

siano stati superati, già al tempo della sua pubblicazione, ad es. da non poche relazioni tenute al convegno "Hellenismus in Mittelitalien" nel 1974 e pubblicate nel 1976.

Molto utile è l'indice delle illustrazioni, completato anche dalle relative pagine nel testo. Meno riuscito invece l'indice dei monumenti e soggetti in qui questi non appaiono citati sotto i nomi dei relativi personaggi o luoghi, bensì sotto "ara di...", "fregio di...", "tomba di...", ecc. Ciò rende l'opera di difficile consultazione.

Si tratta tuttavia di un lavoro onesto e utilissimo sotto più aspetti, degno della fama della compianta autrice.

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Marianne Maaskant-Kleibrink: Catalogue of the Engraved Gems in the Royal Coin Cabinet the Hague. I: Text (380 p.); II: Plates (189). Government Publishing Office, The Hague, Franz Steiner Verlag GmbH, Wiesbaden 1978. Hfl. 400.-.

This superb and luxurious edition once again bears witness to the great vogue of the Gemmenforschung. The principal aim of the author is to give a critical edition and description of the great and important collection of gems in the Royal Coin Cabinet in the Hague. In this, the author deserves our appreciation and gratitude for the accuracy with which she has carried out his task. Moreover, the edition contains valuable information on the chronology of the gems along with suggestions for new stylistic categories. The author has also succeeded in establishing a workshop for certain of the gems. This is also of interest for social history. Thus, we are told of the existence of greater workshops in Aquileia and Pompeii. This book contains many valuable insights for the study of the stylistic evolution and chronology of the gems.

I shall content myself with expressing some remarks on the interpretation of the gem inscriptions. Nr. 59: the inscription is surely late, for Q. L() A() clearly represents the initials of the owner. We cannot even say whether it is republican (will nevertheless be CIL I² 3696). - 96: probably a Cn. Vat() Stab(ilio). Will be CIL I² 3664. - 108: since the name *Tuilius* does not exist, it has to be taken as *Tullius*, even if the photo clearly reads TVILI. The inscription is of further interest since the praenomen of the freedman is not that of the patron, thus indicating that the inscription is old. Will be CIL I² 3663. - 219: SEXMF is explained by the author as *Sextus Marci filius*. This is not possible. It should be *Sex. M() F()*, rather than *Sex(tius) M.f.*, since a praenomen is necessary. Will be CIL I² 3697. - 533: in my mind the inscription is authentic (note χαῖρα). Ἀχιλλεύς may be a personal name. - 735: should perhaps be understood as Ἐπάγαθε? - 860: should be read *Artemidoriana*, an interesting and unique suffix derivation from *Artemidorus -a*. - 873 is *Deci*. - 1033 should be read *Venerius*, with ligatures of VE, NE and VS. - The magical inscriptions have been treated less carefully;

surely the readings are easily susceptible to improvements. Only a few remarks are called for. 1106 C() *Eutiches*. 1107 μασκελλε and μασκελλω are demons. What follows should be read φνουκενταβαω αωραωω δαμισατεμ ασανψυχν. Cf. Audollent 49, 109 and PapMagGr. often. For αωραωω(?) cf. PapMagGr. III (Pap.Mimaut) 548 αωριω. 1109 should be Ἄργυρῦδος, which may be a personal name. 1122 seems to begin ωριμι. 1131 should be φαρανγης, cf. 1124. 1139 should be αμοραχθει. 1140 seems to be στοχβα μ.αλακισθου μακοχ φοχ Ἄρ(ι)ῆλ μαωθη Αβραμ-μηα. Reverse probably αβρασαξ. - 1160: why should the inscription be considered modern?

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