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- 1 **The 27th issue of the EBGR** presents epigraphic corpora and new epigraphic finds published in 2014. I have only included a few contributions to the reading and interpretation of old finds as well as a small selection of publications that adduce inscriptions for the study of religious phenomena. I have also summarized some publications of 2013 and earlier years that had not been included in earlier issues of the EBGR.
- 2 This issue presents three **corpora**: the first part of the corpus of Greek and Latin inscriptions of Philippi (25), a new improved edition of the corpus of Priene (22), and the very important corpus of the inscriptions recording the visits of delegation to the sanctuary of Apollo in Klaros (52). For the most part, this issue is dedicated to newly published inscriptions. Two exciting new finds come from Apollonia; they are two lead tablets, one containing an early copy of the paian to Asklepios (28), the other containing a puzzling text. If my interpretation is correct, it is an oracle of Dodona that approves of the introduction of the cult of Asklepios in Apollonia and provides a list of offerings to various gods. Another very exciting new find comes from Thebes (103); two copies of the same epigram inscribed on a column commemorate the discovery by a priest of a lost dedication (a shield) made by King Kroisos to Amphiaraos.
- 3 A new inscription from the Upper Maeander valley (116) provides information on an endowment for the cult of Asklepios and the appointment of a man as (hereditary?) priest on account of his benefactions. An interesting detail of this text is that this man had dedicated a 'statue of his piety', probably a personification of piety. A Rhodian inscription (50) attests two hitherto unknown cult associations, apparently founded by metics, the Ἑρμαῖσταὶ Τύχας Ἀγαθᾶς Ὀλυμπίων Εἰδαιμόνων and the Ἑστιασταὶ Διὸς Ὀλυμπίου Ὀμονοῖσταὶ Λεύκιοι Μάλλειοι οἱ σὺν Λευκίῳ Μαλλεῖῳ Λευκίου υἱῷ Μάγνῳ Ῥωμαίῳ; the latter association reveals Roman religious influence in the combined cult of Zeus, Homonoia, and Hestia (Vesta, Iupiter, Concordia).

- 4 In addition to the above finds, I note several texts that attest the heroization of individuals (13. 48. 71. 93. 97. 119). The text from Oinoanda (93) is of particular interest, because it announces the heroization of a benefactor already before his death, i.e. his inclusion among the heroized dead of a tribe. The summarized publications cover the whole range of religious phenomena, from agonistic culture (see new evidence from Xanthos: 14) and cult regulations (e.g. 32. 106) to the imperial cult, ideas of afterlife, and magic. I single out the earliest agonistic defixio from Rome (20) and a defixio from Pantikapaion that uses the formula ἀνώνυμος.
- 5 The principles explained in *Kernos* 4 (1991), p. 287–288, and *Kernos* 7 (1994), p. 287, also apply to this issue. Abbreviations that are not included in the list are those of *L'Année Philologique* and J.H.M. STRUBBE (ed.), *Supplementum 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 BCE. Emyr Dakin (CUNY) has improved the English text.

Abbreviations

<i>Cities and Priests</i>	M. HORSTER, A. KLÖCKNER (eds.), <i>Cities and Priests. Cult Personnel in Asia Minor and the Aegean Islands from the Hellenistic to the Imperial period</i> , Berlin/Boston, 2013.
CGRN	J.-M. CARBON, S. PEELS, V. PIRENNE-DELFORGE, <i>Collection of Greek Ritual Norms</i> , Liège 2016– (http://cgrn.ulg.ac.be/).
<i>Epigraphical Approaches</i>	P. MARTZAVOU, N. PAPAZARKADAS (eds.), <i>Epigraphical Approaches to the Post-Classical Polis. Fourth Century BC to Second Century AD</i> , Oxford, 2013.
<i>Epigraphy of Boeotia</i>	N. PAPAZARKADAS (ed.), <i>The Epigraphy and History of Boeotia. New Finds, New Prospects</i> , Leiden, 2014.
<i>Forschungen in Akarnanien</i>	F. LANG et alii (eds.), <i>Interdisziplinäre Forschungen in Akarnanien</i> , Bonn, 2013.
<i>Mélanges Vial</i>	C. BALANDIER, C. CHANDEZON (eds.), <i>Institutions, sociétés et cultes de la Méditerranée antique. Mélanges d'histoire ancienne rassemblés en l'honneur de Claude Vial</i> , Bordeaux, 2014.
<i>Sophia adolos</i>	P. TRIANTAFYLIDIS (ed.), <i>Σοφία ἄδολος. Τιμητικός Τόμος για τὸν Ἰωάννη Χρ. Παπαχριστοδούλου</i> , Athens, 2014.
<i>Themelion Themelis</i>	E.P. SIOUMPARA, K. PSAROUDAKIS (eds.), <i>Θεμέλιον. 24 Μελέτες για τὸν Δάσκαλο Πέτρο Θέμελη ἀπὸ τοὺς μαθητές καὶ τοὺς συνεργάτες του</i> , Athens, 2013.
<i>Threpteria</i>	M. TIVERIOS, P. NIGDELIS, P. ADAM-VELENI (eds.), <i>Θρεπτήρια. Μελέτες για τὴν ἀρχαία Μακεδονία</i> , Thessaloniki, 2013.

Selected Topics

Geographical areas (in the sequence adopted by SEG)

- 6 **Attica:** Athens: 8. 21. 16. 26. 27. 29. 45. 58. 59. 77. 85. 90. 101. 102. 123; Eleusis: 36. **Troizenia:** 57. **Phleiasia:** Phleious: 7. **Epidauria:** Epidauros: 92. 113. **Lakonia:** 51. 83.

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- 125 sacrifice: ἐνόρχης 28; ἐπιθύω 31; ξένια 28; τέλεια θυσία 52; τέλεια ἱερά 55; ὑποσφάγιον 55
- 126 sanctuaries: θησαυρός 4
- 127 1) P. ADAM-VELENI, “Εἰκονογραφημένη πρόσκληση σὲ μονομαχικοὺς ἀγῶνες ἀπὸ τὴν Ἀγορὰ τῆς Θεσσαλονίκης καὶ ρωμαϊκὰ θεάματα στὴ Μακεδονία”, in *Threpteria*, p. 280–315 [SEG LXII 449]: A.-V. republishes *an invitatio ad munera* from Thessalonike (SEG XLIX 816, 259 CE), describes in detail the painted decoration with gladiatorial combats and hunt scenes, and discusses the organization of spectacles in Roman Macedonia.
- 128 2) N.E. AKYÜREK ŞAHİN, “Bilecik’ten Bir Grup Zeus Büstü ve Zeus Bronton”, *Gephyra* 11 (2014), p. 121–171: The author presents a group of busts depicting Zeus, probably Zeus Bronton, from the modern province of Bilecik (northwest Phrygia and Bithynia). She suggests that they were originally placed on inscribed altars and were influenced by the iconography of Sarapis (2nd/3rd cent.). In this context, she publishes two dedications to Zeus Bronton (1: εὐχὴν; 2: ὑπὲρ[ρ ἑαυτ]οῦ καὶ [τῶν ἰ]δύων) and a dedication to Zeus Bronton, Zeus Karpodotes and Zeus Eucharistos (3: τὸν βωμὸν σὺν τῇ προτομῇ εὐχῆς χάριν τῷ θῷ ????); 132f.) [in this inscription the three epithets of Zeus were regarded as referring to one god (????)], characterizing his different properties; for cases in which different epithets seem to refer to different hypostases of a god (e.g. Zeus Anabatenos is different from Zeus Kersoullos) see εἰς ἀνεστήσαμεν; 132f.) [in this inscription the three epithets of Zeus were regarded as referring to one god (τῷ θῷ), characterizing his different properties; for cases in which different epithets seem to refer to different hypostases of a god (e.g. Zeus Anabatenos is different from Zeus Kersoullos) see εἰς), characterizing his different properties; for cases in which different epithets seem to refer to different hypostases of a god (e.g. Zeus Anabatenos is different from Zeus Kersoullos) see EBGR 2012, 82]. On 167 n° 34, she republishes a dedication to Zeus Bronton (SEG XLIII 898).
- 129 3) S. ALTINOLUK, N. ATAKAN, “Abraxas. A Magical Gem in the Istanbul Archaeological Museum”, *Anatolia Antiqua* 33 (2014), p. 219–223: Ed. pr. of a jasper gem from the area of Byzantium/Constantinople (district of Eminönü, Imperial period). On the obverse it

bears the image of Abrasax and magical names and words (Ἀβρασάξ, Ἀκραμαχαμαρει, Ἰαου, Σοθι etc.) and a sequence of vowels, on the reverse magical words.

