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The 17th issue of the *Epigraphic Bulletin for Greek Religion* presents the great majority of the epigraphic publications of 2004 and many additions to *EBGR* 1999-2003. We have placed emphasis on the presentation of new corpora and editions of new texts, but we could not resist the temptation to include information contained in papyri, both magical papyri and other papyri of religious interest that might otherwise remain unnoticed (153.205). However, we can no longer follow the discussion concerning the Derveni papyrus (see more recently F. Jourdan, *Le papyrus de Derveni. Texte présenté, traduit et annoté*, Paris, 2003 [with the review in *Kernos* 18 (2005), p.553-556]; G. Betegh, *The Derveni Papyrus. Cosmology, Theology, and Interpretation*, Cambridge, 2004; T. Kouremenos, G.M. Parasoglou, K. Tsantsanosglou, *The Derveni Papyrus*, Florence, 2006) or the newly edited epigrams of Poseidippus which are of great interest for Hellenistic religion (*e.g.*, B. Acosta-Hughes – E. Kosmetatou – M. Baumbach [eds.], *Labored in Papyrus Leaves. Perspectives on an Epigram Collection Attributed to Poseidippus* (P.Mil.Vogl. VII 309), Washington, 2004).

In addition to many new inscriptions (*e.g.*, 1-3, 11, 26, 29, 43, 57, 118-120, 135, 138, 140, 142, 151, 156, 171-173, 176-179, 187-188, 213, 223-224, 231, 241, 247, 251, 256, 268-272, 277-280, 284-285, 288, 290, 296-297, 306-307), in this issue we summarize 14 corpora, concerning the inscriptions of Dacia (235), Apulum (218), Halasarna on Kos (141), Ikaria (189), Samos (104), Akragas and Gela (8), Elea (293), the Museum of Catania (143). France (61), south Karia (31), Sinope (87), the area of Mt. Sultan Dağ in east Phrygia (128), and Perge (239).

The new texts add some information concerning the worship of gods, *e.g.*, attesting for the first time the epiklesis Aontia (or Adontia?) for Artemis in Achaia (213), identifying a sanctuary of Achilles on Thera (248), offering what may be a very early attestation of Asklepios’ cult in Thessaly (288), and providing information concerning the cult of healing heroes in Mylasa (26). But studies based on previously published material, in particular surveys of cults in Roman Asia Minor (*e.g.*, the cults of Mes, Hosios kai Dikaios, and the Twelve Gods), also make significant contributions to the study of important religious features of this period, such as an emphasis on divine justice, the concept of a hierarchy among the immortals, and the communication between gods and men (*cf.*, *e.g.*, 3. 159. 166. 171. 178); we single out a new analysis of Hadrian’s dedicatory epigram to Eros at Thespiai as a testimony of contemporary religious mentality (102). The new edition of an oration for Theseus in Roman Athens (84) provides insights both into the cult of the Athenian hero and into the function of epideictic orations in festivals. The cult of mortals has attracted a lot of attention in recent years. In this issue the reader will find new evidence for the cult of Agrippa in
Thessaly (135) and the imperial cult in Kalindoia in Macedonia (251), but also summaries of studies of the ranks of ‘political gods and heroes’ in the Hellenistic period (35), on the cult of benefactors (265), and on the rituals of the Hellenistic ruler cult (105).

There are only a few new leges sacrae, including sacrificial regulations from Athens (256) and Kos (140), but we should also mention the new copies of the lex sacra of Antiochos I of Kommagene (57; cf. 215 and 300), a new date plausibly suggested for the famous lex sacra of the mysteries of Andania (268), and new significant contributions to the interpretation of the equally famous regulation of Selinous concerning purification rituals (69 and 74). Turning to sanctuaries, their organisation and their finances, the new texts include an exciting new find from fifth-century Olympia concerning theorodokoi in Sparta and Euboea which seems to show that the sanctuary possessed a widespread network of relations at an early stage (247), a very interesting Hellenistic decree from Halasarna forbidding the use of sacred property as surety for loans (141); and another inscription from the same city which shows that former priests constituted a board (141). We should also mention contributions to the study of temple inventories (145-149), an important source of information for dedicatory practices and the terminology used for dedications; in connection with the vocabulary of dedications, we point to a new text from Halasarna which attests the unusual designation of a dedication as an ἐλασσάριγον (141). We also note the publication of an excellent study of dedicatory practices in late Hellenistic and Roman Greece (244). Among the new texts we single out a dedication of an alumnus to an anonymous god in Thyrain (126).

The study of ‘Dionysiac-Orphic’ texts has been moved forward both through new editions of this material (20 and 222) and through important observations concerning the content of these texts (esp. 65; cf. 221). Another group of exciting texts which is continually increasing and also attracting the attention it deserves consists of the so-called ‘confession inscriptions’. Although this issue presents only one new text (179; for new texts see P. Herrmann – H. Malay, New Documents from Lydia, Vienna, 2007 [Tituli Asiae Minoris, Ergänzungsbände]), we note several studies devoted to these texts and their religious and sociological aspects (esp. 18. 44-45. 98-99. 126. 294). A new inscription from Philomelion (126) seems to condemn unjust oaths, which is also a common theme in ‘confession inscriptions’. Sociological aspects of religion are illuminated not only by ‘confession inscriptions’, but also by studies of cult associations (9. 15), of women participation in religion (22), and of the reproduction of social patterns in cult communities (96). We also mention an interesting text (an old find) from Kyrene which demonstrates how something as innocents as the sending of a delegation to a festival could be politically explosive in the context of rivalries between cities in the Roman Empire (164).

Many new texts provide information concerning concepts of the afterlife (e.g., 114, 156) and funerary customs. We single out several interesting funerary imprecations (126. 171) as well as new evidence for the efforts of individuals to safeguard the continuation of their funerary cult (1. 124), for the heroisation of the dead (189), and for the protection of the grave (158. 187). The reader of this issue will not fail to observe the large number of studies devoted to magic in the broadest sense of the word,
especially to curse tablets (e.g., 128-129. 131. 151. 278. 280. 282. 307) and phylacteries (e.g., 11. 80-81. 277). The identification of a particular group of curses, ‘prayers for justice’ (13. 44-45. 128. 278. 280), including justified curses (126. 129), has marked a significant step forward in efforts to give definitions the place they deserve in the history of mentalities. Other stimulating developments concern the study of the circulation of magical handbooks from which spells and recipes were copied and adapted (80. 97. 130) and of syncretistic trends in magic (e.g., 81. 196. 245).

Considering the evolution of the ‘epigraphic habit’ in the Greek world, it is not surprising that the number of inscriptions pertaining to religion increases in the Imperial period, including areas on the periphery of Greek religion. This makes a study of the interaction between traditional Greek religion and other religious traditions and of the various forms of ‘syncretism’ possible. After the concept of ‘Romanisation’ was shown to be inadequate to describe the multifaceted impact of Roman rule in the Roman East, recent scholarship proposes more differentiated approaches to this subject (e.g., 19. 27. 78. 138. 170. 243). The complex relations between different religious groups (pagans, Jews, and Christians) can also be studied in Late Antiquity; an interesting phenomenon is the convergence of the religious vocabulary of different religious traditions, which makes the attribution of some texts (e.g., 4. 11) to a particular group difficult. As regards the conflict between Hellenic religion and Christianity in late Antiquity, a very important new find is an inscription of Ikaria (189) which contains an oracle of Apollo Pythios, also quoted by Christian authors, referring to the conversion of ancient temples into churches of Mary (5th cent. AD).

The principles explained in Keros 4 (1991), p. 287-288 and Keros 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. STRUBBE (ed.), Supplémentum Epigraphicum Graecum. Consolidated Index for Volumes XXXVI-XLV (1986-1995), Amsterdam, 1999, as well as of later volumes of the SEG. If not otherwise specified, dates are BC. We are very much obliged to Benjamin Gray (All Souls College, Oxford) for improving the English text. [AC]

Abbreviations


Selected Topics [AC]

Geographical areas (in the sequence adopted by SEG)


benefactors, cult of: 5, 35, 265
birthday, of deity: 83
boundary stone, of burial place: 29; of sacred property: 293; of sanctuary: 17. 141. 293
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(cult calendar?); cf. s.v. sacrificial calendar
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1) M. ADAK – S. ŠAHIN, “Neue Inschriften aus Tlos”, Gephyra 1 (2004), p. 85-105 [BE 2006, 387]; Ed. pr. of 21 inscriptions from Tlos. An altar was dedicated to Zeus Soter (8, Hellenistic?). Two other dedications are addressed to Artemis Kombike, who was widely worshipped in Lykia (9, undated, ἑξαφόρος), and to Artemis (19, ἑρμήνευς). A decree is dated with reference to an eponymous priest (1, mid-3rd cent.). A posthumous honorary inscription was set up for Demeas who had occupied many offices including those of Lykianrchi and
priest ([τερασματι]ηνού) of the Lykian koinon (2, 1st cent. AD) [in line 9 should be restored [ης] άποικον [στροφα], rather than [ε[i] άποικον [στροφα]). An honorary inscription mentions a man and his wife who served as high priest and priestess of the emperor cult (5, 2nd/3rd cent.; πνευματικασμυθον των Σεβαστών). Eros, deceased member of a thiasos, was posthumously honoured by other members of his cult association (πιο τις έπαυον θεασκήνης “Ερως, ἤνω; none of them has a patronymic (slaves or freedmen?; 7, Imperial period). A bilingual epitaph begins with the invocation dis manibus /θεος καταχθοις (12, 2nd/3rd cent). A man’s epitaph, written on a funerary altar, obliges the inhabitants of a house to offer him an annual sacrifice of a beautiful hegoaton the 6th of Hyperberetaios; if they do not, they would be punished by the gods of the underworld (17, 2nd/3rd cent.; πιο τις έπαυον καταβάσις δια της ολέξιν προς [υ]πηκοίν). The absence of an article in the participle πιο τις έπαυον may be significant: “they shall offer a sacrifice as long as they live in the house (not “those who live in the house shall offer a sacrifice”). This obligation may apply to freedmen, slaves, or threptoi who are given the right to live in the deceased man’s house under the condition that they take care of the funerary cult; for parallels see, e.g., EBGR 2001, 82, 2002, 117]. [AC]

2) M. ADAK – N. TÜNER, “Neue Inschriften aus Olympos und seinem Territorium”, Gephyra 1 (2004), p. 53-65 [BE 2006, 27, 398]: Ed. pr. of six inscriptions from Korykos/Olympos (Lykia). A woman made a dedication to Artemis Kitaneurissa in fulfilment of a vow (1, 2nd/1st cent.; εμχόν); the epithet of Artemis derives from Kitanaura, a city c. 30 km northwest of Olympos. A building ([τη πρόνα].καλάραθον επιστοκόροι θαύμας) [reading and restoration are uncertain] was dedicated to Zeus Olympios by a man and a woman in fulfilment of a vow (2, 2nd/3rd cent.; κατ᾿ εμχόν). Two dedicatory inscriptions, inscribed by Roman soldiers on the rock in and near a niche in a small sanctuary, are addressed to Invictus (Προμετώ εμχόν), i.e., Sol Invictus (5, c. 250-300). [AC]

3) N.E. AYÜREK ŞAHIN, “Neue Weihungen für Hosios und Dikaioi”, Gephyra 1 (2004), p. 135-148 [BE 2006, 404]: Ed. pr. of 7 new dedications to Hosios kai Dikaioi (4 stelae and 3 altars) from Phrygia (2nd/3rd cent.). The monuments are decorated with representations of Hosios kai Dikaioi in relief (1-3, 5); Mes (7) is added in one of them (4), another god on a chariot in another (6). The most elaborate iconography is found on an altar dedicated by the village of the Kotorokometai (5); on three sides of the altar there are representations accompanied by labels of Hosios Dikaioi, Apollon (represented on horseback), and Helios. The dedications were made in fulfilment of vows (εμχόν: 1-3, 6-7; εμχόν: χάριν 4), one of them for the well-being of the children of the dedicants (5: διά τον σωσίαν). [AC]

4) W. AMELING, Inscriptiones Judaicai Orientis II. Kleinaien, Tübingen, 2004: Although this volume is dedicated to the epigraphic testimonia for Jewish communities and Jews in Asia Minor, nevertheless it is of great significance for understanding the interaction between religious groups in the Imperial period, the existence of a distinctive Jewish vocabulary (e.g., εμχή in the nominative, εμχειρία πάντα) and the convergence of religious phraseology which makes the attribution of many texts to a specific group difficult (e.g., 149: Θεός Άνεψτειν Άρταμείνα κα(λ) ι καθές προσευχόμενος κατά ποιον άνθρωπος Άρταμείνα Παρεάκτορος εμχόν, 215: Θεός Άνεψτειν καθές κατακατάρχην; 218: Θεός Άνεψτειν καθές κατακατάρχην, νιθαυνοικύμενον εμχάφη, νου 171 prescribes the ritual of βοσκομύ, but uses the imprecation formula ἱδανταί άνατολής προς την διαπολογία τοῦ θεοῦ; cf. the imprecaions νου 172-178, 186, 213, 227 with references or allusions to the Old Testament; see also νου 230). In the introductory chapter A. cautiously addresses the problem of whether inscriptions mentioning Theos Hypsistos and the theosebes reveal Jewish influence (p. 13-20: νου 6). [In this collection there are many
texts in which Jews use traditional religious formulae (e.g., Ἰησοῦς Ἐβραίος καὶ σωτήρ: 20, 129, 130; ἄνεμος: 67; ἀγάλημα προμαχος: 93, 134; ἄστυμον ('grave'): 23, 179, 189, 223, 247. Also remarkable is the appearance of a Jew as a sponsor of the Dionysia in an epidosis list in Hellenistic Iasos (21). The corpus contains five amulets which may be Jewish. [AC]

5) S. ANEZIRI – D. DAMASKOS, “Städtische Kulte im hellenistischen Gymnasion”, in D. KAH – P. SCHOLZ (eds.), Das hellenistische Gymnasion, Berlin, 2004, p. 247-271: Making ample use of the relevant epigraphic and archaeological evidence, A.-D. discuss in their thorough study the various cults that were practiced in Hellenistic gymnasia. According to their clear definition, ‘cults in a gymnasium’ can be recognised through the existence of an altar inside a gymnasium which made the offering of sacrifices possible. Additional elements, in some cases, were a ('cult') statue or even a temple. Hermes and Herakles are the gods most often worshipped in Hellenistic gymnasia. The festival of the Hermaia must have existed in every gymnasium, while the Herakleia were less common (IG XII.3, 331; IG XII.5, 818; L.50 TIM 1; MAMA VI 173; CIG 3087). Sacrifices to these gods were an integral part of the festivals (IG II 1227), but they could also be performed separately (IG IV.1, 4). Other divinities whose cult is attested in gymnasia include Apollo with the Muses (e.g., Syl. 577), Eros and Anteros, Asklepios (e.g., SEG XXVI 139), Eileithyia (e.g., IG XI.2, 287 A), the Kabeiroi (e.g., IGR IV 294), and Zeus (e.g., IG II 2360). The cult of local mythical heroes inside a gymnasium was rather uncommon (e.g., IG II 2360). References to kings in inscriptions concerning cult activity in gymnasia are ambiguous, since it is not always clear whether we are dealing with an actual cult of the sovereign or with rituals performed for the king (ἀναχωματος [παρμάρσας]) [for new evidence from Kos see SEG LIII 847]. In an honorific decree for Diodoros Pasparos in Pergamon there is an unequivocal reference to sacrifices on the altar of the Attalids (IGR IV 294). Besides Hellenistic kings, other human recipients of cults in Hellenistic gymnasia were former benefactors (e.g., IG XII.3, 202) [cf. infra no 265]. On exceptional cases a cult for a benefactor was established in his lifetime (e.g., Lyson in Xanthos: SEG XI.1721; Diodoros Pasparos in Pergamon: IGR IV 292-294). With the exception of Titus Flamininus (Plut., Flam. 16, 3), there were no cults of Roman citizens in Hellenistic gymnasia. [JM]

6) V. ARAVANTINOS, “Τυχαμεντα αρχαραμαι – Πηλαμόσεις”, AD 53 B1 (1998) [2004], p. 355 [SEG LII 510]: A fragment of a Hellenistic honorary inscription for a benefactor was found in Thebes (p. 355). The text refers to the reconstruction of the theatre, mentioning the proskenion and a statue. One of the offices occupied by the benefactor may have been that of archiereus. [AC]

7) Z. ARCHIBALD, “A River Port and Emporion in Central Bulgaria: An Interim Report on the British Project at Vetren”, ABBV I 97 (2002), p. 309-351 [SEG LII 711]: N. discusses the content of a pit in which two Panathenaic amphoras with graffiti were found (Pistiros, Thrace). The pit did not contain waste, but symbolic items, possibly in the context of a ritual. One of the amphoras is inscribed with a dedication to Zeus (ὦ ζεῦς θεὸς Δ) [cf. infra no 72]. [AC]

8) R. ARENA, Iserzioni greche arcaiche di Sicilia e Magna Grecia. Iserzioni di Gela e Agrigento, Alessandria, 2002 [SEG LII 886]: The first edition of this corpus of the Archaic inscriptions of Gela and Akragas was presented in EBGR 1993/94, 10. The revised edition unfortunately has a different numbering, even though almost all the texts are the same [for concordances and analysis see R. TYBOUT in SEG LII 886]. The only new texts of a religious interest are graffiti on Attic skyphoi dedicated to Demeter and found in the sanctuary of Demeter at Akragas (early 5th cent.). [AC]
9) I.N. Arnaoutoglou, Θεσίας Ιωάννας και συναδελφών: Private Religious Associations in Hellenistic Athens, Athens, 2003 [BE 2004, 141]: A. dedicates this monograph to the social and legal aspects of cult associations in Hellenistic Athens, primarily in the light of the epigraphic evidence [for the Roman period see infra no 15]. He discusses in detail their designations (δημοτικοὶ, θασικοὶ, δημοτικοὶ), their structure (membership; assembly; honours; officers: hieropoioi, epimeletai, grammateus, tamias, hieria), their property, their interaction with society, their significance for foreigners living in Athens, and their reproduction of contemporary hierarchical structures and social phenomena such as patronage, benefactions, and solidarity. In two appendices A. presents a list of the relevant inscriptions (p. 171-185) and a list of the known members of associations (p. 187-205). [AC]

10) A. Avram, “An Istrian Dedication to Leto”, in The Cauldron of Ariantas, p. 87-91 [BE 2004, 229; SEG LIII 716]: A. recognizes in I.Histriae 380 a dedication to Leto (Σωθε[ν]ς, Πρωτογν[ους]· Λητο[ς]; Histria, late 5th cent.). A statue of Leto may have been dedicated by another relative of Sothemis (I.Histriae 170). The cult of Leto is attested in Histria and Berezan, but not in other Milesian colonies. [AC]

11) M. Aydas, “New Inscriptions from Asia Minor”, E.A 37 (2004), p. 120-124 [BE 2005, 427]: Ed. pr. of six inscriptions from Karia and Phrygia (1-6) and improved edition of a seventh text (7). The texts include a dedication to the Nymphs (1, Aydin, 4th cent.); an altar of Apollo Chresmodotes (3, Kys, Hellenistic); an honorary decree for a priest (?) of Helios (?) by the people of Trapezopolis (7); an early Christian text on a small bronze scroll in a silver capsule, found in a tomb at Hierakopolis (Ἐνωριεῖμαι | σε τὸν Θεόν τό] ν κτάσαντα τὴν γ] ἐν καὶ τοὺς οὐ| χαῖρον ἔνοφ | κτίσμα | σοι | τοὺς ἄγνελον | ος Χερουβίν | θὸν ἄρμον Ιουν Μυχιλ [Ραφεκθ ΑΣ] | οσαξ ...] | ἐπισυχασάμε [Ἀξ] | [γραματί] | Ἰσωκασίῳ; “I adjure you by God the builder of the earth and heaven. I adjure you by the angels, Cherubim, the harmony of above [of heaven?], Michael, Raphael, Abrasax, ... so that wound is averted”). [This is an amulet containing a prophylactic text; for such capsules containing amulets and found in graves see EBGR 1999, 82. The reference to Abrasax makes its attribution to a Christian doubtful; the Jewish god was also perceived as krites: see EBGR 2000, 127 = SEG L 1233. The ambiguous vocabulary, with Jewish, Christian, and pagan influences, is common in this period (cf. supra no 4).] [JM]

12) R.S. Bagnall, “The Last Donkey Sacrifice at Deir el-Bahari”, JJP 34 (2004), p. 15-21 [BE 2005, 602]: Four proskynemata from the upper terrace of the temple of Hatshepsut at Deir el-Bahari (SEG XLI 1612-1615) attest to pagan cult activity in the first half of the 4th cent. AD. All four refer to the visits of a college of ironworkers of Hermothis at Deir el-Bahari during which the group sacrificed a donkey before the god. One of the texts (SEG XLI 1614) was dated to 27-28 (?) December 357. This would imply the existence of post-Constantinian pagan religious activity in the Thebais. B. demonstrates the enormous inherent chronological difficulties of this text and suggests an earlier date (AD 327/8). [JM]

13) M. Baillot, “Magie romaine et méthodologie”, Archæologia Bulgarica 7.1 (2003), p. 71-81: After a critical review of early research on the relationship between magic and religion (J.G. Frazer, M. Mauss, H. Hubert) and taking into consideration recent research on ‘prayers for justice’ and the relationship between devotio and defixio in Latin sources, B. defends the case for a close relationship between magic and religion. B. points to the evidence provided by images on curse tablets (representations of divinities whose name does not appear in the text, representations of the victim) and by historyae for the existence of different magical rituals. [AC]
14) H. BAUTINGER – B. EDER, “Hellenistische Stimmemarken aus Elis und Olympia: Neue Forschungen zu den Beziehungen zwischen Hauptstadt und Heiligtum”, *JdI* 116 (2001) [2002], p. 163-243 [SEG LI 524]: B.-E. present a catalogue of 294 inscribed bronze discs found in Elis and Olympia (3rd/2nd cent.). They are inscribed with abbreviations (the ethnic Ἀ(λεων), Ἰ(ς), δ(αβίσιος/α), Ἀ(λεων) Ἰ(ς) or Ἀ(λεων) δ(αβίσιος/α), and perhaps numbers. The authors plausibly interpret them as ballots for voting in the theatre of Elis and in the bouleuterion at Olympia. In light of this evidence, B.-E. re-examine the close administrative and economic relations between the city of Elis and the sanctuary of Olympia, arguing that under the control of Elis the sanctuary served as a central place in south Elis and as an economic and administrative centre. [JM]

15) M.-F. BASLEZ, “Les notables entre eux. Recherches sur les associations d’Athènes à l’époque romaine”, in *L’hellénisme d’époque romaine*, p. 105-120: The author discusses the evidence provided by several inscriptions for cult associations in Roman Athens (1st cent. BC-3rd cent. AD) [on the Hellenistic period see supra no 9]: *koinon* of the Heroistai (*IG II² 1339*, 57/6 BC); *synodos* of the Herakliastai (in Λίμναις (*IG II² 1343, 37/6 BC*; *SEG* XXXI 122, AD 121/2); unknown association of women (*IG II² 1346, 1st cent. AD*); *orgeones* of a goddess (*IG II² 1351, ca. AD 170*); Iobakchoi (*IG II² 1368, after AD 178*); Panainiastai of Asklepios in Mounychia (*IG II² 2963, AD 212/3*); *orgeones* of Euporia Thea Belela and the gods around her (*IG II² 2361, 2nd/3rd cent. AD*). A prosopographical study demonstrates that the members of these cult associations belonged to a well-educated class, but were not always part of the Athenian elite. The associations discussed by B. were devoted mainly to Dionysiac or heroic cults. [JM]

16) S. BATTINO, “Ω: έτος τών ἐπτά Ιεράν ο Σολών. Ruolo di un genos nella definizione degli spazi sacri nella città e nel suo territorio”, *ASYA* 81 (2003) [2004], p. 83-152: Based on the epigraphic evidence (*LYCG* Suppl. 19; *Agora XIX L4b*), but also making ample use of the archaeological material and the literary sources, B. offers a detailed overview of the Attic cults (Aglauros, Apollon Patroos, Athena Agleaa, Athena Skiras, Herakles, Euryakia, Poseidon Hippodromios, Zeus Phratrios) and festivals (Oscophoria), in which the *genos* of the Salaminioi was intensively involved. B. suggests that the Alcmaeonid were the leading family of the *genos* of the Salaminioi. [JM]

17) M.C. BEAULIEU, “L’héroïsation du poète Hésiode en Grèce ancienne”, *Kernos* 17 (2004), p. 103-117: In a study of the (primarily literary) evidence for the heroisation of Hesiod, B. adduces (p. 112f.) the boundary stone of the sacred land of a cult association in Thespiai (*IG VII 1785*, late 3rd cent.: διὸς τὰς γὰς τὰς ἱερὰς τῶν συνθηκῶν τὰς Μοιρὰς τῶν Ἑλεοδιακῶν). She rightly points out that this inscription refers to sacrifices offered to the Muses, and consequently cannot be regarded as evidence of a cult of Hesiod or of an association of rhapsodes. [The text simply states that the cult association worshipped the Hesiodian Muses, i.e., the Muses mentioned by Hesiod or the Muses who appeared to Hesiod]. [AC]

18) N. BELAYCHE, “Religions de Rome et du monde romain”, *Annuaire de l’École Pratique des Hautes Études, Section des sciences religieuses* 111 (2002/03), p. 238-245: B. sketches the significance of the study of ‘confession inscriptions’ for understanding religious trends in the Imperial period, focusing on their vocabulary and the images, and the evidence they provide for the personal communication between men and gods. [AC]

Roman pantheon (e.g., Marsyas of the comitium, Liber Pater, Mater Matuta) and copied Roman institutions (pontifex, flamen); a similar development may be observed in Aelia Capitolina. Caesarea Maritima used the Roman calendar to honour traditional deities; local traditions remained strong in Ptolemais and Tyros, while Gaza had a Greek pantheon. [Cf. EAD, Indiana-Palestina, The Pagan Cults in Roman Palestine (Second to Fourth Century), Tübingen, 2001, and E-AD, “Tyche et la Tyche dans les cités de la Palestine romaine”, Syria 80 (2003), p. 111-138, on different concepts of the cult of Tyche in Roman Palestine]. [AC]

20) A. Bernabé, Poetae Epici Graeci. Testimonia et fragmenta. Pars II. Fasc. 1, Munich/Leipzig, 2004: B. presents an invaluable collection of the ‘Orphic’ lamellae and other inscriptions influenced by Orphism with new critical editions of the texts and commentary [cf. infra n° 222]. [AC]

21) L. Besci, “Culti stranieri e fondazioni private nell’Arcaia classica: Alcuni casi”, ASAA 80 (2002) [2003], p. 13-42 [BE 2005, 73]: Based on all available sources B. discusses three cults which were introduced by foreigners or by individual Athenians in Athens: the cult of Bendis which was transformed from a cult primarily attended by metics into an official polis cult (IG I 136, 369 line 68, 383 line 143); the cult of Asklepios introduced from Epidaurus to Athens (IG II 4960a-c, 4961); and the sanctuary of Kephisos at Phaleron that was probably established privately (IG II 4547; IG I 986Ba, 987). [B. suggests that the sanctuary of Kephisos was established jointly by Kephisodotos (IG I 986A: Κηφισόδωτος Δεμοφθόνος | Βούταδες θηρόσσετα | καὶ τὸν βωμὸν καὶ Ξενοκρατία (IG I 987: Ξενοκράτεια Κηφισό | ἐν θηρόσσετα καὶ άλληθέμα | ἐμπόσμωμε το θεοί δεδοσαυελ | ἐν τοίς δώδεκα, Ξενάδου θυγτέρ] καὶ μὴν εἰς Χολεβάνθον | θὰν τὸν θυσιομένον ἐπὶ | τελεσθὸν διηθόν. However, only Xenokratia’s dedication explicitly refers to the foundation of a sanctuary (hieron) for Kephisos; although R. Parker, Polytheism and Society at Athens, Oxford, 2005, p. 430 note 49, has recently rejected the idea that Kephisos’ sanctuary was founded by Xenokrati, the text is unequivocal. [JM]

22) A. Bielman-Sánchez, “Égories égéennes. Les femmes dans les inscriptions hellénistiques et impériales des Cyclades”, in L’hellénisme d’époque romaine, p. 195-213: B. discusses different aspects of female presence in the religious, social, and political life in the western and southern Cyclades (5th cent. BC-4th cent. AD). C. 40 inscriptions attest the role of women as dedicators and priestesses. It is not surprising that the majority of the female dedications was addressed to female deities (Demeter, Kore, Athena, Artemis, Hera, and the Nymphs), while offerings to male deities were rare. In these cases the god appears in the company of goddesses (e.g., Zeus Euboulos, Demeter, and Kore: IG XII.7, 76, Amorgos, 4th cent.; IG XII.5, 227, Paros, 1st cent. BC/1st cent. AD; Amphitrite and Poseidon: IG XII.5, 918-923, Paros, 2nd-1st cent.). In Paros, female dedications to Eileithyia, made by one or two women jointly or by a mother and her children, are numerous (IG XII.5, 187, 189-198, 1022, 1023). By contrast, female dedications to Asklepios and Hygeia in Paros (IG XII.5, 160, 164-168, 170-172) were made by couples and almost exclusively for the sake of male children. Priestesses are known through inscriptions in Amorgos (IG XII.7, 4, 4th cent.), Keos (IG XII.5, 575, 4th cent.), Andros (IG XII.5, 726, Hellenistic), Ios (IG XII.5, 1012, 2nd cent.), Paros (IG XII.5, 275 and 1029, 1st cent. AD), and Syros (SEG XXXVIII 829, 1st/2nd cent. AD). An inscription from Siphnos [not from Paros as stated by B.] attests the existence of a high priestess (IG XII.5, 487). [JM]

23) M. Bile, “Quelques épigrammes crétoises (2e s. av. – 5e s. ap. J.-C.)”, in L’épigramme, p. 123-141 [SEG LIII 936, 950, 979]: In a short study of the linguistic features of Cretan epigrams, mostly funerary, B. discusses and translates the metrical cult regulation of the temple of Megale Meter in Phaistos (I.Cret. I, xxiii, 3; p. 125-127) [with no knowledge of the
recent studies summarized in EBGR 1993/94, 47; 1997, 375; 2000, 198]. She suggests interpreting the expression καλογενέον (lines 3f.) as a reference to the fact that the worshippers of Megale Meter committed their descendants to her cult and to her protection [cf. infra ντ 221]. B. also discusses the designation Ἀγγέλις for Hades and the form of the name of Persephone (Φασοσέρινα) in a funerary epigram from Axios (L.Cret. II, v, 49, p. 129f). Commenting on a funerary epigram from Itanos (L.Cret. III, iv, 39, p. 134), she assumes that the reference to the Νύμφη Υδαθές does not correspond to Cretan reality.


24) A.M. BIRASCHI, “A proposito di affitti di proprietà sacre in Attica”, PP 59 (2004), p. 429-435: Many Attic inscriptions of the 4th cent. record the leasing of sacred property; a particular group can be attributed to the Lykourgan era. The starting point of B.’s discussion is IG II 2495 B, which states that the time for the payments of the rent should correlate chronologically with the conveyance of crops in season (άυτός άυτος χρόνος λατές της κακαθεσίας της μπάθωσιν και των δωρίσων της κομμίσσης. According to B., this measure was closely connected with the funding of religious ceremonies and fits perfectly the general religious programme of Lykourgos to reorganize Attic religious affairs κατά τά πάντα. The aim was a revival of the order according to which the celebration of festivals depended chronologically on the conveyance of crops and not on the payment of the rent (cf. LSCG Suppl. 10, late 5th cent., which concerns sacrifices funded ἀπὸ μπαθώματιν [if Sokolowski’s reading is correct]; see also ISOCR., Areop. 29-30). [JM]

25) W. LÜMEL, “Neue Inschriften aus Karien II: Mylasa und Umgebung”, EA 37 (2004), p. 1-42 [BE 2005, 431-433; BE 2006, 365]: B. presents briefly 65 new inscriptions from Mylasa and its vicinity (Greek text, occasionally brief commentary, and no translation); almost all of them are inedita. Cults and sanctuaries: A fragmentary inscription (5, Imperial period) refers to building works in connection with Dionysos (line 12, cf. line 3: καταγλφοις ζΩοὶς Βακχικος, “bildicheoderfigürliche) Darstellungen des Bakchos” [on the meaning of ζΩος in this context see infra ντ 146 on ζΩοι; cf. ζωοπλαστής = ‘sculptor’ in Poseidippos, epigr. 62 ed. Austin-Bastianini; the reference to epistles in line 2 suggests a relief frieze representing not Bakchos but the Dionysiac thiasos]. A Hellenistic lease of land mentions Zeus Osogo (8 line 17: τοῦ Δαιος τοῦ Ὠσογο τριτεις[τεις]) [sacred land belonging to Zeus or a temple bank?]. Another Hellenistic lease of land from Hydrai (?) refers to sacrifices in a fragmentary context (9) [the leases in Mylasa (see 1, Mylasa) do not contain regulations concerning sacrifices, but this is the case in a lease from Amos; see EBGR 2002, 10]. A Hellenistic document concerning a delimitation (11) mentions as points of orientation the peribolos [of a sanctuary?] (lines 3, 6, 7) and a road leading to a sanctuary (line 9). An altar was dedicated to Fortuna Augusta (Τοὺς Σεβαστοῖς) of Hadrian (32). Festivals, rites, and contests: A Hellenistic inscription mentions the liatharist Leodamas in connection with the koion of the Chrysaoaires (4) [the reference to Dionysos (line 2: Δαιονοσω) and to choruses (line 6: τοῦ κυριως) suggests that Leodamas offered his services during the celebration of a festival]. A fragmentary cult regulation (13, 4th cent.) refers to revenues (line 2), the establishment of an altar of Hera (line 3: βωμὸν θυσιαστικον Της τριτεις [τεις]) [an unattested
epithet of Hera?] the appointment of a priest, the offering of a sacrifice of cows (line 5: βοῶς θηλείας) [and probably the distribution of the meat of the sacrificial animal (line 6: διόνυσι ζεύγος)]. Three gladiatorial monuments can be added to the group of testimonia concerning gladiatorial events in Mylasa (27-29, cf. I.Mylasa 531-539). [The name of the gladiator in ν 29 (ΚΑΠ]. ηΔΟΣ] can be read as Καππαδόξ (the Cappadocians). A funerary epigram for Achilles, a victor in ἐφορμηνία, is a rare attestation of this discipline (elegant dance or rather a ball-game; cf. SEG XXXV 1327) ἐφορμηνία was a discipline in the gymnasion, as established by M.W. DICKIE, "Παλαιστρίτης/παλαιαστρίτης. Callisthenes in the Greek and Roman Gymnasion", Nikephoros 6 (1993), p. 105-151; this is directly attested in SEG XXXV 1327: γυμνασίων δὲ σχινὸς ἔγνυμον ... ἀπάνων ἐλευθέρων σφαιριστῶν, see also SEG XL 1163 and XLIII 1215. Achilles is represented as a naked athlete, with a crown around his neck, and a dog and a pot as allusions to his nick-name (Κυθρόκων, κυζής/κυζής and κών) of course not from "κυνω 'schwanger sein', but from κών ('dog').

Dedications: A statue of Athena was dedicated to Zeus Osogos by a priest (14 = SEG XLVII 1606; cf. EBGR 2000, 22, Imperial period; notice the expression τὸν ἡγαθόν ἱερεῖον ... προετοιμάσειν τὸν θησαυρὸν; "das Verbum wird hier in derselben Bedeutung wie ἱερεῖον gebraucht"). [The use of a different verb than ἱερεῖον rather suggests that the acting priest made sure that an already existing statue of Athena was erected (or erected again).] Eutychos and the τενενταί [a cult association] dedicated a round altar with a representation of a dolphin on a staff (15, late Hellenistic). A very interesting dedication on a round altar decorated with a snake twisted around a staff ("Aesculapstab") reads: Ἀρχης ἄγαθος κυθρόκων ἀπερέτην ύψην (16, Imperial period). [The name Αρχης is not attested (LGPN), Αρχη is attested only as a female name; perhaps one should read Αρχηγάθος, i.e., the uncontracted form of the very common Αρχηγάθος. Arches or Archagathos must have been a healing hero (cf. the decoration and the attribute ἐπιφυγός. For κυθρόκως cf. the epithet of Dionysos Erikkryptos (EBGR 1993/94, 110) and the military unit of the κρυπτοί, the young patrollers in Athens (D. KNOEPELER, "Les kryptoi du stratégie Epicharès à Rhammonte et le début de la guerre de Chrémonidès", BCH 118 [1993], p. 327-341). The addressee of the dedication may have been a heroised young soldier, worshipped as a healing hero. Many healing heroes were regarded as warriors: e.g., Amphiaras, Machaon, Podaleirios, possibly Darron (as we may infer from the meaning of the name Thrason, see infra), Asklepios, and probably Maleatas (see infra no 233). Other dedications are addressed to Demeter (17, Imperial period, ἐνυγή, [--]e and Hekate (23), Helios (18, Hellenistic, ἐνυγή), Hermes and Herakles (22, late Hellenistic; a statue of a gymnasiarch dedicated by the non-citizens for his exceptional generosity in allowing them to receive oil), and to an anonymous deity by Bithys for the well-being of his sons (21, Imperial period, ὁπαῖ τῶν ἱλατοι) [the form of the monument ("allseits gebrochene Fragment einer Säule" and the article τόν referring to the object of the dedication suggest that it was a round altar (τόν [βαμμέαν ἐνυγή]}εν). Funerary cult: The phratry of the Darronistai dedicated an altar to the Daimon of Demokrite (20, ἀρχηγάθας τῶν Δαμωνιστῶν ἄνθρωπον Δημωνιστήρα). [This text is misunderstood by B. It is certainly not an "Ehreninschrift", but a funerary altar dedicated to the spirit of the deceased Demokrite (for this use of άνθρωπον see the funerary inscriptions below with δαιμον ψευδήν). The Darronistai ("offenbar im Griechischen bisher nicht belegt") derive their name from the Macedonian healing hero Δάρκων/Θάρκων (see SEG XLIV 546 and EBGR 1993/94, 147; 1999, 97), as M.-J. CARBON, "Δάρκων und Δαμων: A New Inscription from Mylasa", E.A 38 (2005), p. 1-6, has pointed out. Carbon is also right in his assumption that ψευδήν ("brotherhood") designates a cult association, since the ending -ντεί is well attested for cult associations but not for kinship groups, and that this inscription presupposes a heroisation of Demokrite (his study will be summarized in EBGR 2005). The fellow ephebes of T. Flavius Protoleon Sophanes dedicated his statue posthu-
mously (line 5: ἔδωκεν) for eternal commemoration (23 = SEG XLI X 1434) [cf. EBGR 2001, 20, where I suggested reading τεινός χήρον στεπνημονεύτικον (cf. words such as δείγμον, ἀξίλους, ἀξιποτής, αἴμηστος etc.), instead of τεινός χήρον αἰτε μνημονεύτικον. From the fact that Proteleon was responsible for the altiterion we may infer that the ephebes dedicated his statue in the gymnasion. For this phenomenon cf. infra no 109 and 298. Many epitaphs, usually on round altars, are dedicated to Agathoi Daimones (41-48, 53, 61: δαιμόνων δαιμόνων; cf. 62: δαιμόνων δαιμόνων). A curse in no. 53 is addressed against anyone who destroys the inscription. I read ἄρξης καὶ [πανῆς γένους] | ξύλον τα | γράψα | μετα, ποι ἄλλα διδόωσι; “let him be destroyed as soon as he destroys the letters” [AC]


28) E. BORGIA – M.H. SAYAR, “Le iscrizioni”, in E. EQUINI SCHNEIDER, Elaiussa Sebaste II, Rome, 2003, p. 525-540 [SEG LIII 1735-1736]: Ed. pr. of two altars dedicated to unknown divinities (535-537 no. 6-7, Elaioussa Sebaste, Imperial period). [The second text, dedicated by the trierarchos and crew of the ship Homonoia, seems to be dedicated to Zeus followed by an epiklesis: Διὸ ΟΥΡΟΜΑΣΩΓΔΕΙ. Could it be Zeus Oromasdes (for whom see infra no 56)?] [AC]

29) D. BOSNAKIS, “Ἀνάκεισθες ἐπηγοφρίς ἀντὸ τὴν Κῷ”, Hans 14-16 (2000-2003), p. 269-274: Ed. pr. of three inscriptions from Kos: a dedication by a paidonomos to Zeus Alseios and Athena Alseia for the health and orderly conduct of the boys (ὁμαςα εἰς τῶν παιδίων ἰσαποτικός ἐπηγοφρίς Διὸ Λοιποῖος καὶ Αθηνᾶς Αλσέιας (1; late 1st cent.) [on the relation of these gods to education and the gymnasium in Kos see EBGR 1993/94, 219 and 1995, 143]; a grave boundary stone (2, 1st cent. AD) [cf. EBGR 1999, 18]; and a funerary altar for a purple-dyer (3, Imperial period). [JM]

30) A. BRESSON, “Dédicaces de Lindos et de Rhodes pour Titus Flavius Aglóchartos”, in L’hellénisme d’époque romaine, p. 225-232: An important monument from Lindos (SEG XL 668, 80-90 AD) records the erection of an honorific statue for Titus Flavius Aglochartos, priest of Athena Lindia and Zeus Polieus, and theoros to the agon of the Sebasta in Neapolis. According to B., another inscription from Rhodos (G. PUGLIESE CARRATELLI, “Per la storia delle associazioni in Rodi antica”, ASAA NS 1/2 [1942], p. 154f. no. 14, c. 80-90 AD) that honours a priest of Athena Lindia, Zeus Polieus, and Artemis Kekoia may refer to the same person. [JM]

31) A. BRESSON – P. BRUN – E. VARINLIOGLU, “Les inscriptions grecques et latines”, in P. DEBORD – E. VARINLIOGLU (eds.), Les Hautes Terres de Carie, Bordeaux, 2001, p. 81-305 [SEG LI 1486-1487, 1497-1501, 1532-1559, 1562-1567]: This corpus assembles inscriptions found in southern Karia. [Many of these texts are also mentioned in EBGR 1991, 21 and 28; we do not mention texts found in other areas (e.g., Panamara); for the honorary decree for the priest Leon (84 and 89) see infra no 291]. **Pisyce: Dedications and cults**: A dedication was made by a priest of Zeus Labraundos after his term of office (25): A man made a thanks-
giving dedication to Zeus Hypsistos after an oracle (29, κατ’ χρησμόν... εὐχαριστήριον). As H.W. Pleket’s has observed in SEG LI 1550, no *30 has been misunderstood: Χρηστίδωρος τεταρταιος εὐχαριστήριον (“Artemidōros, pour la guérison de sa fièvre, en remerciement”). This is not a dedication to Asklepion, but to Tetartaios (sc. Pyretos), the personification of fever who was worshipped as a god. His cult is known in Samos (IG XII.6, 536 = SEG XLVI 1174, 2nd cent. AD); it was probably introduced by the Romans (cf. Quartana); cf. SEG XIX 1503 (Theos Pyretos). Two altars attest the cults of Zeus Atabyrios (*26, 1st/2nd cent.) and (Zeus) Hypsistos (*28, Imperial period); a plaque with tabula ansata [probably a revetment plaque of an altar] mentions Sabazios (*27, Imperial period: Σαβαζίου). Funerary cult: Public burial of individuals (θαψεντου...ταφ...μερον) is attested here (*3, 4, *5, 2nd-1st cent.) and in other communities (Tinaz: 31; Leukoideis: *37; Koloneis: *42). Dedications (of statues) were made by individuals (7, 9-10, *11-15, *17-21, *23) and the community (6) ‘for’ (θαψε) other persons, often family members (10-13, 15, 17, 18, 20, 3rd-1st cent.). In a few cases the posthumous character of the dedication is evident (μνήμης/μνήμης θαψε: 13-15, 20), and this despite the use of the preposition ἔπαθε [usually applied in dedications for the well-being of a person]. These formulae are also attested in other communities in this region (Tinaz: 31, 325, *33-34; Leukoideis: *37; Koloneis: *41-46; Ula: 67, Idyma: 78). Several of these dedications were explicitly addressed to the gods (7, 9, 17, 20, *44-45: θεος). Two dedications were made by individuals for Rhodians whom they designate as their rescuers and benefactors. One observes influence from the vocabulary of ruler cult: σωτήρ και εμεργετη (7), εμεργετην και σωτήρα (9). Not every dedication with the ἔπαθε formula is funerary; see infra. The deceased person is called a hero in no *16.

