

by and related to the resurrection of Christ. He is the protagonist of the journey to the underworld – a journey that involves triumph over death and redemption of the souls.

The volume closes with a section of notes to every chapter, bibliographical references – H.d.J. points out that he has chosen to include only the essential scholarship on the subject –, a subject index and an *index locorum*, both of which prove to be very useful for finding references to specific texts and characters mentioned throughout the book.

H.d.J.'s greatest achievement is to examine a noteworthy amount of textual evidence from different ages and authors in order to develop an encompassing and exhaustive analysis of the topic of the journey to the underworld. In every chapter readers can find quotations from classical texts in Spanish translation, which H.d.J. addresses in detail in order to reach general conclusions. The result is a volume that originates from vast and exhaustive scholarly research but is presented as an enjoyable book, guiding us through the dark paths of Hades with the light of its clarity.

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SOME GREEK PHILOSOPHICAL POPYRI

*Corpus dei papiri filosofici Greci e Latini (CPF). Testi e lessico nei papiri di cultura greca e latina. Parte II.1***: Frammenti Adespota. Pp. xxviii + 238, colour pls. Florence: Leo S. Olschki Editore, 2021. Paper, €70. ISBN: 978-88-222-6810-5.

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This is the second volume of II.1 (*adespota*) of the Corpus of Latin and Greek Philosophical Papyri (and ostraca); it contains ten editions, one of which (4) is quite extensive (almost half the volume) and another of which (2) does not actually include an edition. One papyrus (5) appears complete here for the first time. These texts are somehow connected to philosophy, but their exact status is not clear: five (4, 5, 7, 8, and 10) allow fairly certain attribution to schools. The other papyri treat rhetoric, music, errors in the exercise of *technai* and Plato.

1. O. Berol. inv. 12318 (edited by G. Bastianini and R.M. Piccione, excavated at Philadelphia in 1909). This ostrakon is part of the so-called ‘archive of Kleitorios’, which could consist of school texts. Its text – complete – has connections to *progymnasmata* (very interesting for such an early composition) and ‘mirror of princes’ literature and treats the difference between nobility of birth and that of actions, which is interesting given its early date (late third century BCE).

2. P. Berol. inv. 9908 (= BKT II, pp. 52–3; credited to the redaction as a whole, excavated at Theadelphia in 1902). The text is not actually published here; it is some kind of philosophical treatise with extensive citations from Plato, so extensive that there is no text apart from them that is worth commenting on. A complete text can be found at Plato (author #80) T110 in CPF I.1*** vol 2. pp. 508–12, edited by M.W. Haslam (with plate; this vol. too contains a plate).

3. P. Berol. inv. 21213 (=BKT IX 117, edd. Bastianini and D. Sedley, purchased or excavated in 1910). A Hellenistic Platonist arguing that Plato’s dialogues are the best

sources for Socrates' biography. It is now dated to the late second century CE. This edition is Bastianini and Sedley's second sailing, after their first at CPF I.1*** 96 2T, pp. 771–3 and G. Verhasselt's edition in the FG_{GrHistCont} project (IV A.8 1138).

4. P. Duke inv. 777 + P. Köln inv. 907 + P. Gen. inv. 271 (edd. Bastianini and Haslam, second century CE, pieces acquired at different times in the 1950s). This lengthy papyrus (19 columns reconstructable to some extent with 27 unplaced fragments) is apparently some kind of Cynic collection: it contains a dialogue between Alexander and a Brahmin and a version of [Heraclitus], *Ep.* 7. The first part is closely related to Palladius' *De Gentibus Indiae et Bragmanibus*, from which it can be extensively supplemented, though the two are not identical. The second text too shows differences from the later tradition. Scholars working on this papyrus will need editions of Palladius and [Heraclitus'] *Letters* to hand. (Note that on the plate the upper left part of column 2 is on one of the pieces of papyrus labelled 'Col. I.')

5. P. Fay. 337 (ed. V. Piano, excavated from Theadelphia, first or second century CE): a Stoic on religion? This is the first full edition of this papyrus, which was only described and partially transcribed by B.P. Grenfell and A.S. Hunt, while Piano published more, but not all, in a previous article. Earlier interest was centred on a fragment of Euripides, which R. Kannicht and B. Snell edited as an *adespota*, II 455 *TrGF*.

6. P. Hib. 13 (edd. F. Maltomini and M. Perkams, excavated in 1902): a non-Aristoxenian musical treatise, which was previously ascribed to Hippas (M. Edwards, adopted in CPF I 1**) and Alcidamas (by A. Brancacci after W. Crönert). The present editors discard all these attempts and question the traditional pre-Aristoxenean dating of its composition, though they consider it likely. Absence of Aristoxenus' categories is not evidence they did not exist, especially in such a brief text about such a shadowy subject. I wonder if ἄνδ]ρα: is right at the beginning of l. 19; it would match the scribe's habit of trying to end each line with a word and appears to fit the lacuna.