- 130 4) X. ARAPOYANNI, “Ὁ θησαυρὸς ἀπὸ τὸν ναὸ τοῦ Ἀσκληπιοῦ καὶ τῆς Ὑγείας στὴν ἀρχαία Θουρία”, *AE* 153 (2014), p. 185–196: A receptacle for offerings (θησαυρὸς) found at the temple of Asklepios and Hygieia in Thouria names the two *hierothytai* during whose term in office it was made (late 4th/early 3rd cent.) [see already *EBGR* 2012, 6]. A. adduces numerous parallels for similar ‘offering boxes’ in sanctuaries.
- 131 5) V.L. ARAVANTINOS, “The Inscriptions from the Sanctuary of Herakles at Thebes: An Overview”, in *The Epigraphy of Boeotia*, p. 149–210 [*BE* 2015, 302–303]: Recent excavations in Thebes have identified the sanctuary of Herakles on the Kadmeia. The numerous epigraphic finds include 70 vases with painted and incised inscriptions that usually designate them as dedications to Herakles (p. 158–196, 7th–6th cent.), using variants of the phrase τὸρακλέει or ἡρακλέει ἀνέθεκεν (1–15, 43–49), the name of Herakles in the genitive (16–22), and the formula ἡιερὸς (23–33). The finds also include bronze objects: a miniature chariot dedicated by the Argives to the hitherto unattested hero Melission (5th cent.; p. 196–199); a tablet with a fragmentary document (ca. 500–450; p. 199–202) [in a preliminary publication, Aravantinos had interpreted the text as a dedication to the sons of Herakles (see *EBGR* 2010, 8); but the text seems to be a grant of privileges]; a bronze kantharos dedicated to Apollo Ismenios (6th/5th cent.; p. 202) [mentioned in *EBGR* 2010, 8]. The latter object may have been brought to the sanctuary of Herakles from another shrine. On p. 206f., A. presents another dedication to Apollo Ismenios from Thebes, inscribed on a marble column (6th cent.).
- 132 6) I.N. ARNAOUTOGLU, “Displaying a Proof of Ownership in Roman Pamphylia”, *ZPE* 191 (2014), p. 185–188 [*BE* 2015, 670]: A. studies a puzzling text of unknown provenance (probably from Pamphylia, 2nd/3rd cent.; *BE* 2014, 487; *SEG* LIX 1551). The text, written on a bronze tabula ansata, reports that a certain Toues purchased an orchard, confirms that the seller has received the price, and then states that ‘the buyer donated the field to the priests of Zeus, squaring the account’ (τόν τε ἄγρον ἐχαρίσατο ὁ πριάμενος εἰερεῖσι Διὸς εἰθύων λόγον). Adducing a parallel from Macedonia (*I.Leukopetra* 134), A. argues that Toues did not make a donation to the sanctuary of Zeus, but delivered the field that he had bought, in order to repay loans that he had received from the sanctuary (*datio in solutum*). The tablet was not a deed of sale but proof of ownership.
- 133 7) Z. ASLAMATZIDOU-KOSTOUREOU, D. SARRI, “Ἀποθέτης ἀρχαίκοῦ ἱεροῦ στὴ θέση Πλακωμένος Λεοντίου στὸ Δῆμο Νεμέας Κορινθίας”, in K. KISSAS, W.-D. NIEMEIER (eds.), *The Corinthia and the Northeast Peloponnese: Topography and History from Prehistoric Times until the End of Antiquity: Proceedings of the International Conference held at Loutraki, March 26–29, 2009*, Munich, 2013, p. 397–404 [*SEG* LXIII 236]: The authors mention a graffito on a vase dedicated to Aphrodite (Phleious, 6th/5th cent.; p. 400f.).
- 134 8) M. AUGIER, “Prêtresse et ἀρχή en Attique : une aporie ? Un règlement de l’époque impériale”, *Ktema* 38 (2013), p. 293–304 [*SEG* LXIII 113]: A. discusses the cult regulation of a cult association of women from Athens (1st cent. CE; *IG* II² 1346; *LSCG* Suppl. no. 127), focusing on the office of the priestess. She argues that the priestess had to undergo a sort of δοκιμασία (cf. lines 12–16) and that, therefore, her office was regarded as an ἀρχή. Other epigraphic evidence (*IG* I³ 6, 35) suggests that priestesses were subject to accountability.

- 135 9) P. AUPERT, P. FLOURENTZOS, “Inscriptions d’Amathonte X. Inscriptions grecques et latines de l’agora d’Amathonte”, *BCH* 136/137 (2012/13), p. 363–405 [BE 2105, 34]: Ed. pr. of numerous inscriptions from the agora of Amathous, some of them of religious interest: 1) An altar for the cult of Arsinoe II Philadelphos (366–368 n° 1 = SEG XLIII 1002; ca. 250). 2) A block with a hole on the right, possibly for binding sacrificial animals, was used as a boundary marker of the sacred and inviolable area of the sanctuary of Aphrodite (398–400 no 12, 2nd cent. CE): Ἱερὸν καὶ ἄσυλον ἕως ὧδε. A drawing under the inscription may indicate the zone that was declared as inviolable.
- 136 10) F. AVCU, Y. DOĞAN, “Epigraphic Research around Juliopolis II: New Inscriptions from Nallıhan”, *Gephyra* 11 (2014), p. 85–99: Ed. pr. and republication of inscriptions from Iouliopolis in Galatia: 1) Ed. pr. of a dedication to Mes Matrios (εὐχήνη; 2nd/3rd cent.); the epithet μάτριος is otherwise unattested. The eds. suspect a scribal error for πάτριος which is attested as an epithet of Mes (e.g. SEG XXX 1504) [this is a plausible assumption, especially since the Doric form μάτριος and not μήτριος is used; but one should also consider the association of Mes with a divine mother: SEG LIII 1344 mentions Μεγάλη Μήτηρ Μηνὸς Ἀξιοττηνοῦ]. 2) Republication of a dedication to Dionysos Kallikarpos (RECAM II 155, 1st cent. CE).
- 137 11) A. AVRAM, “Notes épigraphiques (III)”, *Pontica* 46 (2013), p. 295–309: A. presents improved editions of inscriptions in the Museum of Eskişehir: 1) He corrects the name of the dedicant in a dedication to Zeus Bronton (SEG XLIV 1069, Dorylaion). 2) In a dedication to Zeus Bronton from Dorylaion (A. KÖRTE, “Kleinasiatische Studien” *MDAI(A)* 25 [1900], p. 418 n° 30) he restores κ??? ?????[?? ???? ????? ????] | ??? ????? ?[???? ??????]. 3) In a dedication from Midaion, ατὰ ἐπιταγ[ήν ὑπὲρ ἑαυτοῦ καὶ] | τῶν ιδίων π[άντων ἀνέθηκε]. 3) In a dedication from Midaion, KÖRTE (*ibid.*, p. 431 n° 53) omitted the last word: ε??[?]? 4) A. improves the reading of an altar from Karalar (ὕχ[ή]ν. 4) A. improves the reading of an altar from Karalar (CIG 4120): ὑπὲρ νείκη[ς] | τῶν κυ[ρίων] | ἡμῶν | [κὲ ὑπὲρ ἑαυτῶν κὲ] | τῶν ιδίων πάν[τ]ων κὲ τῶν τετρα[π]όδων κτλ.
- 138 12) A. AVRAM, “Notes épigraphiques (V)”, *Pontica* 47 (2014), p. 451–463: Ed. pr. of a dedication to Isis Basilissa and probably Artemis (Tomis, 2nd cent.): [τ]ῆι βασιλ[ί]σση(ι) > Ἰσιδ[ι], [Ἀ]ρτέμ[ιδι] ? .]ΥΣ[- -].
- 139 13) P. BAKER, G. THÉRIAULT, “Dédicace de mercenaires lagides pour Kybernis sur l’Acropole lycienne de Xanthos”, in P. BRUN *et alii* (eds.), *Euploia. La Lycie et la Carie antiques. Dynamiques des territoires, échanges et identités*, Bordeaux, 2013, p. 293–302 [BE 2014, 451; SEG LXIII 1382]: Ed. pr. of an interesting dedication made by mercenary soldiers serving under the command of a certain Agathokles, probably in a Ptolemaic garrison (Xanthos, 3rd cent.): Οἱ Ἀγαθ[ο]κλέους | στρα[τι]ῶται Κυβέρνηι. The addressee can be identified with a heroized prominent Lykian commander during the battle of Salamis: Κύβερνις, son of Κοσσικας (Hdt. VII, 97–98; for Kossikas cf. TAM I 44 [c] line 31). The scenes on the Pillar of the Harpyes at Xanthos (*F.Xanthos* I; ca. 480–470) may refer to the cultic worship of the heroized Kybernis.
- 140 14) P. BAKER, G. THÉRIAULT, “La vie agonistique xanthienne : nouvel apport épigraphique (première partie)”, *REG* 127 (2014), p. 97–118: Ed. pr. of three inscriptions that provide information on agonistic festivals in Xanthos. A text dated to 152/3 attests a contest that took place during the panegyris of the Letoa Traianeia Hadrianeia Antoneia in the sanctuary of Leto (ἀγομένης πανηγύρεος ἐν τῷ παρὰ Ξανθίου (ι)ς ἱερῷ τῆς Λητοῦς ...