Tinaz: On funerary dedications with ἔπαθε see supra (Pisye). Leukoideis: An honorary decree for a Rhodian (*36, early 1st cent. BC) mentions his crowning during the festival of the Marollia (line 24: ἐν τ’ συνήθειαν ἑαυτοῦ [καὶ τῷ Μαρώλλῳ] [or during the assembly of the Marollioi (an ethnic)]. The stele was to be set up in the sanctuary of Zeus Hypatos (line 22), whose cult is attested in Karia. The sanctuary received a fine if the annual crowning of the benefactor was neglected (line 31). The decree is dated with a reference to an eponymous priest (line 1; the Rhodian priest of Helios) and attests the month Badromios (line 1). A dedication for the well-being (?; ‘en favore’, ἔπαθε) of a Rhodian to the gods is not necessarily funerary in the same way in similar dedications which apply this formula (see supra ad Pisye). The man had served as a priest (of Zeus Hypatos?), neokoros, and oinotamias (responsible for the purchase of wine for celebrations?; *38, 1st cent. BC/AD).

Londieis: A fountain and a Nymphaios were constructed by two hierotamiai and dedicated to Zeus Karios and the Londiae; the mention of ‘sacred treasurers’ shows that the revenues (κτό τῶν προσφοράν) used were those of the sanctuary of Zeus Karios (*39, late 2nd cent. BC). Koloneis: On funerary dedications with ἔπαθε see supra (Pisye). Thera: Antimachos made a dedication to Asklepios of Epidaurus in fulfilment of a vow (53, late 4th cent.; Ἐπιδαύρων ἐν τ’ Ἐπιδαύρῳ εὐχαριστία). The father and other relatives of Phanias, a Rhodian, who fought in a war, dedicated his statue to the gods (*56, 1st cent.). A dedication to the gods was made for the well-being (ἔπαθε) of a Rhodian general (58, early 1st cent. AD). Tarmianois: Dedications were made to the gods for the well-being (ἔπαθε) of Rhodian officials (62-63, 1st cent.). Former ephebarchai and gymnasiarchoi address their dedications to the gods of the gymnasion, Hermes and Herakles (64-65, 2nd-1st cent.; n° 65 includes also Helios). Ula: For funerary dedications with ἔπαθε see supra (Pisye) [on the Tarmianois and the possible location of the community see R. van BREMEN, “Laodikeia in Karia”, Chiron 34 (2004), p. 382-391]. Idyma: Dedications were made to the gods for the well-being (ἔπαθε) of Rhodian officials (70-71, 1st), the emperor Domitian (72) [this is not a “dédicace à Domitien”], and benefactors (73-74, 1st cent. BC/AD). Lists of priests of Leto and Aphrodite are preserved in two fragments (75-76, 2nd/1st cent.). For funerary dedications

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with ὀπίσθιον see infra (Psyc). Kallichoros: A statue of Domitria was dedicated to the gods (85) [not a "dédicace à Domitía"]. A fragmentary text [not a "dédicace à un Antiochen"] mentions the cult association of worshippers of Helios [founded by a Polemaikos] under the leadership of Alexandros of Antioch (86, Hellenistic; κοινόν τῶν ἅλλων Πολεμάκων τῶν σών Ναξίων Ἀντιοχεί). Sekkálos: A text records an agreement which Mylasa and Zeus Osogollis concluded with the Kindyeis concerning the purchase and demarcation of sacred land (90, 354/3 BC); the transaction took place in the presence of representatives of other Karian communities. Representatives of Karian communities are also listed in a contemporaneous document of unknown content but similar character (91). [As we pointed out in EBGR 1990, 32, the presence of representatives of the Karian communities as witnesses in these transactions implies that the sanctuary of Zeus Osogollis, for which the land was purchased, was the religious centre of a (the?) Karian Koinon]. An interesting honorary decree of the demos of the [--]eis for two administrators (ἐπιτρόπους) praises them for their zeal in successfully procuring money in connection with customary sacrifices and rituals (92B, 2nd cent.). Παράστασις (‘difficult situation’) in line 7 shows that the community was facing a crisis ([-[--] παραστάσις [-[-[]]ΝΟΣΟΥ γενομένην ἔφαρσαν τῶν κοινῶν Ε[....]]; consequently ἔφαρσας (‘total selling out’) cannot refer to the sale of priesthoods, but probably alludes to a miserable financial situation and the sale of public assets (e.g., διὰ τὴν ἐκ - [-]ΝΟΣΟΥ (if it is not νόμον) γενομένην ἔφαρσαν τῶν κοινῶν ἔ[-[-]). Φωλακης is somewhat odd in lines 5f. (ὅπως τῆς φωλακης τῶν πατρίων θυσίων καὶ συνόδων), and line 6 possibly does not refer to the polis (καὶ ὤπως τῆς ἐπανάληψις τῆς πόλεως), but to a sanctuary or a festival since the text clearly refers to religious matters (cf. line 16: τειχων τῶν θεῶν); the desire to augment festivals, rituals, and sanctuaries (ἀμείνειν, συναυξαίνει) is often mentioned in Hellenistic documents (e.g., EB p. 229f.). In an appendix the eds. publish a new dedication to the Eleusinian Goddesses by Ti. Flavius Phaidros, who voluntarily served as priest during the celebration of the Heraea, and his wife Fl. Aristolaos (Appendix 1, Panamara, c. 160-180: Θεας ἑλευσι[ν]ι[νίς] περιέχει ἐν Ἡθίσιοις δέ επαναλέγει, Τί(τος) Φλάμπιος | Τί(τοι) ὧλος Κακίνθιος Φαίδρος | Τίς (κοινωμίητης κότα Φλᾶμπιος Δίας[ος θυγάτηρ | Ἀρτιολᾶς Κολυριγγίης)). Aristolaos’ brother, Ti. Flavius Aristolaos, also served as a priest during the Heraea together with his wife Flavia Aristolaos/Nikolaus (Appendix 2: θεας ἐν Ἡθίσιοις ... εἰς ...). [The restoration Τίς (κοινωμίητης) is plausible, since we know Phaidros’ demotic from other texts; but it is possible that at this point the text mentions his wife’s office as a priestess (as in Appendix 2): ... Φαίδρος, [||]ἐξει δια Φλαμπιος ... [AC] 32) A. BRUGNONE, “Riti di purificazione a Selinunte”, Kokalos 45 (1999) [2003], p. 11-26 [SEG LIII 1032]: B. summarizes the information provided by the sacred law from Selinous concerning purifications (cf. infra no. 69 and 74), focusing in particular on family cults (cf. IG XII.3, 377-378, 1316-1318; LCG Suppl. 115 A lines 21-25). She suggests interpreting the sacrifices to Μελίχιος ἐν Μόσοι καὶ ἐν Εὐθυδάμῳ as cults of patriarχ (cf. similar cults of kinship groups in IG XII.13, 1316; XII.5.1027; LIndes 899-907). [A shorter version of the same article appeared in Sición Arqueológica 30 (1997), p. 121-131]. [AC] 33) S.L. BUDIN, “Pallakai, Prostitutes, and Prophetesses”, CPh 98 (2003), p. 148-159: Two dedications to Zeus in Tralleis (2nd/3rd cent.) were made by women who had served as hereditary παλλακῆς (I. Tralleis 6: Λ. Διαφηλία Αμώλι, ἐν προγόνων παλλακῆς καὶ ἀναπτύκτων, θυγάτηρ Λ. Διαφηλία Σκούφουνος Σε[...]ου, παλλακασάκακα καὶ κατὰ χρήσμον 7: Μαλανή Μοιχά, παλλακῆς, μηροῖς δὲ Παυλίνης τῆς Ολυμπεριανοῦ Φαίδρης, παλλακασάκα καὶ τὸ ἔξοδον τενατησίην ἐπὶ τὸ ἔξοδον τενατησίην παλλακασάκα). This term had been interpreted as evidence for sacred prostitution practiced during a pentaeteric festival of Zeus (L. ROBERT, Élides antiques, Paris, 1937, p. 406f.) or as evidence for a form of divination that incorporated perceived sexual relations with a god (K. LATTE, “The Coming of the Pythia”,}
HTIR 33, 1940, p. 14f.; cf. the ἀνεπτυμοῖς of Dodona), but B. shows the problems with both interpretations. After briefly considering the possibility that πάλλακες has its normal meaning (‘concubine’), supporting this assumption with the [wrong] observation that one of the two pallakides used a metronymic because she was an illegitimate daughter of a concubine, B. rightly favors the interpretation of πάλλακες as cult functionary. The reference to a woman serving as a pallake in two consecutive pentateutes, the use of the participle πάλλακτος, which implies a functionary leaving office, and the hereditary character of the function leave little doubt that the pallakes were functionaries in the cult of Zeus. They may have been responsible for the daily maintenance of Zeus, his statue, and his sanctuary, or, if pallake is used as the female equivalent of pallax (male youth), they may have been considered to be the maidens or daughters of Zeus. B. speculates that the word may be related to πάλλω (‘to brandish’, i.e., spear-brandishers; cf. Pallas). [The reference to pentateutes suggests that these women exercised this function during a festival and not on a daily basis. Unfortunately, this interesting article is full of mistakes regarding onomastic formulae. The use of the nomen Seius (only restored in I.Tralleis 6 and very common in the East) is taken as an indication of Etruscan origin; the restoration of this name is improbable since it is restored in a position where one does not expect a nomen gentile but a second name (L. Aurelius Secundus Se...). I.Tralleis 7 is misunderstood as evidence for a metronymic: Μελτίνη Μοσχᾶ, παλλακή, μητέρας ἀδελφῆς τῆς Πωλίνης ... (translated by B. as “Meltine Moskha, concubine, of the mother Paulina”). But Μοσχᾶ is the father’s name (genitive of the common Μοσχᾶς) and the use of ἀδελφῆς shows that both parents were named (“Meltine, daughter of Moschas, a pallake, whose mother was Paulina”). The remark that “both Aurelia and Meltine use their family names (Seius, Valerianus)” is completely wrong. The one woman (not Aurelia, but Aimilia) did not use the family name Seius but the Roman nominative “Aurelia” and it was not used by Meltine; it is the patronymic of Meltine’s mother]. [AG]

34) K. BURASELIS, “Zur Asylie als außenpolitischen Instrument in der hellenistischen Welt”, in Asyl, p. 143-160: B. stresses the political and diplomatic significance of the recognition of the inviolability of sanctuaries in the Hellenistic period [cf. EBGR 1996, 229]. He discusses in detail the political relations between Seleukos II and Smyrna which may explain his support for the asylia of the sanctuary of Aphroditis Stratoniakis. The primary motive of Tenos, Anapho, Magnesia on the Maeander, Teos, and Alabanda for seeking the recognition of the asyla of their sanctuaries was their protection from raids, in particular those of Cretan pirates [cf. infra no 36]. [JM]

35) K. BURASELIS, “Political Gods and Heroes or the Hierarchisation of Political Divinity in the Hellenistic World”, in A. BARZANO et al. (eds.), Modelli eruditi dall’antichità alla cultura europea, Rome, 2003, p. 185-197: The literary and epigraphic evidence for the cult of mortals of non-royal status (Hephaistion hero: EBGR 1990, 317; Philaiatis in Kyme: EBGR 2000, 126; Boethos in Egypt; Aratos in Sikyon) shows the existence, alongside the insoles timai for Hellenistic kings, of a hierarchically lower-ranking level of worship of mortals (e.g., the heroic cult of Aratos in Sikyon). In Kyme, e.g., Antiochos I was honoured in a festival together with Dionysos (SEG I. 1195: τοῖς πρώτοις Διονυσίου καὶ Αντιοχείουν), but Philaiatis in a festival which remained distinct from the Soteria (line 42: τα Σωτηρία καὶ τα Φιλαίατιας[...]). The cult of Philopomen in Megalopolis (Syll. 624) was based on the model of the hero cult but through its association with the cult of Zeus Soter and Hestia it was inserted among the divine cults of the city. The model of deification was preferred to that of heroisation in the case of a few non-royal benefactors (Diodoros Pasparos, Artemidoros, and Theophanes) [cf. infra no 265]. The heroisation of a living person (Nikias in Kos,
symbolically affiliated to the deified Koan Demos) was a rare phenomenon [on Diodoros Pasparos cf. supra vv 5 and infra vv 265]. [AC]

36) K. BURASELIS, “Some Remarks on the Koan *asylia* (242 B.C.) against its International Background”, in *The Hellenistic Polis of Kos*, p. 15-20: The ambitious campaign of the Koans around 242 BC to achieve the general recognition of the inviolability of their most important sanctuary, the Asklepieion, and the panhellenic character of the pentaeteric festival of the Asklepieia is well documented through a large number of relevant inscriptions and is normally seen in a purely religious context (*EBGR* 1996, 229). B. convincingly adds an important political aspect: by the mid-3rd cent. the Koans could no longer rely exclusively on the Ptolemies for adequate protection. Thus, religious motifs were prudently exploited in order to achieve the *asylia* of the Asklepieion and thus that of the entire island [cf. supra vv 34 and infra vv 108]. [JM]

37) P. CABANES, “Recherches sur le calendier corinthien en Épire et dans les régions voisines”, *REA* 105 (2003), p. 83-102: C. collects the month names attested in Epidamnos, Apollonia, Korkyra, Bouthrotos, the Koinon of the Balaitai, Dodona, Ambrikia, Charadros, Gitane, Kerkyna Melaina, and Syracuse. This evidence supports the assumption that these cities had adopted the Corinthian calendar, for which C. proposes the following sequence of months: Ἀρης, Ψυξίς, Ἀρκεχώς, Φασιμπός, Χαλκοπός, Δαμός, Κρύνεος, Πάναμος, Επίλαδος, Γραμμής, Μεγανεύς, Εὐγλείας. C. discusses the relationship of these month names to cults and festivals (Agrarios is probably connected with Dionysos and the Αγριώνεα; Apellaios with Apollo; Artemitios with Artemis; Datios possibly with the Macedonian Daisios; Gamelios with Hera; Eukleios with Artemis or Zeus; Kraneios/Karnios with Apollo; Machaneus with Zeus or Athena; Phoinikaios perhaps with Athena; Psydreus perhaps with Hermes). [AC]

38) É. CAIRON, “Épigraphes funéraires d’Argos à l’époque hellénistique”, in *L’hellénisme d’époque romaine*, p. 77-84: C. studies the four known Hellenistic metric funerary inscriptions from the Argolid (*IG IV 623+624; SEG XI 343; GV 618, 1791*) and shows that the texts do not contain any references to afterlife, revealing instead a close connection to the relevant inscriptions of the Classical period as regards topics and vocabulary. [JM]

39) L.M. CALIÔ, “Lo *ιεροθυτείον* e la funzione della *στοά* di Camiro”, *PP* 59 (2004), p. 436-459: A Roman sacred law from Kamiros mentions a *hierothyteion* on the acropolis (*LSCG Suppl. 105*). Several inscriptions from Lindos (e.g. *IG XII.1, 846-849, 853*) and an inscription from Kamiros (Tit.Cam. 86) specify the function of such a building. Apparently, the *hierothyteion* was used in the organisation of public meals, after sacrificial rituals. According to C., the *hierothyteion* should be located in the sanctuary of Athena Kamiras or Polias and Zeus Polieus. Together with a Hellenistic stoa, the *hierothyteion* created a building complex where public meals were served during festivals honouring the poliadic deities. The author presents an intriguing reconstruction of the religious topography of the sanctuary, which occupied three terraces with their respective religious focal points: the lower terrace with an altar, the middle terrace with the *hierothyteion* and the stoa, and the upper terrace with the temple (and the altar) of Athena and Zeus. [JM]

40) D. CAMPAÑILE, “Asiarchi e archierei d’Asia: Titolatura, condizione giuridica e posizione sociale dei supremi dignitari del culto imperiale”, in *Les cultes huaxae*, p. 69-79: Based on the epigraphic evidence (e.g. *I.Ephesos 1487-1488*), but mainly on literary sources (e.g., Strabo, Aelius Aristides, and Cassius Dio) C. rejects the assumption that the titles *asiarchos* and *archiereus* of Asia designated two different offices. Asiarches may originally have been the title of the chairman of the Koinon Asias before 29 BC [cf. infra vv 41 and 220]. [JM]
41) M. Carter, “Archierei and Asiarchs: A Gladiatorial Perspective”, GRBS 44 (2004), p. 41-68 [BE 2004, 256]: C. returns to the much debated question of whether the titles archiereus and asiarches designated two distinct offices [EBGR 1999, 79; supra no 40 and infra no 220] or were two different names for the same position [EBGR 2000, 56; 2002, 156], exploiting the evidence for gladiatorial spectacles offered by high priests and Asiarchs. From the 25 inscriptions referring to gladiatorial familiae in Asia Minor, nine (SEG XI/VI 1657; IGR IV 103, 175, 617; I.Landikeia 73, 1015; L. Robert, Les gladiateurs dans l'Orient grec, Limoges, 1940, no 156-157; C. Roueché, Performers and Partisans at Aphrodisias, London, 1993, no 13) identify the owner as an archiereus and another nine (IGR IV 156, 1075; L.Smyrna 842; SEG XLII 1036; L.Ephesos 1171, 1182, 1620, 1621, 4346) as an asiarches. Several inscriptions reveal that the presentation (and funding) of spectacles was a very important activity of a high priest (e.g. I.Stratonikeia 701), while the sponsorship of expensive spectacles (gladiatorial games and wild beast hunts) is attested for asiarchai, too (e.g. I.Ephesos 3070; L.Smyrna 637). C. concludes that gladiatorial combats and similar spectacles were presented under the archierosyne, while the title asiarches was used, at least in the gladiatorial context, as an informal equivalent of the title archiereus. It seems that by the 2nd cent. AD the presentation of such spectacles was explicitly expected from officials of the Imperial cult. [JM]

42) J.-B. Cayla, “Livie, Aphrodite et une famille de prêtres du culte impérial à Paphos”, in L'hellénisme d'époque romaine, p. 233-243: C. discusses briefly a fragmentary inscription with Greek and Latin texts from the sanctuary of Aphrodite at Paphos (IGR III 948, 963, 1st cent. AD). The author demonstrates that this is not a bilingual inscription, since the two texts have nothing to do with each other, neither thematically nor chronologically. The Greek inscription is convincingly restored as a dedication to Iulia Sebaste Nea Aphrodite by an archiereia, whose name is not preserved on the stone. Interestingly, all the known persons involved in the Imperial cult at Paphos in this period seem to belong to the same family. In an appendix C. assembles the Greek inscriptions that attest the activities of the Koinon ton Kypros in connection with the emperor cult. [JM]

43) A. Chaniotis, “New Inscriptions from Aphrodisias (1995-2001)”, AJA 108 (2004), p. 377-416 [BE 2005, 422]: Ed. pr. of 29 inscriptions from Aphrodisias. A posthumous honorary decree for the benefactor Hermogenes (1, c. 50 BC) praises him for his piety (line 11: προς θεούς εὔσεβεστάτα υπερείμενος) and prescribes a distinguished funeral (line 22: ἐπίσημον ἐκκομηθῆ). Among many other offices and services, Hermogenes served as stephanephoros; the formulation αἵρεθος δὲ καὶ στεφανερὸς ἐπέλευσεν καὶ αὑτὴν τὴν λειτουργίαν [ἱεροπερατή καὶ νομιμός (lines 19f.; “having been elected stephanephoros he fulfilled this liturgy too in the manner appropriate to a religious office and with decency”) is a clear indication of the cultic origins of this magistracy. A base supported a statue of Thea Eleutheria, whose cult was already known in Aphrodisias (8, 1st-2nd cent.). A bronze-smith, possibly a slave, dedicated the statuette of an eagle to Zeus Nineudios in fulfilment of a vow (11, 1st cent. BC). The cult of Zeus Nineudios was one of the major cults at Aphrodisias. The god’s epithet derives from a place name Νινευδα (rather than Νινευδος or Νινευδον), probably the earlier name of Aphrodisias. A building inscription commemorated the construction of the North Agora at the expenses of C. Iulius Zoilos, a freedman of Octavian, stephanephoros and priest of Aphrodite and Eleuthera for life (12, late 1st cent.). An inscribed cornice records the dedication of a building to Thea Aphrodite (13). Another building was dedicated to Hephaistos by his priest (15, 2nd cent. AD). Several epitaphs have funerary imprecations (δοστι αἰσχρός τι καὶ ἐπάρχων καὶ τυμμωρόγος) against violators of the tomb (23, 26, 27, 29; 2nd/3rd cent.). [JM]
44) A. CHANIOTIS, “Under the Watchful Eyes of the Gods: Divine Justice in Hellenistic and Roman Asia Minor”, in *The Greco-Roman East*, p. 1–43 [BE 2005, 416]: The principal topic of this study is the complex nature of the intervention of religious authorities in judicial matters and legal disputes. C. focuses on Asia Minor and uses as his main source the ‘confession’ or ‘propitiatory inscriptions’ from Lydia and Phrygia [cf. *EBGR* 1994/95, 285; 2002, 129 with further references], but stresses their conceptual affinity to related evidence, such as the curse tablets from the Knidian sanctuary of Demeter (*L.Knidos* 147–159, 2nd/1st cent.), vows addressed to gods requesting support in financial and legal matters (e.g., *SEG* XLI 1050, early 2nd cent. AD), and ‘prayers for justice’ attesting the cession of lost or disputed property to gods. As H. S. VERSNEL has shown [infra no 294], people defended themselves with excusatory oaths, curses, and confession inscriptions because of public pressure, and not because of the pressure imposed on them by priests (e.g., *BIWK* 69, AD 156/7). In *BIWK* 6, Artemidoros defended himself against slander and delivered to the sanctuary of Men Axiotenos a tablet (πεπτάκιον ἰδιωτικόν), not a curse tablet, but a ‘prayer for justice’. C. suggests that the background of several confession inscriptions (e.g., *BIWK* 18, AD 199/200) was the handing over of disputed object(s) to the god and consequently to the temple. Unlike the depositing of *defixiones*, the erection of a confession inscription was a public performance. The priest was the appropriate authority to perform the curse ceremony, usually by setting up the symbol of the god, a sceptre (e.g., *BIWK* 3, AD 164/5 lines 1–2: ἐταίρον ξηράτη σημύντην). From an analysis of many confession inscriptions C. reconstructs the role played by priests in the implementation and presentation of divine justice: they assisted people who thought that they were being punished by the gods to identify the causes of divine anger; they did not inflict additional punishment (e.g., *BIWK* 98, 2nd cent. AD) but prescribed rituals of atonement and demanded remuneration of the temples for their services in resolving the problem. C. convincingly rejects the assumption that priests functioned as judges when conflicting parties came to the sanctuary to solve their dispute. In this context C. offers a new interpretation of *BIWK* 33 (3rd cent. AD) [see also *SEG* XLI 1038]: ἐν τῷ ναῷ ἐντατηρήθη ἵνα τὰς κακίας ἡμῶν παραδώσωμεν (“she had been detained in the temple and for this reason she has been punished by the gods in order to reveal their powers” and not: “she has been punished by the gods by imprisonment in the temple, so that their powers may be revealed”). From honorary decrees for the priests Aristodemos (*SEG* XLV 1515, Hisartepe in Karia, 1st cent.) and Leon (*SEG* XLV 1556–1557, Panamara, 2nd cent.) he infers that priests arbitrated rather than judged in legal disputes and administrated excusatory oaths [but see the more plausible interpretation of the relevant passages in the decrees for Leon by V. BREMEN, *infra* no 291]. Several confession inscriptions refer to the annulment of false oaths (e.g., *BIWK* 34, 3rd cent.; *BIWK* 52, AD 119/120 or AD 173/4; *BIWK* 54, AD 118/9), a procedure which required fines payable to sanctuaries (*BIWK* 58, AD 166/7). C. concludes that sanctuaries (and their priests) were the keepers of a strict moral order, assuming the role of mediators in legal disputes. [On ‘confession inscriptions’ see also *infra* no 45, 98–99, and C. BRIXHE, “Individu, langue et communauté sociale: à propos des confessions païennes du Moyen Hermos”, in C. CONSANI – L. MUCCIANTE (eds.), *Norma e variazione nel diasistema greco*, Alessandria, 2001, p. 101–118 (non vidimus; see BE 2003, 463). [JM]

the role of the priests as arbitrators in the conflicts between humans and between humans and gods, the importance of honour and loss of face as causes of conflicts, and the public nature of the rites and performances referred to in these texts. [JM]

46) A. CHATZIDIMITRIOU, “Χάλκινο δεσπώρακο σταθμίο ἀπὸ τοὺς Ζάρακες Καρυστίας”, Αἰτιάς 1 (2003) [2006], p. 1077-1092: A fragment of an Archaic pithos was found during excavations at Zarakes (Euboea). It bears the figures of centaurs in relief and the word ἴζγος. Vase fragments with the incised letters ιε (= ἴζγος) were also found at the same spot. An inscribed bronze weight in the shape of the head of a ram (4th cent.) gives the name of the deity worshipped here (Ἀπόλλωνος Δηλίου). C. analyzes the mythological tradition of Zarakes (ancient Zarax) and demonstrates the close connections of this site with the cult of Apollon on Delos. [See already EBG 2002, 25; SEG XLIX 1205; LI 11128]. [JM]

47) P. CHRYSOSTOMOU, “Ἡ ἐπιτύμβια στήλη τῆς Φίλας Μανάνδρου ἀπὸ τὴν Πέλλα”, in D. Pandermalis (ed.), Δήμων. Μελέτες για τὴν ἀρχαία πλαστική πρὸς τιμήν τοῦ Γ. Γ. Δικτιάνο, Thessalonike, 2001, p. 233-242: C. publishes the grave stele for Phila, daughter of Menandros (Pella, c. 350). Phila is represented in relief, standing next to her a female servant carries a basket with sacrificial cakes. C. assumes that Phila was a priestess and suggests identifying her with Phila, the author of a well-known contemporary love curse tablet in Pella (SEG XLIII 434; EBG 1998, 290). [AC]

48) P. CHRYSOSTOMOU, “Συνεισφορές σε λατρείας θεοτόκων καὶ νῆσων ἀπὸ τὴν Βοτανία καὶ τὴν Παρίσι τῆς Μακεδονίας”, Eulimene 4 (2003), p. 135-152: [BE 2005, 314, 332, 337; SEG LIII 610, 619, 620]: 1) [Without knowledge of an earlier publication, as observed by M.B. Hatzopoulos, BE 2005, 337], C. republishes a dedication made by Nausimachos to the Muses (Pella, c. 350-300). The epithet πολιοτίδες attributed to the Muses in Pella in epigrams composed by queen Eurydike (Plut., mor. 14c) and Poseidippos (Supplementum Hellenisticum fr. 705) shows that a cult place of the Nymphs must have existed in the city, possibly in the theatre, in addition to the cult place near the find spot of this inscription (west of Pella). From the lack of a patronymic C. infers that the dedicant was a priest of the Muses or a poet/musician. Ναυσίμαχος Μοῦσαις. 2) An altar from Pella published recently (c. 250 BC; SEG L 611; EBG 2001, 110] was an altar for Aiolos, father of Makedon, the eponymous hero of the Macedonians (Hellenikos, FgrHist 126 F 74), and the nympha Graie, his daughter (Ἀιλόου, Πολιοτίδης, not Γραιή). 3) Ed. pr. of a relief stele with representations of Hermes and Demeter (Kyrrhos, 2nd/3rd cent.); it was dedicated by Olympos and another person [his wife?] to Hermes and Demeter in accordance with a dream (ἐκτός διαγγέλλω). The cult of Hermes was already attested in Kyrrhos; as a patron of fertility he was associated with Demeter. [AC]

49) V. CONSOLI, “Atea Ergane. Sorgere di un culto sull’ Acropoli di Atene, ASAL 82 (2004) [2006], p. 31-60: Only nine Athenian inscriptions of the 4th cent. attest the cult of Athena Ergane on the Athenian Acropolis (IG I 561; II 2939, 4318, 4328, 4329, 4334, 4338, 4339; Agora I 1732). C. presents archaeological and epigraphic evidence in an attempt to reconstruct a cult of the goddess already existing in the late Archaic period. She associates the so-called kerameis-inscriptions (IG I 620, 628, 633, 824) from the late 6th and early 5th cent. with an early cult of Athena Ergane, despite the fact that none of these inscriptions records the epikeia [some of them do not even name Athena, since it is obvious who is the addressee of the dedication]. Despite the lack of factual evidence, C.’s assumption is probably correct, since other specialized forms of Athena also appeared as early as the 6th and early 5th cent. (e.g., Nike: IG I 596, mid-6th cent.; Hygieia: C. Wagner, “The Potters and Athena”, in G. Tsetskhladze et al. [eds.], Periplou. To Sir John Boardman from His Pupils and Friends, London, 2000, p. 385, c. 470 BC). [JM]


T. Corsten, “Kibyra 2003”, AST 22.1 (2004), p. 29-34 [BE 2006, 382]: The fragment of an architrave that joins I.Kibyra 21 allows the reading of the text: [--:] τὸ δεύτερον Κάστρον [εἰς] Πολυδέκατο, ο.ArrayAdapter [τῶν Δωμάτ.!The reference to the Dioskouroi may be an allusion to the foundation of Kibyra by Spartans. A second fragment of an architrave (late 2nd cent. AD.) refers to the otherwise unattested 'old' asylia of Kibyra (εἰς πάλαια δακτύλα) [an allusion to cities that had only recently been awarded the asyia; for this competition among cities cf. the acclamations for Perge (I.Perge 331: αὐξη Πέργη, ἀνὴρ ἰσαλος)]. [AC]

T. Corsten, “Zu Inschriften aus Kleinasien”, E.A 37 (2004), p. 107-114 [BE 2005, 465]: An inscription within a tabula ansata at the entrance of a barely accessible cave near Anazarbos documents the dedication of Regina to Zeus, Hera Gamelia, and Ares (I.Anazarbos I 52, AD 153). Regina is characterized as σκηπτροφόρος (line 4). M.H. Sayar [cf. EBGR 2000, 178] identified Regina as the eponymous priestess bearing the sceptre as a symbol of her power. C. demonstrates convincingly that Regina was not a priestess, but rather a free born temple functionary (τὰς και not τὰς) with the duty of bearing the symbol of the god, the sceptre (σκηπτροφόρος and not σκηπτροφόρος). C. restores the first two lines of a dedication to Meter Andeirene by Eukarpos found at Trypaion (I.Sultan Dağı I 404 = infra no 126: [῾Υπ®ρκυρ[|ου]|Κ.Πρjκλο|υ]|σωτηρ|ας|Śκαρπος|οpκονjvος|vητρl`νδε|ιρην± εmχOν). C. proposes this restoration independently by M. Ricci; see EBGR 2003, 142. [JM]

F. Costabile, “Defixiones dal Kerameikos di Atene II”, MEP 4 (2000), p. 37-123 [SEG LI 66, 327-328]: C. presents a revised edition of the defixiones which are discussed in our next lemma. In addition to these texts he discusses, in general, judiciary defixiones in Athens. In this context he republishes the curse tablets already presented in EBGR 1999, 42 [the readings have been rejected by D.R. Jordan; see infra no 127]. [AC]

F. Costabile, “La triplice defixio: nuova lettura”, MEP 6 (2001), p. 143-208: C. presents a third critical edition and Italian translation of the defixiones from Kerameikos (c. 390-375) [cf. infra no 54 and infra no 131]. The main differences from his second edition are the restoration of the verbs προσλέχει (I 6f., instead of προς ήμι[A]ς λέγει) and ἐπεργαλέας (II 7, instead of τ[αλαντέ]εις) [in both cases Jordan restores the verb ἐποβολεῖ]. C.’s detailed commentary concerns the letterforms, the prosopography (identification of Smindyrides with a man involved in the profanation of the mysteries in 415 BC) and the legal context (the jurisdiction of the polemarchos in lawsuits concerning foreigners). In this context C. republishes another judicial defixio from Athens (DT 49). [AC]

A study of these epigrams against the epigraphic evidence shows that the presence of the first Ptolemies in great Greek sanctuaries served their diplomatic purposes. C. favours the identification of Berenike, mentioned in some of these epigrams, with the daughter of Ptolemy II (not with Berenike II). [AC]

57) C. CROWTHER – M. FACELLA, “New Evidence for the Ruler Cult of Antiochus of Commagene from Zeugma”, in Religiongeschichte Kleinasiens, p. 41-80 [BE: 2005, 507; SEG LIII 1762, 1764, 1766, 1768-1773]: This important study presents two new inscriptions concerning the ruler cult of Antiochos I of Commagene; they were found during rescue excavations at Zeugma in 2000. Since neither of them was found \textit{in situ}, it is possible only to offer hypotheses about the original location of the temenos where they stood. Although there is no secure evidence for the location of the temenos at Zeugma, C.-F. suggest that it should be located somewhere near the find spot of the basalt inscription. (1) The better preserved text is inscribed on a sculptured basalt stele depicting a dexiosis scene (see also \textit{infra} n° 215). It corresponds exactly to known inscriptions found in Samosata (\textit{OGIS} 404) and Doliche (\textit{SEG} XXXII 1385); because of its good preservation it allows a number of restorations and corrections to the aforementioned inscriptions. Lines 4-6 stress the fact that relief image and text were considered by Antiochos as a unity that expressed in two different media his very personal conception of his relationship to the gods: τὸν τόπον ἔν ἔν διὰς γνωρίσσαι νόμον \\ τὲ κοινὲς ἔσον|βέλας ἀθρόνον ἔπεκτα περνοῖ | δαμασίων στήλας δισεκάραξαν θαρής (“by the providence of the deities he engraved for all time on sacred stelai this depiction of his own thought and law of common piety”). In lines 14-17 Antiochos states that he founded the new temenos dedicated to Zeus Oromasdes, Apollon Mithras Helios Hermes, and Artagnes Herakles at Zeugma (line 17: τὸν τόπον νέου τέμενος πάλαις διονύσιως ἔντονο) immediately after he had succeeded to his ancestral kingdom (lines 14-15: ἐν ἐπτάεισι σωστάλαξι παραλήπτων εὐλόγως). Since, however, Antiochos gained control over Zeugma only after 64 BC, C.-F. plausibly suspect that this part of the Zeugma inscription was originally conceived for a different situation (for a temenos which was indeed founded immediately after Antiochos succeeded to his kingdom) and also adopted by the scribe for the version in Zeugma. An interesting feature is that an erased text underlies the inscription; it corresponds to the text preserved on a basalt stele in the temenos at Sofraz Köy (\textit{SEG} XXXI 1215) and on a stele of unknown provenance now in the Adıyaman Museum. It is striking that the inscription at Sofraz Köy states that the sanctuary was dedicated to purely Greek deities: Apollon Epekoos and Artemis Diktyyna (lines 6-7). Yet, since the erased inscription of Zeugma was written after 64 BC, it must have contained a dedication to Zeus Oromasdes, Apollon Mithras Helios Hermes, and Artagnes Herakles (2). The smaller inscribed fragment was engraved on a limestone block. It is part of a sacred law known from a document from Selik-Samosata (\textit{SEG} XII 554). The preserved text refers to the duties of the priests and the sacred slaves. In a very helpful appendix (p. 68-77) C.-F. republish some of the related texts – with some revisions – from Samosata, Doliche, Sofraz Köy, Adıyaman Museum, and Çapulu Ağaç Kullük [cf. P.F. MITTAG, “Zur Selbstdarstellung Antiochos’ I. von Kommagene”, \textit{Gephyra} 1 (2004), p. 1-26; M. FACELLA, \textit{La dinastia degli Orontidi nella Commagene ellenistica-romana}, Pisa, 2006]. [IM]

58) E. CASPO – A.W. JOHNSTON – D. GEAGAN, “The Iron Age Inscriptions”, in J. SHAW – M. SHAW (eds.), \textit{Kommos. Vol. IV. The Greek Sanctuary}, Princeton, 2000, p. 101-134 [\textit{SEG} LIII 953-954, 957]: Corpus of the inscriptions, primarily graffiti, found in the great sanctuary at Kommos on Crete; most of the texts are inedita. They include a dedication to Poseidon (75, 2nd cent. BC; mentioned in preliminary reports as a dedication to Apollon; see \textit{BE}: 1982, 274). Another dedication is addressed to Zeus, Euanèles, and Athena (76, 2nd cent. BC: Τηρῆ | Εὐανέλεις | Ἀθηναίεις). The epithet of Zeus is restored
as a form of Phytalmios, an epithet attested for Poseidon; Euangelois seems to be a separate divinity, rather than an epithet of Athena [euangelios (the one who brings good news) is an epithet of the Dioskouroi and Meter (infra n° 138)]. Two very fragmentary graffiti (10-11, 7th cent. BC) possibly name Apollon. [AC]

59) J. CURBERA, “Onomastic Notes on IG XII 6 (Samos)”, *Glotta* 80 (2004), p. 1-13 [BE 2006, 147]: In a study of names attested in the inscriptions of Samos, C. discusses *inter alia* theophoric names. The most common among them are those connected with Zeus (145 cases), Apollon (122), Dionysos (80), Demeter (69), Artemis (50), and Hermes (43), followed by those connected with Athena (34), Meter (34), Mes (30), and Poseidon (19); names alluding to Hera are not very common (45), but names composed with θεός (65) may refer to Hera of Samos. Ιακοππος, Ιαξοκλής and Όλακτης are common in this part of Ionia. Theophoric names alluding to Hephaistos and the Nymphs are rare. C. regards Basileides as related to Theos Basileus rather than to Hera Basileios [but the patronymic ending -eides is unusual for theophoric names]. Υμάλπης (from an epithet deriving from a place name) and Πελισσος (cf. the month Πελισσον) should also be regarded as theophoric names. [AC]

60) L.I. DANYDOVA – S.R. TOKHTAS’EV, “Посьвящеїнн’їй rel’ef Геракля iz Колекцii Zmitraža”, in *Anacharsis*, p. 88-89 [SEG LIII 808 ter]: Edition of an inscribed relief representing Herakles (South Ukraine or Russia; 1st/2nd cent.; ττρακλνι) [rather ττνρακλν with unrecognised ligatures; A. Avram pointed out in SEG LIII 808ter that this monument is the same as SEG III 613]. [AC]

61) J.-C. DECOURT, *Inscriptions grecques de la France*, Lyon, 2004 [BE 2005, 626]: This corpus assembles all Greek inscriptions found in France. *Massalia: Cults*: A cult association dedicated an altar of Zeus Patroios (5, 2nd cent. AD). An inscription honours a priest of Leukothea, the son of a prophet (8, 3rd cent. AD). A small fragment may refer to Apollon Apotropaios (37). *Funerary cult and afterlife*: A funerary epigram (10, 3rd cent. AD) associates the deceased young sailor with the Dioskouroi (πανόμοιος σωτήρος Άμφαλας θεόφιλον) and asserts that he belongs to those who have joined the stars in heaven (η δ’ έτέρη τείρεσιν σύν αθεόμοιος γοραίον; το στρατός ής ενευμένη), λαχάνι θεον ήμιρος) [for this topos see infra n° 156]. Another epitaph gives the dates of birth and death of a young man with reference to planets (γεννήται ες το Όδηγες, δοκε Ήμιρος, ήμιρος Άρχοδείτης, ἡσήγη ὡς τοιων κακομναμένων Πάθων; “il est né le jour de Vénus, le jour où est né Héraclès; le jour d’Aphrodite, il fut enlevé par les dieux invocés sous le nom de Pythians”) [cf. infra n° 143; since Όδηγες is simply the Latin form of Άρχοδείτης, a period should be placed after Άρχοδείτης “he was born on the day of Venus, as was Herakles, on the day of Aphrodite. He was carried away by gods called the Pythians”]. D. interprets the Pythian gods as Apollon and Zeus Moiragetes. An epitaph uses the formula εψήφη (39, 3rd cent. AD). *Aix-en-Provence and vicinity*: A hermaic stele bears the text Ἡγέω Λουσάνδρος (47, Imperial period), translated by D. as “au Héros de Lysandros”. D. regards it as an apotropaic monument, rather than the epitaph of Heros, son of Lysandros (or the heroised son of Lysandros). *Glanum and vicinity*: A dedication to Apollon (51, 1st cent. BC). *Arles and vicinity*: We single out the formulae εψήφη (55) and άλλοια (56) in epitaphs of the Imperial period. *Olbia*: Inscriptions attest the cults of Aphrodite (64, 3rd/2nd cent.), Leto (65, 3rd cent.), a Heros (67, 3rd/2nd cent.), and Mother goddesses (66, Μητρώοι, 2nd cent. BC). The most important group of texts consists of c. 350 graffiti on vases with dedications to Aristaios (2nd cent. BC-1st cent. AD), according to mythology a son of Apollon and Kyrene (or Chiron or Ge and Ouranos). Only 48 of these texts have been published. The dedications (cf. 68-37, 43: ἄλλοια) were made as expressions of gratitude (68-1, 28: χάρην; 68-4, 5, 6, 8,
Antipolis and vicinity: A Heros is mentioned in a text at Taurentum (78, 2nd cent.). Département du Var: A Heros is mentioned in a text at Taurentum (78, 2nd cent.).

