

So Németh's book has become a most important tool for the study of these peculiar documents of ancient magic. My criticisms are few. Németh refers regularly to Kropp's recent edition of Latin *defixiones* (in the Bibliography, p. 10 Németh refers to Kropp's *Magische Sprachverwendung in vulgärlateinischen Fluchtafeln* of 2008, but the reference should be to *Defixiones. Ein aktuelles Corpus lateinischer Fluchtafeln*, also from 2008), but it would have been useful to have a look at other sources recorded by Kropp; to take just one example, of the famous and important *defixio* (edited as a Sethian testimony by Wünsch in his classic *Sethianische Fluchtafeln*) Aud. 140, Németh has included the drawing published by Wünsch. But this drawing is not completely reliable, as N. would have learned from my comments in *Analecta epigraphica* (1998) 77f (to which Kropp refers) that there is a more accurate drawing, given by F. Bartoloni in his *Esempi di scrittura latina* (1934) no. 6. Let me add that col. III 15, where the lectio vulgata has been for a long time the senseless reading **cupede frange Pr[aesetici]o* (not even Bartoloni succeeded in removing it), should be read *et pede(m) frange Pr[aesetici]o*, "break the foot of Praeseticus" (*Praeseticio* is dative sympatheticus) (the reading of the name as *Praeseticus* is certain, as it has been written many times elsewhere in the tablet; the name itself was probably *Praeseticus* written without *-n-*). – The English expression would have needed a better revision.

Heikki Solin

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Corpus Inscriptionum Iudaeae / Palaestinae. Vol. I: *Jerusalem*, part 2: 705–1120. Edited by HANNAH M. COTTON, LEAH DI SEGNI, WERNER ECK, BENJAMIN ISAAC, ALLA KUSHNIR-STEIN, HAGGAI MISGAV, JONATHAN PRICE, ADA YARDENI, with contributions by ROBERT DANIEL, DENIS FEISSEL, ROBERT HOYLAND, ROBERT KOOL, ERAN LUPU, MICHAEL STONE, YANA TCHEKHANOVETS, with the assistance of MARFA HEIMBACH, DIRK KOSSMANN, NAOMI SCHNEIDER. De Gruyter, Berlin – Boston 2012. ISBN 978-3-11-025188-3. e-ISBN 978-3-11-025190-6. XVI, 572 pp., 3 maps. EUR 129.95.

Corpus Inscriptionum Iudaeae / Palaestinae. Vol. II: *Caesarea and the Middle Coast*. 1121–2160. Edited by WALTER AMELING, HANNAH M. COTTON, WERNER ECK, BENJAMIN ISAAC, ALLA KUSHNIR-STEIN, HAGGAI MISGAV, JONATHAN PRICE, ADA YARDENI, with contributions by ROBERT DANIEL, AVNER ECKER, MICHAEL SHENKAR, CLAUDIA SODE, with the assistance of MARFA HEIMBACH, DIRK KOSSMANN, NAOMI SCHNEIDER. De Gruyter, Berlin – Boston 2011. ISBN 978-3-11-022217-3. e-ISBN 978-3-11-022218-0. XXIV, 918 pp., 5 maps. EUR 179.95.

Together these books form the first two volumes of a multilingual corpus of inscriptions which originate in Judea/Palestine and belong to the Graeco-Roman period. Eventually the corpus

will consist of nine volumes, each containing the inscriptions of a certain area of Judaea/Palestine.

Volume I collects the texts found in Jerusalem and its surroundings. The majority of them are written in Greek, Latin, Hebrew or Aramaic while there are also some in Armenian, Coptic and Georgian in part 2. Part 1 covers the texts of the Hellenistic and early Roman period up to the destruction of the Second Temple in 70 CE and part 2 those of the Roman period from 70 CE up to the Arab conquest. In both sections, the inscriptions are in principle arranged according to their subject, but within this thematic arrangement the inscriptions which belong to the same archaeological contexts are published together, in this case each group of inscriptions with the same provenance being preceded by a description or a summary of the site. This approach is particularly expedient for texts coming from burial caves, but I think it works well with other cases, too.

Most of the inscriptions have already been published elsewhere, but several previously unpublished ones are also included. As far as possible, the authors have based their work on autopsy, and in numerous instances this has led to new readings and interpretations. The texts are provided with photographs whenever possible. As for sarcophagi and ossuaries, it is reasonable that pictures not only of the inscriptions but also of the whole object have often been included.