Λητώων Τραϊανείων Ἀδριανείων Ἀντωνείων). The text shows that the traditional agon of the Letoa was successively associated with the cult of the emperors Trajan, Hadrian, and Antoninus Pius. The Letoa Traianeia were already attested through *F.Xanthos* VII n° 69, where B.-T. restore Λ???[??]?? ????????? (early 2nd cent.). The same agon is mentioned in an inscription of ca. 170 CE (η[τῶ]ων Τραϊανείων (early 2nd cent.). The same agon is mentioned in an inscription of ca. 170 CE (*F.Xanthos* VII n° 91: π???????? ??? ?? ?????? ?????); the identity of the emperor with whom the Letoa were connected is not known (Marcus Aurelius or Antoninus Pius). Two inscriptions concern the tetreteric agon Antipatreia (late 2nd/early 3rd cent.; cf. ἀνήγυρις ἐπὶ τῷ Σεβαστῷ Λητώων); the identity of the emperor with whom the Letoa were connected is not known (Marcus Aurelius or Antoninus Pius). Two inscriptions concern the tetreteric agon Antipatreia (late 2nd/early 3rd cent.; cf. *TAM* II.1.307). The first text honors M. Aurelius Antipatros, the founder of the contest, and reports that his eternal donation funded the ἄγων τετραετηρικὸς κοινοῦ Λυκίων πάλης καὶ πανκράτιου. The second text honors a victor in pankration in the age-class of men; the agonothetes was a descendant of the founder (M. Aur. Antipatrianos Demesthenes).

- 141 15) M. BĂRBULESCU, L. BUZOIANU, C. BĂJENARU, “Inscripții inedite din Tomis și din împrejurimi aflate în colecția Muzeului de Istorie Națională și Arheologie Constanța”, *Pontica* 47 (2014), p. 417–437: Ed. pr. of a very fragmentary dedication to Zeus (?) and Hera for the well-being of Antoninus Pius and the governor of Moesia Inferior (Tomis, 138 CE?). The dedication may have been made by a cult association.
- 142 16) M.-F. BASLEZ, “Les thérapeutes de Délos et d’ailleurs: l’apport de l’épigraphie délienne à l’histoire des communautés religieuses à l’époque hellénistique et romaine”, in *Mélanges Vial*, p. 109–131: The term θεραπευταί, probably reflecting an Oriental concept about the relation between worshipper and divinity, appears for the first time in Delos in connection with the cult of Sarapis (late 3rd cent.; *IG* XI.4.1217; cf. papyrological attestations in Memphis: *UPZ* I 8), and later with that of the Thea Syria (ca. 110; *LDélos* 2222, 2227–2234, 2237, 2240–2241, 2271, 2274, 2628). This designation is also attested in the late Hellenistic period in sanctuaries of the Egyptian gods in Greece and Asia Minor (*RICIS* 112/0703, 114/0201 and 0203, 303/0302, 301/0401 and 0402). In the Imperial period it is used in connection with a Jewish group in Alexandria and the cults of Asklepios [*AvPergamon* VIII.3.26, 47, 71, 79, 122, 152, 161; see now *SEG* LVI 1387] and Sarapis in Pergamon (*I.Pergamon* II 338), Zeus in Sardeis (*Sardis* VII.1.22), Asklepios in Athens (*SEG* XXI 770; see also *SEG* XXXIX 229) [the correct reference is *SEG* XXI 776, not 770], and an unknown divinity in Chios (W.G. FORREST, “Some Inscriptions of Chios”, *ABSA* 61 [1966], p. 199f.). After detailed study of the evidence, B. concludes that the θεραπευταί were people who were more actively engaged in the service of gods than other worshippers. Although they did not hold priestly offices, their services, which were of very diverse nature (assistance in sacrifices and other rites, upkeep of sacred buildings, decoration of divine images etc.), approached that of the priest officiating in the cult. The θεραπευταί were not involved in mystic or ascetic practices; their numbers and organization varied.
- 143 17) A. BELOUSOV, N. FEDOSEEV, “A New Magical Inscription from Panticapaeum’s Necropolis”, *ZPE* 190 (2014), p. 145–148 [*BE* 2015, 78; *SEG* LXIII 616]: Ed. pr. of a lead tablet from the necropolis of Pantikapaion (3rd cent.); it was originally folded and pierced with a nail. The tablet is inscribed with a curse that consists of the repetition of the word ἄωνυμος, written 18 times in two columns; a few additional letters and

symbols are difficult to decipher. The formula ἀνώνυμος is unattested in defixiones. The editors assume that it is a designation of a divinity. In addition to the Erinyes and Eumenides who are sometimes called 'nameless', judicial curses from Kourion sometimes designate the untimely dead as 'nameless' (*I.Kourion* 127, 129, 131, 134–140, 142: οἱ ὧδε κάτω κείμενοι ἄωροι καὶ ἀνώνυμοι; cf. a defixio from Olbia: *IGDOP* 109: [ὦ]σπερ σε ἡμεῖς οὐ γεινώσκομεν, οὕτως etc.). This tablet was, therefore, addressed to the spirit of an untimely deceased person, in whose grave it was placed.