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are dealing with a prominent Messenian family occupying a central position in two of the most important cults of their native city. [On the Andanian Mysteries see now EAD, Les mystères d’Andanie. Étude d’épigraphie et d’histoire religieuse, Paris, 2006]. [JM]

63) G.I. DESPINIS, “Die Kultstatuen der Artemis in Brauron”, MDAI(A) 119 (2004), p. 261-315 [BE 2006, 44]: Six different terms appear in the inscriptions from the Brauronion on the Athenian Acropolis referring to statues which stood in the sanctuary of Artemis at Brauron: ἄδος τὸ ἄρχων (e.g., IG II 1 1516 lines 13-17), λίθων ἄδος (e.g., IG II 1 1514 lines 26-28), ἄδος (e.g., IG II 1 1515 lines 14f.), ἄργαλτα (e.g., IG II 1 1524 II 214-216), ἄργαλτα τὸ ὀρθὸν (e.g., IG II 1 1514 lines 41f.), and ἄργαλτα τὸ ἱστηρός (e.g., IG II 1 1524 II 207). The last two terms certainly describe the same divine image. Based on these epigraphical sources, modern research reconstructed either three or two cult statues at Brauron, but D. suggests that the epigraphical evidence documents the existence of five cult statues, while the archaeological evidence seems to add at least one more. According to D. these six cult statues stood in two different temples, which D. identifies with the ἄρχων νεώς and the Παρθενός mentioned in inscriptions from the Brauronion (IG II 1 1517 I, lines 3, 217; 1524 II 46-47) and in at least one inscription from Brauron (SEG XLVI 133). D. identifies the ἄρχων νεώς with the excavated architectural remains of the known temple in antite, while the Παρθενός is interpreted as a small edifice which could have stood on the plateau, where the small chapel of St. George stands today [cf. EBG 1996, 194; 2002, 104; 2003, 48]. [JM]

64) G. DESPINIS – T. STEFANIDOU-TIBERIOU – E. VOUTIRAS, Κατάλογος γλυπτών τῶν Ἀρχαιολογικοῦ Μουσείων τῆς Θεσσαλονίκης II, Thessalonike, 2003 [BE 2005, 81; SEG LIII 585, 627-628, 638]: The second volume of the catalogue of sculpture in the Archaeological Museum in Thessalonike contains several dedications from Thessalonike (all of them in IG XII.2.1). They are addressed to: Isis Epekoos (177 = IG X.2.1, 98; with representation of an ear, 335 = IG XII.2.1, 126; representation of footprints; κατ᾿ ἐπιταγήν); Isis Tyche (332 = IG XII.2.1, 104; κατ᾿ ἐπιταγήν), Isis and Sarapis (333 = IG XII.2.1, 90; θεοὶ ἐξαρχήτου; 334 = IG XII.2.1, 115), Isis Nymphe (336 = IG XII.2.1, 105); and the Nymphs (337 = IG XII.2.1, 63). There is only one ineditum, a dedication to Asklepios (152, 4th cent., unknown provenance). [AC]

65) V. DI BENEDETTO, “Fra Hipponione Petelia”, PP 59 (2004), p. 293-306: In this stimulating study D. comments on certain passages of the ‘Orphic’ texts from Petelia and Hipponion. Homeric prototypes of the expression καὶ τὸ τὸν θεὸν ἐπιταγὴν μέτωπον] ἠρώτασιν ἄνδρεῖς καὶ τοῖς ἄρχων νεώς of the text from Petelia suggest translating this passage as “εἰς αὐτοὺς ποιμένας χάριν πρὸς τὸν ἡρωίναν”. The mysṭēs is attributed a superior status. By contrast, the text from Hipponion refers to a movement (διὸν ἐξέλθω καὶ ἐκλίνοντας καὶ βέβηλος μέτωπον τῶν στέρεουσαν κλαίοντος), not to a status. The author detects another difference between the texts of Petelia and Hipponion in the answer given by the initiate to the guards of the underworld. While in the text of Hipponion the mystēs is identified only as the son of the Earth and the Sky, the text of Petelia additionally qualifies him as of heavenly descent (ἔστι γένος ὁμοίον). A superior status is also implied by one of the texts from Thurioi which attributes to the initiate kinship with the gods (ὁμοίοι φύσεως ἔσχας ἐδοξάσας τὸν θεὸν) and the status of a god (θεός δ’ ἔστι). [Do these differences imply only different traditions within the Orphic movement or perhaps different grades of initiation?] D. detects similarities in the phraseology of the text from Hipponion with the Homeric Νόεμα. As regards the first line of this text [cf. infra n. 221], he argues that the original text had Μναμοσάς τὸν ἱερόν (not Μναμός). [AC]

66) M. DICKIE, “Priestly Proclamations and Sacred Laws”, CQ 54 (2004), p. 579-591: The pronouncement attributed by Julian to Jesus (or. 10, 38: βασιλεύοντες, διότι μετατυπώνει, βασιλιάδες καὶ διαδόχους, τῶν θεομαχόντων) echoes priestly proclamations at the beginning of rituals (e.g., the Ὑμνομαχόντων πράγματα), which are also quoted or alluded to in sacred laws (e.g,
LSCG Suppl. 91 lines 23-26 from Lindos: ε’σιθιτοι γρ, καθαρτς βαςις, δό ξένα, θαρραλως; cf. the lex sacra of Antiochos of Kommagene in the copy at Arsameia [see supra no 57], lines 237f: ονος δε καθαρτς μεν νος δήκως [ἐνως], ἐπιθυμητης δε δακως δεκαως, θαρροντες κτλ.). D. collects many literary testimonia for this practice [for θαρρεν in this context cf. the use of this verb in Isyllos’ hymn to Asklepios (IG IV 128 line 73: θάρσει) and the aretalogy of Isis in Maroneia (SEG XXVI 821 lines 11f.: θάρσου ἐνάν ποιέωμα)]. Such pronouncements have the form of a series of asyndetic relative clauses and conditional sentences, perhaps following the model of the prorrhesis of the Eleusinian mysteries. [AC]

67) B. Dignas, “Auf seine Kosten kommen’ – ein Kriterium für Priester? Zum Verkauf von Piesterämnen im hellenistischen Kleinasiien”, in Religionsgeschichte Kleinasiens, p. 27-40: D. presents an overview of the sale of priesthoods (cf. EBGR 2000, 151; 2001, 151; 2003, 182-183). Geographically the selling of priesthoods is observed almost exclusively in cities of southwest Asia Minor and in some islands of the Eastern Aegean. Chronologically the main corpus of evidence dates between the 4th and the 1st cent. BC, although there are still some sporadic examples from the 2nd and 3rd cent. AD. D. discusses briefly the relevant Greek terms: πρασις, ἐπίπταρσις, διάστασις, διαγραφις, ἐπάκουος. D. argues that πρασις was used to refer to the sale of a priesthood in the main cult centre, while the sale of a priesthood in a dependency was designated as ἐπίπταρσις. D. attributes the absence of sales of priesthoods in Mainland Greece to the more democratic structure of its cities as compared to cities in Asia Minor. In the discussion of the duties and privileges of priests who bought priesthoods, D. aptly stresses that there was no real difference between the different kinds of priesthoods as regards prestige, duties, etc. [IM]


69) A. Dimartino, “Omicidio, contaminazione, purificazione: il ‘caso’ della lex sacra di Selinunte”, ASNP 8 (2003) [2006], p. 305-349: In one of the most substantial recent contributions to the study of the lex sacra from Selinous concerning purification (SEG XLIII 630) [cf. EBGR 1996, 45; 2002, 93 with further references, supra no 32 and infra no 74], D. reprints the text (with Italian translation) and discusses the interpretation of several crucial passages. The most important contribution concerns the interpretation of ἐλαστερος. In the light of references to ἐλαστερος in literary sources, in particular in Athenian drama, D. interprets the elastem as the evil spirit that had caused the manslaughter that needs to be purified, and not the avenging spirit (p. 319-324). [The similarity to the parallels adduced by D. is striking, but a difficulty remains: purificatory rituals are usually concerned with the effect, not the cause of a deed that produces μιασμα]. D. also makes significant contributions to the interpretation of the rituals: The subject of ὑποεξεμενος (B 3f) is also the killer himself (ὑποικός), and not a second person, a purifier; it is the killer who performs the purificatory rituals described in B 4-7, for which D. adduces parallels from literary sources – especially Attic drama and Apollonios Rhodios (Argon. III, 1039; p. 325-328). ‘Εξαι in the phrase ἐπί καλατερος ἐπονομαζεται should be understood as ‘after’, not ‘when’ (p. 329). The literary evidence for the evolution of archaic laws concerning manslaughter suggests that this text envisages involuntary killing (p. 334-345). Both sides of the document refer to rituals concerning the same individual, but the traditional order of the two sides should be reversed: the rituals on side B are of a private nature and were performed first, followed by the rituals described on side A (p. 332-334 and 345-347). [AC]
70) N. DIMITROVA – K. CLINTON, “Dedication of a Statue for the Egyptian God Tithoes”, *Zeitschr. f. Papyr. und Epigraphik* 148 (2004), p. 207–210 [BE 2005, 597]: A new limestone stele from the area between Koptos and Shenfur in Egypt (AD 210) kept at Cornell University refers to the dedication of a statue of the god Tithoes by an anonymous high priest of Osiris, Tithoes, and Ammon (lines 7-10: ἄνεμοι τοῦ κυρίου Τιθόους ἄνεμοι τοῦ κυρίου Τιθόους ἄνεμοι τοῦ κυρίου Τιθόους ἄνεμοι τοῦ κυρίου Ἐσσόου εὐλογεῖς (“the statue of our lord Tithoes was dedicated by X, the son of Thebis, high priest of the greatest gods Osiris, Tithoes, and Ammon”). The inscription may attest the existence of a joint sanctuary of Osiris, Tithoes, and Ammon. D.-C. point out that the term ἄνεμοι is untypical as a designation of a statue of a divinity and suggest that it is used here to designate an anthropomorphic image of the god. [While ἄνεμοι is indeed not the most common word for images of gods, there are still many examples of its use in such a context; cf. S. BETTINETTI, *La statua di culto nella pratica rituale greca*, Bari, 2001, p. 37-42]. [JM]

71) R. DING – G. MEYER, “Mêlanges de cultures et de populations à Tralles d’après deux nouvelles inscriptions”, *Mediterraneo Antico* 7 (2004), p. 287-315: Ed. pr. of a dedication to the Nymphs (early 4th cent.) by a Karian (p. 287-300). In a survey of the cult of the Nymphs in Karia, D.-M. present an improved version of *I' Tralles* 15 (p. 300-305). This votive relief, with a representation of the Nymphs, was dedicated to Pan after an individual who had been healed was instructed to do so in a dream ([τὸς Νύμφας ἐγκαθηθεὶς – Πάνος]) κατ' οὐσίαν ἀξίως τινὶς (2nd/1st cent.). [JM]

72) L. DOMARADZKA, “Catalogue of Graffiti Discovered during the Excavations at Pistiros-Vetren 1988-1998. Part One: Graffiti on Imported Fine Pottery”, in J. BOUZEK – L. DOMARADZKA – Z. H. ARCHIBALD, *Pistiros II. Excavations and Studies*, Prague, 2002, p. 209-228 [SEG LI 711]: The graffiti on vases found in Pistiros (Thrace, 5th-3rd cent.) include several abbreviated names (2: ΑΛ; 4: Δηλ.; 10-13, 15: Α.; 14, 17, 20: ΑΠΛΟ; 29: Η; 31-32: ΗΩ; 37: Κ; 38: ΞΑ; 41: ΚΩΡΩ; 45: ΜΑΡΟΝ; 49: ΜΗΤ.) which D. interprets as the names of deities (Artemis and/or Apollo, Apollo Delios, Hera or Herakles, Kora, the Kabeiroi, the Thracian hero Maron, and Meter) to which the vases were dedicated [cf. SEG XLVI 874; XLIX 912]. No 33 (نز.) may be a form of λατός. D. tentatively associates φοι καὶ δεινὸς, ’not to know’ with purgatory oaths (δυνάμες νηρήν). [L. DUBOIS, *BE* 2005, 370, observes that the abbreviation Δηλ. is more likely a Greek personal name (without excluding the possibility of the Thracian Δηλόπη αρχιέρας). Κόρω is the Dorian form of Κόρη, Maron a Thracian theonym. We remark that all these abbreviations could be abbreviated personal (theophoric) names; a Dorian dedication to Kore is unexpected; perhaps Κόρω(γου) (Korrages is a very common Macedonian name)]. [AC]

73) T. DREW-BEAR – G. LABARRE, “Une dédicace aux Douze Dieux lyciens et la question de leur itinéraire”, in *Les cultes locaux*, p. 81-101: Ed. pr. of a small fragmentary relief (late 2nd/early 3rd cent.) in the private collection Alp Sarı in Ankara (no 107-97). A dedicatory inscription identifies the object as a votive offering to the Twelve Gods by Hermiaos, upon their command (κατ’ ἑπιταγήν). The relief belongs to the well-known group of Lykian reliefs dedicated to the Twelve Gods [cf. EBGR 1993/94, 84; 1994/95, 286]. The authors convincingly reject the assumption that the Twelve Lykian Gods have anything to do with the Greek Twelve Gods, the Hittite Twelve Gods, or the Twelve Gods referred to in a bilingual inscription from Xanthos (*TAM* I 44, 5th cent.). They suggest that the emergence of this cult is a local Lykian phenomenon of the late 2nd and early 3rd cent. AD. [JM]

very important dossier consisting of two honorary inscriptions for Apollonios, a prominent statesman and military leader of Metropolis, who fell in a battle near Thytaira during the war against Aristonikos (in 130 BC according to D.-E.) [in 132 BC according to C. P. JONES, “Events Surrounding the Bequest of Pergamon to Rome and the Revolt of Aristonikos: New Inscriptions from Metropolis”, JRA 17 (2004), p. 469-485]. The two documents, a posthumous honorary inscription (A) and an earlier honorary decree (B, 145/4 BC), were inscribed on the base of a statue in the agora of Metropolis. The later decree is dated with reference to an eponymous priest (perhaps of Meter or Ares) and to the priest of Roma, whose cult was probably introduced after the death of Eumenes III (133 BC). The posthumous honorary decree authorizes Apollonios’ son to construct a heroon in front of the city’s gates (A 42: ήριον πρό τῆς πόλεως). [The city’s decision to permit Apollonios’ burial in front of the city gates was probably motivated partly by the idea that he would posthumously protect his city; this idea is, e.g., expressed in the grave epigram in Smyrna (L. Smyrna 516 = SGO I 05/01/47: καὶ τὸ πολὺν ἐν πόλεως τηρον λόγον, παροιμία, καὶ τὸν τιρήνων, ὡς τινὰ μάχα, ναόν αὐτοῦ).] The epigram for Mokazis: SGO II 09/06/18]. The earlier decree in honor of Apollonios refers to a sacrifice to Ares; according to the restoration of D.-E., this sacrifice was offered by Apollonios together with the presbyteroi on behalf of the demos (lines 38-40: τῷ Ἀρεί παραθέσθω | [θυσίαν Ἀπολλόνιος ὑπάρ τοῦ δήμου μετὰ τῶν πρεσβυτέρων κατὰ τὰ πάλι | [12.5]). [The editors do not comment on the presbyteroi (“die Älteren”); they were not older citizens, but the older group of the young citizens who served in the army (cf. SEG XXXVIII 521); the restoration [θυσίαν ὧ Ἀπολλόνιος ὑπάρ τοῦ δήμου καὶ τῶν πρεσβυτέρων is also possible]. [AC]

D. presents a new critical edition and analysis of the lex sacra of Selinous concerning the purification of those who have committed manslaughter (SEG XLIII 630) [cf. supra no 32 and 69]. He comments inter alia on the term ήριαστερός (related to ήριασμος), the festival θυσία and the Thracian origin of the cult of Koitytos, the Olympic truce, the cult of the Eumenides and Zeus Eumenes (cf. the theophoric name Εὐμενίδος in Selinous and the month Εὐμενίδες in Entella), and the family character of the cult of Zeus M(ε)ilichios practiced in cult places of ancestors. As regards the rites for the Tritopatres (A 9-17; cf. the sacrifices for the γενεστερεῖς in Nakone: IGDS 206 lines 29-31), he points out that the pouring of a wine libation through an opening of the monument (A 10f.: δι᾿ ἕριασμον) is paralleled by Pausanias X, 4, 10 (δι᾿ ἕριασμον) and a structure in the tomb of Kineas at Ai Khanoum, but differs from the sacrifice to the Τριτοπατρεῖς in Erchia (LSOCG 18) which is without wine (ηριασμος). D. discusses the similarity of the reintegration rites (B 1-13) with those prescribed by the cathartic law of Kyrene (SEG IX 72 lines 110-142), the customs of the Eupatrides in Athens (Athen. 323f 14 = FgrHist 356 F 1), and Plato (Laws 865d). He assumes that the reintegration rite was performed by the closest relative of the person who has been killed (the subject of διτω in B 4), but in B 6 the subject changes and the text refers to the homicide (ποταγορισθο, ικανοθεο, καθευδέτο) [cf. supra no 69]. B 7-9 refer to avenging spirits of foreigners (ξένων), members of the family (καταρινος, cf. Apoll. Rh. IV, 716f.), and to spirits appearing during hallucination (ἐπιχωνιστης, ἐφθαστες). In B 11 D. reads διοριζεσ, ἡπειρ καὶ χρυσα ἀποφυγάμενοι (not διοριζες, ἡπειρ) (‘après avoir procédé à une délimitation, et à des aspirations d’eau de mer avec un récipient en or’). Ἐλεστρεῖς in B 12, i.e., Zeus Elasteros, who represents the angry spirits of the persons who have been killed [but see supra no 69], receives a sacrifice (σφαζετα ες γαν), which reflects the ambiguous nature of this god who is associated with chthonic and family cults. [AC]

Labyadai (Delphi, c. 350; *CID I* 9) as an antonym of ἄναφος (cf. ἀνάφος in *IG V.2*, 357 line 177 and ἄναφος in *L.Cret.* IV 46 B 9), i.e., ‘en faute’, ‘polluted’. According to this clause (lines 37–39), whoever assisted in the inhumation of a dead person was regarded as polluted until earth (θανατάρια; cf. Hesych., s.v.) covered the body. Id. (p. 607 n. 121) interprets προσθιεκέας in a text from Kyrene either as sacrifices preceding consultation of an oracle or as a sacrifice in honour of theaeoi. [AC]


77) T. Eliopoulos, “Χρυσόροιθετεριτες”, *AD* 54 A (1999) [2003], p. 51-78: E. traces back to the Mycenaean period the idea of a god bearing a golden sword. This explains the epithet Χρυσόραμος, attributed in early Greek literature to Apollo, Demeter, Artemis, and Orpheus. The cult of Zeus Chrysaoreus in Caria may have its origin in the period of Late Mycenaean expansion on the Carian coast. A decree of Xanthos (*SEG XXXVIII* 1476) mentioning Chrysaor may reflect the memory of this period. [AC]

78) H. Elton, “Romanization and Some Cilician Cults”, in L. de Ligt – E.A. Hemelrijk – W. Singor (eds.), *Roman Rule and Civic Life: Local and Regional Perspectives*, Amsterdam, 2004, p. 231-241: E. discusses briefly two altars from the Korkyran cave in Kilikia for Zeus and Hermes, both bearing the epithets Korykios, Epínikios, Eπικαρπίως, and Tropaïouchos (*I.Cilicie* 16 and 17, early 3rd cent. AD), and an epitaph from Kanlidivane (territory of Sebaste) in which M. Ulpus Knosis threatens anyone who damages or opens the tomb with a fine payable to the treasuries of Zeus, Selene, and Helios, with a curse, and with punishment by the gods of the Underworld (*Strubbe*, *Anv* 388, 2nd cent. AD: Ἑσυχός ἄτω τις ἀπνεύσει των ἑκατερομερέων θεών). E. argues that despite the use of Greek divine names the combination of Zeus and Hermes in Korykos and of Zeus, Helios, Selene, and the gods of the Underworld in Sebaste reveal the continuation of local religious practices and beliefs in a Hellenized and Romanized framework. [JM]

79) D. Erkeleben, “1+1=3? Überlegungen zur Interpretation der Inschriften von Ephesos 501 und 647”, *EA* 37 (2004), p. 115-120 [BE 2005, 406]: A statue base (originally made out of three stone blocks, of which two are still preserved) opposite the library of Celsus, bears on its left side a dedication to Androklos, the mythical founder of the city, by Aurelius Neikostratos (*I.Ephesos* 501, 3rd/4th cent.). The base probably supported a statue of Androklos. On its front side there is a bilingual inscription with the Greek text on the upper and the Latin one on the lower part of the base (*I.Ephesos* 647). E. shows that the two parts cannot belong together and proposes the following reconstruction: Originally, the Greek and the Latin inscription of *I.Ephesos* 647 were part of two different monuments dismantled at some point before the 3rd cent. AD. Neikostratos used parts of these two monuments (the Greek and Latin parts of *I.Ephesos* 647) and joined them with a third block, now lost, to make the base of the statue he dedicated to Androklos. [JM]

80) C.A. Faraone, “New Light on Ancient Greek Exorcisms of the Wandering Womb”, *ZPE* 144 (2003), p. 189-197 [BE 2004, 77]: F. collects the rather scant evidence for exorcisms aiming at curing the condition known as the wandering womb. To two magical papyri (*PMG* VII 260-27, 3rd/4th cent.; *PMG* 12, 6th/7th cent.) may now be added an amulet in Beirut (*EBGR* 1994/95, 199 p. 265-269, 1st cent. BC/AD), a lead amulet in Britain (4th cent. AD) (*infra no* 277), and an Aramaic recipe from the Cairo Genizah (7th cent. AD or later). All these texts, re-edited by F. with commentary and translation, reflect the same tradition: they address the womb of a woman and order it to curtail its movement
81) C.A. FARAONE, “The Collapse of Celestial and Chthonic Realms in a Late Antique ‘Apollonian Invocation’ (PMG I 262-347)”, in R.S. BOUSTAN – A.Y. REED (eds.), Heavenly Realms and Earthly Realms in Late Antique Religions, Cambridge, 2004, p. 213-232: Apollon appears as a source of oracular inspiration in magical papyri as a celestial deity (PMG II 64-184; III 187-262 and 282-409); the texts imply that the practitioner dressed like Apollon’s prophets at Didyma, Delphi, and Klaros, creating a miniature Apollonian oracle and attracting the god by singing a hymn. What is unusual in another late antique magical papyrus with a divinatory spell invoking Apollon (PMG I 262-437) is the combination of the celestial and the chthonic spheres, which the Greeks were accustomed to keep apart; the god is expected to descend to the underworld and send a ghost to speak to the practitioner. This should be seen in the context of the syncretistic tendencies of late Antiquity. The identification of Apollon/Helios with the Egyptian Re and the Mesopotamian Shamash lead to the idea that the solar deity descends to the underworld. Other Apollonian invocations regard Apollon’s descent to the underworld only as a possibility (‘if you go into the hollow of the earth and to the land of the dead’); they may have adapted a spell which originally invoked Hermes, replacing Hermes’ name with that of Apollon. The author of this spell removed this condition because he regarded Apollon as the equivalent of Re and expected him to descend to the underworld; he created a hybrid hymn, in part a euhemeristic hymn to Apollon, originally designed to summon the god to inspire the practitioner with prophetic verses, and in part a metrical request of necromancy. [JM]

82) S. FOLLET, “Bulletin épigraphique”, REG 116 (2003), p. 614 no. 311: In a sacred law from the Cave of Pan at Marathon (SEG LI 188) F. suggests restoring επς Παντοκόσμου, instead of επσπορεσθαι. [For a different restoration see EBGR 2001, 115; the text is republished as NGSL 4]. [AC]

83) S. FOLLET, “Éloge d’un gymnasiarche d’Athènes ou d’Égine (IG IV 4 = EM 8942)”, in Attikai Epigraphai, p. 213-224: IG IV 4, a fragmentary honorary decree for a former gymnasiarch whose name is not preserved, was rediscovered in the Epigraphical Museum at Athens. After a new study, F. proposes several intriguing restorations. Lines 5f. certainly refer to the performance of a sacrifice to Hermes and Herakles in the gymnasion at the beginning of the year (τεν Ειρηνης [και τεν Ήρωνα και Ἑλέαυσες]). The use of the verb σπλαγχνεῖω is unusual; it indicates that the honorand not only performed the sacrifice but was also responsible for the examination of the entrails. F. is more cautious regarding the restoration of the last three lines, which may refer to the funding of the sacrifice in the gymnasion during a festival, perhaps the celebration of Athena’s birthday (lines 16-19: παροσκύνησεν, τε δημόσιον παροσκύνησεν τό τε Ημερία, της Ημέρας). F. dates the inscription to the 1st cent. AD, but the question of provenance (Athens or Aigina) remains unanswered, although F. seems to favour an Athenian origin. [JM]

84) S. FOLLET – D. PEPPAS DELMOUSOU, “La légende de Thésée sous l’empereur Commodus d’apres le discours d’un éphebe athénien, IG II² 2291 A+1125 complétés”, in Romanité et cité chrétienne, permanences et mutations, intégration et exclusion du IV au Vᵉ siècle. Mélanges en l’honneur d’Yvette Duvat, Paris, 2000, p. 11-17 [BE 2003, 293]: The authors observed that an inscription from Athens containing an oration in praise of Theseus delivered by P. Aelius Isochristos, the archon ton ephelon, during the celebration of the Theseia in AD 184/5 (IG II² 2291 A) joins with a fragment thought to be an imperial constitution (IG II² 1125). This permits a
better reconstruction of the oration (line 7: [ἐπτάχριον]). Isocryhos reminded the ephebes of the deeds of Theseus, probably comparing him with Hadrian, the ἀδελφός τῶν Λατινῶν (line 31), and urged the ephebes to follow his example. This text is of great interest for understanding the role of orations in the celebration of the Theseia in the imperial period and the part played by myth in the education of ephebes. [AC]

85) L. Foschia, “Le nom du culte, θρησκεία, et ses dérivés à l’époque impériale”, in L’hellénisme d’époque romaine, p. 15-35: The term θρησκεία and its derivatives seem to be absent from the Hellenistic epigraphic material, but they make their appearance from the Augustan period onwards; their use in inscriptions becomes more and more frequent during the 1st cent. AD. The initial meaning of the term θρησκεία (“cult regulations”) gradually acquired the broader meaning “cult” and finally, in the process of Romanisation, it became a synonym of Roman religio. F. discusses the relation between θρησκεία and εὐσέβεια, the use of the term in funerary contexts, and the use of the term θρησκευτής in connection with Egyptian cults, but also with the cults of Aphrodite Paphia, Zeus Hypsistos [for a new attestation in Dion see SEG LIII 596; cf. EBGK 2003, 125], and the hero Pergamos. In a useful appendix F. presents 77 Greek inscriptions, in which the terms θρησκεία, θρησκευτής, and θρησκευτικα occur. [JM]

86) P.M. Fraser, “Agathon and Kassandra (IG IX.1:1750)”, JHS 123 (2003), p. 26-40 [SEG LIII 570]: A bronze plaque, decorated with male genitals, was offered as a dedication (δῶρον) by the Zakynthian Agathon to Zeus Δωδών θεὸν (IG IX.1, 1750, Dodona, c. 330 BC); according to the current interpretation, Agathon regarded himself as a direct descendant of Kassandra. However, F. changes the punctuation and reads: Ἀγάθων Ἐχεφύλλος καὶ γενεά, πρόξενοι Μολοσσίον καὶ συμμάχων ἐν τριὰκοσίῳ γενεᾶς ἐκ Τρῳδάς, Κασσάνδρας γενεά, Ζακυνθίους (“Agathon, the son of Echephyllos, and his offspring, proxeni of the Molossians and their allies throughout thirty generations from Troy, the race of Kassandra, Zakynthians”). The relation of proxeny between the Molossians and Agathon’s ancestors may well have been established at an early date. The relations between Zakynthos and Troy were based on mythological narratives (the kisthes Zakynthos was a son of Dardanos; Aeneas stopped at Zakynthos); Agathon may have traced his family tree back to Hellenos, Kassandra’s twin brother who settled at Dodona, or Agathon, another of Priam’s sons. F. interprets the phallus that decorates the bronze plaque as an allusion to the continuity of the γενεά of Agathon in the past and the future (cf. the name Ἐχεφύλλος ‘the stock preserver’. [AC]

87) D.H. French, The Inscriptions of Sinope. Part I. Inscriptions, Bonn, 2004 (IG3K, 64) [BE 2005, 469; BE 2006, 554]: The first volume of the corpus of Sinope contains 224 inscriptions. Leges sacrae: A document describes the rights and responsibilities of the priest of Poseidon Helikonios (8 = LSAM 1, 4th cent.); F. suggests that the crown worn by the priest in all agones was of white violets (λευκώνος; LSAM: νθινις), exactly the same as the one worn by the magistrates (timouchoi). [Did all the agones in Sinope take place in months in which white violets grew?]. Dedication to: Asklepios Soter and Hygeia (110, 1st/2nd cent.; an altar; ἐκεῖς; Athena Pollas kai Soteira (111, 1st/2nd cent.; χαριστόριον); Theos Heliospharapis (114, 1st/2nd cent.; ἐκεῖς); Theos Herakles (112, 1st/2nd cent.; an altar; ἐκεῖς; χάριν); Hestia Prytanedia by the prytaneis (7, 4th cent.); Meter Theon (113, 1st/2nd cent.; a statue, ναῷ ἐκεῖς); Theo Hypsistos (117, 1st/2nd cent.; ἐκεῖς; 118, 2nd cent. AD; εὐχή) and Theos Megas Hypsistos (119, 1st/2nd cent.; ἐκεῖς; χάριν); Zeus Dikeasinos Megas by a general (75, 2nd/1st cent.; χαριστόριον); Zeus Helios Nauliumenos Epekoos (120; 2nd/3rd cent.; ἐκεῖς; χάριν); Zeus Helios Sarapis and Isis Myronymos (115, 1st/2nd cent.; ἐκεῖς; φρονήσεως). A (posthumous?) honorary statue for Rheipane was erected near the temple [or
statue] of Sarapis (172: εικ. θυετών Ραίπανης καθημερίον Σαράπιδος; 1st/2nd cent.) [there is nothing in the text to suggest that the young woman was a priestess of Sarapis]. Priesthoods: A funerary epigram was written on the grave of a priestess of Leukothea (84 = EBGR 2000, 140). Claudia Paula, of senatorial status, served as priestess of Thea Isis (103, 1st/2nd cent.). T. Veturius Campester accumulated the priesthoods of the emperors and Deus Mercurius and the office of augur (102). [N. 212 (1st/2nd cent.) mentions a saeculare]. Emperor cult: A Pontarch celebrated gladiatorial combats, venationes and taurokathapsia (103); there is a mention of a priest of all the emperors (102: saeculus omnium Caesarum). Dedications (mostly in Latin) are addressed to Antoninus Pius (87), Marcus Aurelius (88-89), Marcus Aurelius and Commodus (90), and Marcus Aurelius Divus (91, *92). Festivals and contests: In the Imperial period, there are references to agonothetai (101), public banquets (101), and a panegyric (102). An agonistic inscription for the boxer M. Iulius Marcianus Maximus refers to his victories in the following contests: Capitola in Rome, [Sebaste] in Neapolis, Akta, Nemeia, Isthmia, Pythia, Olympia, Panathenaia, Pythia in Antiocheia, Aspis in Ägäos, unnamed agonés in Antiocheia, Nikomediae, Philadelphiea, Tralleis, Hierapolis, Laodikeia, Thypea, Mytilene, and the provincial agonés of Asia (Koina Asia) in Smyrna, Ephesos, Pergamon, and Sardeis, of Pontos, Galatia, Macedonias, Bithynia (in Nikaia), and Kappadokia, as well as 110 hemitalantiais agonés (105, 1st/2nd cent.). A fragmentary inscription honours another athlete (*106, 2nd cent. AD) [possible restorations are Ολυμπιονικός (line 4), πλειστοικός (line 5), and Πυθιολικός (line 8)]. Another fragment refers to a paradoxos (107). Afterlife and funerary cult: A man who died at the age of 20 is called in his epitaph ‘a noble hero’ (141: αθλητής; Imperial period) [rather ‘benevolent hero’]. A funerary imprecation uses the curse formula ‘unburied he shall satiate dogs and birds’ (152 [= STRUBBE, Arvi n° 151]: xóturos ζύμμενος κοιλήσαι νόσις θνήν ουσίος; cf. Iliad XIII, 831; 1st/2nd cent.). A funerary epigram for a ship-captain refers to his “last voyage, the one of Lethe” (169 = IGO II 10/06/08: ἔλευσα Λήθης ἑξέχθην ναυακοληθέν: 1st/2nd cent.). Oaths: A treaty of alliance between Sinope and the tyrant family of Herakleia (*1, c. 353-345) refers to a treaty oath (horkion) which is not preserved on the stone. Calendar: The month names Taureon, Poseideon (8), and Panemón (7) are attested in the 4th cent. Superstition: An inscription on a block lists Themis along with names with astrological connotations: Helios, Selene, Hermes, Hydrochoos (Aquarius), and Seirios (1st/2nd cent.). Christianity and Greek religion: A Christian honorary epigram refers to the skill of the sculptor, who made a bronze statue, as ‘the skill of Hephaistos’ (181: φαστου σοφο; 4th/5th cent.). Onomastics: We do not list many theophoric names, but we single out a few personal names alluding to cults or religious practices: Choregion (14) [allusions to Apollon Delphinios and Dionysos], Hikesios (25) and Hikésie (60).
Apollon, Asklepios, Astarte/Aphrodite, Atargatis/Derketo, Athena (?), the Dioskouroi, Herakles/Melkart, Hekate, Hermes, Pan (?), Phanebalos, Poseidon, Tyche, Zeus, and the Egyptian gods. The Phoenician cults are predominant; Greek cults played a minor part.

90) S. Georgoudi, “Gaia/Gê, entre mythe, culte et idéologie”, in S. Des Bouvrie (ed.), Myth and Symbol. I. Symbolic Phenomena in Ancient Greek Culture. Papers from the First International Symposium on Symbolism at the University of Tromso, June 4-7, 1998, Bergen, 2002, p. 113-134: G. summarizes the Greek conceptions of Gaia with reference to the cult of Ge Karposhoros (IG II 4758), Ga Makaira Telephoros (IG VII 245), and Ge Meter Olybris Thea Despoina (SEG XLI 1322). Despite the great cosmic and ideological significance of the Earth and the civic territory, the cult of Gaia remained a peripheral phenomenon in Greek religion.


93) A. Giovannini – M. Hirt, “L’inscription de Nazareth: une nouvelle interprétation”, ZPE 124 (1999), p. 107-132 [SEG XLIX 2071]: This document (SEG VIII 13), allegedly from Nazareth, is a διηγηματικό concerning itself with the violation of tombs (τυβωρυχία) and imposing the death penalty for the removal of interred bodies in the future. The text has often been regarded as a response by the Roman administration to the suspicion that the followers of Christ had opened the tomb and abducted its body (cf. more recently E. Grzybek – M. Sordi, “L’édit de Nazareth et la politique de Néron à l’égard des Chrétiens”, ZPE 120 (1998), p. 270-291). Observing that most inscriptions that mention τυβωρυχία come from Asia Minor and that this crime corresponds to a Roman legal concept, G.-H. reject both the attribution of this document to Nero and the assumption that it was found in Nazareth and is related to a specific event. They attribute this edict to Octavian, date it to the period immediately after his victory at Actium, and place it in the context of his measures for the restoration of traditional piety (cf. line 3: επς θρησκείαν προγενώς). Octavian may have issued the edict during his visit to Asia Minor when he observed the destructive effect of the wars on funerary monuments; the stone may have been transported by ship to Syria-Palestina and ended up on the antiquities market of Nazareth.

94) A. Giovannini, “Un document amphictionique méconnu : la convention financière de Drymaïa (IG IX 1, 226-230)”, in T. Hantos (ed.), Laurea internationalis. Festschrift für J. Blecken zum 75. Geburtstag Stuttgart, 2003, p. 287-297 [BE 2005, 246; SEG LIII 491]: A dossier of documents at Drymaïa concerns the repayment of money owed by Drymaïa to the Oitaioi and to a sanctuary (IG IX.1, 226-230, 2nd cent.). It has been generally assumed that the sanctuary in question was the federal sanctuary of the Oitaioi. G. argues, however, that ττύλαξα (II 1-6) is always used in connection with the Delphic amphictyony and consequently cannot designate the assembly of the League of the Oitaioi. Ττύλαξα θεογενής (II 2-6) is a synonim of ττύλαξα ὀλυμπινή, the σύνθετον (II 28) is the Amphictyonic council, and
the creditor was the sanctuary of Apollo in Delphi. Debts were often given by sanctuaries to communities which participated in the cult (e.g., IG II² 1635; IG XL4, 559). The debts in question are connected either with financial problems caused by the Second and Third Macedonian Wars or with the financial obligations of Drymaia when the Phoikeis were reintegrated into the Amphictyony after the Third Macedonian War. [AC]

95) H.R. Goette, Ο ἀξιόλογος ἄρης Σούνιον. Landeskundliche Studien in Südost-Diβ, Rahden, 2000: In this study, the published version of a Habilitation thesis, G. attempts to present in c. 120 pages (p. 123-159 are a catalogue of the epigraphically attested demotai) an overview of processes of urbanisation and the economic and religious life in the deme of the Sounieis. [G. does not reveal in which ancient source he discovered the demotic “Sounieut” (plural “Sounieuten”); he obviously does not realise that this nomen agentis means ‘those who do Sounian things’]. A large part of chapter II is dedicated to the sanctuaries of Poseidon and Athena Sounias on the promontory (history, architectural setting, and sculpture) [G. ignores the invaluable first publication of the four kouroi from the sanctuary of Poseidon by K. Rhomaios, “Die Kouroi von Sounion”, AntDenk IV, Berlin, 1931, p. 91-105]). In respect of the admittedly problematic inscription on a fragmentary thigh of a kouros found in the sanctuary of Athena recording a dedication of the Sounieis (6th cent.) G. repeats the restoration proposed by A. Matthaiou in IG I² 1024 (ΣΟΝΩΝΔΙΛΑΠΧ), dismissing a connection with a dedication to Zeus Archegetes, as proposed for example by G.R. Stanton (EBGR 1996, 250: [—] ροιν Διλ άγγει[ατόποι] | [—] Σονείες άγε[ίσθαι]). Briefly referring to three inscriptions from the fortress which refer to the cult of Asklepios Soter (SEG XVI 177, 2nd cent.) and Hygieia (SEG XVI 178, Imperial period), as well as to a temenos and a temple of Asklepios (IG II² 1302, 222/1), G. repeats the assumption that a cult of Asklepios was founded at Sounion only in the late 3rd cent. [but J. Riethmüller, Asklepios, Heligtümer und Kulte, Heidelberg, 2005, vol. 2, p. 38-41, presents all the relevant material, including inscriptions not referred to by G., convincingly suggesting the existence of a sanctuary of Asklepios on Cape Sounion already in the late 4th cent.]. There is also a brief discussion of the inscriptions referring to the genos of the Salaminioi and its Herakleion, but without any new insights [see EBGR 2000, 120 for an interesting interpretation of the inscriptions of the Salaminioi and the location of their Herakleion (or Herakleia); see also infra n 161]. G. also deals briefly with the evidence for cults of Hermes and Artemis in the deme of Sounion (SEG XXVI 137, 226) [see also infra n 240]. [JM]

96) R. Gordon, “Ritual and Hierarchy in the Mysteries of Mithras”, Antigüedad: Religiones y Sociedades 4 (2001) [2003], p. 245-274: Drawing upon iconographic and epigraphic material (in particular graffiti from Dura-Europos, dipinti from the Mithraeum of the Church of Santa Prisca in Rome, and the ‘Schlangengefäß’ from Mainz) G. convincingly defends the traditional view that there existed grades of initiates in the Mithraic mysteries (not a distinction between simple initiates and an elite of priests). The terms μαλακόνων and πεπτόν presuppose a progressive initiation; the grade Ηλιωδρομός is attested in the vase from Mainz (R.L. Beck, “Ritual, Myth, Doctrine, and Initiation in the Mysteries of Mithras: New Evidence from a Cult-vessel”, JRS 90 [2000], p. 145-180) [Προδρόμος is epigraphically attested in a different context in Asia Minor, but probably under Mithraic influence; see SEG XLIII 943 and EBGR 2003, 71]. The language of the acclamations in Dura shows that the candidates had to fulfil certain moral expectations (ἀμορθός, ἀδέλφος, δίκαιος, εὔπροσδέξθη, ἀγών, ἀγαθός, ἀθανάτος, possibly from the Hebrew abir, ‘strong, noble’, or bar, ‘pure’). The main part of this study is dedicated to the question of how the hierarchical structure of the Mithraic communities and their rituals reproduced phenomena of contemporary society, especially relations of patronage. Patterns of hierarchy and subordination were expressed through ritual performances (‘liberation’, abasement). [AC]
97) R. Gordon, “Another View of the Pergamon Divinatory Kit”, *JRA* 15 (2002), p. 188-198 [BE 2003, 142]: Critically reviewing the interpretation of the objects in the ‘Pergamon divinatory kit’ as instruments of divination (*cf. infra n° 183*) and exploiting the information contained in magical papyri, G. presents strong arguments against the view that the various objects in this assemblage were parts of a single divinatory kit. *E.g.*, the disc may have been used for divinatory practices that aimed at inducing a trance by means of observation of an object (*e.g.*, katoptromancy, lekanomancy). The triangular stand with the representation of Hekate should not be seen as connected with the disc but, as the evidence of the magical papyri suggests, may be associated with love spells and compulsive hymns. The other objects could have a variety of functions in magic and divination. The texts on the stand show that the author knew vaguely what a magical incantation should sound like but had no intimate knowledge of incantatory techniques. This assemblage, apparently property of an educated Greek open to occult practice and perhaps associated with the group of post-Iamblichan theurgists in Pergamon, provides evidence for the prestige of Graeco-Egyptian magic far beyond the sites where magicians were trained. [AC]

98) R. Gordon, “Raising a Sceptre: Confession Narratives from Lydia and Phrygia”, *JRA* 17 (2004), p. 177-196: After presenting an overview of the ‘confession inscriptions’ of Lydia and Phrygia as texts and monuments, G. approaches these text from a sociological perspective. This fruitful approach allows him to detect in the narratives efforts to minimise social shame and to study how the narratives contributed to social negotiation within the communities (*e.g.*, *BWK* 10, 34, 44, 47, 59, 62, 76) [*cf. infra n° 44-45*]. G. rightly places a lot of emphasis on the narrative system of the texts (a *fabula* consisting of provocation of divine anger, punishment, *anagnostis,* *lysis*) and the significance of the images. [A marginal remark: The nature of the affliction in *BWK* 10 (p. 191 note 67; κατθηκεν ΟΛΟ}ΟΥΜΕπσοθαντους) can now be explained. G. Neumann has interpreted δοσος as ‘private household’ (*see infra n° 197*). One may now read δολοθετησενεπτυταινοικ(ε) (**‘the god put the entire house(hold) in a state resembling death’**); this explains the plural form ισοθενατους]. [AC]


100) Gorny & Mosch, *Gießener Münzhandlung. Auktion 137. Antike und islamische Kunst*, Mittwoch, 15. Dezember 2004: The catalogue of antiquities offered for sale includes a carnelian gem with letters in ligature (obverse) and the magical invocation Ακραβαχαρει (reverse) (p. 95 n° 342, 2nd/3rd cent.). The dedications to Kakasbos and Hermes (129 n° 486-488) have already been presented in *EBGR* 2003, 61. A funerary relief has the formula άπο/κλι (129 n° 489, unknown provenance, 2nd/3rd cent.) [misread as άποτι in the catalogue]. A bronze lamp from the Eastern Mediterranean (177 n° 703, early Imperial period) was dedicated to Aphrodite during the priesthood of Klaros (Ἀφροδιτη ΥΡΕΑΤΙΔΙ *πι] εικανος Κλάρου); her epithet is unattested and possibly misread]. [AC]

