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Kernos
If the number of lemmata in this 12th issue of the *Epigraphie Bulletin for Greek Religion* is substantially smaller than that of *EBGR* 1997 and 1998, this is certainly not related to a decrease in the number of epigraphic contributions to the study of Greek religion, but only to other pressing obligations that have prevented us from covering the entire epigraphic harvest of 1999. We have given priority to new corpora and to the edition of new texts, hoping to cover the gaps in the next issues. In addition to the largest part of the publication of 1999 we have also included in this issue many publications of earlier years that we had been unable to summarize in previous issues. Despite the omissions we hope that the *EBGR* 1999 reflects the diversity of the contribution of epigraphy to the study of cults, deities, ritual practices, myths, priests, sanctuaries, and eschatological ideas in the Greek and Hellenized world.

Several new regional and thematic corpora have enriched the bibliography in 1999 and will certainly become useful instruments of work. The corpus of the inscriptions of Northern Macedonia (n° 181) does not contain many inedita, but its editors, by collecting in a single volume texts that were published in less accessible periodicals and by presenting reliable editions, will facilitate the study of the religious practices in the periphery of Greek culture. The other corpora are dedicated to inscriptions of Asia Minor: S. Sahin published the first part of the inscriptions of Perge (n° 213) and H. Malay has presented the extraordinarily interesting harvest of his research in Lydia, Mysia and Aiolis (n° 148). In addition to these regional corpora we should single out the publication of a series of very useful thematic corpora: I. Delemen has assembled inscriptions pertaining to the cult of the Anatolian rider gods (n° 52), T. Drew-Bear, C.M. Thomas and M. Yildizturan have presented an interesting group of dedicatory stelae from rural sanctuaries of Phrygia (n° 61), and M.P. de Hoz has compiled an invaluable corpus of more than 700 inscriptions concerning the religious practices in Lydia (n° 101). These corpora contain material that illuminates the mentality of rural populations and especially the dedicatory practices. One should also mention M.-C. Hellmann’s selection of inscriptions concerning Greek architecture (n° 98) and the third volume of German translations of Greek historical inscriptions (n° 25).

There is hardly any aspect of religion which is not represented in the 261 books and articles summarized here. As in almost all of the recent issues of the *EBGR*, the lion’s share is taken by contributions to the study of magic. The papyri and the inscriptions (esp. curse tablets and amulets) continually provide new material; in addition to the new *defixiones* that have been published from many
areas, from Athens to Britain (nos 41, 42, 47, 64, 117, 230, and 241), the role of magic in everyday life is also reflected by several new oracular tablets from Dodona (no 36), a new erotic spell from Egypt (no 115), and a long Christian phylactery (no 82). Many new contributions are devoted to specific aspects of magic, such as love magic (nos 74 and 143), the use of metronymics (no 46) and euphemistic names for powers of the underworld (no 253), the role of headless demons (no 56), the practice of social control through curses (no 75), and curses directed against to those that rejoice at one's misery (no 251). How imaginative people can be when they wish the punishment of those who have wronged them can also be seen in the formulae used in funerary imprecations (nos 101 and 148); one of the new texts (no 148) contains a hitherto unattested formula: "may he neither marry nor build bed-chambers for his children."

The notion of divine justice has moved into the foreground of recent studies of religious mentality, esp. after the pioneer studies of H. VERSNEL on the 'prayers of justice' (cf. here nos 47, 101, 241, and 251) and after the publication of confession inscriptions (see esp. EBGR 1994/95, 285; 1997, 72; here nos 52, 101, and 148). In connection with this phenomenon we single out two new texts in the Museum of Miletos (no 148) which provide further evidence for the propitiation of the gods through the payment of money (lytra). Texts from Macedonia (no 181) attest a similar phenomenon, i.e. the dedication of slaves to divinities in order to put an end to divine punishment. Another interesting aspect of religious mentality is the appeal to the gods for good health or healing (see e.g. nos 97, 148, 180-181, 205, and 245). The students of divination have for many years been awaiting the publication of the thousands of oracular tablets found in Dodona; their reading and interpretation is extremely difficult, but one can get an impression of the reward one may expect from the few texts that have been published recently (no 36 and 231; cf. EBGR 1997, 79). The new dice oracles from Perge (no 213) and evidence for necromancy (no 36) should also be mentioned in this context.

In this issue we present only one new sacred regulation, a decree from Delos concerning orderly behavior in Apollon's sanctuary and prohibiting the presence of animals and the removal of slaves from the sanctuary (no 76); the leges sacrae still remain, however, one of the most important sources for the study of rituals; among the many studies that exploit this material we single out M. DICKIE's treatment of the new Koan leges sacrae (no 57), E. VOUTIRAS' conclusive interpretation of the lex sacra from the sanctuary of Despoina at Lykosoura (no 254), and W. BURKERT's and G. CAMASSA's contributions to the new lex sacra from Selinous that regulates purification from bloodshed (no 28 and 31). Most modern studies on rituals are primarily concerned with questions of origins and with the reconstruction of the original form, function and meaning of rituals; consequently, the literary sources play a more important role than the inscriptions (esp. late inscriptions), perhaps with the exception of sacrificial rituals, banquets and processions. Relatively little attention has been paid to the development, neglect, and abolition of rituals or to critical remarks or even ironical comments on rituals. The corpora summarized below contain several interesting texts in this respect. An inscription from Karaköy (no 148) informs us that a city (Tempelinoi) asked a priest not to spend money for a banquet, but instead for the construction of an aqueduct; practical needs counted here more
than cultic traditions, and this probably also explains the conflict between the priest of Mes Askenos and the archon of Sardes who refused to give him the amount customarily given for libations and sacrifices (n° 148). If G. Nachtigal's reading of a graffito in the Sarapeion of Memphis is correct (n° 171), then a visitor made an ironical comment on the expected sexual abstinence of those who practiced incubation there ("in the incubation room there are thousands of wanton men"). It should be mentioned here that a new stele, probably from the Amphiareion at Oropos, shows an incubation scene with a couple lying on the same bed (n° 88), in direct opposition to what the lex sacra from this sanctuary prescribed. Among the studies that exploit the epigraphic material for the study of rituals we single out studies on hieros gamos (n° 37), on nuptial rites (n° 57 and 249), on the enigmatic ritual of the nyctophylaxia in Delos (n° 219), and on the ecstatic rituals of Korybantism (n° 245).

With regard to mystery cults the preliminary publication of a list of members and officials of a Dionysiac association in Thessalonike (n° 144) provides new information about the life and the rituals of these associations in the Imperial period; the names of the officials allude to some of the rituals of the association, such as the carrying of the fawnskin by the women, ritual dances, sacrifices, banquets in the sacred chamber, the consumption of the meat of animals that were not sacrificed, and nocturnal rituals. The thriving studies of Orphic ideas have received new impetus in recent years from the discovery of new 'Dionysiac-Orphic' texts; no new finds are registered below, but the discussion of individual texts continues (see esp. n° 14). New inscriptions also express popular ideas about afterlife (see esp. n°s 181, 183, and 212) and provide information about the grave cult and its development (ritual lament: n° 210; rosalia: n°s 70, 133, and 181; commemorative days: n°s 114, 181, and 213; the dedication of statues of the deceased persons upon divine request in Macedonia: n° 181). We mention only one new interesting piece of evidence: a statuette representing a dead woman, wrapped in a cloth, dedicated to Apollon and Artemis (n° 123).

Inscriptions have always been one of the primary sources of information for the socio-political aspects of cult. Among the inscriptions discussed in this issue we single out texts related to sacred manumission (n°s 30, 90, and 181), studies on the role of religion for the construction of identity (n°s 77, 166, 172, and 246), and inscriptions concerning the Hellenistic and Roman ruler cult and the economic role of sanctuaries (see esp. n° 162). The study of agonistic festivals is another area of research closely related to the socio-political aspects of religion. The interest in agon and their role in the self-representations of cities is reflected in many lemmata of this issue (see esp. n°s 2, 68, 99, 126, 142, 188, 237, and 246). Soon after the publication of a tablet with the names of the victors at the Olympic games (EBGR 1994/95, 326; here n°s 65 and 299), another interesting find from Olympia contributes to our knowledge of the Olympic games (n° 69); it contains regulations concerning the punishment of wrestlers and the duties of the umpires.

Finally, inscriptions continually add to our knowledge of local cults. New epigraphic finds have made known a series of hitherto unattested local cults and epithets (Athena Agorios in Elis: n° 6; Herakles Alexikakos in Kallatis: n° 11; Hestia Phamia in Kos: n° 19; Apollon Nomios in Macedonia: n° 123; Zeus Aulaios
in Saittai, Thea Andronikou in Kolylia, and Plouton Symakenos in Maionia: n° 148; Eileithyia in Anaphe: n° 155; the hero Eudotes in Athens: n° 238). Thanks to inscriptions the cave of the Leibethrides Nymphs could be identified in Boiotia (n° 247) and the island of Diomedes in the Adria (n° 128).

The study of Greek religion in the Imperial period is in many ways also a study of the competition among religions: the pagan cults – often with a philosophical background –, Christianity, and Judaism. The crossing of religious boundaries and religious interpenetrations are phenomena that have often been observed in the Imperial period. It is for this reason that we have included in this presentation texts related to early Christianity (e.g. n°s 4, 82, 175, and 258) and to the Jewish communities existing in the Greek and Hellenized world (Beroia: n° 135; Sicily: n° 227; Hierapolis: n° 165). A nice example of the ambiguities in the religious vocabulary of this period is the dedication of the priest of "the one and only god" (τοῦ ἕνος καὶ μόνου θεοῦ), whoever this god may be (n° 52).

The editorial work in 2001 has been supported by a generous grant from the Gisela und Reinhold Hacker Stiftung. The principles explained in Kernos 4 (1991), p. 287-288 and Kernos 7 (1994), p. 287 also apply to this issue. Abbreviations which are not included in the list of abbreviations are those of L'Année Philologique and J.H.M. Struik (ed.), Supplementum Epigraphicum Graecum. Consolidated Index for Volumes XXXVI-XLV (1986-1995), Amsterdam, 1999. If not otherwise specified, dates are BC.

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Abbreviations

AEMTh  ΥΠΟΥΡΓΕΙΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΘΡΑΚΗΣ – ΥΠΟΥΡΓΕΙΟ ΠΟΛΙΤΙΣΜΟΥ – ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ, Τó όρχαιολογικό έργο στή Μακεδονία και Θράκη.


DT  A. Audollent, Defixionum tabellae, Paris, 1904.

DTWü  R. Wünsch, Defixionum tabellae, Berlin, 1897.

Select Topics

Geographical areas (in the sequence adopted by SEG)

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I. Oras 336. [AC]

1. P. Agallopoulou, "Ωραπός", *AD* 50 B1 (1995) [2000], p. 58-60: Ed. pr. of a dedicatory relief addressed to "the goddesses" (τοῖς θεοῖς), i.e. to Demeter and Kore, found reused in a grave (Oropos, 5th cent.), now included in *I. Oropos* 336. [AC]

2. E. Albanidis, "Ἀθλητικοὶ ἀγώνες στῇ Θάρσῃ κατὰ τοὺς ἐλληνιστικούς καὶ ρωμαϊκούς χρόνους", *Δημοτική Επετηρίδα* 10 (1995-1998), p. 196-244 [SEG XLVIII 885]: A. collects and discusses the archaeological, numismatic and epigraphic material pertaining to athletic contests in Thrace (Anchialos, Byzantion, Koila, Meseambria Pontica, Odessos, Pautalia, Perinthis, Philippopolis, and Tomis) and adjacent areas (Amphipolis,
Philippi, Thasos) in Hellenistic and Roman Imperial times [see also EBGR 1998, 162]. Among the testimonia republished and/or discussed by A. we single out the honorary inscription for Antigonos (Amphipolis, late 4th cent.; SEG XLVIII 716 bis). Antigonos was the winner in an agon in honor of Herakles which was organised by Alexander the Great after the conquest of Tyros (L. 2: Ἡρακλέα τιμᾶις ἦδεν ἄνθρωπος). [AC]

3) V. ALLAMANI-SOURI, “Ἄδεα Κασασόνδρου. Ἐπιτάφια στήλη ἀπὸ τῇ Βέροιᾳ”, in Mneias Charin, p. 17-31 [BE 1999, 341; SEG XLVIII 753]: A-S. republishes a stela with a funerary epitaph for Hadea and a representation of a girl and her maid, Hermes, a child, and a hermaic stela (Beroia, c. 200, I.Beroia 391). The iconography (key, priestly crown) suggests that Hadea was a priestess, probably of Isis or Hekate/Ennodia. [Ead., “Ἄδεα Κασασόνδρου. Μία ἑναλλακτική πρότασις”, in P. ADAM-VELENI (ed.), Μύρτος, Μνήμη Ἰουλίας Βοκοτσούλου, Thessaloniki, 2000, 489-493, tentatively interprets the object held by Hadea as a trident (a reference to Isis Pelagia?), and not as a key. P. CHRYSOSTOMOU, Ἡ θεσσαλική θεά Ἐννοδία ἡ Φεραία θεά, Athens, 1998 (cf. EBGR 1998, 57) 135-137, assumed that Hadea was a priestess of Ennodia and suggested identifying her mother with a priestess of Ennodia Hosia (I.Beroia 23). See also M.B. HATZOPoulos, BE 1999, 341]. [AC]

4) W. AMELING, "Ein Verehrer des Θεός "Ὑπότος in Prusa ad Olympum (IK 39, 115)", Ez 31 (1999), p. 105-108 [BE 2000, 608]: An inscribed tombstone with relief from Prusa ad Olympum (SEG XXIX 1697, 2nd cent. AD) shows according to A. that the term θεοσεβής ("godfearer") was used for worshippers of the Θεός "Ὑπότος, and not for Christians or sympathizers of Judaism. The text characterizes Epipheres as a theosebes. The relief shows a sacrifice on an altar with flames. A Christian or a Jew could never have requested such an iconographic element, whereas according to the Christian authors fire rituals belong to the rituals in honor of the Θεός "Ὑπότος. [IM]

5) C.M. ANTONACCIO, "Κυπάρισσα, a Sikel Nymph?", ZPE 126 (1998), p. 177-185: Based on numismatic material, the archaeological evidence and a graffito on a krater of the Lakonian type found in Morgantina (c. 550) [cf EBCR 1994/95, 12] A. discusses the possibility that the Sicilian nymph Kypara – identified with the Greek nymph Arethousa – was worshipped as a native deity at Morgantina. [IM]

6) X. ARAPOGIANNI, "Ἀναθηματικὴ ἐπιγραφὴ ἀπὸ τὸ Πρασιδάκτη Ἡλέιας", Horos 13 (1999), p. 167-172: Ed. pr. of a fragmentary bronze vessel with a dedicatory inscription that names Athena Agorios = Agoraia (late 6th cent.); the form Agorios was hitherto unattested. The vessel was found near the ruins of Athena's temple at Prasidaki in Elis (ancient Pyrgos). [AC]

7) Z.H. ARCHIBALD, "Thracian Cult. From Practice to Belief", in G.R. TSETSKHLADZE (ed.), Ancient Greeks: West & East, Leiden/Boston/Kôln, 1999, p. 427-468: A. points out that the Thracian cults of the pre-Roman period are still comparatively unknown. She then concentrates on the cults of the Odrysian Kingdom (c. 450-250) using primarily inscriptions and the archaeological evidence from settlements. Dionysos is invoked in the oath contained in the regulations issued by a Thracian ruler concerning the Greek emporion at Pistoros (SEG XLIII 486, c. 359-350). Another decree refers to a shrine of Apollo (IGBulg III 1114, 4th/3rd cent.). The document containing the oath of Berenike and her sons (IGBulg III 1731 = SEG XLII 661) [EBGR 1993/94, 68] was to be set up in the Phosphorion and next to the altar of Apollo in the agora at Kabyle, and in the temple of the Great Gods and the sanctuary of Dionysos at Seuthopolis. In the archaeological part of her study A. discusses the ritual activities (altars, sacrificial pits etc.) in Thracian settlements. She also discusses the cult of Bendis in Athens (IG I3 136). [IM]
8) P.E. Arias, "La sigla ΘΥ nelle erme fittili locresi con toro androprosopo", *MEP* 2 (1999), p. 177-184 [BE 2000, 141]: Clay tablets with representation of three female busts and a bull with a human face were found in 1940 in the fountain of the Nymphs at Lokroi; the bull represented with the face of a young man can certainly be identified with the local hero Euthymos thanks to inscriptions (cf. *EBGR* 1988, 5 and *SEG* XLII 906). The tablets in which the bull is represented with the face of a bearded old man standing in front of a perirrhantion are inscribed with the letters ΘΥ. A. suggests interpreting these letters as the beginning of the word θυσία ('sacrifice') and as a reference to a ritual. [AC]

9) C. Austin, "Notes on the 'Pride of Halicarnassus'", *ZPE* 126 (1999), p. 92: A. suggests a few readings and restorations in the new metrical text from Halikarnassos. See our lemma n° 145. [AC]

10) A. Avram, "P. Vicinius und Kallatis. Zum Beginn der römischen Kontrolle der griechischen Städte an der Westküste des Pontos Euxineos", in G.R. Tsatsaklaidze (ed.) *The Greek Colonisation of the Black Sea Area. Historical Interpretation of Archaeology*, Stuttgart, 1998, p. 115-129: Based on eight inscriptions A. discusses the problem of dating the beginning of Roman control over the Greek cities on the west coast of the Black Sea (c. 3-2 BC). Five of these inscriptions are honorary decrees of the cult association of the *thoinatai* of Demeter (*SEG* XVIII 287; XIX 457) and of a *thiasos* of Dionysos (*SEG* XXVII 384; A. Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde*, II, Leipzig 1974, p. 226-228; BE 1926, p. 273-274) for Ariston and his homonymous son. [The other three inscriptions refer directly or indirectly to the activities of P. Vicinius in Kallatis (*SEG* XXIV 1025; *BE* 1943, 46; *IGR* I 656)]. [JM]

11) A. Avram - M. Barbulescu - V. Georgescu, "Deux tables sacrées de Callatis", *Horos* 13 (1999), p. 225-232: Two cult tables were found reused in a cemetery at Kallatis. The first was dedicated to Artemis by a woman after she had served as her priestess (2nd cent.); the name of the priestess (Kathara, "the Pure, the Virgin") is possibly associated with the cult of Artemis (cf. the cult of Artemis Hagne in Naoulochos: *IGBulg* I 306). The inscription names not only Kathara's father, but also her grandfather, possibly because citizenship of at least two generations was a requirement for the service as priestess (cf. *LSAM* 75 L. 5-8, with regard to the cult of Artemis Pergaia in Halikarnassos). The second table was dedicated to Herakles Alexikakos as thanksgiving by the association of θυνταί (the participants in a banquet) under the priest Herakleon (c. AD 50-100); the cult of Herakles Alexikakos is attested in Kallatis for the first time; the role of sacrificial banquets in the cult of Herakles is well-known, especially in Athens [for the parasitai of Herakles see E. Tagalidou, *Weihreliefs an Herakles aus klassischer Zeit*, Jonsereed, 1993 (*Studies in Mediterranean Archaeology and Literature*, 99), p. 59-63]. [AC]

12) V. Bardani, "Δημοτικό ψήφισμα Ἀλαιέων", *Horos* 10-12 (1992-98), p. 53-60 [BE 1999, 204]: Ed. pr. of an honorary decree of the demos of the Halaieis for two choregoi, probably of the agons at the Country Dionysia at Halai. The honors include prohedria at all agons; the decree was set up in the sanctuary of Dionysos (Athens, 341/40). [AC]


14) A. Bernabé, "La laminetta orfica die Entella", *ASNP* Serie IV 1 (1999), p. 53-63 [SEG XLVIII 1236 bis]: B. presents a new critical edition of the 'Orphic' text from Entella (*SEG* XLIV 750) [EBGR 1996, 62] and discusses its content (the journey of the soul of the initiate to the underworld, the dialogue between the initiate and the guards of the
underworld, and the importance of the θυμβάλα), pointing to the similarities between this text and the analogous texts from Hipponion, Petelia and Pharsalos. B. plausibly suggests restoring the name of Persephone in lines 19 and 20 (Φεοσφάνη) [but in L. 21 the letters σει[---] probably belong to the ending of a verb (e.g. ήσαμεν), rather than to σει[γη-)].

The new tablet is known only from a preliminary edition by J. FREL (no photograph). B. prefers a date in the 4th cent. (5th/4th cent. according to G. NENGI, 3rd cent. according to J. FREL). [AC]

15) Chr. BERNS – H. MERT, “Architekturfragmente aus der Nekropole von Stratonikeia”, MDAI(I) 49 (1999), p. 197-212: An inscription from Stratonikeia (I.Stratonikeia 1009) commemorates the dedication of a repaired section of the city wall to Antoninus Pius and the Patris, after a series of earthquakes by an anonymous benefactor. B.-M. suggest that a relief frieze with a representation of a chariot race was intentionally built into the wall as a spolium, in order to commemorate a race organised on the inauguration of this building. [AC]

16) G. BEVILAQUA, “Le epigrafi magiche”, ASNP Ser. IV 1 (1999), p. 65-88: B. presents a very useful overview of the magical inscriptions of Sicily. Defixiones are known from the Archaic period to the early Imperial period, phylacteries from the 2nd to the 6th cent. AD. B. discusses the nature of the texts, their formulary, the Jewish and Christian elements, the Hebrew amulets, and especially rural magic. In connection with the latter phenomenon B. republishes seven Christian phylacteries that aimed at protecting the agricultural production (esp. the vineyards) against bad weather conditions, esp. winds. [AC]

17) M.-F. BILLOT, “Sanctuaires et cultes d’Athéna à Argos”, OpAth 22/23 (1997/1998), p. 7-52: Based on the archaeological, literary and epigraphic evidence B. studies the cult of Athena in the city and the chora of Argos. Most of the Argive cults of Athena (Oxyderkes, Pallas, Polias, Salitii, Salpina) are known through Pausanias, but some of them are also (or only) attested in inscriptions: 1. Athena was worshipped as Polias on the so-called Lariissa hill (LSCG Suppl. 27; SEG XI 314; XXII 81-82, 263). 2. An unpublished inscription (c. 350-300) attests to the existence of a sanctuary of Athena Pallas in the city of Argos. 3. A boundary stone found near Argos refers to the existence of a sanctuary of Athena Hellotis. 4. At Lessa, an Argive kome at the border with Epidaurus, inscriptions attest to the existence of a sanctuary for Athena with an unknown cult epithet (SEG XXXI 330, c. 300-250; 331, 3rd cent.). [JM]

18) D. BOSNAKIS, “Οἱ αἰγυπτιακὲς θεότητες στῇ Ρόδῳ καὶ τῇ Κῶ ἀπὸ τῶν ἑλληνιστικῶν χρόνων μέχρι τῆς ρωμαϊκής εποχῆς”, AD 49/50 Meletai (1994/95) [1998], p. 43-73 (in Greek; English summary) [SEG XLVIII 1049, 1089, 1119, 1120]: B. collects the archaeological and epigraphic evidence for the cult of Egyptian deities (Ammon, Parammon, Hera Ammonia, Isis, Boubastis, Sarapis, Agathos Daimon) in Rhodes and Kos from the Archaic to the Roman Imperial period. The subjects discussed include the cult associations, the possible relation of Isis with Hekate in Rhodes (IG XII 1, 914), the possible relation of the cult of Sarapis with the lex sacra LSCG Suppl. 108, and the role played by trade and by cultural relations for the distribution of Egyptian cults in Kos and Rhodos. B. publishes a boundary stone of the burial grounds of the association of the Agathodaimonistai in Kos (p. 57 note 167: ὅρτος ᾨδημίου Θυάτερον Ἀγαθοδαιμονίσται τῶν σὺν Μονῖλαι; “boundary stone of the graves of the worshippers of Agathos Daimon under Monimos”); for two similar texts see MAUERI, Nuova Silloge 494 and AD 38 B2, 1983 (1989) 398) and mentions two unpublished inscriptions of the Roman Imperial period in Kos (p. 56): a dedication of two men from Laodikeia and Antiocheia
to Isis, Sarapis, Annoubis, Harpokrates and their σύννοι θεοί κατά πρόστασιμα and a dedication of men from Alexandria to Isis. [AC]

19) D. Bosnakis, “Νέα λατρεία τῆς Ἐστίας: Ἡ Ἐστία Φυμία στὶς Κω”, *Horos* 13 (1999), p. 189-200: Ed. pr. of a dedicatory inscription from Kos (Hellenistic). “Zopyrion, son of Herakleitos, dedicated the statue (ἀγάθραμα) of Hestia and the stele to Hestia Phamia and the demos of the Isthmiotai, after serving as neokoros (ναυτορύπας)”; the context shows that the word ἀγάθραμα here designates a statue (see now also EBGR 1998, 227). The epithet Phamia was hitherto unattested for Hestia, but it may now be restored in two leges sacrae from Kos (LSCG 151 A 28 and 169 A 9, instead of Tamia, Dami or Hetaireia). The epithet is otherwise attested for Zeus Phemios and Athena Phemia in Erythrai (I.Erythrai 201). It is related with the cult of Pheme and with divinatory practices. [AC]

20) G. Bowersock, “Les euemerioi et les confréries joyeuses”, *CRAI* (1999), p. 1241-1256: B. studies a particular group of voluntary associations: those dedicated to recreative celebrations. The literary sources mention such associations (ἰθυβαλλοί, αὐτολεκτοί, τριβάλλοι, κοδαδαρίων, χυρεσίταυροι, γελοιωτοί, ανιμετωβοι), but the relevant epigraphic material had hitherto attracted little attention. L. Robert (*Études Anatoliennes*, Paris, 1936, p. 63-66) had drawn attention to associations with names that suggest joy and exuberation (*I.Milet* 214: Εὐθιεράτοι; *I.Mylassa* 584: Ἀκράττοι; *Hellenica* 9 (1950), p. 37f.: Κοιλοκάρδοι). In this context B. republishes a dedication addressed to Theoi Patrioi and Theoi Sebastoi, with which a village near Hypaipa honors the association of Euemerioi (καὶ τὰς Ἑλεογήρες; *I.Ephesos* 3817, early 3rd cent. AD); the dedicatory formula is followed by a list of the members of the association who had donated the amount of 20,000 denarii, possibly for spectacles. The interest in joyful celebrations is reflected in the onomastics of Asia Minor, with names such as Apate, Chara, Euemeros, Euphrosyne, and Terpsis. [For εὐήμερος with the meaning (religious) festival see *I.Cret.* II v 35 L. 17; III iii 3 B 2; *SEG* XXVI 1049 L. 49f.]. B. argues that the closest parallels for such associations devoted to conviviality should be sought in Syria and the Near East. [AC]

21) F.E. Brenk, “The KAI ΣΥ Stele in the Fitzwilliam Museum, Cambridge”, *ZPE* 126 (1999), p. 169-174 [BE 2000, 711]: B. studies a stele with a dedication to the good fortune of Nero in the Fitzwilliam Museum (P.M. Heichelheim, “The Greek Inscriptions in the Fitzwilliam Museum”, *JHS* 62 (1942), p. 17). The top of the stele is framed with a winged solar disk; the words καὶ σοῦ (“you too”), two heraldic Anubis-type jackals and an ankh cross between them are under the solar disc. In the context of a dedication to Nero’s fortune the words καὶ σοῦ should be interpreted as having a positive meaning (“May you, too, share in the protection...”). But for the general interpretation of the stele one should also consider the protective use of καὶ σοῦ in colonnades, over lintels, and on tombs. This expression can work both ways, bringing blessing to a friend or to a benevolent passer-by, and a curse to the malevolent ones. [JM]

22) L. Bricault, “Sarapis et Isis, sauveurs de Ptolémée IV à Raphia”, *CE* 74 (1999), p. 334-343 [BE 2000, 691]: B. observes that the coins of Ptolemy IV reveal a particular devotion towards Sarapis and Isis; many inscriptions dedicated to these deities under his reign designate Isis and Sarapis as “the saviour gods” (θεοὶ σωτηρεῖς; e.g., *SEG* XXVIII 1571; XXXI 1528; *I.Philai* 15 and 6; *SE* I 2136). This suggests that Ptolemy’s success in the battle at Raphia (217 BC) was attributed to Isis and Sarapis. [AC]


25) K. BRODERSER – W. GÜNTER – H.H. SCHMITT, Historische griechische Inschriften in Übersetzung. Band III. Der griechische Osten und Rom (250-1 v.Chr.), Darmstadt, 1999: A selection of 114 inscriptions of the 3rd-1st cent. in German translation with short bibliography and no commentaries. Sacred regulations: An amphiptyonic decree concerning the asyla of the Ptoian sanctuary, the holy peace during the Ptoia and the oracle of Trophonios (416 = LSGC 73; see now F. LEFEBVRE, Corpus des inscriptions de Delphes. Tome IV. Documents amphiptiques, Paris, 2002, n° 76); regulations concerning the sanctuary of Despoina at Lykosoura (438 = LSGC Suppl. 63) [see infra n° 254]; a regulation with limitations concerning the mourning time at the Mystian Gambreion (440 = LSAM 16) [cf. EBGR 1998, 78]; a definition of the duties of the priest of Populus Romanus and Dea Roma in ‘Miletos (489 = LSAM 49); regulations concerning the oracle of Apollon at Korope (492 = LSGC 83-84). Festivals: Athenian decree recognizing the Delphic Soteria as a Panhellenic agon (401 = IG II 680); a decree concerning the establishment of the Didymaia as a penteteric agon stele (436 = Syll.3 590); two inscriptions concerning the festival of the Rhomaeia in Magnesia on the Maiander (500 = Syll.3 1079), and Xanthos (501 = SEG XXVIII, 1246). Asylia: the recognition of the asyla of the Asklepieion of Kos through Sparta (406 = SEG XII 371), some Makedonian cities (407 = SEG XII 373), Kamara (408 = SEG XII 379), and the king of Bithynia (409 = Syll.3 456) [cf. EBGR 1996, 229]; a Delphic decree concerning the asyla of Antiocheia-Alabanda and declaring the city as holy to Zeus Chrysaoreus and Apollon Isotimos (433 = OGIS 234). Ruler cult: a trilingual honorary inscription of the Egyptian priests for Ptolemaios III and Berenike (412 = OGIS 56); a letter of Antiochus III concerning the establishment of a cult for Laodike in Laodikeia (462 = OGIS 224); a list of the priests of gods and of the ruler cult at Seleukeia in Pieria (468 = SEG XXXV 1521). Varia: an honorary decree for the interpreter of oracles Menophilos at Kolophon (497 = SEG XII 1065); an inscription regulating matters about the fields belonging to the Amphiareion in Oropos (510 = IG VII 413), an oracular request and response from Apollon (Didymaioi) for the city of Herakleia at Latmos concerning the priesthood of Athena (514 = SEG XL 956); dedications (418, 478). [JM]
26) A. Brugnone, “L'iscrizione del tempio G di Selinunte e le tradizioni sui responsi oracolari delfici”, ASNP Ser. IV (1999), p. 129-139: The famous inscription from temple G at Selinous (p. 33-38) is a long list of the gods who gave victory to the Selinountians (e. 450; IG XIV 268 = IGDS 78) [cf. EBGR 1997, 250]. This list may be compared with Delphic oracles which prescribe sacrifices and dedications to gods (see e.g. IG I 7; IG XII 5, 913; Tod, GHI 158; LSAM 72; Demosth. 21.52; Aesch. 3.108, etc.). This suggests that the Selinontian inscriptions is connected with a Delphic oracle, probably quoted in L. 7-11. The oracle advised the Selinountians to dedicate the golden statue of a deer and to inscribe the names of the gods in the sanctuary of Apollon. The choice of the golden statue of the deer, a rather common dedication to Apollon, can be explained by the fact that the deer is closely connected with Delphic traditions about the quarrel between Apollon and Herakles, but also with traditions of the first Sacred War. [AC]

27) M. Büyükkolanci, “Ein Vierfigurenrelief des Meterkultes vom Panayir Dag in Ephesos”, in Steine und Wege, p. 19-21: B. publishes a Late Hellenistic relief from Ephesos dedicated by Hippostratos to Meter. Meter is represented in relief together with three gods: Zeus to her left and Hermes/Kadmilos and Attis or a Hellenistic ruler to her right. [M]

28) W. Burkert, “Von Selinous zu Aischylos: ‘Reinigung’ im Ritual und im Theater”, Berlin-Brandenburgische Akademie der Wissenschaften. Berichte und Abhandlungen 7 (1999), p. 23-38: B. compares Aischylos’ Oresteia and the purification rituals prescribed in the new lex sacra from Selinous (SEG XLI 630; cf. EBGR 1996, 45 and 1998, 93) and offers many insights for the understanding of purificatory rituals in late Archaic Greece; we focus on his contribution to the latter text, of which B. translates side B (p. 29). According to B.’s interpretation this section of the lex sacra is concerned with the purification of a person who has committed manslaughter (αὐτονομίας); these measures have nothing to do with the legal procedure of the polis, but were taken on the initiative of the individual who wanted to be purified from an ἐλάστερον (“a haunting spirit to be exorcised”, p. 30). The purification requires a person who accepts (B 3f.: [νυ]ποδικώμενος; cf. Choephoroi 1038) the man that needs to be purified and undertakes the role of the helper in the ritual. The helper offers the impure person the minimum of hospitality: salt, wine and water; the impure person has to sacrifice a piglet “at his own expenses” (B 5: δεσ στέφο; the ed. pr. translated “leaving from this place”). The impure person should not be spoken to, given food, or sleep (B 6), i.e. he is subject to tabus that are known in connection with murderers and are also mentioned in the Oresteia. He is also not allowed to look around (B 5: πειραταζέθω), and this recalls a Pythagorean rule: when a person travels abroad, he should not look back, because he is followed by the Erinyes (Hippolytos, Refutatio 6.26; Iamblichos, Proteptikios p. 115.1); in this passage the text alludes to experiences with ghosts (cf. Andoc. 1.130). The purification procedure begins with a declaration (B 2-3: προς ταχόν) that announces the status of impurity. After the private part of the purification has been accomplished, a normal sacrifice is offered on the public altar (B 10); with the use of salt, gold and water a boundary is created (B 11), exactly as prescribed by Iamblichos (Vita Pythagorea 133) with regard to the shedding of blood in sanctuaries. The purified person is, finally, given the opportunity to reconcile himself with the avenging ghost by offering a sacrifice and establishing a private cult of the elasteros (cf. Agamemnon 1569). In this context B. briefly discusses the epithets of Zeus Elasteros (haunting) and Alastoros (causing not to forge); although they seem to have different etymologies, in this demonic context they are associated to one another (cf. the etymology of these epithets see Infra n° 157]. The cult of Zeus Hikesios kai Alastoros (FigHist 3 F 175) and Zeus Prostropaios is connected with Zeus’ role as a haunting god (hikesios = “eindringend”). [For a commentary of the sacrificial rites and
the role of the Tritopatores see G. Camassa, infra n° 31, who underlines the importance of the oikos in the purificatory rituals of this inscription. [AC]

29) W. Burkert, “Eleusis und Bakchika: Staatliche und private Mysterien in der griechischen Antike”, in Antike und moderne Religion, Humanistische Bildung 20, Stuttgart 1998, p. 57-73: Based on literary sources, the epigraphic material (especially the ‘Orphic' gold lamellae), and the archaeological evidence B. offers a general overview on the Eleusinian and Dionysian mysteries and their religious interaction. [JM]