- 144 19) F. BERTI, “Ἡρακλῆι Προφύλακι Θεῷ Ἐπηκόῳ”, in F. RAVIOLA *et alii* (eds.), *L'indagine e la rima. Scritti per Lorenzo Braccisi*, Rome, 2013, p. 209–220 [*BE* 2014, 442; *SEG* LXIII 880]: Ed. pr. of a dedication to Ἡρακλῆς Προφύλαξ Θεὸς ἐπήκοος (Iasos, 1st cent. CE). T. Cornelius Pollion covered with plaster and decorated his temple and constructed an altar in expression of gratitude (εὐχαριστήριον τὸν ναὸν ἔχρυσεν καὶ ἐκόσμησεν καὶ τὸν βωμὸν ἐποίησεν). This temple can be identified with a chapel found in the centre of the west stoa. The epithet Προφύλαξ was already attested at Iasos (*I.Iasos* 108–109).
- 145 20) G. BEVILACQUA, “*Athletai e palaistai in una defixio greca di Roma*”, *ZPE* 188 (2014), p. 215–229: Ed. pr. of a defixio from Rome (1st/2nd cent.; cf. *EBGR* 2013, 20). The text is addressed against 17 athletes, 10 from Alexandria, the rest from Aizanoi, Ephesos, Kos, Tralleis, and Sardeis. The author uses the formula [κ]ατορύσσω καὶ δέδεκα καὶ καταδεσμεύω εἰς ψυχρὸν τάφον, εἰς πυρὰν καιομένην, εἰς θάλασσα, βάλλω εἰς ποταμόν, εἰς λοῦτρῶνα, εἰς μέγαρο[ν] [these actions seem mutually exclusive; are they to be understood as cumulative actions, to be performed against the victims in succession? Or were they different options mentioned in a formulary, meant to be offered for selection?]. Remains of words following the list of names show that the feet and knees of the athletes were cursed. This is the earliest Greek defixio from Rome and the only agonistic defixio from Rome that is not addressed against horses or charioteers.
- 146 21) C. BLONCE, A. GANGLOFF, “*Mémoire du voyage de Germanicus en Orient*”, *CCG* 24 (2013), p. 113–134: The authors discuss the epigraphic evidence pertaining to the journey of Germanicus and Agrippina Maior to the East (17/18 CE) and their stay in Athens and on Lesbos. Germanicus had already been honored in Athens prior to his visit (*IG* II² 3253–3256). In addition to the foundation of the contest Γερμανίκεια (cf. *IG* II² 1969, 2024, 2119/2120), he received additional honors (*IG* II² 3258/3259 = *SEG* XXXIV 178; *IG* II² 3260 = *SEG* XXXIV 179). We note that a statue-base of the 5th cent. was re-used for an honorary statue of Germanicus (*IG* I³ 511 = *Syll.*³ 51). In Lesbos, honorific inscriptions for Germanicus, honored as Θεὸς νέος, Agrippina Maior, honored as Θεᾶ Αἰολίς Καρποφόρος, and their children date both to the period of their stay on Lesbos and later (*IG* XII.2.208, 212/213, 258, 540; *IG* XII Suppl. 690). Lesbos was eager to highlight its relations with Augustus, Agrippa, and Germanicus.
- 147 22) W. BLÜMEL, R. MERKELBACH, *Die Inschriften von Priene. Teil I. Text, zusammengestellt, übersetzt und kommentiert* (*IGSK* 69.1), Bonn, 2014 [*BE* 2015, 617]: This revised edition of the corpus of Priene contains improved editions of the texts that were included in *I.Priene*, with numerous new readings and restorations, but also with German translations and detailed commentaries. The editors have followed a different arrangement of the texts, resulting in a new numbering. The texts that were not already included in *I.Priene* are not numerous. We single out a list of members of a Dionysiac association, who promised donations for the purchase of food, a field and the payment of servants (184 = *SEG* XXXI 983, 2nd/1st cent.). But the eds. have made substantial changes in many texts, e.g. in the edict of the governor of Asia for the

introduction of a new calendar in honor of Augustus in 9 BCE and the related decrees of the Hellenes of Asia (14 = *I.Priene* 105). Among the few inedita we note a few texts of religious interest: a dedication to Athena (151, 4th cent.), three altars of Athena Polias (157), boundary markers of the sanctuary of Athena Polias (158, 163, Hellenistic and Imperial period; cf. *I.Priene* 164–168), an altar for the joint cult of Poseidon Helikonios and Caesar Augustus (179), the boundary marker of a sanctuary (206: ὄρος ἱεροῦ, Hellenistic), an altar for the cult of a hero (210, Imperial period; cf. *I.Priene* 192), and a dedication to Drusus Caesar (216: [ὁ δ]ῆμος Δροῦσῶ Καίσαρι Σεβαστοῦ υἱῶ [ἐ]ρωσεν). Among the already known texts we mention the *diagraphai* concerning the sale of priesthoods (144 = *I.Priene* 174 = *LSAM* 13; 145 = *EBGR* 2012, 211; 146 = *I.Priene* 201 = *LSAM* 38a; 147 = *I.Priene* 202 = *LSAM* 38b; 148 = *I.Priene* 203), a cult regulation concerning the cult of the Egyptian gods (196 = *I.Priene* 195 = *LSAM* 36), and a regulation forbidding the use of a fountain for purification (377 = *EBGR* 2012, 85). The corpus also includes two inscriptions from the Panionion: a decree of the Iones concerning a verdict in a dispute about the priesthood of Zeus Boulaios and Hera (398 = *I.Priene* 139) and a regulation concerning the celebration of the Panionia (399; *BE* 1968, 469 and 1971, 582; not in *LSAM*). In an appendix, the editors collect the inscriptions of Thebai on Mykale, which include a cult regulation concerning the offerings of shepherds to Hermes (416 = *I.Priene* 362 = *LSAM* 39) [on this text see now W. MACK, “Shepherds Beating the Bounds? Territorial Identity at a Dependent Community (*IPriene* 361–363)”, *JHS* (2015), p. 51–77].

- 148 23) P. BONNECHERE, “‘Gouverner en toute sécurité’. L’oracle de Dodone et l’*Athenaiôn Politeia*, 43, 4”, *ZPE* 189 (2014), p. 83–86; B. observes a striking similarity between three oracular tablets from Dodona, (Lhôte, *Lamelles oraculaires* n^{os} 1–3, 4th cent.) with which cities ask the gods how they may achieve security, good government, and prosperity, and the manner in which these concerns are formulated in a contemporary political treatise, *Ath. Pol.* 43.4. B. does not exclude the possibility that in that period Athens also sought the advice of oracles on public matters.
- 149 24) E. BORGIA, “L’iscrizione di Athena en Tagais e i santuari rupestri della Cilicia Tracheia”, *Scienze dell’Antichità* 17 (2011), p. 477–507 [*SEG* LXIII 1402]: B. presents a new critical edition of a decree from Seleukeia on the Kalykadnos (mid-2nd cent. CE) that concerns the purchase of the priesthood of Athena en Tagais by a certain Dionysodoros (cf. L. ROBERT, *Hellenica* III, Paris, 1946, p. 163–167). The decree begins with invocations for the victory and the fortune of the emperors (lines 1–3: Ἐπὶ νίκῃ τῶν κυρίων Τύχηι ἀγαθῇ αὐτοκράτορος etc.). It reports that the priesthood of Athena in Tagais, whose sale had been advertised for a sufficiently long period and which had been auctioned in public (lines 8–10: πωλουμ[έν]η[ς] ἐν τῷ φανερῷ τε προκηρυχθείσης ἐπὶ ἱκανὸν χρόν[ον]), was purchased by Dionysodoros. The wealthy man made the highest bid, offering 50 denarii for the construction of a rock-cut votive niche (tympanon) in which the decree was inscribed, and additionally making money donations to the council, the gerousia, and the people. He also covered the expense for various additional works: the construction and gilding of ‘the temple’ (lines 21f.: τὸν ναὸν καὶ τὴν χρύσωσιν; the text probably refers to the construction and decoration of the votive niche, rather than to the cult cave of the goddess), a gilded marble statue (lines 22f.: ἄγαλμα πάρινον ἐπίχρυσον), the base of the altar (line 23: τὴν ὑποβωμίδα), the steps that led to the cave and a monumental door above the natural entrance of the cave (lines 23–25: τὴν ἄνοδον καὶ τὴν θύρωσιν ὑπὲρ τὴν ἔφοδον). B. adduces numerous parallels for these

constructions as well as for cult caves in this area, dedicated to Zeus, Hermes, and Athena.