101) M.E. Gorrini, “Erroi salutari della Grecia continentale tra istanze politiche ed universali”, *Annali di Archeologia e Storia Antica* NS 9/10 (2002/03), p. 163-196: This study, originally a tesi di Dottorato, presents a useful panorama of the cult of healing heroes in Greece, based on data from 187 cult sites (119 of them for Asklepios, whom she includes in
the category of healing heroes, the others for heroes such as Machaon, Podaleirios, Amphiaraios, Trophonios, Chiron, Korythos, Hyperteletas, and Maleatas). G. discusses the rituals connected with these cults, in particular the προθύσια and the joint cult of healing heroes and other divinities (θετερόνες, συντερένες, σύμβασινες; e.g., in Epidaurus, Machaon, Podaleirios, Tanais, Artemis, Agathos Daimon, Agathe Tyche, Iatros, Ammon, Poseidon, Megale Meter, Tyche-Nemesis, Pan, Herakles; in Kamiros, Artemis Epimeleidios, Zeus Machaneus, Poseidon Phythalios, Dionysos Epikarpios, Zeus Drouthios, Amphiklos, Presbytas, Zeus Astrapaios, Hestia); the practice of incubation; the close involvement of young men in these cults; the dedicatory practices (anatomical votives, statues, pottery, weapons); and the important features of the sanctuaries (e.g., existence of water, incubation rooms). G. attributes to the Asklepieion of Epidaurus a leading role in the dissemination of the cult of Asklepios [but J. RIETHMÜLLER, Asklepios. Heiligtümer und Kulte I, Heidelberg, 2005, p. 37-39, 91-106, has recently presented strong evidence in favor of a Thessalian origin for Asklepios’ cult; cf. infra no 288; on healing heroes see also supra no 26 and infra no 249]. She also demonstrates that despite the private nature of this worship, these cults were under the control or supervision of the polis (e.g., as regards the appointment of priests), as the history of the cult of Asklepios in Athens shows. [JM]

102) P. GOUKOWSKY, “Sur une épigrâmme de Thespies”, in L’épigrâmme, p. 217-246: G. presents a penetrating analysis of the epigram dedicated by Hadrian to Eros in Thespiai (AD 134 rather than AD 125; IG VII 1828), placing it in the context of the deification of Antinoos and the philosophical and religious ideas of Hadrian. A hymn for Antinoos from Kourion (L.Kourion 104), for which G. suggests several restorations (line 3: π[α]ε[ντικαίάία; lines 5f.: [ε]φ[ια]λαμε; line 6: [ψ]ιγ[θ]λιον [ψ]ιγ[θ]λιον), shows that in Hadrian’s epigram Antinoos was identified with Eros. The offering of a hunting trophy to Eros, the hunter, alludes to the hunting activities of Hadrian and Antinoos. In a first level, the epigram requests that Eros, the son of the wind Zephyros, asks Aphrodite, a patron of seafaring, to grant a safe journey to Italy in AD 125 or rather 134 (cf. lines 7f.: σαφρόνος πνεύματα...). The philosophical and theological background of the poem is, however, more complex. Aphrodite (line 1: ληπή; line 8: ομόραντα) was conceived as a patron of celestial harmony, related to Platonic ideas and to the concept of felicitas temporum. Eros/Antinoos, who resides near the garden of Narkissos and who is characterised as ‘chaste’ (line 7: σαφρόσφιο), is asked to serve as an intermediary between earth and heaven (line 6: [ψ]ιγ[θ]λιον τόνδα), cf. his assimilation to Hermes in Rome in IGRUR 143). [The belief in intermediaries between a superior god and the mortals is widespread in the religiosity of the Imperial period; see, e.g., the theosophical oracle from Oinonna (SEG XXVII 933: ... μεν εισεχθα θες θεός μες [ψ]ιγ[θ]λιον ήμετερον), the function of Zeus as παράκλητος of a sinner, representing him in front of Mes in a confession inscription (BIFK 5), and a dedication to Janus at Colle Maioran in Latium (AE 1996, 370: et facile aditus da Iovi in speciem; “and grant an easy approach to the presence of Jupiter”). G. discusses in detail the philosophical concepts connected with Eros as well as the apotheosis of Antinoos and his mystery cult in Mantinea and Bithynion (cf. IGR III which mentions a θεός τῶν μοιστριγών and a μοιστριγχίς). Mantinea may have been selected as the seat of the mysteries of Antinoos not because of its invented συγκέντρωσις with Bithynion, Antinoos’ city, but because of its relation to Antinoé (Paus. VIII, 8, 4-5) and to Diotima. G. reprints an honorary epigram for Isocrýthos (IG V.2, 312, Mantinea), identifying the dedicate Epytchynchos as Hadrian’s freedman (Marcus Aurelius, cp. 8.25), and inferring from the wording that Epytchynchos had been initiated in the mysteries of Antinoos. The expression ἐπιτρήματος θεός in another inscription in Mantinea (IG V.2, 281) does not refer to Antinoos’ origin from Bithynion but to the fact that Antinoos was believed to be near his sanctuary. [AC]
A comparison of the two decrees shows that Kydimos had done more than his duties (e.g. lines 11-13: δι' έκαστου των ἱερών μετά των ἄλλων) while Antikles apparently simply carried out his obliga
tions. This difference is reflected in the manner in which the two gymnasiarchs were honoured: both received a gold crown and a bronze statue, but only Kydimos became proxenos and euergetes of the festival and received the privilege of prohedria during the festival and sacrifices (I.Ilion 2, lines 34-36: καὶ ἐν τῷ τειχῷ τῆς Πανεὐρίου; 587, 6th cent.). No 544 is a dedication to Hera by the priest of Neleus (6th cent.), No 547 is a dedication to Apollon Prieles (Πριήλεσ; 6th cent.). Dedications were made by the nepioi in 579 (as χαριστοριόν), by panegyriarchoi (582), the emperor Commodus (583), and governors (584-585, 4th cent. AD). Hera Samia, Trajan, and the Demos were recipients of a joint dedication (571). A sacred slave or freedman (τὸς ἱερὰς Σεβαστοῦ) began from the death of Augustus (598). Statues of Nemesis and another divinity were dedicated (πρόσωτηρας καὶ ἀγά
tas of Hadrian (601). Pythas, a hunter, dedicated a hymn to Artemis, asking the goddess to protect him; Artemis is characterised as πολυσύνυνος, θηρεφτός and ἀκταβύλος (604, 3rd cent. AD). Sacred officials: There are references to a priest of Herakles (680), a high priest of the emperor cult (1144), a herōs of the Heraion (688), and a hera (756). A funerary relief was used for the
grave of three hieroi and two hierai (803*, 2nd cent. AD). Funerary cult: The deceased persons are called heros/heroine (688, 690-694, 696-697, 699, 702, 706-707, 712, 714, 718, 725, 731, 736-739, 741, 742-745, 747-749, 753-757, 764, 766-767, 769-770, 772-779, 782-784, 786-787, 792, 799, 800-806, 815, 817-826, 829, 832-837, 839, 841, 851, 856-861, 863-867, 870, 874, 876, 878, 880, 886). We also note a funerary imprecation (709, 1st cent. AD: τούτον δέ ἢν λυμάνηται, ξέλαι καὶ γένος σωτός). Fines for the violation of the grave were paid to the sanctuary of Hera (721, 722, 727, 732). An epitaph uses the expression θεος καταχθος (730). In a funerary epigram (740, 2nd cent.), Minos, the judge in the underworld, is asked to place the deceased man among the pious (τον νέων τοσιβατον χώρων δυνασών). Koressia: Dedications to Theoi Samothrakes (1207, Hellenistic), Hermes (1208, Hellenistic), the Nymphs (1209, 2nd/3rd cent.; by a man called Nymphios) [his name suggests a personal devotion to the Nymphs; for this phenomenon cf. W.R. CONNOR, “Seized by the Nymphs: Nympholepsy and symbolic expression in classical Greece”, ClAnt 7 (1988), p. 155-189], and to an anonymous deity (1207). Ikaria: In addition to the texts mentioned infra n°189 and re-edited in the corpus, the corpus includes two dedications to emperors (1219, 1223) and graffiti on vases dedicated to Artemis Tauropolos (1282-1284).

105) P. HAMON, “Les prêtres du culte royal dans la capitale des Attalides : note sur le décret de Pergame en l’honneur du roi Attale III (OGIS 332)”, Chima 34 (2004), p. 169-185 [BE 2005, 397]: One of the most important Pergamene decrees (OGIS 332) regulates inter alia the cultic honours for Attalos III in a very detailed manner. After a victorious military campaign, the king returned to Pergamon and entered the capital city in two distinct chronological stages. During the first stage the king arrived at the grove of Asklepios and received cultic honours in the form of the erection of his statue in the Asklepieion; this transformed the sanctuary into a cult place for Asklepios and the king. A priesthood of Attalos III was established (line 12: λατες τοβ βασιλεως και φωνοθητης) and the triumphant return of the king was to be celebrated every year through a commemorative festival in the Asklepieion. In the second stage, Attalos III entered the city. Upon his arrival all the temples were opened, each tribe sacrificed in honour of the king, sacrifices took place in the agora of the city, and the king was invited to a banquet in the Prytaneion. H. convincingly argues that these honours inside the city of Pergamon were not to be repeated in the future on every single return of the king to the city, as suggested by B. Virgilio, but were a single, non-recurring accumulation of honours. H.’s restoration of lines 26f. solves the problem of the unparalleled existence of a group of stephanophoroi for the Twelve Gods and Eumenes ([(στε]|φανηφόροι|φανηφόροι|φανηφόροι|φανηφόροι|φανηφόροι] των Δώδεκα Θεών και θεού βασιλέως Εύμηνου). According to the new reading the text prescribes a stephanophoria of the entire population (και τον στεφανοφόρον των Δώδεκα Θεών και θεού βασιλέως Εύμηνου και τούς Ιερείς και τας Ιερει[ξε] άναξερτης τούς καλος των θεων) (“and when he enters our city, everyone shall wear a crown; and the stephanophoroi of the Twelve Gods and of the god king Eumenes, the priests, and the priestesses shall open the temples of the gods). Despite the fact that priestly offices are known for Philetairos, Attalos I, Eumenes II, Attalos II, Apollonis, Stratonicia, and Attalos III, there is no attestation of a high priest in the Pergamene kingdom. H. argues that the essential difference between Attalid ruler cult and that of the Seleucids and Ptolemies was the conception of the cultic honours bestowed as a civic and not a state cult. [JM]

106) M. Hatzopoulos, “La société provinciale de Macédoine sous l’Empire à la lumière des inscriptions du sanctuaire de Leukopetra”, in L’hellénisme d’époque romaine, p. 45-53: According to the epigraphic and numismatic evidence, the sanctuary of Meter Theon Autochthon in the territory of Beroia must have been founded under Antoninus Pius. The
latest coins belong to the reign of Arcadius. All the inscriptions found in the sanctuary (c. 200 texts) are in Greek. Most of them document the dedication of slaves (EBGR 2000, 155).

A comparison between contemporary inscriptions from the sanctuary and from Beromía reveals that only two persons appear in both epigraphic assemblages. H. suspects that they may have been priests of Míther Theon Autóchthon. [JM]

107) M.B. HATZOPOULOS – M. MARI, “Dion et Dodone”, in L’Illyrie IV, p. 505-513 [BE 2005, 313]: A comparative analysis of the history of the sanctuaries of Zeus in Dion and Dodona reveals striking similarities. Both sanctuaries seem to owe their importance to their position on routes of transhumant shepherds [for this phenomenon cf. EBGR 2003, 73 and 181]; the urban centre was in both cases of secondary importance; both sanctuaries were to benefit from building projects included in the last plans of Alexander the Great; both were plundered by the Aitolians; in the periods of their greatest importance both sanctuaries served as ‘national’ sanctuaries of the Macedonians and the Epirotans respectively and had great significance for the identity and self-representation of these ethne and as meeting places; but while the festival of the Naia in Dodona acquired a Panhellenic status in the Hellenistic period, the Olympian of Dion remained a local Macedonian festival. [AC]

108) B. HELLY, “Décrets de cités thessaliennes à Cos”, Chiron 34 (2004), p. 87-107: H. discusses inter alia the three decrees of Thessalian cities recognizing the asylia of the Koan Asklepieion (RIGSBY, Asyia 19-22 and SEG LIII 850-851; cf. EBGR 2003, 18). He argues that the reference to an epítate in the decree of Homolion shows that the coastal Magnesian cities were under Macedonian control by the mid-3rd cent. [but see the comments in SEG LIII 850]. H. convincingly argues that the decrees of Homolion and Gonnoi do not refer to the Koinon of the Thessalians (restored as τὸ ἄλλοι θεοί τῶν Θεσσαλίων), but to τὸ ἄλλοι ἦθει τῶν Μαγνητῶν (Homolion) and τὸ ἄλλοι ἦθει τῶν Περραιβῶν (Gonnoi) respectively. H. also discusses the fragmentary Koan decree referring to Koan theoroi visiting the federal sanctuary of Athena Itonia [see the new edition by K. RIGSBY, infra n 230]. As regards the decree of a Thessalian city recognizing the asylia of the sanctuary of Artemis Leukophryene in Magnesia on the Maeander (L. Magnesia 26), H. suggests that the statue of the king referred to in line 28 (πάρ καί τοῦ βασιλέως ἐπιστάμα) was almost certainly that of Philip V of Macedon. [JM]

109) A. HELMIS, “Entre les vivants et les morts. La fondation à la mémoire d’Aleximachos fils de Kritolaos (IG XII.7, 515, 11e siècle av. J.-C.)”, in G. THUR – F.J. FERNANDEZ NIETO (eds.), Symposion 1999. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Paño de Mirón, La Coruña, 6.-9. September 1999), Cologne, 2003, p. 463-480 [SEG LIII 906bis]: The foundation of Kritolaos for the commemoration of his deceased son Aleximachos (Aigiale, ca. 100 BC; IG XII.7, 515) presents an interesting case of how a private initiative (the funerary foundation of Kritolaos) became subject to public control by means of a decree that regulated the management of the money and the organisation of the sacrifice, the banquet, and the contests in the gymnasium; thus the heroised Aleximachos became part of the social memory of the entire community. H. discusses inter alia how the foundation of Kritolaos was assimilated to ‘sacred money’ (line 19), the heroisation by means of a decree (cf. IG XII.3, 281, 288, 864-883, and 885), and the rituals of the heroic cult. H. rightly assumes that the statue (στάσις) of Aleximachos, in front of which a sacrifice was offered, was placed in the gymnasium (p. 477). [For further examples see infra tv 26 and infra tv 298. One should note here the intentional selection of ambiguous vocabulary (lines 75f.): σφαξάτων ἐμπρός τὴν ἱμάραν ἑρώων ἀλλὰ βέλτιστοι θεοί [τῷ] σφαξάτω, ὡς ἐν στήρι Κριτολαοῦ τοῦ υἱοῦ Αλεξιμάχου; the verb ἔθεε is not used but σφάζει nevertheless designates a sacrifice (cf. σφάζει); the recipient of the sacrifice (e.g. Αλεξιμάχος) is not mentioned but the
place of the sacrifice (towards/near the ‘cult statue’ of Aleximachos) and the use of the term γαλαζω indicate that it was Aleximachos (the same statue is referred to as an ἀνδρις in line 134, in a non-religious context; the ambiguous vocabulary reflects the ambiguous status of the heroised person). [AC]


111) P. HERRMANN, “Apollo de Pleura. Un sanctuaire rural en Lydie entre les époques hellénistiques et romaines”, in L’hellénisme d’époque romaine, p. 277-286: An important inscription documenting the existence of a sanctuary of Apollo Pleurenos in the district called Gygaia Limne was originally dated by L. Robert to either 26/5 or 23/2 BC (SEG XXXII 1237). The study of two recent finds which refer to this sanctuary (SEG XLVI 1519-1520) leads H. to a different interpretation of the whole dossier. SEG XLVI 1519 refers to the high priest Nikanor and the Seleucid king Antiochos III and should be dated between 202 and 196 BC. The second inscription (SEG XLVI 1520) is later (after 129 BC, probably early 1st cent.) since it is dated with reference to the eponymous priests of Sardeis (the priests of Rome and Zeus Polieus). H. dates SEG XXXII 1237 to the reign of Attalos II, (probably 150/49 BC). Thus these three inscriptions document the changes the sanctuary of Apollo Pleurenos underwent under Seleucid, Attalid, and Sardian control. [JM]

112) P. HERZ, “Zur Geschichte des Kaiserkultes in Kleinasien. Die Kultorganisation für die cives Romani”, in Religionsgeschichte Kleinasiens, p. 133-148: According to DIO CASSIUS (LI, 29, 6), the Roman citizens in Ephesos and Nikaia were instructed to establish a cult of Dea Roma and Divus Iulius. Due to the parallel establishment of the provincial emperor cult, the participation of enfranchised Greeks – possibly also of old Roman citizens – in the provincial cult and their service as high priests (e.g., I.Sardis 8: M. Antonius Lepidus; SEG XLIV 938: C. Iulius Epikrates) resulted in the disappearance of this separate cult. The designation ἄγγελος Ἁσίας διὰ βίου (in the case of Epikrates) probably refers to the expenses of the emperor cult and not to a lifelong priesthood. [AC]

113) C. HIGBIE, The Lindian Chronicle and the Greek Creation of their Past, Oxford, 2003 [SEG LIII 821]: The ‘Lindian Anagraphe’ (I.Lindos 2) has attracted relatively little attention despite its enormous significance both for Greek religion and Greek historical memory. The book of H. is, therefore, very welcome, since it presents a critical edition, translation [for several mistakes see SEG LIII 821], and a thorough commentary on the mythical and historical traditions connected with the dedications to Athena and the miracles of Athena Lindia. In the systematic analysis of this text H. discusses inter alia the identity of the donors, the types of the dedications, and the dedicatory inscriptions, the epiphanies of Athena, and parallels for the epiphanies (esp. IOSPE I 344). [AC]

114) G. Hirsch, Antiken, prekolumbianische Kunst. Auktion 235 (21 und 22. September 2003), Munich, 2004: A revetment plaque of a grave (p. 9 n° 354, unknown provenance, 2nd/3rd cent.) was offered for sale [information and text provided to us by W. Günther]. The epitaph mentions that the soul of the deceased person has departed to the gods (ας θεους ἄγγελος το ταφόν πνευμα). [AC]

115) R. HOJOT, “Langue, identité et représentations dans le domaine étolien d’Asie”, in L’hellénisme d’époque romaine, p. 247-254: During the Late Hellenistic and Early Imperial period most cities of the Eastern Aeolic area predominantly used the koine in their inscriptions. The Aeolic dialect appears only in a few types of inscriptions, almost exclusively
related to the public sphere. An interesting example is offered by two inscriptions from Mytilene (IG XII.2, 108-109, 1st cent. AD) recording the dedication of a bronze statue to Artemis: H. suggests that these two inscriptions belong to a single document, with one part in dialect and one in the koine. [JM]

116) G.H.R. HORSLEY, “Homer in Pisidia: Aspects of the History of Greek Education in a Remote Roman Province”, *Antichthon* 34 (2000) [2001], p. 46-81: In a study dedicated to Homeric resonances in Pisidian inscriptions, H. discusses *inter alia* the epigram of Euarestos in Oinoanda referring to the foundation of an agonistic festival (p. 59-61), the honorary epigram for the poet Chrysippos the so-called Panages, who founded a sanctuary of Artemis and sung hymns for her (I.Pie.Cen. 32), and the dedicatory epigrams for Mes from Kibyra (EBGR 1997, 177). He also publishes a new epigram, perhaps referring to a Christian woman (στολὴν πάσαν καὶ δυσμένην <ο>ς θεός δήκον εξ’ τόδε κελαναίς εχθροι|γινόν τινες Δ’ θεός | πλήθος δι’ πίστις; “I went through all of the East and among enemies to these black (roads?), I whom first of all God honoured and made abroad because of/by my faith”); p. 71-72, late 3rd cent. AD, Burdur Museum). [AC]

117) A. INGLESE, “Due iscrizioni ateniesi dal Portico di Eumene”, *PP* 57 (2002), p. 231-236 [BE 2004, 131; SEG LII 141]: I. presents in majuscules the text on a stone fragment, inscribed on both sides, found in the Stoa of Eumenes (Athens; p. 233-236). [As is noted in SEG LII 141, this text (an inventory of the Asklepieion) is not new; see SEG XXXIX 166 and EBGR 1991, 3]. [AC]

118) B. IPIKIOGLU, “Doğu ve kuzeýdoðu Lykia-günýebatı Pisidia epigraf-tarhi coýgrafı yüzye araýtımları projesi 2000 yılı çalışmalarını” *AST* 19.2 (2001), p. 127-132 [BE 2003, 500; SEG LII 1404-1410, 1440-1444]: Ed. pr. of dedications to Ares (13-19, Artalca, Imperial period) and the river god Potamos Meizores (20-24 Mnara, Imperial period). The dedications were made by individuals (13-15, 17, 21-24) and groups of friends (16, 18, 20: οι σύν ... έπαιζουν) in fulfilment of vows (13-20, 22-24: ευχήν 21: ευχήν). Ares is addressed with the epiklesis Megas (17) and Megas epekoos (13-14), Mizoares with the epiklesis Theos (20) and Sozon (23) [for similar dedications see *infra* no 119]. [AC]

119) B. IPIKIOGLU, “Bati Pamfilia ve Doğu Likya’da epigrafya araýtımları 2001”, *AST* 20.2 (2002), p. 71-75 [SEG 1642-1647, 1653-1668, 1683]: Ed. pr. of numerous dedications to Kakasbos, the Dioskouroi, and Ares found in Lykia. 16 dedications to the local god Kakasbos were found in the area of Elmalı (undated). The name of the god is given in different forms, as Kakasbeus (2), Kýras (1, 3-4, 7-8, 13), Kýras Theos (12, 14), Kýras Theos Kakasbeus (5), and Kakasbeus Kýras (9-10). The dedications were made in fulfilment of a vow (1-4, 6-10, 13-14; ευχήν), always by men. [Kýras (dative Kýrasan) may be a participle; cf. Hesych., s.v. κύρασι, where the verb κύρασω/κύρασθαι is associated with κροῦω]. A dedication to the Dioskouroi was found in the same place (17, ευχήν). Seven dedications to Ares were found in northeastern Lykia (undated). They were made in fulfilment of a vow (18-19, 22-24: ευχήν), by men and their friends (18, 21-22: έπαιζουν). Ares is called Megas (22) and Megas Epekoos (24) [cf. *infra* no 118]. A dedication in Mnara was addressed to Zeus and all the other gods (27, Δίς καὶ τοῖς ἄλλοις θεῖοι πάσι). [AC]

only fragments of phrases can be recognised: Λεγω δὲ Τόις: τὸ ΒΟΛΑΡΧΗ[- ... [---] τάτοις θείαστο τά τιδε γέρεν | ...ΕΠΕΙΚΕΝΣΤΑΤΟΣ θείον Δικαίον [...-] ἂνθικόν εὐδημένον [... διάκονο ... ΕΠΕΙΚΕΝΣΤΑΤΟΣ. [We should probably read [εξε] ΕΠΕΙΚΕΝΣΤΑΤΟΣ; εὐδημένος; and ΕΠΕΙΚΕΝΣΤΑΣ]; the text refers to the setting up of an inscription with the names of the members of a cult association; on the cult of Theoi Dikaioi see supra nt. 50. [AC]


122) S. JAPP, “Zeugnisse jüdischen Lebens im antiken Pergamon und im neuzeitlichen Bergama”, MDAI(I) 54 (2004), p. 257-265: In a collection of testimonia for the Jewish community in Pergamon (from the 1st cent. BC onwards, possibly already in the Hellenistic period), J. republishes a dedication (M.P. NILSSON, “Zwei Altäre aus Pergamon”, Eranos 54 [1956], 167-171) that she attributes to a theouthe: Θεός Κύριος, | ο [ον εις αξι. | Ζόλφος των Καρίων των βαρών | και την ψυχουράσαν μετά το θα | θαλάφογου [on line 5 read θαλάφογου, not θαλάφογον. The acclamation in the first lines does not praise the god as “der Eine und Einzige” (p. 260) but as an eternal god. For this text see now W. AMELING, infra n° 4, p. 305 note 5, who rightly points out that it should rather be attributed to a worshipper of Theos Hypsistos; for the part played by lamps in the cult of Theos Hypsistos see EBGR 2003, 51]. [AC]


124) C.P. JONES, ‘Epigraphica IV-V’, ZPE 142 (2003), p. 127-133 [SEG LI 1837]: In a study dedicated to the sophist Hermokrates of Phokaia (p. 127-130), J. argues that L. Flavius Hermokrates, who was honoured in Pergamon (SGO I 06/02/03), was an earlier relative, active in the second half of the 2nd cent. AD. The oracle written on the side of the monument in honour of this Hermokrates reads: “Oracle on Hermokrates from the great god Asklepios. He was not immortal, being mortal born, but long ago he alone was the best of hero-men”. This oracle was probably given to admirers of Hermokrates who enquired about the fate of his soul after death; the god responded that in a previous life the philosopher had been the best hero (AchilleS?), thus subscribing to a doctrine of reincarnation, comparable to the contemporary doctrine connected with the cult of Glykon Neos Asklepios in Abonou Teichos (cf. LUC., Alex. 34 and 43). The unusual metrical form of the oracle may be compared with the theouthe epigramma sent by Asklepios to Aelius Aristides (Or. I, 45). In the same article (131-133), J. presents an improved edition of the epitaph of M. Aurelius Torquatus at Trebenna (SEG LI 1837; cf. EBGR 2001, 82), identifying him with a homonymous orator of the late 3rd cent. AD (AE 1915, 53). J. discusses the funerary cult established by Leon Torquatus (comments on the term νόμος tης θείας, on the funerary imprcation, and the Erinyes). He translates the passage μένον δὲ βούλομαι τα τά θητόν και τοις θεοις τα τάρταρα καταλείμινα και ταίς οἰκητρίαις άδικο έκενναι νομοθεσίαν και γεγορδικήν θροαντή των στοργέων μου ηλικονόμων as follows: “but I desire that what has been ordained and written by me concerning it and those who have been left as cult-associates of the tombs and concerning the dwellings shall remain valid by the foresight of my future heirs’. [But θεοις does not mean cult-associate, οἰκητρίαις can hardly be used
in connection with funerary monuments, and the passage suggests that the therapeutai (attendants) were not the same as the heirs (κληρονόμοι). J.’s interpretation is based on the translation of τοὺς ἁγίους τῆς θεαματζίας ... ἐλατήριοι καὶ θεότοι χαρίσμησαν as “the everlasting cult to which they too shall succeed”; for my different understanding of this passage (“I wish that what I have regulated and written with regard to the grave and with regard to the dwellings will remain valid under the care of my future heirs”) see EBGR 2001, 82. There is another possible interpretation of τὰ ἁγία καὶ τῶν θεαματειών τῶν τάφων καταδεικμένων καὶ τὰς οἰκήσεως: “concerning it and those that I have left as attendants to the graves and the dwellings”; according to this interpretation, Torquatus manumitted slaves and/or gave them dwellings, on condition that they should take care of the grave; for this phenomenon cf. supra n° 1. [AC]

125) C.P. Jones, “Epigraphica VIII-IX”, ZPE 146 (2004), p. 95-98: A number of epigrams composed by the Corinthian epigrammatist Honestus were engraved on blocks that formed part of an exedra in the sanctuary of the Muses at Thespiae. One of them honours Livia as an Augusta who boasts two sceptred Gods (Augustus and Tiberius), has illuminated the lights of peace, and has saved the entire world through her wisdom (BE 1955, 119). J. demonstrates that the reason why a number of poems by Honestus have survived on stone in the sanctuary of the Muses could have been the close connections between Corinth and Thespiae. In the second part of his article J. demonstrates that the author of a poem honouring Asklepios found in the Asklepion of Pergamon (MERKELBACH-STÄUBER, SGO I, 06/02/16) must have been Aelius Aristeides, as already suggested by R. Herzog. [JM]

126) L. Jonnes, The Inscriptions of Sultan Daği I (Philomelion, Thyemboran / Hadrianopolis, Tysraion), Bonn, 2002 (IGSK, 62): This corpus contains c. 550 inscriptions found in cities on the east slope of Mt. Sultan Daği (Phrygia); in an appendix, J. also presents the published inscriptions of Neapolis. [The ed. does not provide dates, simply stating (p. viii) that most texts date from the 3rd cent. AD and later.]

Philomelion: Dedication: The most interesting dedication is a base decorated with a bust (Zeus Bennios?) and inscribed with a text addressed to Zeus Zeimiaesteis (*93), probably conceived as a patron of rain and fertility (cf. line 17: ὕε). [The fragmentary text is a prayer (certainly metrical), to judge from the invocation in lines 2f. (θέρμηνα Ζεὺς Ζείμιαστιν) and the imperative in line 17: ὕε; ‘give rain’). The dedicant dedicated a floral image (lines 4-7: τοῖς βάτῷ ἄνθοι τῷρ θεῷ τῇ θείᾳ τοῦ νοτοῦ), seemingly in order to avert destructive powers (cf. line 14: διηλήπται[ας], appealed to benevolent gods (line 15: θείοις μεταθείται[ος] and requested rain in response to a sacrifice (lines 16f.: ποιεῖν θείας θείας, but θείας θείας τῷρ θεῷ τῷρ θείῳ). Dedications were also made for the Thoii Athanatoi (43), the Thoii Eile (101, εὐθεία), Zeus Zeimiaesteis (45, ὕπατος), and Apollon Sozon and Helios Basileus (44 = SGO III 16/55/01) (‘Menestra, son of Epatorix, promised a holy altar (ἐξάτο βωτν ... ἱλο) to the immortals, the son of Leto, the Saviour, and king Helios ([Λήτοις Σωτόρι καὶ Ήλίῳ θαυμάστη ... θαυμάστη); after he had been saved, be set it up for the most just and holy gods’ (ἐξαρχήθη πρὸς θεούς τῶν ἰεροτάτων ἀνὴρ ὁ δρασάς). Funerary cult: A fragmentary curse on a stele is directed against persons who take an oath (MAMA VII 192: [-] | τίς ἐν ὀθῇ | ὀράσει, αὐτὸν ὀπίσθε | Δαιστῆς καὶ[ς] ὀπλ[ῶν]. [There is nothing to suggest that the text is sepulchral. Its closest parallels are ‘confession inscriptions’ that criticise oaths and perjury; e.g. BIWK 27: ταχαραγγόλλοι ἠλίκως μὴ ὁμοίοι τα μῆτα ὀράζεν[ην] μῆτα ὀραμάτως[ν] γένειαν; at the beginning perhaps ἄθως ὁ δήθενς tcc. Several epitaphs contain funerary imprecatory inscriptions (*64 is fragmentary). The funerary epigram for a woman who died in childbirth (1 = SGO III 16/55/03; STUBBE, Anai v° 294) ends with the verse: ὅσοις ὡμὼν στήλλεσαν βασιλεία λίθον οὐκ ἀδικήσεις, ὁ ὡς τινα μάρχαν ἔμοι λαχέτω (‘whosoever, not having been wronged,
shall remove a stone at this stele, may be allotted the same fate as mine") [for oμο δικαιοθείης cf. a curse in Oropos (Οροπέδιον 745a = SEG XLII 510 = EBGR 1997, 296): δέχομαι σφόδρον δικασμένος καὶ σφόδρων πρότερον; see also infn n° 129]. The other imprecations have the formου λινα, βιω, τῷ σάμματι ατόμου (8 = STRUBBE, Ανά ν° 294), ὄρενα τένα λίπος, χρήσιν λινα, οδον θερμον (91 = STRUBBE, Ανά ν° 296), the ‘Eumeneia formula’ διότι τῷ θεός λύμα τῷ ἔλθουν κρίτας καὶ καταμάζον (95), and ἄκα τοῦ πρὸς τὸν θεόν (*10, *20, 86, 89); cf. its Christian equivalent ισχύη πρὸς Πάτραν Ἀληθείαν (*50, ca. 4th/5th cent.) and Θυμβρίον/ Hadrianopolis: Dedications to Theos Megistos Herakles (260), Hosoi kai Dikaioi (231, an altar, dedicated by the community under the supervision of a priest). Funerary cult: We note the common Phrygian formula οις προσκύνω χείρας χαρα, χρόνι μοι, οὐκον ~ρην μον (8 = TRUBBE, Arai ν° 296), ἄρχον καὶ πολιοι, χρόνι μοι, οὐκον ~ρην (251 = TRUBBE, Arai ν° 295). Thyraion: [The most interesting text, edited with no comment, records the dedication of a thrọs to a god: τόν θρῄν νου παρατο θεόν (*411)]. Dedications: to Meter Andeirene (381, κατά κλείουσι; *404) [for the restoration of the first lines of ν° 404 see EBGR 2003, 142], Zeus (314, *376, 379) and Zeus Megistos (343, *377, 396, 418). [Νο 343 is not a 'dedication to Commodus', but a dedication to Zeus, in fulfilment of a vow, and παρά σωτηρας/διανος et sim. of Commodus Neo Helios, as one can easily infer from the fact that the emperor’s name is in the genitive. In ν° 376, 377, and 379 J. reads ἔφχι, where one expects ἔφχιον (cf. 396, 418). This is the case in 376, but 377 seems to have ἔφχιον] and 379 has a ligature of HN]. Neapolis: Dedications: Two brothers dedicated an altar to Sozon, in fulfilment of a vow (562: ἄνευστον τον βουκον Σαζοντι [ἐμχυςινε]). [Thereupon Aurelia Mania, the daughter of one of the dedicants gave to the village 50 denarii (τον χειον τερειωντι δ(ηναροις ν΄), probably for sacrifices or a festival; the interesting feature of the text is the reference to the prompt and spontaneous (τάχους) donation]. The Dioskouroi (501) and (Meter) Dindymene (552) were the recipients of other dedications; ν° 505 mentions a temple ν(αον). Priesthoods: There are references to a hereditary priest of Mes Askaiastos (506: λεχε δξ δησον) and possibly a priest or priestess of Thea Angdis (61). Divination: A dice oracle (580) [cf. EBGR 1999, 13; 2000, 79]. Funerary cult: We single out the expression καλειως το τηραιων (504: απειρωσα το τηραιων). A funerary imprecation (508: τοις θεοις καιρολομινας [έμμοιω]). A man invoked in an epitaph ‘the god in heaven’ (τὸν ομριον θεν) for the protection of his grave (509). [AC] 127) D. JORDAN, “Κατάδαμας ἀπὸ τοῦ Κεραμεικοῦ Άθηναν”, Ευλίμπε 3 (2002), p. 95-98 [BE 2003,139]: J. presents an improved edition of a defixio from the Kerameikos [μματ ηυ ηυ του Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κερα�εικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κερα�εικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κεραμεικου Φιλιατρος απο τον Κεραμεικου Φιλιατρος, Πευκηρος του Κερα}
Versnel in translating ρεταν geneste as “exprime zvotrepuissancemiraculeuse” (Versnel: “give expression to your wondrous power”). J. translates διοργιζετε as ‘sévissez’ [but instead of the unattested διοργιζομεν one may suspect a corrupted form of διοργεζομεν (pursue with great anger)]. J. also rightly recognizes in οπδε α a form of απδεα rather than Bruneau’s δια, pointing out that τοναγκας designates the genitals. [An alternative is to understand οπδε as ‘the shameful parts’ or οπδε = ‘the sweet parts’) and the anus (ανγκας = ‘the necessary parts, the organs for natural needs’); for this meaning of ανγκη (still common in modern Greek) see LSJ. We translate: A: “God, lords, you who live in Sykon; Syriangoddess, mistress, you who live in Sykon; punish and show your miraculous power and show your anger (or show your frenzy?) against the person who took, who stole the bracelet, those who know about it, those who took part in it, wheter man or woman.” B: “Gods, lords, those who live in Sykon; mistress, Syriangoddess, who lives in Sykon; punish and show your miraculous power. I am writing down the one who took, who stole the bracelet; I am writing down those who know about it, those who took part in it; I am writing down him, his brain, his soul, the nerves of the one who stole the bracelet, of those who know about it, those who took part in it. I am writing down the shameful parts (i.e., the genitals) of the one who took it, his necessary parts (i.e., the anus), the hands of those who took and stole the bracelet, the knees, the feet, (the body) from the head to the edge of the nails of the fingers of those who took the bracelet, who know about it, who took part in it, whether man or woman.” I suspect that the author of the text was of Syrian origin, invoking the gods of his/hers village (the gods of Sykon); thus a victim of injustice in a foreign place created a bond of solidarity with the local gods. The epithets κυρια and κυρια reproduce a relation of dependence and, again, morally oblige the gods to intervene, not in order to restore the stolen object, but in order to avenge the victim. [AC]

129) D. Jordan, ‘Remedium amoris, a Curse from Cumae’, Mnemosyne 56 (2003), p. 666-679 [BE 2004, 79; SEG LIII 1075]: J. presents with detailed commentary an improved edition of a love curse tablet from Kyme (Audollent, DefixTab 198; IG XIV 872; IGR I 415, 3rd cent. AD). It consists of magical names (lines 2, 28-30), an adjuration of spirits in the name of a deity (line 6: ξαναρφει αμας το φιλον θεου[m]), a reference to analogical magic (lines 13f.: οι το φοι ανηθεις θεις κα τη κατα της λαβεν; “as the light anounces to gods the things in darkness under order of ...”), and a series of commands aimed at making the husband, apparently still in love, forget his wife (lines 18f.: δικαστε εις την στοιχειον, την γλυκαν; 24f.: μοιραιζει αυτη, ληθην αυτης λαβεν 30-34: δοτε ... ας μοις γλαυκαι και ληθην λαβεν των τοπων, “cut off the delight, the love for her, ... let him hate her, come to have forgetfulness of her; ... grant him to enter into hatred of gods, and to have forgetfulness of his desires”) and make the wife experience the dread of supernatural punishment (lines 19-12: δοτε αυτην [ας Ταγκατη] τος δε ην φων δοτε αυτην μετιταν (?) ας κλωκαι θεων, ας γλαυκαι, καιανθιθετε; lines 37f.: καταγετε ημεις τας λοιπας ταιμωριας, “bind her into Tartarus; and grant those in the light to hate her, let her enter into hatred of gods, into fear; ... control her with
remaining punishments”). The text has an affinity with ‘prayers for justice’, since the author justifies his action (lines 12f.: ταυτα γαρ γινεται δια Ουαλαειαν Κοδραττιλαν; lines 39f.: δι τη πρωτη ηλεισθε [Βετροβιου] Φηλεσα των εαυτης ζωης; “for these things came about through Valeria Quadratilla; ... because she first broke faith with Vitruvius Felix, her own husband”; cf. supra n. 126; SEG XXX 326: καλναικακας δια τους κλητης). [AC]

130) D.R. JORDAN, “Magia nilotica sulle rive del Tevere”, Mediterraneo antico 7.2 (2004), p. 693-710 [BE 2006, 66]: J. recognizes in a defixio allegedly from Rome (IG XIV 1047; AUDOLLENT, Defix.Tab. 188) and today kept in the British Museum a magical formula which is also known from a magical papyrus (PMG LVIII) and presents a new edition. The defigens commands in the name of Osiris an ourei to haunt a certain Nikomedes; he applies the magical strategy of diabole, accusing Nikomedes of having burnt the papyrus bed of Osiris and eaten sacred fish. The defixio once belonged to the collection of Francis Douce (early 19th cent.), and should consequently be regarded as of unknown provenance. With this text as his starting point, J. collects evidence for the circulation of instructions (magical spells and diagrammata) contained in magical handbooks. E.g., a diagramma known from PMG VII 217 finds close parallels in defixiones in the sanctuary of Poseidon at the Isthmus (EBGR 1993/94, 126) and at Hadrumetum; an unpublished defixio in Korinth which refers to the embalming of a corpse (ταφαναος) must have copied an Egyptian recipe; a phylactery in Sicily (EBGR 1994/95, 199 n° 32) presents itself as a phylactery used by Moses. [AC]

131) D. JORDAN, “Towards the Text of a Curse Tablet from the Athenian Kerameikos”, in Attikai Epigraphai, p. 291-312 [BE 2005, 198]: J. presents a new reading of the first two columns of a defixio from the Athenian Kerameikos published by F. COSTABILE (EBGR 1998, 60; see supra n° 55). We record the most significant differences. Col. I, lines 6-9: και ἄργα τα πρός ἡμᾶς ἔπτυχαν και τὴν δοξὴν [βλατό] τὴν η' [Α]γνοοδόρῳ [τὴν πρός] ἡμᾶς διδάκτησαν. Col. II lines 6-9: και ἄργα τα πρός ἡμᾶς ἐπεβολεύει και τὴν δοξὴν βλατέ] τὴν ἡμῖν ἐπ[ηφερε] Σαινυδρ[ης]. We also present J.’s translation of the two columns: I. “I bind down Athenodoros before Hermes Eriounios and before Persephone and before Lethe and his mind and tongue and soul and deeds that he is contriving against us and Athenodoros’ suit for damages that he is pleading against us”. II. “I bind down Smindyrides before Hermes Eriounios and before Persephone and before Lethe and his mind and tongue and soul and deeds that he is contriving against us and the suit for damages that Smindyrides is bringing upon us”. In an appendix, J. gives a list of other Attic curse tablets of the 4th cent. that use forms of καταδηω other than the expected Attic καταδηω; some of them have other non-Attic elements as well. In this context, J. briefly discusses another Attic defixio (DTWü 110), recently republished by K. Tsantsanoglou, who assumed that the scribe intentionally confused the sequence of the lines in observance of the similis similibus formula (see EBGR 1998, 270). J. suggests instead that the tablet or its writer’s model was originally inscribed in two columns, and that either R. Winisch or the ancient scribe copied the text as if all in one column. J. tentatively reads the text as follows: Col. I. Πρωτον τοις διθροσαμες Πρωτον και ξ άλλοι κα καθεδ<ω> και αυτος και τη τύχη[σι] (in correct Greek: Πρωτον, τοις διθροσαμες Πρωτον, και ει άλλοι, κακαθεω και αυτος και τη τύχη; “Protos, those speaking on behalf of Proton, and if [there are] others I bind them down too and [their] craft”). Col. II. Ψωπη ιπ τα ανατι[σι], διωκτι και τη τύχη[σι] τοις τοις τιματε[σι] τα το εκει[νο] παροι Πρωτον. “Ψωπη και ιπ το πωλητι, (in correct Greek: ψωπη ταις ανατις, ουτως και ανατις ειπη ιπνεα τοις τιμησ τα το εκεινο παροι Πρωτον. Ουτως και το πωλητι; “just as these are contrary, so too may all things be contrary for those who fix the penalty for [or evaluate] the things of the seller that are in Proton’s hands. So too for the seller)”. [JM]
A spell in a magic papyrus (PMG LXI 8) mentions the sweat of Agathos Daimon, the mucus of Isis, and the phlegm (πόξεγμα, not πόξεγμα) of Helios. [JM]

Ascription at Auction, *Arctos* 37 (2003), p. 69-80: K. discusses one of the measures taken by the Lindians in order to increase the funds for the performance of public rituals: the offering at auction of statue bases on the acropolis and in the sanctuary of Athena Lindia (I.Lindos 419; LSCG Suppl. 90; AD 22). The expression δωρεάν της θησαυρου (lines 30-32) refers to statues (honorific statues, but perhaps also statues of gods) which were 'obscure' in the sense that it was no longer known whom they represented (cf. Dio Chrys., *Or.,* XXXI, 74). What was sold at auction was permission to inscribe the bases of such statues. The winning bid was subject to approval by the popular assembly. The term μίσθωσις ('lease') was perhaps used because the statue bases were immovable [as dedications to the gods]. [JM]

A spell in a magic papyrus (PMG LXI 8) mentions the sweat of Agathos Daimon, the mucus of Isis, and the phlegm (πόξεγμα, not πόξεγμα) of Helios. [JM]

Three curse tablets (Suppl. Mag. 47-49) ultimately derive from the same tradition as a magic spell in PMG IV 296-406. A passage, best preserved in variations in Suppl. Mag. 46 and 48-49, describes the effect of uttering a powerful name: the earth opens, demons tremble, rivers and seas are afraid, rocks crack. In the light of these variants, J. proposes a new restoration of the relevant text in PMG IV 360 and Suppl. Mag. 47 line 14. [AC]

The text is written on a funerary monument (2nd/1st cent.) reused as an altar in the 1st cent. AD: [Δίκη κόσμου Κάρποφορος και Θηρίων] Καρποφόρος και Διήθεις Πολυκρήρων (instead of Θηρίων Καρποφόρος και Θηρίων | Πολυκρήρων). This is the first attestation of the cult of the Horai in Mytilene. K. provides parallels for the cult of Zeus Karpophoros and Ge Karpophoros and the joint cult of Demeter and Zeus or Ge. [JM]

K. presents an improved edition of *IG XII Suppl.* 691 (Lesbos). The text is written on a funerary monument (2nd/1st cent.) reused as an altar in the 1st cent. AD: [Δίκη κόσμου Κάρποφορος και Θηρίων] Καρποφόρος και Διήθεις Πολυκρήρων (instead of Θηρίων Καρποφόρος και Θηρίων | Πολυκρήρων). This is the first attestation of the cult of the Horai in Mytilene. K. provides parallels for the cult of Zeus Karpophoros and Ge Karpophoros and the joint cult of Demeter and Zeus or Ge. [JM]
138) R.A. KEARSLY, “Cultural Diversity in Roman Pisidia: The Cult of the Dioskouroi”, in *Acts – Antioche de Pisidie*, p. 401-416 [BE 2003, 535; SEG LII 1851-1856]: Ed. pr. of six dedications to the Dioskouroi dating to the early Imperial period (unknown provenance, probably Pisidia; now in the Burdur Museum). The texts are inscribed on altars and votive reliefs decorated with the image of a woman flanked by two riders. The dedications took place in fulfilment of vows (SEG II 1851-1855: ἐπεταφηκαν ἄνθρωποι) or in response to divine command (SEG LII 1856: ἐπεταφηκαν ἄνθρωποι) [perhaps one should read ἐπεταφηκαν rather than ἐπεπεταφηκαν (SEG)]. The Dioskouroi are addressed with the epithets (SEG LII 1852), σωτῆρες (SEG LII 1854 and 1856), and ἐμαγγελοί (SEG LII 1855) [for the latter epithet H.W. Pleket (ad SEG LII 1855) adduces Μήτηρ Ἐμαγγελία (SEG XXXIII 1072) as a parallel; cf. supra no. 38]. K. attributes the identification of these Anatolian rider-gods with the Dioskouroi to the cultural influence that followed the integration of these areas in the Roman Empire. [AC]

139) P. KIYASHKINA, “One Uninvestigated Archaeological Site on the Territory of Burgas”, in I. KARAYOTOV (ed.), *Studia in memoriam Ivani Gălăbov*, Burgas, 2000, p. 106-116 (in Bulgarian; English summary) [SEG LIII 643]: K. attributes as an sanctuary on the Shiloto peak (near Bourgas, territory of Anchialos, Thrace) which has never been properly excavated to the cult of Apollon Karsenos (cf. IGBulg I 2378). K. briefly presents an inscribed dedicatory relief with a representation of the Thracian Rider (p. 110), dedicated to Apollo Karsenos (p. 110, ὥρας στήριγμος) and a statue of Apollo Kitharodos (p. 108f.) [dedicated by Apollonios, strategies of this province of the kingdom of Rhodometalikes II who is also the dedicatee of another dedication to Apollo Karsenos (IGBulg II 743); see M. OPPERMANN, *Der Thrakische Reiter des Ostbalkanraumes im Spannungsfeld von Graecitas, Romanitas und lokalen Traditions*, Langenweisbach, 2006, p. 242, and the comments of Α. ΑVRAΘ in SEG LIII 643].