32) F. Canali de Rossi, “Attalo III e la fine della dinastia pergamena: due note epigrafiche”, EA 31 (1999), p. 83-93 [BE 2000, 522]: The 8th day of the month Apollonios seems to have been of particular importance for the festive calendar of Pergamon, since in three cases it is mentioned as the day in which an important personality returned to the city after a successful mission: this day was celebrated as a “sacred day” (ἱερό) as the day on which Attalos III returned to Pergamon after a victorious campaign (I.Pergamon 246 = OGIS 332), as the day on which an anonymous person (Diodoros Pasparos according to earlier editors, Attalos III according to C.) entered the city after an unknown accomplishment (OGIS 764 = IGR IV 294 L. 30f.: τέλεσος ἐπιτυχός ἐν Ι[,] εἰς τὴν πόλιν ,), and as the day on which Diodoros Pasparos returned to Pergamon from an embassy to Rome (IGR IV 292); Diodoros Pasparos probably intentionally chose this day for his return for similar phenomena cf. A. Chaniotis, “Gedenktage der Griechen. Ihre Bedeutung für das Geschehensbewuβtsein griechischer Poleis”, in J. Assmann (ed.), Das Fest und das Heilige. Religiöse Kontrapunkte zur Alltagswelt, Gütersloh, 1991, p. 136]. C. also supports the view that the Nikephoria of Pergamon were a pentaeteric festival [contra Musti, infra n° 169]. [AC]


34) G. Casadio, “From Hellenistic Aion to Gnostic Aiones”, in D. Zeller (ed.) Religion im Wandel der Kosmologien, Frankfurt, 1999, p. 175-190: Based on literary sources, inscriptions (e.g. Eleusis: Syll.3 1125, 17 BC; Nubian Talmis: A.D. Nock, “A Vision of Mandulis Aion”, HThR 1934, p. 53-104, 2nd cent. AD), numismatic material and magical papyri (e.g. PGM IV 520, 595, 1169, 2199, 3170) C. discusses the problem how the
Hellenistic conception of the god Aion gave rise to the Gnostic vision of countless atones occupying various levels between heaven and earth. [JM]

35) G. Casadio, Il vino dell’anima. Storia del culto di Dioniso a Corinto, Sicone, Trezeni, Rome, 1999: Based primarily on the literary sources, but making also use of the epigraphic evidence and of the ‘Orphic’ lamellae C. studies the cult of Dionysos in Korinth, Sikyon and Troizen. C. discusses briefly also the Attic festivals of Dionysos and the presence of this god in Delphi. [JM]

36) A.-Ph. Christidis – S. Dakaris – I. Vokotopoulou, “Magic in the Oracular Tablets from Dodona”, in Ancient Magic, p. 67-72 [BE 2000, 151]: C.-D.-V. publish five oracular tablets from Dodona related to the practice of magic. One of the four questions written on a tablet reads (1; early 4th cent.): “Did he/she apply a pharmakon (poison?, witchcraft?) to my children or to my wife or to me, from Lyson?” (ἔπηνεικε φάρμακον ἑπὶ τὰς γενεὰς τῶν ἔ̱μιδων ἥ ō τὰς γυναῖκας [ἃ ἔ̱με] ἐμὲ παρὰ Λύσον). 2. Another tablet that contains at least three legible inscriptions (2, c. 475-450) has under a fragmentary text ([--]ας πὲρ [---] ἑυχόμενος --]) a drawing very similar to the “clé sur la matrice” found in Graeco-Egyptian magical intaglios; it may be related to the much later spell called φυσικλεῖδον (“key to the vagina”) for opening of the womb for impregnation (cf. PMG XXXVII 283-294). Another tablet (3, c. 350) contains among other enquiries that of Sosandros: “Sosandros enquires about the curse of Alex[---]; should I succeed if I went to court?” (ἐπικοινώνει Σῶσανδρος πὲρ ἑ τας ἐπαράστης τας Ἀλε[---] ἡ τιγχάνω μι κα δικαιόμ[νος]). Another enquiry (4, c. 340-320) is of a similar content: “Did Timo bewitch/poison Aristoboulus?” (κατεφάρμαξε Τιμός Αριστοβούλαν). Finally, a question concerns the consultation of a necromancer (5, c. 420-410): “[--- enquire of Zeus] Naios and of Dion: should they really use Dorios the necromancer?” ([-- Διί τῶι Ναίωι καὶ τῶι Διώιν: ἡ μὴ χρησάντοι Δωρίωι τῶι φασχογού). [JM]

37) I. Clark, “The Gamos of Hera. Myth and Ritual”, in Sacred and Feminine, p. 13-26: Although Hera is the most prominent patron of marriage in the epics of Homer and Hesiod, she is not equally prominent in all Greek cities, nor is she always the principal deity of marriage. In some cities, notably Argos and Samos, her cult importance encompassed the protection of the city and its citizens. In order to show that the preoccupation with the bieros gamos of Hera and Zeus in the interpretation of the festivals of the goddess leads to over-simplifications and perhaps misinterpretations, C. discusses three festivals of Hera in Attika, in Olympia and in Plataea. The earliest evidence for her bieros gamos in Attika is the calendar inscription of Thorikos (SEC XXVI 136, 440-450). In L. 32 a sacrifice for Hera, for the bieros gamos in the month of Gamelion is listed. On the same day sacrifices for Hera, Zeus Teleios, Poseidon and Kourotrophos are to take place in the sanctuary of Hera in the deme of Erchia (SEC XXI 541, 4th cent.). A fragmentary calendar from Athens lists a sacrifice for Zeus Heraios (LSCG 1, 5th cent.). The bieros gamos was a widespread festival in Attika, and was organized on a local basis, with sacrifices made in Athens itself and in the demes. Hera and Zeus seem to function in this festival as a paradigm for human marriage. The emphasis on marriage is clear at the Heraia of Olympia. The foundation of the festival derives from a mythical wedding, and married women played an important role, but the festival is entirely female. The Daidala in Plataea plays upon wedding ritual and draws upon a number of themes related to marriage rites, but it is not a simple celebration of marriage, since it also brings together a number of communities to celebrate a deity who had regional importance as a political figure. [JM]
38) S.G. Cole, "Domesticating Artemis", in *Sacred and Feminine*, p. 27-43: C. discusses the role of Artemis in the religious life of Greek cities making ample use of the epigraphic material. There was a correspondence between the vulnerability of a city's women and the vulnerability of a city's borders. Successful celebration of female festivals at unprotected border sanctuaries was recognised as pleasing to Artemis and considered as a sign of peace, security and territorial integrity. Artemis presided over the transitions in the young girls' life. For the most important event of the first childbirth young girls began to prepare even before the menarche. In Thessaly, girls performed a ritual where they played the part of fawns (*IG IX 2, 1123*, 2nd cent.). At Kyrene there were three separate stages of the ritual for Artemis: the first before the age of marriage, the second as bride, and the third during pregnancy (*SEG IX 72*). To relieve the pains of labour, in Chaeroneia women prayed to Artemis Soodina (*JGR VII 3407*), and in Lebadeia to the 'Double Tamed Artemises' (*IG VII 3101*). In many sanctuaries of Artemis female body parts occur as votives: in Ephesos, in Athens, or in Eleutherna on Crete (*I.Cret. II xii 24*). Delian temple inventories record the dedication to Artemis of two silver wombs (*I.Delos 1442 A 55*). The copies of the Brauronian inventories in Athens attest the dedication of textiles (*IG II2 1514-1531*). [JM]


40) Th. Corsten, "Dieterische Olympia? Eine rätselhafte Inschrift aus Laodikeia", in *Agonistik*, p. 109-113: C. discusses briefly an inscription from Laodikeia (*IGR IV 850, 211 AD*). The beginning of the text (L. 1-7) concerns a festival named Antoneia Getea Olympia in honor of the divine Septimius Severus. At least two men were to take over the organisation of this festival on behalf of Geta and Caracalla as hypagonothetai (L. 8-12). The term [θ]έλειας θητηρίας θυσίας in L. 9 is hard to explain. C. argues against the hypothesis that the Laodikeian Olympia was a dieteric festival, and suggests instead that the Olympia in Laodikeia was a penteteric festival and that [θ]έλειας θητηρίας θυσίας in this context means 'the second half of the four years period between two festivals'. [JM]

41) F. Costabile, "Defixiones da Locri Epizefiri: nuovi dati sui culti, sulla storia e sulle istituzioni", *MEP* 2 (1999), p. 23-76 [BE 2000, 768]: C. publishes new defixiones and studies a published defixio from Lokroi Epizephyrioi: 1. On a fragmentary lead tablet (6th cent.) the name of Kybele (Kybaba) is engraved despite the material used, it is not compelling to interpret the fragmentary lead tablet as a defixio. 2. Seven fragments of defixiones dating between the 5th cent. and the Hellenistic period. Two fragments belong with certainty together, while a third fragment could also have belonged to the same defixio. 3. A judiciary defixio on an oblong lead tablet (4th/3rd cent.). The defigens curses a woman named Thesta, her advocates Kydimos and Gnathis, her witnesses Thallias and Anthos, and the prytanis who had decided that the defigens had to pay a fine. 4. C. dates a defixio found in a tomb in Lokroi Epizephyrioi to the 3rd cent. BC and not to the 3rd cent. AD (contra L. d'Amore [cf. *EBGR* 1997, 99]). According to C. the terms θυσίας (L. 7) and θεωρίου (L. 11) designate people coming from the city of Taistia and suggests that the text should be interpreted as a judiciary defixio. [But there is no direct evidence in the text for this]. [JM]

42) F. Costabile, "Kατάνδησμοι", *MDAI(A)* 114 (1999) [2001], p. 87-104: C. presents three groups of defixiones found in graves in Kerameikos in Athens. 1) The first text (1, early 4th cent.; *SEG XXI 1093*) is written on a lead box or miniature sarcophagus, found in a grave along with a lead doll inscribed with the name of Mnesimachos; C. argues that J. Trumpf's view ('Fluchttafel und Rachepuppe', *MDAI(A)* 73, 1958, p. 98) [cf. infra n° 75] that the corpse had been mutilated during the deposition of the defixio is unfounded. 2)
A second group of four defixiones was found together with a lead figurine in the children’s cemetery (c. 400, in part published: SEG XXXVIII 31 = EBGR 1990, 148); the first text (2.1), written on a lead tablet, uses the word ἐπιλογή (ση) (“curse”); seven male adversaries of the defigens in a legal dispute (cf. the word σύνδεσις) are cursed (‘dedicated’; cf. ἀναθέματα); one of them is characterised as the ‘cannibal’ (δίδυμοιςής). The names of four other men are written on a lead box and on a lead doll (2.2). A third defixio (2.3) is also connected with a legal dispute (cf. ἀντίδεσις) and the names of the cursed men are written on a lead box and a lead doll. Another lead box names five men (2.4). C. republishes a third text (3 = SEG XL 265 = EBGR 1990, 321 and 1992, 134, c. 370) which is also connected with a legal dispute (cf. σύνδεσις). [AC]

43) L. Criscuolo, "Il dieceta Apollonios e Arsinoe", in H. Melaerts (ed.), Le culte du souverain dans l’Égypte ptolémaïque au IIIe siècle avant notre ère, Leuven, 1998, p. 61-72: C. discusses in detail the dedication made by the Ptolemaic dioecetes Apollonios to Apollon Hylates, Artemis Enodia, Artemis Phosphoros, Leto Euteknos and Herales Kallinikos (OGIS 53 = A. Bernard, Les portes du désert, Paris 1984, no 47). The choice of these divinities supports C.’s hypothesis that Apollonios originated in Aspendos: Apollon Hylates was worshipped in Kourion (Cyprus), allegedly a colony of Argos, exactly as in Aspendos; a dedication of a certain Apollonios (the same Apollonios?) has been found in the sanctuary of Apollon Hylates (I.Kourion 57, 3rd cent.); also the worship of Artemis (possibly with the epithets Enodia and Phosphoros) was prominent in Aspendos and Pamphylia. Apollonios may be identified with Aetos, priest of Alexander in Alexandria in 253/52. [AC]

44) C.V. Crowther, "Aus der Arbeit der ‚Inscriptiones Graecae‘ IV. Koan Decrees for Foreign Judges", Chiron 29 (1999), p. 251-319 (BE 2000, 502): C. publishes or republishes 11 decrees of foreign cities for Koan judges, found in the Asklepieion of Kos (late 4th cent.-2nd cent.) [new texts are marked with an asterisk; no 1 is now published in IG XII 6.1, 150]. The interest of these texts for ancient religion consists in the mention of the festivals in which the honors were to be announced in the various cities, in the mention of month names, and in references to royal cult. The honors were to be announced at the tragic competitions at the Dionysia in Samos (1, by the hierokeryx) and in Thasos (*3, under the responsibility of the archontes and the priest of Dionysos), at the Megala Dionysia in Naxos (2), at the Dionysia and the Seleukeia in Erythrai (5 = I.Erythrai 112), at the Dionysia, the Megala Asklepieia and the Rhomaia in Kos (*8), at a musical agon in an unknown city (*10, by the agonothetai). Month names: Anthesterion in Samos (1). The Samian decree (1 = IG XII 6.1, 150) was to be set up “in the precinct voted to Phila, when the honors for Queen Phila have been completed”; C. suggests identifying Phila with the wife of Demetrios Poliorketes (c. 306-301). According to the Naxian decree (2 = ISCros ED 129) “since everything has been completed in accordance with the vows previously made (κατὰ τὰς ἐνεχάς) thanks should be given to the gods and a full-grown victim was to be sacrificed to Ptolemy Soter (θεότοκοι τῷ Σωτῆρι Πτολεμαίου ιερεῖον τέλειον). The honored judges were to be given money for the offering of sacrifices (2, *3). Two decrees of unidentified cities refer to the syngeneia between Kos and these cities (*6, *7). In an appendix, C. observes that two fragments published recently [see EBGR 1998, 61] belong together; the decree orders the announcement of the honors at the Dionysia, the Megala Asklepieia and the Rhomaia in Kos by the hierokeryx and under the responsibility of the agonothetes. [AC]

45) J. Curbera, "Defixiones", ASNP Ser. IV 1 (1999), p. 159-186: Sicily is after Attika one of the primary finding places of defixiones (c. 60 objects, 5th cent. BC-2nd cent. AD). C. presents an informative overview of their distribution, material, form, language, style, and formulary. Among other subjects C. discusses aspects of magical writing (reverse
writing, disturbance of the correct sequence of letters) [cf. infra n° 117], the possible production of defixiones by professional scribes, the reasons for cursing, social aspects (foreigners and slaves among the cursed persons). In an appendix C. presents a very useful catalogue of the relevant texts (provenance, summary of content, remarks on readings and restorations, bibliography). A few of the texts (a defixio from Philosophiana and seven defixiones from Selinous) are still unpublished. [AC]

46) J.B. CURBERA, "Maternal Lineage in Greek Magical Texts", in Ancient Magic, p. 195-204: C. discusses the explanations of modern scholars for the use of metronymics in Greek magical texts and offers a new explanation of this phaenomenon. Greek magical texts go back to the beginning of the 5th cent., but the use of maternal lineage becomes frequent only in the 1st-2nd cent. AD. There are still some examples of metronymics in Classical and Hellenistic curse tablets (e.g. DTWü 102, DT 68), but metronymy is also common in the context of women's cults (IG IV 730-733). (Metronymics are not used only in a religious context: see e.g. SEG XLVI 2287). It is important to note that in early defixiones women (or children: DT 68, Hellenistic) used to be defined in terms of maternal lineage. In a Classical defixio from Kamarina (IGDS 120) all the cursed men are given patronymics, while the sole metronymic is attached to a woman. C. suggests that the use of maternal lineage in the Greek magical texts has an Egyptian origin (as suggested by Wilckens), but its wide diffusion was due to the fact that it represented an inversion of the Graeco-Roman norm of patronymity (as suggested by Graf). [JM]

47) J. CURBERA - M. SIERRA DELAGE - I. VEÍÁZQUEZ, "A Bilingual Curse Tablet from Barchín del Hoyo (Cuence, Spain)", ZPE 125 (1999), p. 279-283 [BE 2000, 748]: In 1987 a defixio inscribed on both sides of a small lead disk was found near the southeast gateway of the settlement at Fuente de la Mota in Spain. The defixio is inscribed in Greek and Latin: Side A: ἱπὲρ ἐμοῦ καὶ[ ] ἱπὲρ τῶν ἐμῶν τοῖς κατὰ Ἀδην δίδωμι, παραδίδωμι Νεικίαν καὶ Τεμήν ἱ καὶ τῶν ἄλλων οἷς δικαιώσω κατηρασάμην. Side B: pro me pro meis devotos defixos inferis | devotos defixos inferis | Timen et Nici| am et ceteros quos merito | devovi supra. pro me | pro me[is] | Timen | Nician | Nicia[en]. The Greek part is better inscribed and expressed. The disk is inscribed in spirals from the circumference inward. It is striking that the defixio dating to the 1st cent. BC or AD was found in a settlement abandoned at the end of the 3rd cent. The authors offer two possible explanations: The tablet was deliberately put among ruins because ruins and deserted houses were related with ghostly visions and the netherworld; or around the 1st cent. BC or AD the ruins of this Iberic settlement sheltered some kind of hut or perhaps workplace, which has left no archaeological remains. The defixio is a hybrid between a curse and a prayer of justice. The proper names seem to indicate that the victims were from Greece or the Greek East. [JM]

48) D. DAMASKOS, Untersuchungen zu hellenistischen Kultbildern, Stuttgart, 1999 [BE 2000, 128]: Based on archaeological evidence, coins, literary sources and the rich epigraphic material D. studies the Hellenistic cult statues of gods and rulers. Inscriptions offer invaluable information about the appearance of lost cult statues, such as the one of Aphrodite on Delos (I.Délou 1417 A II), or about the persons who financed cult statues (Histiaia: IG XII 9, 1189). D. disproves in his book the hypothesis that Hellenistic cult statues used to be bigger than their Classical forerunners. None of the cult statues of Hellenistic rulers exists today, only through honorary inscriptions for those who financed or made such statues do we receive relevant information (Teos: SEG XLI 1003-05; Andros: IG XII Suppl. 250); only in the case of the Delian Mithridateion do we have the dediatory inscription for the naïskos of Mithridates VI Eupator, financed by the priest Helianax (I.Délou 1562). D. also studies the materials used for the creation of Hellenistic cult statues and their setting up. [JM]


51) M. DEL BARRO VEGA, “À propos d’une inscription perdue d’Haghios Georgios Ilôpis”, *BCH* 122 (1998), p. 501-509 [SEG XLVIII 678]: Using the evidence provided by a late 17th century scholar (MELETIOS, *Γεωργια Παλαια και νεα*), B. reconstructs an inscription on a pillar of the aqueduct of Nikopolis (17 km northwest of Arta) as a dedication to a river god ([-tJ0 'PWYÔlV 1to'taI!0 1 Ka8tÉpwO'av e'Ùxa[phmlPwv?]; Imperial period). [AC]

52) I. DELEMEN, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period (Asia Minor Studien, 35)*, Bonn, 1999: D. presents a study of the gods represented on horseback in votive stelae, altars, rock-cut reliefs, and stone statuettes found in rural areas of Asia Minor (Lykia, Pisidia, Isauria, Lykaonia, Phrygia, Lydia and Caria) in the 2nd and 3rd cent. AD. The inscriptions identify these deities with indigenous gods (Kakasbos, Hosios kai Dikaioi, Mes, Sozon, Theoi Athanatoi, Theos Anderos, Theos Achaios) and with local gods with Greek names (Apollo, Ares, Hekate, Plouton, Poseidon, Zeus). In the systematic part of the study (p. 4-50) D. discusses the iconography, the nature, and the cult places of the various divinities and the dedicatory formulas (Kakasbos/Herakles/Maseis: p. 5-38; Sozon: p. 39-43; Apollo worshipped with the epithets Alesnen, Bozenos, Ksaloudenos, Lairbenos, Perminoundeis, Sozon, Tarsios, Theos Karlos: p. 43-51; Mes: p. 57-64; Hosios kai Dikaioi: p. 65-67; Poseidon: p. 67; Plouton: p. 68; Ares: p. 69-70; Theoi Athanatoi: p. 70f.; Theos Anderos: p. 72; Theos Achaios: p. 72; Zeus Panamaros and Zeus Trosou: p. 73f.; Hekate: p. 74f.), and the chronology of the reliefs (p. 76-78). A comparison with the rider gods of other regions (esp. the Thracian Rider God, the Danubian Rider and rider gods of Syria and the Near East) cannot support the assumption that the representations of rider gods in Asia Minor were inspired by analogous gods of Thrace or Syria; the representation of gods on horseback does not seem to originate in a religious context; its origins may be traced back to Greek heroicreliefs with a rider appearing in libation and hunting scenes (p. 79-87).


A priest of Mes (καράφρος τοῦ Μνησάς) dedicated a series of buildings (peribolos, a door, a garden, a treasure house, money for a wood-house and for an altar (ὄς ἐμοὶ ἐπηκολυτήν τους βωμοὺς), and cult paraphernalia for sacrifices and sacrificial meals: couches with head-rests (κλίναι, ἀνακατίστημα), tables (τράπεζας; 324). A couple dedicated (ἀπείροσαν) their son to Apollon (302). A priest or priestess made a dedication “on behalf of his/her property (or family)” (ὑπὲρ τῶν ἰδιῶν) to Apollon (*309) [the first line should be read as Ἀττι Κύλλα λεπέτρις ήταν ἐπηκολυτήν, not ἐπηκολυτήν]. Another dedication was made by a priestess to Apollon (*310) [in L. 1 read ἐπηκολυτά]. The dedications to Mes occasionally indicate the purpose of the vow, made for the salvation of the dedicatee (328: ὑπὲρ ἤταν ἰδιῶν σωτηρίας) or on behalf of members of his/her family (ὑπὲρ + genitive or ὑπὲρ σωτηρίας);
The dedications to Hosion kai Dikaion are also more detailed: a priest and his wife, who had made a vow on behalf of their children concerning a disease (ἐξέτασε... ὑπὲρ τῶν τέκνων διὰ τὴν περίθεσιν), made a thanksgiving dedication (ἐγγενείας τῶν ἀνέθηκαν; 360: εὐχαριστήριον ἀνέθηκα). A priest of "the one and only god (ὁ θεὸς τὸς μόνον θεὸς) and of Hosion kai Dikaion" made a dedication with his wife in fulfillment of a vow made on behalf of their children (362: εὐχαριστήριον ἀνέθηκαν; 364: εὐχαριστήριον ἀνέθηκα). Other dedications were made as vows on behalf of members of the family (359, 361). W 303 is a confession inscription (= BIWK n° 43). N° 358 is a boundary stone of the sanctuary of Mes Askainos (358: ὄρος Ἰερός καὶ ἁγιός θεόν ἐπιφανοῦς Ἀσκαίνος). A dedication to Zeus, Hekate and Nemesis made by strategoi records the celebration of a pentaeteric gladiatorial combat (395: Εὐθυρράσης ἀνέθηκα). The text is dated with reference to a high priest of the emperor cult. [AC]

53) G. Despinis, "Zum Basisfragment IG II² 4417 im Kerameikos", MDAIA(A) 114 (1999) [2001], p. 207-218: An inscribed base from Kerameikos that names Asklepios and Hygieia (IG II² 4417, c. 350-300), did not support a relief, but probably a niche; this monument, and probably a relief with a representation of Amphairos and Hygieia and a relief with a representation of Hygieia, may have originally stood in a sanctuary of Asklepios. In this case, there must have been two sanctuaries of Asklepios in Athens, one on the south slope of the Acropolis and the second to the north of the Acropolis, near Kerameikos (cf. SEG XLIV 79 = EBGR 1993/94, 39, a boundary stone of a temenos of Asklepios and Hygieia; cf. the dedications to Asklepios and Hygieia IG II² 4536 and 4539). The existence of a second sanctuary of Asklepios would also explain the existence of two priests of the god, as attested by the prohedria inscription in the theater of Dionysos (IG II² 5045 and 5068) this second sanctuary may be identified with the house of Demon (IG II² 4969). The house of Timoleon in Syracuse dedicated to Hieros Daimon (PLUT., Timoleon 36), the house of Poulytoun in Kerameikios dedicated to Dionysos (PAUS. 1, 2, 4), and a house in Priene possibly dedicated to Alexander the Great (T. Wiegand - H. Schrader, Priene, Berlin, 1904, 172ff.) are analogous cases of private houses that became sanctuaries. [AC]

54) A. d'Hautcourt, "Les cités grecques et les revenus de leurs sanctuaires. L'exemple de l'Asie Mineure à l'époque romaine", in Il capitolo delle entrate nelle finanze municipali in occidente ed in oriente. Actes de la Xe rencontre franco-italienne sur l'épigraphie du monde romain, Rome, 27-29 mai 1996, Rome, 1999, p. 249-260: Based on the rich epigraphic material (e.g. IGR IV 397; I.Ephesos 8, 27, 443, 459; SEG VI 673; XXXIX 1135, 1136, 1176) D. studies the economic interactions between Greek cities and their sanctuaries in Asia Minor during the Roman period. D. concludes that the financial interests of a sanctuary almost never conflicted with those of the city to which the specific sanctuary belonged. Most of the financial conflicts between city and sanctuary concerned land ownership. [JM]

55) M.W. Dickie, "Varia Magica", Tyche 14 (1999), p. 57-76: 1. D. accepts the reading of D. Jordan [infra n° 116] concerning L. 10 of an Athenian defixio (DT 52). In the first part of the curse (L. 1-9) Keris and three other persons are bound down, while in the second part (L. 10-14) Theon, a brothel-keeper, and his girls are cursed (L. 10: θεῶν). 2. In the second part of his article D. studies the use of ἀλλέντα in Greek defixiones (cf. SEG XLIII 434; DT 43, 44, 52). 3. In the third part of his study D. discusses attraction-spells and erotic binding-spells based on a story told by EPHESIUS (Adv. baeres. 1.2.30.7). 4. In this part D. discusses a detail in PGM XII. In L. 62 he restores τῷ παραψίφῳ and recognizes here an invocation activating Eros as a paredros in touching-spells. 5. In this part D. discusses the term παράφισιν in PHILOSTRATUS, Vita Apollonii 7, 39. 6. In the sixth part of his article D.
discusses a detail in the biography of Alexander of Abonuteichos (Luc., Alex. 6). 7. In the last part of his article D. studies the nine erotic defixiones from Hadrumetum (DT 263-271). D. suggests that the ultimate inspiration for some of the defixiones written in Latin were formulario written in Greek (DT 266, 267, 270). [JM]

56) M.W. Dickie, "Bonds and Headless Demons in Greco-Roman Magic", GRBS 40 (1999) [2000], p. 99-104: D. discusses a gem-stone in black jasper in the Numismatic Museum in Athens with the representation of a headless human figure, its hands bound behind its back and surrounded by seven symbols and the inscription BAXYX (A. Delatte, "Études sur la magie grecque V: Ἀκέφαλος θεός", BCH 38, 1914, p. 189). Parallel texts (esp. the Testament of Solomon and the Life of Symeon Stylites the Younger) suggest that the binding of the hands represents an attempt at cancelling the harm that the demon may do; but also the harm that demons do can be pictured in terms of binding (cf. δεσμός, κατάδεσμος). The headless demon often represents a fever-demon called Phonos. [AC]

57) M.P.J. Dillon, "Post-Nuptial Sacrifices on Kos (Segre, ED 178) and Ancient Greek Marriage Rites", in ZPE, 124 (1999), p. 63-80: D. focuses on IscrCos ED 178(a) and discusses then more briefly ED 178b(A), and 178a(B) and b(B). ED 178(a) is a public decree (early 2nd cent.) concerning among other things wedding ceremonies in Kos. L. 2-5 refer to the general theme of the decree, the priesthood of Aphrodite Pandamos (τερές τῆς ἱερασιῶν τὰς Ἀφροδίτης τῆς Πανδάμου). In L. 5-15 the inscription regulates the details concerning the auctioning of and payment for the priesthood: The auction should take place in the month Alsos at the time of the election of the magistrates and the woman who purchased the priesthood of Aphrodite Pandamos had to be physically healthy and sound of body; she should have the priesthood for life (L. 7-8: ιερώθη δὲ ἐκλ βίου). The payments for the priesthood were to be in four instalments, which suggests that the price was high. In L. 15-20 the inscription prescribes that all the free women of Kos, regardless of whether they were citizens, illegitimate children or paroikoi, were to sacrifice to Aphrodite Pandamos in accordance with their means within a year of their marriage. According to D. it was the role of Aphrodite Pandamos as a unifier of the demos that could explain her being a recipient of sacrifices from Koan wives. In Athens Aphrodite Pandemos was explicitly connected – at least in the Imperial period (IG II 2 5149) – with the cult of Nymphe (= the Bride). In L. 21-26 the inscription refers to sacrifices to be offered by merchants and ship-captains before setting out from the city. L. 26-31 refer to some funds from which sacrifices are to be paid. D. suggests that with the money collected through a ritual begging [agymos] sacrifices were financed. In L. 32-35 an earthquake (L. 32) and an oracle (L. 34) are mentioned, but the context is very fragmentary. ED 178(b) refers to the money belonging to the goddess: the first instalment of the price for the priesthood (L. 7-9) was to be spent on naval works (L. 3-7). Each year the treasury of the goddess was to be opened, and after some outlays have been made, half of the amount was to be given to the priestess and half to the goddess. The fragments a(B) and b(B) of ED 178 refer to donations of money made by women (citizens, nothai, metoikoi) for the completion of the sanctuary of Aphrodite [for nuptial rites see also infra n° 249]. [JM]

58) S.V. Dimitriev, "Προβολή and ἀντιπροβολή in Electoral Procedure in Oinoanda", Latomus 55 (1996), p. 112-126: The terms προβολή and ἀντιπροβολή which are used in connection with the election and the rights of the agonothetes of the festival of Demosthenia in Oinoanda (SEG XXXVIII 1462, AD 125; cf. EBGR 1988, 193; 1991, 206-207) have been interpreted by M. Wörle as the Greek equivalents of nominatio (nomination of a candidate, δνομασία) and potioris nominatio (proposal by the nominated candidate of another person who was thought to fit the office better);
according to Wörkle both the probole and the antiprobole took place within the city council which then brought only one candidate before the assembly. After a close examination of the papyrological evidence for these terms D. suggests that probole corresponds to Latin rogatio; according to this interpretation the agonothetes (exactly as the high priest of the emperor cult) had the exceptional right to address the assembly on his own initiative on any matter, not only on electoral issues, and also the right to summon the assembly. [AC]

59) I. Doneeva, “Svidetelstva za kulta kam Asklepi v Karasura”, Seminarium Thracicum 3 (1998), p. 147-155: D. summarizes the archaeological and epigraphic evidence for the cult of Asklepios in Karasura, focusing esp. on the term συναφοσταται θεοι, which is possibly related to the ritual of θεοξενεια (148-151: IGBulg III 1626) and on two dedications to Asklepios and Hyligia (IGBulg III 1628 and 1641). [For συναφοσταται θεοι in the context of the cult of Theos Hypsistos in Thessalonike see SEG XLVII 965 = EBGR 1998, 188]. [AC]

60) I. Doneeva, “Le culte d’Asc1epios à Odessos”, in Studia Danov, p. 181-192: D. collects the archaeological and epigraphic attestations of the cult of Asklepios in Odessos (2nd-3rd cent.: IGBulg. P 76, 76 bis, 86, 86 bis, 150, 266 bis; V 5093). [AC]

61) T. Drew-Bear – C.M. Thomas – M. Yildizturan, Phrygian Votive Steles, Ankara, 1999: This catalogue of 609 dedicatory objects from rural sanctuaries of Phrygia preserved in the Museums of Ankara, Kütahya, Istanbul, Afyon, and in various minor collections, is an important contribution to the study of the religious mentality of rural populations in Phrygia. The largest group consists of marble votive reliefs (1-365; cf. 487-506, 524-562, 568-578), statuettes (366-383), altars (384-387) and a column (608) dedicated to Zeus Aisenos and to Zeus Petarenos, mostly in the rural sanctuary of Kurudere (near ancient Phytai). A second group of dedications consists of round (388-426, 507; cf. 449-461, 510-513, 563-564, 579-587, 593-596) and triangular stelae (427-445, 508-509, 588-592; cf. 514-515), tabulae ansatae (446-448), busts (462-478, 565-567, 597-606), and statuettes (479-484) dedicated to Zeus Ampelites and Zeus Thallos in rural sanctuaries in the territory of Appia in Phrygia; there are also a few dedications to Apollon (520), Hekate Soteira (519), Hosios kai Dikaioi (522), Meter Malene (609), Zeus Bronton (518), and Zeus Orochor(e)ites (607). In the introductory part (p. 13-49) and in the index (p. 371-400) the authors discuss among other subjects the cult and the epithets of these deities, the typology of the stelae, questions of style, workshops and chronology, the anatomical votives (p. 37f.), the religious significance of this material (‘visiting gods’, the hand of god, the religious concerns of the rural population, the nature of the sanctuaries), the nature of the dedications (usually in fulfillment of a vow, for the protection of animals, for good health), and the social position of the dedicants (usually peasants and shepherds, but also artisans, in one case a priest: 387). Most of the texts are published for the first time (except for n. 11-13, 29-30, 40-41, 47, 70, 244, 252, 281, 297, 338-339, 362, 427, 446, 457, 462, 508-515, 523, 541, 549, 563, 568-576, 579-607; cf. EBGR 1991, 203, 1994/95, 304, and 1997, 121). Zeus is usually represented in the stelae, but their iconography also includes representations of other deities (‘visiting gods’: Apollon (3, 491, 509, 520), Asklepios (387), Hekate (519, 592), Herakles and the Nymphs (480), Hosios kai Dikaioi (396, 522, 523), Kybele (369, 446, 480-482, 489, 518, 597), Mes (7, 507, 521), Nike (8), Zeus Bronton (485, 518), and Zeus Orochor(e)ites (6, 494, 527, 531, 607). Common iconographical motifs are also representations of the dedicants (70-296, 361, 363, 390, 413, 421-422, 427, 429, 431, 434, 495, 497, 499-503, 532-540, 551-557, 568, 575-577, 596; often caped individuals or groups: 70-296, 495, 497-498, 532, 538, 540, 551, 553-554, 577), animals (297-335, 388-389, 391-395, 414-420, 423-424, 427-428, 430-431, 442-449, 455-461, 496, 503-506, 508, 510-514, 519, 542, 558, 563, 578-581, 583-587, 589, 591-592, 607), and in a few cases agricultural implements (sickle: 362,
wheel: 543), and diseased body parts (see below). The altars are decorated with representations of oxheads, grapes and snakes.

We summarize the content of the inscriptions, referring to individual texts only in exceptional cases. The dedications are addressed to Zeus without any epithet (126 cases) or the epithets Alsenos ('Αλσενός, 'Αλσενος, 'Ασινός, 'Αλσινάς: 98 cases and 10 uncertain cases), Al宵{s (1 case), Amphelites (17 cases), Amplikos (5 cases), Olympios (1 case), Orochorites (5 cases), Petaraios (1 case), Petarenos (32 cases), Thallos (20 cases). The edd. rightly associate the epithet Alsenos with the word άλσις ('grove of trees'); the form ζεύς 'Αλσενόν ('Zeus of the Alsenoi'; 501) and the ending -ηνος (not Alsius or Alsites), typical for epithets deriving from toponyms [see BEGR 1990, 78], suggest that the epithet derives from a particular site called Alsis, and does not characterize Zeus as the god of sacred groves; notice the difference in the construction of this epithet (Alsenos) and of the epithet Petar-enos (cf. Petaraios and Alsaios), which certainly derives from a toponym, from that of Zeus Amplikos/Ampelites (the protector of vines), Thallos (the protector of vegetation) and Orochorites (the god of mountains). The anatomical votives are of particular interest; they are dedicated to Zeus Alsenos, Zeus Petarenos and Zeus Orochorites and represent various sick parts of the body, usually eyes (il-28, 528, 573; 11 vows are addressed to Zeus Alsenos, two to Zeus Petarenos, one to Zeus and to Theos, two to anonymous deities, and three are uninscribed), arms (30, 35, 526, 527) and hands (36-39; cf. 492-493), legs (40-69, 490, 520-531, 550, 574; 13 vows are addressed to Zeus Alsenos, two to Zeus, two to Zeus Petarenos, and one to Zeus Orochorites), and a foot (426); a male torso (40), the representation of a child (525), a vow made “for the shoulder” (601: περί άμμου; no representation), and a metrical dedication for the cure of an eye disease (see below) also belong to this group. The pairs of raised hands in nos. 29, 31-34, and 494 are not necessarily diseased body parts. For anatomical votives see EBGR 1993, 68 and 201; EBGR 1994, 86; infra nos 101 and 194.