The inscriptions are presented in a simple but clear fashion. As a rule, the commentaries are kept short and only the most significant matters are dealt with. The quantity of the material being quite large it is easy to understand why the authors have made this decision. For those interested in finding out more about certain text references to essential literature are offered. In some cases, I observed discrepancies between the illustration and the edited text, which are not explained in the commentary.

In no. 441, fig. 441.1 shows a vertical stroke before the first edited letter in line 2. It is tempting to interpret that stroke as a *waw* meaning 'and'. However, nothing regarding this is said by the editor. Perhaps we are dealing only with a scratch.-

In fig. 943.1, the order of the letters is, as far as I can see, clearly ΓΧΜ, but the editors print ΓΜΧ and discuss only this latter, clearly wrong reading. Could the picture represent some other inscription than the one referred to in no. 943? Note also that the letters ΜΧ+[-]Α seem to be faintly visible after the *gamma-khi-my* combination.

In three cases more letters seem to be visible in the photographs than the editors have printed. In no. 41, the name written in the ossuary is interpreted as Ατελλ[-], but I wonder whether one could not read, e.g., Απελλᾶ[ς]. In fig. 41.1, the second letter looks like *pi* not a *tau*, and after the second *lambda* an *alpha* could still be partly visible. Names like Απελλᾶς or Απελλᾶϊος are well attested, whereas names beginning in Ατελλ- seem extremely rare. Also fig. 286.2 seems to offer more readable letters than what is presented in the edition 286 (b). On the basis of the photograph there could be *mem* (similar as e.g. in no. 453), *nun* and *waw* before the *samek*, סגמ[-], which might represent a Greek male name ending *-menos*. In no. 775, the last preserved letter of line 4 is *sigma*, which is clearly visible in the photograph and should be added to the edition after the last *iota*.

For a long time, there has been a need for all this material to be collected and made accessible. Now the first part of the task has been done and the outcome is excellent. The only true weakness in these books is their almost total lack of indexes. The personal names which appear in the inscriptions are listed at the end of part 2, but in my opinion this is not enough. Especially in a multilingual corpus an index arranged by languages should be included, and of

course also indexes of institutions, monument types, dates, various formulae, etc. I also find peculiar the way the index of personal names has been constructed. All the names are listed together and arranged alphabetically in their Latin form, disregarding the language/writing system in which they are written.

At the end of part 2, there are addenda (nos. 1088–1120) and corrigenda to part 1 and an appendix containing 54 inscriptions. Except for no. 1118 (illustrating no. 605) the inscriptions in the appendix are all new texts which for some reason could not be included in part 1 or 2.

The list of corrections is short but as far as I could see not comprehensive. I would like to add a few notes to it: p. 39, the majuscule text, the fifth letter of line 3 and the sixth of line 7, in both cases an *omega*, clearly visible in fig. 1, is missing and should be added; there is no mention of any traces of letters after the last *iota* in line 2, and yet there is a *kappa* printed outside the brackets in the minuscule text on p. 40; the second letter of line 11 is printed as a *gamma* in majuscules but in minuscules (p. 40) as a *tau*; the line should start with either *ypsilon-gamma* or simply with a *tau*; p. 108, no. 63: the Hebrew text should start with פסהי instead of פהי. The *samek* is clear in the photograph and it is also printed in the transliteration; p. 387, the last sentence of paragraph 1 should be "For Kallon family see comm. to no. 368"; p. 424, first line: *Iaieros* should be *Iaeiros*; p. 524, fig. 503 seems to be printed backwards; p. 603, the last sentence in the first paragraph of the commentary: "medial *mem* in final position" should be "final *mem* in medial position".

Lastly, a few notes for the corrigenda to part 2: p. 67, the majuscule text (b) should be IIIIOΣ not IPPOΣ; p. 141, majuscule text, line 1, the penultimate *stigma* is missing, OIKCEKOΣMHΣC; p. 435, majuscule text, first line, the first letter, *omicron*, is missing; p. 569, (a) should read Εἰρηλίωv.

Volume II covers texts coming from several cities and locations on the middle coast of Israel. The major part of the inscriptions comes from Caesarea; 28 inscriptions come from its vicinity, namely from Binyamina, Crocodilopolis, Hadera, Kefar Shuni and Ramat Hanadiv. The rest, 55 inscriptions, are from Apollonia, Castra Samaritanorum, Dora, Mikhmoret and Sycamina. The numbering of the inscriptions continues from volume I.