140) G. KOKKOU-ΑΛΕΨΡΑΣ, “New epigraphical evidence on the cults of Ancient Halasarnais Kos”, in *The Hellenistic Polis of Kos*, p. 119-127: Ed. pr. of two Hellenistic decrees found in the sanctuary of Apollon in Halasarna on Kos. The first document (c. 250 BC) regulates the pledging of sacred vessels [certainly of precious material, though this is not explicitly mentioned in the decree]. The decree was proposed by two ἀποικοὶ, Symmachos and Aristophanes. The decree forbade the priest and the timeuchos to borrow money with the sacred vessels of the sanctuary of Apollon as surety. It also forbade anyone to receive these items as surety for a loan (lines 2-8: μὴ ἔξονται τῶν ἱερῶν μὴ τῶν μεταχειρίσεων ἐπί τῶν ἱερῶν μηδὲ τῶν ἀλλων ἱερῶν ἐπὶ ἱεροῦ ἱερῶν μηδὲ δανείζων μηδὲ τῶν συμμαχων ἵππων). The violators of the decree had to pay an exorbitant fine to the sanctuary, amounting to 5,000 drachmas each (lines 10-12: ἵππων δανείζων). An exception was made for those members of the demos of Halasarna who had the right to participate in the sanctuary in accordance with an earlier decree (lines 15-17: εἰ δὲ δανείζων ἵππων ἱερών τὰ αὐτὰ ἤτοι τῶν δημοτῶν εἰς μέτοχον τοῦ ἱεροῦ). Another inscription (G. PUGLIESE CARRATELLI, “Il damos Coo di Isthmos”, ASAA 25/26 [1963/64], p. 183-201 no. xxvi) lists the demotai granted the right to participate in the sanctuary of Apollon because of their membership of the tribes Dymanes and Hyileis. K. suggests that the two ἀποικοὶ mentioned in the new inscription belonged to these two tribes. The second document (c. 225-200) is a sacrificial calendar related to the annual sacrifices to be performed by the priest of Apollon (lines 5-7: ἐδόθη ὁ ἱερός τοῦ ἱεροῦ μητέρος). The list of sacrifices begins with those to be performed on the 12th of Hyakinthis. A male sheep was sacrificed to Hestia Phamia; it was permitted for the meat to be brought to the timouchos (lines 8-10: Μην ἡ ἀκοινοῦσα δοθήσεται ἵππων ἱερῶν). Women were not allowed to go to the seat of the timouchos (lines 10f.: γυναῖκες δὲ ἰαρὸς εἰς τὸν ἱερὸν ἤπειρος) [rather: they
were not allowed to attend the sacrifice. Apollon and Hestia Timacheia were to receive one full-grown sacrificial victim each (lines 11f.: Ἀπόλλωνι ἱεροῖν τέλεων, Ἱστίασι Τιμαχεία τελεων). K. assumes that the sacrificial meat from the sacrifice to Hestia Timacheia was not allowed to be brought to the timacheion because she was a chthonic deity. [But the οἷς ἄπορφοι prohibition (line 24) refers to the sacrifices to Zeus Polieus and Athena Polias, not to all aforementioned sacrifices; and of course, Zeus Polieus and Athena Polias are not chthonic deities]. On the 19th of Hyakinthios a male and a female victim were to be offered to Apollon; their meat was to be distributed to all demotai (lines 15f.: Δωσιπόρους οἰν θυσιν Διὶ Σωτῆρας οἰν θυσιν). On the 9th of Karneios a goat was to be sacrificed to Aphrodite (lines 17f.: Καρνειῶν ἑκάτερα Ισταμένου Αἰρείθητι αἴρῃ). In the middle of the same month Artemis Agrotera received a sacrificial victim and Hekate Stratia a goat (lines 18-20: Ἀρτέμισι Αἰρείθητι ἱερῷ ἔρχεται τιμαχεία ἱερῷ τελεών). On the 16th of Karneios Zeus Polieus received a full-grown sheep on the acropolis and Athena Polias a ewe; every other year, the sacrificial meat was to be consumed at the site of the sacrifice (lines 20-24: ἔσοδεσκεύμενα Διὶ Πολιεῦ ὄν θυσιν Πολικήν οἰν τελεών παρ᾿ ἕκαστῶν ἵππεις τῶν θεῶν τεσσάρων οἷς ἄπορφοι). [This section is misunderstood. The phrase παρ᾿ ἕκαστῶν refers to the sacrifice, not to the ἄπορφοι prohibition, and it is connected with τοῦτων ("on the 16th a sacrifice of a full-grown sheep to Zeus Polieus in the Akropolis, a full-grown ewe to Athena Polias, alternately every other year to each of these gods; the meat of these sacrificial animals cannot be carried away/is to be consumed at the site"). A sacrifice was offered every year to both Zeus and Athena; the alternating sacrifice (one year to Zeus, the other to Athena) refers only to the obligation of Apollon’s priest]. On the 20th of Karneios Hekate Meliteina received a victim (line 25: ἴδιος Ἐσκέται Μελίτεινας Ιεροῖς). On the 16th of Theudaios Apollon received a full-grown male and a female victim, Leto a sacrificial victim, Artemis Pytheis a full-grown ewe (lines 26-28: Θεοδαίου ἔσοδεσκεύματα Ἀπόλλωνι τέλεων καὶ τελεών Λετοῦ ἱεροῖς, Ἀρτέμισι Πολικῆν οἰν τελεών). Two other recipients seem to be Zeus Soter and Athena Soteira (lines 28f.: Δἰ Σωτῆρας, Ἀθηνᾶς Σωτέραι). [The inscriptions are also included in infra νν 141 (5 and 6)]. [AC]

141) G. KOKKOROU-ΑΛΕΩΡΑΣ, Άλλαξαρα. Ι. Οἱ έπιγραφές, Athens, 2004 [BE 2005, 380]: Ed. pr. of 21 inscriptions found since 1982 in the sanctuary of Apollon in Halasarna; for νν 5-6 see infra νν 140. In addition to the commentaries of the texts, K.-A. discusses the cults of Halasarna (p. 87-95) and presents a list of 69 inscriptions from Halasarna. Cults, festivals and rituals: The most important sanctuary was that of Apollon, where public documents were usually published (1, 5). The napoiai used the money of the sanctuary’s treasury for the setting up of an inscription (1). A dedication was made to Apollon by the demos of Halasarna on behalf of a citizen; an unusual feature is its designation as ἐλλαξάρης Ἀπόλλων (cf., e.g., ΠΗ 81, Imperial period). In the Hellenistic period, the priest of Apollon and the board of the hieropoioi regularly made dedications to Hekate Stratia (8-11; cf. infra W 46; in νν 8 the priest has just finished his term). It seems that the dedication was made in commemoration of a sacrifice (11: καλλιεργήσαντες) [for annual dedications of magistrates in commemoration of the performance of a sacrifice see A. CHANIOTIS, “Die Inschriften von Amnisos”, in J. SCHAFFT, Remains, Amnisos, Bonn, 1992, p. 925-296]. A fragmentary text (ἐξ οἴκου) seems to mention the distribution of a sacrificial animal, a bull (7: ἱππα τοῦ βου). Honours were announced in Kos during the Dionysia (1-2) and the great Asklepia (2), and in Halasarna during the Pythaia (4). Under the heading “those whose honours should be proclaimed during the Pythaia” (οἷς δὲ ἀναγεγραφηθή ἐν τοῖς Πυθαίαῖς) the text
no. 4 (c. 200-150 BC) lists persons who were to receive golden crowns by the board of former priests (οἱ ἐπατευκτοὶς στεφανοῦντι); two persons received the crown on the 17th (of Dalios), another seven on the next day. [This text is important because it shows that the former priests constituted a board (as in Lindos), i.e., retained a certain corporate identity (see EBGR 2003, 40). The character of the list is also of interest. As we may infer from the epigraphic evidence, the announcement of honours could be postponed for years (e.g., SEG XXXV 912: Διονυσίως τοῖς παρώνας or an announcement during one of the events for which one expected a large audience (e.g., I.Priene 108: “in the theatre, at the first (next) Dionysia, during the competition of the boys, when the demos performs the customary libations”); see A. Chaniotis, “Theatre Rituals”, in P. Wilson (ed.), The Greek Theatre and Festivals. Documentary Studies, Oxford, 2007 (forthcoming); it seems then that this list aimed at securing for these important benefactors an announcement during the most important festival. Religious offices. The texts attest the following offices: the napoai of the sanctuary of Apollon (1), the priest of Herakles (1: ἄρχεσας παρ᾿ Ῥακλί), the priest of Apollon (8), and the boards of six hieropoioi (8-11) and (heridatary?) gerephoroi (15, 3rd cent. AD). No. 7 alludes to the selection of a priest (of Apollon?) by lot (line 5: λαχεν ξερε[ —]). Honorary inscriptions praise persons for the generous fulfilment of religious duties (1: τα τε ιερα ἔβασαν τοις ηρώου καλαϊ και ἐνδόξας ... οὐδεμίαν ὑποστελλόμενος δαπάνην). In an appendix ("Die Inschriften aus der Grabung Rudolf Herzogs in Halasarna (1902)", p. 125-138), L. Hallof and K. Hallof publish 20 inscriptions found by R. Herzog and contained in his notebooks. Former priests made dedications to Apollon (W64 and W67, 2nd cent.). Another dedication is addressed to Hermes (W66, 3rd/2nd cent.). A boundary stone is interpreted as referring to the property of a sanctuary of Ge (W65: ὁρὸς γὰς νόμην; 1st cent.). [It is not clear why H.-H. exclude the possibility that an association of neoi owned land). The demos dedicated a statue of Iulia identified with Leto (W45: ὡ δάμος ὁ Ἀκσαμφεντό | καθόθρωσσιν Ἰουλίαν Σαβστ[αν] | Λετοῦν καλλίτεκνον). [To the examples provided by H.-H. for texts that identify Iulia, the mother of Caius and Lucius Caesar, as a goddess of birth, one may add SEG XLVII 847 from Apollonia. As I have argued in SEG XLVII 847, the text should be restored as Ἰουλίαν Ἴεβαστα[ν] Ἐλευθ[ᾶς]. Statues of Vespasian and Titus were dedicated (ἐσθοὶ ὀνωπι) under the responsibility [with money administered by] the napoai (θα ναποῖον, W47, W69). A dedication was made for the Fortuna of the emperors by the association of wine-pressers (W52: ἐξ αὐτῶν τῶν ἀστυφράτων τῷ φίλῳ διὰ καθήμενος ἱππότηνα). For a dedication of the priest of Apollon and the hieropoioi to Hekate Stratia (W46) see infra. [AC]

142) A. Kontogiannis, “Ἀπόλλων Αἰσιώνος (ἀναθηματικῆς ἐπιγραφῆς ἀπὸ τοὺς Γόννων)”, in Ergo – Thessalia, p. 125-143 [BE 2004, 222-223]: K. collects the epigraphic evidence for the cult of Apollon at Gonnoi. This evidence includes dedications to Apollon Agreus (Gonnoi 159), Apollon Aisonios (IG IX.2, 1098; SEG XXXV 570/571), Apollon Panlimnios (SEG XXIX 515), and Apollo (?; SEG XXXV 569). K. restores also in SEG XXIX 516-518 the epithet Aisonios and edits two new dedications to this god. One of the new dedications bears the remains of a painting (three or four oarsmen in a boat?). For this reason K. interprets Apollon Aisonios as a patron of seamen (cf. the epithets Panlimnios, Aktios, and Embaisios). K. attributes a dedication to Apollon Pythios (Gonnoi 158) to the neighboring city of Olympias (Gonnokondylus). Another dedication (Gonnoi 160) is of unknown provenance. [AC]

143) K. Korhonen, Le iscrizioni del Museo Civico di Catania. Storia delle collezioni, cultura epigrafica, edizione, Helsinki, 2004: In her corpus of the inscriptions in the Museum in Catania, K. discusses the epigraphic formulae used in epitaphs (e.g., θεοῖς καταχθοῦσιν; p. 83-93).
Most of the texts are in Latin (no new texts). The inscriptions from Katane include dedications to Demeter and Kore (1, 5th cent.), and Apollon (8, 3rd cent. AD: [Φ]οβον κατηβλόν `πλλωνα καλτν ~θηκα; an honorary epigram for an agonothetes (24, 3rd cent. AD); and a funerary epigram that gives the dates of birth and death of a child with reference to planets (ημέρες Κρόνου, ημέρες Ήλιου; 174, 4th cent. AD) [cf. supra no 61]. The Museum of Catania has in its collection also a phylactery for the protection of a vineyard (Centuripe?, 235, 4th cent. AD or later) [cf. supra no 6 and infra no 184] and a dedication to Theoi Pantes Soteres (Messene, 236, Imperial period). [AC]

144) L. KORMAZOPOULOU – I. ZYGOURI, “Σπολαιο Λέχοβας Κρύονερ|ου”, AD 52 B3 (1997) [2003], p. 1177-1178 [SEG LII 307]: The authors report the discovery of terracotta figurines (representing inter alia Pan), relief plaques, and other dedications found in a cult cave at Lechova, near Kryoneri (west of Sicyon, Archaic and Classical periods). Three vases have graffiti that designate them as dedications to the Nymph. [AC]

145) E. KOSMETATOU, “Rhoxane’s Dedications to Athena Polias”, ZPE 146 (2004), p. 75-80 [BE 2005, 208]: Rhoxane, Alexander the Great’s wife, appears among the dedicants of gifts to Athena Polias in Athens in one of the later inventories of the treasurers of Athena and the Other Gods (IG II 1492, 305/4 BC). According to K.’s restoration, the text (A 45-57) records three objects representing most probably a one-off dedication: a goldoinochoe (A 57: [οπνοχην χρυσν]), a gold rhyton set in precious stones (A 52: χυτν λιθοκλλητον), and two (?) gold necklaces also set in precious stones (A 54f.: περιτραχια χρυσον λιθοκλλητα II). While D. Harris dated this dedication to 319/8 BC, connecting it with a hypothetical visit of Rhoxane to Athens, K. argues convincingly that the dedication could also have been made by proxy while Alexander was still alive. Thus, K. suggests a wider range of dates (c. 327-316 BC). [JM]

146) E. KOSMETATOU, “Ζωδια in the Delian inventory lists”, Mnemosyne 57 (2004), p. 481-484 [BE 2005, 95]: K. rejects the interpretation of the term ζωδιον in the inventories of Delos as ‘a figure in the likeness of an animal’ (suggested by C. PRETRE; see EBGR 1998, 213). The term ζωδιον primarily, but perhaps not exclusively, describes human statuettes. For example, the silver figurines of Apollo and Artemis dedicated by Kleino are described in the inventories as ζωδια (IG XI.2, 161 B 11-12; 162 B 8-9; 199 B 42; L.Délou 333 Ba 5, 3rd cent.), θνοδιαντων (L.Délou 396 B 81, first half of 2nd cent.), and θνοδιαντων (L.Délou 442 B 192-193; 443 B 117; 444 B 35-36; 461 Bb 25; 1444 Aa 13; 1449 c 15, first half of the 2nd cent.) [cf. supra no 26]. On the contrary, animal statuettes are referred to by the explicit name of the animal, in some cases in its diminutive form. [JM]

147) E. KOSMETATOU, “Poseidippos, Epigr. 8 AB, and Early Ptolemaic Cameos”, ZPE 142 (2003), p. 35-42: With an epigram of Poseidippos (epigr. 8 AB) describing a large cornelian cameo as her starting point, K. re-examines the question of whether large cameos were already produced in the early Hellenistic period. It is not clear if the royal portraits on priestly crowns mentioned in a letter of Antiochos III (RC 36 lines 13f.) were cameo portraits or forehead-pieces (προετωπδια) adorned with metal medallions. The temple inventories of Athens and Delos mention intaglios (σφραγις, σφραγδιον, σηυεον) with incised images (πετυμην, σμαιου) and small votive reliefs not associated with jewelry (κτυπον, λιτυπον). It cannot be excluded that τοπος refers to cameos [cf. infra no 148]. [AC]

148) E. KOSMETATOU, “On Large Gemstones”, ZPE 146 (2004), p. 81-84 [BE 2005, 93]: Gemstones listed in temple inventories are mostly associated with jewelry and sealstones. There are, nevertheless, some examples of pieces of onyx listed in the 4th cent. inventories
of the Athenian Acropolis that seem to be an exception, since they appear too large to be used for jewelry (IG II 1388 B 62-63; 1400 line 57; 1401 d 45; 1407 line 30; 1415 line 20; 1421 IV 101; 1424 a III 294; 1425 A II 209; 1428 II 136; 1443 III 205; 1455 III 205; 1455 III 8; 1460 lines 23f). K. suggests that the inventories refer to reliefs of some kind; in fact, in one case the formulation resembles the description of reliefs in the Delian inventories (IG II 1388 B 62f.; 1401 d 45: ὅπως μέγας μακρόθυρος περιπέτειος σταθμὸν ΔΔΔ Π). While there is no secure archaeological evidence for the production of cameos before the late Hellenistic period [cf. supr a n° 147], K. cautiously suggests that these objects in the Athenian inventories may be early cameos.

149) E. Kosmetatou, “‘Persian’ Objects in Classical and Early Hellenistic Inventory Lists”, MH 61 (2004), p. 139-170 [BE 2005, 94]: K. explores the possible criteria for defining the eastern provenance of offerings listed in the inventories from Athens (Acropolis and Asklepieion), Delos, Didyma, and Samos (5th-3rd cent.). She suggests that there must have been an inventory listing Krosos’ dedications in Delphi from which Herodotos drew his information. Persian objects are apparently already listed in the earliest inventories from the second half of the 5th cent. The ἀνάκομπ (straight short swords) were most probably part of the war booty from the Persian Wars (e.g., IG I 343 line 8). Silver-plated feet for dining couches (e.g., IG I 343 lines 15s) and a silver-footed stool (IG II 1394 lines 11-14) also seem to be of Persian or more generally Oriental origin. The use of the more general adjective βαρβαρικός in the description of dedications may be an indication of their association with war spoils. Interestingly, foreign dedications not related to war booty are never described as barbarian in the relevant inventories. For example, several chitons dedicated to Hera of Samos are explicitly designated as Lydian and not as βαρβαρικός (IG XII.6, 261 lines 12-17 and 276). Non-war-related dedications can be identified as Persian either through their explicit characterisation as μηδειδός (IG II 1424 a III 337) or through the name of the dedicator (IG II 1412 line 11). With regard to vessels made of precious metals, terms such as βαρβαρική or βαρβαρικόν (e.g., LΔίες 298 Α 99) and κύδων (e.g., LΔίες 313 ab 81) in their description may also indicate their Persian or Oriental origin. In a very useful appendix (p. 161-169) K. presents a catalogue of references to the dedication of Persian objects in the inventory lists of the aforementioned sanctuaries.

150) E. Kosmetatou – N. PapaleandroU, “Size Matters: Poseidippos and the Colossi”, ZPE 143 (2003), p. 53-58 [BE 2004, 64]: The term κολοσσός originally referred to statues, usually images of humans, the size of which could be determined from the context (e.g., IG XI.2, 145 line 24; SEG IX 3 lines 44-52; IX 72); by the Hellenistic period κολοσσός were associated with large size (cf. Poseidippos, epigr. 62 and 68 ed. Austin-Bastianini) [cf. M. Sève, BE 2004, 64 for some criticism].


152) T. Kovacheva, Izvēstīja na Muzeīte v Severnagpdna Bulgaria 26 (1998), p. 63-64 n° 8 [SEG LIII 729; non vidimus, cf. N. Sharaneko, AE 2003, 1537]: Ed. pr. of a marble base and dedicatory relief; the relief represents Heralkes and Diomedes (?); between Heralkes’ legs a bull and a boar (Oescus, 2nd/3rd cent.). The relief was dedicated by Aurelius Maximus to the Genius Herculi (Γενίς Ἡρώοδατ). [AC]
153) J. Krämer, “Lateinisch-griechisches Glossar: Celtis’ Abschrift aus einem Papyruscodex”, in *Paramone*, p. 43-62: A manuscript in Vienna contains a Latin-Greek glossary copied by Konrad Celtis in 1495 in the monastery of Sponheim, probably from a papyrus codex of the 6th cent. AD. K. publishes the first five tituli, two of which (I. Θεόν ὄνοματα και ἀρχηγίας; II. Θεόν ὄνοματα) are of religious interest [cf. a list of epithets of Zeus in Miletos (*SEG* XLI 1612, 2nd cent. AD)]. We present a small selection of the Latin-Greek translations of divine names and designations: *rector* ὑποστήσεως (I 27), *inestus* ἄνωσης (I 34), *Ianus* πλαιος (I 35), *tribuens* περιποιής (I 37), *praestabilis* πάροιχος (I 38), Liber pater-Ληνας Ευστράτης (I 54), *nostiluce* νυκτινής (II 18), Laverna-Πραξιδής (II 28), Feronia-Πολυστάνθος (II 34), *exultatio* γαύρας (II 79). [AC]

154) C. Kreuzsaler, “Ο ιερωτός Νελός auf einer Nilstandsmarkierung aus christlicher Zeit”, *JJP* 34 (2004), p. 81-86 [*SEG* LIII 1963]: K. presents an improved reading of an inscription on a late antique quay wall that records the inundation of the Nile (Elephantine, c. 550-600); J.H.F. DiJKSTRA, “Late Antique Inscriptions from the First Cataract Area Discovered and Rediscovered”, *JJP* 33 (2003), p. 63-66: ἄνδρα ὁ ιερωτάτος Νέλος ἐπὶ τῆς πέρας τῆς ιωτίκος | ὑπὸ πολίου τοῦ σταυροῦ | τοῦ μνήμος Θεόδρι με | (“the most holy Nile rose during the fifth indiction up to the foot of the cross; on the 20th of the month Thoth”). The most interesting feature of the text is the characterisation of the Nile as “most holy” (ιερωτάτος). During the 2nd cent. AD papyri refer to priests of the Nile (*P.Wis 1* 9, 4s.) and to sacrifices in honour of the most holy Nile (*P.Oxy* IX 1211, 1-3). Until the discovery of this text, the latest reference to the most holy Nile was an inscription from Philae (*I.Philai* 187, late 3rd cent. AD). The new inscription is the only attestation of the word ιερωτάτος in connection with the Nile after the end of the 3rd cent. AD. It should not be interpreted as evidence for pagan cult activity; the scribe probably simply copied earlier texts. [JM]

155) C.B. KRITZAS, “Ἀναπολισμοί καθάρζης λαμπάδας”, in *Attikai Epigraphai*, p. 271-289 [*BE* 2005, 79]: Ed. pr. of a marble base that supported a bronze votive torch (Athens, 1st cent.): [Ὁ δείκτα τοῦ δείκτος] | [εἰμικείκον ἡν καλπάδα | τῶν ἐφημορίων καὶ τῶν παρελθůν | νικήρεις Ἀπόλλωνα | νας μεταφαρμοσμοὺς Α | [πολιτικίζο] τοῦ Ἀπόλλου/βῆτονος Ἡ Οίων | [“ΝΝ son of NN from the deme NN dedicated (the torch) to Apollo after his victory in the torch-race of the ephesos belonging to the age class of the pareutaktos, during the gymnasiarch of Apollox, son of Apellikon from Oios”]. The festival during which the unknown pareutaktos won the torch-race is not named. The base was not found in situ (conjunction of Amalias and Vassilissis Sophias Avenues), and K. suspects that it could have stood either in the Lykeion, part of which has probably been located during excavations on Rigillis street, or in one of the sanctuaries of Apollo (Pythios, Delphinios) in the Ilissos area [see also *EBGR* 2000, 153 n. 2]. [JM]

156) C.B. KRITZAS, “Ἔπαρμεικα ἐπιγραφή ἀπὸ τὸ νότο τῶν Ἀρων Πάνω Αμπελοκάτω τῆς Αθηνῶν”, in Θωρικόν. Τόμος στή μνήμη τοῦ Παύλου Λαζαρίδη, Athens, 2004, p. 205-218 [*BE* 2004, 509]: Ed. pr. of three fragmentary funerary epigrams, all three written on the same stele, but probably for three different individuals (Athens, mid-4th and late 4th/early 5th cent. AD). Despite the very fragmentary nature of preservation, K. shows that all three epigrams reflect the idea of the dualism of soul and body, possibly referring to the journey of the soul to the blessed (A 5: [-]-ν ὄμολος; cf. *GV* 1887 and 1982; B 9: ὅπωρος; cf. *GV* 999, 1793, 1949; C 16-17: ἀπέκε φιλάων [- -] πόλον ἔργον ἄφες, i.e., a reference to the separation of the soul from the body and its journey to the stars; cf. *GV* 1768) [cf. supra n 61; *SGO* I 02/09/12: ναίς ... πόλον ἄσφερον; for the possible pagan background of such epigrams see *EBGR* 2002, 21]. [AC]
157) J. KUBINSKA, “L’ostothèque et le taphos dans une épitaphe d’Ancyre”, _Archeologia (Warszawa)_ 46 (1995), p. 97-98 [SEG LIII 1445]; K. republishes an epitaph from Ankyra (CIG 4078; E. BOSCH, *Quellen zur Geschichte der Stadt Ankara im Altertum*, Ankara, 1967, p. 389f. n° 324; Imperial period) discussing the terms used to describe the funerary architecture (τὸν βαμβάκιν | τῆς ἐν ἐμπροσθία | [ἡτὶ σῶν τῷ τάφῳ]: the βαμβάκιν was a base that supported the urn (δοστήθης), and an aedicula in which the urn was placed (τάφος).

158) J. KUBINSKA, “Sépulture d’un Bithynien mort à Smyrne”, _Archeologia (Warszawa)_ 45 (1994), p. 95-97 [SEG LIII 1335]: Reconstructing the history of a funerary monument in Smyrna (I. Smyrna 443; 2nd/3rd cent.), inscribed twice for two separate burials, K. gives a very instructive example of the appropriation of funerary monuments, but also at the same time of the awe shown towards their earlier occupants. An urn (δοστήθης) was first used for the burial of the Bithynian Quintus. Later, Metrodoros built a monument with niches for his family, appropriating the urn of Quintus, a foreigner, because of its decorative value and placing it in this monument (δαστάσοντα | καὶ τῆς ἐν ἐμπροσθία | τὸν βαμβάκιν | τὸν νομοτούν) (ος | τὸ μνημεῖον). Since the earlier inscription became invisible in the new arrangement, Quintus is anonymously referred to in the text as ‘the one inside’.

159) G. LABARRE – M. TAHLIJAN, “La dévotion au dieu Men: les reliefs rupestres de la Voie Sacrée”, in _Actes – Antiquité de Pisidie_, p. 257-312 [BE 2003, 526; SEG LII 1378-1382]: 152 naïskos-stelae, cut on the rock along the sacred road that leads to the temple of Men on Mt. Gemen Dag (Antiocheia in Pisidia), have been found, usually decorated with the god’s symbol (a crescent) and wreaths. A few stelae are inscribed with dedications to Mes Askaoenos (69+70+71, 135) or Askaoenos (72-74) in fulfilment of a vow (69+70+71, 135: εὐχήν) or as expression of devotion (135: τελεσματικά) [cf. infra nos 166 and 176].

160) S.D. LAMBERT, “The First Athenian Agonothetai”, _Hexas_ 14-16 (2000-2003), p. 99-105: The epistyle of a substantial gateway near the entrance to the theatre of Dionysos records victories in tragedy and comedy and attests the earliest known Athenian agonothetes (IG II* 3073, 307/6 BC). Based on the fully preserved demotic and the securely restorable patro- nomic, the agonothetes has always been identified as Xenokles, son of Xenis of Sphetos. L. restores the name of Androkles, Xenokles’ brother. Another agonistic inscription (IG II* 3077, 307/6 BC) seems to record the agonothesia of Xenokles. According to L., the two distinguished brothers served as agonotheti either in close succession or more probably in the same year.

161) S.D. LAMBERT, “Two documents of Attic Geno”, _Hexas_ 14-16 (2000-2003), p. 77-82 [BE 2004, 142; SEG LI 73]: L. associates a fragmentary documentary relief found near the Euryakeion (C.L. LAWTON, _Attic Document Reliefs_, Oxford, 1995, p. 134 n° 120, 346/5 BC) with the genos of the Salaminioi, who supplied the priest for this shrine. L. convincingly dismisses the assumption of M. MEYER (*Die griechischen Urkundenreliefs*, Berlin, 1989, p. 120) that on the relief the personification of Salamin (identified by a label) was accompanied by Aias. Salamin was represented together with Athena, expressing the double identity of the genos. L. also studies an altar from the Athenian Agora, recently republished by M. Jameson (*EBGR* 2000, 88), and suggests a new reading of lines 4-6: ἡσσὴν Ἰεράς [θεσποὺς Πρα][ξε] ὕθεσεν καὶ [θεσπο] ὑσὶ τῶν οὖν ὀλίγῳ [πέθεσθε] (“hieron of Herakles of the Praxiergidai and of the following thiasotai who share [in it]”). The shrine of Herakles belonged apparently to the genos of the Praxiergidai, while the thiasotai must have been guests or co-users [see also *EBGR* 1999, 139].
162) S.D. LAMBERT, ‘Athenian State Laws and Decrees 352/1-322/1’, ZPE 150 (2004), p. 85-120 [BE 2005, 204]: L. collects and discusses Athenian honorary decrees for Athenian holders of public offices, such as councillors, holders of religious offices (priests, hieropoioi) and officials responsible for the Amphipheion. In many cases he presents improved editions. [AC]

163) S.D. LAMBERT, “Greek Inscriptions in the University Museum, Oxford, Mississippi”, ZPE 148 (2004), p. 181-186: L. republishes five inscriptions (2-6), based on autopsy, and presents the ed. pr. of a sixth one (1), all in the University Museum at Oxford, Mississippi. The new text is the fragment of a stele (1, early 3rd cent. AD) apparently commemorating a victory (line 15: νε[κης] in the Olympic games (line 10: Ἡλίθος). The athlete seems to have been allowed to set up a statue (?) made of bronze (line 6: χάλκος). The republished texts include two fragments of inventories from Athens (2, 4th cent.; 4 = SEG XXXV 1731, Eleusis?, late 4th cent.?) and a fragment of an Athenian decree (3, SEG XXXVI 149, c. 330 BC) probably referring to the rebuilding of the theatre of Dionysos under Lykourgos. L. suggests that the proposer and/or secretary were the same as in the famous decree for Eudemos from Plataia (IG II² 351). [JM]

164) A. LARONDE, “Les rivalités entre les cités de la Cyrénaïque à l’époque impériale”, in L’hellénisme d’époque romaine, p. 187-193: L. draws attention to a very interesting letter of Antoninus Pius addressed to Ptolemais-Barka (SEG XXXVIII 1566 lines 78-85, Kyrene, AD 153/4); the emperor criticises Ptolemais for having recently sent a delegation to the Capitolia in Rome for the first time, because such actions caused strife among poleis (θαυμαζω ἃτις οὐτέρος χρόνος διατείχεν[τες καὶ] συνθέταντες εἰς τὸν τούν Καπητώλην ἄγαν νῦν έπεστηκάτε· οὐ γάρ ἂγατείτε διῄ τὸ ταύτικα κανονομεν αὐτὰν παρέχει ταῖς πόλεισι φιλονεικὲς ἐξένεντα τοιν[υ]ν ἡ συνθῆσια ὑπὲρ τοῦ θηνου [καὶ τον] ἄγανον) “I am amazed that although you have never sent a delegation and participated in the joint sacrifice at the contest in the past, you have now sent a delegation for the first time; for you very well know that such innovations cause strife among the cities. The joint sacrifice was offered during the contest on behalf of the ethnos (i.e., the cities of Kyrenaika)”. Ptolemais’ initiative is to be seen in the context of rivalries among the cities of Kyrenaika, rooted in the history of the region. [It is also an interesting example of how festivals could be an arena for political rivalries and the promotion of political claims]. [AC]

165) M.L. LAZZARINI et al., “Iscrizioni inedite di Ostia”, Epigraphica 64 (2002), p. 184-189 [SEG LII 966-968]: Ed. pr. of three Greek epitaphs in Ostia (2nd-4th cent.). In addition to the common formula Θεός Καταπόθοι [πα] ... αὐφόροι (3, 2nd/3rd cent.) we encounter the rare pagan formula Θεός Μνήμα (2, 3rd/4th cent.; cf. IGUR 922) co-existing with the formula ἄνθρωπος κοιμώμενη: which is Christian or influenced by Christianity. [AC]

166) M.-T. LE DINAHET, “Les inscriptions votives au dieu Men à Antioche : état des recherches”, in Actes – Antioche de Pisidie, p. 201-212 [BE 2003, 527; SEG LII 1370-1377]: L. presents improved editions of six dedications to Mes from Antioch in Pisidia (1-4, 6 = SEG XXXI 1207, 1219, 1222, 1256+1257, 1259) and a new text (*5) [on the cult of Mes in Antioch see infra n° 159 and infra n° 176]. The texts were made in fulfilment of a vow (3-7: εὐρήκη), upon divine command (2: ἐγχαριστήριον ἵνα δοκῇ), as a sign of loyalty (6: τεμνομεῖσας), or for the well-being of family members (3-4). The epithet Askenosis is used in two cases (*5, 7). [AC]

167) M.-T. LE DINAHET, “Cultes étrangers et cultes locaux dans les Cyclades à l’époque impériale”, in Les cultes locaux, p. 129-142 [BE 2004, 232]: Based almost exclusively on the epigraphic evidence, the author demonstrates that despite the economic decline of the
Cyclades between the 1st and the 4th cents. AD, religious life was still very vibrant. Inscriptions attest the cult of Eileithyia (IG XII.5, 194, 199, 1022, 1023), Asklepios and Hygieia (IG XII.5, 156-159, 161-165, 170-175, 180), and Sarapis (SEG XXVI 967, 968) on Paros; Asklepios (IG XII.3, 516, 865), Apollon Karneios (IG XII.3, 516), Dionysos (IG XII.3, 522), Hera Dromaia (IG XII.3, 513), and Eileithyia (IG XII.3, 326) on Thera; Eileithyia (IG XII.5, 944) on Tenos; Athena (IG XII.3, 1077, 1079), Asklepios and Hygieia (IG XII.3, 1085-1087) on Melos; Isis (IG XII.5, 738) on Andros; and Sarapis and Isis on Amorgos (IG XII.7, 429).


