

Einige Details. 13249: ich verstehe nicht, was die Zeichen (Buchstaben?) nach *iustam* in der ersten Zeile des lateinischen Fragments *d* sagen wollen. – 13289: es wäre der Mühe wert gewesen, auf das hinkende Metrum am Ende des ersten Verses mit Spondeus hinzuweisen, der wirklich das Rhythmusgefühl verletzt). – 13399: Statt Ἀνδρέα würde ich Ἀνδρέα vorziehen, da der Name nach κοιμητήριον regelmäßig im Genetiv steht (und in 13396 und 13600 steht Gen. Ἀνδρέα fest); daran ändert nichts, dass in unseren Texten Gen. Ἀνδρέου häufiger vorkommt. – 13436: Sironen vermutet in dem verstümmelten Text die Erwähnung eines *farinarius*. Erhalten ist ---APIN---; der Editor liest φαρινά[ρίου], aber die vor A ersichtliche senkrechte Haste, die er als Φ deutet, kann auch zu einem anderen Buchstaben gehören; und am Ende kann ich von einem A am Photo nichts erkennen. Eher liegt hier ein Personennamen vor, etwa der überaus populäre Μαρῖνος (die letzte Haste des M wird regelmäßig als senkrecht geschrieben). – 13494: die Inschrift mag in der Tat mit Sironen als christlich eingestuft werden (bisher dachte man an ein jüdisches Epitaph); doch würden die "nomina minime Iudaica" an sich nicht gegen jüdische Zuweisung sprechen. – 13666 könnte auch zu Constantius gehören. – Das Latein ist im allgemeinen flüssig und verständlich (auf S. 27 als Titel besser "tituli operum publicorum" statt "aedificatorii"; auf S. 101 würde man eher "tituli alibi Athenis reperti" als "inventi" schreiben).

Alles im allem nicht nur ein willkommenes, sondern auch ein wichtiges Quellenwerk, das hoffentlich neue Impulse für die Erforschung der politischen, sozialen und wirtschaftlichen Zustände im spätantiken Athen gibt. Auch für die Namenforschung bietet es viel neues Material (im zweiten Band des Oxforder Namenlexikons sind die spätesten Jahrhunderte der Antike eher stiefmütterlich behandelt worden).

Heikki Solin

M. SEGRE: *Iscrizioni di Cos*. Monografie della scuola archeologica di Atene e delle missioni italiane in Oriente VI.2. Edizioni Quasar, Roma 2007. ISBN 88-7140-325-8. 303 pp., 99 tavv. b/n. EUR 65.

Two volumes of *Iscrizioni di Cos* (one with the texts, another with illustrations) by Mario Segre were published in 1993. This is now the sequel. As the first two volumes were numbered "1" and "2", one would expect this one to have been numbered "3", but in fact there is no number where one would expect to find it and the volume is called "secondo volume" by M. L. Lazzarini in the short Preface on p. 7. In any case, as is well known, the author, a Jew, died as a young man in 1944 in a Nazi concentration camp. Most of what has been published under his name has, consequently, been based on manuscripts Segre left and has been edited by others, this volume by Lazzarini in collaboration with G. Vallarino.

In the shortest of prefaces, nothing is said on the nature of this set of inscriptions, but the texts are all funerary (this is also clear from the prefix "EF" attached to their numbers). Most of them seem to come from the city of Kos and its environs (e.g., "Da demolizioni in città" no. 5, 7, 11, etc.). A number have already been published in the earlier collections by Paton, Herzog and Maiuri (cf. the "Concordanze" p. 300ff.), but the majority of the texts included here seem to be unpublished. Nothing is said on their whereabouts in the 1930's (and the editors do not offer any additional information on this), but the castle of Kos seems a likely place, at least for those which still survive (cf. "portata al castello" in no. 474).

The numbering of the inscriptions stops at 854, but the total of inscriptions must be less, as some numbers (295–6, 309–10, etc.) are missing. Only very few of the inscriptions are in Latin or bilingual (e.g., 340, 403, 686, 694, 699, 703, 748, 827, etc.); to judge from the Roman names (of which there are, of course, many), most of them would be from the first century BC and AD (but there are also later ones, e.g., 79, 117, 144, 247, 252, 308, etc.; note that also for the *Ulpii*, *Aurelii*, etc., only the date "et̄a imperiale" is given). For many, but not for all, a photograph is furnished. In the case of those inscriptions where there is no photo one has, then, to rely on what is said by Segre. In a way this is a problem since Segre clearly was not the most accomplished of epigraphists, although it is true that this affects the interpretations and the commentaries rather than the readings. Obviously, one has to take into consideration the fact that this volume represents the level of scholarship in the thirties; but I wonder if even in the thirties there would have been many scholars who could have produced a reading such as that in EF 748:

Sex[tiae Publii lumi]nis
Σεξτίας Πο[π]λίου Αύγης,

where the Latin version must of course have been *Sex[tiae P. l. (or perhaps f.) Auge]nis*. And there is much more that one feels uncomfortable with. Note for instance the following: no. 35: [Σ]εντία (rather than [Γ]εντία); no. 183: Φαρσυλ[ήιος] (i.e., *Farsuleius*); no. 252: Ούλπιος Ἄμενπτος (cf. 557; not ἄμενπτος); no. 523: "non capisco il nome", but it is of course *Heiuleius*, cf. 845; no. 617: Φλάυιος (not Φλαύιος); no. 686: *Rupi[lia ---]*; no. 694: Γναῖος (not Γνάιος); no. 798: perhaps Ἀνδ[ετίου] rather than Ἀνδ[ρία] (!), cf. *I. Cos* ED 228; no. 809: [Τ]ιτινίου; I also wonder, e.g., whether θυγρατρός is really the correct reading in 708.

Whatever the scholarly level of this publication, however, it must be noted that it is both welcome and useful, and that although the inscriptions are normally of the simplest type, there is much of interest for the student of epigraphic formulas, language, onomastics (to say nothing of the Greek names, note, e.g., apparently the first instances of *Dec(i)mio*, no. 17, and *Flavicius*, no. 586, and only the second instance of *Canilius* in no. 625; or that *Lucius*, Λεύκιος in the case of the father, becomes Λούκιος in the case of the son in no. 610) and social history in general (observe also an Asiarch in 771). In fact, there is so much new material that a new study of Kos and the people there would be more than welcome.

The editors must be thanked for not only for having made this material available but also for having furnished it with very detailed indices in which, it must be noted, also the earlier volumes are taken into consideration.

Olli Salomies

La ricerca epigrafica e antiquaria nelle Venezie dall'età napoleonica all'unità. A cura di ALFREDO BUONOPANE – MAURIZIO BUORA – ARNALDO MARCONE. Studi Udinesi sul Mondo Antico (SUSMA) 5. Le Monnier università, Firenze 2007. ISBN 978-88-002-0724-9. VI, 384 pp. EUR 28.

Il volume in questione raccoglie le comunicazioni presentate durante un incontro che si è svolto tra Udine e San Daniele del Friuli il 6 e il 7 ottobre 2006. Contiene contributi di grande valore.