

texts and inscriptions. Emotions can also be approached in their part of ‘otherness’, since they result from constructions that affect even the physical perception we have of them, as Theodoropoulou notes. While a few chapters study emotions in their ‘otherness’ (Kotsifou on grief, or Salvo on revenge), most contributions approach emotions as they share a basic similarity to ours. Martzavou’s chapter on Isis’ aretologies is characteristic, as it reconstructs the emotions that epigraphic material must have elicited for its community, based on the emotions that it provokes in the interpreter. Chapters that follow this option, in whole or in part, seem to apply a kind of ‘emotional response criticism’; some do offer detailed and insightful guidelines for such an approach (see for examples Masségli’s contributions). A reflection on the different approaches available to the historian interested in emotions, and on the implications of this methodological choice for the understanding of emotions, would have added to the methodological value of the volume.

Overall, however, the volume excels at expanding the material taken into consideration for the study of emotion and at extending the range of emotions examined, beyond the classical Athenian male upper class. It gives a sense of historical variations in emotional language (Kuhn on acclamations, Kotsifou on papyri), highlights the impact of gender (Kotsifou on condolence letters) and examines the religious and political uses of emotions. Contributions on the study of archaeological material, especially by Masségli, are eminently valuable in building new methodologies. The volume offers thorough bibliographies and will map out further research in the field. I closed the book with the impression that much is left to explore about emotions in ancient Greece and that research on emotions in history has still much to give us to think about – a sign that the volume has succeeded in its mission.

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INSCRIPTIONS FROM DELPHI

JACQUEMIN (A.), MULLIEZ (D.), ROUGEMONT (G.) *Choix d’inscriptions de Delphes, traduites et commentées*. (Études Épigraphiques 5.) Pp. 563, ills, maps. Athens: École Française d’Athènes, 2012. Paper, €50. ISBN: 978-2-86958-248-4.
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Greek epigraphy can be daunting for those uninitiated into its mysteries, but annotated selections of important and representative inscriptions have long provided help. They bridge the gap between specialists and this excellent volume’s intended audiences (p. 7): advanced students, historians and Hellenists who are not epigraphers, budding epigraphers and (in this case) epigraphers not conversant with the inscriptions of Delphi. W. Dittenberger’s *Sylloge inscriptionum Graecarum*³ (SIG³; 1915–24) is still valuable. Historians are well served by R. Meiggs and D. Lewis, *A Selection of Greek Historical Inscriptions to the End of the Fifth Century B.C.* (1988²) and P. Rhodes and R. Osborne, *Greek Historical Inscriptions 404–323 BC* (RO; 2003). Francophone selections include J. Pouilloux, *Choix d’inscriptions grecques* (2003²) and the Institut Fernand-Courby’s *Nouveau choix d’inscriptions grecques* (2005²).

As against those selections, the *Choix* under review offers inscriptions from only one site: 303 texts from Delphi, about ten percent of the surviving corpus. It is therefore an especially important selection, since Delphi’s inscriptions are comparatively difficult to access (pp. 26–8). The main epigraphical genres are documented with well-preserved,

representative examples of various periods. Entries run from a seventh-century B.C.E. graffito (no. 2, the name or ethnic Σεφυφόνοος) to the fifth-century C.E. epitaph of the deaconess Athanasia (299), as well as three nineteenth-century texts (1 and 300 A–B). The majority of entries date to the periods of greatest epigraphical activity, from c. 360 B.C. E. to the Severans. The Hellenistic period was especially active, and the *Choix* reflects that; but readers develop a sense of epigraphical change and continuity over six centuries.

The selection is in itself a very useful tool for historians, and it illustrates the historical value of Delphi's epigraphic corpus with, for example, dedications of states and leaders (no. 25 = *CEG* 819 is the Lysander epigram on the Aegospotami monument); honours and statues as moves in dances of euergetism (pp. 297–8 for the Attalids, nos 256–64 for Herodes Atticus); official acts of the *polis* and Amphictyony; and documents for interstate relations such as arbitrations, grants of *asylia*, recognitions of festivals, lists of *theorodokoi* and *proxenoi*, and letters from Roman authorities. We sample an epigraphic treasure trove for central Greece, for example, names of magistrates and others in decree-headings and lists that facilitate prosopographical and chronological investigations; and documents illustrating the Aetolian domination of the third century (cf. pp. 133–6). Social historians will turn to honours for private individuals, texts naming women (index, s.v. 'femmes') and manumission inscriptions. The introduction of the manumission dossier (pp. 234–9) explains the features of that genre (1,300 texts from Delphi), and the ten examples (nos 127–36) illustrate the dominant form of sale to Pythian Apollo and clauses of *paramonê*, a requirement of continuing service. The dossier on the fourth-century temple (37–45) offers economic historians information about sources of funding for construction, large payments for transporting architectural elements, small ones to contractors such as stone-cutters, and the valuation and reminting of the Phocians' 'fine' paid in numerous currencies.