The dedicatory inscriptions are characterized as vows (usually ευχή; cf. ευχή: 252, 258, 264; ύπερ ευχής: 385; ευξάμενος/ευξαμένη: 540, 563). The purpose of the vow was the wellbeing or the cure of the dedicatory ύπερ ευχή: 31, 140, 166, 255, 265, 281; ύπερ άμμου σώτηρας: 88; ύπερ σώτηρας: 38; ύπερ τού άμμου σώματος: 340, 526) or a member of his family (ύπερ τῆς άμμος γυναίκος: 534; ύπερ γυναίκος άμμοι: 44; ύπερ παιδίου σώτηρας: 112; ύπερ παιδίου: 349, 383, 500; ύπερ τέκνου/τέκνων: 81, 294, 338, 495, 548, 567, 602, ύπερ άμμου υιοῦ: 532; ύπερ υιοῦ: 552; ύπερ θυγατέρας: 549, 562; ύπερ θερμητής: 545), the prosperity of the animals (ύπερ αισθάλων, i.e. "on behalf of his herd of goats": 305; ύπερ προβάτων σώτηρας: 336, ύπερ κτήνους: 566) and the vineyards (ύπερ ἄνθελμος: 425), for the salvation of property and the household (ύπερ τῶν ὑπαρχόντων: 389, 391-392, 423, 442, 580-581, 588; ύπερ τῶν άμμον: 134, 236, 266; ύπερ τῶν άμμων σώτηρας: 246; ύπερ τῶν άμμων πάντων: 498; ύπερ άμμοῦ δομίου: 167), and in one case the wellbeing "of the masters, the animals and the dogs" (609: ύπερ δεσπότων καὶ τῶν θρημμάτων καὶ τῶν κυνών). There are only two metrical dedications, one to Zeus Panhypsistos (364: Ζηνὶ πανυψίστῳ Χαρίτον Δοκίμης[i]ς ἔνθεκας εὐξάμενος στήλην ἵ ἄγλαξας καλάμιος; "to Zeus all-highest, Chariton from Yokimeone dedicated with prayer this stele, which he adorned with his hands") and a dedication to Zeus Olympios (541; [--] εἶναις ἃ γενέσθαι ἴ ἄγλαξας καλάμιος: "to Zeus all-highest, Lord among gods, I dedicated this to you, but make him see well, best of divinities, Olympian Zeus"). [AC]

62) B. Dreyer, “The hierus of the Soteres: Plut. Dem. 10.4, 46.2”, GRBS 39 (1998), p. 23-38: D. suggests that the priests of the Saviour-gods in Athens received between 294/3 and 292/1 BC, at the initiative of Demetrios Poliorketes in addition to their traditional duty (the cult of the Soteres) a new position, indicated by the word anagrapheus: they functioned as eponymous priests together with the traditional eponymous archon. Based
on PLUTARCH (Dem. 46.2) D. also presents a new restoration of IG II² 385a (L. 2-3: [ἐπὶ Φιλίππου Ἰρονίμου Ἀλκιβιάδου δὲ Ἡρώδητος τοῦ — c. 13 — Ἔλεος [--- c. 9 ---]). [JM]

63) P. DUCREY, Une base de statue portant la signature de Lysippe de Sicyone à Thèbes, CRAI (1999), p. 7-19: D. discusses a still unpublished statue base with the signature of Lysippos brought to the Museum of Thebes in 1990 (unknown provenance, c. 372-364) and presents a French translation of the metrical inscription. The statue was dedicated by Hippias, a Theban officer, to Zeus Saotas, probably in Thespiai; the epigram praises Hippias for his military achievements and for his contribution to the glory of Thebes. The statue probably represented a warrior with a lance. Another statue of Lysippus, an Eros, is known to have been set up in Thespiai (PAUS. 9.27.3). The cult of Zeus Saotas ("the Saviour") was already known in Boiotia (Akraiphia, Orchomenos, and Thespiai). [AC]

64) E.B. DUSENBERY, Samothrace 11. The Necropoleis and Catalogues of Burials. II 2. Catalogues of objects by categories, Princeton, 1998 [SEG XLVIII 1162-1163]: Ed. pr. of a lead tablet found in the south cemetery of Samothrace; it was pierced with a square implement, folded, and inscribed with a defixio consisting of the names of 14 men (Samothrakians?, late 4th cent.; pp. 1165-1168). D. also publishes the graffiti on pottery found in the necropoleis of Samothrace. We single out a terracotta group of a winged Eros playing the kithara followed by a naked baby boy (K. LEHMANN in Samothrace II 2, n° 321 a; c. 275-250; 1156-1159); the text reads: ἀριστοσ (and not Κύπριος) ο "Ερως (cf. Plat., Symp. 18-19 c). [AC]

65) J. EBERT, "Zur neuen Bronzeplatte mit Siegerinschriften aus Olympia", in Agonistik, p. 137-149: E. discusses once more the bronze plate with names of Olympic victors between the 1st cent. BC and the 4th cent. AD found in Olympia [cf. EBGR 1994/95, 326; 1997, 124; infra n° 229]. [JM]

66) J. EBERT - P. SIEWERT, "Eine archaische Bronzeurkunde aus Olympia mit Vorschriften für Ringkämpfer und Kampfrichter", in Olympia XI, p. 391-412 [BE 2000, 349]: Ed. pr. of an inscription on a bronze plate (last quarter of the 6th cent.) found in the south-east part of the Olympian alitis. The inscription contains regulations concerning the punishment of wrestlers during an agon, the attitude of the umpires, and the manipulations of their verdict. The inscription attests for the first time to the prohibition of finger breaking during wrestling (L. 1), mentioned by PAUSANIAS (VI 4,2). Important is also the fact that a theoros could help a fellow citizen competing in Olympia, if he could not pay the fine (L. 8) [see also the remarks of L. DUBOIS ET ALII, BE 2000, 349]. [JM]

67) J. ELLIS JONES - S.D. LAMBERT, "Two Security Horoi from Southern Attica", ZPE 125 (1999), p. 131-136: Ed. pr. of two horoi that marked property put up as security for loans (Laureion, 4th cent.). The first inscription seems to attest the uncommon name Apatourios, related with the Ionic festival of the Apatouria. The second inscription concerns property of an association of eranistai. In the L 3-4 the restoration 'Ἀ[νατορ][ου] may be possible; Apatourios would have been then the leader of the eranos. [JM]

68) H. ENGELMANN, "Zur Agonistik in Ephesos", in Agonistik, p. 101-108: Because of its enormous prestige, it was easier for Ephesos to attract renowned athletes, or artists than other cities of Asia Minor; e.g. Aphrodisias required a rich benefactor in order to attract famous actors (MAMA 8, 492). Numerous festivals with athletic competitions are attested in Ephesos (e.g. Artemisia, Ephesia, Epinikia, Hadraneia), but only in the 3rd cent. AD do we find a privately founded Ephesian agon, which bore the name of the
founder: Mariana Isthmia (*I.Ephesos* 111ff.). Inscriptions show that private persons from other cities tried to become Asiarchs or Alytarchs in Ephesos, where they could finance and organise festivals (*I.Ephesos* 42; c. AD 375). The city had so many sport commodities that Artemis (i.e. her sanctuary), as an 'eternal' gymnasiarchos, had to finance one of them, perhaps the one at the harbor (*I.Ephesos* 1143). Ephesian inscriptions attest also to the activities of athletes and their associations (e.g. *I.Ephesos* 11a, 3005). E. discusses briefly the different religious, political, social, and economic aspects of the athletic competitions during festivals as well. [JM]

69) H. ENGELMANN, "Inschriften aus Metropolis", *ZPE* 125 (1999), p. 137-146 [BE 1999, 456]: Ed. pr. of four inscriptions from the Ionian Metropolis. 1. A list of 42 men (2nd cent.) who made money contributions for an unknown purpose. Some of the names are theophoric (L. 3: Mousaios; L. 15: Heliodoros; L. 15-16: Demetrios; L. 20: Hermias; L. 23: Sarapion). 2. An inscription found in situ in the gymnasium of the Presbyteroi (early Imperial era) contains a list of contributors. The text is dated with a reference to an eponymous priest (possibly of Ares) and to the hitherto unattested month Dystros. In that year the office of the gymnasiarchos was occupied by a woman, Alexandra Myrton, the daughter of Asklepiades. The contributions were made not only for the Presbyteroi but also for the Sebastoi (L. 6-7: οἱ καθεδρικὲς τοῖς ἱεροῖς τῆς Σεβαστοῦ τοῖς καὶ τοῖς προστυρεῦοι). 3. A fragmentary *kalendarium* (Tiberian era) contains the days of the Roman calendar and their equivalents in the Greek calendar. 4. A boundary stone found in situ at the modern village of Yeniköy was set up upon an order of Domitian to mark land property belonging to the Ephesian Artemision. [JM]

70) H. ENGELMANN, "Inschriften einer Hallenstraße", in *Steine und Wege*, p. 23-24: E. discusses briefly four Roman inscriptions from the so-called "Hallenstraße" of Ephesos. Two of them are written on sarcophagi and contain regulations about the distribution of money during the commemorative festivity in honor of the dead (*I.Ephesos* 2227, 3) and about the commemorative festivity on the birthday of the dead (*I.Ephesos* 2223a); the honors included also the offerings of roses (rosalia). [JM]


72) N. ERHARDT, "Funde aus Milet. VII. Ein weiteres Zeugnis für die Menesthiden-Familie im Milet", *AA* (1999), p. 273-275: Ed. pr. of a fragmentary inscription on a column, dedicated by Menestheus (Miletos, 2nd cent.). The word ἐυπρεπῆσι at the beginning of the text may be a reference to the office of the prophets (cf. *I.Didyma* 282: εὐπρεπέσιν κλήρους); the "pious lots" are the three prophets determined by lot. [IAC]

73) D. ERKENZ, "Cicero, pro Flacco 55-59. Zur Finanzierung von Statthalterfesten in der Frühphase des Koün von Asia", *Chiron* 29 (1999), p. 43-57: E. discusses the evidence provided by Cicero’s oration for L. Valerius FlACCUS for the cult of Roman governors in the provinces (for the epigraphic evidence see p. 44f. note 9 and p. 49). The province Asia had founded an agon for L. Valerius Flaccus the Elder (before 90 BC); the funds for the agon were deposited in Tralleis; for unknown reasons (financial difficulties?) the agon stopped taking place soon after its establishment, and when the younger Flaccus came as propraetor to Asia, he took this sum, as Cicero argues, as the heir of the Older Flaccus. [The money deposited for the agon was probably not allowed to be used for other purposes; for this procedure see *EBGR* 1993/94, 255 and H.W. PLEKET'
comments in SEG XLIII 724; see also infra our lemma n° 181 for the case of a foundation for a commemorative festival; if the commemorative day was not celebrated, the money would be given to the testator's heirs. In the light of other evidence, E. argues that the agon was to be financed from the interest of a foundation made by the cities of Asia. [AC]

74) Chr. A. Faraone, Ancient Greek Love Magic, Cambridge Ma./London 1999: It is not possible to discuss here in detail F.'s informative and thought-provoking study on Greek love magic [for a review see D. Frankfurter, Phoenix 44 (2000), p. 165-168]. F. distinguishes between two categories of love spells: those inducing uncontrollable passion (eros) and those inducing affection (philia). We only mention briefly several of the central aspects of love magic discussed in the book: the conception of eros as a disease, the ıynx and agoge spells, the relation between erotic magic and the "transitory violence" in wedding rituals, amuletic love charms, and the social construction of gender. Many magical texts are presented in translation. [AC]

75) Chr. A. Faraone, "Curses and Social Control in the Law Courts of Classical Athens", Dike 2 (1999), p. 99-121: F. explores the ways conditional self-curses in oath ceremonies (e.g., SEG IX 4) and judicial curses shaped, controlled or exacerbated social conflict focusing in particular on the evidence from Classical Athens. Conditional self-cursing was performed with the goal of shaping future behavior. In Classical Athens oath-curses were performed in elaborate curse ceremonies (cf. Andoc. 1.126; Antiphon 5.11f.; Demosth. 25.67f.; Aesch. 2.87) and played a crucial role in particular in Athenian homicide trials. By forcing litigants and witnesses in homicide trials to swear especially fearful oaths in public, the city to some extent deterred men from perjuring themselves and at the same time it protected the jurors and the city in those cases in which perjury was in fact committed. Binding curses were used in the context of an upcoming trial (cf. DT 49, 60, 94, 107; J. Trumpf, "Fluchtafel und Rachezuppe", MDAl(A) 73, 1958, p. 98 [see supra n° 42]; cf. Aesch., Eumenides 299-306): they were not used only by women, slaves,metics or other disenfranchised classes of people, but by Athenians of all social strata. Examples of elaborate cursing may have been the work of professional magicians who were employed by litigants in addition to the services of professional speech writers. In the same way sick people made a vow to the gods, but at the same time sought the services of doctors; for examples see A. Chaniotis, "Illness and Cures in the Greek propitiatory inscriptions and dedications of Lydia and Phrygia", in H.F.J. Horstmann Hoff et al. (eds), Ancient Medicine in its Socio-Cultural Context, Amsterdam/Atlanta, 1995, II, p. 331]. These curses reflect "the mentality of those who use litigation as a vehicle for extending personal rivalries' and crushing their personal enemies at all costs". [AC]

76) Chr. Feyel - F. Prost, "Un règlement délien", BCH 122 (1998), p. 455-468 [SEG XLVIII 1037]: Ed. pr. of a decree of the Delians concerning orderly behavior in the sanctuary of Apollo (c. 180-166); one of its two fragments was already known (IG XI 4, 1030 = LSCG Suppl. 51) and forbade disorderly behavior in the sanctuary of Apollo and its buildings, the ἱερον ὀἶκον, the ἔστιατόρια (the building Guide de Délos 48 has been identified as such a banquet hall) and the Ἑλάμαιοι (A 2-5; for similar regulations cf. CID I 7 B 10-15; IG XII 9, 189 = LSCG 92; IG XII Suppl. 126 = LSCG 124; IG XII 1, 677 = LSCG 136; I.Iliion 52 = LSAM 9). The new fragment contains prohibitions against the presence of animals within the temenos and against the removal of slaves from the sanctuary. It was not allowed to bring animals into the area marked by the perirrhanteria, with the exception of animals introduced in order to be sacrificed (cf. IG XII 9, 90 = LSCG 91; IG XII Suppl. 126 = LSCG 124; Syll.3 986 = LSCG 116). Those who violated this prohibition would both face a curse (Β 4: ἐνάχυς μὲν ἔλιαν καὶ ταῖς ἀραίας) and in addition to this they would be liable to the punishment that the hieropoioi, the council and the other magistrates had the right to inflict (Β 5-8: ζημιῶσαν δὲ ὅποιος καὶ ὑπὸ τῶν ἱεροῖ ποιῶν καὶ
The right of magistrates to impose a fine up to a certain amount is often attested (cf. IG II 1328 = LSCG 48 A 9f.; IG V 1, 1390 = LSCG 65 L 6-9 and 103f.; IG XII 5, 647 = LSCG 98 L 26; I. Ormos 277 = LSCG 69 L 10; PH 40 = LSCG 156 B 28f. and 32f.). Anyone who informed the authorities received half of the fine. In addition to this decree, the hieropoioi were also to inscribe an imprecation (ἐκατερία), the beginning of which is preserved in the last part of the stele: ἐκατερία γενόμενη τὰ ἐν τῷ σετέμβριῳ ἑτεράνων τοῦς καὶ τοὺς συμμαθίους τὰς ἀμφιθέσεις τὸν τὸν δήλου ἀνδραπόδα ἐξάγει ἔλεγεν εὖν ἕκαστο τῆς τῶν τετελεσμένων τῶν λεγομένων τῶν νεκρῶν τῶν ναοῦ ἐπὶ βλάβην τὸν δεσπότην, ἐξάληλθον καὶ αὐτοὶ καὶ γένος καὶ ὁλίγησον τὴν ἑκείνου καὶ τὸ ζοὸν τούτο χάριν ἔλαβον καὶ τὸ τοῖς αὐτῶν τὰς ἐν τῷ σετέμβριῳ τῶν συμμαθίων τῶν δικαίων ἑτεράνων καὶ τὰς ἱεράς τὰς δικαίως ἐτατείωσεν τὴν ἑκείνου καὶ τὸ τὸν πατέρας τῶν δηλῶν ἑτεράνων καὶ τὰς δικαίως ἑτεράνων καὶ τὰς ἱεράς τὰς δικαίως ἐτατείωσεν τὴν ἑκείνου καὶ τὸ τὸν πατέρας τῶν δηλῶν. Τὸ γεγονός εὑρήθη καὶ τὸ τὸν πατέρας τῶν δηλῶν. Τὸ γεγονός εὑρήθη καὶ τὸ τὸν πατέρας τῶν δηλῶν. Τὸ γεγονός εὑρήθη καὶ τὸ τὸν πατέρας τῶν δηλῶν. Τὸ γεγονός εὑρήθη καὶ τὸ τὸν πατέρας τῶν δηλῶν.

77) Th. FIGUEIRA, “The Evolution of the Messenian Identity”, in *Sparta*, p. 211-244: Based on literary sources and the epigraphic evidence F. studies the emergence of the Messenian identity through the interplay of mythological, historical, and religious tradition with the contemporary political and military situation. Religious tradition and ritual seem to have been significant vectors in the creation of a Messenian identity. The mystery cult at Andania (LSCG 65, 92/1 BC) is the most prominent example of this process. The mysteries at Andania seem already to have been in existence during the Spartan occupation of Messenia. The collaboration of Athenians and helots in creating a Messenian identity is obvious in the connection between the Andanian Mysteries and Eleusis. F. suggests that helots and Messenian perioikoi had already begun honoring the Eleusinian Demeter at Andania as early as during the period of their subjugation. [JM]

78) A. FOL, “Pontic Interactions: The Cult of Sabazios”, in G.R. TSETSAKHLADZE (ed.) *The Greek Colonisation of the Black Sea Area. Historical Interpretation of Archaeology*, Stuttgart, 1998, p. 79-84: Based on literary sources and epigraphic material F. discusses the cult of Sabazios as a point of interaction between newcomers and natives in southeast Thrace and in the northwestern microasian Thracian region; he also touches upon the relations between Sabazios, Hipta and Dionysos. [JM]

79) S. FRIESEN, “Asiarchs”, *ZPE* 126 (1999), p. 275-290: F. attempts to refute the arguments for the identification of the Asiarchs with the high priests of Asia. He interprets the Asiarch as a special category of an agonothetes. According to F. it is also possible that Asiarchs served as the patrons of the κοινὰ Ἀσίας, of the games associated with the provincial emperor cult, or of other important regional festivals, such as those for Artemis at Ephesos, for Apollo at Didyma, or of the Ionian League. None of F.’s arguments is conclusive; all the parallels suggest that Asiarches is another designation for the archiereus Asiae; on this subject see *EBGR* 1998, 99, infra n° 181, and H. ENGELMANN, “Asiarchs”, *ZPE* 132 (2000), p. 173-175. [JM]

80) P. FRÖHLICH, “Les institutions des cités de Messénie à la Basse époque hellénistique”, in *Le Péloponnèse*, p. 229-242: Despite the generalising view that the Hellenistic period was a phase of decline in Messenia, primarily because of the indifference towards politics, the epigraphic evidence shows that the citizens in Hellenistic Messenia were still interested in political life. The regulations concerning the
Mysteries of Andania (LSCG 65) attest to the fact that the cities showed a great interest in controlling the religious centres [see supra n° 77].

81) Ph. Gauthier, "Nouvelles Inscriptions de Claros : Décrets d’Aigai et de Mylasa pour des juges colophoniens", REG 112 (1999), p. 1-36 [BE 2000, 527]: Ed. pr. of two inscriptions found in the sanctuary of Apollon in Claros. 1) An honorary decree of Aigai for three judges from Kolophon (c. 300-250) mentions the festival of the Dionysia in Aigai, at which the crowning of the judges would take place; the honors were to be announced in Kolophon at the next Klaria and Dionysia; the Kolophonians respond that they will make the announcement at the Megala Klaria – obviously the next celebration of the festival was that of the pentaeteric Great Klaria – for which the agonothetes was responsible, whereas at the Dionysia the announcement was the responsibility of the pyrtanis (L. 45f.); the Great Klaria (cf. I.Priene 57; I.Lampsakos 33; I.Lasos 80; SEG XLI 1065) became a panhellenic sacred agon later, around 200 BC (p. 14-17); the fact that the Antiocheia are mentioned neither in this Kolophonian decree (before 250 BC) nor in a later text of the 2nd cent. (SEG XLI 1065) suggests that this festival was established for Antiochos III and was abolished after 188 BC. The Aigaian decree attests an eponymous priest (L. 6), probably the priest of Apollon Chresterios (p. 8). 2) An honorary decree of Mylasa for five judges from Kolophon awards these men prohedria in all athletic and musical agons; the decree was to be set up in the sanctuary of Zeus (i.e. Zeus Osogo) at Mylasa (c. 250 BC). [AC].

82) Th. Gelzer – M. Lurje – Chr. Schäublin, Lamella Bernensis. Ein spätantikes Goldamulett mit christlichem Exorzismus und verwandte Texte (Beiträge zur Altertumskunde, 124), Stuttgart/Leipzig, 1999: Ed. pr. of a gold sheet, now deposited in the Archaeological Institute in Bern, possibly found in Turkey (4th/5th cent.). The lamella was originally contained in a capsule, probably placed in the grave of its owner. The tiny letters (less than 1 mm) were written with a sharp instrument (possibly an adamantinos lithos, as recommended in PGM XIII 1001 f.; see p. 9 note 22), probably with the help of a magnifying glass. The gold sheet is inscribed with 54 lines of a magical text. The amulet (L. 4f., 34f., 41, 49f.: phylakterion; cf. L. 53: somatophylax, “bodyguard”) was carried by a certain Leontios, the son of Nonna. Leontios hoped that the amulet would protect him against evil demons, poisons, defixiones, and against the dangers that could come from an opponent (ἐπιβολαὶ τοῦ ἀντικειμένου : L. 4-8). After a heading (L. 1-2: “seal of the living god...”) a sequence of protective charms and exorcistic invocations of various powers (L. 2-38) follows, aiming at driving away evil demons and dangers: “you, all male and female demons (δαιμόνια), all poisons (φάρμακα) and defixiones (κατακλολοι), flee away from Leontios who carries this phylactery; instead go under the water sources and the abyss; neither harm nor defile him, neither through poisons nor through spittle (πτύσσατα) nor through a defixio or a charm (γοτησία) or through any kind of (demonic) abuse (ἐπήρειο), whether you have been sent (by someone, ἐπισηματο) or you have come of your own will (ἀντίμολος), whether without a form (ἀνώνυμος) or many-faced ---, whether by day or by night; flee away from Leontios who carries this phylactery, whom this holy mother, Nonna, has given birth to; you, the greatest powers, award victory and help to Leontios, who carries this ‘bodyguard’ in all eternity” (L. 38-54). The editors plausible assume that the demonstrative pronoun used in connection with Nonna (“this holy mother”) shows that Nonna was present when the amulet was given to Leontios or when the text was recited (p. 122) for the use of the attribute ἐπισηματο for a relative cf. infra n° 181 the inscription n° 101). The invocation of supporters moves from the angels of the seven skies downwards, to the abyss. The text is similar in content and structure to a phylactery found in a grave in Beirut (SEG XLI 1530, 5th cent. AD); this text is also republished with translation and an exhaustive commentary. Similarities can be detected also with a magical papyrus from Oxyrhynchos (PGM XXXV). G.-L.-S. discuss the language and the
structure of these texts, the function of phylacteries, and the various magical names and formulae; they also attempt to detect elements that originate in a common archetype and to reconstruct the further development of this common nucleus. Parallels for the names of protective powers, for formulae, and exorcisms are sought in the magical papyri, in the recent collections of magical texts, and in the patristic sources. A close comparison of the structure and the content of the text in Bern and the amulet in Beirut shows that they derive from a common archetype, although there are variations and additions; e.g., the names of the angels and many magical words sound similar, but they are rarely identical. It seems that the amulet in Beirut reproduces the archetype more faithfully. An amulet formulary (L. 30-38) formed the original nucleus, around which other sections and invocations were gathered. The individual rendering and enrichment of the archetype can be recognized in several particularities of the text in Bern, such as the fact that it was aimed against defixiones, which is not very common feature, and the use of words either hitherto unattested or very rare in the magical papyri, such as μολόνο (L. 43f., "defile, stain"), πύσματα (L. 44, "spittle"), γοητεία (L. 45, "charm"), and ἐπήρεια (L. 45, "demonic abuse, scheme"). A distinct feature of the text from Beirut is a Christian acclamation at the end. All three texts certainly belong to a Christian milieu; e.g. the expression "the seal of the living God", often attested in magical texts, in the text in Bern it may be associated with the Christian baptism (p. 65-70). A Jewish influence is evident in the reference to the abyss and the description of god (L. 35-37: "I adjure you, the invisible god, EXAORBAI, Hadonai, XYRIN, the Rhabo, the one who made the skies"); cf p. 89, 108E.). Thus, the new text is another piece of evidence for religious interpenetrations and ambiguities in Late Antiquity [cf. a defixio from Kos (SEG XLVII 1291 = EBGR 1997, 195)]. [AC]

83) G. Genovese, I santuari rurali nella Calabria greca, Rome, 1999: Based primarily on the archaeological evidence, but also making use of the existing epigraphic material, G. studies the rural sanctuaries of Sybaris, Thourioi, Kroton and its colonies, Lokroi Epizephyrioi, and Rhegion, and also the deities worshipped in the cult places in the territory of these cities (Aphrodite, Apollon, Athena, Demeter, the Dioskouroi, Hera, Herakles, Persephone, and Zeus). [JM]

84) S. Georgoudi, "Sacrifices dans le monde grec : de la cité aux particuliers. Quelques remarques", Ktêma 23 (1998), p. 325-364: G. discusses the private sacrifices which took place alongside with the collective sacrifices at the public festivals. Such sacrifices were regulated by sacred laws. A lex sacra from Thasos (LSSG Suppl. 67, 4th cent.) prescribes that private persons could sacrifice the animal of their choice during the festival for Dionysos. The city of Astypalaia had a similar regulation concerning sacrifices to Dionysos (LSCG Suppl. 83, 2nd/1st cent.): private persons could sacrifice whatever they wanted, but only during the month of Iobachchos. A lex sacra from Iasos (LSAM 59, 4th cent.) determines the parts of the sacrificial animal given to the priest of Zeus Megistos after a private sacrifice: citizens and metoikoi had to give him equal parts, but strangers gave him the skin of the sacrificial victim as well. It was also possible that a city strictly prohibited private sacrifices during the public sacrifices, like the city of Erythrai during the sacrifices in honor of Asklepios (LSAM 24, 380-360 BC). G. discusses briefly the use of the term 'demotes' as a characterisation of sacrifices (SEG XXXV 744), priests (UscrCos 383), sanctuaries (LSCG 56) or even as an epithet of gods (LSCG 102, Demeter; IG XII 9, 20, Dionysios). [JM]

85) E. Gerousi, AD 50 B2 (1995) (2000), p. 725: Ed. pr. of two epitaphs which use the verb ἀρπαζεῖν (ἀρπαζέων) to express the funerary honors given to the deceased persons (Thera, Imperial period; cf. IG XII 3, 893-932). [AC]
86) A. Giannikouri, "Τὸ ἱερὸ τῆς Δήμητρας στὴν πόλη τῆς Ρόδου", in Rhodos, p. 63-72: G. reports on the excavations conducted in a sanctuary of Demeter (a Thesmophorion?) in the city of Rhodes (c. 4th-3rd cent.); the finds include a ladle dedicated to Demeter (4th cent.). [AC]


88) E. Gini-Tsopopoulou, AD 50 B1 (1995) [2000], p. 74: Two dedicatory reliefs with incubation scenes were found in a Byzantine church in Kalamos, but must originally be from the sanctuary of Amphiparos at Oropos. On one of them (4th cent.) a couple is represented lying in a bed and covered with ram's skin; a woman and a dog are standing next to the bed; an inscription possibly names Amphiparos (Ἀμφιπάρας). The unusual feature of this relief is the representation of a joint incubation of a couple. It should be noted that the lex sacra of the sanctuary (L. 277 = LSCG 69, c. 387-377) explicitly states that men and women should practice incubation in separate areas (L. 43-45: ἐν δὲ τὸ κοιμητήριον καθεδρίζειν χαρίς μὲν τὸς ἄνδρας, χαρίς δὲ τὰς γυναῖκας). No inscription is preserved on the second relief which shows a man with a wreath and a charioteer on a chariot; it was probably a dedication of a winner in the chariot races of the Megala Amphipalea (5th cent.). [AC]

89) N. Gökalp, "Epigraphische Mitteilungen aus Antalya IV. Inschriften aus Attaleia", EA 31 (1999), p. 72-75: Ed. pr. of four inscriptions from Attaleia, including the building inscription of a monopteros financed by Serapion (2nd cent. AD), and the epitaph of Protogonos (3rd cent. AD), set up by his father Ophelius, together with an altar (L. 10: βραχὺν ἀναστήσας) at his cenotaph; Protogonos had died abroad (in Lykia). [JM]

90) D. Gofas – M.B. Hatzopoulos, "Acte de vente d'esclave de Skydra (Macédoine)", AEpb (1999), p. 1-14: G.-H. republish a deed of sale of a slave originally from the sanctuary of Artemis Agrotera Gazoritis and Blourieitis (Skydra, SEG XXIX 530, early 3rd cent. AD). A two month old native girl by the name of Nike was sold to a man from Skydra; the fact that the deed of sale was inscribed in the sanctuary can be explained by the fact that Nike was bought in order to be dedicated to Artemis (cf. L. 18-20: τὸ πρόστυμον σὺν πεδίῳ ἰσόει ἀνάμοιρα Ἀρτέμιδος); the sacred manumission in Macedonia required the submission to the sanctuary of the deeds of sale and relevant documents concerning the ownership of the dedicated slave (for sacred manumission in Boiotia see L. Darmedz, Les affranchissements par consécration en Béotie et dans le monde grec bellénistique, Nancy, 1999, to be presented in EBGR 2000). In this context they discuss briefly the cult of Artemis Agrotera in Macedonia (p. 5f.); the epithet Bloureitis may be a dialect form for Θηρέιτης ("the one who loves the mountains"). [AC]

91) R. Gordon, "What's in the List? Listing in Greek and Graeco-Roman Malign Magical Texts", in Ancient Magic, p. 239-277: G. discusses the different ways names and items to be bound are listed in the magical texts. There were two forms of listing persons who were cursed: a. the continuous sequence of names from left to right with some variations, such as adding the conjunction 'and' between the names, giving additional information to the persons listed, or using a polysyndetic form (e.g. SEG XVI 572; XXXVII 216; IGDS 36); and b. the arrangement in a column (e.g. IGDS 39; DTWb 30). It is striking that by far the greatest number of defixiones with lists in columns were found in Attika up to c. 300. G. argues that the popularity of the columnar list in defixiones in Athens lay in the authority conferred by the similarity with and the allusion to the lists through which the state made public the infamy of its enemies (e.g. IG I2 943). The lists of
items’ to be bound contain parts of the body, and/or actions of the cursed person (e.g. DTWü 87, 93b). The most interesting example of a list of body parts is a 4th cent. text the recto of which is organized in two columns (DTWü 89a). [JM]

92) F. Guizzi, “Sissizi a Creta in età imperiale?”, in *Il capitolo delle entrate nelle finanze municipalì in Occidente ed in Oriente. Actes de la Xe Rencontre franco-italienne sur l'épigraphie du monde romain*, Rome, 27-29 mai 1996, Rome, 1999, p. 275-284: An inscription of Lyttos concerns the celebration of banquets at the festivals Theodaisia and Velchania (*I.Cret.* I xviii, 11, 2nd/3rd cent. AD); G. discusses the public funding of these banquets and its relationship with the funding of the syssitia in pre-Roman Crete. In this context, G. expresses doubts on the restoration ε[πί] τῷ ἱερομναμοντικῷ χρήματος (made “from the funds for the hieronomamon”) in a dedication in Lyttos (*I.Cret.* I xviii 12, *SEG* XXXVI 814), because the word χρήμα cannot be used in the singular, and favors M. Guarducci’s restoration ε[πί] τῷ ἱερομνάμονι ΚΩΧΡΗΜΑΤΟΣ. [The word χρήμα is often used in the singular, precisely in order to designate particular funds (e.g. *SEG* XXXVIII 884 L. 4-5; *Syll.* 748 L. 35); the restoration ε[πί] τῷ ἱερομνάμονι is syntactically impossible; one would expect επί τῷ ἱερομνάμονι.] [AC]

93) Chr. Habicht, “Steinepigramme aus dem griechischen Osten”, *Tyche* 14 (1999), p. 93-99 [BE 2000, 57]: H. points to several mistakes in the interpretation of epigrams included in Steinepigramme I (cf. EBGR 1998, 180). H. observes that *I.Didyma* 216 = Steinepigramme 01/19/29 (Didyma, 70 BC) has been misunderstood: Antigonus, prophetes in Didyma, is only compared with the Athenian hierophantai; he could have never served as a hierophant in Athens, since the hierophantai always came from the genos of the Eumolpidai. The inscription 01/20/12 (Milet) does not refer to a festival of Zeus Soter in Pergamon, but to the Soteria and Herakleia in honor of Herakles. The honorary epigram for Vitianus (01/20/15 from Miletos, 5th cent. AD) resembles in content and formulations the epigram in honor of Xenokles in Athens, who built a bridge for the safe carrying of the procession to Eleusis (*AP* IX 147; cf. *IG* II² 1192). H. also collects epigrams that begin with the formulation ἐνθάδε τὴν ἱερὰν κεραλῆν γαῖον καλύπτει which was first used for the alleged grave of Homer (*AP* VII 3) and later copied and used for many men. With regard to an epigram of the Sibylle Herophile quoted by Pausanias (07/03/01), H. points out that Herophile was the Sibylle of Marpessos, not of Erythrai. [AC]

94) J.M. Hall, “Beyond the polis; the Multilocality of Heroes”, in *Hero Cult*, p. 49-59: Based on the literary sources, the archaeological material, and to a lesser degree on the epigraphic evidence H. studies the character of some heroes who received honors in a number of different poleis: H. focuses on the cults of Hippolytos in Athens and Tiro, of the Seven against Thebes in Argos, Eleusis, Sikyon, Megara, Kolonos (Athens), and Oropos, and of Agamemnon in Mykenai and Sparta. [JM]

