



## INSCRIPTIONS FROM THASOS

HAMON (P.) *Corpus des inscriptions de Thasos III. Documents publics du quatrième siècle et de l'époque hellénistique*. (Études Thasiennes 26.) Pp. xviii + 532, ills, maps. Athens: École Française d'Athènes, 2019. Paper, €90. ISBN: 978-2-86958-305-4.  
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The present book is the third volume of the *Corpus of Greek and Latin Inscriptions of Thasos (CITH)* and brings together public inscriptions dated between c. 400 and 30 BCE. It is the result of a collaboration between the French School of Athens and the directors of the XVIII Ephorate of Prehistoric and Classical Antiquities and the XII Ephorate of Byzantine Antiquities.

The completed corpus of inscriptions will consist of seven volumes: (i) lists of archons and theories; (ii) inscriptions from the archaic period and the fifth century BCE; (iii) the present volume; (iv) inscriptions concerning cults and private inscriptions from the fourth century BCE and the Hellenistic period; (v) public inscriptions from the Roman period; (vi) inscriptions concerning cults and private inscriptions from the Roman period; (vii) Christian and Byzantine inscriptions. H.'s objective is to produce a critical edition, commentary and illustration of all the inscriptions of Thasos, to bring out the scholarly interest of each inscription and to synthesise previous bibliography.

The book begins with a preface by M. Hatzopoulos, a foreword by the author and bibliographical references and abbreviations. In the introduction H. sketches the history of the editions of Thasian inscriptions and that of the history of Thasos from the fifth to the fourth centuries BCE. He then presents the state of epigraphic documentation. This includes: (i) the inscriptions that are housed in the Louvre, Istanbul, Poznan, London and the Archaeological Museum of Thasos; (ii) the Thasian stampings that appear in the *Inscriptiones Graecae* of the Berlin Academy and those preserved in the archives of the French School of Athens, which have been augmented with the personal stampings of Georges Daux; (iii) the archives of J. Pouilloux, which include a personal collection of stampings, published in his *Recherches I and II*. These archives were bequeathed to the Maison de l'Orient Méditerranée (Lyon University). The introduction ends with the presentation of the editing principles and the principles of Thasian chronology.

The corpus comprises all the stone inscriptions, except those lost or misplaced and those preserved outside Thasos. These listings are edited and categorised according to their content as follows: (I) Regulations (nos 1–10); (II) Honorary decrees and acts concerning individuals (A. Citizenship and *proxenia* [11–18]; B. Titles of honorary decrees engraved on bronze [19–36]; C. Other documents relating to individuals [37–9]); (III) Leases and public contracts (40–6); (IV) Dedications by magistrates and lists of names (A. Collective dedications of magistrates [47–51]; B. *Epistates*, *agoranomes* and *mnemones* [52–64]; C. *Apologoi* [65–74]; D. *Gyneconomes* [75–9]; E. Polemarchs [80–1]; F. *Theores* [82–90]; G. Other magistrates [91–2]; H. Other dedications and lists [93–6]); (V) Dedications of buildings (97–101); (VI) Decrees of associations (102–5); (VII) Decrees of foreign cities (A. Decrees for Thasian benefactors [106–11]; B. Decrees for Thasian judges [112–25]; C. *Incerta* [126–7]). The structure of the lists of magistrates is presented as follows: Lists of archons: (i) Small list of archons (PLArch.); (ii) Great List of Archons (GLArch.); Lists of theories: (i) Small list of theories (PLTh.); (ii) Great list of theories (GLTh.).

Each document is followed by an illustration, a new photo, a translation, except for the simple lists of names and the fragmentary documents, an apparatus criticus established in a

generic way and chronologically listing the modifications made to the *editio princeps* as well as a commentary. This refers to the establishment of the text and includes explanations of the restitutions; interpretations or new hypotheses provided by H.; historical, institutional, topographical and prosopographical information provided by the document, such as the date of the inscription considering the comparison of historical, prosopographical, linguistic and palaeographical data.

The catalogue is followed by three appendices. Appendix I distinguishes and chronologically arranges 26 groups of inscriptions following the style of engraving and the shape of the letters. Appendix II contains an index of persons. Appendix III comprises a complete index of place and ethnic names, gods, festivals, months, Thasian institutions and institutions of other cities and Rome as well as Greek words. The volume ends with the concordance tables, a complete list of literary and epigraphic sources, a rich bibliography, the credits for the illustrations and the table of contents.

Throughout the volume H. demonstrates his profound knowledge of classical Greek archaeology and history as well as epigraphy. The volume, so rich in detail and precision, constitutes an excellent piece of scholarly work, which contributes to greater understanding of the structure of society and culture in Thasos. This volume of extraordinary quality is highly recommended for its usefulness: it highlights the historical and the epigraphic evidence of Thasian inscriptions as well as the use of these inscriptions for a particular interpretation of the past. This book deserves a wide readership among both historians and literary scholars.

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## THEOCRITUS AND SPACE

THALMANN (W. G.) *Theocritus. Space, Absence, and Desire*. Pp. xxii + 232. New York: Oxford University Press, 2023. Cased, £54, US\$83. ISBN: 978-0-19-763655-8.

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Thirty-one *Idylls* make up the poetic corpus of Theocritus of Cos (third century BCE). Of these, only twenty-three can be securely attributed to him. Questions about the origins and meaning of the term ‘idyll’ or the implications of the term ‘bucolic’ in Theocritus have claimed scholarly interest in modern times. Apart from these, restoring a sense of coherence in his corpus has been a long-standing *desideratum*. Typically, scholars arrange Theocritus’ *Idylls* in mimes, which are further divided into bucolic (1, 3, 4, 5, 6, 7) and urban (2, 14, 15), encomia (16, 17), mythological poems (11, 13, 18, 22, 24, 26), erotic poems in non-Doric dialects or lyric metres (Ionic: 12, Aeolic 28–31) and *Idyll* 10, which is close to mimes but does not easily fall into one of these categories. Mixing criteria of content, dialect and rhetorical function, this scheme offers convenience rather than theoretical rigour. It also obscures the fact that categories often overlap with mythological poems or even mimes also serving encomiastic purposes.

Fascinated by this diversity (p. xi), T. proposes a new theoretical apparatus that will allow readers to appreciate the unity behind the differences. Following the theoretical