

Denver Graninger, *Cult and Koinon in Hellenistic Thessaly*, Brill Studies in Greek and Roman Epigraphy. Leiden/Boston: Brill 2011. Pp. 210. ISBN 978-90-04-20710-3.

Hellenistic history is a labyrinth; Thessaly is one of its many dark and slippery sections that have not yet been fully explored. If some aspects of Thessalian history are somewhat better known than others, it is primarily thanks to epigraphic discoveries. New finds sometimes provide new answers; more often they confront us with new questions. An inscription from Aigai in Aiolis contains part of a decree of the Thessalians granting privileges to the Aiolians, Koans, and Magnesians on the Maeander (late third century BCE). The decree was proposed during the celebration of the Thessalian Olympic festival. This festival is known only from this text. A contest in honor of the hero Thessalos, the eponymous hero of the Thessalian *ethnos*, took place during this festival. The decree was inscribed in three sanctuaries: that of Zeus Olympios, that of Apollo Kerdoios in Larisa, and a sanctuary in Itonos (which must be that of Athena Itonia). This inscription was published in 2009,¹ too late to be considered by Graninger in his study, which is dedicated to the significance of cults for Thessalian identity. Our knowledge of Hellenistic history and culture may change dramatically thanks to a single find. Caution is required.

The author possesses this quality. He avoids generalizations; he allows for short-term developments; and he is aware of the hazards of his task, given the lack of sources. The question that he poses is important for Thessalian history: what role did cult play in the construction of identity by the Thessalian Koinon in the last two centuries of the Hellenistic period, from the liberation of Thessaly from Macedonian control (196 BCE) to the beginning of Augustus' principate? In this question, even the name 'Thessaly' needs clarification, because of the political and geographical fragmentation of this region and the complex historical development of the Thessalian League. The 'Thessaly' that G. studies includes not only the core of the region, the *Tetrades* of the Thessalians, and the adjacent regions of Magnesia, Perhaibia, and Achaia Phthiotis, but also smaller *ethne* on the periphery of Thessaly. Reasonably, G. places the subject of his enquiry in a much larger historical context, taking into consideration historical developments from the sixth century onwards. Although on several occasions G. uses the term 'religion' ('state religion': 1, 3, and 43; 'federal religion': 114; 'international religion': 115), what he studies is public cult (as the title of the book implies) and not religion.

The book consists of four chapters. The first chapter ('Thessalian Histories', 7-42) offers a reconstruction of the history of 'broader Thessaly. The second chapter comprises the main part of the book ('The Federal Sanctuaries', 43-86). Here, G. considers the importance of two cults for the regional identity of the Thessalians: Athena Itonia at Philia and Zeus Eleutherios in Larisa. G. plausibly argues that the festival of Zeus Eleutherios was introduced not only as a celebration of the Thessalians' freedom but also as a conscious response to the Eleutheria of Plataia. The latter commemorated the victory of the Greeks over the Persians in a war in which the Thessalians chose the wrong side. The agonistic program of this festival, known from inscriptions, highlighted local traditions (e.g. the competition called 'torch race on horseback' and the bull hunt). As regards the cult of Athena Itonia and the Itonia festival, G. explains why the sanctuary at Philia — and not another sanctuary of Athena Itonia — acquired federal status after 196 BCE thus: 'It lay near the mythic migration route of Thessaloi from southern Epiros and staked a strong claim to territory that in recent decades had been the site of friction between Macedon and Aitolia' (44). This explanation is not fully satisfactory. Contrary to G.'s assumption that Itonos was in Achaia

¹ H. Malay and M. Riecl, 'Two New Hellenistic Decrees from Aigai in Aiolis', *EA* 42 (2009), 48-53; see the remarks of B. Helly, *Bulletin épigraphique* 2010, no. 522.

Phthiotis (55-58), it seems that Itonos is the ancient name of Philia.² It now can be regarded as certain that Itonos (Philia) had federal status already in the third century BCE. This was the place whither the Koan *theoroi* to Thessaly were sent (*SEG* LIII 849, ca. 342 BCE) and, as the new text from Aigai informs us, also the place where the Thessalian Koinon published its decree concerning the federal festival of Zeus Olympios. Hence, the sanctuary of Athena Itonia at Philia was not raised to federal status after 196 BCE. G.'s views on the cult of Athena Itonia have to be reconsidered.

The third chapter ('The Thessalian Calendars', 87-114) discusses the development of a common calendar in 'tetradic Thessaly' shortly after 196 BCE and its very reluctant introduction to the *ethne* that were gradually incorporated into the Thessalian League. Finally, in the fourth chapter ('International Religion', 115-151), G. studies the network of religious relations between the Thessalians and other Greeks (the participation of Thessalian *ethne* in the Delphic amphictyonic council, the dispatch of sacred envoys, the participation of Thessalians in panhellenic agonistic festivals, and the participation of foreigners in Thessalian festivals). In an Epigraphic Appendix (159-182), G. presents critical editions, translations, and commentaries of seven victor lists at the Eleutheria of Larisa and a victor list for a dramatic festival in Larisa, which permit the reconstruction of the pentaeteric Eleutheria.

G. has written a well-documented and well-argued book, presenting a convincing picture of the development of the Thessalian Koinon and its identity. G. shows that a sense of unity co-existed with clear differentiations between 'tetradic Thessaly' and the new members of the Thessalian Koinon. For instance, the latter did not attend the Itonia and Eleutheria; they sent their own amphictyones to Delphi; they reluctantly accepted the Thessalian calendar; and as the case of Ainais shows (153-158), they kept their individual cultic traditions. Scholars working on the history of Thessaly and on the importance of cult for the construction of identity will profit from this study.

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Jacques Jouanna, *Greek Medicine from Hippocrates To Galen*. Translated by Neil Allies. Edited by Philip van der Eijk. Brill 2012. pp. xix + 403. ISBN 13: 9789004208599.

The aim of this collection of essays on Greek medicine from Hippocrates to Galen is 'to make available for the first time in English translation a selection of Jacques Jouanna's papers on medicine in the Graeco-Roman world' (VII). As the editor, Philip van der Eijk, notes in the introduction, the publication of such a volume hardly needs justification. Interest in ancient medicine has been growing throughout the past five decades and Jacques Jouanna (henceforth, J.J.) is of the most important and prolific classicists to have worked in the field for almost half a century. The essays collected here are divided into three groups. The first section, holding six articles, focuses on different aspects of the social, cultural, and political background of early Greek medicine (1. Egyptian medicine and Greek medicine; 2. Politics and medicine; 3. Rhetoric and medicine in the Hippocratic Corpus; 4. Hippocratic medicine and Greek tragedy; 5. Disease as aggression in the Hippocratic Corpus and Greek tragedy; 6. Hippocrates and the sacred). The six essays in the second part center on one theme: the relationship of Hippocratic medicine to Greek philosophy (7. Air, miasma and contagion in the time of Hippocrates and the survival of miasmas in post-Hippocratic medicine; 8. Dietetic in Hippocratic medicine; 9. Water, health and

² B. Helly and J.-C. Decourt, *Bulletin épigraphique* 2004, no. 211.