95) K. Hallof, “Choregenliste aus Samos”, *Philologus* 143 (1999), p. 359-362: Ed. pr. of a list of the choregoi who served under the agonothetes [---]laos (Samos, 2nd cent.). Each of the disciplines (auletai in the categories of boys and men, choruses for tragedy and comedy) was the responsibility of two men who probably represented each of the two tribes (Astypalaeis and Chesieis). [AC]

96) K. Hallof, “Der samische Kalender”, *Chiron* 29 (1999), p. 193-204 [BE 2000, 500]: The discovery of a new fragment of an agonistic inscriptions permits the reconstruction of the calendar of Samos (early 2nd cent.). The text records the names of victors at monthly agons the program of which διαδρομάδων consisted of the following disciplines: catapult, javelin, archery, combat with hoplite weapons, combat with shield,
long distance running, and stadion running. The agons took place on the first day of every month. The Samian year began in July/August. The sequence of the months is as follows: Metageitnion, Pelysion, Kyonopsion, Apatourion, Posideon, Lenaion, Anthesterion, Artemision, Taureon, Thargelion, Panemos, and Kronion. [AC]

97) M.B. HATZOPOULOS, “Épigraphie et philologie: récentes découvertes épigraphiques et gloses macédoniennes d’Hésychius”, CRAI (1998), p. 1195-1207 [SEG XLVIII 702]: H. discusses three Macedonian glosses in Hesychios which concern res sacrae (Δάρων, τερπήτες [sic], βλαχάν) which are now also attested in inscriptions. The healing divinity Darron (= Tharson) is now attested in Pella (EBGR 1993/94, 147 = SEG XLIV 546). The peritai are related to the festival of the Peritia; the fact that the same person is attested as the president of both an association of Peritiastai (οἱ συνήθεις Περιτιοστάται: EBGR 1993/94, 242 = SEG XLIII 462) and an association of worshippers of Herakles (οἱ συνήθεις τοῦ Ἡρακλέως: IG X 2.1, 288), shows that Peritas is an epithet of Herakles (‘the Guardian’). The meaning of the word βλαχάν (‘frog’) is now confirmed by two manumission records from Aigeai dedicated to Artemis Digaia (sc. Dikaia) Blaganitis (cf. SEG XXXVII 590/591) who is also designated as the goddess ‘of the frogs’ (SEG XXXVII 540). [On Peritas and Artemis Blaganitis (the goddess of the humid element) cf. also the remarks of P. BERNARD, ibid. 1208-1218. On Artemis Blaganitis see also P. LÉVÊQUE, Les grenouilles dans l’Antiquité, Paris, 1999 (non vidimus); cf. M.B. HATZOPOULOS, BE 2000, 460]. [AC]

98) M.-Chr. HELLMANN, Choix d’inscriptions architecturales grecques. Traduites et commentées, Lyon, 1999 [BE 2000, 3]: H. presents a useful selection of 48 architectural inscriptions, with short bibliography, translations and commentaries. Several documents concern building projects in sanctuaries: the construction of the temple of Athena Nike on the Akropolis (4 = LSCG 12A, 5th cent.), the construction of a bridge at the sacred road from Athens to Eleusis with stones from the old temple of the Eleusinian sanctuary (5 = IG I3 79, 422/21 BC), the construction of columns of the prostoon in the Eleusinian sanctuary (11 = IG II² 1675, 340-320 BC) [cf. infra n° 107], building activities in the sanctuary of Zeus Basileus in Lebadeia (13 = IG VII 3073, 3rd cent.), the extension of the temple of Asklepios in Mytilene (14 = IG XII 2, 11, 330-300 BC), and the canalisation at the Amphiareion of Oropos (16 = IG VII 4255, 338-332 BC) [see now I.Oropos 292]. We also single out the accounts for the construction of the Erechtheion (17 = IG I² 476, 408/7 BC), for diverse constructing works in the sanctuaries on Delos (18 = IG XI 2, 144 A, c. 301 BC), for the construction of the Hellenistic temple of Apollo at Didyma (21 = I.Didyma 25, 219/18 BC, and 22 = I.Didyma 34, 180/79 BC), and for the construction of the Tholos in the Asklepieion of Epidaurus (23 = IG IV² 103). Another group of texts refers to the dedication of buildings or architectural parts, such as the columns dedicated by king Kroisos in the Archaic Ephesian Artemision (30 = I.Ephesos 1518, c. 550), the Athenian portico at Delphi (28 = F.Delphes II p. 39, 480-470 BC), and a restored temple at Dura-Europos (29 = M.I. ROSTOVZTEFF - F.E. BROWN - C.B. WELLS, The Excavations at Dura-Europos. Preliminary Report of the Seventh and Eighth Seasons of Work, New Haven, 1939, p. 128-134, AD 116-117). Two texts concern the leasing of the sanctuary of Egetes to Diogetnos Arkesilou (43 = IG I² 2499, 307/6 BC), and of temple estates of the Delian Apollo (45 = IG XI 2, 287 A, 249 BC). We also mention an oracle of Apollon Didymeus concerning constructions in the theater at Miletos (47 = I.Milet 935, 2nd/3rd cent. AD) [see EBGR 1998, 121], and a funerary inscription for a Milesian architect, his children and his descendants (48 = I.Milet 569, 2nd cent. AD). [JM]

Games. Epigraphic material demonstrates that Spartan citizens participated in various individual competitions within Spartan territory (*IG* V 1, 255, 4th cent.). Epigraphic and archaeological evidence form the late Archaic and Classical periods attests to the existence of a range of athletic contests (*IG* V 1, 216, 222, 238, and 720, late 6th cent.; *SEG* XI 696, c. 475; *IG* V 1, 213, after 450). *IG* V 1, 222 attests to the incorporation of athletics into the festival of the Karneia. The interest of the Spartans in athletic victories is shown through the existing public victory records (*IG* V 1, 357; *SEG* XI 638, late 6th cent.). Literary sources (Herodotos, Pausanias) make clear that Sparta, like every other Greek city, never abandoned the view that Olympic victories brought honor to the polis, although no Spartan Olympic victor ever received prizes or privileges in everyday life. The commemoration of the Olympic victory inside Sparta was limited: only the Olympic victory of a fallen warrior would be recorded (*IG* V 1, 708, 3rd cent.). Private commemorations of Olympic victories at Spartan sanctuaries begin in the 4th cent. (*IG* V 1, 235). The only other location for such a commemoration was Olympia itself (e.g *CEG* I 372, after 530; *IvO* 171, 4th cent.).

100) C. Hoët-van Cauwenberge, "Notes sur le culte impérial dans le Péloponèse", *ZPE* 125 (1999), p. 177-181: H. offers new restorations in two Peloponnesian inscriptions concerning the emperor cult in the Peloponnese. An inscription on an altar shows that Augustus was worshipped in Messene together with the Great Gods, as their symbomos (*SEG* XLIII 163; XLIV 376). H. plausibly restores in L. 2 [Σέβασματος ἑπτάφων]. The epithet Sebasmios is also attested in Olympia (*SEG* XXXI 372, 2nd cent. AD). The cult of Drusilla, sister of Caligula, is attested through an inscription on a statue base in Epidaurus (*IG* IV 1400). H. restores the L. 1-2: as follows: θεάν Δρούσιλλαν [Γαλάζιο Καίσαρας Σεβαστοῦ ἀδελφήν].

101) M.P. de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften*, Bonn, 1999 (Asia Minor Studien, 36): The author exploits the epigraphic material of Lydia in a systematic presentation of the cults of this region. The subjects discussed in this very useful volume include the more than sixty Anatolian, Greek, Persian, and Egyptian deities worshipped in Lydia (p. 11-80), the combination of the cult of divinities of different origins (p. 81-86), the cult personnel (ἱερεῖς, σκαπτροφόρος, μάχης, προφῆται, προφῆτας, ὁμιλητός, θεολόγος, περιμαντής, νεκτόρος, ιερονόμος, νεαποτής, ἐπιμελητής, ἐπὶ τῶν ἱερῶν προσόδων, ἱεροστήτης, ἀρχιβουκάλος, ναυθηρόφορος, ἱερός, ἱεροδούλους, p. 87-98), the cult associations (ἱερός δούλους, οἶκος, σπείρα, συμβίωσις, σύνδος, φράττα) that were dedicated to the worship of Agdistis, Artemis Anaitis, Asklepios, Dionysos, Herakles, Mes, and Zeus (99-102; see esp. the discussion of the καταλογοστικοί of Mes, who performed purification rituals: p. 100f.), the social background of dedicators (p. 108-113), the nature of the communication between worshipper and deity (commands of the deity, divine punishment, vows, prayers for justice, thanksgiving dedications) and the form of the communication (dreams, visions, divination, angels; p. 114-124) [cf. *infra* n° 102]. The systematic discussion is followed by a catalogue of 741 relevant testimonia (p. 128-315; Greek text, selected bibliography, no critical apparatus, no translation). Although this catalogue does not include translations of the texts it is an excellent selection of testimonia concerning the religious mentality of urban and rural populations in Lydia, especially in the Imperial period. Various categories of texts are represented, mainly dedications (including anatomical votives, e.g. 3.32-33, 3.41, 40.32, 40.34-36, 40.39, 40.48, 40.53, 40.62, 40.65-66) [for the latter cf. *EBGR* 1994/95, 68 and *supra* n° 61], but also cult regulations, funerary imprecations, boundary stones of sanctuaries, agonistic inscriptions, documents concerning the asylia of sanctuaries, confession inscriptions (3.23, 3.26-27, 3.31, 3.35-37, 3.42-43, 3.52, 3.67, 3.77, 5.9-10, 5.35, 39.3, 39.7-9, 39.11, 39.13a-39.14, 39.19, 39.21, 39.28-29, 39.32, 39.38-43, 39.45, 39.48-50, 39.52-53, 39.55, 39.61, 39.63, 39.65, 39.71, 40.14, 40.19, 40.21,
40.32, 40.39, 40.43, 40.45-46, 40.49, 40.51, 40.54, 40.65, 40.68, 40.70, 40.78, 40.92, 40.101, 40.104, 43.2, 51.6, 51.13, 57.8-8a, 57.17, 57.19-20, 57.23, 57.25, 61.22-25, 61.47, 63.9, 63.14, 63.20, 63.29, 63.33-34, 63.41, 63.45) [for some of these texts cf. EBGR 1997, 72], seating inscriptions in the stadium of Saitta that name tribes which derive their names from gods (5.1-3, 8.11-14, 15.9-13, 22.12-16), honorary inscriptions for benefactors, priests and other cult personnel, oracles (5.27), transactions concerning sacred property (e.g. 7.18), and funerary foundations (54.1; cf. 63.22). There are no new texts, but P. mentions a few unpublished monuments: a dedication to Artemis Anaitis and Mes Tiamou (Sardeis, 3.68), an anatomical votive (the representation of a female breast) dedicated to Mes Labanas and Zeus (Museum Usak, 39.56), and a dedication to Zeus Glaucas (Museum Tire, 61.32). We single out the cult regulations: 1.2 = LSAM 20 (Philadelphiea, lex sacra of an association of mystai) [for this text see EBGR 1997, 71]; 2.1 = SEG XXIX 1205 (Sardeis, regulation concerning the mysteries of Sabazios); 7.8 = I.Ephesos 3214 (foundation of an association of ἱερατοτατοί); 10.3 (Sardeis, decree concerning expenses for sacrifices and the agons Panathenaia and Eumeneia); 39.67 = LSAM 19 and 40.9 = LSAM 18 (Maionia, regulations of a purity). The volume also contains concordances of the inscriptions and a detailed epigraphic index. [AC]

102) M.P. de Hoz, "Angelos y Theion en exvotos anatólios", in Τῆς φιλής τάδε δώρα, Miscelánea léxica en memoria de Conchita Serrano, Madrid, 1999, p. 103-109: P. presents an overview of the cult of Angeloi in Asia Minor, especially in Stratonikeia in association with Theos Hypsistos (Theios Angelos, Agathos Angelos, Theis Angelikion) and in Lydia (Angelos Hostios Dikaioi). The epigraphic references to angels as communicators between humans and divine powers (e.g. TAM V 1, 159; BIWK 38) originate in experiences with visions and dreams. Angels are also invoked in magical texts (e.g. PMG I 98, I 300, III 210, VII 880ff.), again in connection with divinatory dreams or visions. [AC]

103) D.D. Hughes, "Hero Cult, Heroic Honors, Heroic Dead: Some Developments in the Hellenistic and Roman Periods", in Hero Cult, p. 167-175: H. offers an overview of the most significant developments in hero cult from the end of the Classical period to late antiquity. In the Hellenistic period private citizens began to found hero cults for their family members. The best known example of a privately founded hero cult is the testament of Epikteta in Thera (LAUM, Stiftungen II 43, c. 200 BC). The city of Aigiale in Amorgos accepted the administration of a private donation made by Kritolaos for the ὕπατος of his son Aleximachos and a yearly public festival (JG XII 7, 515, late 2nd cent.). Such cases of heroisation of citizens are also known from other Greek cities (e.g. Samos: ROBERT, OMS II, p. 747, 2nd cent.; Piraeus: IG II² 1326, 2nd cent.; Knidos: I.Knidos 301, 3rd cent.). Public heroisation also flourished in the Hellenistic period (IG V 2, 432, 2nd cent.). In the Roman period heroic honors were attributed to wealthy benefactors (F.Delphes III 1, 466, 2nd cent. AD). It seems that in the Imperial period in some cities, especially in Asia Minor, the term ‘hero’ became also an honorary title, and was used even as a title of living men and women. The revival of cults of historical heroes played an important role in Greece under Roman rule (Aristomenes in Messene under Augustus: SEG XXIII 207 [see infra n° 239]; Leonidas and Pausanias in Sparta: IG V 1, 18-20, 2nd cent. AD). Even in the 4th or 5th cent. AD the cult of heroes of the historical past played an important role: the high-priest Helladios reinscribed an epigramm by Simonides for the Megarian heroes who died during the Persian Wars proclaiming that the city still sacrificed at their tomb (IG VII 53). [JM]

Février 1997), Nancy, 1999, p. 125-130: H. underlines the fact that the Greeks in Egypt were extremely reluctant about adopting Egyptian terms for the description of elements of the local religious architecture, and used the Greek terms instead: *e.g.* λόχων and θηλαστήριον designate the small temple in which the divine birth of the pharaoh was celebrated; the *κομαστήριον* may be identified with the ‘magasin pur’, a building where processions of statues were prepared (*cf.* the term *κομασία ἁγαλλακτῶν*). [AC]

105) A. Jacquemin, "Guerres et offrandes dans les sanctuaires", in Guerres et sociétés dans les mondes grecs à l’ époque classique, Colloque de la Sophau, Dijon, 26, 27, et 28 mars 1999 (Pallas, 51), Toulouse, 1999, p. 141-157: Based on literary sources, epigraphic material (*e.g.* IG 1ª 511, 522; V 2, 551; *P.Delphes* III 4, 179, 191) and in some cases on the archaeological evidence J. studies some aspects concerning dedications — primarily public ones — made after wars: the dedicators, the dedicated items (armor, buildings, statues), the sanctuaries and the gods which received such dedications (Apollo, Artemis, Athena, Hera, Poseidon, Zeus). [JM]

106) M.H. Jameson, "The Spectacular and the Obscure in Athenian Religion", in S. Goldhill – R. Osborne (eds) Performance culture and Athenian Democracy, Cambridge, 1999, p. 321-340: J. discusses the sacrifice as a performative act. Sacrifice as performance consists of the pompe, the sacrifice proper, and the division of the meat. For a small community a high degree of participation could be expected in the second stage of sacrifice. The Attic organisation of the Mesogeioi announced honours to its officials and benefactors at the festival of Herakles just ‘before the sacrifice’ (*IG* IIª 1244, L 3-5), because this was the moment when the greatest number of participants would be in the sanctuary. It also seems that the exact identification of the units participating in the sacrificial procedure was important. A Hellenistic inscription from Ilion (*LSAM* 9) required that the tribesmen escort their tribe’s cow. The name of each tribe was to be written on its cow. In some cases inscriptions prescribed that the sacrificial meat was to be sold (*IG* Iª 244, *SEG* XXXIII 147) which means that the performative act did not last long, since the common meal did not take place. In such cases only a single god and a single sacrificial victim were involved. It seems that the participating units decided to sell it as soon as the ritual had been completed, rather than struggle with the problem of who was to receive it. [JM]

107) A. Jörden, "IG IIª 1682 und die Baugeschichte des eleusinischen Telesterion im 4. Jh. v.Chr.", *Klio* 81 (1999), p. 359-391 (*BE* 2000, 110): J. tries to bring the information given in *IG* IIª 1682 in line with the archaeological remains of the Eleusian sanctuary. After discussing briefly the eight inscriptions concerning the building program in Eleusis (*IG* IIª 1666, 1670-1673, 1675, 1680, 1682) she dates *IG* IIª 1682 to 354/3. The inscription concerns the foundations of an unknown building (L. 2-17), the columns (L. 17-22) and its roof (L. 23-33). J. identifies this building with the so-called P-foundations, a low peripteral colonnade in front of the Telesterion. Most of the construction material came from the interior of the Peisistratid Telesterion. [JM]

108) C.G. Johnson, "The Divinization of the Ptolemies and the Gold Octadrachms Honoring Ptolemy III", *Phoenix* 53 (1999), p. 50-56: The gold octadrachms honoring Ptolemy III are among the most remarkable of all the series of Ptolemaic coinage. The ruler is portrayed on the obverse bearing the aegis of Zeus, the trident of Poseidon, and the radiate crown of Helios. The inscription on the reverse reads simply ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ. This titulature presents Ptolemy III as a king and not as a god, although numerous papyri and inscriptions show that Ptolemy III and his wife, Berenike II, were indeed worshipped during their lifetime as Theoi Euergetai. The octadrachms associate the ruler with the deities (Zeus, Poseidon, Helios) without assimilating him with...
them. J. emphasizes that divine titulature is absent from all official documents concerning Ptolemy III, but is on the other hand common in unofficial documents, such as dedications (OGIS 62-64). [JM]


110) S.I. JOHNSTON, Restless Dead. Encounters Between the Living and the Dead in Ancient Greece, Berkeley, 1999: J. exploits the literary sources, the epigraphic evidence (including defixiones and the oracular tablets from Dodona), and the magical papyri in a study concerning the relation between the living and the restless dead. The subjects discussed in her book include the cult presence of Hekate in Greek cities (e.g. Hekate and girls' transitions), the function of the Erinyes (e.g. the reference to the Erinyes in the Derveni papyrus), their equation with the Eumenides and the Semnai Theai, the cult figure of Demeter Eriny, the rituals addressed to the dead (funerary rituals, festivals of the dead, apotropaic rites, days of the dead), the origin and role of the goes in the Greek world as a specialist in matters concerning the soul, the relation between geoteta and mysteries, and the function of biaiotbanatoi and aoroi. [JM]

111) C.P. JONES, “A Decree of Thyatira in Lydia”, Chiron 29 (1999), p. 1-21 [BE 2000, 315-316]: J. republishes a decree of Thyatira in honor of Hadrian Olympios Panhellenios Zeus and Mettius Modestus found in Athens (after AD 119/20) [cf. EBGR 1998, 85] suggesting many plausible restorations and presenting a translation of the entire document. Thyatira praises Hadrian for the benefits he had conferred on the Greeks in general and on Thyatira by promoting the cause of the Panhellenion. Hadrian had presented a proposal for its establishment to the senate, had encouraged cities and nations to join it, and had assembled the members in Athens; the initiative must have come formally from the Greeks; Hadrian's role was to speak in favor of this request in the senate. The text, with its emphasis on the association of Hadrian with Zeus Olympios Panhellenios and on the Panhellenion's connection with Eleusis (L. 15), supports the view that the primary aim of the Panhellenion was the emperor cult. [Seawforth, infra n° 232, based on the same text and taking into consideration Hadrian's letter to Delphi (Oliver, Greek Constitutions n° 75), argues that the creation of the Panhellenion was a long mediated project; the idea of basing it on Delphi was considered at an earlier stage but later abandoned; the institutionalized deference to Athens, seat of the Panhellenion, cannot be easily reconciled with the view that its foundation was a Greek initiative. S. also assumes that Hadrian foresaw the worship of the Eleusinian goddesses and the imperial cult as the core-concerns of the Panhellenion]. [AC]

112) C.P. JONES, “Joint Sacrifice at Iasos and Side”, JHS 118 (1998), p. 183-186 [BE 1999, 485]: In the Hellenistic period the terms synthyein, synthutes and synthysta were used both in the private and in the public sphere. In the Roman period this group of words was usually associated with the emperors and with imperial benefaction. Two inscriptions from Iasos in Caria honour a certain M. Aurelius Daphnos and his wife, Aurelia Sarapias (SEG XLIII 18-19, 209-211 AD). Among other benefactions he 'distributed mellow wine for the stephanephorate to those offering joint sacrifice' (\( \text{οἶνοδοσίαν συνροδών στεφανηφορίας τοῖς συνθύσασιν} \)). An inscription from Side in Pamphylia honours a person whose last name was Spartiatikos (Ann. épigr. 1966, 480, not before the Flavian era). Among his other public offices, Spartiatikos was apparently a priest of the reigning emperor (Domitian?). J. offers a new restoration of L. 3-4: \( \text{[ερέσβενς] δὲ καὶ γ'} \)
113) C.P. Jones, "Pion, Pionios", in *Steine und Wege*, p. 51-54: J. argues that Pionios, the name of a Christian martyr at Smyrna, is a local name, derived from Mt. Pion, the principal mountain of Ephesus. A statuette of the deified Mt. Pion was carried in the procession of Vibius Salutaris (*I.Ephesos* Ia 27, 31 BC). In Ephesos the name Pionios is also known from a tomb inscription (*SEG* XXXIX 1224, after 212 BC: τὸ τὸ ἣραν ἅπαν Ἀδρ. Πιονίου καὶ Πανω.[-]). The celebrity of the martyr turned Pionios into a Christian name which in Late Antiquity is found from Aquitania to Judaea. [JM]

114) C.P. Jones, "Old and New in the Inscriptions of Perge", *EA* 31 (1999), p. 8-17 (*BE* 2000, 626): J. republishes with commentary a decree of Perge concerning the foundation of M. Feridius (*I.Perge* 66 fr. b, 1st cent. BC/AD) (*infra* no 212). Feridius donated to the Elders-vineyards at Aronda and arable land bordering the sanctuary of Artemis, on condition that after his death a day should be named after him (ἐπάνωμος ἡμέρα) and celebrated every year on the fourth day of the third month (possibly his birthday). The revenues should "go towards wine and bread" (L. 8: χρώσαι εἰς τὰ οἶνον καὶ ἄρτον) [in the same venue P. Herrmann, *Epigraphische Notizen* 18-20, *ibid.*, p. 32ff.]. For Feridius' wish to be commemorated in a meal of bread and wine cf. *IG* VII 2712; *IG* XII Suppl. 124; *I.Perge* 77. In the same article J. argues that the first recognition of the asylum of the sanctuary of Artemis in Perge by the Romans occurred in connection with the Tiberian review of asyliai, and not during the reign of Domitian during an embassy of Apollonios, as suggested by S. Sahin (*I.Perge* 23); his homonymous son (?) Ti. Claudius Apollonios Elaibares enjoyed a diplomatic success connected with the asylum under Claudius or Nero (*I.Perge* 58). A third Apollonios erected an arch in Domitian's honor, in which the asylum of Perge is mentioned (*I.Perge* 56). [AC]

115) D.R. Jordan, "P.Duk.inv. 230, an Erotic Spell", *GRBS* 40 (1999) [2000], p. 159-170: Ed. pr. of an erotic spell inscribed on a lead tablet and meant to bring a woman to a man (Perkins Library, Duke University, Egypt?, 4th cent. AD). Seth-Typhon, with the head of an ass but with human features and with a whip (?) and a staff in his hands, is represented in its upper central part; three columns of magical words are inscribed to his left, and another two to his right; beneath his feet a series of vowels is written in a stylized tabula ansata. A long spell begins on the right half of the tablet and continues beneath the drawing; the text is copied from a formulary (the same formulary that served as a model for *PMG* XXXVII 77-84): "I adjure you (ἐξορκίζω), demon, by the great god Erekisephthe Ararcharara Ephthesikere [ἐ] hersosgelte. In Joe Iserbith Ioparkerbeth Iocholeseth Iopenschchan Bainchooch; Kleopatire, daughter of Patakinos, drive Tereous, whom Apia bore, to me Didymos, whom Taipiam bore, burning, inflamed, wracked (πυρουξένη, φλεγομένη, βασανιζομέση) in her soul, her mind, her female parts, until she comes to me, Didymos, whom Teipiam bore, and glued her lips to my lips, hair to my hair, belly to my belly, wee black to my wee black, until I accomplish my intercourse and my male nature with her female nature; at once, quickly quickly". If Kleopatire is a female name, this would be the first instance of a female demon named in a Greek magical text. For burning with fever in magical texts see *EBGR* 1994/95, 362, and *infra* no 143; for female demons see *supra* no 82. [JM]

by putting a reciprocal binding spell (L. 11-12: ἀντικαταθεμένῳ) on whoever had put a binding spell on him (L. 1: εἰ τις ἔμε κατέθεσεν; L. 7-8: εἰ τις ἔμε κατέθεσεν). The curse is being put before Hermes. On side B the intended victims are two men, Dion and Granikos. Dion is explicitly called antidikos. 2. A defixio discussed briefly also by M.W. Dickie (supra n° 55). The tablet comes from Attika, probably Menidi, and dates to the later 4th cent. (DT 52). The first part of the curse is directed against four persons, Kerki, Blastos, Nikandros, and Glykera. Kerki was evidently the main target, since he also appears in the curse proper. The second part is directed against Theon and the prostitutes who worked for him. Hermes Chthonios is invoked to read the text (L. 14-15: Ἠρμῆς χθόνις, τοῦτο ἐπὶ κάτεχε καὶ ἄναγγελθ). 3. A defixio from the Macedonian Akanthos (late 4th cent.) [cf EBGR 1997, 376]. [J]. disagrees with the interpretation in the ed.pr. that Μέλισσης Ἀπολλωνίδος at the top of side B refers to the magician who actually wrote the text of the defixio. He suggests that this line comes from an earlier use of the tablet. [JM]

117) D.R. Jordan – S.I. Rotroff, “A Curse in a Chytridion: A Contribution to the Study of Athenian Pyres”, Hesperia 68 (1999), p. 147-154 [BE 2000, 149]: J.-R. publish a chytridion and a defixio found in it which were found in situ in a pyre during excavations at a 4th cent. small building south of the Athenian Agora. Both the vase and the lead curse tablet date to between 325 and 250. The defixio is written on both sides; each side preserves two columns of names, eight of men and one of a woman; the same names are repeated on each side and in the same order. The spelling of the names is deliberately distorted [cf EBGR 1998, 136 and 270]. Patronymics, demotics, or any civic identification are lacking. [JM]

118) M. Jost, “Les schémas de peuplement de l’Arcadie aux époques archaïque et classique”, in Arkadia, p. 192-247: Based on literary sources, archaeological material and epigraphic evidence J. studies the typology of the Arkadian cities, their political and religious centres, and the geographical and historical context for the foundation and evolution of Arkadian cities. [JM]

119) C. Jourdain-Annequin, “Public ou privé? À propos de quelques cultes d’Héraclès dans la cité grecque”, Ktēma 23 (1998), p. 345-364: Based on the archaeological and epigraphic material J.-A. discusses the cults of Herakles in Sparta, on Thasos and in Attika. The study of the Spartan cults of Herakles is based almost exclusively on Pausanias. Here the myths and cults of Herakles are associated with the local political history and the past of each city. On Thasos the cult of Herakles has two different traditions: a Phoenician and a Parian one. The hero functioned as a unifying power for the different parts of the Thasian population. On Thasos Herakles had an important political significance as patron of the island; this function is expressed through the epithet Thasios (LSGC 63). In Attika his sanctuaries and cults (IG II² 1244-1245, 1247; LSGC 11; LSGC Suppl. 4) created bonds between the individuals and their city. [JM]

120) Ch. Kantzia, “Εννοι άσυνήθιστο πολεμικό άνάθημα στὸ ιερὸ τῆς ὀδοῦ Διακοριδῶν στὴ Ρόδο”, in Rhodos, p. 75-82: K. reports the discovery of 900 stone bullets (from the dedication of Demetrios Poliorketes?) in a sanctuary which was probably used for the dedication of war booty. In the light of a dedication to the Theoi (SEG XXXIX 732), she tentatively identifies it with the sanctuary of Pantes Theoi. [For the cult of Pantes Theoi in Rhodes see also W.-D. Heilmeyer, “Θεοὶ Πάσι − Rhodos, Pergamon und Rom”, ibid., p. 83-88]. [AC]

Athens had begun putting its constitutional affairs in order before Hadrian. In this context K. focuses on several interesting details: according to K. the nomothesia of the priest of the Delian Apollo M. Annius Pythodoros (I.Délos 2535-2536, 2537) should be dated to AD 100/101 and, therefore, it should not be connected with the Hadrianic constitution; he also discusses the presence of Eleusinian priests among the eisitoi (e.g. Agora XV 454, AD 139/149 or 152/153; Agora XV 369, AD 166/167). [JM]

122) G. KARAMITROU-MENTESIDI, “Σημαντική Κοζάνης 1998”, AEMTh 12 (1998) [2000] 465-480: A dedication to Apollon was found at the site Porta near Xerolimni Kozanis (1st/2nd cent.). [AD]

123) G. KARAMITROU-MENTESIDI, “Νομός Κοζάνης 1999: άνοσσακεξ ἐν ὀδοῖς καὶ παράδοισι”, AEMTh 13 (1999) [2001], p. 337-368: Ed. pr. of two relief stelae representing Apollon Kitharodos and dedicated to Apollon Nomios and to Apollon Mesioriskos κατ’ ἐπίσταγνυ (Xerolimni Kozanis, 2nd cent.); the epithet Nomios is attested for Apollon in Epidauros; the epithet Mesioriskos may be related with the Latin messor, “the reaper”. A third fragmentary stele is dedicated to Mesoriskos as a vow. The most interesting find is a statuette representing a dead woman, wrapped in a cloth, dedicated to Apollon Mesioriskos and Artemis (for a similar dedication cf. S. DÜLL, Die Götterskulpten Nordmakedoniens in römischer Zeit, Munich, 1977, 306 n° 73). A statue is dedicated to Apollon as a gift (δῶρον, Imperial period). [The texts are now republished in ed., “Νομός Κοζάνης: Νέωτερα ἐπιγραφικά εὐρήματα”, in J. TOULOUΜAKOS (ed.), Α’ Πανελλήνιο Συνέδριο Ἐπιγραφικής στὴν μνήμη Δημητρίου Καναστούλη, Θεσσαλονίκη, 22-23 Οκτωβρίου 1999, Thessalonike, 2001, p. 49-78]. [AC]

124) E. KEARNS, “The Nature of Heroines”, in Sacred and Feminine, p. 96-110: The sacrifice calendars of the Attic demes give the impression that the heroines’ role was limited to acting as adjuncts to their male hero. In the calendar of the Marathonian Tetrapolis (IG II² 1358, 4th cent.) several sacrifices to heroes – named or referred to by an epithet – are prescribed, and each is followed by a sacrifice of lesser value to an anonymous heroine; the subordinate position of the heroine in comparison to the hero is clear. In the calendar of Thorikos (SEG XXXIII 147) a hero is several times accompanied by ‘heroines’ in the plural. Heroines are also worshipped apart from heroes; a conspicuous group among them is formed by such heroines whose cult is performed largely or even exclusively by women, often by young girls before their marriage. There are also some eponymous heroines – mostly Amazons. With just one exception (Mantineia) heroines do not function as the actual founder of a city [cf. EBGR 1997, 244]. [JM]

125) R.A. KEARSLEY, “A Bilingual Epitaph from Ephesos for the Son of Tabularius in the Familia Caesaris”, in Steine und Wege, p. 77-90: K. discusses a bilingual Greek and Latin epitaph of an imperial freedman (tabularius) and his son (I.Ephesos VI 2103, second half of the 2nd cent. AD) [Steinepigramme I p. 346]. In L. 1 K. restores [Θ(κοις) κ(σταχθονιοῦς)]. The epitaph distinguishes between the customary funerary cult for the dead boy (L. 10-13: ἄλλοι μὲν στεφάνοις, χοαίς, ἵδε κρύσις τ᾿ αὐτοῦ ωδαίς) and the way his father honored him, by following him to the underworld (ἀντὶ χοαίς δ᾿ ἀπελθὼν ψυχὴν ἵδεν ἐπέδειξεν). The epitaph lacks an imprecation formula. In the more general part of her article K. discusses the imperial tabularii in Ephesos, the function of collegia and συνέδρια in Ephesos, freedmen in the Ephesian society, and the phaenomenon of bilingualism in Ephesos. [JM]
126) N.M. KENNELL, "Age Categories and Chronology in the Hellenistic Theseia", *Phoenix* 53 (1999), p. 249-262: Three Athenian inscriptions are the best-preserved examples of a series of texts containing decrees honoring *agonothetai* of the Greater Theseia (*IG II²* 956-958, 2nd cent.). These decrees apply two different systems of age categorisation for the sport activities of this festival. It seems that the Theseia were a hybrid form of two sorts of agonistic festival: civic games reserved for citizens and panhellenic agon in which competitors from other cities were qualified to enter. Therefore the Athenians used the local age-category system for those events which were restricted to Athenian competitors, while for events in which non-Athenians could also compete, they used the panhellenic categories of boys and men. The Greater Theseia were considered a pentaeteric festival, but K. convincingly shows that the festival was a trieteric one and proposes that the Theseia were held in the second and fourth years of the Olympic periods. Accordingly *IG II²* 956-958 do not preserve the names of victors from three successive festivals, but from three of the six Theseia in the period 161/60 to 151/50 BC. Based on this hypothesis K. dates the archon Phaidrias to 151/50 BC, under whom the Theseia of *IG II²* 958 were held. [JM]

127) H. KIENAST – K. HALLOF, "Ein Ehrenmonument für samische Scribonii aus dem Heraion", *Chiron* 29 (1999), p. 205-223 [BE 2000, 501]: Three bases dedicated to Hera supported the statues of C. Scribonius Herakleides, his adopted son Andronikos and the latter's wife Artemisia (Heraion of Samos, late 1st cent. BC). The three persons, members of an important Samian family, are honored by the Samians "for their piety towards the divine" (ἐνοβεβέται τῆς πρὸς τὸ θείον). Herakleides was already known as neopoi of the Heraion (*IGR IV* 992, late 1st cent. BC). [AC]

128) B. KIRIGIN – S. ČEZE, "Archaeological Evidence for the Cult of Diomedes in the Adriatic", in L. BRACCESI (ed.), *Hesperia. Studi sulla Grecità di Occidente* 9, Rome, 1998, p. 63-110 [SEG XLVIII 692bis-694]: The existence of an island of Diomedes and the cult of the Homeric hero in the Adriatic sea were hitherto known only from the literary sources. Diomedes' island used to be identified with Tremiti, but now it can be identified with the largest island (Pelagosa Grande) of the Archipelago of Palagruža thanks to the discovery of graffiti on pottery and of a stone inscription naming the hero (late 6th-5th cent.; p. 65, 79f. and 84-88 n° 1, 3, 11, 20; cf. n° 23: ἀνέβηκε) [G. COLONNA, *supra* n° 39, restores the hero's name also in nos 14, 19 and 21-22, the verb ἀνέβηκε – in n° 9 and the phrase ἱερόπολις or ἱερόπολις Διομήδεω in nos 25+28; Diomedes is probably the adresssee of dedicatory graffiti also in nos 35 and 40]. One of the graffiti possibly names Athena along with Diomedes (p. 84 n° 1: [--)INA Διομήδεω καὶ Ἀθηναὶ). K.-G. discuss in detail the cult of Diomedes in the Adriatic Sea. [See also COLONNA, *supra* n° 39; C. suggests that the dedicators included among others Athenians and probably Aeginetans]. Further evidence for the cult of Diomedes is provided by dedicatory graffiti on skyphoi found in the area of a shrine of Diomedes at Ploča (Punta Planka) between Sibenik and Split (Dalmatia) (88f. nos 1-12); the hero's name can be recognized in one of the graffiti (1: Διομήδεω ἀνέβηκε[--]). [AC]


130) D. KNIBBE, "Der Tempel der flavischen Augusti in Ephesos und Johannes der 'Theologe'", in R. PILINGER et al. (eds), *Efeso paleocristiana e bizantina – Frühchristliches und byzantinisches Ephesos*, Vienna, 1999, p. 71-80: In a discussion of the relation of Diomedes, the author of the Apocalypse, to Ephesos K. suggests that his
hatred of Domitian and Roman Imperial power, that originates in the experience of the destruction of Jerusalem in AD 70, received new impetus after the erection of the temple of the Flavian emperors in Ephesos in AD 89/90. In this context K. suggests that the temple was erected as a temple for the entire Flavian house ("temple of the Sebastoi") (contra S.J. FRIESEN, *Twice Neokoros. Ephesus, Asia, and the Cult of the Flavian Imperial Family*, Cologne/Leiden/New York, 1993, p. 37 [EBGR 1993/94, 85]); after the damnatio memoriae of Domitian it was reserved for Vespasian ("temple of the Sebastos"). FRIESEN'S view that the "temple of Theos Vespasianos" (I.Ephesos 710b and 3038) was a hitherto unidentifed temple for the local cult of Vespasian should be rejected (p. 75 note 24).