- 150 25) C. BRÉLAZ, *Corpus des inscriptions grecques et latines de Philippi*. Tome II. *La colonie romaine*. Partie 1. *La vie publique de la colonie*, Athens/Paris, 2014: The first fascicule of the long-awaited corpus of Philippi contains 225 inscriptions, mostly Latin, dating to the period of the Roman colony and concerning public life, in the broader sense of the word (i.e. honorific inscriptions, dedications, but also epitaphs that provide information on public life). Except for the texts that are marked with an asterisk, all the inscriptions had been included in *Philippi* II². Only a few texts are in Greek. *Dedications* to: Genius Coloniae (43), Heros Aulonites (76, a *thuribulum*, an incense burner; cf. 158), Isis Regina (23), Iupiter Optimus Maximus (225, by a public slave), Mercurius Augustus (132), Quies Augusta Coloniae (84), Victoria Augusta (17), Victoria Germanica (25), and an anonymus god (81). Measurement tables were dedicated to Aeguitas Augusti (117) and Heros Aulonites (158). *Associations*: Honorific inscriptions were set up by the θρησκευταὶ τοῦ Σέραπι (54), the θ????????(55), and the ρησκευταί (55), and the *cultores deorum Serapis et Isidis* (134). In one case, the honorand was son of an ἄ???????? and served as ????????? ??? ?????? ?????????, i.e. a contest that took place in connection with cult of Sarapis. An association of ρχιερεύς and served as ἄγωνοθέτης τῶν Μεγάλων Ἀσκληπείων, i.e. a contest that took place in connection with cult of Sarapis. An association of *cultores Cupidinis* dedicated an epitaph (223). *Cult personnel*: There are references to priestesses of *Deana Caszoria*, i.e. Artemis Gazoria (135) and Isis (193), a pontifex (184*), and a sacerdos (225). *Imperial cult*: Evidence for the imperial cult is provided by an inscription that commemorates the dedications of the temple of the imperial cult (19) and dedications to Drusus (5), Claudius and his family (6), Vespasian and his sons (7), Trajan (10), Hadrian (11, 13), Hadrian Olympios and Sabina *Iuno coniugalis* (12), Antoninus Pius (14), the sons and grandsons of an emperor (15), Faustina Iunor (20), Septimius Severus and his family (24), Carinus (27), and unknown emperors (33, 34*, 35). Numerous inscriptions mention the priests of the imperial cult (126: *sacerdos divae Augustae*), *flamines* of emperors (6, 53, 60*, 62, 66*, 68*, 69*, 121*, 127, 130, 151–153, 154*), and *severi Augustales* (6, 197–203, 204, 205*, 206–212, 213*–220*, 221). *Afterlife*: A Latin epitaph for a woman ends with a greeting to the Thracian Rider God (4: *Heroni salutem*).
- 151 26) I. BULTRIGHINI, “Riflessioni su una dedica dei Lamptreis ad Apollo”, *RCCM* 55 (2013), p. 29–44 [BE 2014, 158; SEG LXIII 160]: B. examines a dedication to Apollo (Lamptraí, Attica, mid-4th cent.; IG II² 2967). She rejects the view of S.G. BYRNE (“The Dedication of the Orgeones of Prospalta IG II² 2355”, in A.P. MATTHAIΟΥ, I. POLINSKAYA [eds.], *Μικρὸς Ἱερομνήμων. Μελέτες εἰς μνήμην Michael H. Jameson*, Athens, 2008, p. 122) that the dedicants were *orgeones*. She also offers a new reading of line 1 ([Λαμ]πτρεῖς τῶι Ἀπόλλωνι, τῶι [Α]ϛ[κληπιῶι ἀνέθεσαν]; previous reading: [Λαμπ]τρεῖς τῶι Ἀπόλλωνι τῶι [Πυθίῳ ἀνέθεσαν]) [her suggestion that this is a joint dedication to Apollo and Asklepios is rejected by C. FEYEL, BE 2014, 158, because of the absence of parallels].
- 152 27) I. BULTRIGHINI, “‘Twin Inscriptions’ from the Attic Deme of Myrrhinous”, *ZPE* 186 (2013), p. 141–151 [BE 2014, 144; SEG LXIII 169–170]: A certain Xenophon made two dedications in Myrrhinous, one to Zeus Phratrios as a memorial of his priesthood (SEG LIII 210 = EBGR 2005, 146, ca. 400–350) and one to Apollo Pythios, in Apollo’s sanctuary (SEG LVII 197). B. argues that both dedications stood next to each other in the same

sanctuary [cf. EBGR 2005, 146], i.e., the sanctuary of Apollo Pythios (cf. SEG LIII 210: κἄμ'ε). This sanctuary must be located at the findspot of SEG LVII 197. She proposes the following restoration of the second dedication: [Εἰκόνα μ' Ἀ]θάνατος Ξενοφῶν μνημεῖον ἑαυτῷ (earlier restoration: [Νίκης]). Both dedications were statuettes, made in celebration of Xenophon and his priesthood (μνημεῖον ἑαυτῷ; cf. IG II² 4550, 4658). Images of cult personnel were dedicated on the Acropolis in the Classical period (late 5th–4th-cent.) [on the dedication of images of priests see *infra* n^{os} 95 and 107].