169) C. Le Roy, “Dieux anatoliens et dieux grecs en Lycie”, in Les cultes locaux, p. 263-274: Based on the archaeological and epigraphic evidence (mainly the bilingual inscriptions from Lykaia), the author argues that Artemis was introduced to Lykaia without taking the place of, or being assimilated with, an older goddess. He suggests that the importance given to Artemis in the Letoon of Xanthos played a significant role in the introduction of her cult to Lykaia. [JM]

170) B. Levick, “‘How different from us’: Inscriptions of Pamphylian Cities under the Roman Empire”, in L’hellénisme d’époque romaine, p. 255-275: Based on epigraphic, archaeological, and numismatic sources, L. surveys the many different processes of interchange between the Graeco-Anatolian and new Roman elements in Pamphylia. Older Greek divinities like Apollon and Athena in Side or Zeus and Hera in Aspendos witnessed the emergence of new ones, such as the cult of Thea Archegetis Roma in Attaleia (SEG II 696), evidently modelled on Apollon Archegetes of Side, or of unique cults in a Pamphylian context like the cult of the river Tiber (also in Attaleia: SEG XVII 594). The new cults were closely connected with the Italian immigrants, but the immigrants also played an important role in the traditional religious life of the Pamphylian cities. Italians served as gymnasiarchoi and agonothetai (SEG XVII 575, 578, 584) or held important priesthoods such as the priesthood of Artemis Pergaia (SEG XXXVIII 1397). [JM]

171) T. Lochman, Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien, Basel, 2003 [SEG LIII 1448, 1451-1452, 1460-1462, 1472-1474, 1490-1501, 1520-1523, 1536, 1541, 1545, 1548, 1555]: This general study of funerary and dedicatory reliefs in Phrygia includes a study of the iconography of Zeus Bennios, Zeus Bronton, Zeus Soter, Zeus Thallos, Zeus Ampeleites, Zeus Andreas, Zeus Asklepiaides (founded by Andreas and Asklepiaides respectively), Hekate, and Hosios kai Dikaios (p. 81-93), a catalogue of 146 inscriptions concerning the cult of Hosios kai Dikaios (p. 199-207, including a few unpublished texts) and an appendix with a catalogue of funerary and votive reliefs which includes many inscriptions (also inedita, p. 239-319). Aizanoi and its area: Two altars dedicated to Hosios kai Dikaios (p. 200f. no 93 and 98; no 93 is decorated with a female bust with polos and a male bust with radiate crown, 138 AD; no 98 is decorated with a bust of Mes and a bust of Hosios kai Dikaios on the front, and Apollon with double axe on horseback on the left side; the names of Hosios, Dikaios, and Apollon are written above the respective figures; the relief was dedicated by a village ευγήγος χάριν). Tembris Valley: Dedications: The most important group consists of the dedications from the sanctuary of Hosios kai Dikaios at Yaylababa (p. 286-289; cf. EBGR 1991, 202; SEG XLI 1205-1235). L. gives new readings and restorations in a few cases; the most significant new restoration is in SEG XLI 1207+1210 (Πλεών αυτών [Συμβίως], instead of [Φιλανγίλε]ν αυτών [Συμβίως]; L. also presents a few new dedications (ευγήγο: no 475, 487-488, 491-492, 503-504, 506, 508,
The divinity is called Hosios Dikaios in most cases (n II 475, 502-504, 506, 508, 510, 511, and 515), but also the form Hosios kai Dikaios is attested (n II 487-488, 491-492); the addressee is not stated or preserved in two dedications (n II 486 and 507). Other dedications are addressed to Zeus Anpeleites as a vow (p. 279 n II 344; representation of oxen and cows, εμχόν), Zeus (p. 281 n II 384, εμχόν), and Zeus Thallos (p. 281 n II 387, not Zeus Anpelos as read in EBGR 1991, 203); a stele with the representation of Zeus and two oxen, dedicated to Hekate in fulfillment of a vow (p. 285 n II 465); an altar with the representation of Hosios kai Dikaios on horseback and Helios with radiate crown dedicated to Hosios kai Dikaios in fulfillment of a vow (285 n II 469); an altar with a representation of Herakles and oxen dedicated to Zeus Herakles by a man (‡πυντναπαρχτων; p. 290 n II 527, AD 250). Funerary cult: Two funerary imprecations with the ‘North Phrygian curse formula’ (260-263 n II 95 and 118, 2nd cent. AD: δώρους παρεπίστως συνεφοροί; the epitaph of a priest (p. 260 n II 92, c. AD 180); a ‘Hekatestele’ (epitaph with the representation of Hekate and the verb καθῆρασεως; p. 264 n II 147, 3rd cent. AD); a funerary imprecation with the formula εἰς θεούς κατηραμένος ζητω (p. 274 n II 253, late 2nd cent. AD); two funerary imprecations with the formula τοῦ Θεοῦ σοι, μη άδικησας (p. 275 n II 266 and 270, 3rd cent. AD). Dokimeion and Kaystros Valley: A dedicatory relief with a representation of Apollo was dedicated to Zeus Alsenos (p. 302 n III 102, 2nd cent. AD; ‡πυντνασωτῆρας εμχόν); a stele with a representation of an uterus (?) was dedicated to Zeus Petarenos in fulfillment of a vow (p. 306 n III 219). An epitaph with a representation of raised hands gives the text of a funerary imprecation (p. 298 n III 64, 2nd cent. AD). [The text is written in bad Greek but clear: Παπας δις αραμβανις και τις αυτω κοινως έπαινη θεου ζητη, sc. Παπας δις αραμβανις και δαπτοι του καινως έπαινη προς θεον ζητη; this is a prayer for justice]; another funerary imprecation has the formula ῥηφραντικα λιθος, οκον άρρηνυ (p. 298 n III 66, 2nd cent. AD); a metrical funerary imprecation has the formula τοιου τοις θεος παιδας θυμανησι δεδιντο (p. 298 n III 67, 2nd cent. AD). [AC]

171bis) F. LOZANO, “Thea Livia in Athens: Redating IG II² 3242”, ZPE 148 (2004), p. 177-180: The dedicatory inscription to Livia from Rhamnous (IG II² 3242) recording the consecration of the temple of Nemesis to Livia refers to her as Thea Livia. This characterization has always been used as an argument pointing to a date of consecration of the temple after AD 41 (the date of Livia’s dedication at Rome). The inscription has been traditionally dated to the Claudian era, despite the fact that Livia was already worshipped in Athens under Augustus and Tiberius. In addition to this, Livia received the title Thea Sebaste in Athens (and in other cities of the Mediterranean) from the reign of Claudius onwards. L. suggests an Augustan date for the inscription, a date which can be perfectly supported by the inscription itself: The inscription refers to a certain Demonstratos, son of Dionysios from Pallene, as general of the hoplites and priest of Rome and Augustus Caesar. The same person acted as a sacred official at Eleusis around 20/19 BC (SEG XXX 93). According to this new interpretation the consecration of the temple of Nemesis to Livia took place in the reign of Augustus itself. [JM]

172) S. LECKE, “Ein Bronzetäfelchen aus dem syrisch-ostanatolischen Grenzgebiet”, Klio 86 (2004), p. 55-65: Ed. pr. of a small bronze tablet (c. 13,2 × 7,8 cm) of unknown provenance in a private collection. L. suggests that the object comes from North Syria or Eastern Anatolia and dates it to the late 2nd or 1st cent. From the existence of two holes one may infer that the extremely thin tablet (c. 1 mm) was originally attached to another object. The text certainly refers to sacrifices (line 3: θυσατο) to Zeus (line 3), to Hera (line 9), and to an
unknown king Demetrios (line 10). The number of sacrificial animals and other offerings is remarkable: 100 unknown white animals, another 100 unknown animals, and 100 rams are to be sacrificed to Zeus, offered together with 100 metretai of wine and 100 medimnoi of flour (lines 3-10). Hera was to receive 1000 drachmas (lines 9-10: τὴν ΠΡΟΘΥΡΙΑ; on the photo a letter seems to exist before Α). The same amount was to be offered to king Demetrios (lines 10-11: και βασιλεὶς Δημητρίου: ζυλίς). The remaining three lines of the text appear to be problematic (lines 11-13: ἑτέρους<τως> ἐκτὸς; εἰς τὸν Δία καὶ τὴν Ηραν; καὶ βασιλείς Δημητρίου<τως>). L. suggests that Zeus, Hera, and king Demetrios were to be the guarantors of the aforementioned sacrifices and offerings. According to the author, the text cannot describe everyday sacrifices in a sanctuary, but presents the possible penalty for a crime defined in the missing part of the text. [JM]

173) P. LUNGAROVA, in Studia protobulgarica et mediavulvia Europensia. A Festschrift in Honour of Prof. Veselin Beshevliev, Sofia, 2003, p. 135-139 [non vidimus]. See AE 2003, 1563; SEG LIII 726: Ed. pr. of an inscription that records the dedication of a column by a priest of the association of worshippers of Dionysos originating in Asia Minor (Ἰερεὺς Βακχεῖον Ἰνυν) in Nicopolis ad Istrum (early 3rd cent. AD. The Βαχχεῖον (Βακχεῖον) Ἰνυν was contrasted to the association of the local population (Ι.Βακχίου 438: bacchium vernaculorum). [AC].

174) J. MA – S.V. TRACY, “Notes on Attic Statue Bases”, ZPE 150 (2004), p. 121-126 [BE 2005, 78]: In the Hellenistic world (with the exception of Athens), the erection of honorific statues is usually expressed with a dedicatory formula consisting of ὁ δῆμος followed by the name of the honorand in the accusative, this formula obviously originates in votive practices. By contrast, in Athens the name of the honorand on the statue base seems to have been perfectly sufficient. M.-T. review three Athenian inscription showing that the more elaborate formula cannot have been used there. In the case of IG II 2 3454 they show that it was not a statue base but an honorary stele for the priest Aristokrates, son of Physkon, from Phaleron. They date the inscription to the first half of the 2nd cent., thus excluding an identification of the priest with a 4th cent. Aristokrates from Phaleron (IG II 2 3181). [JM]

175) A.K. MARES, “The Rediscovery of IG I 253-254”, in Attikai Epigraphai, p. 123-140: The back side of an epistrophic inscription from Ikarion, already discovered in 1888 and thought lost for more than a century, was rediscovered in 1999 in the storerooms of the Epigraphical Museum in Athens (IG I 254). While side A (IG I 253, 450-425 BC) is an inventory of the monetary property of Dionysos and Ikarios, side B is a deme decree concerning regulations of the deme chorogia. Lines 3f. prescribe that two choragi were to be chosen from among not only the deme members, but also the deme residents who did not perform this liturgy before. The author rejects the identification of the choragi (lines 21, 25, 32) with the cranoboloi referred to in lines 15 and 17. In line 12 M. reads μὲ τὸ διάθεσιν ήταν[τε] and suggests that this is a kind of prohibition against touching the statue (of Dionysos?). M. convincingly argues that the decree should not be dated after the beginning of the Peloponnesian War. [JM]

Antiochos III to Zeuxis found in Mysia (SEG XXXVII 1010; EBGR 1987, 67). M. publishes a new copy contained in a dossier of relevant documents found in the area of Philomelion in Phrygia. The dossier consists of the following documents (on the stone, they appear in reverse chronological order): 1) the beginning of the known letter of Antiochos to his vizier Zeuxis (lines 25-35 which correspond to the first 37 lines of the Mysian copy); 2) a letter of Zeuxis to Philomelos, probably the governor of Phrygia (lines 20-24) asking him to implement the king’s order; 3) a letter of Philomelos to a subordinate official (a hyparchos), Aineas (lines 16-19); 4) a letter of Aineas to Demetrios, possibly the official responsible for the area around the Killanion plain, with details concerning the publication of the documents in sanctuaries of the region (lines 6-18); and 5) a fragmentary letter of Demetrios (lines 1-5) to the final recipient of the dossier, i.e., a priest or a royal official responsible for the revenues of the sanctuary where the stele was erected. The most interesting section of the text is the fourth letter, which lists the sanctuaries where the king’s letter should be set up at the expense of the sanctuaries (ἐπὶ τῶν ἱερῶν προσόδων): the hitherto unattested sanctuary of Aphrodite at Timisenon (near Philomelion?), the site where this stele comes from; and those of Zeus, Mes Askaenos (probably in Antiochaea; notice the unique form Ἄσανηγός), and the Mother of Gods Tyemis (in the Killanion plain. This is the earliest evidence for the cult of Mes Askaenos. The cult was probably introduced from Magnesia on the Maeander, where it is attested, by the original settlers of Antiochaea. [AC]


178) H. Malay, “A Dedicatory Statuette of a Mother Goddess”, E Α 37 (2004), p. 181-182 [BE 2005, 69, 412]: Ed. pr. of a dedicatory inscription of unknown provenance engraved on the front of a flat base that served as a foot-stool for a marble statue of a seated goddess. Philodespotos, son of Polychronios, dedicated the statue of the Mother of the God in fulfilment of a vow he had made for his property or family (ἐξέφρασεν ὑπὲρ τῶν ἱερῶν τὴν Μητέρα τοῦ Θεοῦ Ἀιτίαν τοῦ Ἀθέτητον). The reference to the Mother of the God in an obvious pagan context is remarkable, but there is at least one parallel from Lydia (TAM V.2, 1306) [cf. the acclamation Μεγάλη Μήτηρ Μήτρος Νεκτητική in SEG LIII 1344 = EBGR 2003, 99]. [JM]

179) H. Malay – M.H. Sayar, “A New Confession to Zeus ‘from Twin Oaks’”, E Α 37 (2004), p. 183-184 [BE 2005, 419]: Ed. pr. of a confession inscription in a private collection in Istanbul (AD 202/3). For an unspecified reason Menophila was punished on her right leg, which is depicted above the text. The text reads: Δεῖ εἴη Δὸξαίναι Διόνυσι | Μηνοφίλα Ἀλεξικάτῳ | κολασθείναι ὡς τοῦ θεοῦ ἔξθεν πίνακα | ἐχρονοκλασθήσει καὶ οὕς ἄπει | θεῶ· | συνεξάγαγέν|ς | τῆς ἄδελφης Μολίδος | ἐξέφρασεν ὁ θεὸς στήριχρον | ἢν ἦν ἀπόδεικτα | ἀγαθόν | τόσον τῷ θεῷ. [Ἐποίησεν σπέρμα, μηθίσει] | Δασισίου λ’. According to M.-S., Menophila and her sister went together to the sanctuary of Zeus from the twin oaks and prayed for healing (cf. συνεξάγαγεν), promising in return to dedicate a votive tablet. After her recovery, Menophila did not fulfill her vow. Zeus, therefore, requested her sister Iulia to fulfill her joint promise and dedicate a stele. [Menophila interpreted a disease as divine punishment (κολασθείναι ὡς τοῦ θεοῦ ἔξθεν) and went to the sanctuary of Zeus promising to dedicate a pinax for her recovery, probably together with her sister. She delayed the fulfilment of her
vow (φήμη | νόηση) and was again punished, probably by death. Iulia, as the closest family member, fulfilled the joint vow in order to avert further punishment of her family. This is an interesting example for the interdependence of dedications in fulfilment of vows and confession inscriptions (cf. supra n° 44). [JM]

180) D. MALFITANA, “Θηράσια ποτήρια: note per una rilettura. Ateneo (Δειπν., XI 470e-472e) e alcuni kantharoi da un santuario cipioti”, NAC 33 (2004), p. 217-247: In a discussion of the expression θηράσια κύλις, θηρασίων ποτήρων/εμπέμφω (a wine cup of modest dimensions with relief decoration), M. adduces three kantharoi called θυρηκλεον τόνδα and dedicated by a potter to the Nymphs (Νύμφη Αδάλφη) at Kafizin (Cyprus; T.B. MITTFORD, The Nymphaeum of Kafizin. The Inscribed Pottery, Berlin/New York, 1980, p. 29-32 n° 40-42, late 3rd cent. BC; p. 236-241). M. argues that this dedication should be seen in the context of ritualised consumption of wine by the potter at Kafizin when they honoured the Nymphs with a thanksgiving dedication (a thite). [AC]

181) G. MALOUCHOU, “Επιγραφές Χίου”, Horos 14-16 (2000-2003), p. 289-295 [SEG LI 1078]: Ed. pr. of a dedicatory inscription still built into the outer wall of the castle of Chios (2nd /1st cent.). Gnosis made a dedication to Aphrodite Euploia after his term as polemarchos. This is the first attestation of the epithet Euploia for Aphrodite on Chios. [JM]

182) E. MANGO, “Bankette im hellenistischen Gymnasion”, in D. KAH – P. SCHULZ (eds.), Das hellenistische Gymnasion, Berlin, 2004, p. 273-311 [BE 2006, 214]: Common meals seem to have had a central place in the festivals celebrated in Hellenistic gymasia. The honorary decree for the gymnasiarchos Aglanor in Eresos on Lesbos (IG XII Suppl. 122) mentions the banquet funded by him during the Hermaia. The decree of Aigiale concerning the funerary foundation of Kritolaos for his dead son (IG XII.7, 515) [cf. supra n° 109] contains regulations about the sacrifice of an ox and a common meal at the gymnasion. Such banquets in the gymasia were not exclusive events: the honorary decree for Elpinikos in Eretria (IG XII.9, 234) refers to the participation of other Eretrian citizens, foreigners, and Romans in the banquet in the gymnasion during the Hermaia. [JM]

183) A. MASTROCINQUE, “The Divinatory Kit from Pergamon and Greek Magic in Late Antiquity”, JRA 15 (2002), p. 173-187 [BE 2003, 141]: An assemblage of objects related to divination was found in 1886-1898 in Pergamon (late 3rd cent. AD). It consists of three polished stones inscribed with magical texts and charaktères; a rectangular bronze plaque with magical symbols; a bronze nail; two bronze rings; a triangular bronze base with images of Hekate, magical words, groups of vowels, charaktères, and magical names of Artemis, Persephone, Hekate, and (Artemis) Leukophryene (a similar base was later found in Apamia; G. DONNAY, “Instrument divinatoire d’époque romaine”, in J. BALTY [ed.], Apanée de Syrie, Brussels, 1984, p. 203-207); and a small bronze disk with magical symbols. The assemblage was interpreted by R. WUNSCH (Antikes Zaubergerät aus Pergamon, Berlin, 1905) as a single kit used for private divination, for which he found a close parallel in the divinatory ritual performed by Hilarius and described by Ammianus Marcellinus (XXIX 1, 29-32). Accepting Wünsch’s reconstruction of the divinatory procedure, M. places this kit in the religious context of late-antique theurgy and the Neoplatonic school in Pergamon under Iamblichos and Maximos. He interprets the bronze disk as a representation of the universe based on Platonic ideas; this disk, placed on the triangular base, operated as a theurgic syc for evoking gods. Images of an animal-headed god represented with a whip, an allusion to the Egyptian creator god, are connected with theurgical practices and with the theurgists’ intention to move the world through whipping [for a different interpretation see infra n° 97]. [AC]
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185) A. P. M ATTHAI OU, “Επς IG I 130”, Horos 14-16 (2000-2003), p. 45-49 [SEG LI 31]: IG I 338 lines 153f. (429/8 BC) attests undoubtedly the existence of a sanctuary of Apollo Delios at Phaleron [cf. infra no 186]. Another fragmentary inscription (IG I 130, c. 430 BC) has been associated with this sanctuary. However, this attribution is based on a questionable restoration (b 4: τοῦ θεοῦ τοῦ Δελληνοῦ); the restoration τοῦ δὲ λο[μοι] has also been suggested. After autopsy of the stone, M. rejects both restorations and suggests restoring τοῦ δ᾿ ἐλληνοντάς. The entimenistai, the customs officials of the harbour, were to pay a certain amount from the customs to an unknown sanctuary. [JM]

186) A. P. M ATTHAI OU, “Απόλλων Δήλων ἐν Ἀθήναις”, in D. JORDAN – J. TRAIL (eds.), Lettered Attica. A Day of Attic Epigraphy, Proceedings of the Athens Symposium, 8 March 2000, Athens, 2003, p. 85-92: The cult of Apollo Delios in Attika is attested from the Archaic period onwards, in Prasiai (IG I 1018 ter), in Phaleron (IG I 383, 429 BC), and in the city of Athens (K.S. PITTIKAS, L’ancienne Athènes, Athens, 1835, p. 473; cf. IG II 1990, 2472, 3271, 3535, and 5052). A possible location of the cult place of Apollo Delios in the city may be inferred from the discovery near the Olympieion of four inscriptions related to the sanctuary of Apollo in Delos (IG II 1635, 1678 a; an unpublished account of the Amphiktyones; an unpublished inscription mentioning money payment by the Chians to the sanctuary of Apollo in Delos through the mediation of the Athenians in c. 377 BC; two of them bear inscriptions mentioning victors at the Thargelia, a festival of Apollo. The context of discovery as well as the Delian associations of the Thargelia and of Apollo Pythios lead M. to the assumption that Apollo Delios was worshipped in the Athenian Python, whose exact location still remains unknown. The restoration of the epitaph of Apollo Delios in IG I 130 is doubtful. [AC]

187) A. P. M ATTHAI OU – E. MASTROKOSTAS, “Συνθήκη Μεσσηνίων και Ναυπακτίων”, Horos 14-16 (2000-2003), p. 433-454 [SEG LI 642]: Ed. pr. of a well-known but never fully published treaty (sympoliteia?, friendship?) between the Messenians, who had been settled in Naupaktos in c. 455 BC, and the Naupaktians (Naupaktos, c. 430-420 BC). Lines 3-5 prescribe that any member of this phratry who wished to exact the fine (lines 7-13: ὄριον τοῦ δῶρου πλεῖον τοῦ νόμου) should be subject to punishment by Athena...
Polias and his belongings were to be confiscated by her sanctuary to be used for the construction of an unknown number of sphylata to be dedicated to Athena Polias (ιδέων δὲ τὸν ὅμοιον ἐνπεδῆσχεν δήτεις κ. 8 τὸν ὅ|μοιον, ἔναισε ἵππο τῆς Ἀθηνᾶς τῆς Πολιῶδος| καὶ τὰ ἱππάματα ἔστε ὑπὸ τοῦ κύρου τῆς Ἀθηνᾶς| ζε ὑπὸ τῆς Πολιῶδος καὶ ὑπὸ κ. ἱ. 16)] ζε σφυρήλαντος ἄθλησαν ταῖς κ. 13]ο τῆς θεών. An unknown group was also required to descend to the sanctuary and take an oath (lines 11-13: ὁμοίων δὲ ἔχει --- τῶς ---] σφυρήλατος k. ταῖς κ. θεῶν). If someone was not willing to take the oath, he was required to pay a fine of an unknown amount of stateros to Athena Polias (lines 13-15: ὅστις δὲ ἔχει Λ[κ. 17]| μοί με ὁμοίον, ἐπετεισάντο τ. 10 σταῖ]| θάρσει ἱερᾶς τῆς Ἀθηνᾶς]. The fine was to be exacted by the responsible officials; otherwise the officials themselves were to pay the money (line 15-17: τοῖς ἐν δυνατοῖς ἀδρέσεις κ. 15] καὶ τοῖς ἐφελέσαις [κ.]) [rather: they should pay the ἐφελέσαι, as suggested by A. CHANIOTIS in SEG 1LJ 642]. The rest of the inscription is too mutilated to be understood completely. M.-M. suspect that the Messenians and the Naupaktians had to renew their oath every year during the Olympic festival (e.g., lines 22f.: ἔκανε οἰκισθαι τοῦ δύσκολον Ολυμπείας| ἔκανε οἰκισθαι). [JM]

189] Α. Ρ. ΜΑΤΣΑΗΛΟΥ – Γ. Κ. ΠΑΠΑΔΟΠΟΥΛΟΣ, Ἐπιγραφικά Ίκαρας, Athens, 2003 [BE 2004, 520; BE 2006, 39; SEG 888-905]: This corpus assembles the inscriptions of Ikaria [republished in IG XII.6, 1217-1292]. A fragmentary decree honours the stephanephoros Timesilaos (1*, late 2nd cent.) who had performed a ἄδημιν [suppliatory sacrifice followed by a banquet] to Artemis Tauropolos, inviting all the citizens and their families to the banquet. The sanctuary of Artemis Tauropolos was a recipient of fines for the violation of graves still in the 4th cent. (AD 39). A list of ephebes (2, 1st cent. AD) is headed by three ephebes who served as priests, obviously of the divinities of the gymnasion. [As the eds. observe, the service of two sets of four brothers shows that the ritual of the ephebes was not annually performed in this small community; it seems that it was practised whenever there were enough young men near the ephebic age]. There are a few dedications to Poseidon Helikonios (6*, 2nd cent.) and to the emperors Nerva (3), Hadrian (4*), and Antoninus Pius (5*). [A funerary epigram (15*, 2nd cent.) refers to the establishment of a heroic cult for a man: “[---] set up a monument for Aphrodisios, for the sake of gratitude and memory, his father and his mother and Lampagroaes, the brother, establishing a godlike honour (ὑπὸ θείας ἀνεκές θυγατρίς); they consecrated him by means of an altar and a sacrificial offering and incense (καὶ βουκὸς τέλεσαν καὶ θύματι καὶ λέβανωμι), and also set fire on the altar, as reward for the benefaction and the honour which he had shown to them when he used to see the sun’s light”: the meaning of τέλεσαν (consecrated) was recognized by W. Peak (in his notebook, now in Berlin]). In a grave epigram Persephone, Ge, and Hermes are asked to send the deceased man to the place of the pious (18*, 1st cent. AD). [The eds. assume that half of the epigram is missing, but the text seems to be complete: [Π]ηθος Φερο[δ][ε]ροσενον υπον αττήνη καὶ ἤμιζτο καὶ ἢμιζτο καὶ ἢμιζτο. [κομματία ἐς εὐαίμνησιν]. Deceased persons are often called ἄρην / ἄρης in their epitaphs (17*, 19*, 21*, 22*, 24, 44*, 2nd/3rd cent.). We note the personal name Αρχημερικάς (24, 3rd cent. AD). Among the Christian texts we mention the first epigraphic attestation of a Pythian oracle quoted by Christian authors from the mid-5th cent. onwards and referring to the conversion of ancient temples, those of Rhea in Kyzikos and Athena in Athens, into churches of Mary (31*, 5th cent.). The closest version to the Ikarian text is that of Johannes Malalas, Chronog. 4.8 ed. Thurn (77 ed. Dind.): ὅποι μὲν πρὸς ἄρην καὶ κόσμων ὄρω εὐερετείς ἐνίοτε δὲ ἐρασιμοὶ τρεῖς ἕκα μόνον ὑβρισάμοντας θεόν, οὐ δύνας ἂρρητος ἐν ὀδάσα κόρη ἐρωτος ἄρτας: οὔτος ἂτέρα τοῖς συμφόροις μέσον δικαιρέων ἄπαντα κόσμων, ζωγράφους πάτρι προσάκει δώρων κόπτης ἄρτα δόμων, Μαρία ἐς τόν οἴκον κόπτης. The text suggests that the church of St. Eirene...
(9th/10th cent.) was preceded by an early Byzantine basilica dedicated to Mary, and this again by a pagan temple of a goddess. [AC]

190) E. Miranda, “Dionysos Kăthēgemon a Hierapolis di Frīgia”, in Epigraphica – Guarducci, p. 165-176: In a commentary on a dedication to Dionysos Kathegemon (Hierapolis, 2nd cent. AD), M. discusses in detail the popularity of this cult in the Attalid kingdom and the significance of the epithet καθηγερσαν (leader, the one who leads the people to victory) for a divinity who was regarded as the patron of the Attalids. [AC]

191) J. Moralee, ‘For Salvation’s Sake’. Provincial Loyalty, Personal Religion, and Epigraphic Production in the Roman and Late Antiquity Near East, New York/London, 2004 [BE 2006, 436]: M. dedicates this study to a particular type of dedications, widely attested in the Roman East: dedications προς σωτηρίας of emperors. M. plausibly argues that these dedication were an expression of an ideology of salvation, loyalty, and reciprocity: dedications for the salvation of the emperor were made in expectation of the salvation of the empire through the emperor. When the same formula was used for dedications made for the personal salvation or the rescue of family members it reflected both the persistence of local religious traditions and the wish of the population to express its belonging within the Roman system. The influence of Christianity, the use of other forms of expression of loyalty (prayers and acclamations), and the transformation of imperial ideology in Late Antiquity lead to the disappearance of such dedications in the mid-4th cent. In an appendix (p. 121-181) presents a very useful catalogue of such dedications from the Near East. [AC]

192) E. Morou-Karokaki, “Θραυσμα ὀπεθθείσης στήλης ἀπὸ τὸ Ἀργεῖον”, Ἑνετα 14-16 (2000-2003), p. 197-205: Ed. pr. of a fragmentary stele found in Argos in 1976, inscribed in the Hellenistic period (A, c. 250-200) and for a second time in late Antiquity. The Hellenistic text is an inventory listing metal vessels (some of them made of gold: lines 2 and 6). The inventory includes gold drink vessels dedicated by the ἀρτηναι (Argive magistrates, line 16). [JM]

193) F. Mosino, “Il mito di Alcesti in un’iscrizione di Fere (Tessaglia)”, MEP 5 (2001), p. 71-72 [SEG LIII 563]: M. suspects that the phrase επ δ᾿ ὰν τοqς γαθοqς γειν in a funerary epigram at Pherei (IG IX.2, 429=GV 99, early 3rd cent.) is an allusion to the local myth of Alkestis and Admetos. [AC]

194) F. Muccioli, “La titolatura di Cleopatra VII in una nuova iscrizione cipriota a la genesi dell’epiteto Thea Neotera”, ZPE 146 (2004), p. 105-114: A Cypriote dedication (SEG XLVII 1866, 43/2-37/6 BC) attests the title Thea Neotera for Cleopatra VII, a title already known from coins. The puzzling comparative form νεωτnρα has provoked diverse explanations. According to M. the title had already emerged under Caesar and should be connected with the erection of a gold statue of Cleopatra in the newly founded temple of Venus Genetrix (App., B.C. II, 102, 424; Cassius Dio LI, 22, 3). Thus, Cleopatra VII was celebrated under the title Thea Neotera in direct association with Venus Genetrix. Since Venus Genetrix was considered a more recent form (νεωτnρα) of Aphrodite/Venus, the title νεωτnρα was used in order to create an explicit interconnection between Kleopatra and Venus Genetrix. [JM]


196) A.N. NAGY, “Figuring out the Anguipede (Snake-legged God) and his Relation to Judaism”, JR-1 15 (2002), p. 159-171: N. dedicates this excellent study to the interpretation of an iconographic scheme found in magical gems: a figure with the head of a cock, the torso of a man, and two coiled snakes as legs; he holds a whip and a shield usually with the Trigrammaton (Ταου); the image is often accompanied by magical names, usually Ναξοζαξ. This scheme is unparalleled in Greek, Roman, or Egyptian art and never described in literary sources. After a critical review of earlier interpretations, N. recognises in the Hebrew root גבר a single ordering principle that made possible the juxtaposition of all these elements (cock, man, warrior, divine name, snakes, whip). This root and its derivatives are related to the semantic field of divine strength and might. The parts of the image evoke variants of this root and express different aspects of the name of the God of Israel: cock’s head (גבר), male body (גבר), cuirass (גיבור), snake’s legs (גיבור; cf. γιγάς), might (גיבור), triumph (גיבור). The whip alludes to the figure of a punishing god. This image did not represent the God of Israel, but a single name of God. This scheme seems to be a ‘syncretistic creation’, created with knowledge of the Jewish tradition, perhaps by a Hellenised Jew who no longer found himself bound by the letter of Jewish law. The creator of this image first defined one of the names of God (גיבור or ha-Gvurah) by means of words etymologically related to it and then translated these words into the contemporary iconographic vocabulary. Such etymological relationships were widely practiced. [A good example is offered exactly by Ναξοζαξ which is attested in variations that allude to σάζ (Νάξοσαξ) and ίναξ (Ναξοζαξ); see EBGR 1990, 102 and 1998, 22]. The Anguipede was probably conceived as a solar deity. [AC]

197) G. NEUMANN, “Beiträge zum Lykischen VIII”, Historische Sprachforschung 115 (2002), p. 57-58 [SEG LIII 505]: A dedication to Zeus Alsenos at Phyteia in Phrygia (early 3rd cent. AD) [EBGR 1999, 61 n° 68] was made δούκου δυόμου. The fact that the dedicant’s children are represented in the votive relief shows that here δούκου means ‘private household’ (‘private Hausgemeinschaft’) [cf. supra n° 98]. [AC]

198) A. NEUMANN-HARTMANN, ‘Der Paian des Philodamos an Dionysos und der Ausbruch des 4. Heiligen Krieges’, MH 61 (2004), p. 9-31 [BE 2005, 235; SEG LIII 488]: N.-H. summarizes the earlier research on the hymn of Philodamos on Dionysos in Delphi and discusses its content in the context of the political situation before the outbreak of the Fourth Sacred War (339 BC). She argues that the first part of the hymn associates Dionysos with places that played an important part in the Amphictyonic Council (Thebes and Orchomenos in Boiotia, Euboea, Phokis, Eleusis in Attica, Thessaly, and Mt. Olympus in Macedon), assigning Thebes a prominent position and attempting to unite the Amphictyony through the myth of Dionysos. The second part of the hymn aims at establishing Dionysos’ cult in Delphi; this cult was introduced upon an initiative of the Amphictyonic council and the priests at Delphi. Assuming that the first performance of the hymn took place during the festival of the Theoxenia in the spring of 339 BC, N.-H. recognizes in the text allusions to the dangers the sanctuary at Delphi was facing due to the tension between Athens and Thebes and the conflict between Athens and Amphissa. She hypothesizes that the hymn aimed at reconciling Athens and Thebes through Dionysos’ cult. [AC]

N. offers a thorough and thought-provoking study of the sanctuary of Apollo Hypoakraios in 'Cave B' on the North Slope of the Athenian Acropolis. On the basis of a very well documented catalogue of all known votive plaques dedicated to Apollo Hypoakraios, N. challenges the assumption that the sanctuary already existed in the Archaic period. According to N.'s reconstruction the cult of Apollo Hypoakraios was a purely Roman creation. None of the dedications date to a period earlier than the 1st cent. AD. The last dedication in the cave could have been the one by the archon Desippos (IG II 11 2931, AD 276-282). The sanctuary seems to have been used only by the members of the college of archons. Among the dedications which mention the office of the dedicant, five name an archon basileus (e.g., IG II 11 2894), five a polemarch (e.g., IG II 11 2915), four a secretary of the synedrion (e.g., IG II 11 2903), five simply an archon, probably the eponymous archon (e.g., IG II 11 2919), and sixteen a thamnomachos (e.g., IG II 11 2891). N. explains the creation of this new cult in the early 1st cent. AD in the context of the possible assimilation of Augustus to Apollo Hypoakraios, analogous to that of Livia to Artemis Boulaia (Hesperia 6, 1937, p. 464-465, n n.12). [However, there is no reference whatsoever to Augustus in the dedications connected with Apollo Hypoakraios]. [JM]

V. Orfanou-Floraki, "Πραξιτέλης ἡπίσε", Horos 14-16 (2000-2003), p. 113-117 [BE 2005, 59]: Ed. pr. of a dedicatory inscription on a statue base (mid-4th cent.) found reused in an Early Christian context in Athens: "Πραξιτής ἡπίσε Χαιρηνης Φιλοφρονος Κηφισιες, Πραξιτής Ιππε". The author suggests that the statue originally stood in the City Eleusinion. [JM]

L. Palaiokrassa-Koptisa, "Ψωφίσα προς τίνων Ἀνδρων δικαστῶν", Horos 14-16 (2000-2003), p. 297-305 [SEG LI1073]: Ed. pr. of an honorary decree found reused during excavations in the agora of Andros. The text resembles IG XII Suppl. 258 (2nd cent.), an honorary decree of Peparethos for the demos of Andros, three judges from Andros, and their secretary. The listed honours include the announcement of the honours during the agonies (line 2), references to gold crowns (lines 5, 7-8), bronze statues (lines 6, 8), and painted portraits (lines 9). Lines 10f. mention a sacrifice to the theoi patrioi (θεος δι κατ τοις θα[ρζη]ς). The decree should be erected in the most prominent place in the sanctuary of Artemis (lines 13-14). If the attribution of the decree to Peparethos is correct, this is the first attestation of a sanctuary of Artemis in this city. [JM]


G. Papassavas, “A Writing Tablet from Crete”, MDAI (4) 118 (2003) [2004], p. 67-89: P. publishes a wax writing tablet found in 1959 in the cult cave of Eileithyia at Inatos (Tsoutsouros) in Crete (undated); the text does not survive. P. collects evidence for the dedication of wax tablets and styli in Greek sanctuaries (including a wooden board from the Heraion of Samos, p. 83) and argues that they gave the worshipper the opportunity to convey a personal message to the divinity. He also discusses the nature of the cult of
Eileithyia and mentions a still unpublished thanks-giving dedication to Eileithyia found in 1956 (Ἐλειθυια χαριστήριον, 1st cent.). [AC]

205) A. PAPATHOMAS, “Eine neue palmomantische Schrift der späteren Römerzeit: Unbekannte Fassung aus dem Melampus-Traktat?”, in Paramone, 18-42. Ed. pr. of a very interesting but very fragmentary papyrus in Vienna (3rd/4th cent. AD) with a treatise concerning a particular type of divination through observation of uncontrolled movement of body parts (περὶ παλμών μυαλίας, παλμών ελώνμα). [AC]

206) N. PAPAZARKADAS, “Notes on Inscriptions from Attica and Oropos”, ZPE 149 (2004), p. 69-70 [BE 2005, 199]: The final lines of a badly preserved decree from Rhamnous (I.Rhamnous 63, 4th cent.) should be restored as follows, so as to correspond to the correct stoichedon length of 23 letters: κ[α] σται τον Ιεροποιον (instead of …λοντας as suggested by V. Petrou) ε[ν] τω ιερω της Νεμέους ("and the hieropoioi should set up (the stone stele) in the sanctuary of Nemesis"). Exactly the same wording appears in another deme decree from Rhamnous (I.Rhamnous 15). [JM]

207) R. PARKER, “The Problem of the Greek Cult Epithet”, OpAth 28 (2003), p. 173-183: After underlining the importance of cult epithets in Greek religion, P. surveys a large number of epithets in inscriptions and literary sources arguing that they primarily fulfilled two functions: they identified the aspect of a deity that was relevant in a specific situation; and they differentiated between cult sites (esp. epithets that derived from place names). Subtypes of the two types are, e.g., epithets that commemorated an intervention of a deity in a particular function (e.g., Artemis Aristoboule), alluded to the social group within which a god was worshipped (e.g., Artemis Boulaiia, Zeus Phratrios, perhaps Zeus Stoichea), propitiated a god (e.g., Eumenes, Melichios, Doritis), diverted him from the attitude expressed in the epithet (e.g., Zeus Maimaktes), and referred to festivals and rituals (e.g., Dionysios Theodaisios, Demeter Megalaratos) or to the origin and basis of a cult (Artemis Pythochrestos, Dionysos Demoteles). Even epithets with an obscure meaning (e.g., Apollon Delphinios, Lykeios, and Maleatas) referred to a recognizable identity. Briefly addressing the problem of the unity of the divine figure who lies behind the epithet, P. observes that this depends on the context. [AC]

208) D. PEPPIAS-DELMOZO, “Il quadro storico-religioso dell’altare di Brauron”, in Epigraphica – Guarducci, p. 91-106 [BE 2004, 68]: P.-D. reconsiders a round altar found in Brauron (SEG XXXV27; IG I 1407bis) decorated with the images of gods and personifications some of which are identified with labels as Eirene, Dionysos, Hermes, and Leto; the identification of other figures is uncertain because of the fragmentary state of the texts. In the ed. pr. W. Fuchs had suggested identifying them with Ariadne and Theseus, [Θειευξη] (or Εὖνος [E. SIMON, “Eirene und Pax. Friedensgöttinnen in der Antike”, SB der Wiss. Gesell. an der Univ. Frankfurt 24 [1988], p. 61-63 and 88), Χ[αρι]ς, and [Ο[μήν][α[ν]ξ]. P.-D. locates the scene in Delphi, identifies three unlabelled figures as Apollon, Pythia, and Agon, and restores three labels as Χαιρετε (instead of Χαιρετες), [Η[αρι]ς (instead of [Ο[μήν][α[ν]ξ]), and Σάμυ[ν]α. She dates the altar in the early 4th cent. (not late 5th cent.) and associates it with the festival of Eirene established in Athens in 374 BC (SEG XVI 55 + XXIX 88). [AC]

209) D. PEPPIAS-DELMOZO, “Dédiace d’une mesure à grains par deux astynomés (IG II2 3939 + 2878) et la politique de l’annone à Athènes sous Auguste”, in L’hellénisme d’époque romaine, p. 121-138: IG II 3939 and IG II 2878 belong to the same monument, a measuring table used in the sale and distribution of cereals (a σκόμμα στηργοῦν; Athens, reign of Augustus). The sekome was dedicated to an anonymous deity by two men after the end of their term as astynomos. [JM]
210) D. Peppas-Delmouzou, “‘Zu den Urkunden dramatischer Aufführungen’ III”, in _Attikai Epigraphai_, p. 75-83: The author repeats suggestions she had already made in earlier studies based on the work of A. Wilhelm. The three non-joining fragments _IG II² 3111a-b_ and _IG II² 3075_ belong to a Hellenistic monument referring to the performance of old dramas during the Lenaia. _IG II² 2291a_ and _IG II² 1125_ belong together and refer to the myth of Theseus as _oikistes_ of Athens [see _supra_ no 84]. _IG II² 2325_, _EM 13273_ and _EM 13273_ belong to a list of victors at the Great Dionysia and Lenaia. [JM]


212) V.C. Petakos, “Ἀνάσκαψις Ραχνοῦντος”, _R.A.H_ 156 (2001) [2004], p. 1-13: The new epigraphic finds in the fortress at Rhamnous (Attica) include a dedication to Asklepios and Hygieia (10, 2nd cent. AD). This is the first attestation of the cult of Asklepios in Rhamnous. [AC]

213) M. Petropoulos, “Ανα Μαζάρκι (Ρακτα)”, _AD_ 51 B1 (1996) [2001], p. 238 [BE 2003, 319]: A small bronze mirror dedicated by Megas to Artemis Aontia (c. 500-475 BC; ἀναντίω τις Ἀρτέμιδος) was found in a sanctuary at Ano Mazaraki (near Aigion in Achaia). This confirms the assumption that the temple, built in the Geometric period, was dedicated to Artemis. The epithet of the goddess seems to derive from ἄνα (‘blow’) and it may be connected with the strong winds in this area. [But see S. Minon, _BE_ 2003, 319, who associates this epithet with ἀνάκαυστον (ἅπαντινη) and recognizes here a propitiatory epithet]. [AC]


215) G. Petzl, “Antiochos I. von Kommagene im Handschlag mit den Göttern. Der Beitrag der neuen Reliefstele von Zeugma zum Verständnis der Dextioseis”, in _Religionsgeschichte Kleinasiens_, p. 81-84: The new inscription on a black basalt block referring to the cult of Antiochos of Kommagene found in Zeugma (see _supra_ no 57) represents a splendid example of the close interconnection between image and language. The sculptured side depicts a dextiosis scene between Antiochos and Apollo. Lines 22-23 of the inscription on the back of the block explicitly refer to the assistance which the king had often received from the hands of the heavenly gods during his struggles (πολλὰς ἐμὸν χείρας οὐράνιος ἐς βο̂ ιαθείη]|| σε φάνων ξέπτεον). According to P. the dextiosis relief and the relevant part of the new inscription are not allusions to the enlargement of Antiochos’ territory after 64 BC, but an explicit reference to the numerous (πολλὰς ἐμὸν) struggles (ἐς φάνων) he had faced during the period of tension between Rome and Armenia or Parthia. The other known dextiosis reliefs of Antiochos I of Kommagene should be interpreted in the same way. [JM]

216) M. Piérart, “Ἀργος Ἀργοῦ”, _AD_ 54 B1 (1999) [2005], p. 155-156: P. mentions an honorific inscription for the agonothetes M. Antonius Achaikos set up by the tribe of the Hynnthi (Argos, 2nd cent. AD). [As far as we can read the text on the photo, Achaikos was honoured as agonothetes of the Sebasteia kai Nemea for the second time; his first agonothesa is mentioned in _SEG XVI_ 258 b; he is praised for conducting his office σεμνῶς καὶ δικαιωσ]. [AC]

relationship between Demeter and Asklepios, whose sanctuaries were close to each other in Dion, P. (430 with note 14) mentions two dedications to Asklepios; one of them is inscribed on a statue base (early 3rd cent.), the other on a column dedicated to Asklepios Soter. [AC]

218) I. PISO, *Inscriptions d’Apulum. Inscriptions de la Dacie Romaine* III 5, Paris, 2001 [SEG LII 727-728]: The corpus of Apulum (Dacia) includes a few Greek dedications to Kyrios Asklepios and Hygeia, θεοὶ ἔπροσοι (15, by a soldier), Artemis (51, εὐχήν; 56: Δαίμον), Zeus Sardendenos (229), Athena (262, by an association of sawyers), Mithras (267), Meter Troklimene (256), Helios ἀνείχτως (352, 355), Zeus Syrgastos (706, whose cult is attested in Bithynia, εὐχήν), and the Thracian rider (370). [AC]

219) P. POCCETTI, “Intorno a due laminette plumbe dalla Sicilia del V secolo a.C.”, *Mediterraneo Antico* 7 (2004), p. 615-672 [BE 2006, 513]: P. studies in great detail two lead curse tablets from Gela and Akragas (IGDS 180) which are difficult to read and interpret, and often regarded as lists of names written backwards. It is doubtful whether the text from Gela is Greek or contains Greek names. The text from Akragas may be a judicial defixio. [AC]

220) B. PUECH, “Des cités-mères aux métropoles”, in *L’hellénisme d’époque romaine*, p. 357-404: After a long discussion of the numismatic and epigraphic evidence for the honorary title of *metropolis*, the author attempts to define the title ‘metropolis’ in the Greek East during the first three centuries AD. One of the privileges of metropolises was apparently the organisation of panegyrics, mainly in the context of the emperor cult. The author seems to favor the idea that *archiereus* and *asiarches* designate two related, but nevertheless distinct offices [but see *supra* no 4041]. [JM]

221) G. PUGLIESE CARRATELLI, “Progressi nella lettura della lamina orifica di Hipponion”, *PP* 57 (2002), p. 227-231: P.C. accepts the new readings of the Orphic text from Hipponion (EBGR 2001, 162), and discusses the meaning of ἐξετάσκε in line 13 (‘to interrogate’). If the reading Μανουσίους τὸδ ἔργον (line 1) is correct, one may associate this phrase with the expression ἔκθει ἐργα in the epigram concerning the temple of Megale Meter in Phaistos (L.Cret. I, xxiii, 3). [AC]


223) G. PUGLIESE CARRATELLI, “Dalla stipe dell’Athenaion di Ialysos”, *PP* 58 (2003), p. 71-73 [SEG LIII 818]: Ed. pr. of a dedicatory inscription on a bronze object (handle?) found in a votive deposit (8th-4th cent.) in the sanctuary of Athena at Ialysos [cf. *infra n*° 224]. The dedicatory inscription (early 5th cent.) was written on the two sides of the votive object: Μανδρίππος τ’ Ἀθηναία | μανοῦσιον διεκτέας [“Mandrippos (dedicated this) to Athena in commemoration of his deêate offering.”] Another votive object from the same deposit (SEG XXXVIII 783e, 5th cent.) has similar wording: ἕξενηκές διεκτέας μανοῦσιον. [JM]