[AC]

131) A. KOTTARIDI – Ch. BREKOULAKI, "ΑΡΧΑΙΟΛΟΓΙΚΕΣ ΕΡΕΥΝΕΣ ΣΤΗ ΗΜΑΘΙΩΤΙΚΑ ΠΕΡΙΟΔΟΣ", *AEMTh* 11 (1997) [1999], p. 109-114: An inscribed dedicatory relief with a representation of an animal (an ox?) was found in the area of an ancient settlement at Paliochora (near the modern Sfikia and Rizomata in Emathia, Macedonia; undated). From the fragmentary text K.-B. report only the phrase [i]ερός Απάλλωνος [a reference to the animal or to a sacred slave]. [AC]

132) C. KOUKOULI-CHRYSANTHAKI, "Ο άρχαιος οίκτισμός τής Δράμας καί τό ιερό τού Διονυσίου", in V. ATASLOS (ed.), *Η Δράμα και η περιοχή της. Ιστορία και Πολιτισμός, Επιστημονική Συνάντηση, Δράμα 24-5 Νοεμβρίου 1989, Drama, 1992, p. 67-107 [SEG XLVIII 791-794]: Ed. pr. of four dedications to Dionysos (in Greek) and a dedication to Liber Pater (in Latin) found in Drama (4th cent. BC-3rd cent. AD); one dedication was made by a priest after the end of his term in office; four of the dedicants have Thracian names (Certilas, Divlas, Dorzilas and Skezis). The existence of a sanctuary of Dionysos in Drama is also attested through a marble protome of the god. [AC]

133) C. KOUKOULI-CHRYSANTHAKI, "ΕΔΑΦΟΣ ΠΟΛΙΣΜΑ ΣΤΗΝ ΕΛΕΥΘΕΡΟΥΠΟΛΗ ΝΟΜΟΥ ΚΑΒΑΛΑΣ", *Tekmeria* 4 (1998/99), p. 31-59: Ed. pr. of five inscriptions of the Imperial period found in a an ancient settlement (Sceveni?) at modern Eleutheropolis (Prefecture of Kavala). M. Publicius Jucundus, priest of Apollo (flamen sedis Apollinis) made a dedication (in Latin) to Sanctus Hero Apollo, i.e. to the local Thracian god Heron or Heros who was often assimilated with Apollo, Asklepios and Dionysos (p. 44f.). The other texts are epitaphs, among them the Latin epitaph of a man who served in the emperor cult as VIVIR AUGUSTALIS (p. 49), the Greek epitaph of a man with the Thracian name Skarouses who was a devotee of Dionysos (p. 52, 3rd/4th cent.: ΕΥΕΡΓΕΤΗΣ διήμερος Αγγέλους ἀπό τον τράχειον, "he was devoted at the age of thirty while he was a mystagogos"), and the Latin epitaph of a woman who bequeathed to the Sceveni 120 denarii under the condition that they use the interest to celebrate the rosaia (p. 56, 3rd/4th cent.: ut eis usuris eorum vescentur quot annis rosis adalanatur). [AC]

134) Ch. KOUKOULI-CHRYSANTHAKI, "ΔΙΟΣ ΚΑΙ ΒΑΣΙΛΕΟΣ ΑΝΤΙΓΟΝΟΥ", in *Μνήμεια Χάριων*, 401-411 [SEG XLVIII 708, 812; BE 1999, 378]: Ed. pr. of a base (or rather an altar (cf. M.B. HATZOPoulos, BE 1999, 378)) found at Oreskeia Serron, but originaly from an unidentified ancient city to the west of Oreskeia or from Amphipolis (mentioned in EBGR 1997, 166 n° 77). The altar was dedicated to the joint cult of Zeus and a king Antigonus Soter (probably Doson) [although an identification with Antigonus Gonatas cannot be excluded; see infra]; the epithet Euergetes, written after the name of the eponymous epistates probably also refers to king Antigonus. In the same article K.-C. also collects the epigraphic evidence for the cult of the Macedonian kings in Macedonia and in adjacent areas. There is evidence for the cult of Philip II in Philippi (SEG XXXVIII 658), Lysimachos in Kassandra (SEG XXXVIII 619), Philip V in Amphipolis (DIMITSAS, *Η Μακεδονία 855 - Η ΑΜΦΙΠΟΛΗ*; M. HATZOPoulos, *Macedonian Institutions* II n° 75), Thasos (C. DUNANT – J. POUILLoux,
Recherches sur l'histoire et les cultes de Thasos II, Paris 1958, 230 n° 405), Maroneia (SEG XXXVII 612 – XI 599), and Nikiti (SEG XLVI 702) [also from N. Skopos (EBGR 1997, 166 n° 76) (the text from Nikiti is now published by A. Parangelos, “Épigraphie γιὰ τὸν βασιλέα Φιλίππο ἀπὸ τὴ Νικηθα Καλκιδικῆς”, Tekmeria 5 (2000), p. 108-112), and Antigonus Doson in Delos (IG XI 4 1055) and Chalkis (Syll.³ 245). [Contrary to C.-K. (p. 406) the cult of Antigonus Gonatas is now securely attested; see EBGR 1991, 182 and 1996, 103; SEG XL1 75 and XL1 1137; also the Antigoneia of Delos are now attributed to Antigonus Gonatas (SEG XLVI 973)]. [AC]

135) A. Koukouvou, “Ἡ ἐβραϊκὴ κοινότητα τῆς Βέροιας στὴν ἄρχαιοτήτη: νέες ἐπιτύμβιες ἐπιγραφές”, Tekmeria 4 (1998/99), p. 13-28: Ed. pr. of four Jewish epitaphs found in Beroia (4th cent. AD); one of them belonged to a μελοπρεπήτερος (p. 16), another to a psalm singer (p. 20: [κρομφέρ(σ)τατος ὁμοιος]) [AC].


137) H. Kusch, “Die ‘Hermes-Höhle’. Eine Kultstätte am Ziria”, in Pheneos und Loiso, p. 253-262: K. discusses briefly a cult cave at Mt. Ziria (Arkadia), which was identified as a cult cave for Hermes without any evidence. Inscriptions inside the cave attest to visits in the cult place as early as the 4th cent. The archaeological evidence shows that the religious use of the cave began as early as the 1st millennium. [JM]

138) G.V. Lalonde, “Agora I 5983: Zeus Exou/... Again”, Hesperia 68 (1999), p. 155-160: L. confirms the reading of the last line of the boundary stone of a sanctuary of Zeus (Agora XIX n° H 19, Athens, 4th/2nd cent.: δρας ἵερον ἔδωκε Ἑσίω [and not Ἑσίω] and discusses the possible interpretations: 1) this line is an abbreviation; 2) the inscription is not complete; 3) the last line has an irreducible error. After a close examination of the stone, it seems more probable that the inscription was probably never finished rather than it contains an abbreviation. The last line may be part of a word or an expression, such as ἐν τῷ Οὔρανῳ (unattested), ἐν Οὐρανῷ (unattested, but cf. AESCH., Prometheus 897: τετί τῶν Οὐρανοῦ). [AC]

139) S.D. Lambert, “IG II² 2345, Thiasoi of Herakles and the Salaminioi Again”, ZPE 125 (1999), p. 93-130: L. presents a new critical edition of IG II² 2345 with a commentary on his new readings and on the persons – some of them belonging to the genos of the Salaminioi – listed in the inscription. L. dates the inscription to c. 365-330 and suggests that it originally contained about 150 names, distributed among probably 7 or 8 thiasoi. 85 of these names are legible. The figures following some of the names presumably represent financial (religious?) payments. L. supposes that the inscription gives the full membership of the thiasoi and not only the names of contributors. The prosopographical evidence suggests that the thiasoi listed in this inscription were based primarily in Alopeke. There is also an overlap of membership between the thiasoi and the genos of Salaminioi. It seems that the thiasoi listed in IG II² 2345 were cult associations of Herakles. [JM]

140) C. Lawton, “Votive Reliefs and Popular Religion in the Athenian Agora: the Case of Asklepios and Hygieia”, in Classical Archaeology, p. 232-234: The number of votive reliefs originally dedicated in the Agora attests to the popularity of this site as a place for religious dedications. L. focuses on the reliefs dedicated to Asklepios and Hygieia. Most of these reliefs were found in the general area of the Eleusinion. In addition to the votive reliefs a Hellenistic boundary marker for a temenos of Asklepios and
Hygieia was found in an ancient dump south of the Roman agora (SEG XLIV 79). The presence of Asklepios in or near the Eleusinion is not surprising, since at his arrival in Athens in 420/19 Asklepios was introduced in the City Eleusinion (SEG XXV 226). The earliest fragment dates significantly to c. 420. [JM]

141) A. LEBESSI, *AD* 50 B2 (1995) [2000], p. 859: Ed. pr. of a funerary relief from Boiotia (in a private collection) in which the deceased man is represented as a rider and is called ἵππος (3rd cent.). [AC]

142) W. LESCHHORN, “Die Verbreitung von Agonen in den östlichen Provinzen des Römischen Reiches”, in *Agonistik*, p. 31-57: L. offers an overview of athletic festivals in the eastern provinces of the Roman Empire focusing on the numismatic evidence. At least 500 different agones are mentioned in inscriptions and coins. The representations on coins (e.g. a tripod with laurel on Hadrianic coins of the Bithynian city Kalchedon) can often be associated with agons attested in inscriptions (the festival Pythia in *I. Kalchedon* p. 117). Until the reign of Hadrian the coins decorated with athletic themes or naming agons are not numerous. The diffusion of athletic motifs and inscriptions on coins in the eastern provinces begins under Commodus; such coins are extremely numerous in the Severan period. The next peak dates to the reign of Gordian III. The most common among the festivals mentioned in inscriptions on coins are the Pythia, Olympia, Aktia and the Isopythic, Isolympian, and Isaktian agons. In an appendix L. presents a very useful catalogue of coins from the Roman East which attest through their decorative motifs and/or inscriptions to the existence of athletic festivals. [JM]

143) L. LiDONNICI, “Burning for It: Erotic Spells for Fever and Compulsion in the Ancient Mediterranean World”, *GRBS* 39 (1998), p. 63-98: L. discusses the motif of fever and inflammation in certain erotic spells based on the magical papyri (e.g. *PGM* IV 296-496) [see also supra n° 115] and compares it with the ideas found in medical writings. L. supposes that the erotic inflammation spells were designed to send real illnesses to the victim. [For a different interpretation on this subject – metaphorical use of inflammation spells – see also F. GRAF, Magic in the Ancient World, Cambridge Ma., 1999 = EBGR 1997, 157]. [JM]

144) A. LIOUTAS – M. MANDAKI, “Τρία σημαντικά ἄρχαιοι λογικὰ εὐρήματα τῆς ἑντός τεχνῶν θεσσαλονίκης”, *AEMTh* 11 (1997) [1999], p. 365-378 [BE 2000, 471]: Ed. pr. of a fragmentary stele with the names of the members of an association (speira) for the cult of Dionysos (Thessalonike, 2nd/3rd cent.). The association had at least 28 members (19 men and 9 women), many of them with Roman citizenship. It is of particular interest that the text provides a variety of functions and offices of men and women within the association: archiereus, archimystes, palaiomystes and mystes, archikranarches, kranarches, archikranarches and kranarches, archigallaros, gallaros (a woman), archimagareus athisytou, magareissa, nebraphoros, nebraphoros, nebrine, [--]ophoros, and archilampadephoros; a woman has the honorary title of a meter speiras. The function of the gallaroi may be related with the galloi and archigallai in the cult of the Phrygian deities; this suggest a syncretism of the cult of Dionysos and that of the Phrygian deities (cf. *JGBulg* I 401and III 1517). The names of the functions reveal a hierarchy (cf. the differentiation between various grades of mystai) and some of the rituals of the association, e.g., the carrying of the fawnskin by the women (nebrits), ritual dances (cf. gallaros), a sacrifice and a banquet in the sacred chamber (magaron). [The carrying of torches (cf. the office of the archilampadephoros) suggests nocturnal rituals; one should notice the differentiation between the magareis responsible for athyta (meat of animals that were not sacrificed) and those responsible for sacrificial banquets; for the office of
the kranearches (hitherto attested in the form κρανιάρχης in IG 3.2 1517 L. 23) cf. Hesychios, s.v. κρανοζώικον: μοιρά τις τοῦ ἱερείου, i.e., part of the sacrificial animal. [AC]

145) H. Lloyd-Jones, "The Pride of Halicarnassus", ZPE 124 (1999), p. 1-14 [SEG XLVIII 1330; BE 2000, 60 and 569]: L.-J. presents a critical edition, with English translation and detailed philological commentary of the new metrical text from Halikarnassos which refers to the local myths of gods and heroes (see EBGR 1998, 130) and praises the city as the birth place of great poets and scholars [for further contributions to the edition of the text see also H. Lloyd-Jones, "The Pride of Halicarnassus (ZPE 124 [1999] 1-14). Corrigenda and Addenda", ZPE 127 (1999), 63-65]. We summarize the most important observations of L.-J. with regard to religious and mythological matters. It is probable that the building on whose wall the poem was incised contained a statue of Aphrodite (cf. L. 1). The goddess is addressed as the "dear tamer of our cares" (L. 1: τιθάσεται μεριμνών, not Ἐπόδητον) [but Austin (supra our lemma n° 9) suggests reading τιθάσει or τιθάσει)]. The epithet Schoinitis may originate in Schoinos near Anthedon in Boiotia. The "illustrious crop of earth-born men" who protected the newly born Zeus (L. 5-10) allude to the Karian autochthony myths; these men were regarded as the ancestors of the priests who looked after the temple of Zeus Akraios; the word ἱπάρχου (L. 6) indicates that the priests’ quarters were near this temple (cf. the Kures of Ephesos); a shrine of Ge was probably also in its vicinity. The cult of Zeus seems to have had much in common with that of Zeus Panamaros near Stratonikeia and of Zeus Chrysaoreus at Lagina. The word ἰλιστὴς (L. 12: ἱλιστὴν ποισσάλων... δύον) may have been taken from a Eleusinian context. The son of Apollo mentioned in L. 35 in a fragmentary context may be Mopsos. There may be an allusion to the abandonment of Ariadne by Theseus on Naxos (L. 37), but the connection with Halikarnassos is not clear. L.-J. also discusses briefly the references to the myths of Hermaphroditos and to the legendary founders of Halikarnassos, Bellerephontes, Kranos, Endymion, and Anthes. [For an Italian translation of the text and observations on the poetic traditions to which this text belongs see also Gigante, supra n° 87; G. suggests a date in the Ist cent. BC]. [AC]


147) A. Magnelli, "Il santuario delle divinità egizie a Gortyna: L’evidenza epigrafica", ASAA 72/73 (1994/1995) [1999], p. 33-52: M. studies the inscriptions found in the sanctuary of the Egyptian divinities in Gortyn (I.Cret. V 243-248). He plausibly suggests dating the dedicatory epigrams of Pyroos (I.Cret. IV 243-244), a mercenary in the service of the Ptolemies and probably the man who proposed a decree in honor of Ptolemaic envoys and soldiers (I.Cret. IV 195), to the period after the war of 154-153 between Ptolemy VI and VIII (not c. 168 BC). The verb εὐρίσκω (not ‘find’, but ‘invent’) in the dedicatory epigram to Sarapis and Isis (I.Cret. IV 243: εὕρε... διάφαλετρον τόξον, εὑρε... πρόβλημα χροῖς καὶ τέχνης ἱερωτών) must have been inspired by the use of the same verb in aretalogies of Isis. The expression ἵσις Πλουτοδότειρα in a second fragmentary poem of Pyroos (I.Cret. IV 244) is also used in the aretalogy of Medinet-Madi. M. argues that the word κολοσσός (L. 3) does not designate a statue, but anthropomorphic pillars supporting a stoà in the sanctuary of the Egyptian deities. Plavia Philyra, who dedicated a shrine (οἰκός) to Isis, Sarapis and their synnaoi theoi in the late 1st or early 2nd cent. AD, must have been a liberta, possibly of a family of Lyttos. [AC]

148) H. Malay, Researches in Lydia, Mysia and Aiolis (TAM, Ergänzungsband 23), Vienna, 1999 [BE 2000, 526]: M. presents 218 unpublished inscriptions from various sites in Asia Minor and provides information on another 24 rediscovered texts. The most
Aigai: A boundary stone of land dedicated by Eumenes I to Apollon Chresteros (3, c. 263-241); Philetairos had also donated land to the same sanctuary (BE 1968, 446). Thyateira: A fragmentary inscription concerns the emperor cult (17, Imperial period; cf. L. 2: [τὴν πρὸς τῶν Ἱστοριῶν ὀλίγων εὐθείας(αν)], sacrifices (L. 7: θυσίας), and efforts to augment the worship of the emperors (cf. L. 8: συναναφηθήσατε). There are also an honorary inscription for an agonothetes who was responsible, among other agonos, for the Hadriana Olympia (19, Imperial). The winner in the periodos C. Perelius Aurelius Alexandros, who served as an ambassador to Elagabalus and obtained for his city the privilege of celebrating the sacred agon Augustea isopythia eiselastika is honored by the association of fullers (20, c. 218-222; cf. TAM V.2, 1018). A stoa was dedicated to Apollon, Artemis, and Hekadnos as a dedicatory inscription (24). Other dedications are addressed to Apollon Tyrimnos (25, Imperial), Theos Hypsistos (26, Imperial; εὐχαριστήριον ἐκ τῆς αὐτοῦ σωτηρίας; 27; εὐχή); an altar of Hestia (29, undated). Daidale: Dedications were addressed to the local Phrygian deity Papi as a vow (37-42, 43?, Imperial). An altar was dedicated to Thea Hekate Soteira Epekoos, Antoninus Pius and Faustina by Apphias and her husband Asklepiades, the priests (36, c. 138-141). Hierokaisareia: A high priest or high priestess is mentioned in a fragment (50). The priestess of Artemis Stratoneike is honored for her pious and generous conduct during the festivals of the goddess (51, 2nd cent. AD; L. 5-7: εὐσέβειας καὶ φιλαδέλφειαν ἁναστραφείσαν ἐν ταῖς ἱεραίς ταῖς θεοῖς). A fragment possibly records the donation of sacred slaves to a goddess, possibly Artemis (54, undated). A dedication was made to Zeus Sabazios by his priest (εὐθείας) on account of their salvation (κατευθείας ἐκείνης; 55, late Hellenistic?). A funerary imprecation uses the formula “will incur the anger of the gods” (εὐθυγραμμα τοις θεοῖς; 58, Imperial). Gelmarmara (Sosandra?): A funerary imprecation with the well attested curse μὴ ἁγνὸς σοὶ ποιῆσαι μὴ ἐχθρῶν θαλάμως (“may he neither marry nor build bed-rooms for his children”; 73; AD 199/200). Gelmarmara (Sosandra?): A funerary imprecation with the well attested curse μὴ ἀγνὸς γιὰ βαῦτη, μὴ ἡλάκασα πλωτή, μὴ τέκνων σπορά, μὴ τριμάτων ἱππαρκίας (“may the sea not be navigable for him, may the land not be passable, may he have no begetting of children nor possession of cattle”; 781 Imperial period). A dedication was made to Zeus Aulaios (84; Hellenistic). Dedications are addressed to Zeus Aulaios (84; Hellenistic); the epithet was hitherto unattested), Zeus Oreites (85; Imperial period; εὐχή). We single out two dedications that were made to Mes Gallenos and Mes Artemidorou Axiotenos (86; AD 101) and Meter Theon and Zeus Batenos (87; AD 118/9) in fulfillment of vows, after the wishes of the person had been fulfilled by the gods (86: [Κ]αθὼς εὐεξίας ἐπέδωκαν τὴν εὐχήν; 87: εὐεξίαινος ὑπὲρ ἐμαυτοῦ, ἐπέκομος μου ἐγενήθης... ἔθεκα τὴν εὐχήν; “I prayed for myself and you listened to my prayer; I fulfilled my vow”). Notice the designation of the first day of the month as Sebaste (87). Museum of Izmir: Dedications to Zeus Meilichios (94; Hellenistic?), Mes Tiamou (95, Imperial period; by a priest; εὐχή). A funerary imprecation threatens the violator of the grave with the anger of Mes (99, AD 123/4; Μέμνα Ἀνάκτισης μὴ ἔλλασσαι, “may he not be able to conciliate Mes Axiotenos”).

Museum of Miletos: A dedication to Zeus Medou (110; AD 166/7; εὐχή). Two dedications addressed to Mes Axiotenos (111, AD 168/9) and Zeus Omegnos and Mes Tyranos (112, AD 276/7) respectively were made as λάτρα, i.e., ‘ransom’ [or rather ‘price of release for a crime or misdemeanor’]; this term associates the two texts with the ‘confession
The first text reports that the priests propitiated Mes Axiottenos after supplication, following the god's command; according to the god's instructions (cf. ἐὰν τῷ δημοσίῳ Άθηνα Α'κιττίνων ὁ εἰρήνη καλεύόμενος τοῦ θεοῦ ἐφ' ἑάν γίνεται τὰ λύτρα μέρη τρίς ἐν τοῖς θεον, ἐν τῇ κόμη, ἐν τοῖς εἰρήσθαι τῶν λυτότων ἐκάθα δόντων). (The last passage is difficult to interpret; M. translates "for the priests (of the gods) who obtain release in accordance with their power"; I suggest a different translation: "for the priests of those who give release in accordance with their power"; i.e., the λυτότες are the gods). The second text reports that two men and their brothers set up a stele "after paying the price of release" (L. 5-6: λύτρα ἐκλυτρωσμένοι). Cesme Museum: A dedication is of particular interest (118, late Hellenistic): "Εὔκανος, son of Εὔκανος, for Απολλών Νισρίτης Σωτέρ and for Αρτέμις Επιφανής and for Ηρμογένης, son of Τιμοκρατίας, who has treated him kindly (εὐνοηκότι), having escaped from the dangers surrounding him, as a thank-offering" (διαφυσών έκ τού ἀνθρώπου αὐτῶν κυνήγιον καθότι ἑκάθα δόνται): Ηρμογένης, a mortal, is named along with two deities as recipient of the dedication. (Hermeonegas possibly was the physician who treated Euxenos; the expression σωθές έκ μετάλλων κυνήγιον ετ σύμ. is attested in honorary decrees for doctors (e.g., SEG XLVIII 1099 and 1117; for joint thanksgiving dedications to gods and to physicians see L. ROBERT, Études anatoliennes, Paris, 1937, p. 384-389; see e.g., the dedication of Loukios (ibid. p. 384): εὐχαριστήριον τῷ θεῷ ὃτι ἐσώθη [-- καὶ] τῇ Τυχῇ τῶν πόλεως καὶ Διονυσίῳ Διονυσίου ιστηρ [τῇ] θεραπεύεισαντι με; this does not necessarily imply a cult of Hermonegas. With these texts in mind, one should perhaps reconsider the joint dedications to gods and rulers, that are generally regarded as evidence for ruler cult. Hamidiye (Dima or Kerbia): A dedication of the Sardian inhabitants of Alkileura to Zeus (124, late Hellenistic; εὐχήν). Ιάζα: A woman made a dedication to Mes Axiottenos in fulfillment of her vow; she had asked the god to help her stay at a certain place and get a loan (back?); (125, AD 202/3; L. 2-8: εὐχαριστήριον τῷ θεῷ ὃτι ἐσώθη [-- καὶ] τῇ Τυχῇ τῶν πόλεως καὶ Διονυσίῳ Διονυσίου ιστηρ [τῇ] θεραπεύεισαντι με; this does not necessarily imply a cult of Hermonegas. These texts in mind, one should perhaps reconsider the joint dedications to gods and rulers, that are generally regarded as evidence for ruler cult. Daskmara/Karaköy (Tempstanoi?): An inscription dedicated to a deity, whose name has been erased (Apollon Tempstanos) and to the Patris records that the priest Dionyssos funded the construction of an aqueduct; following the request of the city he provided the money he was supposed to spend for banquets for the construction of the aqueduct (127, c. 180-192; L. 4-6: καθά καὶ ἡ παράδος ἐξεσάχθη ὑπὸ τῶν εἰς τὴ διάσπα ἀναλαμβάνοντων). This is an interesting case of a city asking a priest not to follow the ritual traditions, in order to secure funds for the aqueduct. It should be noted that a Milesian decree concerning the ritual banquets for the kosmoi and the molpoi explicitly prevents the magistrates from substituting this celebration by making money contributions (I.Delphinion 134 = LSAM 53 = I.Milet VI 1, 134; L. 18-20). The new text shows exactly what the proposer of the Milesian decree, Damas, wanted to prevent. A funerary imprecation uses the common formula γῆ αὐτῷ καρπὸν μὴ ἐνέκακε (may the earth not bear fruit for him); 128, Hellenistic). Sardis: An inscription records the appeal by the neokoros of the temple of Mes Askenos in Sardis (Thēς Ἐλπιδών λαὸς ἐν Σάρδισι) to the provincial governor of Asia (131, AD 188/9); the supreme civic magistrate had refused to give the sanctuary funds for sacrifices, although this was a privilege of the sanctuary awarded by kings and repeatedly confirmed by imperial procurators, by the council and the assembly (L. 1-19: "Letter from Hermogéuces, son of Demetrios of Sardis, warden of the temple of the ancestral god Mes Askenos existing at Sardis, to the proconsul Arrius Antonius, the saviour of the province. O Lord! Although the god has the rightful claim [θύσια], deriving from royal donations and legal judgements both of procurators and of the council and the assembly, that the
magistrates of the city give every year the customarily determined and decided sum of 600 denarii for the sacrifices and the libations for the god and for the victory and eternal permanence of the emperor and for a plentiful harvest, and although this was given by the magistrates every year, today the magistrate in charge Aur. Ktesippos is not giving this sum; I request your Genius to order the magistrate Aur. Ktesippos to give the customary 600 denarii, so that the sacrifices to the god prescribed by the custom be performed [transl. by H. Malal, modified]. Hermogenes appended the earlier decisions [that suggest that this conflict was not occurring for the first time]: A procurator under Vespasianus had written to the Sardians that "it is reasonable to give every year the customary supplies for the mysteries of Mes" (τὰ ἔξοδα εἰς τὰ τοῦ Μηνὸς μοστήρα χρησιμούμενα); the proconsul Asprena (AD 86/87 or c. AD 107) had taken a similar decision. [It is interesting to note that the inscription records only Hermogenes' letter, not the governor's response; was the proconsul perhaps reluctant to give unequivocal instructions to Ktesippos? In addition to this, one notices a discrepancy between the letter of the procurator, who refers to funds given by the city for the mysteries of Mes, and the funds requested by Hermogenes (for sacrifices and libations for Mes); perhaps the issue was more complex than Hermogenes' presentation]. M. provides two parallels for similar petitions of priests to the Roman authorities concerning the observance of traditional rites (I. Milet I 9, 360 and I. Ephesos 213).

Nisyra: An honorary decree (of a village or the city?) provides for the annual crowning of a benefactor during the public sacrifices (δημοτελείς θυσίας); the benefactor would be invited to a seat of honor and to "lie down" (ἀνακλίνειν), probably in the sacrificial banquet (135, late Hellenistic). 27 men, designated as "the standard-bearers and phratores" (οἱ σημαερεφοί και φράτορες) dedicated a stele to Apollo and Artemis in accordance with the command of Apollo (κατ’ ἐπιταγήν τοῦ θεοῦ; 136, 48/47 BC). The semiaephoroi were carriers of standards with portraits of deities (cf. I. Ephesos 3252). A man made a dedication to Apollo Nysirites in fulfillment of a vow "after having been saved from dangers" (ποταίης ἐκ τυχόν... εὐχήν; 137, Imperial period). A man made a dedication to Theos Basileus after having received a command through a prophetess (139, 2nd cent. AD; κατ’ ἐπιταγήν τοῦ θεοῦ διὰ προφητείας). Two other dedications are addressed to Apollo Nysirites (138, Imperial period) and to an anonymous deity (140, Imperial period).

Kollyda: Dedications are addressed to Thea Andronikou, a hitherto unattested goddess, the cult of which was introduced by Andronikos (149, Imperial period) and to Thea Hypsiste, "who presides over [---]" (προαγαθημένη; 150, Imperial period).

Maionia: Dedications are addressed to Plouton Symakenos, a hitherto unattested deity (155, Hellenistic), Mes Axiottenos (157, Imperial period; εὐξάμενος καὶ ἐκτιτότης[χάος]) and Theos Hosios kai Dikaios (158, AD 260/1, by a priestess as thanksgiving, after her prayer had been heard; καθὼς ἐπὶ τινα καὶ εὐσκόπουσθήν εὐχήν... εὐχαριστοῦσα). A soldier dedicated to Zeus Olympios a stoa and an altar in fulfillment of a vow (156, AD 280/1; υπὲρ τῆς καυτού σοφίας καὶ τῶν ἱδιῶν τῆς λαμπρᾶς Μακάνων πόλεως εὐχαριστοῦσα... εὐχήν). A dedication to Meter Phileis possibly uses the unique expression [M]ήτηρ Φιλε[ς] ἀπέδειξε τήν [ἐλπίδα] (174, Imperial period) ["Meter Phileis gave back the hope"]. We single out also the epitaph of a hymnodos, singer of hymns in the service of emperor cult (187, Imperial period). Private collections: A funerary imprecation from Lydia uses the formula τὸν Ἀξιοττήνον κεχαλαμένου τύχωτο ("may he incur the anger of Mes Axiottenos; 203, AD 95/6"). Four dedications are addressed to Thea Meter Olpekoos (214-217) in fulfillment of vows, after the healing of diseases. The sick part of the body is represented in relief (214: male bust; 215: leg; 216: male genitals; 217: breasts). One of the texts is a 'confession inscription' that explains the disease as divine punishment: "Attikilla, having been punished on her breasts (κολασθείς μαστοί), set up this vow with thanks to Thea Oline" (217). One of the rediscovered texts is the 'confession inscription' TAM V 1, 467 (BIWK n° 29); a few more letters can be read, but the sense is not clear. [AC]


152) J. Martínez de Tejada y Garaizábal, “Dos epítitos divinos en la epigrafía tesselía”, in Τῆς φιλίτις τάδε δώρα. Miscelánea léxica en memoria de Conchita Serrano (Emerita, Manuales y Anejos XLI), Madrid, 1999, p. 151-156: M. discusses two divine epithets attested in Thessaly. 1) The epithet Mounogone (= μονόγονος or μουνογένης) is attested for Persephone in Thessalian Trikka (IG IX² 305) and in Sardes (SEG IV 634); in the Orphic hymns it also characterizes not only Persephone (μουνο­γένεια), but also Athena and Demeter. A still unpublished inscription in Koroneia attributes this epithet (Μουνογένεω) to Hekate as well. This epithet is related to the epiklesis Protageneia, attested for Kore/Persephone in Phlya in Athens (PAUS. 1.31.4); the latter epithet reveals an Orphic influence. 2) The epithet Peitho is attested for Aphrodite in Pharsalos (IG IX² 236), in Mytilene (IG XII 2, 73) and in Knidos (SEG XII 423) [now published in I.Knidos 612]. The cult of Peitho is also closely related with that of the Charites, Hermes and Demeter. [Without knowledge of V. Pirenne-Delforge’s study on the same subject (EBGR 1991, 194)] M. argues that Peitho was often the recipient of dedications by magistrates as a patron of concord. [AC]

153) A. Matthaiou, “Νέο θρασύσμα τῆς IG II² 689”, Horos 10-12 (1992-98), p. 29-48 [BE 1999, 196]: M. presents a new edition of an honorary decree for a priest of Zeus Soter (IG II² 689) making use of a new fragment (Athens, mid-3rd cent.). The priest is praised for offering a sacrifice to Zeus Soter and Athena Soteira for the council (L. 8-10); the sacrifice is later identified as the eisiteteria (L. 20f.), a sacrifice offered on the last day of the year before the new council took over its duties. M. presents a collection of the testimonia for the sacrifices and rituals connected with Zeus Soterios and the evidence for the Athenian sacrifices called eisiteteria [for a new attestation in an honorary decree of the Athenian demos on Delos see SEG XLVIII 1040 and EBGR 1998, 266 where εἰσιτηρία should be corrected to εἰσιτηρίαι]. [AC]

154) A.P. Matthaiou, “Εἰς IG XII Suppl., σ. 104, ἀρ. 196”, Horos 10-12 (1992-98) 419-422 [SEG XLVIII 1123; BE 1999, 417]: M. republishes a dedication to Demeter, Kore and Zeus Eubouleus (IG XII Suppl. 196, Naxos, 4th cent.) adding a new fragment; it shows that the monument was dedicated by an anonymous person and his/her children. The monument is a cult table. It was found in the vicinity of the modern Gymnasium, probably at the site of a Thesmophorion. [AC]

155) A.P. Matthaiou, “Ἐπιγραφικὲς σημειώσεις ἀπὸ τὴν Ἀνάψη”, Horos 10-12 (1992-98), p. 403-409: Ed. pr. of a dedication to Eleithyia in fulfillment of a vow (Anaphe, 1st cent. AD); the cult of Eleithyia was hitherto unattested in Anaphe. [AC]
156) A.P. Matthaiou, "Τρείς ἐγγραφές τῆς Πάρου", Horos 10-12 (1992-98), p. 423-436 [SEG XLVIII 1136 and 1138; BE 1999, 419]: Ed. pr. of a stele placed next to an altar dedicated to Zeus Elasteros (Paros, c. 525-500) and of a boundary stone of the sanctuary of Zeus Elasteros (c. 475-450). The cult of Zeus Elasteros was already attested in Paros (IG XII 5, 1027; IG XII Suppl. 208; N.M. Kontoleon, "Ζεὺς Ἐλάστερος ἐν Πάρῳ", AEph 87, 1948/1949, p. 1-5), that of Zeus Alastoros Patroios in Thasos, a Parian colony (C. Rolley, "Le sanctuaire des dieux patrioi et le Thesmophorion de Thasos", BCH 89, 1965, 441/442 n° 1 and 445/446 n° 2). Zeus Elasteros was regarded as the prosecutor of murderers as one can infer from the function of the Ἐλάστερος in the sacred law from Selinous (EBGR 1993/94, 121; 1994/95, 180; 1996, 45; SEG XLIII 630). [Cf supra n° 28 and infra n° 157 for the form of the epithet Ἐλάστερος/ἀλάστερος]. [AC]

