

prohibited Athenian allies from striking their own coins and prescribed instead exclusive use of the Athenian coinage. In Weiser's view, which he proves quite convincingly with thorough and detailed linguistic analysis of the text, the real aim of the Decree was not prohibition of their own coinages, but of the use of other standards of weights and measures than those of the Athenians. Such understanding indeed resolves many problems, not least the otherwise inexplicable continuation of coining by some Athenian allies after the Decree came into effect. Based on the indirect mention of some clauses of the Decree in the first performance of Aristophanes' *The Birds*, Weiser suggests summer–early autumn of 415 BC as the precise date of its issue. The main reason for the appearance of such law, as Weiser presumes, could have been the preparation of the Sicilian expedition and acute money shortage of the Athenian state.

The paper of D. Rohde, 'Die Finanzierung öffentlicher Aufgaben als Ausdruck politischer Mentalitäten im Athen des 4. Jahrhunderts v. Chr.' (pp. 59–77), is devoted to the study of the structure of the main expenditures of the Athenian *polis* in the 4th century BC and to deep analysis of the Athenian system of taxation, which was one of the main sources for meeting outgoings. Rohde does not confine herself to financial and economic issues, but draws our attention to the role that an appeal to civic virtues and a glorified past played in the speeches of Demosthenes, who was trying to convince his fellow citizens to finance military campaigns against the Macedonians in particular.

The volume ends with short notice of U. Kampmann and C. Walczak written on the occasion of the 100th Coin Fair in Hanover and devoted to the short history of this event (pp. 79–82)

To sum up, I would use German saying to characterise briefly the book reviewed – 'Klein, aber fein'. It is true in all senses as the editors have managed to collect together articles of a high academic quality that offer interesting and stimulating reading not only for scholars but for a wider public.

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M.A. Harder, R.F. Regtuit and G.C. Wakker (eds.), *Hellenistic Poetry in Context*, Hellenistica Groningana 20, Peeters, Leuven/Paris/Walpole, MA 2014, x+349 pp. Paperback. ISBN 978-90-429-2985-2

The editors present as the twentieth volume of the collection *Hellenistica Groningana* a monograph devoted to Hellenistic poetry from the 3rd century BC. The book is the result of a workshop that took place in 2010 – continuing a series of meetings that began in 1992 organised by the Department of Classics in the University of Groningen, the Netherlands. In this issue, participants paid attention to Hellenistic poetry and its relation with the contemporary world and context in the Alexandria of the time. Thus, the organisers wanted to echo the increasing interest in the role of literature in ancient society and its value as a witness of the first order.

Starting with Peter Bing, 'Inscribed epigrams in and out of sequence' (pp. 1–24), we can see different presentations and re-contextualisations of epigrams composed for the Daochid monuments first at Pharsalos, later at Delphi, and in Aeschines' reading of those on the Eion herms at Athens. In 'Courtly love, stars and power. The Queen in 3rd-century royal couples, through poetry and epigraphic text' (pp. 25–57), Stefano Caneva develops the

evolution of the role of royal women within the court from both literary and epigraphical sources – including discussion in more than 100 footnotes and a wide bibliography. Keyne Cheshire ('Callimachus' hymn 5 and an Alexandrian audience', pp. 59–83) places poetry in the ritual context of Alexandria where males looked forward to Athena's protection. Callimachus' work is also examined in the contribution of Dee Clayman – 'Historical contexts for two *Aitia* from book III: "Acontius & Cydippe" (fr. 67–75 Pf.) and "Phrygius & Pieria" (fr. 80–83 PF.)', pp. 85–102 – by proposing an historical context of events surrounding the marriage of Ptolemy III and Berenice behind a mythico-historical tone. An ecumenical perspective for Ptolemy II Philadelphus' reign is considered in the contribution of Andreas Fountoulakis on Lycophron: 'The poet and the prophetess: Lycophron's *Alexandra* in context', pp. 103–24. According to Valentina Garulli ('Stones as books: the layout of Hellenistic inscribed poems', pp. 125–69), epigraphic poetry allows us to make historical, social and literary interpretations. The illustrations (despite their uneven quality) help us to target on the unity between the inscribed text and the monument overall. Together with Regina Höschle ('Honestus' Heliconian Flowers: Epigrammatic Offerings to the Muses at Thespieae', pp. 171–94), and despite of the barbarous action of the emperor Constantine in the sacred grove of the Heliconian Muses, the pedestal survived to give voice to Honestus' epigrams and to show them linked with a long poetical tradition. Jan Kwapisz ('*Kraters*, Myrtle and Hellenistic poetry', pp. 195–215) deals with the metamorphosis of the sympotic space in the Hellenistic period. From a fragment of Lynceus of Samos and *scholia* to Aristophanes we can see changes from the rules of Archaic and Classical *symposia*. As for André Looijenga, 'The spear and the ideology of kingship in Hellenistic poetry', pp. 217–45, Hellenistic poetic sources portray contemporary rulers as heroic spear-fighters, placing later kings in the footsteps of Alexander the Great. In turn, the chapter by Jackie Murray ('Anchored in time: The date in Apollonius' *Argonautica*', pp. 247–83) considers that Apollonius work must have participated in Ptolemy III's propagandistic construction of his reign as a new era (references to constellations are illustrated with a useful appendix including 12 figures). Amanda Regan ("In such a Night": Hellenistic Magic in the *Argonautica*', pp. 285–301) is also interested in *Argonautica* to raise the depiction of Medea as a witch according to Hellenistic culture influenced by an Egyptian fondness for wonder and marvels. Egypt is also seen in an Eretrian hymn collected by an inscription examined by Ingo Schaaf in 'Trick and trade? The Eretrian "Hymn to the Idaean Dactyls" (IG XII, 9. 259)', pp. 303–22 (regrettably the attached picture is of poor quality). International bonds of *polis* cults are actually a pattern of the Hellenistic period. In the last contribution, links between Alexandrian court poetry and Ptolemaic imperial ideology are dealt with by Rolf Strootman ('The dawning of a golden age: images of peace and abundance in Alexandrian court poetry in relation to Ptolemaic imperial ideology', pp. 323–39).

The work includes indexes of passages discussed, Greek words and of names and subjects. Not extensive but helpful.

In conclusion, in spite of its several authors, this publication is a coherent recompilation from a thematic point of view, the length of papers and thematic lines –contributions also provide a broad general bibliography. Thus, it is recommended for a wide range of scholars, both historians and philologists.

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