- 153 28) P. CABANES, “L’hymne à Asklépios à Apollonie d’Illyrie”, in D. LAURITZEN, M. TARDIEU (eds.), *Le voyage des légendes. Hommages à Pierre Chuvin*, Paris, 2013, p. 43–55 [SEG LXIII 407]: Ed. pr. of two very interesting inscribed lead tablets found in the agora of Apollonia. The first tablet (late 5th/early 4th cent.; p. 44–51) contains the third couplet of the paian for Asklepios, which is known from copies in Erythrai (*I.Erythrai* 205), Ptolemais (*Inscr. métriques* 176), Athens (IG II² 4509 + SEG XLVI 269), and Dion (SEG III 497) [see EBGR 2001, 62]. The text corresponds to that of the copies from Ptolemais and Dion. The tablet was probably a dedication to Asklepios, whose cult must have been brought to Apollonia by the Corinthian colonists (p. 44–51). C. interprets the second opisthographic tablet as a cult regulation approved by the oracle of Dodona. According to his restoration, the obverse concerns a prohibition concerning the cult of Asklepios, the reverse lists offerings to be made to various gods [better readings (especially of the reverse) and an excellent detailed analysis of the text are offered by J.-M. CARBON, S. PEELS, “Dossier of Regulations from Apollonia in Illyria”, in CGRN n° 40. They interpret the text as a decree of Apollonia concerning religious matters. The obverse states that a female seer practiced cleromancy and determined that a certain action should not take place in connection with the cult of Asklepios (Θ???, ??? ???? ?[????]? ???? ??????[????]? ? ?????? ?Α? ?????[?? ..] ?????? ? ?[??]???? ?????? ?[ca.24] ??? ?[??]???? ?[??-]). The better preserved reverse lists offerings to various gods: ??? ?[??]? ?????, ?????, ????? [?? ?]???? ???? , ??? ?[??]? ?[..]????? ????? ?????? [ca.25]? ?????? ?[?] ?[?] ca.26] h????[?] ?[?] ca.28] ????? [?]???? [ca.28] ???[?]????; ?To Diona a vestment, a girdle, a pin. To Zeus Naios, an ox, three sheep. To [..]rranios (Zeus Tyrrhanios?), an ox. To Themis, [- -]. To Enyalios, [- -] non-castrated male sheep. To the heroes, the gifts of hospitality. To NN, a goat. To Athena, [- -] female lambs?. Of the rest only remains of letters are preserved. The edition in εός, Τύχα ἀγαθά· δ[εδόχθ]αι τοῖς Ἀπολλονιά[ταις]· ἃ μάντις τ[ε]ν κλάρ[ον ..] ἀπαγόρεσε τὸν Ἀσχ[λα]πιδὸν δεκῆσθαι καὶ [ca. 4] καὶ ἡ[μι]ολίαν? κα[ὶ]--)]. The better preserved reverse lists offerings to various gods: τᾷ Διό[να]ι ἐσθᾶτα, ζόναν, πόρνα· [Διὶ Ν]αῖοι βὺν, ὄϊας τ[ρεῖς] [..]ρρανίοι βὺν· θέμ[ι] [ca. 5]· Ἐνυαλίοι ὄϊ[ας] ἐνὸρχα[ς] ca. 6] ἡρόεσσ[ι]ν ξένια· [ca. 8] αἶγᾶ [Α]θάναι [ca. 8] ἀμ[ν]άς; ‘To Diona a vestment, a girdle, a pin. To Zeus Naios, an ox, three sheep. To [..]rranios (Zeus Tyrrhanios?), an ox. To Themis, [- -]. To Enyalios, [- -] non-castrated male sheep. To the heroes, the gifts of hospitality. To NN, a goat. To Athena, [- -] female lambs’. Of the rest only remains of letters are preserved. The edition in CGRN clarifies the contents of the reverse and permits a better understanding of the text. As the eds. note, there is a striking connection with the oracle of Dodona, both in the use of cleromancy (see EBGR 2013, 37) and in the list of gods (Dione, Zeus Naios, Themis). Also the interest in the cult of heroes corresponds to what one observes in the oracular tablets from Dodona (see EBGR 2013, 37). The *mantis* may indeed be a member of the cult personnel in Dodona. But the restoration of the text on the obverse poses problems, which are also

recognized by the editors. After δ[εδόχθ]αι one expects an infinitive; here we have a subject in the nominative (ἃ μάντις); if we restore τῶν κλάρ[ον] (genitive plural), this word lacks a syntactical connection; the solutions provided by eds. ('the seer of the lots', i.e., the interpreter of the lots, or genitive of cause) are not satisfactory. If we restore τὸν κλάρ[ον] as an accusative object, we lack the verb. The form ἀπαγόρεσε is also hard to explain as a form of ἀπαγορεύω, since one expects ἀπαγορεύσαι or ἀπηγόρευσε; the eds. adduce καταγορῆσαι in SEG XXXV 665 line 34, but as I suspect (see below), this is a form of καταγορέω, not καταγορεύω. Finally, the greatest problem is posed by the statement 'the female seer from the lots (drawn) forbids that Asclepius receives etc.'. What a seer can forbid is that people offer something, not that a god receives an offering. Given the fragmentary state of the text, I hesitantly attempt to make sense of it: δ[έδοτ]αι τοῖς Ἀπολλωνιά[ταις]· ἃ μάντις τὸν κλάρ[ον] ..] ἀπαγόρεσε (sc. ἀπηγόρησε)· τὸν Ἀσχ[λα]πιὸν δέκ(ε)σθαι etc.; 'this (request) has been granted to the Apolloniatai. The seer approved of the lot. May they receive Asklepios etc.' This restoration has obvious advantages: A new sentence starts with ἃ μάντις; the co-existence of decree and oracle disappears; since in this text H always stands for the aspiration, the reading δέκ(ε)σθαι (δέχεσθαι) is certain. In my interpretation δίδωμι does not refer to an oracle but to a request submitted by the Apolloniatai. Inquiries of the αἰτέω-type are common in Dodona (e.g. DVC 95, 1130, 2510, 2552, 3054, 3595), and δίδωμι + dative is attested in the meaning 'to grant a request' (at least two certain cases: DVC 95A, 2510). If τὸν Ἀσχ[λα]πιὸν is the object and not the subject of δέκεσθαι, then the oracle recommends the introduction of his cult in Apollonia (cf. the formulaic expression τὴν θυσίαν, τὸν ἁγῶνα etc. δέχεσθαι), as requested by Apollonia. The tablet dates to the late 5th or early 4th cent., that is, the time in which Asklepios' cult is introduced to Athens. The introduction of a cult is one of the most common inquiries at Dodona. The only problem remains the meaning of ἀπαγόρεσε. I suspect that it is not a form of ἀπαγορεύω but the aorist of ἀπηγορέω. LSJ s.v. has ἀπαγορία, Doric for ἀπηγορία, and ἀπηγορέομαι, 'defend oneself, like ἀπολογέομαι'. The active form is not directly attested, but we have the verbs ἰσηγορέω, κατηγορέω, and παρηγορέω. If we read ἀπαγόρεσε for Attic ἀπηγόρησε, the role of the seer was to approve of the lot that contained the oracular response, to free it from doubts, to account for it, to defend it. I am aware of the problems of this interpretation, but I hope that the continuous progress in understanding the oracular practice in Dodona will allow us to understand this text].

- 154 29) F. CAMIA, "Political Elite and Priestly Posts in Athens during the Roman Imperial Period: Some Considerations", *ZPE* 188 (2014), p. 139–148 [BE 2015, 233]: C. argues that in Athens a close connection between high political offices and priesthoods can only be observed in the case of the high-priesthood of the imperial cult [cf. *infra* n° 36]. This conclusion is based on a prosopographical study of members of elite families in Athens who held high offices and priesthoods.
- 155 30) B. CAPUZZA, "La lingua poetica degli oracoli di Klaros: l'oracolo clario da Kallipolis nel Chersoneso Tracico", *EA* 47 (2014), p. 21–52: C. republishes the oracle of Apollo Klarios for Kallipolis (*I.Sestos* 11) with Italian translation and detailed philological commentary. The oracle prescribes ritual actions (sacrifice, libation, erection of Apollo's statue) through which Apollo would save the city from disease. The analysis of metre and language supports the conclusion that the poetic language of the Klarian oracles follows the tradition of Hellenistic poetry.