157) A.P. Matthaiou, "Ἐλάστερος – ἀλάστερος", Horos 13 (1999) 241-242: M. argues that Ἐλάστερος – ἀλάστερος do not have a different etymology, but are different phonetic forms of the same word [for a different view see supra n° 28]. [AC]

158) A.P. Matthaiou, "Aus der Arbeit der "Inscriptiones Graecae" V. Zwei Dekrete aus Ikaria", Chiron 29 (1999), p. 225-231: Ed. pr. of two decrees from Ikaria. With the first decree (4th cent.) the Oinaioi honor a man from Byzantion with citizenship, proxeny, and other privileges, including the placing at his disposal of a sacrificial animal at public expenses (L. 9f.: καὶ ἑξῆς παράστησιν πάντων ἀν ἔν ἡ πόλις συντηρητῇ; cf IG XII 6.1, 120 L. 16f.; L. Robert, "Παράστησις ἱερῶν", Hellenica XI/XII, 1960, p. 126-131). The second decree (c. 200-150) was voted by the Samian inhabitants of Oine in honor of Eparchides. [AC]

159) A.P. Matthaiou - Y. Kourayos, "’Επιγραφές Πάρου", Horos 10-12 (1992-98), 437-440 [SEG XLVIII 1137 and 1139; BE 1999, 420]: Ed. pr. of a dedication to Hermes and Aphrodite as a vow (1, Paros, c. 400-350) and of a boundary stone of a sanctuary of Apollo Delios, Artemis, and Leto (2, late 5th cent.). The cult of all these deities was already attested in Paros. [AC]


161) R. Merkelbach - J. Stauber, "Unsterbliche Kaiserpriester. Drei Dokumente der heidnischen Reaktion", EA 31 (1999), p. 157-164: M.-S. discuss an epigram (GOR IV 607) in honor of the archiereus Epitynchanos and the funerary inscription on his tomb stone (F. Cumont, Catalogue des sculptures et inscriptions antiques des Musées royaux du Cinquantenaire, Brussels, 1913, p. 158-163, n° 136, Phrygia, AD 313). In the funerary inscription Epitynchanos is called explicitly immortal (Face A, L. 29-31: πρῶτον ἀθάνατον Ἐπίτυνχανον ἀρχιερέα; B, 4-5: ἀθάνατος Ἐπίτυνχανος). On Face C Epitynchanos and a second archiereus – his brother Diogas – are also characterised as immortal (ἀθάνατοι πρῶτοι ἰδρυχεὶς ὁμόθελους διοίκητος κτῆς Ἐπίτυνχανος, σωτήρες καθίσαντες, νουμοθέτε). M.-S. suggest that the term ἀθανάτου alludes to the immortality achieved through the initiation in a mystery cult. [JM]

162) L. Migeotte, "Finances sacrées et finances publiques dans les cités grecques", in Actas del IX Congreso Español de Estudios Clásicos, Madrid 1998, p. 181-185 [BE 1999, 143]: M. argues that there is a difference between ‘sacred’ and ‘public’ property in the Greek cities. The property of the gods was carefully registered in inventories and the revenues hereof were used to finance cultic activities; the Delian
inventories distinguish between δημόσια χρήματα and ιερά χρήματα, ἱεράν αφιέρων or ἱερά κτημάτων (cf. 1 Beroia 3 L. 5-6 for the differentiation between ἱεροτειχισμοὶ and ἱεροτειχισμοὶ τοῦ θεοῦ; cf. OGIS 229: ταμίας τῶν θεωρίων προσώπων); in Athens, loans taken from the treasury of Athena (cf. IG I3 369), Apollon in Delos or Zeus Olympios in Lokroi confirm that the Greeks distinguished carefully between the property of the gods and that of the demos. [AC]

163) J.D. MIKALSON, "The Heracleotai of Athens", in G. SCHMELING – J.D. MIKALSON (eds), Qui miscuit utile dulci. Festschrift Essays for Paul Lachlan MacKendrick, Wauconda, III., 1998, p. 253-263: M. discusses the economic, social, and religious life of exiles from Herakleia in Athens. The Heracleotai participated in a variety of non-Athenian cults available in Attica (e.g. in the cult of Sabazios in Piraeus: IG II2 1335, 103/102 BC). According to M. the cult of Zeus Labraundos (Piraeus: IG II2 1271, 266/265 BC) was introduced to Attika by Milesians and that Heracleotai shared in this cult with Milesians. M. also supposes that the cult of Pankrates in Athens (SEG XLI 171, 300/299 BC) was founded by Heracleotai following the model of the Herakles cult in Herakleia. [JM]

164) M. MINAS – K. HALLOF, "Eine griechisch-demotische Inschrift aus Samos", ApP 45 (1999), p. 26-31: A marble plaque found near the ancient city of Samos is inscribed with a bilingual, Greek-demotic dedication (3rd cent.). The Greek text was already known: the dedication of Horos, son of Phaon, from Kanopos, to Apollon as a vow. The demotic text is published for the first time: "May the falcon, Horus of Buto, give life to Hor the younger, son of Phaon and Ta-dd-hr (?), who had the stele of the falcon, Horus of Buto, made, in front of the falcon, Horus of Buto, the great god". The stone was used later as the grave stone of four persons, called ἱπατεύς (2nd/1st cent.). [AC]

165) E. MIRANDA, "La comunità giudaica di Hierapolis di Frigia", E4 31 (1999), p. 109-155 [BE 2000, 602]: M. (re)publishes 23 funerary inscriptions of Jews found in Hierapolis and discusses the situation of the Jews in the 2nd and 3rd cent., the Jewish communities in Asia Minor, the elements that allow the identification of an epitaph as Jewish (religious symbols, personal names, the mention of Jewish institutions or practices, the designation Ἰουδαῖος, the acquisition of citizenship by Jews (most of the Jews in these inscriptions aquired Roman citizenship after the Constitutio Antoniniana), the organisation of the Jew in Hierapolis and the onomastical habits. This material is extremely interesting for the degree of integration of the Jews in the local community. One of the Jews was an athlete (hieronikes, pleistoniokes!), despite the condemnation of the gymnasium and of athletic competitions by the rabbis (1). Among the 76 names attested in the epitaphs there are only two or three Hebrew names (Ioudas, Jason = Joshua, Sanbathios) and only a few names with an etymology related to religious values and practices, such as Ἀγγειός (purity), Ἐορτάσιος (festival) Θεόφιλος (love of god), Ἐκκλησίας (supplication) and Ἕλεναῖος, possibly a translation of Salomon) [the situation is quite different in Aphrodisias, from which we have an equally wealthy onomastical material, but from the 4th and 5th cent.; at Aphrodisias the Hebrew names and names associated with religious and moral values are the majority; see A. CHANIOTIS, "The Jews of Aphrodisias: New Evidence and Old Problems", SCI 21, 2002, forthcoming]. In the case of P. Aelius Glykon Zeuxianos Allianos, who bequeathed money to two professional associations for the celebration of the Jewish festivals of the azyma and the pentekoste, but also that of the kalendae (25 = CIJ 777) it is not clear whether we are dealing with a Jew or a sympathizer of Judaism. In only three cases the fine for the violation of the grave was to be paid to "the people of the Jews" (5: τῶν λαῶν τῶν Ἰουδαίων), to the synagogue (14 b: τῆς ἑρωτεύσεως συνοικισμοῦ), and to "the community of the Jews that inhabit Hierapolis" (16 = IGR IV 834 = CIJ 775: τῆς κοινωνίας τῶν Ἰεραπόλεως κατοικιών Ἰουδαίων). Notice two epitaphs (5, 23)
that describe the funerary monument as "the sarcophagus and the burial chamber underneath together with the base" (ἡ σορὸς καὶ τὸ ὑπὸ αὐτὴν θέμα σὺν τῷ βαθρῷ). [AC]

166) C. MORGAN, "Cultural Subzones in Early Iron Age and Archaic Arkadia?", in Arkadia, p. 383-456: Based primarily on the archaeological record, but also making use of the epigraphic material with religious character (IG V.2, 3; IoU 147-148; SEG XI 1043, 1045, 1065, 1067, 1074, 1083, 1086, 1087, 1118, 1121, 1123, 1161, 1162, 1168, 1222; XII 1112; XIII 270) M. offers an impressive overview of Arkadia in the Geometric and Archaic periods. The central question of her study is the Arkadian ethnic identity (cf. supra Nielsen no 172), its roots and its development. [JM]

167) Y. MORIZOT, "Artémis Limnatis, sanctuaires et fonctions", in Classical Archaeology, p. 270-272: M. discusses briefly the sanctuaries of Artemis Limnatis, Limnaia, and Heleia on the Peloponnese and the goddess' relation to water and marshy areas. On the basis of the environment of the cult places M. distinguishes four types of sanctuaries: 1. sanctuaries situated in a marshy calm area near the sea or in the inland (e.g. Tegea), 2. sanctuaries situated directly in the midst of a marsh, near a fertile area (e.g. Sikyon), 3. sanctuaries situated near water and near a fertile plain (e.g. Kombotheka), 4. sanctuaries situated at points of intersection (e.g. Artemision of Alagonia; IG V 1, 1431, 1st cent. AD). [JM]

168) O. Mussa, "Una nuova iscrizione a Zeus Heliopolitano", ZPE 125 (1999), p. 175-176: Ed. pr. of a votive altar dedicated by three Syrians two men an a woman) to Kyrios Zeus Heliopolites as thanksgiving (L. 7-10: τὸν Ἰωάννη τοῦ ἑρμηνευτής ἄνθρωπον) in fulfillment of a vow made on behalf of their children; the stone is in a private collection; the provenance may be Heliopolis (2nd cent. AD). [In L. 4-5 (ὑπὲρ) τέκνων ἔξαρσης is more plausible than τέκνων ἔξαρσης]. [AC]

169) D. MUSTI, "I Nikephoria e il ruolo panellenico di Pergamo", RFIC 126, 1998, p. 5-40: After a detailed discussion of the chronology of the celebrations of the Nikephoria at Pergamon and esp. of the 29th celebration in honor of Dionysios Pasparos (125 and not 69 BC), M. argues that the Nikephoria were a trieterie festival [see, however, supra no 32; M.'s views are also refuted by C.P. Jones, "Diodoros Pasparos Revisited", Chiron 30 (2000), p. 1-14]. [AC]

170) G. NACHTERGAEL, "Retour aux inscriptions grecques du temple de Pselkis", CE 74 (1999), p. 133-147 [BE 2000, 730-731]: N. republishes several inscriptions found in the temple of Hermes/Thoth Ptolemaus at Pselkis in Lower Nubia, originally published by W. RUPPEL (Der Tempel von Dakke. III. Die griechischen und lateinischen Inschriften von Dakke, Cairo, 1930). I.Dakke 38 = SEG VIII 860 is an isopsephic inscription; the second line, which was erased later, names Hermes (1, Imperial period); N. observes that an isopsephic inscription from Hierasykaminos (SB V 8539) should be read as ὁ Σάραπις χάρις ἵππος πάντως ἡμῶν ("Sarapis = 662, unique, absolutely beautiful = 662"), and not Ἰσός(ας) πάντως. N. restores the proskynema of Pankrates (2, I.Dakke 43x = SEG VIII 841, 5 BC) as follows: Παγχρήσις[παραγενόμενος] πρὸς τὸν κύριον Ἐρμήν [πρὸς τὸν ---] [πρὸς τὸν Αἰθήμον] καὶ ἐπισκόπησα τὸν θεόν (Pankrates, have come to the Lord Hermes and have accomplished the act of adoration of ---, in the 25th year, on the 20th of Phamenoth'). Two other proskynomata by soldiers (3 B and C = I.Dakke 45 and 43) attest the formula συνήθιζαν καὶ ἐπισκόπησαν τὸν θεόν ("I have come together and I have accomplished the act of adoration of the same god"). The strategos Apollonios (4, I.Dakke 46, 1st cent. AD) came and made a proskynema to Megistos Hermes; another worshipper commemorated under this graffito his fifth proskynema (τοῦ πέμπτου ἑλθάν πρὸς τὸν Ἐρμήν). [AC]
171) G. NACHTERGAEL, “Graffites du Sarapieion de Memphis”, CE 74 (1999), p. 344-356 [BE 1999, 593 and 2000, 705]: N. republishes several graffiti found in the Sarapieion at Memphis (see H. HARRAUER in E. ROGGE, Statuen der 30. Dynastie und der ptolemäisch-römischen Epoche, Mainz, 1999, p. 4-12; non vidimus). Six of these graffiti use the expression “the slave of Sarapis and Isis” (δοῦλος Σαράπιος καὶ Ἰσίου [sic]), which according to N. should be understood metaphorically, as a designation of the pilgrims (3rd/2nd cent.). A graffito should be read as “in the incubation room there are thousands of wanton men” (Ἕν νηκομητηρ[ων] μίρων σινάμ[ων]), probably an ironical comment on the violation of purity rules. [AC]

172) Th.H. NIELSEN, “The Concept of Arkadia – The People, their Land, and their Organisation”, in Arkadia, p. 16-79: N. discusses several aspects of the Arkadian ethnic identity, the geographical concept of Arkadia, and its political fragmentation being matched by a fragmentation of the Arkadian identity into many distinct local identities. Alongside the common name, the common mythical origins, the association with a land having a mythical and symbolic quality for the Arkadians, and a sense of solidarity, religion belongs to the vital ingredients of ethnicity. A god intensively connected with Arkadia is Pan; his cults are found throughout the land. In Arkadia Pan possesses urban sanctuaries in the city of the Peraitheis, in Heraia, in Lykosoura (IG V.2, 530), in Tegea (together with Zeus Lykaios; IG V 2, 92-93), in Megalopolis (together with Zeus Lykaios; IG V 2, 451-452). Foundations and architectural fragments, probably from a temple which according to inscriptions belonged to Pan (IG V 2, 556-557), were found in the foothills of Mt. Lykaion. For the Arkadians the cult of Zeus Lykaios was of great significance. In the 5th cent. a large series of coins inscribed ‘Arkadikon’ and adorned with the picture of Zeus Lykaios was struck in Arkadia. N. supposes that this coinage was not struck by an Arkadian federal state, but by a pan-Arkadian amphictiony, which administered the sanctuary of Zeus at Mt. Lykaion. [JM]

173) J.-M. NIETO IBÉNEZ, “The Sacred Grove of Scythopolis (Flavius Josephus, Jewish War II 466-471)”, IEJ 49 (1999), p. 260-268: It is not known to which deity a sacred grove was dedicated in Nysa/Skythopolis (Beth Shean; cf. Joseph., Life 46); possible candidates are Zeus, worshipped here as Askaios and Soter, and Dionysos. In his narrative of Dionysos’ birth PHEREKYDES (FGrHist 3 F 178) claims that νύσσαι is another word for trees. The sacred grove in Nysa/Skythopolis may be linked with the myth of Dionysos’ birth, the foundation myth of Nyssa, and the local cult of Dionysos. Despite the close association of Dionysos with the city’s name, his cult is epigraphically attested only through a dedication to Theos Dionysos and possibly through a dedication to Zeus Bakchos (SEG XX 457). [AC]

174) B. OTTO, “Ein achäisch-ionischer Graffito aus dem Quellenheiligtum von Policoro am Golf von Tarent”, in Steine und Wege, p. 239-240: During the excavations at a rural sanctuary outside the ancient city of Siris at the Gulf of Tarent the foot of a kylix was found (c. 500) with a graffito on the bottom side. O. reads ΔΙΟΙ and interprets the graffito as Dios, an epithet of Zeus, in the dative. [JM]

175) A. OVADIAH, “Allegorical Images in Greek Laudatory Inscriptions in Eretz-Israel”, Gerión 16 (1998), p. 383-394: O. discusses five Greek inscriptions (4th-6th cent. AD), composed in poetical form and found in Israel and northern Sinai. The texts make use of allegorical images. An Early Byzantine inscription, within a tabula ansata, found in a mosaic floor of a church at Apollonia declares that the Church (i.e. Christianity) surpasses ambrosia and nectar (L. 1: τῷ ἀμβροσίᾳ τελέω καὶ νέκταρος οἶκος ἄρειον; R. BIRNBAUM – A. OVADIAH, “A Greek Inscription from the Early Byzantine Church at
Apollonia", *IEJ* 40 (1990), p. 182-191). O. supposes that the writer used pagan terms like *ambrosia* or *nectar* in order to promote Christianity over paganism. [JM]

176) D. Pandermalis, "Dion 1997. The Epistates, the Peleiganes and the Other Citizens", *AEMTh* 11 (1997) [1999], p. 236-240 [*SEG* XLVIII 785]: Ed. pr. of a letter sent by king Philip V to Dion asking the authorities of the Macedonian city to recognize the asylia of Kyzikos (Dion, c. 180). A still unpublished decree of Dion also concerns the recognition of the asylia of Kyzikos (see Hatzopoulos, *Macedonian Institutions* II n° 32). [For this document see also M.B. Hatzopoulos, *supra* n° 97, p. 1193 and *BE* 2000, 453 (date and restoration of the last lines). [AC]

177) D. Pandermalis, *Dion. Archäologische Stätte und Museum*, Athens, 1997 [*SEG* XLVIII 788-789; *BE* 1999, 332]: In his informative guide of the archaeological site of Dion, P. presents photographs of several published and unpublished inscriptions. We single out two hitherto unpublished texts. A dedication to the Egyptian deities Sarapis, Isis, and Anoubis (p. 22, Imperial period) is inscribed on a marble stele with a representation of Isis in relief. Kallimachos and Kleta dedicated the stele as “thanksgiving for the wandering” (*χαριστήριον ἵνα πλανητέας*). [M.B. Hatzopoulos, *BE* 1999, 332, interprets the word *πλανητέας* as a form of *πλανηταία*, i.e., the wandering of Isis looking for Osiris. The epitaph of two brothers designates them as heroes (p. 90, Imperial period); the stele is decorated with a representation of the bust of a horse, a ship (upside-down), a seated woman, three men, and a tree with a snake in relief. [M.B. Hatzopoulos, *BE* 1999, 332, points out that the representation of a ship suggests that the two boys died in a shipwreck]. [AC]

178) D. Pandermalis, *Dion. *H ἀνακάλεση*, Athens, 1999 [*SEG* XLVIII 783-784; *BE* 1999, 453]: P. presents the results of the recent excavations at Dion in a volume with excellent photographs. The public documents, including a new letter of king Antigonus Gonatas (p. 53, c. 277-239 BC) and a decree (p. 45, 3rd cent.), contain a clause concerning their publication in the sanctuary of Zeus Olympios (p. 53-57). For a decree concerning the asylia of Kyzikos (p. 55) see *supra* n° 176. We single out a dedication to Zeus Olympios by king Kassandros (p. 59), a dedication to Aphrodite by her priestess after her term of office (p. 73, Imperial period), a dedication to Artemis Soteira (p. 278, Hellenistic) and two representations of footprints dedicated in the sanctuary of Isis (p. 99, Imperial period). [AC]

179) D. Pandermalis, "Δίον 1999. Μουσαϊται - βασιλεὺς Δημήτριος", *AEMTh* 13 (1999, p. 415-423; Ed. pr. of an honorary inscription for king Perseus. The cult association of the Mousaïtai erected the king's statue to honor him for his virtue, for his benefactions towards their association (*σύνοδος*) and for his piety towards the Muses and Dionysos (170-168 BC). The cult of the Muses had a prominent position in Dion, where they were worshipped together with Zeus and were associated with him in the festival Olympia [AC]

180) I.Ch. Papachristodoulou, "Νέα στοιχεία για το 'Ασκληπειείο της πόλης της Ρόδου", in *Rhodos*, p. 59-62: P. reports the discovery of three Hellenistic dedicatory inscriptions which permit the location of the sanctuary of Asklepios in the city of Rhodes. One of the texts is explicitly referred to as a dedication to Asklepios after a healing (*ιατήρω*). [AC]

assistance of K. Hallop) present the first part of the corpus of the inscriptions of North Macedonia, which includes the Greek and Latin texts of Lynkestis, Herakleia Lynkestis, Pelagonia, Derripos, and Lychnidos. Most of the texts of a religious interest had already been published, but in most cases in less accessible publications. Before presenting the most important text of each region, we make a few more general observations with regard to the funerary practices. An interesting feature of the funerary cult is the practice of dedicating statues of deceased relatives, often upon divine command (34, Vâsarejca, 3rd cent. AD: σύνθεσις 1ες "Ἀρτεμίδον ἀνέθηκαν κατὰ κέλευσιν τῆς θεοῦ; cf. 37: τὸν ἄδεια κατὰ κέλευσιν; 132: τὴν μητέρα ἀνέθηκαν[; 183: ἡρωία πολιορκημένον... ἀνέθηκαν, 282: τὸν ἄδελφον... ἀνέθηκεν[; cf. 255]. One should notice here that in these cases (also with regard to the dedication of grave monuments: e.g., 50, 170 and 174) the verb ἀνατιθήμα is not used to designate a dedication to a deity (cf. infra n° 213); in an inscription from Lychnidos (331, AD 224) the verb ἀνατιθήμα is used to express the donation of a statue of an ephebarchos to the Fatherland. Similarly, if we find ἀνατιθήμα in an inscription on an altar dedicated to a strategos (ἀνέθηκαν στρατηγῷ Νικίᾳ, 367, Lychnidos, 1st/2nd cent.) this probably does not mean that the altar was erected for sacrifices to Nikias, but rather in honor of Nikias. The use of a religious vocabulary in funerary epigraphy can be noticed also in the rather common phenomenon to call the deceased person a ἡρωία or a ἡρώες (11, 20, 23, 25, 40, 41, *167, 181, 183, 194, 195, 198-200, 202-203, 205, 212, 223, 254, 256, 276, 304, 311), in one case μακάριος (277), in another ἱερός; in another ἱερός to set up a funerary monument for her “holy son, who died prematurely, the hero Torkatos” (Ἱερὸς Τόρκατος) (167) the word “πατρίς” i.e. the common designation of a statue dedicated to or representing a god (222, Varoision, Imperial period); and the word “πιτίς” (ὑπαξιαία) can express the feelings of parents towards their deceased child (234).

We also single out a few interesting epitaphs: The owner of a grave obliged his heirs to perform every year the rosalia at his grave (τοιχοσουσία ροδοφόρῳ τῷ στυλίῳ: 166, Melnica, Pelagonia, 3rd cent. AD). Two men “built the altar for their patronus, according to the oath of the testament (κατὰ τὸν ὅρκον τῆς διαθήκης) and performed the rituals (τὰ θεῖα) for him” (381, Lychnidos, 1st/2nd cent.). With regard to the ideas of afterlife we mention a funerary epigram, in which the parents address their deceased son Eugenios (27 = G 1403a, Suvodol, 3rd cent. AD): “my son, listen and stand up for your parents; why have you left the sweet light and come to the darkness?" (ἐκλαθῇ, τέκνον ἔμων, καλὸν ἀνάστυκε σοῦν γονέων τιπτε λατῶν φῶς ἦν εἰς τὴν σκοτίαν ἀφινεσθε). Another epitaph informs us (134, Herakleia Lynkestis, 2nd/3rd cent.): “here dwells the fortunate Secundus, the friend of the Blessed” (εὐδαιμονίων σκυθόνδος, μακάριον φίλος, ἑνθα κοινοικε). [These lines seem to be inspired by the well-known apotropaic epigram of Herakles: ὁ τοῦ λίθος παῖς καλλικάκις Ἰροκλής ἐνθάδε κοινοικε; for this epigram see EBGR 1991, 157]. The funerary epigram of Apyris expresses the belief that Zeus himself has brought her to the Elysium (382, Lychnidos, 2nd cent. AD, L. 2:  ἥξεν εἰς ἡλίσσον αὐτῶς ἀναξ Χρονίδης). An epitaph urges the passers-by not to regard it as a burden to stop at the grave of a child (234, Kolobaise, 2nd cent. AD, L. 2-5: μη βαρύ σου ὁ δέξῃ παριδίναι ἀνεκδοτίων, sc. ἀνεπίσχετον, cf. GV 1311).

Lyknestis: An anonymous person dedicated an altar and a column probably from the money he received after selling a slave (*17, Suvodol, 2nd/3rd cent.: ἐκ τῆς Ἀνέκδοτον τῇ τεμήσις τὸν στυλίῳ) and in another instance upon divine command (35: μετὰ τὴν κέλευσιν τῆς θεοῦ). One of the dedicators was himself a sacred slave (ἱερόδολον) of Pasikrata (18 C), who dedicated his son and his slave to the goddess. We also mention a dedication to Artemis Ephesia (9,
Herakleia Lyncestis: Dedications: A man and his sister dedicated a relief with a representation of Poseidon to a goddess after an oracle (60; τῇ θεῷ [sic] κατὰ χρηματισμὸν). A man dedicated (καθιδρ[Ε]υσα) a statue (63). A statue of a god was dedicated by a person "together with the relatives" (τὸν θεόν τῇ συγγενείᾳ, 62; cf. IG X 2.1, 838) but the dative τῇ συγγενείᾳ may refer to the recipient of the donation ("to the relatives"); statues of gods are known to be "dedicated", i.e., presented as a gift, to villages, associations, etc.; cf. e.g. SEG XL 1049: τῇ κατοικίᾳ τῶν Δία Σωτήρα... ἁνέστησεν). Other dedications are addressed to Asklepios (58, εὐχήν), Thea Dakaiosyne (55, with a quotation of Hes., op. 230f.), Hestia Boulaiia (57), Tyche Poleos Nemesis Thea (56), Hercules (59), Jupiter Optimus Maximus (54), to a river god (64), and to an anonymous divinity (61, κατὰ εὐχήν). 

Emperor cult: An inscription attests a high priest of the (city) emperor cult (73); a seat reservation in the theater (Σεβαστόν) may have been for the priest of the emperor (112). Varia: One of the services of Paulus Caeldiis Fronto was his embassy to Delphi, to Apollo Pythis (53, 2nd cent. AD: πρεσβεύσας εἰς Δέλφου ἐπὶ τὸν Πυθίου) [either as a theoros to the Pythian festival or in order to request an oracular response]. The tribes of Herakleia derived their names from the names of gods and heroes: Asklepia, Artemisia, Dionysia, Herakleia.

Pelagonia: Dedications: The most interesting text is a dedication of a stele to Aphrodite with the representation of a woman in relief (178, Podmol, 3rd cent. AD): ἄνθεσαν αἰ διοικαὶ διὸντο οἱ προτέραι τῆς Ἀφροδίτης ἐκ μερίδιον μακάρετον αἰ διοικατέθεουσα Ἀρίστην μήτηρ Ἀνάλήμνης, κοκκανήτη δ' Ἀφροδίτῃ· αὐτῇ γὰρ σύννοιοι ἔμειν Κύθρειοι θέλησαν Ἀναλησμία, her mother, and Aphrodite, her sister, the slaves of Aphrodite, dedicated the image of Aristē, who has been taken from among the mortals to [or by] the Blessed: for the Kytherean goddess has wished that Aristē shares the temple with her. Two slaves of Aphrodite dedicated the image of the deceased Ariste upon divine request in Aphrodite's sanctuary; the word προτέραις cannot be interpreted in a satisfactory way. Another interesting dedication of a statue (of a deceased woman?) was made to Artemis Kynagos (188 = SEG XXXVIII 528, Kokre, 3rd cent. AD: "To Artemis the Huntress and to the City Zoilos, son of Dioskourides, and Kassandra, daughter of Kassandros, in accordance with the request (κατὰ κέλευσιν) of their daughter Alexander; following the command of the Ephesian Artemis and her patron Artemis [i.e., Kynagos] (κατὰ ἐπιταγὴν Ἐφεσίας καί πατριανότης Ἀρτέμιδος) she [i.e. Alexandra] lived in virginity for 27 years and [or even] with her husband for 28 months and 22 days; and she lived in Pella". Alexandra may have been dedicated to Artemis as a child; the formulation used in the text (διήγαγεν παρθενεῖαν ἐκείνον κτὴν καὶ μετὰ ἀνδρός μήνας ἡ ἤμερας κβ') suggests that Alexandra retained her virginity even after her marriage. [But this is not certain, since the conjunction καί may be used either emphatically ("she lived in virginity even together with her husband) or in order to separate two different statuses, that of virginity and that of marital life. A relief with a representation of the Dioskouroi was dedicated by a man and his brother (Διοσκοῦροι... ἁνέθηκαν) in accordance with the request of his (deceased?) brothers (191, Pećtani, AD 232). A man dedicated the statues of healing deities (Διόσκορος σοφίς τε καὶ ψυχής, i.e. the Dioskouroi or Asklepia and Hygieia) after they had saved him from disease (νοσοῦν τον προφητήν) σωτῆρας, 287, Debreshte, 2nd cent. AD). A veteran dedicated an altar with representations of Hermes, an ox, a turtle, and a cock in relief on its four sides (229, Măzuiște, 2nd cent. AD) [= EBGR 1998, 145]; another veteran dedicated a relief representing a snake "as a present to the Serpent that is being honored here" (δράκοντι τῷ δράκοντι διώρον; 251, Pletin, 1st cent. AD) [for the cult of Drakon see EBGR 1991, 217]. Euphemos "made a dedication in accordance with an oracle of the god" (253, Oreovec, Imperial period; κατὰ... χρηματισμὸν τοῦ θεοῦ ἁνέθηκε[ν]). Other dedications are
addressed to Apollon Eteudaniskos (230, εὐχήν) or Oteudanos (231, εὐεξίμενος) or Oteudanikos (232, δῶρον) in Kolobaisa (2nd cent. AD), to Artemis (171, Futurus, AD 199/200, by her priestess as a δῶρον), to Herakles Kynagidas (172, Mojno, 2nd cent. AD), Zeus Agoraicos (252, Pletvar, AD 167, εὐχήν; 278, Cnilište, AD 94, κατ’ ἐπιταγήν), and to Zeus Olympios (217, Varoš, 2nd cent. AD, εὐξ[ήν] ἱμέρ [ἐλευνάν]. Cult officials: A priest of Dionysos has the name Dionys, etymologically related to Dionysos (248).

Cult officials:

A priest of Dionysos has the name Dionys, etymologically related to Dionysos (248). An anonymous woman dedicated a female slave and her descendants to Artemis Kynagos "after having been troubled/harrased by Artemis Ephesia, the one in Kolobaise" (ἔνωσιλαμένην ἥν ὁπότε ἐς Αρτέμιδος Ἐφεσίας [ἡς] ἐν Κολοβαισί) (233, AD 200). [For a similar case of a sacred manumission as a result of divine punishment or pursuit see a manumission record in Leukopetra (P. Petas – M.B. Hatzopoulos – L. Gounaropoulos – P. Paschidis, Inscriptions du sanctuaire de la Mère des Dieux Autochtones de Leukopetra [Macédoine], Athens, 2000, n° 65, AD 214): παλλὰ δίπλα κακὰ πάσχοντες ἀπὸ Μητρός | θεῶν Αὐτόκηθονος | ἀποδίδομεν πείθομεν ("we give [we pay as fine] a female slave after having suffered many terrible evil things from Meter Theon Autochthon").

Onomastics: Notice the names Heortaios (39, from Ἡρόται) and Hieratike (235) [cf. the Latin names Sacerdotes and Sacerdotianus], and a woman with two theophoric names, both of them related to the cult of the Egyptian deities: Jsidora "also called Sarapias" (218).

Derriopos: Dedications:

A man, probably called Elpidephoros, dedicated a relief with a representation of the Dioskouroi; interestingly enough his dedicatory epigram refers to the dedication of a statue of Asklepios (302 = SEG II 437, 3rd cent. AD: ἄλληδει ἐπὶ φορέον | ἄσκληπον ἰήσῳ τῷ τῷ ὀφέλος νοῦσων ἄλλοφημορά | "the bearer of hopes (sc. Elpidephoros) erected in this house the healer Asklepios, the averter of disease"; this is an interesting example of the consciousness of the meaning of names]. Another relief with the representation of a goddess and the Dioskouroi was dedicated to the "Saviour Gods", i.e., the Dioskouroi (θεοῖς σωτήριν, 310, 2nd cent. AD).

Foundations:

A decree of Derriopos accepts the foundation of M. Vettius Philon, who left to the council money on condition that the interest would be used for the celebration of a commemorative day with banquet for Vettius Bolanus (L. 12-15: ἑφ’ ὄψιν ὠνομάζον τοῦ Ἱερατικοῦ Ἡράκλεια | θείων Αὐτόκηθονος | ἐν Κολοβαισί) (233, AD 200). [cf infra n° 73]. Bolanus can be identified with the consul of AD 66, who had probably served as the governor of Macedonia (300, AD 95).

Agons:

The office of the agonothetes is attested in two ephebic catalogues (325-326, AD 74). Emperor cult: A statue was erected by Sep. Aelius Julianus and Julia Aelia Nike, "the high priests and priests of the temple of the emperors" (ὁι ἄρχητες καὶ ἱερεῖς τοῦ ναοῦ τῶν αὐτοκρατόρων); it is not certain whether the temple of the emperors at Styberra was a provincial temple (322, 3rd cent. AD). Sep. Silvanus Celer served as a Makedoniarches and his wife L. Aurelia Trebonia Nikomacha as high priestess of the provincial emperor cult (333, 3rd cent. AD).

Styberra: Dedications:

An altar was dedicated by the priest of Herakles Kynagidas after his term of office (319, AD 191). Anesthia Fusca bequeathed money for the restoration of the statue of Thea Tyche, of a temple (Tyche's temple?) and of the statues (ἀνδριάντες) in the temple (336, AD 126). Other dedications are addressed to Asklepios Soter (320, AD 209), Poseidon, Erigonos, and the Nymphs (321, 3rd cent. AD). Agons: The office of the agonothetes is attested in two ephebic catalogues (325-326, AD 74). Emperor cult: A statue was erected by Sep. Aelius Julianus and Julia Aelia Nike, "the high priests and priests of the temple of the emperors" (ὁι ἄρχητες καὶ ἱερεῖς τοῦ ναοῦ τῶν αὐτοκρατόρων); it is not certain whether the temple of the emperors at Styberra was a provincial temple (322, 3rd cent. AD). Sep. Silvanus Celer served as a Makedoniarches and his wife L. Aurelia Trebonia Nikomacha as high priestess of the provincial emperor cult (333, 3rd cent. AD). [It may be assumed that Celer served as Makedoniarches and high priest of the provincial emperor cult together with his wife; on this issue see supra n° 79]; other members of the same family had occupied the same offices.
Alkomena: Sacred regulations: A fragmentary inscription contains a letter of king Perseus (?) concerning the celebration of the festival of the Daisia and the covering letter of Doules to Nikolaos (347, 173 BC); the letter concern the funding of the festival and the relevant duties of the priest. Foundations: L. Aelius Agrestianus bequeathed to the tribes of Alkomena 1000 denarii, “in order that every year, on the 2nd Dios, they use the interest to celebrate his (commemorative) day (να ηπωσιν αυτός ημέραν); in order that one of the tribes burns (έκασήη, i.e. sacrifices) for Zeus Agoraios and Hera in the agora a sheep and a cock (δρνις) together with sacrificial cakes (κόσμα) and a mixture of figs and almonds (σοιδαιοκάρων), and that they enjoy themselves (ευφορίνγαντας) [i.e. celebrate a banquet] in the agora; and in order that the other three tribes burn on the same day one sheep and one cock each, together with sacrificial cakes and a mixture of figs and almonds, on the altar in Alkmomena, which I myself have made and inscribed, and in order that they enjoy themselves at the altar”. If the commemorative day was not celebrated, the money would be given to the testator’s heirs (348-349, AD 192) [for this procedure cf. supra n° 73].

