the language and style of fictitious inscriptions included by Nonnus of Panopolis in his *Dionysiaca*. After considering its debt to hymns and other literary sources, José B. TORRES decides the merits of the Epidaurian hymn to the Mother of the Gods (*JG* IV² 1, 131), known from an inscription of AD 200 to 400 (and discovered in 1929), but itself perhaps dating from the fourth century BC.

On economics, Léopold MIGEOTTE offers data on city finances from Hellenistic inscriptions, variously informing us on sanctuaries, farming, taxation, building projects, grain imports, festivals, athletics, or payment of tribute. As regards society, Liborio HERNÁNDEZ GUERRA attends to Latin epigraphic references to freed slavewomen in Iberia. Although they had “the same restlessnesses and perspectives that you liberate the rest of the womanly” (whatever that means), those with a “Greek Oriental cognomen” often improved their status not just by juridical means but by marriage. (The author refrains from conjecture on what these women had that their sisters lacked.) Under politics, Marc MAYER I OLIVÉ provides a substantial paper on the ideology of honours paid to the imperial family in the eastern Mediterranean during the reign of Marcus Aurelius, as with the Exedra of Herodes Atticus in Olympia.

The long section on religion begins with Rosa María AGUILAR on Commagene (now in south-east Turkey), where tombs of Antiochus I and his line enlighten us on Greek dialect and Greek-Persian syncretism, as well as that monarch’s pretentiousness. Alexandru AVRAM writes on the cult of Leto the Titaness in five texts (of the sixth to fourth centuries BC), all from cities founded by Milesians on the Black Sea. Martha BALDWIN BOWSKY draws attention to a brief first- or second-century Latin inscription (now part of a church in Crete), taken as an indication of imperial benefactions to nearby Aptera. Alberto BERNABÉ argues that the text on a recently-found fourth- or third-century gold tablet from Pherai (in Thessaly) had an Orphic function. Its two lines of verse addressed Persephone, seeking a better life in the Underworld for a deceased initiate. Fritz GRAF relates ten recently-discovered lines of Hellenic verse from Halicarnassus to Anatolian cults and myths of Zeus. Catherine KEESLING compares names on fifth-century Athenian *ostraka* with those of dedications on stone, and lists the 133 complete names on Acropolis dedications of 600 to 300 BC. María PAZ DE HOZ brings out the confessional aspect in addresses (of Roman imperial date) from Phrygia and Lydia to Anatolian gods. Julián MÉNDEZ DOSUNA proposes an emendation to mean ‘goat’ and not ‘at once’ on an Orphic gold tablet (of the fourth century BC and discovered in 1985) from Thessaly. Georg PETZL discusses a fragmentary petition of about AD 221 discovered in 2001 at Sardis, Lydia. Members of a cult had asked the proconsul of Asia to confirm their right to practice their rituals (he agreed), apparently following reluctance of the city authorities to honour financial obligations to the devotees. The author notes that ancient municipalities often tried to default on payments to religious associations, who would then protest, loudly.

There follow four sections (on magic, mythology, epitaphs, and archaeology) each with one item. Manuel GARCÍA TEJEIRO comments in the first on three polished black stones, of the third century after Christ, from Pergamon. He thinks they “formed part of a magician’s kit”. María del Henar VELASCO LÓPEZ (whose copious annotation tends to swallow up her text) comments on myths of Cadmus, Proteus, and Palamedes by which the Greeks sought explanations for the origins of writing. Elena MARTÍN GONZÁLEZ gives careful attention to the style of archaic Greek prose epitaphs. Giulia BARATTA itemizes a small group of second- and third-century lead mirrors and the chosen words with which they flattered their beholders.

Although several of the above papers concern discoveries, the last section is devoted exclusively to the subject. Four of its seven papers are in Modern Greek. V. APOSTOLAKOU edits the verse epitaph (discovered in 2005 at the Hellenistic and Roman town of Kamara, Crete) of Charo daughter of Enipas. She died in childbirth, and the editor stresses the power of the lines in her memory. Angelos CHANIOTIS edits a verse epitaph of about 100 BC from Aphrodisias, Caria. It mourns Epicrates, who (like the subject of Housman’s poem) was an athlete who died young. Ángel

MARTÍNEZ FERNÁNDEZ edits a brief text (which gives the name of Soterios, who commissioned it) from a funerary monument of about 200 BC from Abdera, Thrace. With Vanna NINIΟΥ-KINDELI, he thereafter edits five other brief texts from Hellenistic *stelae* at Abdera. Nike TSATSAKI publishes a fragmentary graffito from a jug of about 100 BC found in 2003 at Pyrgi, Crete. V. APOSTOLAKOU and V. ZOGRAFAKI present eight new texts, dating from the third century BC to after AD 100, from the cemetery at Olus in eastern Crete. Yannis TZIFOPOULOS closes the volume with two short inscriptions of 100 BC to AD 200 from north-west Crete.

The volume, of assured technical quality, deserves what we now call impact. It should be bought by every library and individual concerned with Greek inscriptions, not least given its exceedingly reasonable price. Those concerned in a more general way with history, literature, law, or religion in the ancient world will also find much to interest them, if they can overcome any prejudice they might have against a book written (for the most part) in Spanish.

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