224) G. PUGLIESE CARRATELLI, “Due epigrafi dalla stipe dell’Athenaion di Ialysos”, *PP* 58 (2003), p. 309-311 [BE 2005, 375; SEG LIII 819]: P. offers a new reading of the dedicatory inscription on a bronze vase from the sanctuary of Athena at Ialysos (6th cent.): Εὐαρχός μ’ ἐνδιδίκτη | παῖς Ἀνδροφόλας τὸ δοροθεῖον <ἐν> εὐθήνον [“Euarchos, son of Androphiłës, grandson of Korynthios, dedicated me in commemoration of his victory”]. Κορυνθιός is not a variant of the ethnic Κόρυνθος, as suggested in the ed. pr., but a personal name associated with the epithet of Apollon Κόρυνθιος in Asine in Messenia (Paus. IV, 34, 7). The names
Euarchos and Androphiles suggest that Euarchos belonged to a family of Euboian origin. [JM]

225) F. Quantin, “Poséidon en Chaonie et en Illyrie méridionale”, in Les cultes locaux, p. 153-178: Q. discusses the cult of Poseidon in Chaonia and south Illyria based on six dedicatory inscriptions (SEG XXIV 472, 474; XXXIV 470; XXXVIII 535, 536; XXXIX 533) and one sacred manumission (SEG XXIII 478) which are certainly related to Poseidon, as well as two dedicatory reliefs depicting a bull without explicitly naming Poseidon (SEG XXIV 471, 474). All the evidence seems to date to the Hellenistic and Early Imperial periods. The author rightly emphasises Poseidon’s connection with the earth or the rivers and the importance of his cult in this region, already in the period before the appearance of the first epigraphic evidence in the 3rd cent. The brief comparison between Zeus and Poseidon is intriguing. Nevertheless, the assumption that we may be dealing with a theriomorphic deity in the form of a bull is far-fetched. A bull-god Poseidon in Chaonia and south Illyria is as problematic as a horse-god Poseidon in Arkadia, as suggested by M. Jost; theriomorphism in myth is not to be confused with theriomorphism in cult, e.g., the horse-headed cult statue of Demeter Melaina (Paus. VIII, 42, 4). [JM]

226) F. Quantin, “Artemis à Apollonie aux époques hellénistiques et romaine”, in L’Illyrie IV, p. 595-608: Q. gives a very good panorama of different aspects of the cult of Artemis in Apollonia, exploiting the dedicatory inscriptions of the Hellenistic and Imperial periods. The inscriptions attest the cults of Artemis Agrotera (primarily a huntress, closely related to Artemis Soteira and Phosphoros), Limnatis (connected with liminality and rites of passage), Adrastea (with the iconographical type of Kybele, Soteira, possibly Paidotrophos (restored in L’Apollonia 18), Proskopia (a protective deity), and Eileithyia (L’Apollonia 173) [for this text see SEG XLVII 847 (possibly Iulia or Livia identified with Eileithyia) and supra no 141]. As regards the title klakophoros (L’Apollonia 16) in the cult of Artemis Limnatis, Q. provides parallels for similar sacred functions (e.g., kleidophoros in Lagina and Epidaurus, klaikophoros in Messene), but observes that they may refer to different rituals. He favours the interpretation of klakophoros as the title of the girl who carried the key of the priestess, pointing to the possible association of Artemis Limnatis with initiatory rituals for girls and to the symbolic role of the key (“symbole du passage d’un état à un autre”). [AC]


228) A.H. Rasmussen, “The Attalid Kingdom and the Cult of Pessinous”, in K. Ascani et al. (eds.), Ancient History Matters. Studies Presented to Jens Erik Skydsgaard on His Seventieth Birthday,
An analysis of the fragmentary correspondence between the Attalid kings and the priests at Pessinous (RC 55-61) lead R. to the conclusion that the relations between the two parties were based on reciprocity and a close interdependence of the political and religious spheres: the Attalids had created the grandeur of the sanctuary (cf. Strabo XII, 3, 3) and expected in return loyalty, expressed through sacrifices for the success of the Attalids (e.g., RC 59). [AC]

229) K.J. RIGSBY, “Claudius at Delphi”, ZPE 146 (2004), p. 99-100 [BE 2005, 240]: A Delphic inscription records the manumission of a female person, who was later freed from the paramone condition and acknowledged by her former owner as a daughter (SEG LI 606; EBGR 2001, 106). For the second legal act several witnesses are named, who were identified in the ed. pr. as theos Claudius (the emperor), two priests of Apollon, and three other citizens. This interpretation was accepted in BE 2002, 213 [but rejected by A. CHANIOTTIS in SEG LI 606]. According to the convincing arguments of R., the word θεός does not refer to the still living emperor, but to the divine owner of the sanctuary, the Delphic god. The passage ὁ θεός καὶ ὁ Σεβαστός Τῆβιος Κλαύδιος Κάσσιος Γερμανικός refers to statues of Apollon and Claudius standing somewhere in the Delphic sanctuary (not in the temple) witnessing the legal recognition of a daughter. [JM]

230) K.J. RIGSBY, “Theoroi for the Koan Asklepieia”, in The Hellenistic Polis of Kos, p. 9-14 [BE 2005, 379; SEG LIH 849]: R. republishes a fragmentary Hellenistic Koan decree (P. BOESCH, Θεοφόροι. Untersuchungen zur Epangelie griechischer Feste, Berlin, 1908, p. 28), which deals with theoroi in the context of the pentaeteric festival of Asklepios: — τοι δὲ θεοφόροι τοι ομοθετείς εἰς Ἱωνών | [φρονεόμενοι ἐν τοῖς πέμπτοις ἱεραίοις ἐπαγγελλόντω τά | Ἀσκληπεῖαι ταῖς πόλεσι ταῖς ἐν Θεσσαλίᾳ καὶ ἐν Ἀργοῖς | τῶν Πελασγίων τοις δὲ θεοφόροι τοῖς ἑς Σμυρναϊκίους ἀποικί οἱ κεκομόμενοι ἐπαγγελλόντω τά | Ἀσκληπεῖαι ἐγὼ Χιός καὶ | ἐν Λέσβων τοῖς δὲ ἔς Κω παραχρησίμων θεοφόροι φανερών | ἐν τά πόλισι στεφάνων τάς ἀραίων ἐν τοῖς ἔργοις ταῖς δὲ | [--] πανάγραφος ("the theoroi elected to go to Itonos are every fourth year to proclaim the Asklepieia to the cities in Thessaly and in Pelasgian Argos [see also supra no 108]; the theoroi sent to Samothrace are to proclaim the Asklepieia in Chios and Lesbos. The theoroi who come to Kos are to wear crowns in the procession. The hierophylakes are to take care of the arriving theoroi missions"). This decree has always served as an argument that the festival of Athena at Itonos was a Panhellenic one by 242 BC. R. rejects the assumption that this Thessalian festival ever had Panhellenic status and suggests that Koan theoroi attended the festival because of the special relationship that existed between Kos and the Thessalians. According to R., Pelasgian Argos does not designate a city but Phthia or Achaia Phthiotis (cf. Iliad II, 680ff.); the Koans used an archaic formulation from the Homeric Catalogue of Ships in order to stress their Thessalian origin. The theoroi in line 7 were not the Koan theoroi who announced the festival but members of the invited theoroi that came to Kos. This decree does not date to the time of the first organisation of the Asklepieia but demonstrates the effort of Kos to rationally organise the theoroi, connecting the theoroi of the Asklepieia with other sacred embassies and reducing expenses. [JM]

231) T. RITTI, “Documenti adrianei da Hierapolis di Frigia: le epistole di Adriano alla città”, in L’ellenismo d’època romane, p. 297-340: Ed. pr. of two letters of Hadrian to Hierapolis (AD 117 and 130). In the first letter, the emperor praises the city for its piety, thanks it for making prayers and offering sacrifices upon his accession to the throne (lines 4-7: τὴν τῶν προεῖρουν ἐξολοθρεῖτε πρὸς θεοῦς ἐσάβεσιν [— καὶ ταύτην διὰ τῶν ἐφορμομένων ἐπιθεωρηθεῖσα πρὸς θεοῖς — καὶ ἔπι τὴν παρόμοιαν εἰς ἑκάτεραν ἄρχοντας ἐνομίζομεν ἐντὸν θεοῖς τοῖς θεοῖς προσεκκωμόντας), declines the offering of a golden crown, and
confirms the city's privileges. R. discusses the gratulatory rituals of cities upon the enthronisation of a new emperor (p. 309-311), the motif of piety (p. 316f.), and the asyla of Hierapolis (323-325). The second letter is very fragmentary; it seems to confirm some privileges. [AC]

232) N. ROBERTSON, “The Praxiergidae Decree (IG I3 7) and the Dressing of Athena’s Statue with the Peplos", GRBS 44 (2004), p. 111-161 [BE 2005, 191]: After a long and detailed discussion of IG I3 7 and some other Attic inscriptions (IG II2 1060+1036, 1034+1943, 1942), R. proposes new restorations of the puzzling so-called Praxiergidae decree and a new – highly hypothetical – scenario for the presentation of the peplos to Athena in the context of the Panathenaia, but also in the context of the Plynteria and Kallynteria. According to R., the Ionian festival of the Plynteria was celebrated in Athens in its traditional form down to the 5th cent. The Athenians may have added the Kallynteria to this Ionian tradition. Around the middle of the 5th cent. the dressing of the statue after the peplos had been washed became the responsibility of the Praxiergidae. IG I3 7 refers to this innovation. About the same time as IG I3 7, a new practice is introduced: A newly woven peplos was presented to Athena every four years during the Great Panathenaia. At the Plynteria and Kallynteria of the following three years the Panathenaic peplos was washed and again placed on the statue in the traditional way. In the fourth year the peplos was removed permanently and replaced by the new Panathenaic peplos during the celebration of the Great Panathenaia. R. suggests that the custom of presenting a new peplos to Athena, introduced in Athens under Perikles, derived from Central Greece, and especially from Boiotia. [JM]

233) M. ROCCHI, “Apollon il Maleatas del monte Kynorton”, Minos 37/38 (2002/2003), p. 419-436: R. surveys the evidence for the possible properties of the deity worshipped in Mt. Kynorton near Epidaurus, known as Maleatas and later associated with Apollon Maleatas. This deity may have been regarded as a patron of hunting, music, and the education of young men, but little is known about the early history of the cult. R. adduces inscriptions that refer to the hero Malos and Apollon Maleatas in Epidauros (IG IV2 128), the cult of Apollon Maleatas in Sparta and Thera (IG V.1, 929 c; XLI3, 372), and the cult of deities or heroes by the name of Maleates and Maleatas in Athens and Sparta (IG II2 4962 line 3; V.1, 929; cf. the festival Maleateia in Sparta: IG V.1, 213 line 57). [AC]

234) C. RUGGERI, Gli stati intorno a Olimpia. Storia e costituzione dell’Elide e degli stati formati dei perieci eli (400-362 a.C.), Stuttgart, 2004: The study concentrates on the political history of Elis and the surrounding regions (Triphilia, Pisatis, the cities of Akrotria and Lasion, the communities of the Letrinoi, the Amphidoloi, and the Marganeis) after 400 BC, but also surveys the cults of this region based on literary sources, epigraphic material and archaeological remains. Brief chapters are dedicated to the amphiictyonic sanctuary of Poseidon at Samikon (p. 96-108) [I have doubts whether this sanctuary should be identified with the Pylion sanctuary of Poseidon known from Od. III, 5-9, as R. seems to accept]; the fragmentary bronze plaque probably referring to the Makistian cult of Athena (SEG XXXV 389; p. 133-140); the dedication of the Alases and the Akrotrioi at Olympia (IbO 258; p. 150-153); the cult of Artemis Alphea (p. 174-177); and the Pisatian decree granting the privileges of proxeny and theomachia given to the Sikyonians Kleandros and Sokles (IbO 36; p. 187-188). [JM]

234bis) F. RUMSCHIED, “Inschriften aus Milas im Museum Bodrum", EA 37 (2004), p. 43-61: R. presents 17 partly unknown inscriptions in the museum of Bodrum. We single out a grave relief for a young slave with the interesting name Prophetai (1); a small round altar dedicated to the personified Agathe Elpis (4); a fragment of a column donated by Hermias,
a priest of Poseidon Isthmios, for the well-being of his son and his grandchildren (5 = LMylasa 338); a statue base for one of the so-called “abstractions impériales divinisées” of Augustus (8); an inscription naming Diogenes, son of Diogenes, priest of C. Marcius Censorinus (n° 10 = LMylasa 341); a decree referring to an unknown stéphanephoros, the son of Menophilos (12 = LMylasa 892+893); and a fragmentary inscription referring to Zeus in the dative (a dedication?; 15). [JM]


Alburnum Maior: Dedications to Zeus Narenos (3-4; n° 3 by a cult association), Zeus Sardendenos (5; by a collegium), Zeus Sittakomikos (7), Zeus Kimistenos (8); an invocation to Sarapis (6; SIRIS 696). Apulum: To the inscriptions included in L’Apulum (supra n° 218), R. adds dedication to Mes (23). Dierna: A phylactery (44: Ιω, Απαθανάτω, Ιω, Ιω) and a gold tablet interpreted as a defixio (45) [but the material (gold), the findind place (workshop), and the invoked gods (Δίως, ναϊ, τεοι, Βροτιστοι) suggest that the Greek text was a phylactery; the Latin text which invokes an impure daemon against Iulia Suriilla may have been inscribed later (Demon im(m)unditi(a)te agi(t). Aei Firmme. Ste(t) supra capit Iulias Suriillas). Ilisua: An altar dedicated to Asklepios and Hygieia (55).

Micia: An Abrasax gem (58). Orlea: A gem with the name Abrasax inscribed twice (60). Porolissum: A dedication to Theos Dolichenos (63) and a gem with an acclamation (65: Εις Α(βρασαξ) or Εις Α(πολλημπρο). Potaissa: A dedication to Mes Aneiketos by a soldier (67) and a rare altar of the Nemeseis (75). Romula: An Abrasax gem (83); a gem with Αβλαναθαναβα, ΧΑΡΕΥ, Ιαω, Μαρ|α, the palindromic text φιλανθροποις as χαριστο uσα, Zeus Hypsistos Epekoos (104; εμχαρισταρυσα, Theos Hypsistos Epekoos (106, ἐμφασταρυσα), Theos Hypsistos (107), the Celtic god Apollon Grannos (109, απελ καλ πανταχορπη), Zeus Sarapis (110, Θευς πάντων πολιτών). Sucedava: a dedication to the Nemeseis (120), and a votive relief of the Thracian rider (121, ευηγη). Unknown provenance: several magical gems (133: Abrasax; 134: the magic word φριθ written twice; 135: magical words; 136: σφραγις Σολοψτον and magic words [see S. Niemei, “Magische Inschriften aus Dakiien”, Latomus 64 (2005), p. 397-403]; 137: Ιω; 145: Σαβαωθ; 147: Αζαηλ ~ρεχα φλαξον; 148: οροειουθ). [AC]

236) A.S. RusjævA, “The Main Development of the Western Temenos of Olbia in the Pontos”, in The Cauldron of Ariantas, p. 93-116: P. presents a very useful summary of the results of the excavations in the Western Temenos of Olbia and the development of the cultic activities. She mentions numerous dedications to Apollo Boreus, Delphinius, Ietros, Targelios, and Lykeios, Meter Theon, and the Dioskouroi. [AC]

237) Vacat.

238) I. Rutherford, “The Keian Theoria to Delphi: Neglected Data from the Accounts of the Delphic Naopoioi (CID 2.1-28)”, ZPE 147 (2004), p. 107-114 [BE: 2005, 236]: The accounts of the Delphic naopoioi record not only official contributions by members of the Amphictyony for the erection of the new temple of Apollo, but also voluntary contributions both by states and individuals. R. concentrates on small contributions by individuals who apparently did not come to Delphi especially to make a donation. Interestingly, individual donors are often recorded in clusters. R. cautiously suggests that in some cases such clusters should be identified as consisting of members of or being part of the entourage of a theoria; the recorded groups of individual donors may thus reflect the presence of theoriai at Delphi. In this respect, the frequent occurrence of Keian clusters is conspicuous (CID II 6, 12, 13, 17, 18). Consistent with this is the fact that Keos seems to be
Priesthoods: An epitaph mentions a priest of Nemesis Enodia (*366). A priest (of an anonymous deity) for life gave the gerousia 600 denarii for the priesthood; his wife was priestess of Demeter for life (427). Dedications: Statuettes of Eros were regularly dedicated to Artemis (299: τις θείας) and the Fatherland by active and former agoranomoi (*303, *306-308, cf. *305, *307a). Other dedications are addressed to Hosios kai Dikaios (309), and Theos Asylos Mes (310). Festivals and contests: The term ἐρυγλατεία probably designates the procession on the street leading to the temple of Artemis (and the inhabitants of this quarter; *322). Agonistic inscriptions mention the following festivals in Perge: Augustia Olympia Oikoumenika (*312); Asyli Pythia (*313, with the acclamation ἐς ἄγνων ἄστιλα Πόδα modelled on the acclamation ἐς θείας [cf. the acclamation for the benefactor Epameinondas in Akraiophia (IG VII 2712): ἐς φίλοσφοις καὶ εὐσκεφτέοις] Tertyllos agon (*314, hitherto unattested, founded by a Tertullus and celebrated at least twice); the encomastic Patrios Megale Themis (*315, *317, probably identical with Themis Ouareios in I.Perge 128; *317 mentions its 8th celebration); Taktios Metropolitios Isakoptolios (*333-337); Themis ἵππος Λάβιος (*315, a contest in honour of the hero Labos, celebrated at least 9 times); agon Demetrios (*318, possibly for a benefactor of the late 1st cent. AD); 'spectacles' (θεωρίαι; *322). The successful wrestler (hierakida phlethinos) L. Carius Maximianus Anatolios, who qualified for the Olympic games (ἀγεύθενα καὶ Ὀλυμπία καὶ Πειρεῖα, is praised in an acclamation as 'the Olympian' (Ὀλυμπιός; *314) [for a similar acclamation for an athlete with the signum 'the (winged) Daidalos' in Delphi see SEG LI 615 ([ἐ]ποίηκε to ΣΔΕΓ); EBGR 2001, 150]. An honorary epigram honours Antoninus, a priest and agonothetes (347: ἄγιλαύτην τιν θεοῦ; three other inscriptions mention agonothetai (*315, *317) and an hereditary agonothetes (θαυμάσσεται; *318). Two place inscriptions were reserved for 'whip-bearers' (μαστίγοφαράγγεια) who kept order during festivals (*350-351) [cf. EBGR 1988, 193]. Emperor cult: The best known group of texts consists of acclamations and an enkomion for Perge after the visit of emperor Tacitus and the award of privileges in connection with the organisation of the emperor cult (331, AD 276). The enkomion, e.g., refers to the Pamphylian festival and sacrifice (331: [θν]οθευν παρ’ έμων οὐδ[ο]νος Πάμφυλο[ν] δημοφυ[τι]ς) and the appointment of high priests for Tacitus (νῦν θεὶ καὶ ξύλεας εύταν Θεοῦ Τακτίου) who is identified with Zeus (Ζηνίς θεῖ Τακτίος); the acclamations mention the asyilia, neokoria, and the organisation of contests by agonothetai of consular rank (cf. *341), as well as the silver coins with images of Artemis Ephesia and Artemis Pergeia. The neokoria of Perge is also mentioned in other public documents (286, *290, 320). Honorary inscriptions mention a high priestess of the Sebastoi (*326) and a high priest of the Sebastoi, who organised venationes and gladiatorial games (*328). The family of a man is designated as γυναῖκας ἡρμοθησίων καὶ δημοφυτικῶν, i.e., having former high priests among its ranks (*323; for the restoration cf. I.Perge 179). A dedication (*555, [ἐνθα]φωσι[ν] [ἐνθα]φωσι[ν]) was probably addressed to Hadrian. Funerary cult: Several epitaphs prescribe the sealing of the grave (μαρτύριον, καταποργοῖον, ἀποκορούσιον; 404, *420, 426, 428, 437, 440, 444, *460) with iron and lead (*437) within three days after the funeral (*420, 440, 444; cf. 416: ἕκνωναπό τοις πέλαγοις ἐντός ἡμερῶν τριῶν; within 30 days in *460). Ψάρις: A statue of Perge, set up by Fl. Parthenios, is characterised as σαλμα (*292, early 4th cent. AD). [AC]
M. SALLIORA-OIKONOMAKOU, Ο δρυιδής δήμος του Σουνίου. Ηστορική και τοπογραφική επιστήμη, Athens, 2004: This volume presents the results of the work conducted through the 2nd Ephoria for Prehistorical and Classical Antiquities in the ancient deme of Sounion since 1993. Based mainly on the archaeological material, but also making ample use of epigraphical and literary sources, S. reconstructs the history and topography of the deme. [The volume offers invaluable photographic material of high quality, but the bibliographical references are kept to a minimum and only rarely go further than the mid-90's]. S. briefly discusses the attested cults and sanctuaries of: Artemis, Aphrodite, Apollo, Asklepios, Athena, Bendis, Herakles, Hermes, Hygieia, Poseidon, Zeus? (p. 115-122). The author locates the Herakleion of the Salaminioi [Agora XIX L4a = LSCG Suppl 19, 363/62; Agora XIX 14b, mid-3rd cent.] at the modern site of Pountazea (p. 64-70). Unlike H.-R. GOETTE [cf. supra p 95], S. accepts the restoration [---ον Δω δχγυτενεοον Δωντενεν [--- Σουνιεν τθνθθυν] of the 6th century inscription on a fragmentary thigh of a kouros from the sanctuary of Athena Sounias. In this context the author refers also to an otherwise unknown inscribed kouro fragment from the sanctuary of Poseidon [but no such inscribed fragment is mentioned in any excavation report or in the vast bibliography discussing the kouroi from the sanctuary of Poseidon]. As regards the sanctuary of Poseidon, S. uncritically follows the speculation of G. PAPATHANASOPOULOS (Σουνιον ιναί. Συμβάλλει στην Εξέλιξη τους νοών του Ιερού και στη διαμόρφωση των προβλέψεων της παλαιότερης πλούσιας λατρείας στο Σούνιο, Athens, 1983, p. 81-101) that in its earliest phase the sanctuary was dedicated to chthonian heroic deities. At the end of her study S. presents three invaluable catalogues listing the epigraphically attested Sounieis, members of other demes economically active in the deme of Sounion, and 153 finds from the area of the deme (dedications: 79-99, 102, 133; a lex sacra for the cult of Mes Tyrannos: 105 [= IG II 1365]; a calendar, possibly for the cult of Hermes: 132 [= SEG XXVI 137]). The catalogue of inscriptions contains a few inédits: a dedication to Artemis (83, 4th cent.), a dedication to Mes (87, 4th cent.), and a votive relief dedicated by Phaiadros (97). Unfortunately, there are many editorial mistakes: e.g., the photo 115 (p. 119) shows the base of a dedication to Artemis by Noumenios (4th cent.), not a dedication to Aphrodite as stated in the text. [JM]

M.H. SAYAR, “Two Steles Dedicated to the Twelve Gods”, Palmet 5 (2004), p. 65-68. Ed. pr. of two stelae in the Sadberk Hanım Museum from Lykia and the border of Karia and Lykia respectively. In the first stele, a central figure (the Father God) and another 12 standing youths (the Dodeka Theoi) with spears in their hands are represented in relief on the upper panel; on a lower panel twelve dogs, arranged in groups of six, flank a central figure. According to the inscription the stele was dedicated by Toalis to the Twelve Gods upon their command (καττιπιταγOν). S. mentions a similar stele presented in the catalogue of an auction in 1997, a dedication of Onesimos to the Twelve Gods upon command. The second stele represents in the upper panel 12 gods flanking a central figure, in the lower panel 12 dogs flanking a central figure (Artemis?). The stele was dedicated to the 12 Gods, Artemis Kynegitos, and Hermes upon command (2nd/3rd cent. AD). The Twelve Gods are conceived here as hunters. [AC]

A. SCHACHTER, “Tanagra: The Geographical and Historical Context. Part One”, Phroni 11 (2003), p. 45-74: S. discusses briefly a dedication found in Olympia (late 6th cent.; SEG XV 245). Because of the Attic letterforms he recognizes here a dedication of the Athenians after a victory over the Tanagreans (e.g., [Δι Αθηναιοι άνέπεφθασε Ταναγροιον ήπλοντας]. [AC]

In recent scholarship on religion in Roman Dacia Roman syncretistic tendencies have been detected in the use of epithets for Roman gods, but it has also been suggested that numerous cults reflect the religious beliefs of the native Dacians. S. focuses on the worship of gods from Asia Minor, especially Glykon in Apulum (CIL III 1021-1022), Hekate, Aesculapius Pergamenus in Sarmizegetusa (CIL III 1417a), Zeus Sardendenos in Apulum (CIL III 7762) and Alburnus Maior (SEG XXV 830), and Zeus Sittakomikos in Alburnus Maior (SEG XXV 831). S. also considers portable images of gods made by marble from eastern quarries (Prokonnesos, Naxos, Paros, Thasos, etc.; e.g. SEG LII 728) and a Dionysiac cult association in Napoca (CIL III 870; asp. with reference to Asian). This more differentiated and contextualised approach leads S. to the conclusion that migration and the need to preserve a cultural identity were very important factors for the diffusion of foreign cults; additional factors were propagation, imitation, and direct borrowing. [AC]

G. Schörner, Votive im römischen Griechenland. Untersuchungen zur späthellenistischen und kaiserzeitlichen Kunst- und Religionsgeschichte, Stuttgart, 2003 [BE 2005, 77]: This excellent study presents a systematic analysis of dedicatory practices in Greece (the area of the province Achaea) under Roman rule (ca. 2nd cent. BC 4th cent. AD). S.’s analysis is based on an impressive collection of testimonia; the catalogue lists 1240 dedicatory inscriptions (p. 224-578), with description, text, and the main bibliographical references. S. discusses inter alia the dedicatory formulae (p. 11-28; terms used for dedications; reasons for the dedication); types of dedicatory objects and their iconography (p. 29-139; dedicatory reliefs, altars, objects related to sport, such as torches, tripod, sickles, plaques and stelae, statues, portraits, buildings); the dedicants (p. 141-168; gender, occupation, status, origin); the divinities to whom dedications were made (p. 161-186), the conception of man and god as revealed by the dedications (p. 187-197: Asklepios and healing deities, Zeus, Artemis, Apollo, Demeter, Kore, Athena, Hermes, Dionysos, Poseidon, Aphrodite, Hera, Ares, Hestia, Herakles, Dioskouroi, Helios, personifications, the emperors, oriental and Egyptian gods, heroes); archaistic tendencies (p. 199-209); and aspects of Romanisation and cultural memory (p. 211-224). [AC]


G. Spameni Gasparro, “Iside salutaris: aspetti medicali e oracolari del culto isiac traradici egiziane e metamorfosi ellenica”, in N. Blanc – A. Buisson (eds.), Image Antiquitatis. Religions et iconographie du monde romain. Mélanges offerts à Robert Turcan, Paris, 1999, p. 403-415 [BE 2003, 87; SEG XLIX 2479]: S.G.’s study of the medical and oracular aspects of the cult of Isis considers several inscriptions, esp. the aetologies of Isis (W. Peek, Der Ischymbos von Andros und verwandte Texte, Berlin, 1930; VJI 88 line 11) and the hymns of Isidoros at Medimet Madi (Bernald, Inscr. métriques 175). Her medical properties are well attested in Delos, where she was worshipped as Hygieia and received iatru. [AC]

unearthed during the excavations at the sanctuary of Olympia; half of them (26) are sacred regulations. Nine bronze inscriptions are Eleian documents of both religious and political character, among them a document from the second third of the 5th cent., which S. publishes in his article. The text is written on a bronze sheet in the form of a ring (diameter: c. 23 cm). Two persons, Athanadas and Rhinos, received from the Eleians citizenship, the right to participate in the Eleian *epoikiai* in Sparta and Euboia, as well as the privilege of functioning as *theomakés* for the Olympic *theoriai* (line 3: τὰς θεὰς τὴν ἐξέδωκεν θεσσαλία). At the end of the inscription the bronze object is characterised as a dedication to Zeus (line 4: δ' ὄντ' ἐθάλαμος τῷ Δάος). According to S.’s very attractive but hypothetical interpretation, Athanadas was a native Spartan, while Rhinos came from a city on Euboia (Eretria or Chalkis). Assuming that they were priests of the local cults of Zeus Olympios in Sparta and Euboia respectively, S. reconstructs an almost panhellenic network of local priests of Zeus Olympios joined together through their function as *theomakés* for the Olympic *theoriai*. [JM]

248) C.I. Sigalas – A.P. Matthaiou, “Ενσάρκωση θετήσεως ἀπὸ τὸ Ἡρώδειο τοῦ ἈχΖλάου στὴν Ὁμέρα”, *Horos* 14–16 (2000–2003), p. 259–268 [SEG L1 1031–1046]: A small Archaic Π-shaped edifice was excavated in the village of Kamari on Thera in 2000. 15 fragments of vases bear graffiti, three of which (1, 5d, 10) allow the edifice to be identified as a shrine of Achilles (6th–5th cent.). N° 1 is better preserved: Ποράνον αὐτοῦ θέκεσιν.

249) E. Simon, “Heilende Heroen”, *ARG* 6 (2004), p. 39–43: A krater from Poteideia in a private collection shows a mythological scene, the protagonists of which are identified with labels. Phineus is seated on a throne, with Idia at his side. Iason, accompanied by the Dioskouroi, heals Phineus of his blindness by placing his healing hands on his eyes; the Boreades and the Harpyeis are represented on the other side. S. argues that this scene was inspired by a lost epic poem about the Argonauts. With this image as her starting point, S. comments on the motif of the healing hand (cf. Cheiron/χερὶ and the iconography of Christus) [cf. Herondas’s prayer to Asklepios (IV, 16–18): ἤτραν χεὶράς ... τὰς ἀπέργας ἐπ’ ἠτάς σὺ χεῖρας, δ' ἄναξ, τέναξ] in contrast to healing through the power of the word, the healing properties of heroes (cf. Iason/Ἰάσομαι), the cult of healing heroes (e.g., Asklepios) [cf. supra n° 26 and 101] and the snake as an attribute of healing divinities. [AC]

250) P. Sineux, “Le dieu ordonne. Remarques sur les ordre d’Asclépios dans les inscriptions de Lébena (Crète)”, *Kerameus* 20 (2004), p. 137–146: At the sanctuary of Asklepios in Lebena (Crete) an inscription narrates a series of healings and among them, those of the Gortynian Demandros and of the wife of the Lebenean Phalaris (*I.Cret.* I, xvii, 9). In both cases, the healing procedure is preceded by a command (προστασία) given by the god himself: the ill person is asked to come to the sanctuary in order to be healed during incubation. M. Guarducci suggested that the divine command was received during an incubation previous to that which accomplished the healing. On the contrary, S. rightly dissociates the dreams, during which the divine command was given, from incubation. These dreams took place outside the sanctuary and were spontaneous, not “invoked” as in the case of incubation dreams. A similar case is mentioned in an inscription documenting the healing of the Troizenian Eratokles by Asklepios in Epidaurus (SEG XXII 280). [JM]

251) K. Sismanidis, “Ἡ συνέχεια τῆς ἔρευνας στὸ Σεβαστεῖο τῶν Καλινδοίων”, *AESMT* 18 (2004), p. 213–224 [BE 2006, 253]: Excavations at the Sebasteion of Kalindoa in Macedonia have brought to light an inscription dating to 86 AD. The text reports that Mysta and her children, Isidoros and the younger Mysta, financed the erection (of part) of the Sebasteion in which statues of members of their family were dedicated. During the public inauguration of the temple the citizens of Kalindoa were implored to take care of the building. [The inscription seems to record this specific public ritual]: ήπινως της τόν
Σεβαστοῦν | τοῖς τοῖς πολείταις ἡμῶν Φλά | οιοίν Ἔμπα ταῦτα καὶ Ἐπίσκπωρος καὶ Μόστας νε \| ωτέρα\ | τά τέκνα πρόοικαν ποιεῖνα \| νακόν ὃ τού γένος ἡμῶν ἀνασταῖς ὑπὼ ὡς \| τεσσευκόπεμεν εἰκ \| θεμλέων \| ἐν τῶν θε \| μεν ὑπὸς \| \| ἐκ 

We the Flavii Mysta and (her) children, Isidoros and Mysta the younger, implore our fellow citizens in the name of the fortune of the Sebastoi to take care of the temple in which (statues of) our ancestors have been erected and which we built up at our own expenses from the foundation, in order that it remains undestructable. According to S., the inscription refers most probably to rooms Γ and Δ of the cult building, since they can be dated to the Flavian period. Significantly, the inscription was found just outside room Γ.


253) J.D. Sosin, “Grain for Delos”, MH 60 (2003), p. 65-79 [SEG LIII 810]: Several Delian inscriptions refer to special funds for the purchase of grain (sitonia) and reveal the close financial interaction between the sanctuary of Apollo and the city, since the money was lent from the treasury of Apollo (IG XL.2, 146 A; 287 A; IDelos 362 A; 399 A; 442 A; 301-179 BC). One of the relevant accounts (JDelos 362 A) refers to the temple of Artemis and the money kept there (δ ’Ἀγριμία) and not to the month Artemision, as suggested by G. ReGER (“The public purchase of grain on independent Delos”, ClAnt 12 [1993], p. 320). S. reasonably doubts whether this account concerns an endowment or merely an one-time purchase of grain. The simple mention of sitonia (line 11) is not necessarily an argument for an endowment, as parallels from Erythrai (I.Erythrai 28, lines 20-29) and Samos (IG XII.6, 11, lines 37-49) show. [JM]

254) J.D. Sosin, “An Endowed Peace”, MH 61 (2004), p. 2-8: A fragmentary Athenian inscription dating to the Lykourgan period refers to a newly established public festival for Peace (SEG XVI 55). It seems that the new festival was intended from its creation to correlate chronologically with the Greater Panathenaia or another major Attic festival (lines 7s.: ἐν τῶ ἐνακοι ἐν ἐν ἐν ἐν τά | ἰδιόθησι εἰς μεγάλα θροσμ). S. suggests that the festival for Peace was an important part of the Lykourgan religious policy and must have been established after Thebes’ destruction in 335. [JM]


256) G. Steinhauser, “Ἰερὸς νόμος Αἴξανων”, in Attikai Epigraphai, p. 155-173 [BE: 2005, 200]: Ed. pr. of the concluding fragment of a lex sacra concerning the funds provided to priests and their share of the sacrificial animal (IG II 1356 = LSCG 28, Athens, c. 400-375) found during street works in 1984. S. attributes it to the deme of the Aixonis. [We provide an English translation of the text: “To the priestess of the Hagne Theos hierosyna of 5 drachmai and 1 dr. for 1/3 (medimnos) of barley, 1 dr. for 1/6 (med.) of grain, 1 dr. for 2 kotylai of honey, 1 ½ oboloi for 3 kotylai of oil, 2 ½ ob. for 1 chous wine, 2 ob. for phyrigana and 3 dr. for wood. To the priest of the Hagne Theos the same as to the priestess and the skins of both sacrificial animals and 20 dr. (for the purchase of the animals). To the priest of Paralos hierosyna of 5 dr. and 10 dr. (for the purchase of the sacrificial animal), the skin of the sheep, 1 dr. for 1/6 (med.) of grain, 4 ½ ob. for 1/4 (med.) of barley, 1 dr. for 2
kotylai of honey, 1 ½ ob. for 3 kotylai of oil, 5 ob. for 2 choes of wine and 2 ob. for phrygana. To the priest of the Archegetes and the other heroes hierosyna of 5 dr. and the skins of whatever animals he slaughters. (For a sacrifice) on the eschara 3 ob. for 1/12 of grain, 1 ½ ob. for 3 kotylai of oil, and 3 ob. for a kotyle of honey. And when he prepares a trapeza 1 ½ ob. for 2 choines of grain, 1 ob. for 2 kotylai of oil, 1 ½ ob. for half a kotyle of honey, and 2 ob. for phrygana. And when one of the pentekostyes offers a sacrifice of popina in the heroa, they shall provide on the trapeza 2 choines of grain, 2 kotylai of oil and half a kotyle of honey”.

257) I. ŠTEREVA, Razkopi i Prouchivannia 28 (2001), p. 23 and 116 (ph.) [non vidimus; see N. SHARANKOV, AE 2003, 1567; SEG LIII 646]: Ed. pr. of a dedication to Apollon Sydenos in fulfilment of a vow by a beneficiarius (Sliven, i.e. ancient Thuidai/Syidai, area of Augusta Traiana in Thrace, 2nd cent. AD). [AC]

258) V.F. STOLBA, “Graffiti and Dipinti”, in L. HANNESTAD et al. (eds.), Panskoye I.1. The Monumental Building U6, Aarhus, 2002, p. 228-244 [SEG LIII 792-793]: Ed. pr. of a bell-shaped ritual vase with a red dipinto (Panskoye, North Shore of the Black Sea, c. 300 BC; p. 229 no. H 1); it was dedicated to Herakles and found in a monumental building near a limestone relief representing Herakles. Another kylix with a graffito (H2 = SEG XXXVIII 755) was dedicated to Sabazios (4th cent.). [AC]

259) J.-Y. STRASSER, “La grande prêtrise dans trois inscriptions de Ciâcie”, Tyche 16 (2001), p. 189-204 [BE 2003, 542; SEG LI 1853]: According to S.’s restoration of an inscription from Anemourion (S. HAGEL – K. TOMASCHITZ, Repertorium der westkilikischen Inschriften nach den Schönen der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften, Vienna, 1998, no 25, Imperial period), the text does not attest a high priest of the cult of Tyche, but a priestess (lines 4f.: ἵστος της | Της | πολιτείας; p. 191-194). Dionysios, honoured as a priest of the emperor cult and agonothetes at Aigeai (SEG XXXVII 1246, 1st cent. AD), was thought to be a priest of Nero (line 4: ἱστή). S. plausibly restores τον ὑγιεία. The agon organised by Dionysios was an ἰστή και ὑγιεινοποιείσας ἰστή (lines 7f.). This high rank may have been awarded by Nero through the mediation of the athlete Nikostratos of Aigeai; this title was lost after Nero’s damnatio memoriae (p. 194-199). An anonymous high priest and gymnasiarchos honoured in Diokaisareia (SEG XXXVII 1296, 2nd cent. AD), was not high priest of Zeus Olbios, since this title was no longer used in the 2nd cent. AD, but a high priest of the emperor cult. The dedicant, Aelius Maron, may be the famous athlete T. Aelius Aurelius Maro of Seleukeia. The honoured person may have been a citizen of the neighboring city of Seleukeia (p. 199-204 [but the expression χρόνον της πατρίδι suggests that the inscription was erected in the fatherland of these men]. [AC]

260) J.-Y. STRASSER, “Les Antôninia Pythiade Rome”, Nikephoros 17 (2004), p. 181-220 [BE 2006, 225]: The victory list of L. Sept. Aur. Markianos found in the so called Roman agora at Delphi (early 3rd cent. AD) is the only attestation of a penteteric Greek contest in Rome called Antoneinia Pythia (line 6: [Ἀντώνινια Πιθήκω] ᾿Ρώμη). L. Robert had suggested that the contest was founded by Helagabalus (BE 1970, 161), but S. demonstrates that the festival must have already been founded under Caracalla, since the name Antoneiniana implies a connection with Caracalla. The first (and also the last) celebration of this contest must have taken place in AD 214. The assassination of the emperor and the troubled political situation prevented a second celebration. The discipline of Markianos is not known. The use of δικά πάνω (lines 16-18) shows that he was an artist, while his victories at Olympia point to him being either a herald or a trumpeter (or both). S. convincingly argues that Markianos was probably a herald. [JM]
J.-Y. Strasser, “Sur une inscription rhodiennne pour un héract sacré (Suppl. Epig. Rh. 67)”, Klio 86 (2004), p. 141-164: A Rhodian decree (Suppl. Epig. Rh. 67) honours an athlete from Kaisareia Panias who after the end of his career became a hierokeryx on Rhodos. The inscription dates to the 3rd cent. AD, since his victories include one at the Soteria Kapitolia in Syrian Laodikeia, a contest founded after AD 197/8. The list mentions almost exclusively victories in the stadion race, and in one case a victory in the dromos hoplites (line 15). It is interesting that the games of the Koina Asias at Ephesus (lines 10-12) are not designated as Ephesian; the text stresses only the fact that the games took place in the city of Ephesus. At the beginning of line 13 S. suggests restoring Δεῖα Ὀλύμπια, an otherwise unattested contest in Rhodes. L. Robert’s restoration (Ἀλίξα ιεροκύριας) is certainly too long (although S. himself admits (note 50) that another possible restoration could be Ἀλίξα instead of Αλίξα; he dismisses this possibility because, according to his view, the iselastic Halieia would have had to be mentioned in the first eight lines together with the other iselastic games. However, since lines 12-14 refer to Rhodian games, Ἀλίξα seems to be the correct restoration. The victory list seems to have a clear structure: the international sacred and iselastic games (lines 1-9), the Ephesian games (lines 9-12), the Rhodian games (lines 12-14), and the games at Kaisareia Panias, the home city of the athlete (lines 14-16). Lines 17-20 attest an exceptional gesture of piety and modesty: the athlete crowned the herms in the stadion with the crowns he had won and proclaimed as victors the demois and the boulai of the cities where he was himself victorious. For this reason Tarsos, Antiocheia, and perhaps Laodikeia granted him citizen rights, while Kaisareia erected a statue in his honour. [JM]

J.-Y. Strasser, “L’empereur θεός et une inscription de Laodicée du Lykos”, EA 37 (2004), p. 129-143 [BE 2005, 462]: Despite its wealth, Laodikeia/Lykos started organising sacred contests relatively late; the Deia are perhaps the best known among them (L. Laodikeia am Lykos 59). S. focuses on another inscription – now lost – referring to the second celebration of the Antoenea Geteia Olympia (L. Laodikeia am Lykos 60) honouring the sons of Septimius Severus. In the very fragmentary beginning of the inscription S. plausibly restores τὸν νεόν ἄλλο τῶν ἱππῶν τοῦ ἀυτοκρατορος. Both L. Robert and T. Corsten regarded the adjective θεός as an allusion to the divination of Septimius Severus and dated it after the death of that emperor. S. demonstrates convincingly that the adjective θεός is an equivalent of divinus and not divus and can refer to a living Emperor (IG II 3 3405, AD 165/66; 1.Cret. IV 279, AD 210/11). The inscription from Laodikeia should be dated between AD 198 and 211. T. Corsten suggested that the Laodikeian Antoenea Geteia Olympia were a penteteric festival, but S. argues that the contest must have been trieteric. The term dieteris (line 10: διατέρας διετηρ[δος]) is used as an equivalent of trieteris (as in Aphrodisias). [JM]