Lychnidos: Dedications: to Artemis (356, 2nd/3rd cent.), Herakles Megistos (355, 1st/2nd cent.), of a statue of Theos Dionysos (357, 2nd/3rd cent.), to an anonymous Theos (358, 2nd/3rd cent., εν φαμενη), and to Jupiter Optimus Capitolinus (359, 364 – the latter on behalf of emperor Gallienus). The honorary inscription for Aurelius Krates mentions the fact that his statue (ανάμνης) had been dedicated by the Athenians “in the akropolis, in the Asklepieion” (371, 3rd cent. AD). [AC]

182) V.C. PETRAKOS, “Ἀνάμνης Ραθωνοῦντος”, ΠΑΑΗ 153 (1998) [2000], p. 1-39 [SEG XLVIII 129]: P. mentions several new epigraphic finds in the fortress of Rhamnous (without giving the text) [cf. id., Ergon 1998 [1999], p. 14-16]. 1) An inscription records the dedication of a torch and commemoration the victory of an Oropian in the torch race of the Ptolemaia in Athens (p. 19, 161/160 BC). 2) A decree of the Tetrapolis of Marathon honors an archon of the Tetrapolis for fulfilling all the religious duties of this office (p. 25f.); this decree was to be set up in the sanctuary of Dionysos, obviously in the Dionysion of Marathon (cf. IG II² 1243); the honors were to be announced during the dramatic competition of the Dionysia; it is not clear why the stele was found in Rhamnous; P. suggests that the stele was made in a workshop in Marathon, and was not delivered to the Tetrapolis for unknown reasons. 3) A strategos is honored by the Athenian soldiers serving in Rhamnous (p. 31, 2nd cent.); among other services he had offered sacrifices to Zeus Soter and Athena Soteita and organised a torch race in honor of king Ptolemy III and Diogenes of Macedon (Diogeneia and Ptolemaia), who had freed Athens in 229 BC. 4) A decree found near the sanctuary of Aphrodite honors the strategos Euithiæos who had taken great care for the better celebration of the Nemeseia (p. 36f., 184/83 BC); the new decree attests for the first time a night celebration during this festival (pannychis); Euithiæos sent soldiers to participate in the torch races at the Diogeneia and Ptolemaia, and gave them awards for winning the races; he was also the first who honored Heros Archegetes, organising an agon in his honor; the sanctuary of Heros Archegetes may be identified with a small shrine where two boundary stones of the sanctuary’s garden have been found (p. 39) [cf. EBGR 1994/95, 284 and 1997, 299]. [AC]

183) G. PETZL, “Inschriften aus Phrygien”, EA 31 (1999), p. 95-103 [IBE 2000, 596]: Ed. pr. of an interesting funerary epigram from Phrygia (3rd cent. AD, p. 95-97). It reports that Keralia built a cenotaph for her young husband who died while on an embassy to the emperor; “but his soul, as it soars through the air, recognizes the wife’s loyalty and the place of the tombstone” (φυγὴ δ’ ἐκείνον δυ’ ἀρεσκ πτωμαμεν 1 πίστι ν γυναικος οδέ και στήλης θέσι ν). P. also presents a relief dedicated to Zeus (Thallos or Ampelites, 2nd/3rd
cent., p. 97-99) [for similar reliefs cf. supra n° 61], and a dedication to Hosion kai Dikaion (p. 99-102, 2nd/3rd cent.; εὐχὴν ὑπὲρ τουτοῦ). [AC]

184) G. PETZL, "Weihung eines Gehbehinderten", in Steine und Wege, p. 241-243: P. publishes an anatomical votive relief with a representation of a right leg at the Pushkin Museum in Moscow (2nd/3rd cent. AD). According to the inscription Kampanos dedicated the small relief to Zeus Philios hoping that his leg could be cured by the god: ἐγὼ ἐγὼν δράμοιμι' ψηφίζων ἔνθεται ἦμων θεοῦ, ἐς τὸν τοῦτον ἄνθρωπον ἐπιστεθέντος ἐπὶ σε[ξ]πλοὺς ἄλλα θεοὺς γε [ἐν]τείσασας Φιλίῳ καὶ ΚΑ[..]ΟΣΙΘΕΟΙ. [JM]

185) M. PRÉRART, "Les puits de Danaos et les fontaines d'Hadrien. Eau, urbanisme et idéologie à Argos", in Le Péloponnèse, p. 243-268 [BE 2000, 111]: P. discusses once more the tholos on the Argive agora published by P. MARCHETTI - K. KOLOKOTAS [cf EEGR 1997, 254]. According to P. the first phase of the tholos (B) was the cenotaph of Danaos, the mythical founder of the city. Under Hadrian the cenotaph was transformed into a Nymphaion. The building inscription dates to this phase [cf. EBGR 1996, 218]. [JM]

186) L. PILOT, "Pausanias et les Mystères d'Andanie. Histoire d'une aporie", in Le Péloponnèse, p. 195-228 [BE 2000, 84]: Based on the account of PAUSANIAS (4.33.4-6), the well known regulations concerning the Mysteries of Andania (LSCG 65, 92 BC), and an oracle of Apollo Pythaios in Argos also concerning the Messenian Mysteries (Syl. 3 735, 1st cent.) P. suggests that the Mysteries were a 1st cent. adjunct to an already existing festival which included with certainty a sacrifice in honor of the Megaloi Theoi. [JM]

187) C. PITTEROS, AD 50 B1 (1995) [2000], p. 111-114: P. reports the discovery of several inscriptions in Epidauros and its vicinity. 1) A perirrhanterion was dedicated in the Asklepieion by Teilon and Peithilas (4th/3rd cent.), who were already known as the dedicants of another perirrhanterion [IG IV2 186]. 2) C. 230 statuettes were found built in the late antique fortification wall of Epidauros (on the hill Nisi); c. 45 are inscribed with personal names of dedicators (among them the military commanders of Epidauros, τοῖς φρουροῖς), with the name of Dionysos and with the word λατρῶν (cf. IG IV 876-892). 3) IG IV 872 (a dedication of phrouroi to Apollo Lykeios) and IG IV 874 (a donation for agon in honor of the Sebastoi) were rediscovered in the theater of Epidauros. 4) A perirrhanterion, dedicated by a man to Artemis Choria as tithe (ἐκδοτικα) was found at Dimaina near Nea Epidauros (4th/3rd cent.), thus attesting the existence of a sanctuary of Artemis Choria in this area. [AC]

188) H.W. PLEKET, "Mass-Sport and Local Infrastructure in the Greek Cities of Roman Asia Minor", in Agonistika, p. 151-172: P. studies three aspects of mass-sport in Asia Minor under Roman rule: the athletes, the visitors, and the infrastructure (gymnasium and local contests, whether organised privately or by the city). Most of the athletes during the Imperial period belonged to the elites. Concerning the so called sport-fans the example of Kaikkillos from Beroia is most telling: in his epitaph Kaikkillos reports that he travelled twelve times to the Olympic games (A.B. TATXI, Ancient Beroia. Prosopography and Society, Athens, 1988, p. 184-185, n° 647, 3rd cent. AD [= EBGR 1990, 294; see also EBGR 1998, 99]). An important aspect of the athletic infrastructure of every city was the gymnasion. In the Imperial period the aims of athletics in a gymnasion are often described as 'good shape', 'discipline', and 'philoponia' (SEG XLI 1749). But the gymnasion was only a part of the infrastructure, since from the 6th cent. onwards a great number of urban contests took place outside the gymnasion. There were urban contests founded and financed by individuals and often named after them (θησίδες). P. notes that such contests seem to have been common mainly along the southern coast of Asia Minor. A second category of urban games are the so called politikoi agones, contests
organized and financed by the city; this does not mean that the financial assistance of local benefactors and agolithetai was excluded. It is noteworthy that the term politikos agon (or politike panegyris) is restricted to southern Asia Minor. P. suggests that the absence of private themides in northern and western Asia Minor made it unnecessary to define non-private urban contests as politikoi agonentes. On the other hand the cities of the southern Asia Minor, where themides were organized, were financially less capable of founding sacred international crown-games or of receiving imperial approval and assistance for the founding such games. [JM]

189) E.A. Popova – S.A. Kovalenko, “On the Aspects of the Hercules Cult in the Khersonesus State”, Russian Archaeology (1997.2), 78-84 [in Russian, English summary; SEG XLVII 1176]: P.-K. study the evidence for the cult of Herakles in Eupatoria (Crimea), including reliefs and a vase with a dedication addressed to this hero (4th-3rd cent.). [AC]

190) V. Pouloudi, “Ρωμαϊκή άναθηματική ἀνάγλυφη ἐνεπίγραφῃ στήλη”, in G. Velenis – V. Atsalos (eds), Η Δράμα καὶ η περιοχὴ της. Ιστορία καὶ πολιτισμός. Πρακτικά Β’ Έστατημονικής Συνάντησης, Βραδαί 18-22 Μαΐου 1994, Drama, 1998, p. 213-217 [SEG XLVIII 811]: Ed. pr. of a Latin dedication to the Dioskouroi and Manta by a sacerdos; two soldiers and a goddess are represented in relief on the base (Drama, Imperial period). The cult of the Dioskouroi and Manta Epekoii is also attested in a dedication from Nikiti (Chalkidike, late 3rd cent.) republished by P. (see also I.A. Papanghelos, Ὀδηγός Χαλκιδικής, Thessalonike, 1981, p. 138-139 and id., Η Σιθωνία κατὰ τῶν βυζαντινῶν χρόνων. Ιστορία, μνημεία, τοπογραφία, Thessalonike 2000, p. 43). [AC]

191) C. Prêtre, “Le matériel votif à Délos. Exposition et conservation”, BCH 123 (1999) [2000], p. 389-396: Based on the epigraphic evidence P. discusses the forms of exposition and deposition of votives in the Delian sanctuary during the period of independence of the island and the second period of the Athenian control [for an earlier version of the same article see BBGR 1998, 215]. Votives could be suspended from a ribbon (IG XI 2, 203B), put on a tablet (I.Délos 1416), in a naiskos (IG XI 2, 208), on a small column (I.Délos 1416A), on a table (I.Délos 1417A) or on a base (I.Délos 1417B). On the other hand votives could be deposited in cases (I.Délos 1400) or just inside the temple (I.Délos 442B). P. notices a significant difference between the inventories of the period of Independence and those under the second period of Athenian control: in the first ones the value of the dedicated objects is more important, while in the inventories under the second period of Athenian control the celebrity of the dedicato is just as important as the value of the dedication. [JM]

192) W.K. Pritchett, Pausanias Periegetes I, Amsterdam, 1998 (Monographs on Ancient Greek History and Archaeology, vol. 6): In his invaluable study on Pausanias P. focuses on two subjects, basing his work on literary sources as well as making use of the epigraphic evidence: the account of Pausanias concerning the Athenian Demosion Sema in the Kerameikos, and the reverence of sacred stones respectively the worshipp of cult images (xoana or statues). [JM]

193) W.K. Pritchett, Pausanias Periegetes II, Amsterdam, 1999 (Monographs on Ancient Greek History and Archaeology, vol. 7): In his second monograph on Pausanias P. focuses on four subjects making ample use of the relevant literary sources and inscriptions: 1. Alleged topographical errors in Pausanias’ text, 2. wooden cult statues and bronze agalmata (cult statues, dedications, and portrait statues), 3. the use of the term ἐπέλειον by Pausanias, and 4. passages containing the terms ἔρημος and πανήγυρις. In
this last part he also discusses the deities honored in these festivals, the processions and games that took place during some of the festivals, and hymns that were sung. [JM]

194) W.K. PRITCHETT, "Postscript: The Athenian Calendars", ZPE 128 (1999), p. 79-93: Based primarily on the epigraphic material (e.g. IG II 847, 951add., 946, 947, 949, 967, 1004, 1078, 2782; SEG XXI 541; XXXIV 95), but also making ample use of the relevant literary sources P. discusses some aspects of the Athenian calendar: the relationship between the κατὰ θεόν and κατ’ ἀρχοντα calendar, the κατὰ θεόν dates, the existence of hollow months, the prytany year, the solstices, and the sacred calendars. P. argues almost exclusively against the interpretations of F.M. DUNN, "Tampering with the Calendar", ZPE 123 (1998), p. 213-231. [JM]


196) G. RAGONE, "Dentro l’alsos. Economia e tutela del bosco sacro nell’antichità classica", in C. ALBÒRE LIVADIE – F. ORTOLANI (eds), Il sistema uomo-ambiente tra passato e presente, Bari, 1998, p. 11-25: At the beginning of his article R. offers based on modern examples a definition of meaning and function of a sacred grove in the Greek and Roman antiquity. Based on literary sources and leges sacrae R. studies the regulations concerning the use of a hieron alsos. In an appendix R. collected relevant leges sacrae (e.g. LSeG 37, 47, 57, 65, 84, 91, 111, 116; LSS 53, 81). [JM]

197) A. RAUBITSCHEK, "The Pelargikon in the Hekatompedon Inscription IG I 3A, lines 1-15", Horos 10-12 (1992-98), p. 27-28: The guarded area mentioned in the fragmentary lines of the Hekatompedon inscription (IG I 3A; EBGR 1993/94, 169; 1994/95, 267) may be identified with the Pelargikon which had to remain uninhabited (Thuc. 2.17.1; Pollux 8.101; IG I 3B 58 L. 54-59). [AC]

198) K. RHEIDT, "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", in E.-L. SCHWANDNER – K. RHEIDT (eds), Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung, Mainz, 1999: The oldest and most important cult place of Aizanoi was the cave of Meter Steunene outside the settlement in a sacred grove which was cultivated by an association of gardeners (MAMA IX 49). Although the cult of Zeus in Aizanoi is already attested in Hellenistic times, the temple in the center of the Roman city was built only in the 2nd cent. AD. The third important cult center of the city was the Artemision; the dedicatory inscription of the temple (1st cent. AD) mentioned not only the goddess, but also the person who financed the building, Asklepiares [cf. EBGR 1994/95, 380]. [JM]

199) N. RICHER, "Aidôs at Sparta", in Sparta, p. 91-115: After a brief notice on the possible existence of cults (and cult places) for seven abstract ideas related to psychological states (Phobos, Aidos, Gelos, Eros) and states of the body (Thanatos, Hypnos, Limos) at Sparta, R. focuses on Aidos and Phobos. According to R. Aidos had a wide sphere of influence at Sparta in connection with both men and women, but the role of Phobos (worshipped at the Ephoreion) was more specifically masculine. PAUSANIAS (3.20.10-11) mentions a statue of Aidos about thirty stades from the city, which showed a female veiling herself. The word AIDEYE is inscribed on a 6th cent. [cult?] statue, generally associated with the male figures depicted on the Laconian hero-reliefs (IG V 1, 214). The seated figures on the reliefs have been identified as Hades and Demeter (or Dionysos and Demeter, or Agamemnon and Alexandra/Kassandra); therefore the statue could represent
Hades. The pareneds of Hades on these reliefs is shown in the same pose as the statue seen by Pausanias: she is in the middle of veiling herself. R. suggests that the statue mentioned by Pausanias originally showed the wife of Hades (ΓΥΝΗ ΑΙΔΕΩΣ) and was later reinterpreted as depicting Aidos. [JM]

200) J.W. RIEHMÜLLER, "Bothros und Tetrastyle: the Heroon of Asclepius in Athens", in Hero Cult, p. 123-143 [BE 2000, 104]: Based on the archaeological material (architecture, votive reliefs) and the rich epigraphic evidence R. studies the double nature of Asklepios in his Athenian sanctuary on the South Slope of the Akropolis. According to R. Asklepios was worshipped as a god in the temple, and as a hero in the bothrostetraystylon. Some honorary decrees of the 2nd cent. for priests of the Athenian Asklepieion refer to sacrifices to Asklepios and Hygieia at three festivals: at the Asklepieia, the Epidauria, and the Heroia (e.g. IG II² 974, 975, 1061). R. connects not only the Asklepieia and the Epidauria with Asklepios, but also the Heroia and suggests that during this festival the sacrifices for Asklepios were performed like those for a hero. The place for this enagismos was according to R. the bothros-tetraystylon. [JM]

201) K.J. RIGSBY, "Greek Inscriptions from Ilion, 1997", Studia Troica 9 (1999), p. 347-352: Ed. pr. of an honorary decree for Agonippos of Dyme (a royal agent?) for his contribution to civic concord and for his devotion towards the city and the temple of Athena Ilia (Ilion, 3rd cent.). The priest of Dionysos and the prytaei were to crown him in the theater at the Dionysia with the god's crown (τοῦ θεοῦ στέφανον); the crowing was to be repeated every year; the decree was to be set up in the sanctuary of Athena Ilia in the place designated by the hieronomoi and the architect. To the examples given by R. for the expression διὰ τοῦ θεοῦ στέφανος also add SEG XLIII 773 L. 23f. (Ephesos, 2nd cent.); a cult association in Ephesos honored its benefactors with a particular crown called 'the god's crown' (διὰ τοῦ θεοῦ στέφανος) – possibly crown decorated with the god's image. [AC]

202) E. RINGEL – P. SIEWERT – H. TAEUBER, "Die Symmachien Pisas mit den Arkadern, Akroreia, Messeneien und Sikyon. Ein neues Fragment der 'arkadischen Bündnisstele'", in Olympia XI, p. 413-420 [BE 2000, 350]: R.-S.-T. publish a new fragment of the treaty of alliance between Pisa, Akroreia and the Arkadians, which stood most probably on the same stele as the treaty of alliance between Pisa, Messene and Sikyon (SEG XXII 339; XXIX 405, 406; XXXII 411). In the second decree (L. 4) the oath gods are Zeus, Apollo, Athena, and perhaps Hermes. [JM]

203) N. ROBERTSON, "Aristeides 'Brother'", ZPE 127 (1999), p. 172-175 [BE 2000, 83]: R. proposes the following restoration for an ostrakon against Aristeides from the Athenian Agora (Agora XXV n° 56): Αριστείδης δίκαιος τῶν δαδούχων τίτλου (Aristeides the brother of a Daduch). According to R. the Daduch of the ostrakon is Kallias, son of Hipponikos, a Dadouchos of the Eleusinian Mysteries. According to literary sources Aristeides was a cousin of Kallias. Probably the person who inscribed the ostrakon thought of them as brothers. [JM]

204) N. ROBERTSON, ""Ἡρως ἐπιτέγιος", ZPE 127 (1999), p. 179-181 [BE 2000, 291]: The heros epitegios is known from inscriptions as a partner of the Anakes in Athens (IG II² 5071, I² 310 L 81-83 [= IG I³ 383 L. 346-347]; note that in IG I³ Lewis proposes a different restoration of the latter). The Athenian Anakes are maritime deities, protectors of ships and sailors (IG I³ 133; SEG XXXIII 147). If the heros epitegios had a maritime function, then his epithet should be associated with the word tegos in the meaning of "the deck of a ship". The heros epitegios could then be the protector of a ship's deck. [JM]
205) N. ROBERTSON, “Σχήματα της Δήμητρας”, ZPE 127 (1999), p. 175-179: R. discusses briefly the statue of a splanchnoptes (= roaster of inwards), described by the elder Pliny, and the cult of Athena Hygieia on the Athenian Akropolis. The statue commemorated the healing of a slave by the goddess and stood on a circular base, signed by the sculptor Pyrrhos (IG I3 506, 5th cent.). According to inscriptions (cf. IG I3 824) the cult of Athena Hygieia must go back to the early 5th cent. at least. [JM]

206) N. ROBERTSON, “The Stoa of Hermes”, ZPE 127 (1999), p. 167-172: R. argues convincingly against the view that the Stoa of the Herms must lie outside the Athenian Agora. Based on literary sources and two inscriptions (SEG XXI 52; SEG XLVI 167, 282/1 BC) R. identifies the Stoa of the Herms with the Stoa Basileios, where fragments of many different Herms were found. According to R. the term ‘Stoa of the Herms’ was popular, appearing in the orators and in Hellenistic inscriptions, while the name ‘Stoa Basileios’ was used for official business (cf. IG I3 104 L 7-8). [JM]

207) G.M. ROGERS, “The Philosebastoi Kuretes in Ephesos”, in Steine und Wege, p. 125-130: The earliest lists of the Kuretes from the prytaneion of Ephesos (I.Ephesos 1001-1004) describe them as eusebeis. Later, during the reign of Nero, the lists characterize the Kuretes not only as eusebeis, but also as philosebastoi (I.Ephesos 1008, 1012-1015). In Ephesos the epithet philosebastos is not that frequent in the public inscriptions before the reign of Domitian. It is nevertheless attested as early as the late 1st cent. (I.Ephesos 14, where the term philosebastos implies, according to R., a general attitude of devotion toward the first Roman emperor). R. notes that the continual increase in the numbers of Roman citizens in the lists of the Kuretes attest that the synedrion of the Kuretes definitely began to be dominated by Roman citizens during the Flavian dynasty. Making use of the two different terms the Kuretes defined the theological relationship between Artemis and the Roman emperors, but they also validated their own mixed civic identities, Ephesian and Roman. [JM]

208) L.E. ROLLER, In Seareh of God the Mother. The Cult of Anatolian Cybele, Berkeley – Los Angeles – London, 1999: Based on the archaeological evidence, the relevant literary sources and the epigraphic material (e.g. IG II2 1009, 4038, 4671; XII 118; CIG III 3886; IV 6837; Syll.3 1127, 1129, 1131, 1138, 1153; OGIS 28; MAMA III 396; V 101; LSAM 4, 25, 26; SEG XIII 445) R. offers an invaluable study of the cult of the Great Mother in Anatolia, Greece (Meter) and Rome (Magna Mater) from the Bronze Age to the 2nd cent. AD. In the first chapter of her study R. also discusses the archaeological evidence for the possible existence of a cult of the Great Mother in prehistoric times. In the case of Greece R. discusses for example the association of the Great Mother with Greek goddesses like Ge, Rhea or Demeter and her close cultic and mythological connection with Attis. [JM]

209) V. ROSENBERGER, “Die Ökonomie der Pythia oder: Wirtschaftliche Aspekte griechischer Orakel”, Laverna 10 (1999), p. 153-164: Based on the literary sources and the rich epigraphic material R. discusses four economic aspects of Greek oracles: 1. the expenses required for a response, 2. oracles concerning economic decisions, 3. dedications and treasuries, and 4. the role of bribery. In the sanctuary of Apollo in Delphi groups or communities had to pay much more than an individual in order to get a response from the Pythia (CID 8, c. 400; CID 13, c. 360). A 4th century inscription in the sanctuary of Trophonios in Lebadeia listed the names of those who had requested oracular responses and their contributions (IG VII 3055). From the 6th and 5th cent. onwards questions to the oracles can also deal with concrete economic matters (SEG XLIII 325, c. 400; IG II2 204, 352/51). [JM]
210) L. Rossi, “Lamentazioni su pietra e letteratura ‘trenodica’: motivi tipici dei can ti funerari”, ZPE 126 (1999), p. 29-42: In her interesting discussion of the typical motifs of ritual lament from the Archaic to the Hellenistic period R. underlines the close connection between funerary poetry and funerary rituals. [AC]

211) Ch. Rouëché, “Enter your City! A New Acclamation from Ephesos”, in Steine und Wege, p. 131-136: R. publishes a new acclamation from Ephesos and discusses some other examples of such texts from the same city (Ephesos 1192, 2090). Ephesos 1357 (late 5th or 6th cent. AD) contains a series of acclamations: a prayer to the archangel Michael, a standard acclamation of the fortune of the city, and a series of exhortations to victory, addressed to Margaretes. The text is inscribed down, and across the cross bar of a cross cut in relief on a marble panel. According to R. it is not clear, whether this is a prayer for help articulated by a living or a dead person. (TM)

212) S. Sahin, “Epigraphische Mitteilungen aus Antalya (EMA)”, EA 31 (1999), p. 37-51 [BE 2000, 628]: Ed. pr. of 17 inscriptions from Lykia and Pamphylia. Lybre (or Seleukeia in Pamphylia): A building inscription commemorates the fact that a priest financed the construction of a temple (1, 2nd/3rd cent.). Perge: An agoranomos dedicated a statue of Eros to “the goddess” (τη διάθηκη), i.e. Artemis (4, 3rd cent. AD). Myra: Posthumous honorary inscriptions (cf. the designation of the honored person as ἤγων) were set up by epheboi for a synephebos (11), by the members of a cult association for a thiasites (12), by a slave for his master (13), and by a man for a woman and her son (who had raised him?) for their affection (14, Imperial period). Patara: A posthumous honorary epigram refers to the island of the Blessed (16, Imperial period; “if it is true that the souls of the virtuous possess the islands of the blessed, then the island of the Blessed has your soul as well”; εἶς ἔκτον μακάρων νήσους ἐγενεθεὶ κατέχουσιν λυπηθα, καὶ τὴν νύν νήσους ἔχει μακάρων) [for this motif see A. Chaniotis, “Das Jenseits – eine Gegenwelt?”, in T. Hölscher (ed.), Gegenwelten zu den Kulturen der Griechen und der Römer in der Antike, Munich/Leipzig, 2000, p. 176 note 15]. [AC]

213) S. Sahin, Die Inschriften von Perge. Teil I (vorrömische Zeit, frühe und hohe Kaiserzeit) (IGSK, 54.1), Bonn, 1999 [BE 2000, 625]: The first volume of the corpus of the inscriptions of Perge presents 279 texts from the Classical period to the early 3rd cent. AD (new texts are marked with an asterisk). Oracles: A dice oracle was already known in Perge (207); two new fragmentary dice oracles may now be added (*205, *206); one of them was dedicated by T. Flavius to Theoi Sebastoi, Artemis Pergaia, Hermes and the Demos (‘Ερμος ἄστραγαλομαντίαν ἔγινεν!); two of the preserved responses are designated as oracles of Zeus Olympios and Nemesis respectively (*205, 2nd/3rd cent.); the dedicator is also known as the dedicator of an altar to Hermes (240); the second dice oracle is very fragmentary (*206); the answer was found after the enquirer had thrown the dice seven times; the expression κατ’ ἐπιτηδείᾳ shows that it was dedicated upon divine command. Dedications are addressed to Aphrodite Epekoos (*243, an altar), Apollon Elaibarios (178), Ares Epekoos (*234-235, by the members of the guard of the acropolis, 2nd/3rd cent.; *235: κατ’ ἐξήγης), Artemis (2), Artemis Pergaia (*4: ἄσπαρχη; *5, Hellenistic; 89, 2nd cent. AD; *238: ἐξήγης), Artemis Asylos (*135, 2nd cent. AD: an altar dedicated by the priest of the Moirai; *246: ἐξήγης), Artemis Pergaia Asylos Epiphanes (*245, 2nd cent. AD), Asklepios Theos Epekoos Soter (*242: ἐξήγης), Diana Pergaia (*133), Diana (239: votum), the anassa of Perge (1), Asklepios (*176: ἐξήγης), Genium civitatis (*244), Helios Mithras (*248, 2nd cent. AD: a relief stele with a representation of Helios and the killing of the bull by Mithras: ὑπὲρ τῆς ἱερᾶς θοὺς καὶ ἄθλου Περγαίαν καὶ θηρίωσε, Ηρμῆς (*240), Patris (*143, *249), Theos Hypsistos (*230-231, 3rd cent. AD: ἐξήγης), Nemesis Epekoos (*247: ἐξήγης), Tyche tes Poleos (90, 2nd cent. AD), Zeus and Hestia (*3), Zeus Poliouchos (232, by his priest), Zeus or Dionysos (*136, by his priest); S. suggests
interpreting the word ἐκάστος in two dedications (1 and 3) as a local Pamphylian dedicatory formula (such as ἀπεργή or εἰχῆ) [cf SEG XXX 1517; EBCR 1989, 31]. A statue of Artemis Epiphanes was dedicated by Menneas (134, 2nd cent. AD: [Ἀρτέμιδα Ἐπιφανὴς ... καθέρωσεν]. Claudius Piso dedicated (ἀνεύθηκεν) statues of Aphrodite; Apollon, Herakles, Hermes, Hygieia, Marsyas, and Nemesis in the baths (*161-170, 2nd cent. AD). A statue of Harpokrates was dedicated to Theos Megas Sarapis for the victory of the Augusti by the sons of Kanopoulos (*171, 2nd cent. AD). A man dedicated (ἀφιέρωσεν) a statue of Nemesis to an anonymous deity (*175, 2nd cent. AD). A councilor dedicated a cult statue of Apollon (*177: τὸ ἱέρωμα τοῦ Ἀπόλλωνος καθέρωσεν, 2nd cent. AD). A statue was dedicated by the council "for the salvation and concord of the people" (236, 2nd cent. AD: ὑπὲρ σωτηρίας τοῦ δῆμου καὶ ὀμονοίας). In a few other fragmentary dedications only the verb καθέρωσε (*29, *32, *141) and ἀνατιθημι (*36, 38) can be recognized. One should notice the distinction between ἀνατιθημι and καθέρωσε in several texts, e.g. in 56 A 7f.: ἀνέθηκεν καθερώσας; 60 1. 11f. and 61 L. 12: ἀνέθηκε καὶ καθέρωσε; the verb ἀνατιθημι refers to the donation of the object or building, the verb καθέρωσε to the dedicatory ritual; the same distinction is also made in nos *60-61, 65, 75; cf. also *195: κατασκευάζαται καθέρωσαν]. Inventories: An inventory lists dedications in the sanctuary of Artemis (10). Sanctuaries: The sanctuary of Artemis (14, 23) and a precinct of the Horai (ὁ Ὄρον περιβόλου, 11) are mentioned in decrees as the places where inscriptions were set up.

festivals and agon: The athletic agon of the Seleukeia (in Seleukeia in Pamphylia or Kilikia?) is restored in a decree (12 L. 48f.). An athletic competition took place every eight years in honor of M. Plancius Varus (θέμις Οὐάριειος); an inscription records the celebration of the sixth enneateris (128). Gladiatorial combats, in which the gladiators fought for their lives (ὑπὲρ μονομάχου τὸ ἵππον ψυχῆς ἀγωνισάμενου), took place upon permission of the emperors (*203, 3rd cent. AD: κατὰ θεοῦ διῶγεν). Panegyriarchae are mentioned in a fragment (*269). An agonistic inscription lists the victors of a runner in the agon of the Gryneia, Apollonia in Halikarnassos, Koriaia in Kleitor, Panathenaia in Ilion, Kaisareia in Korinthos, Eleutheria in Plataia, Amphiaraiia in Oropos, Pythia in Traillies, Hemesaria in Lousoi, and Asklepieia in Epidauros (272). foundations: For the foundation of M. Feridius (*66) see supra no 114. Mouas bequeathed land to his mother; after her death this land would become the property of Apollon Lyrbeton under the condition that the revenues should be used for sacrifices to Apollon and for the purchase of bread and wine [cf. supra no 114] and for the celebration of a memorial day and an agon (.INTERPOSITION: I δὲ ἀγαθοθείας μία ἡμέρα καὶ ἐγώνες) on the 3rd day of the 9th month; a banquet (ἕνδοξος) should be offered to the village on this occasion; Mouas, his brother and his mother should be commemorated (ἀπομνημονεύονται); the fine for any violation of his will would be paid to Artemis Pergaia (77, 2nd cent.). A similar foundation was made by Menneas; with the money he bequeathed an estate should be bought for Apollon (θεὸς Ἀπόλλων τῇ ἐν τῇ κώμῃ ἵππον ἐν Σάρδεσιν); the revenues should be used for sacrifices to the god and banquet on the 20th day of the first month, commemorating Menneas (ἀπολονιὸωμεναις); Menneas' sister fulfilled his wish (78, 2nd cent. AD).

emperor cult: Many buildings were dedicated to emperors, sometimes together with deities: a building was dedicated to Tiberius by the provincial governor (*21: ἀφιέρωσεν); the gymnasion was dedicated to Nero (*37), a tower to Domitian and Artemis Pergaia Asylos (65, by the priestess of Demeter), an arch to Vespasian, Titus and Domitian, Sebaste Eunomia (i.e. the justice of the emperor), Apollon Soter Pamphylus Ephekoos, Artemis Soteira Asylos Pergaia and Perge Eusebes Philokaisar Hiera Neokoros (56, by the priest of Artemis and his brother; the name of Domitian and the reference to the neokoria were erased later), a tower to Hadrian and Apollon Lyrbeton (77), gates to
Patris (*86) and Hadrian (*87), the Nymphaion and the propylon of the gymnasion baths to Thea Artemis Pergaia Asylos, Septimius Severus and his family and the Patris (*196, *197). A series of dedications to Hadrian Olympios Soter tes Oikoumene were made on the occasion of his visit (AD 131/132) by Petnelissos (*111), the council and the people of Perge (*112-114), and the local tribes (115-116). Other dedications are addressed to Divus Augustus (*91), Tiberius or Claudius (*26), Claudius or Nero (*27), Vespasian (54), Divus Nerva (*92), Trajan, Artemis Pergaia and the Demos (75), Divus Trajanus (*93), Diva Marciana (96), Plotina (*97), Diva Matidia (98), Hadrian (*94, 95), Sabina (99), Antoninus Pius, Thea Artemis Pergaia Asylos and the Patris (*141, *142+143?), Antoninus Pius (*150, *153?), and Lucius Verus (*186). An honorary decree for Apollonios, an ambassador to Germanicus, praises his piety toward the imperial family (23 L. 5f.: ευσεβῆς δὲ ὑπάρχουν πρὸς τὸν τῶν Σεβαστῶν οἶκον) and mentions an agora named after the Augusti (L. 7: Σεβαστῆ ἄγορα). A libertus of Claudius or Nero, who served as priest of the emperor cult in Ikonion (Claudiconium), is honored for his piety towards the Augusti (*35). Many honorary inscriptions mention high priests of the emperor cult: C. Iulius Cornutus Bryoninus, high priest of the Augusti and agonothetes of the pentaeteric Megala Kaisareia (42, *43-45, 1st cent. AD), and his wife, high priestess and agonothetes, honored the mastigophoroi who had served during their term of office (47) [for mastigophoroi see EBGR 1988, 193]; in their turn, the mastigophoroi honored the couple with the setting up of a small altar (48, βωμίζεις; the mastigophoroi also honored another high priest (*193, 2nd/3rd cent.). An honorary inscription lists the services of Ti. Claudius Apollonios Elaibares (58, cf. 59, late 1st cent. AD); be served as priest of Artemis, as high priest of the Sebastoi, priest of the Bastate Homonoia, and as high priest and agonothetes of the Augusti Sebastoi three times; thanks to his embassy to Rome Artemis Pergaia was awarded the asylia [or rather the asylia was confirmed: see Jones, supra n° 114]. Gn. Postumius Cornutus served as high priest of the Sebastoi and agonothetes of the pentaeteric Megaloi Kaisareoi Agones and the Artemesioi Vespasianoi Agones (*60-61, 1st cent. AD); his mother was priestess of Artemis, his brother high priest of the Sebastoi (*61). C. Iulius Rufus Neos accumulated several offices: high priest of the Sebastoi, agonothetes, and priest of Artemis (*63, late 1st cent. AD). Ti. Claudius Aurelius Gygetianus Appellas served as high priest of the Augustus and the Augusta for life and as priest of Artemis; his wife served as high priestess (*199, 2nd/3rd cent.). Other high priests of the Sebastoi are mentioned in nos *180 and *260. A text refers to the neokoreia of Perge (*267).