The status of Caesarea as the capital of a Roman province is reflected in the preserved material. A considerable number of the texts are related to Roman institutions. Latin and Greek are the dominant languages but Hebrew and Aramaic are also represented. Two inscriptions are written in Phoenician (2139, 2152) and a few texts have been engraved in Samaritan script. Nos. 2074–2077 have not been deciphered.

Quite a few of the inscriptions have not been previously published. In many cases, they are relatively recent discoveries from archaeological excavations. As in volume I, the editors have based their work on autopsy when possible and have furnished the texts with photographs.

The main layout of this book is geographical. The individual chapters consist of introductions to the sites followed by an edition of the inscriptions of the area. Only the inscriptions from Caesarea, due to their great number, are further divided into thematic sub-groups. Even though the texts are presented within thematic chapters, inscriptions coming from the same archaeological context (e.g., those from St. Paul's chapel) are presented together irrespective of their contents.

In the case of the material from Caesarea, the presentation within thematic chapters is reasonable, but the way in which it has been carried out is sometimes a little confusing; for instance, one finds epitaphs under several headings although they do have a chapter of their own.

The great mass of epitaphs appears in Chapter I ("Funerary inscriptions"), arranged alphabetically by the name. Some epitaphs, however, are presented in other chapters, depending on the office or status of the deceased, and are well hidden because there is no index included in this book that would list the different kinds of text types and indicate their locations.

A weakness of the book, one which also characterises volume I, is that the index at the end of the volume only gives names; moreover, all the names which occur in the texts are listed in the same index in alphabetical order according to their Latin form. The index of names would, however, in my opinion, be more convenient if the names were arranged by language.

I noticed some misprints and errors; e.g., p. 146, first line PROVIDENTIS, not PROVIDENTIS; p. 211, second line, add an *omicron* between *sigma* and *phi*, ΦΙΛΟΣΟΦΟΝ; p. 247, second and third line, *Iulius* should be *Furius*; p. 446, majuscule text, second line, the *iota* which is in ligature with *rho* is missing at the end of the line.

Katariina Kankaanpää

The Greek and Latin Inscriptions of Ankara (Ancyra). Vol. I. *From Augustus to the End of the Third Century AD*. Edited by STEPHEN MITCHELL and DAVID FRENCH. Vestigia 62. Verlag C. H. Beck, München 2012. ISBN 978-3-406-621-901. IX, 523 pp. EUR 118.

This is an important edition of the inscriptions of an important city. It is true that there have already been published collections of inscriptions of Ancyra. vol. III of the *Inscriptiones Graecae ad res Romanas pertinentes* included a notable selection of texts from this city, and then there is of course the collection of E. Bosch, published posthumously in 1967. Moreover, there is the fairly recent selection of texts published in 2003 by D. French (one of the editors of this volume), *Roman, Late Roman and Byzantine Inscriptions of Ankara. A Selection*. However, a selection is not quite the same thing as a corpus, and even Bosch's book by does not cover all the material known at the time of the death of the author, and, having been published in Istanbul in the sixties, is not available in every library.

This edition contains 315 texts from the period from Augustus to the time of the Tetrarchy (vol. II will cover the rest); there do not seem to be any inscriptions of the Hellenistic period. A notable number of the texts are of above average importance (but are also usually already known to specialists). There are about 30 unpublished texts (see p. 523) of which the most interesting is surely no. 61, an altar set up [*G*]enio provinciae Africae by a senator called [M.? U]lpus Cassius, who says he is a [*sod(alis)*] Aug(ustalis) Cl(audialis) and a legate (the rest of the stone is missing), surely, as the editors say, of Galatia. The editors wonder whether this man might have something to do with the senatorial family of M. Ulpus in Pisidia, but *Ulpus* is (of course) pretty common and I would a priori regard a man honouring the *genius* of Africa as an African rather than as a Pisidian.

245 of the inscriptions are in Greek, sixty in Latin, and nine inscriptions are bilingual (p. 27); because of the large number of Latin inscriptions (their existence to be attributed to the fact that Ancyra was the capital of the Roman province of Galatia), the editors are no doubt correct in saying (p. 29) that "aside from some of the Roman colonies ... Ankara was one of the largest Latin-speaking enclaves in the eastern provinces". As for the chronology of the inscriptions, there is a very heavy concentration on the second century (p. 7–9).