R.S. Stoud, “Adolf Wilhelm and the Date of the Hekatompedon Decrees”, in Attikai Epigraphai, p. 85-97 [BE 2005, 189]: After a brief discussion of the main dates suggested for the famous Hekatompedon decrees (IG I 14 4) and the problems associated with the restoration of the archon name in A 14f. and B 26f., S. makes a strong argument for the restoration of the name of the archon Philokrates (485/4, as already restored by A. Kirchhoff). [M]

possible cultic honours granted to benefactors who were citizens, thus excluding Hellenistic kings, Roman magistrates, generals, and the collective cult of energetai. The most certain indications of the cult of an energetes are the appointment of a priest, the offering of sacrifices, and the erection of a cult statue in a temple (e.g. the cult of Diodoros Pasparos at Pergamon). The earliest document to attest cultic honours for a benefactor is a decree for Lyson from the Letoon near Xanthos in Lykia (SEG XLVI 1721, 196 BC). Other citizens who were granted cultic honours include Anticharis in Kyme (L. R. OBERT, Études anatoliennes, Paris, 1939, p. 399-405), Parasitas in Knidos (L. Knidos 606), Apollonides (?) in Keramos (L. Keramos 9), Diodoros Pasparos in Pergamon (IGR 4, 292-294), Gnaeus Pompeius Theopanes in Mytilene (IGR IV 55b), Caius Iulius Artemidoros in Knidos (L. Knidos 59), Caius Iulius Epikrates and his father Caius Iulius Apollonios in Miletos (SEG XLIV 942), Euthydemos and Hybreas in Mylasa (OMS IV 44, 103; V 53), and Caius Iulius Xenon in Thyateira (TAM V.2, 1098). An inscription from Kyme dated between 2 BC and 14 AD (L. Kyme 19) refers to the rejection of cultic honours by Lucius Vaccius Labeo and marks the last epigraphical evidence for cultic honours granted to benefactors. According to S., the cultic honours for these benefactors were motivated both by their activities in the gymnasium [cf. supra n° 5] and by their interaction with the Roman authorities in times of crisis. [JM]

266) R. A. STUCKY – H.-P. MATHYS – R. WACHTER, “ΨειλωτΟς (Psilotes). A New Greek Word from the Sanctuary of Eshmun at Sidon”. Archaeology and History in the Lebanon 20 (2004), p. 75-82 [BE 2005, 521]: An interesting inscription found in 1968 in the sanctuary of Eshmun at Sidon (AD 104) documents the dedication made by six members of a guild designated as ψειλωται for the well-being of themselves and their families. The Greek ψειλωτΟς is a loan from the Semitic verb ps1 which means ‘to cut stone, to sculpture’; the ψειλωται were a professional guild of stone masons and/or sculptors [who may have dedicated a small edifice. The same article in German: “ΨειλωτΟς (Psilotes). Ein neues griechisches Wort aus dem Eshmun-Heiligum in Sidon”, AA (2005), p. 39-46. [JM]


268) P. THEMELIS, “Ἀνάσκεψη Μισσαφηνης”, PAAH 156 (2001) [2004], p. 57-96: T. presents new finds from Messene. The Karneiastas Leon and six λαγοι dedicated a bronze statuette to (Apollo) Karneios (p. 70-79, early 3rd cent.); most of the dedicants are known from other sources. This is the first direct attestation of the cult of Apollo Karneios in Messene; an inscription that mentions a θευς στεγητός (EBGR 2001, 181) is connected with this cult. From the analogous rite in Sparta, one may infer that the Karneiastas was a young man representing his tribe at the Karneia. T. assumes that the hieroi were men selected by lot among prominent Messenians and initiated in the mysteries of Andania (cf. IG V.1, 1390); the thirty hieroi represented the five Messenian tribes (six from each tribe). Their number in this text suggests that they were members of the same tribe. In this context, T. makes the important observation that the “55th year” that dates the lex sacra of the mysteries of Andania is the 55th year of the Actian era, the dating system most commonly used in Messenia, and not the 55th year after the conquest of Greece (146 BC); consequently, the lex sacra should be dated to AD 24 and not 92/9 BC. The reformer of the mysteries, Mnasistratos, may be identified with the Mnasistratos, son of Philoxenidas, known from an honorary inscription of AD 42 (SEG XXIII 208) [cf. supra n° 62]. T. also points out that the correct form of the name is Andaniai (plural), not Andania. Other epigraphic finds include a dedication to an anonymous deity (p. 79, 2nd cent.), the dedication of the statue of a
hypogymnasiarchos to Hermes and Herakles by the ephebes (p. 93, 2nd cent. BC), an honorary inscription for a victor at the Olympia and the Lykaia (p. 81, 2nd cent.), a posthumous honorary inscription set up by the polis in a funerary building for Dionysios, son of Aristomenes (490), a member of a prominent family (90, 1st cent. AD), and a lintel with the puzzling graffito [Ε]γεν Ισποδις (p. 82, 3rd/4th cent.). [AC]

269) P. THEMELIS, “Ἀνασαφή Μεσσηνής”, P.-AH 157 (2002) [2005], p. 21-55: The most interesting among the new epigraphic finds from Messene is an honorary inscription for Antoninus Pius (p. 65) whose statue was dedicated to the gods by ‘the Greeks’, who thanked the gods and requested all good things for the emperor (οἱ Ἑλληνες [τοῖς] θεοῖς σὺν φαβοριστοῦντες [σει] ἄρτι ἀποθανόν). This was accomplished at the initiative and expense of Tib. Claudius Saitidis Kailianos II, high priest of the Greeks for life and Helladarches (τοὺς θερμαῖος οὖν [sc. τῶν Ἑλλήνων] δέ θεῷ καὶ Ἑλλαδάρχου ἀπὸ τοῦ κοινοῦ τῶν Ἀχαίων), known from many inscriptions as a benefactor, and particularly involved in the emperor cult. [The new finds from Messene (see also EBGR 2001, 108) make a new examination of the emperor cult in Achaia and of the office of the Helladarches necessary]. Among the other inscriptions we single out a dedication to Zeus Soter by a former agonothetes found in the sanctuary of Zeus Soter (44, 3rd cent.), a Latin dedication to Faustina (p. 45), an ephebic list dated with reference to the eponymous priest of Zeus Ithomatas (p. 50f., AD 177), and an epitaph with the unusual formula καλὴ ψυχὴ (καλὴ ψυχὴ, Ποπλί, χαῖρε: cf. IG V.1, 1487: Ασπι, χαίρε, ψυχῇ καλῇ, χαῖρε) [Ποπλί is not a female name, but the vocative of Ποπλίς = Ποπλῖος]. [AC]

270) P. THEMELIS, “Ἀνασαφή Μεσσηνής”, P.-AH 158 (2003) [2006], p. 25-44: Among the new inscriptions found in Messene in 2003 we single out a building inscription found near a Doric temple in the Agora; the famous sculptor Damophon and his sons dedicated the akroteria to Zeus, Theoi Pantes, and the Polis (2nd cent. BC; p. 35-37) [cf. V.C. PETRAKOS, Ὁ Τιμίος τῆς Ἀρχαίας Ἑλλάδος Εὐαγγελίζω κατὰ τὸ 2003, Athens, 2004 p. 37-38; BE 2005, 66]; this text shows that Damophon did not only work in the Asklepieion, but was also responsible for the bronze sculptures (central and side akroteria) of the temple of Zeus Soter. This temple cannot be identified with the Doric temple in the Agora, since the decrees that have been found near this temple were to be set up in the sanctuary of Messene. The temple of Zeus must have been somewhere nearby; the dedications of Damophon and the agonothetes Dioskouridas (infra) must have been brought to the temple of Messene from their original location in the neighbouring temple of Zeus Soter (p. 38). Another document found there concerns the leasing of land (undated; p. 38); the plots or areas are often named after deities (Artemiation, Pythaion, Hyakinthion). The other texts include a dedication to Aphrodite found near the theatre (undated; p. 28); the dedication by a woman of statues of her three grandchildren to Eleuthyia (undated; p. 42); a measure (sekoma) donated to Theoi Pantes and the city by a former agononomos (AD 139; p. 34), and a posthumous honorary inscription for the Platonic philosopher Tib. Flavius [-]krates, who is called a heros (theatre, 2nd cent. AD; p. 27). [AC]


272) A.A. THEMOS, “Κατάλογος ἐρανῶν”, in Attikai Epigraphai, p. 253-269: Ed. pr. of a long list of 128 members of an eranos found accidentally at Ano Limni Zophra (Attica, now in the Piraeus Museum). The list was originally compiled in the 1st cent., but as one may infer from the letter forms, names were added until the late 1st or 2nd cent. AD. The
document was first compiled by the hieropoios and kosmētes Apollonios under the archonship of Leukios the Younger from Rhamnous. The list is headed by the archieranistria Thaleia and Theodoros, the priest of Herakles, followed by the names of the eranistai. Male and female members are listed together, and besides the priest of Herakles only three names of eranistai are accompanied by a demotikon or a patronymikon. [JM]

273) C.M. THOMAS, “The ‘Mountain Mother’: The other Anatolian Goddess at Ephesos”, in Les cultes locaux, p. 249-262: The epigraphic evidence from the Ephesian Metroon, an open-air sanctuary located on the north slope of the Panayır Dağ, shows that the cult of Meter dates from the early 4th cent. and continues into the Imperial period. None of the inscriptions addresses her under the name Kybele. The oldest inscription from the site refers to the cult place as a sanctuary of Zeus Patroos (I.Ephesos 104, 5th cent.). Another inscription found near the Metroon (also 5th cent.) refers to it as a joint sanctuary of Zeus Patroos and Apollon Patroos (I.Ephesos 101). T. suggests that the cult place was originally dedicated to Zeus and Apollon, while Meter arrived later and was installed in the same sanctuary. [JM]

274) P.J. THONE MANN, “Polemo, Son of Polemo (Dio, 59.12.2)”, E.A 37 (2004), p. 144-149 [BE 2005, 421]: T. argues that L. Antonius Zeno, son of Polemon, an archiereus of Asia and eponymous priest from Laodikeia (e.g. SEG XXXVII 855; I.Laodikeia 53, 1st cent. AD) is probably a descendant of king Polemon I of Pontus through the direct male line. [JM]

275) G. THÜR, “Gerichtliche Kontrollen des Asylanspruchs”, in Aeg., p. 23-35: A review of the evidence concerning efforts to limit the right of convicts or prosecuted persons to find asylum in sanctuaries (cf. EBGR 1996, 38bis) shows that a judicial procedure concerning the termination or limitation of asylum is attested only in connection with suppliant slaves (IG XII.6, 156 and 169; IG V.1, 1390). In Athens, the apagoge procedure permitted in certain cases the removal of suppliants from sanctuaries. T. argues that the inscription concerning the conviction of persons for murders committed in the sanctuary of Alca in Mantinea (IG V.2.262 = IP Ark 8) and their expulsion for all time from this sanctuary did not aim at denying the convicted murderers the right of asylum in this sanctuary but at excluding them from the community (‘Ausschluß der Verurteilten aus der Sakralgemeinschaft’). [If Mantinea wanted to exclude the convicts from the ‘Sakralgemeinschaft’, it would have denied them access to every sanctuary in Mantinea, not only to this particular sanctuary; this is why I suspect that the verdict, confirmed through an oracle, aimed at terminating the asylum of the murderers. On the subject of supplication see F.S. NAIDEN, “Supplication and the Law”, in E.M. HARRIS – L. RUBINSTEIN (eds.), The Law and the Courts in Ancient Greece, London, 2004, p. 71-91; this volume will be summarized in SEG 2005]. [AC]

276) S.R. TOKHTAŠEVT, “Zpigrafičeskie zametki”, in Anacharsis, p. 155-168 [BE 2006, 305; SEG LIII 786, 795bis, 808bis]: T. presents a series of epigraphical studies: 1) The priest who is mentioned in a dedication to Achilles Pontarches (Olbia, 2nd cent. AD; IOSPE I‘ 134) was Μουκουνας Κρου (not Μουκουνακυρος); these names belong to a group of Persian names in Olbia. 2) Comments on the dative forms Υψίμων, Υψίσει and Υψίση in dedications to Artemis Ephesia in the area of Pantikapaion. 3) A new restoration of a dedication by a son of Leukon I to Aphrodite Ourania (Pantikapaion, c. 389-349; CIRB 7). The cult of Aphrodite Ourania Απαστάλουσα μακάσουε was attested in Pantikapaion only in the mid-2nd cent. (CIRB 75), but a graffito (Απαστάλους) attests her cult already earlier (c. 520-510 BC). 10) New edition of the inscriptions on a cylindrical gold capsule of an amulet (Tyritake, 3rd cent. AD; SEG XLV 1028(17)) with personal names and the word ψυχα. [AC]

Deeping (Imperial period). It invokes Iao, Sabao, Adonai and commands the womb to stay in its place (sede in tvo loco) [for similar spells see supra n° 80]. [AC]

278) R.S.O. Tomlin, “A Roman Inscribed Tablet from Red Hill, Ratcliffe-on-Soar (Nottinghamshire),” *Antiquaries Journal* 84 (2004), p. 346-352: T. presents a new critical edition of a lead tablet from Red Hill (E.G. Turner, “A Curse Tablet from Nottinghamshire”, *JRS* 53 [1963], p. 122-124; probably 4th cent. AD) containing a Latin prayer for justice against a thief (“I make a note of two gaiters, an axe, a pair of gloves, whether woman or if man [-] two parts to the god”). The particular interest of the text lies in the use of the verb annoto, attested for the first time in a curse tablet (probably not in the meaning ‘to cede’), and in the promise to the god of a share (duas partis dono) if the property is recovered [cf. infra n° 280; on cession of property to gods see supra n° 44]. [AC]

279) R.S.O. Tomlin, “A Bilingual Roman Charm for Health and Victory”, *ZPE* 149 (2004), p. 259-266: Ed. pr. of a Roman gold amulet (Billingford). The amulet is a lamella cut from a thin gold sheet bearing ten lines written in Latin but in an interesting mixture of Greek and Latin letters: charakteres ιαω charakteres αβρασαι xανεηαβλανναθαναθεσαλυθεWεικιθωριαWtibclaumsimilemquempepeperithereniamarcellina (i.e., Iao Abrasax PANEE ablavenathanalba date salutem et victoriam Tib(erium) Clau(dia)um Similem quem peperit Heren(n)ia Marcellina, “Iao, Abrasax, ... give health and victory to Tiberius Claudius Similis whom Herennia Marcellina bore”). Interestingly, the most important part of the charm, the wish for wealth and victory, is written in Greek letters, with the scribe apparently transliterating a Latin formula, while the person’s name is given in Latin. T. suggests that Tiberius Claudius Similis came from Lower Germany and most probably brought the amulet with him. [JM]

280) R.S.O. Tomlin – M.W.C. Hassall, “Inscriptions”, *Britannia* 34 (2003), p. 361-382: Ed. pr. of two lead curse tablets from Londinium. One of them (2, c. 3rd cent. AD) is a new example of a prayer for justice in which the defigens cedes to a divinity two thirds of lost or stolen property ([d]eae Dea[n]ae [done] capi[tulum] et fas[cium] minus parte tertia s[i quis hoc fecit si] p[ere] si [p]en[a] [s]i [i]ri[erum] si i liber don[o eum] nec p[er] me [v]er [e] possit; “I give to the goddess Deana my headgear and band less one-third. If anyone has done this, I give him, and through me let him be unable to live”) [cf. infra n° 278]. The second text (3, c. 4th cent. AD) is almost illegible, but its interesting feature is the fact that it has four holes that imply that it was nailed to something [for the significance of the display of curse tablets see *EBGR* 2003, 87]. [AC]

281) J. Tremel, “Die Befragung des Orakels durch Athleten”, *Nikephoros* 17 (2004), p. 111-118: T. discusses the (primarily literary) evidence for athletes who consulted oracles before their participation in athletic contests; this evidence includes two inscriptions. An epigram of unknown provenance (J. Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen*, Berlin, 1972, n° 30, 5th cent.?) from the Cod. Pal. refers to a victorious athlete from Crete who after winning the boxing contest at the Isthmian dedicated an unspecified offering to Apollon (Delphi?). T. accepts the suggestion made by J. Ebert that the reason for this dedication could have been a favourable oracular response regarding the chances of the athlete during the forthcoming athletic event. [Nevertheless, nothing in the wording of the text (Κόρης Ἀκτινων Δαθύμους] Φαθήματο στάρος “Ιδής ἕλας τὰς] allows such hypothetical, though interesting, interpretation]. Much more clear is the case of the epigram referring to the oracular response given to Apphion from Alexandria by Apollon in Didyma. The bull tamer Apphion, who apparently danced on the bull’s bare back, asked Apollon Didymaioi about his chances of victory in a forthcoming event. Both his question and the favourable divine answer were presented on stone in the Sarapeum in the south market of Miletos (*SEG* IV 425; *SGO* 01/20/02, 2nd cent. AD). [JM]
282) J. TRIMEL, *Magia agonistica. Fluchtafeln im antiken Sport*, Hildesheim, 2004 (Nikephoros Beih. 10) [BE 2005, 88]: In this study T. demonstrates that in Graeco-Roman antiquity almost every kind of athletic contest could become the object of magic. The existing evidence shows that runners, wrestlers, charioteers, and even animal fighters were potential victims of binding spells. *Defixiones* were not used in athletic contexts in which rivalry was not important. There is also little evidence for the use of *defixiones* in connection with gladiatorial combats. The majority of the ‘agonistic curses’ concern the Roman circus. The pre-eminent position of circus spectacles in Roman life explains the fact that most of the ‘agonistic *defixiones*’ are directed against charioteers, their horses, or both. ‘Agonistic curses’ can be found from the 6th cent. BC to the 6th cent. AD, but the vast majority seems to date to the late Imperial period. T. presents 100 examples of already published agonistic curses in a very useful catalogue with bibliographical references, original text, and German translation [for no. 11 (a very long *defixio* found in the hippodrome of Antioch) see now EBGR 2003, 72]. [JM]

283) C. TRUMPY, “Die Thesmophoria, Brimo, Deo und das Anaktoron: Beobachtungen zur Vorgeschichte des Demeterkultes”, *Kernos* 17 (2004), p. 13-42: In this important study, T. approaches from the linguistic point of view the meaning of Thesmophoria (‘the carrying/bringing of *thesmoi*’, not in the sense of norms or laws but in the sense of sacred objects that are to be deposited). The theonyms of Demeter/Da-mater and Poseidon/Poseida-on are composita consisting of the Indo-European words *mater* and *potis* and the prehellenic word *da*. T. rejects with linguistic arguments the interpretation of *mo-ka o-po-re to-ka-ku* in the Linear-B tablets of Thebes as the equivalent of Ma Ge, Zeus Opores, and Kore (cf. IG VII 2452: TX Mattens; IG VII 2733: Dêic Οτιογες; see EBGR 1997, 155 and 2003, 112) and as evidence for the cult of a divine triad. If *mo-ka* was a goddess, she had nothing to do with Demeter, whose names in the Bronze Age were Dao and Damater. The divine epiklesis *potnia mater* may originate in the 2nd millennium BC; consequently, the ritual announcement of the hierophantes in the Eleusinian mysteries (Hippol., *Hecat. V*, 8, 40: Ἰερόν ἔτσει πάνως κούρο) seems to be a poetical formula inherited from the Mycenaean period, as is the designation *anaktoron* in the cult of Demeter in Eleusis a relic of the Mycenaean period and an indication that the *wanax* was an object of worship. [AC]

284) A.N. TSARAVOPOULOS, “Κόθρονος"*, *Hermes* 14-16 (2000-2003), p. 207-211: In 1973 three oinochoai were found during cleaning work in the well of the monastery of St. Theodori in Kythera. One of the vases has a graffito (5th cent.) showing that it was dedicated by Herakleidas to Asklepios (νλλαπιΩώ). [JM]

285) I. TSAROV, *Annuaire du musée historique de Veliko Tarnovo* 14 (1999) 78-82 [SEG LIII 724-725; *non vidimus*; see N. SHARKONOV, *AE* 2003, 1565]: Ed. pr. of two reliefs representing the Thracian Rider dedicated to Heros Souregethes (Veliko Tarnovo, area of Nikopolis ad Istrum, early 3rd cent. AD). One of them was dedicated to Heros Souregethes (p. 80f.), the second to the Heros by a village (Κώμη Θωυούρεων έτος | χαρηστήριου ΗΡΩΝ άνα | òιθών, p. 83-85) [both mentioned by M. OPPERMANN, *Der Thürkische Reiter*, Langenweilbach, 2006, p. 336 Kat. 439 and 353 Kat. 968]. [AC]

286) D. TSOUKLIOU, “A New White-Ground Panathenaic Amphora", *MD-Al(A)* 118 (2003), p. 383-395: Ed. pr. of a white Panathenaic amphora found near the Odeon of Herodes Atticus in Athens (c. 150-140 BC). The representation (Athena on the obverse, kitharist or auletes and Nike on the reverse) and the inscription on the reverse (τῶν Κωμής [Λαγονος] Ἐυης [Θλών], left; Ἐφευκτενίδος Παννημάχου, right) support the assumption that the prize given in the dramatic performances at the Panathenaia were white Panathenaic amphoras; these competitions were introduced in the Hellenistic period (cf. SEG XLI 115
Pausimachos may be Pausimachos, son of Demokles, the victor in a chariot race in the Panathenaia of 170 BC (SEG XLI 115 1 39-40) and epimeletes in Delos in c. 150 BC (I.Delos 1618 line 2) [the father of Eumachos in IG II 2 2452 line 28]. [AC]

287) R.A. TYBOUT, “Naar een andere wereld. Verkenningen van het Griekse graafepigram op steen”, Lampas 36 (2003), p. 329-377 (English summary): Using a large number of grave epigrams, T. summarizes the evidence they provide for a large variety of ideas about death and the afterlife. The fact that the motifs were often taken from anthologies may explain why contradictory ideas appear in one and the same epigram. [AC]

288) A. TZIAFALAS, “Ταύται περὶ ἄγαρτου Μοπσείου”, in Ergo – Thessalia, p. 97-101 [BE 2004, 221; SEG LIII 559]: Ed. pr. of a fragmentary inscription found at Gyrtoni in Thessaly (ancient Mopsesion, late 6th/early 5th cent.): θαυμά μεγ’ ἀνθρώπους. [The metrical lex sacra of the sanctuary of Meter in Phaistos (I.Cret. I, xxiii, 3; infra ν 23, 2nd cent.) begins with the same phrase: θαυμά μεγ’ ἀνθρώπους πᾶνω Μήτης προδέωνου. We find a similar expression in another revelation of divine power, the appearance of Asklepios’ sacred snake (I.Cret. I, xvii, 21: πέντες ... θάγη[ό]ν θεῶν δεσμέ, πάνω θαυμά βροτοῖς μέγα; 1st cent. AD). This expression may have been inspired by the Delphic oracle concerning Asklepios (Paus. II, 26, 7: ὅ μεγά κάρα βροτοῖς, which is alluded to in the Homeric hymn on Asklepios (XVI, 4: κάρα μεγ’ ἀνθρώπους), the famous paean for Asklepios known from Athens, Dion, Erythrai, and Promeis (W.D. FURLEY – J.M. BREMER, Greek Hymns. II. Greek Texts and Commentary, Tübingen, 2001, p. 161-165 ν 6.1: κάρα μεγ’ ἀνθρώπους) and in the hymn of Isyllos (IG IV 2 129: μέγα δύναμι βροτοῖς); cf. the self-revelation of Glykos Neos Asklepios in Lucian (Alexander 18: εἰμὶ Πλούτων ... φίλος ἀνθρώπου). It seems that this text (part of a dedicatory epigram?, an acclamation?) records an epiphany, perhaps of Asklepios, whose cult probably originated in Thessaly (see now J. RIETHMÜLLER, Asklepios. Heiligtümer und Kulte 1, Heidelberg, 2005, p. 37-39, 91-106)]. [AC]

289) Y. USTINOVA, “Truth Lies at the Bottom of a Cave: Apollo Pholeuterios, the Pholarchs of the Eleats, and Subterranean Oracles”, PP 59 (2004), p. 25-44: A marble stele (3rd cent.) found in Histria bears a dedication to Apollo Pholeuterios (I.Histriae 105). The epiclesis ψαλευτήριος is known solely from this inscription and its meaning remains obscure. U. offers an intriguing interpretation of ψαλευτήριος in connection with the basic meaning of the verb ψαλεῖ (‘to live or hide in a cave or a hole’). According to U., the Histrían Apollo Pholeuterios could have been a divinity worshiped in a subterranean cavity, which could have served as an oracle. The veneration of Apollo in caves was not widespread, but nevertheless known from Athens, Aulai, and Themision, while the use of caves in the context of oracular activities is known from the entire Greek world. U. also discuses the term ψαλαρχος used to designate the head of a medical association in Elea devoted to the cult of Apollo Oulios (SEG XXXIX 1078 [infra ν 293]). U. suggests that the members of the association descended into a cave (ψαλεῖς) in the course of ceremonies for Apollo Oulios, in order to receive divine wisdom (perhaps adopting Pythagorean traditions). Despite the linguistic connection between the Histrían epiclesis ψαλευτήριος and the Elean term ψάλαρχος, U. demonstrates that there was no connection between the Histrían cult and the Elean medical association, as suggested by D. Pippidi. [JM]

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291) R. Van Bremen, “Leon Son of Chrysaor and the Religious Identity of Stratonikeia in Caria”, in The Greco-Roman East, p. 207-244 [BE 2005, 437]: Three inscriptions found at Panamara honour Leon, son of Chrysaor of Stratonikeia, for his role as priest of Zeus Karibos. The decrees (2nd cent.) were issued by the koinon of the Panamarei (SEG XLI 7), the city of the Kallipolitai (SEG XLV 1556), and the koinon of the Laodikeis (SEG XLV 1557) [the latter texts are republished in HT 84 and 85; see also R. Van Bremen, “Laodikeia in Karia”, Chiron 34 (2004), p. 367-398]. The decree of the Panamarei emphasizes Leon’s efforts to promote the sanctuary of Zeus Karibos and the revival of the cult. The other two decrees refer to the arbitration of Leon “between those who disagreed on the oath” (SEG XLV 1556 lines 12 ff., SEG XLV 1557 lines 7 ff.: κατοικήθανας ἄλλας φανέρων διετάλει). The decrees refer to the efforts undertaken by Leon to create a cult community with the sanctuary of Zeus Karibos as its religious centre. The swearing of oaths is expected in this context. In a politically complex and dangerous situation, Leon apparently tried “without sparing danger or cost or suffering” (SEG XLI 7 lines 10-11) to persuade among other communities also an autonomous polis on the coast (Kallipolis) and one under Rhodian control (Laodikeia) to participate in a common cult (Zeus Karibos/Panamaros) under the control of Stratonikeia. In this respect, the Stratonikeis attempted a “gentle” territorial expansion trying at the same time to gain access to the sea through a religious procedure. This is why Leon’s ethnic Stratonikeus is present in the decree of Kallipolis but omitted in that of Laodikeia: the koinon of the Laodikeis tried to avoid the name of a city hated by the Rhodians. [JM]

292) E. Varinlioglou, “Die Inschriften von Keramos”, in V. Ruggieri (ed.), Il golfo di Keramos: dal tardo-antico al medioevo bizantino, Soveria Mannelli, 2003, p. 395-411 [SEG LIII 1202, 1209-1212]: Ed. pr. of inscriptions from Keramos. The most interesting text commemorates the performance of a prayer (for the emperor?) by the board of priests of Theos Sebastos [Augustus] (31 B.C. τό σύντηγμα τῶν ἱερῶν Θεοῦ Σεβαστοῦ λητὼν ἐποίησεν; c. 150-200 AD) [prayers to the emperor are directly mentioned in IGR IV 1273 lines 11-13: πάσας τις τον θεού και τας τοις κοινώς κοσμείσισθας ἱγκας και θοιας]. The other texts include a posthumous honorary inscription for a man, whose statue was dedicated to the gods by his parents and brothers (cf. I.Keramos 5; 5A, Hellenistic); the dedication of a sundial to the Demos and the Theoi Keramietai Megaloi (8A, Hellenistic); dedication to Septimius Severus and his family (33A) and to an anonymous emperor (83A). [AC]

293) L. Vecchio, Le iscrizioni greche di Velia, Vienna, 2003: Corpus of 79 inscriptions of Elea/ Veleia (if no other date is given, the texts date to the Classical period). V. gives a short introduction to the cults of Elea (p. 29-34) [cf. EBGR 2000, 139]. Boundary stones of sanctuaries or sacred property (1-12), building inscriptions (13, 14), a dedication (17), and altars (14, 18) attest the cults of Athena [Helenistic] and Zeus [Hellenistic] (1), Athena Polias (17, Imperial period) Hera Thelxine (9), Hera (10-12), Hestia (18, Hellenistic), Persephone and Hades (15, Hellenistic), Poseidon Asphaleios (7), Poseidon (8), Zeus Oroios (sc. Ourios? 2), Zeus Alkastroi? kai Oroios (5), Zeus Hypatos Athelinaoi? (6), [Zeus? Exakasterios] (13), Zeus Polieus (14, Hellenistic), Olympios Karibos (3), and Pompaios (4). A stone (argos lithos) may be inscribed with the name of Hermes (16: EP, Hellenistic); we note the verb καθεδρευει in a dedication (17). A well-known group of texts records the names of the ἀνέγοι φάλαγγος (22-24, 1st cent. AD), the leaders of the Eleatic school of medicine which was organised as a cult community, possibly connected with Apollon Oulios (all these leaders have the name or signum Oulis) [cf. supra no 289]. [AC]
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294) H.S. Versnel, “Writing Mortals and Reading Gods. Appeal to the Gods as a Strategy in Social Control”, in D. Cohen (ed.), Demokratie, Recht und soziale Kontrolle im klassischen Athen, Munich, 2002, p. 37-76: Continuing his studies on the social aspects of curses and concepts of divine justice, V. collects and discusses representative examples of ‘prayers for justice’ (primarily from Athens and Knidos, but also from Asia Minor, Egypt, and western Europe) as well as of confession inscriptions, whose background in many cases is similar to that of the ‘prayers for justice’ (e.g., BLFk 69) [cf. supra nos 44-45 and 99]. In his analysis of numerous texts and in particular of the persuasion strategies applied by the victims of wrongdoing in order to provoke divine punishment, V. stresses the need to avoid generalisations in the study of appeals to divine justice. Some ‘prayers for justice’ were publicly accessible and meant to inform the culprit that he was pursued by the gods, but this should not be taken for granted for all relevant texts (e.g., for the Knidian tablets); the content of curses deposited in temples was probably known to the priests. V. identifies two different strategies of social control connected with this category of texts: people appealed to the gods for help against an opponent; and they informed the opponent that the gods have been called in for assistance. While these strategies worked in times and places in which a strong religious climate prevailed and secular institutions were not in a position to provide effective assistance, they did not play a significant role in Classical Athens. [Other relevant articles in the same volume will be presented in EBG 2005]. [AC]

295) A. Villing, “For Whom the Bell Tolls in Ancient Greece? Archaic and Classical Greek Bells at Sparta and Beyond”, ABSA 97 (2002), p. 223-295 [BE 2005, 100]: V. gives an excellent overview of the various functions (military, ritual, practical, dedicatory) of bells in ancient Greece. 136 bronze and clay bells have been found as dedications in the sanctuary of Athena Chalkioikos in Sparta, three of them inscribed and explicitly designated as dedications to Athena (Br 1, 8, 10, 12 and 14, 5th-4th cent.). The dedication were made by both men and women. The exact significance of the dedication of bells in this particular sanctuary cannot be determined, given the variety of possible functions (apotropaic, prophylactic, purificatory, magical). [AC]

296) J.G. Vinogradov – A.S. Rusjewa, “Graffiti iz svatiliša Apollona na zapadnom temenose Ol’vii”, in Anarcharhis, p. 134-142 [SEG LIII 788]: V.–R. present 23 graffiti on vases dedicated to Apollo, found in the western Temenos of Olbia (c. 550-400). With a few exceptions (1, 4-5, 9, 12: cf. IG DOP 66-57, 59, 83, 99) the texts are new. We summarize the content of the new texts. They name Apollo (1-23), Apollon Aignaios (11; cf. Αγινες Άγινω in Paus. III, 14, 2), Apollon Bores (8, 10), and (Apollon) Ietros (2-3, 6-7). In one case the dedication is specified as μελις παντελονον [there the reading cannot be checked; could it be a misunderstanding μελις παντελονον?]: V. suspected that the dedicator of no. 8 (Ἀναχάρις Ἀναχάρις) was the son of the legendary sage Anacharsis. [AC]

297) E. Vlachogianni, “Νομικός Βοιωτίας Φαράδοςες”, AD 54 B1 (1999) [2005], p. 329-331 [BE 2006, 198, 206; SEG LIII 456 and 473]: Ed. pr. of an honorary inscription on a statue base. The members of a cult association (οἱ συνοικίθεντες ἐν τῷ συντό θυσίαν, τῶν ἱερῶν ὑπεργέτην) honoured P. Cornelius Oetrano, the founder of the association, for his benefactions (Thespiae, 1st/2nd cent.). Similar honorary inscriptions set up by συνοικίθενε are known from Boiotia (P. Roesch, Études boiotienes, Paris, 1982, p. 120-128). V. also mentions a fragmentary dedication from Hyettos [one recognizes the verb υπήρχε and perhaps υπῆρχε]. [AC]

298) G. Vottéro, “Bocotica epigrammata”, in L’epigramme, p. 69-122: V. compiles a collection of Boiotian epigrams, presenting their text, translation, and comments on language and metre. This useful collection includes a series of dedicatory epigrams addressed to Apollon
in Thebes (1 = LSAG p. 94 no. 1) and in Delphi (2, 5, and 6; F.Delphes III.3, 268, 271 and V.3, 269; fn. 27, commemorating the battle at Plataia); Apollon Ptoios in Akraiaphia (4 = CEG 333; 7 = CEG 334; 10 and 15 = CEG 336; 36 = SEG LIII 454); Apollon Platytos (18 = CEG 331); Dionysos (21 = IG VII 1794); the Muses (34 = IG VII 4240; 41 = IG VII 1818, by a victorious auletes; 43 = IG VII 1796-1805); Mnemosyne and the Muses in Thespiai (44 = SEG LIII 476); Zeus (22 = IG VII 2462; commemorating the victory at Leuktra); the gods (8 = CEG 327; Thebes, by a potter; 24 = IG VII 2537, the statue of a young warrior dedicated by his father); [this is not an ‘épigramme funéraire’ in a narrow sense; the reference to the gymnasium in line 2 suggests that the statue was dedicated in the gymnasium (cf. XGO II 08/01/40 in Kyzikos and supra no. 26 and 109)]; and to anonymous gods (17 = IG VII 4249; 28 = AP 6.344; an ex-voto of the Thespians who participated in the campaign of Alexander). Victories in contests are mentioned in the dedicatory epigram of a herald, who won a victory in a contest in honour of Zeus (Basilia?; Thebes; 38 = IG VII 530), and in the funerary epigram for a boxer who won victories at the Nemea and the Basileia (39 = IG VII 4247). The funerary monument for a warrior who was killed in a battle (37 = GV 1603; 3rd cent.) was probably erected near the altar of Zeus Soter in Akraiaphia (cf. line 6), where the military catalogue was exhibited; [the text does not refer to a funerary, but to a commemorative monument erected by the man’s wife and daughter]. The most interesting text is the dedicatory epigram of Aristichos (Πτσιε, χρυσοκ[για, vαντOϊn σοi τδε,Óπολλον,|στ•σενΠαστρj[φ ος,`ρ|στιχος,εpκjνα…αυt·|cλλ[συδεξ[v ενος, τ[νο~νυχοςαmtς‡πnσχου,|φωνwνφθεγξ[vενοςπρtςrvwνŠπαπροσγελ[σαςτε,|cψευδ•v®νrvο|τεκαl€vετnροιςπρoγjνοισιν|φOvηντwνc γαθwνcντιδ|δουτελnαν), who dedicated his own statue to Apollon Ptoios in Akraiaphia (36, 3rd cent.), after the god had appeared in his dream and (according to the translation of P. GUILLON, Les triomphes du Ptoion, Paris, 1943, p. 109-115) had promised him and his descendants prophetic abilities (“acorde-moi en échange, véridique pour moi comme pour mes ancêtres, la bonne parole prophétique qui s’accomplit”). [AC]

299) R.S. WAGMAN, “Pan Dendrophorus?”, PP 57 (2002) 357-361: W. discusses the representation of Pan on a votive relief dedicated by phnwnoi in Epidaurus (IG IV3 305). The god is represented holding an object (tree, branch, club?) and standing in front of a cave (?). This unusual motif suggests that the relief refers to an Epidaurian cultic particularity, either to a specific cult place of Pan or, more probably, to the perception of the god as a guard holding a club. This would explain why this relief was dedicated by those guarding the territory. [AC]

300) J. WAGNER – G. PETZEL, “Relief- und Inschriftenfragmente des kommagenenischen Herrscherkultes aus Ancoz”, in Religionengeschichte Kleinasiens, p. 85-96: Fragments of a Kommagenean basalt relief found as early as in 1958 in the village of Ancoz (today lost) attest the existence of a temenos dedicated to the Kommagenean ruler cult for Antiochos I. In 1979/80 further small fragments of reliefs and inscriptions were found during a survey directed by S. ALP, so that today 19 fragments are known from this site. W.-P. admirably put the jigsaw-puzzle together, suggesting that originally at least four or five basalt stelai and one big limestone stele (most probably depicting the king together with Apollon or Apollon-Mithras-Helios-Hermes) stood in the temenos of Ancoz. The very fragmentary inscribed blocks certainly belonged to inscriptions comparable to those found in the large hierothesia of Nemrud Dağ and Arsameia-on-the-Nymphaios. [JM]

301) R. WEIR, Roman Delphi and its Pythian Games, Oxford, 2004 [BE 2005, 239]: Making ample use of the rich epigraphic material and the literary sources W. draws an intriguing picture of the sanctuary of Delphi and its panhellenic games from the early 1st to the mid
3rd cent. AD, discussing in more detail the period between Nero and Antoninus Pius. After an introductory chapter on Delphi and the Pythian games during the 6th cent. (p. 10-48), W. stresses that the central position of Delphi in the definition of Greek cultural identity did not experience severe changes in the Imperial period. The second chapter (p. 49-76) is dedicated to the administration of the sanctuary (epimeletai, agonothetai). Based on a detailed collection of the epigraphic material, W. presents a catalogue of the fourteen known Pythian agonothetai for the Roman period. The following chapter deals with the architectural setting of the sanctuary (p. 77-107) based on the descriptions by Plutarch and Pausanias, the information delivered by the archaeological research at the site, and the inscriptions referring to contructions, restaurations or damages at the sanctuary (e.g., FD III.4, 269, 331) [one minor problem is the absolute absence of plans and photos]. Chapter four (p. 108-139) discusses inter alia the inscriptions that attest the presence of philosophers and sophists (e.g., FD III.1, 199, 203, 204; III.2, 98, 116; III.3, 244; III.4, 83, 91, 94, 115, 474), as well as the victors at Roman Delphi (see table 4.2 for a detailed list of Delphic victors with the relevant epigraphic references). W. discusses briefly the very interesting inscription referring to the three victorious daughters of Hermesianax (FD III.1, 534) suggesting that this inscription should be seen as an attestation for mixed stadium competitions [on this rather problematic issue and on this text see the recent bibliography summarised in EBGR 2002, 69 and 2003, 42; the expression πρωτὴ ἄνως in the text referring to Heceda should be translated as “first ever” and not as “first of the century”]. The next chapter (p. 140-175) is dedicated to the benefactorial activity of Roman emperors at Delphi with a more detailed study of the relationship of Domitian, Hadrian, and Antoninus Pius to the Delphic sanctuary. The final chapter (p. 176-211) presents a very useful discussion of new Pythian games founded in Rome and in cities in the Roman East between the reigns of Commodus and Gallienus. In numerous tables W. summarizes the relevant epigraphic evidence from thirty cities and presents detailed tables on the numismatic evidence of the 3rd cent. AD for Pythian games in cities in Mainland Greece and Asia Minor [listing only coins with the explicit use of the word ΠΥΘΙΑ; see also the critical remarks of D. ROUSSET, BE 2005, 239]. [JM]


303) M. WÖRRLÉ, “Emarmyberis von Limyra, ein prominenter Bürger aus der Chora”, in F. KÖLB (ed.), *Chora and Polis*, Munich, 2004, p. 291-302. Ed. pr. of an honorary inscription written on the base of a bronze statue of Emarmyberis posthumously dedicated by Pteunase to the gods in Limyra (Limyra, c. AD 100). Emarmyberis had served as a priest of the emperors. During his term as prytanis, Limyra organised the ἐθνικὴ πανηγυρίς, i.e., the assembly and the agon of the Lykian Koinon. [AC]

304) M. WÖRRLÉ, “Maroneia im Umbruch. Von der hellenistischen zur kaiserzeitlichen Polis”, *Chiron* 34 (2004), p. 149-167 [BE 2005, 382; SEG LIII 659]. W. discusses the fragmentary decrees of Maroneia concerning the organisation of future embassies to Rome to protect the city’s privileges [EBGR 2003, 28]. W. comments on the unusual procedure for the selection of the envoys, who were not elected from among the citizens of Maroneia but simply declared their willingness to serve as envoys and took the relevant oath. According to W., this unusual mode of appointment is the reason for the special divine protection achieved through double oaths. [JM]

1874 (cf. IG VII 560-562), was located again at Soros, near Tanagra, and excavated. The finds show that the sanctuary was founded in the 5th cent.; the cult continued until the Roman Imperial period at the earliest (cf. IG VII 560) [which should be dated to the Imperial period and not to the 2nd cent. BC]. [AC]


307) E. ZAVOU, “Ἀπεικονισμένη εἰρήνη”, Horos 14-16 (2000-2003), p. 119-123: Ed. pr. of a dedicatory inscription on a statue base (Athens, 2nd cent.) found reused in the Late Roman fortification wall north of Hadrian’s library. The statue of Euktimenos, son of Theomedes of Anagyrous, was dedicated by his mother and sister, after he had served as phylarchos. Z. identifies the father of the honoured person with the ἐπίτηδος Theomedes Anagyrasios known from curse tablets found in Kerameikos and in the Athenian Agora. [JM]


309) R. ZIEGLER, “Der Burgberg von Anazarbos in Kilikien und der Kult des Elagabal in den Jahren 218 bis 222 n. Chr.”, Chiron 34 (2004), p. 59-85: Coins minted in Anazarbos during the reign of Helagabalus very often depict Zarbos, the holy mountain (the acropolis) of the city. After a thorough study mainly of the relevant numismatic material, but also making ample use of the existing epigraphic sources, Z. suggests that such depictions are strong evidence for the introduction of the Syrian cult of Helagabalus in Anazarbos and his amalgamation with the local mountain god Zeus Olybrous. Z. assumes an analogous amalgamation of the Syrian Aphrodite of Emesa and the local (Aphrodite) Kassalitis. With its coinage, Anazarbos was able to postulate an affinity between its own holy mountain Zarbos and the holy mountain of Emesa, where Helagabalus’ main sanctuary existed, so creating a tight connection with the new emperor. [JM]

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