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- 1 This very rich volume in memory of Palmira Cipriano (1946-2006) is a collection of articles by her friends, colleagues and students and a follow-up to a conference held at the University of Rome « La Sapienza » in 2016. It offers contributions on a wide range of subjects, and from various methodological approaches: general and historical linguistics, philology, etymology, history of science, with an introduction by the editors and a contribution by Marco Mancini remembering Prof. Cipriano ("In ricordo di Mirella", pp. 11-20), a list of her publications, and a review of her work on Iranian etymology by Adriano Rossi ("Palmira Cipriano e l'etimologia Iranica", pp. 259-276).
- 2 Reflecting Palmira Cipriano's interests, a major number of contributions deals with Iranological subjects.

- 3 For the field of New Iranian, Barbara Turchetta reviews ergativity in a general linguistic framework and in comparison with Indo-Aryan and Tibetan languages (“Sull’ergatività nelle lingue iraniche”, pp. 309-331), and Ela Filippone surveys expressions denoting the fontanelle and the motivations for these terms in a great number of languages and dialects spoken in Iran (“I nomi della fontanella nelle lingue iraniche”, pp. 109-131).
- 4 Further on to Middle and Old Iranian philology, Paolo Milizia revisits the problem of the development and status of the short vowels *e* and *o* in Middle Persian (“Sulla questione delle vocali medie brevi del mediopersiano”, pp. 199-217); and Claudia Ciancaglini treats the Middle Persian word-finals variously written <-lg> or <-lk'> in the Pahlavi script and their interpretation in the context of the general lenition of postvocalic stops in Western Middle Iranian (“Fonologia e scrittura: alcuni nessi grafici pahlavici finali di parola”, pp. 61-77).
- 5 Flavia Pompeo investigates the grammatical status of the Old Persian expression *mām kāma* (*āha*) ‘(it was) my desire’ in comparison with synchronically and diachronically related formulations (“Tracce di grammaticalizzazione nel persiano antico: lo strano caso di *mām kāma*”, pp. 237-257).
- 6 Concerning etymologies, Maria Carmela Benvenuto studies a term found in the form <sndws> in Middle Iranian (and in Armenian as *sndus*), which occurs in Aramaic as <sndst> and appears to refer to a precious garment (“Textiles in Aramaic Documents from Ancient Bactria”, pp. 45 -60). Giancarlo Schirru studies the use and etymology of Armenian *bazmakan* « invited guest » (“Osservazioni linguistiche su un iranismo armeno: *bazmakan*”, pp. 277-289).
- 7 The articles by Paolo Martino, on some cheese-related terms in Romance and Greek (“Cruces etimologiche greco-latine e romanze”, pp. 181-197), Paolo Poccetti (“Quarant’anni dopo: sui continuatori di **deik-* et **bheh₂-* in latino e in altre lingue dell’Italia antica”, pp. 219-235), José Luis García Ramón (“El concepto de santuario en las lenguas indoeuropeas antiguas: τέμενος, lat. *templum* y la etimología de νᾱός, νηός, νεώς ‘casa de la divinidad’ y véd. *ásta-* ‘id.’”, pp. 133-151) and Luca Alfieri (“La definizione tipologica della radice e la teoria del segno lessicale”, pp. 25-44) extend the field of etymology in the direction of Indo-European linguistics.
- 8 Prof. Cipriano’s non-Iranological interests included Indo-European linguistics and Classics, to which is added Romance philology, with contributions by Paolo Di Giovine (“La Miscellanea di studi latini e romanzi in memoria di Pagliaro: ricordo di un lavoro de équipe”, pp. 99-107) and Marco Mancini (“Linguistica e filologia testuale: Giovanni Lido, *De magistratibus* 1,26,3”, pp. 163-179), a philological study on a Greek text from the 6th c. AD. Concluding with a topic to which P. Cipriano also devoted some of her work, two articles discuss Greek names containing *philos* (Alessandro De Angelis: “Tra pragmatic e sintassi: sull’impiego di φίλος in Omero”, pp. 79-97; Rüdiger Schmitt: “Greek Personal Names with *Philo-* as first or *-philos* as second element”, pp. 293-307). The volume also contains an article on purism in the 19th century (Luca Lorenzetti: “Falbande, fallie, fantasmi, scienzati e puristi”, pp. 153-161).

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