

IG XII.6.1: SAMOS

K. HALLOF (ed.): *Inscriptiones Graecae consilio et auctoritate Academiae Scientiarum Berolinensis et Brandenburgensis editae. Voluminis XII Fasciculus VI. Inscriptiones Chii et Sami cum Corassiis Icariaque. Pars I. Inscriptiones Sami insulae: decreta, epistulae, sententiae, edicta imperatoria, leges, catalogi, tituli Atheniensium, tituli honorarii, tituli operum publicorum, inscriptiones ararum*. Pp. xii + 435 + viii. Berlin and New York: Walter de Gruyter, 2000. Paper, €248. ISBN: 3-11-016870-7.

'We may begin with Samos,' wrote Ann Jeffery at the start of the Ionia section of her *Local Scripts of Archaic Greece*. She noted that the Heraion had produced 'one of the earliest existing eastern Ionian inscriptions' (a graffito of 700–650 B.C., which will reappear in the second part of the volume reviewed here), and she picked out the splendid series of inscribed *kouroi* and *korai* whose study helped establish an archaic chronology for both sculpture and letter-forms. The island and its homonymous *polis* were among the most important in the archaic and classical periods, though most of the epigraphic data concern Hellenistic and Roman times.

Until now, however, it has been impossible to assess adequately the full range of written material, or to begin to write with certainty of prosopographic links, owing to piecemeal publication and the large number of unpublished texts. Historians relied mostly on a few major articles: for example, those of Schede in the early twentieth century, by Habicht, Dunst, and Herrmann from the 1950s on, and periodically in *SEG*. These were supplemented, as for all Greek regions without a corpus, by a plethora of journal articles on specific documents and historical events, as well as by studies of material culture such as Barron's classic work on the silver coinage and Horn's corpus of Hellenistic grave-reliefs, many of which carry inscriptions. Historical syntheses were attempted in Schneider's paper on late Roman Samos, Barron's dissertation on the early periods, Transier's on Hellenistic–Roman institutions, and the present reviewer's monograph on archaic to early Hellenistic social history. In the past fifteen years, however, there has been an accelerating output, with at least forty articles in major journals including brilliant studies of institutions, the fourth-century Athenian cleruchy, and epigraphic hands by Hallof, Habicht, Tracy, and others. Archaeological reports from the Heraion and Pythagóreio (formerly Tigáni), site of the ancient city, appear regularly from the Greek Archaeological Service and Deutsches Archäologisches Institut, and there have been five further *Samos* volumes from the DAI.

In view of the island's importance and the increasing pace of scholarship, therefore, the lack of an epigraphic corpus was felt particularly keenly. The length of the wait is brought into sharp focus when one reads here that texts now published for the first time were originally transcribed over a century ago! A long line of scholars, including some distinguished epigraphers, attempted to bring the corpus to completion. Bürchner began in the 1890s, assembling 375 texts by the year 1902 (K. Hallof, personal communication). Several subsequent false starts mean that the new corpus is several times larger because of additional discoveries in the intervening century.

Klaus Hallof has now satisfied the need in the most expert fashion. The present fascicle contains inscriptions 1–536, together with a concordance of earlier editions and a list of previously unpublished items. Full indexes, photographs, and inscriptions

from Ikaros (Ikaria) and Korsiai (Phoúrnoi) were reserved for the second and final fascicle (just published at the time of writing this review), though some texts will appear elsewhere under the aegis of the Archaeological Service.

Any reviewer of an *IG* volume is bound to ask questions of the format. The book is, as always, a pleasure to handle, with thick paper and large pages. The printing is exemplary, and I spotted no typographic errors. It is only fair to warn readers that, apart from transcribed ancient Greek and bibliographic items, the book is in Latin, though this should not deter users with even a little knowledge as the technical vocabulary is extremely formulaic. The sceptic may ask whether it is worth publishing in printed form a corpus that will be rendered incomplete by the next new inscription to be published; but I believe it is. It is immensely convenient to have as many texts as possible in one book (albeit one that is scarcely portable and is unaffordable except by libraries). More importantly, much is gained by having a single editor scrutinize an entire body of data; many previously known texts re-examined here are improved by H.'s consummate accuracy and expertise. His evaluations of alternative readings, no less than his considered interpretations, are unlikely to be superseded often. It is to be hoped that translations of the new documents will soon be available, and that this printed publication will be complemented by an electronic or on-line format.

A reviewer's attention is bound to be caught by the highlights as he or she sees them. Many of the new texts are fragmentary and in themselves inconsequential, though they help flesh out a bigger picture of Samian literacy. Many fragments have also been joined to inscriptions known previously. I note only the most famous republished texts, together with some new items (asterisked).