7. P. Mil. Vogliano inv. 1241 *recto* (ed. A. Giavatto, excavated at Narthumis in 1935). A Stoic text about moral progress. The text of this edition was first published by F. Deleva Caizzi and M.S. Funghi in the *Studi e testi* companion series to the CPF (in *Aristoxenica, Menandrea, Fragmenta Philosophica*, STCPF 3, 1988, 85–124); it is here reprinted with updates and a new commentary.

8. P. Oxy. 3655 (edd. G. Iovine and C. Capuccino) contains a dialogue about the Megarian Stilpo, Alcimus (one of his students), and probably Metrocles the Cynic, ascribed in the *ed. pr.* (Sedley) to Stilpon's *Metrocles* or Metrocles' *Chreiai* with suggestive arguments.

9. PSI 152 (ed. E. Falaschi, unknown provenance, acquired in/before 1913): a treatise about causes for the failures of *technitai*. The editor thinks it may have to do with the reason that stochastic *technai* are such. I wonder if the topic could be the exact ones, thought always to achieve their goals, so failures to do so is more interesting than in the cases of stochastic *technai*, where occasional failure is expected. The focus on emotions as causes of failure might sound a Stoic note (n.b. ἄτομία).

10. PSI 1400 (ed. Perkams, sixth or seventh century CE, unknown provenance, acquired in/before 1938), a difficult Neoplatonic treatise on the movement of celestial bodies. The apparently poor intellectual content and grammar stand in striking contrast to the quality of the codex. In l. 9, ἄπο' ἁρόμματα (an *addendum lexicis*) certainly looks right from the photo; ignoring the addition is implausible.

The quality of the volume's production is generally high. There is an errata sheet for the list of collaborators on p. xxii inserted into the right place. Additionally, the plate for 4 came in several pieces inserted into the book, not bound into place as a fold-out (as

other plates were); I do not know if this was intentional. The plates are clear and well printed. I noticed a handful of inconsequential typos (a few false or missing breathings and a false accent on a name).

Different editors follow their own interests and distribute material differently between introduction and commentary. Treatment is generally full, though sometimes knowledge of the bibliography seems assumed (especially in 4, understandable given its length, and 9). Translations and bibliographies are reliable and complete as far as I could check. All in all, a worthy contribution to this long-running series and a very useful point of departure for further study.

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GREEK AND EGYPTIAN MAGIC TEXTS

FARAONE (C.A.), TORALLAS TOVAR (S.) (edd.) *Greek and Egyptian Magical Formularies. Text and Translation, Vol. 1.* (California Classical Studies 9.) Pp. xxviii + 531, figs. Berkeley, CA: Department of Classics, University of California, 2022. Paper, US\$54.95. ISBN: 978-1-939926-16-6. Open access.

FARAONE (C.A.), TORALLAS TOVAR (S.) (edd.) *Greek and Egyptian Magical Formularies. Libraries, Books, and Individual Recipes.* Pp. xxviii + 534, figs, ills. Ann Arbor: University of Michigan Press, 2022. Cased, US\$95. ISBN: 978-0-472-13327-7.

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Both volumes under review (hereafter referred to as *GEMF*) originate from the research project ‘The Transmission of Magical Knowledge’, led by the editors at the University of Chicago. Their main aim is to produce – in collaboration with other scholars – authoritative editions and translations of Greek-Egyptian magical texts preserved (mainly, but not exclusively) on papyrus. Throughout *GEMF*, the philological attention given to the texts is constantly paired with their treatment as material objects, with their format, layout and paratextual qualities playing an essential role. This is for the greater part an innovative and desirable approach, complementing the study of magical texts through analysis of their textual content.

In contrast to previous collections that in one aspect or another paved the way for *GEMF*, K. Preisendanz’s editions in *Papyri Graecae Magicae* (1928–1931), H.D. Betz’s *Greek Magical Papyri in Translation* (1986), and R.W. Daniel and F. Maltomini’s *Supplementum Magicum* (1990–1992), these volumes focus solely on the formularies – i.e. the handbooks that provide instructions to perform magical-religious rites (similar, e.g., to collections of medical treatments or cooking recipes) with the so-called activated texts (the curses, amulets or rites specifically naming the individual to attack, protect or heal) excluded. Most of these formularies are (parts of) rolls, codices, single sheets of papyrus or (less commonly) parchment or paper found in Egypt, but other