- 156 31) J.-M. CARBON, “Dated Sacrifices in the Gymnasion at Kadiköy”, *EA* 47 (2014), 147–148: C. presents an improved edition of the last lines of a decree from Apollonia on the Maeander in Lydia in honor of the benefactor Asklepiades of Pergamon (*SEG* XLIX 1540; republished by N. KAYE, R. SOUZA, “New Readings of the Decree for Asklepiades son of Theophilos Περγαμηνὸς from Kadiköy (SE Lydia)”, *EA* 46 [2013], p. 91–100). The decree establishes commemorative offerings (ὅπως διαμένῃ ἡ μνήμη) in the gymnasion of the *neoi* that took place on several occasions during the year. C. argues that here ἐπιθύω does not necessarily designate the offering of incense but possibly refers to a complementary sacrifice.
- 157 32) J.-M. CARBON, “A Hellenistic Ritual Calendar from Kyzikos”, *EA* 47 (2014), p. 149–155 [*BE* 2015, 597]: C. presents an improved edition of a fragmentary decree from Kyzikos (4th/3rd cent.; M. THEOTIKOU, “Ein unpublizierter Ratsbeschluss aus Kyzikos”, *EA* 44 [2011], p. 133–141; *SEG* LXI 1026; cf. P. HAMON, *BE* 2012, 348; never presented in *EBGR*). According to his restorations, the purpose of the decree was the proper performance of sacrifices, libations and other rituals (line 3: [ὅπως αἱ σπ]ονδαὶ καὶ αἱ θυ[σίαι]—συντελῶνται κατὰ τὰ--?). The last preserved lines (lines 9–12) may be a ritual calendar starting with the month Anthesterion (line 9); this is puzzling, since the year in Kyzikos is known to have started with Taureon (at least in the Imperial period). The rituals in this month start with the purification of the city (line 10: πόλις καθαίρετ[αι]); then, the text mentions the sacrifice of a pig to [Hestia Pry]taneia (line 11) [the sacrifice of a pig to the patron goddess of the council’s hearth may be part of the purification of the city].
- 158 33) A. CHANIOTIS, “Roman Army in Aphrodisias”, *Revue des Études Militaires Anciennes* 6 (2013), p. 151–158 [*BE* 2014, 428; *SEG* LXIII 858]: Ed. pr. of a sarcophagus from Aphrodisias (ca. 220–230). The epitaph threatens any violator of the grave that he will be ‘be impious and accursed and a tomb robber and will pay, in addition to this, to the Goddess Aphrodite 2,000 silver denarii and to the centurion at the site 1,000 denarii’ (ἔστω ἀσεβὴς καὶ ἐπάρατος καὶ τυμβωρύχος καὶ προσαποτεισάτω θεῇ Ἀφροδείτῃ ἀργυρίου ͵ββ βφ καὶ τῷ κατὰ τόπον ἑκατοντάρχῳ ͵αα α.). Usually, the recipients of fines for violations of the grave were the fiscus, the sanctuary of Aphrodite, the imperial cult, and professional associations; the payment to a Roman officer is unique.
- 159 34) T. CHATZINIKOLA, “Ἡ Ἑκάτη σὲ ἐπιγραφὰς ἀπὸ τὰ Δωδεκάνησα”, in *Adolos sophia*, p. 127–144: C. collects epigraphic evidence for the cult of Hekate in the Dodecannese (Rhodes, Kos, Chalke). Her properties as a protective divinity are revealed through her association in inscriptions with other deities (Kamiros: Hermes Propylaios, Apollo Apotropaïos; Chalke: Zeus) as well as through her epithets (Kamiros: Propylaia; Rhodes: Ennodia, Phosphoros, Euekoos; Kos: Stratia, Meliteina, Soteira, Pontia).
- 160 35) A.M. CIRIO, *Gli epigrammi di Giulia Balbilla (ricordi di una dama di corte) e altri testi al femminile sul colosso di Memnone*, Lecce, 2011 [*SEG* LXI 1537]: C. presents a new critical edition of the epigrams composed by Sabina’s friend Iulia Balbilla on the occasion of Hadrian’s visit to the Colossus of Memnon (Thebes, Egypt, 130 CE; *I.Col.Memnon* 28–31). C. discusses the cult of Memnon, the acoustic phenomenon that attracted visitors, and the religious background of Hadrian’s visit, and comments in detail on Balbilla’s poetry and family.
- 161 36) K. CLINTON, “The Inscriptions and the Sanctuary of the two Goddesses at Eleusis”, in B. PETRAKOS (ed.), *Γεώργιος Έμμ. Μυλωνᾶς. Βίος καὶ ἔργο 1898–1988*, Athens, 2013, p. 197–

- 204 [SEG LXIII 30]: On the basis of *I.Eleusis* 177 lines 6–8 (330/329 BCE), C. argues that the delivery of the first fruits (ἀπαρχαί) lasted for about 61 days (ca. 4 Thargelion to 6 Hekatombaion); this suggests a large number of donors, both demes and private individuals. Documents pertaining to the early imperial cult in Athens (*I.Eleusis* 297: Augustus; 334–336: Tiberius and Livia; 354: Agrippina the Younger and Nero; 361: the Σεβαστοί) show that the priests were members of the prominent Eleusinian gene of the Kerykes and the Eumolpidai, which enthusiastically adopted the imperial cult [cf. *supra* n° 29].
- 162 37) R. CRIBIORE, P. DAVOLI, D.M. RATZAN, “A Teacher’s Dipinto from Trimithis (Dakhleh Oasis)”, *JRA* 21 (2008), p. 170–191 [SEG LXI 1810]: Ed. pr. of an interesting dipinto on the plaster of a wall of a room at Trimithis in Egypt (ca. 340–360 CE). The text consists of didactic epigrams that encourage young men to dedicate themselves to the study of rhetoric (‘drink from the fountain of the Pierian water’, ἀπὸ κρήνης [- -] Πιερικῶν ὑδάτων πίετε). The poems are characterized by a use of pagan imagery and references to mythical figures and Greek gods (Hermes, Maia, Muses, Charites, Herakles, and a χρυσοκόμας god, probably Apollo). Only a small part of the texts can be reconstructed. One of the best preserved passages reads: “Here (I withdraw), near the sources of the sacred leaves. But may god grant my wishes that [you all] learn the Muses’ honeyed works, with all the Graces and with Hermes son of Maia reaching the full summit of rhetorical knowledge. Be bold, my boys: the great god will grant you to have a beautiful crown of manifold virtue” (ἐνθάδε χ.[- -] | ἐγγύθι πηγῶν [τῶν ἱ]ερῶν | πετάλων | ἀλλὰ θεὸς νεύσειεν ἐπ’ εὐχολῆισιν | ἐμεῖο [π...ων] | π[άντ]ας Μουσῶν ἔργα μελιχρὰ | μαθεῖν | σὺν πάσης Χαρίτεσσι καὶ Ἑρμῇ | Μαιάδος υἱεῖ | ῥητορικῆς σοφίης ἄκρον ἑλόντα[ς] | ὄλον· παῖδες ἐμοὶ θαρσεῖτε· μέγας θεὸς ὑμῖν ὀπάσει | παντοίης ἀρετῆς καλὸν ἔχειν | στέφανον). It is unclear whether the poems were copied from an earlier collection or were composed by a local teacher. Despite the references to gods and a μέγας θεός that could be Sarapis or Hermes Trismegistos, a veiled allusion to the Christian god cannot be excluded.
- 163 38) D. DAMASKOS, Κατάλογος γλυπτῶν τοῦ Ἀρχαιολογικοῦ Μουσείου Καβάλας, Thessaloniki, 2013: Ed. pr. of the statuette of an eagle of unknown provenance in Thrace (1st/2nd cent.); a Latin inscription reports that it was dedicated to Iupiter (*Jovi*) by M. Vesonius Stephanus [to judge from the votive object (cf. *EBGR* 1993/94, 42), the addressee is Zeus Hypsistos]. The dedicant is known from his epitaph found in Philippi (*Philippi* II² no 154).
- 164 39) D. DANA, “Possibles témoignages sur des cultes daces: la documentation épigraphique de la Mésie Inférieure”, in M. TAUFER (ed.), *Squardi interdisciplinari sulla religiosità dei Geto-Daci*, Freiburg, 2013, p. 157–176 [*BE* 2014, 289; *SEG* LXIII 516]: D. recognizes Dacian and Daco-Moesian names in dedications from Moesia Inferior. This onomastic material allows D. to recognize Dacian cults in these dedications. He discusses Greek dedications to Ἥρωι Εἰσασημῆς (*SEG* XXXII 71 = *IGBulg* V 5281), Θεὸς Εἰτιοσαρος (*IGBulg* II 771), Θεὸς Καπρινός (*SEG* XXIV 1010), and the Thracian Rider (*IGBulg* V 5269 and 5319).
- 165 40) D. DANA, “Notices épigraphiques et onomastiques I”, *ZPE* 188 (2014), p. 181–198: D. republishes a dedication of unknown provenance offered by the auction’s house *Herrman Historica* (Auktion 65, 15–16 October, 2012) n° 339. It is a relief plaque with Zeus offering a libation (2nd/3rd cent.). The relief was dedicated by Deineilas, son of Drales,