The first 154 texts are decrees. **11**: Boulagoras decree. **12**: decree for Diodoros the doctor. Among decrees relating to the Samians' return from exile, **17** is the Gorgos and Minnion inscription. Decrees for foreigners (42–131) include, from the years after the return, ***62** for a man from Aigeai or Aigaiai (probably in Cilicia rather than Aiolis—or indeed Laconia) and ***66** for a citizen of Gambreion. We are still ignorant of the patronymic of Metrodoros of Sidon (**81**), but H. thinks the letter before -inginos is likely to be delta (Forrest marked only a descending diagonal) with two or three letters before it. **128**: decree for the philosopher Epikrates. Our knowledge of third-century decrees of other states in honour of Samians receives a boost from ***141**, a decree of Eresos (in Aiolic dialect) for Samian dikasts, ***144**, in which Cretan Gortyn praises Samians, and ***147**, a fragment just long enough to be identified as Thessalian.

A section of letters and edicts follows. **155**: Lysimachos's judgement between Samos and Priene (*RC* 7). **156**: letter from Ptolemy III about runaway slaves (Habicht 1957, no. 59). ***158** is a new letter from a king concerning the Heraion, while ***165** is a letter or edict of an emperor or magistrate, probably again to do with Heraion (first century A.D.). ***166** is an imperial letter of A.D. 161–80, **167** a small fragment of Diocletian's price edict.

Only five inscriptions are designated as laws. **168**: law on sacrifices at the Helikonion. **169**: decree on traders at the Heraion. ***170**: fragmentary law about a priesthood (second/first century). **171**: law on Hera's sacred grove. **172**: the great Corn Law, the subject of several recent reassessments and now dated *c.* 250 B.C. H. still makes the first letter nu, but in 1985 I read εἰκ τῶν εὐπορωτάτων (undotted) from the traces on the broken top edge (*History of Samos*, 220 n. 83), which if correct would mean that certain officials were required to be drawn from among the richest citizens.

The Samians were great list-makers, and we have over sixty lists here (173–236). ***178**, from the Dionysia, contains another occurrence of the name Kolaios (cf. *Hdt.* 4. 152). ***181**: victory list from the gymnasium games (*c.* 200 B.C.). Above **185**, H.

helpfully tabulates all known *neopoiai* from the Heraion with their dates. *198 may be the latest attestation of the eponymous office of *neopoies* (second/third century A.D.). We have new lists of gymnasiarchs (*199) and *oikonomoi* (*201), while *200, a list of *exetastai* (later second or first century B.C.), attests the previously unknown festival of the 'Romaia and Attaleia'. The puzzling 'Name List' first published by Theophrastis (202), inscribed on shallow slices of a cylindrical column, receives exhaustive coverage in ten pages but remains enigmatic. Several new fragments are added, the original column is found to be late archaic, and the inscription itself is now dated to about the 270s B.C. H. suggests that the heading *Athenaioi* refers to descendants of the fifth-century Samians who were granted Athenian citizenship. The rationale behind the selection of names remains unknown. Among other new fragments of name lists, *203–15 (all new) plus 216 (previously known) are a remarkable set of inscribed wall blocks, all from the Pythagoreion area (five were dug up together in a vineyard). All are from a single list of citizens' names, interspersed occasionally with the phrase *kai toutou huioilhuios*, 'and this man's son(s)'. The first-century A.D. list *230 includes (in Greek) Cn. Servilius, possibly the procurator of Asia before A.D. 47. Other Hellenized Roman names are seen in *236 (second/third c. A.D.).

A group of inscriptions that has received close attention in the past (237–76) relates to the two periods of Athenian rule. Two new *horoi* of Athena from the fifth-century cleruchy (*241, *251) match known types. From the more brutal fourth-century occupation come *252, an Attic honorific decree arising from a case of sacrilege, and *257, a list of *symproedroi*. 261 is the inventory of the temple curators (Michel 832, 346/5 B.C.), 262 the list of *bouleutai* brilliantly published by Hallof and Habicht in 1995. 267 is an interesting *horos* from a *kleros* and *oikia* that have been sold; the formula *epi lusei* is tentatively restored.