Priesthoods: The local benefactor Plancia Magna served as priestess of Artemis for two terms (*120, 121, *122, *123), as priestess of Meter Theon for life “as the first and only” (*120, 121, *122, *123), and as high priestess of the Augusti (*123, 124, *125); although Plancia Magna served as high priestess both during her second and during her third term as demiourgos (123-125), the iteration of her service as high priestess is not recorded; this is possibly related to the fact that the high priest and priestess were elected for a period of four years, i.e. for a pentaeteris corresponding to the celebration of the agon for the emperor; for pentaeteric priests cf. EBGR 1993/94, 174 and 205). Aurelia Paulina Aelianus served as priestess of Artemis for life in Perge and as high priestess of the Sebastoi in the neighbouring city of Sillyon (*149) together with her husband (*195). Claudia Paulina Artemisia served as priestess of Artemis (ἡ προσευτώσα τῆς πόλεως θεᾶς Ἀρτέμις άστυλος) and of Athena for life (173); her parents had served as high priest and high priestess of the Augusti. A man occupied the offices of the priest of Artemis and of Ares (*252). Other references are to priests of Artemis (56, 58, *61, *63, *174: θεᾶς προσευτώσα τῆς πόλεως θεᾶς Ἀρτέμις Περγαία ἄστυλος; *237, *257: Ἀρτέμις Περγαία Ἄστυλος); Apollon (*264), Apollon Kerykeios (*264), Apollon Pythios (79), the Moirai (*135, for life), Theos Soter (Asklepios) (*241, 2nd cent. AD: διὰ γένους, Zeus [or Dionysos] (*136), and to a priestess of Demeter (65) and of an anonymous goddess (*80); priesthoods are also mentioned in
n°s *67 and *263 (for life). A woman is designated as τραπέζω τῆς Ἀρτέμιδος (*256, 2nd cent. AD), either treasurer or bearer of a sacrificial table.

Myths: Plancia Magna dedicated a series of statues of the mythical founders of Perge: Kalchas of Argos (101), Labos of Delphi, "from whom the festival Labeia originates" (102), the Lapith Leonteus (103), "Maechoa, son of Asklepios, the Thessalian, founder of the sanctuary of Zeus Machaonios on the acropolis" (104), Minyas, son of Ares, of Orchomenos (105), Mopsos, son of Apollo, of Delphi (106), Rhixos the Athenian, "from whom originates the foot of Rhixos" (107); Rhixos' foot is a place south of Perge; there may have been a local legend according to which Rhixos opened a water source with his foot; these statues were joined by the statues of M. Plancius Varus and C. Plancius Varus, the dedicator's father and brother, the recent kūstai of Perge (108-109), possibly also of other members of Plancia's family. Varias: The tribes were named after gods: Athena (271), Hephaistos (115), and Hermes (116).

214) M.C. Sahin, "The Place Name of Korazis: A New Inscription from Lagina", EA 31 (1999), p. 35-36: Ed. pr. of an honorary (?) inscription for Demetria, key-bearer in the cult of Hekate found in the sanctuary of Hekate at Lagina (Hellenistic?). [AC]

215) D. Salzmann, "Kaiserzeitliche Denkmäler mit Preiskronen. Agonistische Siegespreise als Zeichen privater und öffentlicher Selbstdarstellung", in Agonistik, p. 89-99: Based on the archaeological material and the epigraphic evidence S. studies briefly the existence of donaticae coronae – known primarily through the numismatic evidence – on funerary and architectural reliefs, sarcophagi, altars, statue bases etc. of the Imperial period. Such prize crowns occur not only in the public, but also in the private sector. Donaticae coronae on public monuments have, however, a different connotation from those on private ones. The private examples document the victories of an individual, while the public ones demonstrate the pride of a city which had the honor of organizing important festivals with athletic competitions. [JM]

216) E. Sapouna-Sakellaraki, AD 50 B1 (1995) [2000], p. 319: S.-S. reports the discovery of a dedication to Halia Nympha by a choregos (Eretria, 3rd/2nd cent.). [This inscription was brought to Eretria from Oropos; it is now published in I.Oropos 517 (cf. EEGR 1997, 296]. [AC]

217) C. Sartori, "I tamiai di Delfi", MEP 2 (1999), p. 157-175: S. suggests dating the foundation of the board of the Delphian tamiai to the year 339/8 (Syll. 3 420). According to S. the 24 tamiai were not an autonomous authority, but represented only a part of the Delphic amphictyony specialized in financial matters. The tamiai met only during the assemblies, while in the period between two assemblies the two Delphic members were the representatives of the board in the sanctuary. S. discusses also the duties of the tamiai. Since after the 4th cent. there is no epigraphic evidence concerning their activities S. suggests that after the death of Alexander and the decline of the Macedonian influence the specialized board of the tamiai ceased to exist. [JM]

218) M.H. Sayar, "Pergamon und Thrakien. Ein Beitrag zur Geschichte Thrakiens in der hellenistischen Zeit anhand von Ehreninschriften aus Bisanthe für Eumenes II., Attalos II. und Stratonike", in Steine und Wege, p. 245-251: Based on six already known inscriptions and a new one from Bisanthe in Thrace H. discusses the relations between Pergamon and Bisanthe. All the inscriptions honor Eumenes II and Stratonike resp. Attalos II and Stratonike. We single out two of these texts: a marmor altar on behalf of Eumenes II and Stratonike dedicated to Zeus Soter, Athena Nikephoros and Apollon Pythios (OGIS 301), and an inscription [perhaps again an altar] on behalf of
A. CHANCIOTIS – J. MYLONOPoulos


219) A. Schachter, "The Nyktophylaxia of Delos", JHS 119 (1999), p. 172-174: Eight accounts of the hieropoioi from the period of the Delian independence refer to an event, named Nyktophylaxia. In the earliest document (IG XI 142, 307 BC) it is simply called ἐν τῷ ἱερῷ. The event took place in the month of Aresion (IG XI 287; I.Délos 316, 338, 372, 442). A few things are clear about the Nyktophylaxia. Every year, late in the autumn a nocturnal event took place at the Thesmophorion (IG XI 142, 145) under the direction of the priestesses of Demeter and/or Kore (IG XI 154, 159, 199; I.Délos 372) financed with public funds (IG XI 142, 145, 199, 287). At the beginning of the ritual a doorway in the sanctuary was broken through (IG XI 287), and afterwards it was put back up again (IG XI, 154), all at public expense (I.Délos 372, 442). S. suggests that the Nyktophylaxia refer to rites performed in honor of the dead, despite the fact that in 426/5 the Athenians had purified the island, removing all the graves and forbidding either dying or giving birth on Delos in the future. The breaking of the doorway at public expense may be explained in the context of conflict between obligation towards the ancestors and obedience to the sacred law. During the celebration of the Nyktophylaxia the participants could pretend to have entered the sanctuary violently. [JM]

220) G. Schörner, "Votivreliefs in der römischen Provinz Achaia. Zum Götter- und Menschenbild im hellenistischen und kaiserzeitlichen Griechenland", in Classical Archaeology, p. 361-363: S. focuses on votive reliefs from the Hellenistic and Imperial period and discusses the relation between adorants and gods. When compared with reliefs from the 5th and 4th cent. the Hellenistic and Imperial examples demonstrate a different attitude towards the gods: Adorants are much smaller than the figures of the gods; in Imperial reliefs they are even absent. The same attitude is attested in the dedicatory inscriptions: Neutral characterisations of the reliefs, like ἄπαρχη or διέχηστη, are seldom used, while terms that emphasize the communicative aspects between adorants and gods (εὐχὴ, χαριστήριον, ἐπιταγή), are predominant. The inscriptions also show that the dedicators characterize themselves primarily through their function as city-officials (e.g. IG V 1, 26). [JM]

221) R Scholl, "Phylen und Buleuten in Naukratis. Ein neues Fragment zur Inschrift SB VIII 9747", Tycbe 12 (1997), p. 213-228: S. recognizes a new fragment in the University of Trier as belonging to SB VIII 9747 (3rd cent.), and shows that this inscription is not a dedication to a Ptolemaic ruler made by soldiers living in Naukratis, as have been suggested in the ed.pr. (Z. Aly, "A Dedicatory Stele from Naukratis", Études de Papyrologie 7 [1948], p. 73-92). The inscription lists persons belonging to four Naukratian phylai. The names of two of the phylai are preserved and are connected to Hera and the deified Nile (col. I, L 1: Ἡραῖος; col. I, L 12: Νειλιάς). [JM]

222) S. Schröder, "Zwei Überlegungen zu den Liedern vom Athenerschatzhaus in Delphi", ZPE 128 (1999), p. 65-75 [BE 2000, 365]: S. discusses the two παίανες inscribed in the south wall of the Athenian treasury in Delphi (F.Delphes III 2, nos 137-138) (see now W.D. Furley – J.M. Bremer, Greek Hymns, Tübingen, 2001, vol. II, p. 84-100) and focuses on the date of their performance. The second παίαν was written by Limenios; S. attributes the first παίαν to a man named Athenaios. According to S. the παίαν of Athenaios was performed during the Pythais of the year 128/7, while the παίαν of Limenios belongs to the Pythais of 106/5. [JM]
223) L. SCHUMACHER, "Eine neue Inschrift für den Sophisten Herodes Atticus", in *Olympia XI*, p. 421-437: S. publishes a new honorary inscription for Herodes Atticus from Olympia. Herodes is honored as *sodalis Augustalis, sodalis Hadrianalis*, and priest of Dionysos by the city of Elis. S. dates the inscription to c. AD 175. The inscription attests for the first time the membership of Herodes Atticus in the *sodales Augustales und Hadrianales*. S. supposes that Herodes was also member of the *XViri sacris factiundis*. [JM]

224) H. SCHWABL, "Zum Kult des Zeus in Kleinasiern (II). Der phrygische Zeus Bennios und Verwandtes", *ActaAntHung* 39 (1999), p. 345-354: S. discusses the cult of Zeus Bennios in Asia Minor in Roman times based on thirteen relevant inscriptions collected in *ANRW II 18.3*, p. 1952-1991. The epithet Bennios comes from the Greek-Phrygian term τὸ βέννως, which designates a cult association (see *EBGR* 1993/94, 146). According to S. Zeus Bennios was more than just a patron of cult associations, he was probably believed to protect any form of an association, or even groups such as families, guilds, or communities. S. associates the cult epithet Bennios with the name of the Thracian goddess Bendis. [JM]

225) H. SCHWARZER, "Untersuchungen zum hellenistischen Herrscherkult in Pergamon", *MDAI(I)* 49 (1999), p. 249-300: In a thorough study of the epigraphic, numismatic and archaeological evidence on the ruler cult of the Attalids, S. examines critically the association of a series of shrines in and around the vicinity of Pergamon with the ruler cult. A building near the theater should not be identified with the Attaleion; the association of the Attalistai (cf. *OGIS* 326) had its seat in Teos, and not in Pergamon (p. 265-272); the temenos for the ruler cult was probably built under Eumenes II and did not represent a public sanctuary (p. 272-278); an apsidal building near the great altar was possibly used for the cult of the Attalids (p. 278-286); the great altar may tentatively be identified with the Eumeneion mentioned in *I.Pergamon* 240 (p. 287-295) [but there are no conclusive arguments for this assumption]; there is no evidence that Attalos II was worshipped as a synnaos of Hera in Hera's temple (p. 295-298). [AC]

226) I. SHOPOVA, "To the Problem Concerning the Dionysiac Cult Associations in Thracia", *Studia Danov*, 207-210 [SEC XLVIII 8951: S. republishes an inscribed altar of Moukianos (Augusta Traiana, c. 200-250, *IGBulg* III 1685), interprets the abbreviation MT as μ(lua)1:(Tç), and argues that the altar was dedicated to Dionysos. Assuming that the name Moukianos is of Thracian origin, S. claims that this monument confirms her view about the existence of two types of Dionysiac cult associations in Thrace, those whose members were Thracians and those consisting of foreign settlers in Thrace. [AC]


228) P. SINEUX, "Le péan d'Isyllos: forme et finalités d'un chant religieux dans le culte d'Asklépios à Épidaure", *Kernos* 12 (1999), p. 153-166 [BE 2000, 75]: S. presents the text and a French translation of Isyllos' hymn (*IG IV.2* 128) and discusses the strategies by which Isyllos uses a traditional poetic form (the paian) in order to present a new version of the history of Asklepios' cult in Epidaurus and in order to support the

229) U. Sinn, “Olympia: Pilgrims, Athletes and Christians. The Development of the Site in Late Antiquity”, in *Classical Archaeology*, p. 377-380: Based on the archaeological evidence and the epigraphic material S. discusses briefly the presence of pilgrims, athletes, and Christians in Olympia in Late Antiquity. According to an inscription on a bronze plate [cf. *BBGR* 1997, 124; see supra no 65] a building south-west of the sanctuary was the seat of an association of athletes. Such athletic associations also had a religious character (*Ivo* 436): the buildings of the athletic associations were also centres of Herakles’ worship. The bronze plate attests to the fact that the Olympic festival and the games were still held during the 4th cent. AD. The excavation of a small bath house and a guest house for the pilgrims at the site has also shown that the sanctuary was even enlarged around 300 AD, while Christian evidence in the sanctuary only begins in the mid 5th cent. AD. Most finds from the Byzantine settlement date to the 6th cent. (among them a bread stamp). [JM]

230) A. Souref – A. Mathiakou, “Ταφικά στοιχεία ανά τὸ Ἄρειοκαστρο Θεσσαλονίκης”, *AEMTh* 12 (1998) [2000] 231-236: S.-M. mention the discovery of a lead tablet with a defixio found near a grave at Oraiokastro (near Thessalonike, undated); it is directed against the five sons of Osperos. [AC]

231) C. Souli – A. Vlachopoulou – K. Gravanis, “Ἀνασκαφή Δωδάνης”, *PAAH* 153 (1998) [2000], p. 143-151: Ed. pr. of a roof tile bearing the stamp Διὸς Ναός (i.e., of Zeus Naos) found near the Prytaneion (p. 149, Dodona, early 2nd cent.). The authors also mention two new lead tablets containing oracular responses. One of them is a palimpsest on one of its sides, the more recent text being the word [*εὐαρχής* (*sacred*), p. 149]. [AC]


233) E.M. Stern, “Ancient Glass in Athenian Temple Treasures”, *Journal of Glass Studies* 41 (1999), p. 19-50. S. studies the inventories of the Parthenon (*IG* I 134; II 1373, 1388, 1396, 1425, 1447, 1448) and of the Athenian Asklepieion (*IG* II 1532 fr. b, 1553, 1534a-b, 1535) and suggests that the terms *hyalos* and *lithinos* (the latter in combination with the adjective *chytos*) are used in the inscriptions to indicate dedications of glass objects. The glass votives include vessels, gems, jewelry, miscellaneous items such as a glass ear, and an ingot of raw glass. [JM]

234) C.M. Stibbe, “Frauen und Löwen. Eine Untersuchung zu den Anfängen der lakonischen Bronzeindustrie”, *JRZM* 41.1 (1996) [1998], 355-381 [SEG XLVIII 1151]: S. discusses a group of Archaic bronzes with representations of female protomes and lions. In this context he republishes an Archaic dedication from the Heraion of Samos, the statuette of a lion, dedicated to Hera by Eumnestos of Sparta (*LSAG* 2 446 no 16a), suggesting a date in c. 600 BC [IG XII 6.2, 540 in the forthcoming corpus of Samos]. [AC]

administered by an amphictyony of the communities of the Alpheios valley until the mid-fifth century BC. [AC]

236) K. TAUSEND, "Heiligtümer und Kulte Nordostarkadiens", in Pheneos und Lousoi, p. 343-362: T. exploits the archaeological, literary, and epigraphic evidence for the cults and sanctuaries in Northeastern Arkadia. After a short introduction into the cults at Azania, i.e. the Arkadian landscape where Pheneos lies, T. focuses on the urban and rural sanctuaries of Pheneos. Pausanias, inscriptions and archaeological finds offer information on some of the urban cults at Pheneos: the worship of Asklepios, Athena Tritonia, Hermes (IG V.2, 360, c. 500 B), the Dioskouroi (cf. SEG XXX 1456; XXXIX 1365, which refers to the festival of the Dioskoreia in the 5th cent.) [cf. infra n° 237], and Demeter Eleusiniana and Kidaria. Sanctuaries of Apollon Pythios, Artemis Pyronia, Demeter Thesmophoros, and Hermes existed in the chora of Pheneos. Demeter Thesmophoros is mentioned in an inscription, most probably from Pheneos (SEG XI 1112; XXII 320, c. 525 BC). [JM]

237) S. TAUSEND, "Sportstätten und Agane in Lousoi und Pheneos", in Pheneos und Lousoi, p. 370-379: The epigraphic evidence attests to the existence of festivals with athletic contests in Lousoi and in Pheneos. Two inscriptions from Thouria (IG V.1, 1387, 3rd cent.) and Aigion (J. BINGEN, "Inscriptions du Péloponnèse", BCH 77 [1953], p. 628, c. 80 BC) mention victors from Thouria and Perge in the local festival of Lousoi in honor of Artemis Hemera. The inscription on a 5th cent. bronze hydria (SEG XXX 1456; XXXIX 1365) attests most probably to a Pheneatic festival with athletic contests in honor of the Dioskouroi. An inscription from Olympia (ívO 184) refers to the victories of the charioteer Akestorides in Pheneos and Lousoi, the names of the two festivals are not mentioned. [JM]

238) P. THEMELIS, "Ἀνάθημα Ευδότη", Horos 10-12 (1992-98), p. 77-82 [BE 2000, 295]: Ed. pr. of a dedication of an offering table or altar to Eudotes or Eudote in fulfillment of a vow (Athens, mid-4th cent.). The theonym Eudote(s) was hitherto only indirectly attested, in the names of three silver mines (Eudoteion). It is probably the name of a hero or a heroine (cf. Eukolos and Eudosia; cf. the epithets Epidotes for Hypnos, Epidotes for Zeus, and Eudoso of Aphrodite). [AC]

239) P. THEMELIS, "Ἀνακαφώ Μεσσηνή", PAAH 153 (1998) [2000], p. 89-126: Ed. pr. of several inscription found in Messene. 1) An anonymous high priest of the Sebastoi who was given the honorary name "the new Epameinondas" was honored by the tribes of Messene for the dedication of statues (ἀνδριάντες); the preserved inscription was the one dedicated by the tribe Hyllis (p. 94f., 1st cent. AD), and a small fragment preserves the name of the tribe Kleolaia (p. 95); similar honors must have been awarded also by the tribes Daiphontis and Aristomachis. 2) Messene dedicated the statue of a woman who had served as "mistress of the banquet" (certainly in the cult of Demeter and Kore) demonstrating piety and generosity (θυνέασσα ευσεβής καὶ μεγαλοπνήχως; p. 95, 1st cent. AD); the verb θυνέω is attested for the first time (cf. θυναρχόντω; the name of the tribe Aristomachis on the stone indicates either that the woman belonged to this tribe or rather that each tribe honored her separately (cf. IG V.1, 1459 with a similar content, dedicated by Hyllis for another official); [this assumption is also supported by the fact that the citizens attended sacrificial banquets κατὰ φυλὰς, i.e. each tribe separately; see e.g. LSAM 81). 3) A couple dedicated the statue of their daughter to Demeter and Kore (p. 96, undated). 4) Two honorary decrees for Claudius Saithidas, high priest of the Sebastoi and Helladarches, record his benefactions that include the restoration of the proscenium of the theater (p. 102f., 2nd/3rd cent.). 4) The theater was decorated with bronze statues of Aristomenes, the legendary leader of the Messenians, and Alexander the Great (p. 107f.,
2nd cent. AD); Aristomenes was possibly associated as a military leader with Alexander [for the popularity of Alexander in the Imperial period see EBGR 1998, 188]; heroic sacrifices (ἦναγισμός) were offered to Aristomenes (SEG XXXV 343, 1st cent. AD), whose herooon may be identified with a peribolos near the gymnasion (p. 112-114). 5) A dedication attests for the first time the cult of Artemis Enodia in Messene (p. 120f., 3rd cent.) for this cult in the Greek world see EBGR 1998, 57. [AC]

240) A. Themos, “Ἀποθηκέας ἀπὸ τὴ Σπάρτη”, Horos 13 (1999), p. 57-61: Ed. of 5 inscriptions from Sparta. They include a dedicatory altar of Hadrian. The altar was dedicated “to the saviour of Sparta and the ktistes” by C. Iulius Eutychos (1, AD 117-138). Hadrian is called “saviour and benefactor of Lakedaimon” in an inscription on a base [or altar] (2). [AC]

241) R.S.O. Tomlin - M.W.C. Hassall, “Roman Britain in 1998. II. Inscriptions”, Britannia 30 (1999), p. 375-386: Ed. pr. of a defixio (‘prayer for justice’) written on a lead tablet (Marlborough Drive, Wiltshire, Imperial period). A person gives to deus Mars stolen pieces of property and “asks your Genius, Lord, that they stop as soon as possible and do not go for nine years; do not allow them to sit or to ---”. T.-H. confirm that a curse published in their Roman Inscriptions of Britain as n° 154, refers to the theft of a girl (a concubine?, a slave?). [AC]


243) D. Triantaphyllos, “Δαστρέες καὶ θεὸι στὴν ἄρχαια Θράκη”, Θρακική Ἐπετηρίδα 10 (1995-1998), p. 355-375 [SEG XLVIII 903]: T. gives an overview of cults and deities in the Aegean part of Thrace making ample use of the epigraphic evidence; we single out the references to the aretalogy of Isis in Maroneia (SEG XXVI 821; 362f.) and to an altar of Pantes Theoi in the form of a phallus (Polyanthos Rodopis, 4th cent.; cf. A. Vavritsas, “Ἀρχαιότητες καὶ μνημεῖα Θράκης”, AD 18 B, 1963 [1965], p. 260). In this context T. mentions a marble base with a representation of two pairs of footprints; it was dedicated by the agonothetes Apollonios to Sarapis, Isis and Harpokrates κατὰ πρόστασιμα (Maroneia, 2nd/3rd cent.). T. also mentions an unpublished dedication to Demeter (Mesembria Aigaia, undated). [AC]

244) Y.Z. Tsifopoulou, “Παρατηρήσεις σε τέσσερις ἐπιγραφὲς σπηλαίων τοῦ Νομοῦ Ρεθύμνης”, Horos 13 (1999), p. 213-223: T. republishes four rock-cut inscriptions in caves in the prefecture of Rethymnon and improves their reading. An inscription in a cave at Mougi near Sisai (2 = I.Cret. II v 37, Imperial period) commemorates a sacrifice offered by Augetos on March 4th (the day of a festival!). An inscription in the sacred cave of Hermes Tallaios in Melidoni (3 = I.Cret. II xxviii 1) was dedicated to Hermes by Hipponax as a vow (κύρη). [AC]

245) Y. UstinoVA, “Corybantism: the Nature and Role of an Ecstatic Cult in the Greek Polis”, Horos 10-12 (1992-98), p. 503-520: U. discusses the ecstatic Korybantic rites and their social function in the treatment of mentally sick persons and attempts a reconstruction of the ceremony. After the sacrifice a healer drove the patient into an altered state of consciousness through music, incantation, and dance. The epigraphic evidence, especially the documents from Erythrai (LSAM 23 and 25) [see now also SEG
XLVI 1463; XLVII 1628 and EBGR 1997, 175), show that these rites were well incorporated in the polis religion [see also from Macedonia (SEG XXXVIII 810; XLVI 810)]. Since in Erythrai the priesthood could be purchased, it seems that the priest was in charge of the sacrifices and the general supervision, while the ecstatic part was the responsibility of a religious expert. [AC]

246) O. VANNIJF, "Athletics, Festivals and Greek Identity in the Roman East", PCPC 45 (1999), p. 176-200: N. discusses the importance of festive life in the Roman East and shows that Greek festivals played a central role in civic life under the Roman rule until Late Antiquity: An inscription from Olympia attests a continuing popularity of the Olympic games till at least 385 AD [cf. EBGR 1997, 124; see supra n° 65 and 220]. Numerous inscriptions from the Roman East make clear that Greek identity could be also acquired through athletic competition, and that the commemoration of (Olympic) victory became increasingly important in the eastern part of the Greek world in the Imperial Period [cf. EBGR 1997, 132]. Festive life in the East developed its own dynamics. Cities sent out envoys to the entire Greek world inviting everybody to their agons. Special envoys were sent to share in the sacrifices during the festivals [cf. JONES, supra n° 112]. The ritual calendar had to be adapted to accommodate new or expanded celebrations, which in most cases were financed by upper-class benefactors (Oinoanda, 2nd cent. AD: SEG XXXVIII 1462 [supra n° 58]). Such Greek festivals were also closely linked with emperors, and in particular with the imperial cult. Many competitors in the festivals of the Roman period received considerable money prizes, but most of them were also connected with the élites in the Greek cities (Oinoanda, 212-232 AD: SEG XLIV 1169, 1194-1196). Regulations concerning the organisation of such festivals also make clear that agonistic festivals were also an occasion for the local élites to set up a model for their society (SEG XXXVIII 1462). [JM]

247) V. VASILIOPOULOU, AD 50 B2 (1995) [2000], p. 834: V. reports on the excavation conducted in the cult cave in Agia Triada (Boiotia). The discovery of an inscribed statuette and of pottery dedicated to the Λειβηθρίδες Νύμφες (Λειβηθρίδαι) allow the identification of this cave with the cave of the Nymphs Leibethrides mentioned by PAUSANIAS (9.34.4) and STRABON (9.410 and 10.471). [AC]

248) Chr. VENDRIE, "Les concours musicaux dans le Péloponnèse sous le Haut-Empire : l'exemple de Corinthe", in Le Péloponnèse, p. 269-285: Based on the epigraphic evidence V. discusses the musical competitions on the Peloponnese, focusing on the Korinthian Isthmia and Caesarea and the Argive Nemeia. The epigraphic material shows clearly that the Korinthian musical competitions were the most important ones on the Peloponnese. At the end of his article V. discusses also the stele of the flutist L. Cornelios Korinthos, found at the Isthmian sanctuary of Poseidon (SEG XXIX 340, 2nd/3rd cent. AD), which refers to thirty two victories of the musician at musical competitions all over the Greek world. [JM]

249) A.-M. VÉRILHAC – C. VIAL, Le mariage grec du VIe siècle av. J.-C. à l'époque d'Auguste (BCH Suppl. 32), Paris, 1998: This profound analysis of the various aspects of ancient marriage (legitimacy, dowry, etc.) includes a detailed analysis of the relevant rituals (p. 281–370), making ample use of the epigraphic evidence, esp. concerning the mention of κοινὰ νυμφικά in inventories (IG II² 1424, 1425, 1440, 1471, 1485, 1544; p. 328f.), nuptial processions (G'V 1519, 1584, 1680, 1823, 1833; p. 321–325), the crowning of the statue of Apollonis by brides in Kyzikos (M. SÈVE, "Un décret de consolation à Cyzique", BCH 103, 1979, p. 327–359 (p. 332), banquets (LSCG 177 and IG XII 3, 330; p. 300), purifications (LSCG Suppl. 115; p. 329f.), the sacred law of the Labyadai in Delphi (CID I 9), and the sacrifice to Aphrodite Pandemos in Kos (IscrCos ED 178; p. 330). [In p. 329, V.-V.
misunderstand the potter’s name Γαμών on Roman lamps from Crete (e.g., I.Cret. I xvii 54; III iii 61; IV 540) as a word and tentatively associate these lamps with nuptial rites; see SEG XLVIII 1212; for nuptial rites see also supra n° 57]. [AC]

250) H. VERRETH – H. GOLDFUS, “A Greek Magical (?) Ostrakon from Elousa (Haluza)”, ZPE 128 (1999), p. 150-152: V.-G. publish an ostrakon (5th-7th cent. AD) found in the ancient Elousa, written on both sides with red ink. Five lines with four to six letters are written on the convex side, while on the concave side eight figures are drawn (a probatio penneae?). V.-G. offer three interpretative possibilities: 1. The letters and drawings present a writing exercise, 2. the letters may be abbreviations; KCB in L. 1 may be read as Κ(όρις) σ(ετήρ), β(ολήβει), 3. the letters, at least some of them, might have a numerical magical value, with the numbers 222 and 74 appearing more than once. [JM]

251) H.S. VERSNEL, “Κόλασαι τοὺς ἡμᾶς τοιούτους ἡδέως βλέποντες ‘Punish those who rejoice in our misery’: On curse texts and Schadenfreude”, in Ancient Magic, p. 125-162 [BE 2000, 148]: V. studies the role that derision, gossip, and slander played in magical texts and literature. In a judicial prayer from Amorgos (IG XII.7, p. 1, date uncertain: 2nd cent. BC-2nd cent. AD) a supplicant addresses Demeter asking her to punish a man named Epaphrodeitos, because he had persuaded his slaves to run away. There is also an additional motif: the supplicant suspects that people rejoice in his misery, caused by Epaphrodeitos, and asks Demeter to punish them too (τοὺς τοιούτους ἐνθυμομένους καὶ κατασχύροντες καὶ λάπας ἐπιθεῖς ἰσα... κόλασαι τοὺς ἡμᾶς τοιούτους ἡδέως βλέποντες). On a Punic lead tablet from Carthage (CIS I 6068; 3rd cent.) a man named Maslih expresses the same suspicion, that people rejoice at his expense and asks Hawwat Elat to punish them. Such supplications are also included in funerary curses (e.g. SB 1323). But slander, as a weapon against an opponent, is also found in the so-called ritual diabole. In this type of ‘slander spells’ the author accuses his opponent of abstruse ritual violations against a god (e.g. PGM IV 2572-92). Some defixiones also express the desire to see someone in a disgraceful position: Judicial prayers from Knidos against thieves or other sinners request among other things that they “confess publicly” their sins (I.Knidos 147-159, 2nd-1st cent.). [JM]


253) E. VOUTIRAS, “Euphemistic Names for the Powers of the Nether World”, in Ancient Magic, p. 73-82 [BE 2000, 147]: In the light of three defixiones V. discusses the ambivalence of chthonic divine powers, and especially of the souls of the dead, who had perished untimely or had met a violent death. In order to avoid any danger magicians used special (euphemistic) names in addressing such nekydaimones. Two defixiones (DT 43, 44), possibly from Arkadia, begin with an invocation of Pasianax (‘lord of all’), who is clearly the dead person lying in the grave, in which the two defixiones were found. V. interprets Pasianax not as the name of the dead person, but as an euphemistic appellation, which describes the ambivalent character of the daimon: a lifeless corpse, but also a powerful soul, which is potentially dangerous; the euphemistic name should soothe the possible wrath of the dead. In the same way V. interprets a late antique defixio
from Savaria in Hungary (SEG XL 919), where a dead person named Abrasarx (a perhaps intentionally altered form of Abrasax) is invoked. [JM]

254) E. VOUTIRAS, “Opfer für Despoina. Zur Kultsatzung des Heiligtums von Lykosoura IG V 2, 514”, Chiron 29 (1999), p. 233-249 [BE 2000, 340]: V. presents a new edition with commentary of the lex sacra concerning the sanctuary of Despoina in Lykosoura (IG V 2, 514, late 3rd cent.). This text, probably the abbreviated – and possibly in part new formulated – version of an older sacred law, consists of regulations of ritual purity (L. 2-13) and of sacrificial regulations (L. 13-19). V. discusses in detail the first part of the sacrificial regulation that treats all the sacrifices that took place in the sanctuary and focuses on the preparatory rituals (σαράντα). He plausibly suggests restoring in L. 13f. ποσθύματος (not πός θυμάτων) and in L. 15 ἠγάλαμασι[τ] (not ἠγάλαμασι[τ]); this part of the text may be translated as follows: “those who sacrifice should use as additional offerings to the sacrifice (ποσθύματα) branches of olive and myrtle, honeycombs, and barley cleaned from weeds; as dedications (ἠγάλαματα) they should use white poppy capsule and lamps; as incense they should use myrrh and aromatic plants”. These additional offerings were probably burned on the altar. According to these restorations, the lex sacra of Lykosoura does not contain any unusual elements, neither with regard to the sacrifice to Despoina nor with regard to ritual purity [cf supra n° 25]. [JM]

255) E. WEBER, “L. Pomponius Protomachus – Ein Ephesier?”, in Steine und Wege, p. 391-395: Based on the bilingual inscription on an altar dedicated to the powerful Eudikia (Εὐδίκια οἴκεῖται) in Carnuntum (IGR 1 1393, AD 247-249) W. discusses the identity of the dedicator L. Pomponius Protomachus. According to W. the dedicator belonged most probably to the Ephesian family of the Pomponii. [JM]

256) P. WEISS, “Festgesandschaften, städtisches Prestige und Homonoia-prägungen”, in Agonistik, p. 59-70: W. suggests that the so called Homonoia-coinage had an agonistic background. Such coins documented the good relations between a city which sent theoroi to the festival of another city who also participated in the sacrifices to the gods who were honored at the agonistic festival [for synthyssia, cf. Jonas infra n° 112]. In the contemporary inscriptions which documented the same attitude, terms like συνθύσεις, συνεπτραξείς were used and the εὐδόخεια, the συγνέεια, or the ἐὔνοια were emphasized: all these terms were part of the homonoia between the cities. [JM]


258) M.H. WILLIAMS, “The Meaning and Function of Ioudaios in Graeco-Roman Inscriptions”, ZPE 116 (1997), p. 249-262: W. discusses Jewish inscriptions, mostly epitaphs, which contain the words Ioudaios/Ioudaia or their Latin counterparts, Iudaeus/Iudaea. He argues that in all but a very small number of very early inscriptions, where it clearly is a personal name, Ioudaios simply means 'Jew', though with different functions. In two cases Ioudaios functions as a personal name (Delphi: CJF I² 710, 162 BC; 711, 119 BC). According to W. there are no reliable epigraphic examples of Ioudaios meaning ‘someone (Jewish or not) from Judaea’. Ioudaios in a Jewish context has different connotations: in the Jewish catacombs of Rome it may describe persons who were either proselytes (CJF I² 21, 68, 202) or immigrants (CJF I² 296), but it can also praise Jewishness, i.e. living an upright life in accordance with Jewish values (CJF I² 250; BS II 58).
Ioudaios in non-Jewish contexts can reflect an awareness of ethnic difference (CJ II 711b; II 1537, 1538), but it also emphasizes membership in the Jewish community and suggests apartness from the rest of local society – pagan or Christian – (CJ II 776, 789, 790). [JM]

259) M. WÖRRL, “Artemis und Eleuthera in Limyra”, in Steine und Wege, p. 269-274: W. publishes ten small altars from Limyra dedicated to Artemis (nos 1-8) and Eleuthera (nos 9-10). They all date in the Imperial period. Some of the dedicatory inscriptions contain also the epithets of the two goddesses (2: Pergaia; 3-4: Kombike; 6: Thausike; 7: Lagbene; 10: Trebendatike). [JM]


261) E.P. ZAVVOU, “'Επιγραφές άπο τη Δακωνία”, Horos 13 (1999), p. 63-70: Ed. of 12 inscriptions from Sparta and its vicinity, including four dedications to emperors: a dedication to Tiberius Caesar Augustus Soter (1) and three dedications to Zeus Eleutherios Antoninos Soter, i.e. Antoninus Pius (2-4). A woman is characterized in her epitaph as “most pious” (εὐσεβεστάτη, 9, 2nd cent. AD). [AC]