The *Choix* also illustrates what Delphi's inscriptions offer non-historians. Religion figures prominently, as in *promanteia* honours and texts concerning the god's buildings and other property, although Delphi lacks inscribed oracles and inventories of dedications. Administrative documents of festivals help bring those occasions to life: musical events and competitors in the *Sôtêria* (nos 70 and 79), contracts let to prepare venues for the Pythian games (116), a list of *theorodokoi* (125), etc. Dedications commemorating athletic victories include 19 (= *CEG* 397) associated with the bronze charioteer, 21 (= *CEG* 844) for Theogenes of Thasos, 48 (= *CEG* 795) for Daochos' monument and 286 for three sisters who won young women's competitions in the first century C.E. One sister was a musician and athlete, and the *Choix* contains several honorary decrees for musicians as well as other cultural figures such as Aristotle (49) and Plutarch (255). Texts from the Athenian treasury include five concerning the Athenian *technitai* of Dionysus (68, 194–6, 202) and records of celebrations of the *Pythais* at Delphi (201–3). Lists of ritual acts, poets, *didaskaloi* and performers (instrumentalists, vocalists, actors) in 202 illustrate the splendour of the *Pythais* of 98/7. Nos 203 A–B are hymns with musical notation composed for the festival of 128/7, although the entries contain only extracts by A. Bélis, with modern musical notation and reflecting her *Corpus des inscriptions de Delphes (CID)* III (1992); cf. W. Furley and J. Bremer, *Greek Hymns* (2001), no. 2.6. No. 60 lists three fourth-century hymns (Furley and Bremer, nos 2.3–5), without texts or translations; for such abbreviated entries, see at no. 125.

If the *Choix* is, then, a very useful book, it is also a user-friendly one. The introduction orients users with excursuses (pp. 11–23) on the history of Delphi and the two institutions that erected most inscriptions, the Amphictyony (responsible for buildings, the Pythian festival, etc.) and the *polis* (*promanteia* honours, manumissions, etc.). Finding one's way around the selection is aided by a subject index that is also a glossary (on the lack of a

Greek index, cf. p. 8), a concordance between the *Choix* and major editions, and a full table of contents. Individual entries include museum inventory numbers, brief descriptions of the object and inscription, main edition(s) used and select studies, Greek text, French translation, commentary (often with cross-references to other entries) and additional comments on specific points. The organisation is generally chronological, although several dossiers collect thematically related items, and some of these groupings cover a considerable span of time, for example, manumissions date from 197 B.C.E. to the first century C.E.

Since the authors do not claim to present new editions (p. 7), one judges the texts' quality by their faithfulness to cited editions. A check of the 726 lines of Greek in the dossier on the fourth-century temple (nos 37–45) produced eight minor typographical mistakes (plus four in translations) and two more serious errors: τέτορες for τρεῖς at 38.25; Εὐκρότει omitted from 40.144. In 43, *vacats* are not marked until line 48. Nos 37, 39 and 40 appear in RO (45, 67 and 66, respectively): RO's placement of text and translation side-by-side is easier to use than translation following text in the *Choix*; line-numbering in *Choix* 40 complicates cross-referencing to other editions, in which column II restarts with line 1 as in RO 66; commentaries in the *Choix* and RO are comparable, but the *Choix* brings bibliography up to 2012.

A few small concerns. Apart from two line-drawings and the book's front cover, inscriptions are not illustrated. The editors promise additions to the website of the French School at Athens (p. 7 n. 3: <http://www.efa.gr>); but at the moment, although CEFAEL contains illustrated editions of many of these inscriptions, my attempt to find images by inventory numbers at ArchIMAGE produced few hits (2 of 129 entries at *Choix* p. 531). Many inscriptions at Delphi are placed on earlier retaining walls, buildings and monuments that came to serve as repositories of often related texts; the *Choix* reports these provenances in individual entries and gathers some in dossiers, but summaries in the index would be helpful. This bulky *Choix* raises a question about size. The largest of the selections listed above has only 102 entries (RO; the page count, however, is comparable). Do we need renewals of earlier documents (e.g. both nos 68 and 194) or simple statue inscriptions for so many Roman imperial personages (nos 212–20, 222–3, 241, 248–9, 253–4, 268–70, 272–5, 277)? Given the size, variety and importance of the Delphian corpus and the difficulties in accessing it, however, most readers will welcome such inclusivity. In fact, they will find this volume an important and excellent addition to the genre of epigraphical selection.

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THE FAR EAST

COEDÈS (G.) *Texts of Greek and Latin Authors on the Far East from the 4th C. B.C.E. to the 14th C. C.E. I. Texts and Translations*. Texts revised and translated by JOHN SHELDON. With contributions by Samuel N.C. Lieu and Gregory Fox. (*Studia Antiqua Australiensia* 4.) Pp. xl + 185, maps. Turnhout: Brepols, 2010. Paper, €65. ISBN: 978-2-503-53366-7. doi:10.1017/S0009840X14001371

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