The largest number of texts are honorific inscriptions (277–477). 277 is the famous Eurymedon dedication (c.465 B.C.). Several Samians honoured with statues include a *strategos* (*288). A Samian woman of the third c. A.D. is honoured for benefactions performed by her ancestors over the generations (*326). Another, Athenais daughter of Andronikos (*327–8, later first century A.D.), is probably a descendant of Attalos II's general Philopoimen (cf. 298). To the long list of famous foreigners honoured at Samos we can now add (*366) Cn. Domitius Ahenobarbus, proconsul of Asia in A.D. 17–20, and (*368) M. Aemilius Lepidus, proconsul of Asia in A.D. 21/2. *399 is a new statue-base of Augustus. Other new members of the imperial dynasty are *404 Drusus the Younger, *405 Germanicus, and *427 Julian. The cult of Roma and Augustus is attested in *434–5 (cf. 484), while from *440 we learn for the first time that Samos belonged to Hadrian's Panhellenion.

Among inscriptions from public works (478–95), the unusual *481 is evidence of bronze letters (now missing) adorning the 'Corinthian' temple of Augustan or Tiberian date. In the bilingual *482, Claudius restores the gymnasium. *495, like 494, is evidence of an aqueduct of about the fourth c. A.D.

The volume concludes with forty-one altars. *502 is to Germanicus. *503–26 (all but five new) are to Hadrian as 'Zeus Olympios Epiphanes, saviour and founder'; all were found in Pythagoreio, though all but one in later reuse. Alongside Hellenistic and early Roman altars attesting the new cult titles Zeus Keraunios (*532, *534) and Old Man Dionysios (Geron; *535), the volume ends memorably with a Roman-period altar to the 'flu, Tetartaiois (536).

Full appreciation of the prosopographical riches contained here must await publication of the second fascicle. In the meantime, the first instalment of this impressive corpus reaches the highest standards of the *IG* imprint and will stimulate

new research. The overview facilitated by assembling texts in a corpus makes it clearer than ever that Samos was an assertive and self-conscious community. Particularly in the later Hellenistic and Roman periods, for which epigraphic data are increasingly plentiful, its history is overdue for reassessment.

University of Leicester

GRAHAM SHIPLEY

THE INSCRIPTIONS OF PATRAS

A. D. RIZAKIS: *Achaïe, ii. La cité de Patras: épigraphie et histoire.* (Meletemata 25.) Pp. vii + 483, ills, pls, maps. Athens: Research Centre for Greek and Roman Antiquity, National Hellenic Research Foundation/Paris: Diffusion de Bocard, 1998. Cased. ISBN: 960-7905-02-4.

This substantial volume from the National Research Foundation in Athens represents a major step towards making good the lack of *IG vi Elis–Achaëa*. The texts from ancient Patrai comprise decrees (1), dedications (2–48), benefactions (49–53), funerary inscriptions (54–266, half of them new but many fragmentary), and miscellaneous (267–332). Appendices cover metal, glass, and terracotta (333–62), documents of Patrai found elsewhere (363–9), and those wrongly attributed to the city (370–6). Each text, apart from small fragments, is translated into French.

The volume gains considerably in utility from having indexes in similar format to *IG*, and particularly from extensive tables. These include a concordance of previous publications and list the physical materials of documents, their provenances, whether they were excavated or found in reuse, special characters, languages, and dates. All these data will facilitate statistical analysis. One can immediately discover, for example, that there are only three classical texts, thirty-six Hellenistic (274 is misdated on p. 392), and almost none from late antiquity. Nearly every text is illustrated by a photograph, and many by reproduced drawings from earlier publications.

Readers will welcome the three introductory chapters (pp. 3–77). Chapter 1 reviews earlier exploration and sets out the working methods of the volume, including dating criteria. Chapter 2 assembles evidence for the city's topography, its history before and after the foundation of the Augustan colony, and its institutions, territory, urban plan, and population. Chapter 3 reviews the whole corpus. The preponderance of gravestones reflects the limits of archaeological investigation to date. About 40 per cent of texts were found *in situ*. Latin predominates in the first century of the colony, but gives way to Greek later. Detailed discussions of particular classes of document follow, of which the longest, on gravestones, includes a useful composite drawing of different forms of *stelai* (p. 67 fig. 7).

Among 155 new texts (listed on p. 359), 1, the only decree, is a second- or third-century A.D. grant of membership of the *ordo*. Other highlights include 20, a statue-base of Agrippa Postumus as patron of the city. 27 is a Trajanic milestone reused under Arcadius and Honorius. 128 is the gravestone of a *vilicus* of the *vicesima hereditatum* (second century A.D.). 177, a sailor's gravestone, threatens a fine for anyone disturbing his tomb. 268 is in Latin but lists Greek victors. Freedmen and freedwomen feature among Latin gravestones.

Republished texts include 37 (third or fourth century A.D.), a twenty-line hexameter poem praising the civic benefactions of a rich landowner, Basilios, and 162, an epigram

The Classical Review vol. 54 no. 1 © The Classical Association 2004; all rights reserved