- to Zeus in fulfilment of a vow (ε????). The names suggest a provenance from Thrace (188f.). D. republishes an intaglio of unknown provenance, now in the Hermitage, with an invocation of Sarapis (R. Ὑχῆν). The names suggest a provenance from Thrace (188f.). D. republishes an intaglio of unknown provenance, now in the Hermitage, with an invocation of Sarapis (R. VEYMIERS, "Ιλεως τῷ φοροῦντι. *Sérapis sur les gemmes et les bijoux anciens*, Brussels, 2009, no. A22): Συμφα(νὲς) Σάραπι, σῶζε Μάρκον Διλλη (instead of Συμφᾶ). Συμφανής is an epithet of Sarapis; Dilles a Thracian name.
- 166 41) F. D'ANDRIA, "Il Ploutonion a Hierapolis di Frigia", *MDAI(I)* 63 (2013), p. 157–217 [*SEG* LXIII 122]: One of the most interesting archaeological discoveries in Roman Asia Minor is the identification of the sanctuary of Plouton in Hierapolis. The identification is confirmed through the discovery of a dedicatory inscription that reports that an anonymous donor dedicated an arch (ψαλῖς, the vaulted entrance to the cave of the Ploutonion) to Plouton and Kore (1st cent. CE).
- 167 42) R. DESCAT, "Toujours *I.Mylasa 11* : autorité et territoire dans la Carie hékatomnide", *EA* 47 (2014), p. 53–72: See *infra* n° 132.
- 168 43) M.S. DIAKOUΜΑΚΟΥ, "Βωμὸς Τιβερίου καὶ Ἰουλίας Αὐγούστας ἀπὸ τῆ Λέσβου", *Grammateion* 3 (2014), p. 7–10: Ed. pr. of an inscribed altar for the cult of Tiberius and Livia (Θεὰ Σεβαστά) from Lesbos (ca. 14–29 CE). The altar was dedicated as an expression of gratitude for peace (χαριστήριον ἡράνας).
- 169 44) F. DÖNMEZ ÖZTÜRK, "New Votive Inscriptions from Nikaia", *Cedrus* 1 (2013), p. 285–292 [*BE* 2014, 478; *SEG* LXIII 1137–1141]: Ed. pr. of dedications from the territory of Nikaia (Imperial period). Dedications to Theos Agathos (1; cf. *SEG* LIV 1486–1487; possibly an epithet of Zeus), Zeus Ouebreanos (2; unattested epithet deriving from a place name), Zeus Soter (3; a thanks-giving dedication: χάριν), Zeus Bronton (4), and Zeus (5, an altar dedicated in fulfilment of a vow: ἐξ εὐχῆς). Almost all of the dedications start with the invocation Ἀγαθῇ τύχῃ (1–3, 5). The dedication to Zeus Soter was made by a man, probably a freedman, for his patrons in fulfilment of a vow (3: ὑπὲρ τῆς τῶν πατρῶνων ἰς αἰῶνα διαμονῆς).
- 170 45) A. DONA, "Επιγραφὴ ὑποθήκης ἀπὸ τῆ βασιλικῆ Ὀλύμπου Καλυβιῶν Ἀττικῆς", in *Πρακτικά Ἰδ' Ἐπιστημονικῆς Συνάντησης Νοτιοανατολικῆς Ἀττικῆς, Καλύβια Θορικοῦ Ἀττικῆς, 6–9 Ὀκτωβρίου 2011*, Kalyvia, 2013, p. 59–68 [*BE* 2014, 159; *SEG* LXIII 156]: Ed. pr. of a security horos of a mortgaged piece of land and a house belonging to the deme of Myrrinous (Athens, ca. 350–300); the loan had been given from sacred money of Artemis Kolainis (ὄρος χωρίου καὶ οἰκίας πεπραμένων ἐπὶ λύσει κοινῶι Μυρρινος[ί]ων ἱεροῦ ἄργυ[ρί]ου Ἀρτέμιδος[ς] Κολαινίδος; for Artemis Kolainis, cf. *IG* II² 1183 lines 27–32).
- 171 46) L. DUBOIS, "Une inscription sicilienne déconcertante", *REG* 126 (2013), p. 1–19: D. republishes and discusses an enigmatic honorific decree preserved in two copies on two bronze tablets from Halaisa (*EBGR* 2010, 116 and 177). The decree, dated by a reference to the priest of Zeus and the two priests of Apollo, is written in the Rhodian dialect. It honors a certain Nemenios for his benevolence and benefactions towards the 'priests of Apollo' and the 'koinon of the priests of Apollo'. The text has the form of a civic decree but with puzzling peculiarities, apart from the double eponymous priesthood. It is presented as a decree of an assembly (*halia*) and a council, consisting of 15 members and designated as 'the one from the sanctuary of Apollo' (line 8: ἔδοξε τᾷ ἀλίᾳ καθὰ καὶ τᾷ βουλᾷ τᾷ ἐκ τοῦ ἱεροῦ Ἀπόλλωνος; cf. line 22f.: δεδόχθαι τᾷ ἀλίᾳ τῶν

ἱερέων τοῦ Ἀπόλλωνος καθὰ καὶ τοῖ[ς] βουλευταῖς); it was approved by the entire *koinon* with 825 votes. The only parallel for a Κοινὸν τῶν ἱερέων is found in another inscription from Halaiasa (IG XIV 354 lines 3/4). The number of 825 priests is hard to explain. Could the number of votes refer to the votes in the assembly by which a decree of an association of priests was ratified?

- 172 47) K.M.D. DUNBABIN, “Domestic Dionysus? Telete in Mosaics from Zeugma and the Late Roman Near East”, *JRA* 21 (2008), p. 193–224 [SEG LVIII 1855, 1915]: D. examines the presence of Dionysiac themes in mosaics from the Roman Near East and the connection between Dionysiac images, myths, and cult. She focuses in particular on mosaics with representations of the personification of Τελετή (‘ritual’, ‘initiation’), which in D.’s view does not refer to specific rituals but alludes, very generally, to Dionysiac revelry. She discusses a mosaic from Syria or Arabia (ca. 150–220 CE) that shows the wedding of Τελετή and Ἔρως in the presence of Aphrodite and the Charites (SEG LVIII 1855). This subject, possibly peculiar to Syria, is connected with the idea that marriage is an initiation into the mysteries of love (cf. Menander *Rhetor* 2.7).
- 173 48) B. EMME, “Kein Kaiserkult. Rekonstruktion und Deutung der ‘ara augusti’ im Buleuterion von Milet”, *MDAI(I)* 64 (2014), p. 163–178: The remains of a monument in the court of the Bouleuterion of Milet had been interpreted as an altar for the Imperial cult. Neither the architectural remains nor an epigraphic find (*Milet* VI.1.6) support this conclusion. The inscription is a dedication (cf. καθιέρωσεν) in honor of the heroized (cf. ἥρωι) C. Iulius Epikrates, priest of the imperial cult. If the inscription belonged to the monument, it seems to have been an ‘honorary tomb’.
- 174 49) H. ENGELMANN, C. İÇTEN, U. MUSS, “Künstler im Artemision von Ephesos”, *ZPE* 191 (2014), p. 99–116 [BE 2015, 59]: The authors present inscribed bases of statues dedicated by the *neopoiai* in the Artemision of Ephesos. Except for n° 3 (SEG XLV 1584), the other texts are inedita. The bases supported statues, three of which were works of the famous sculptor Alkamenes (1–3, late 5th cent.). Three statues were signed by Eugnotos (4, ca. 400) and Sopolis (6–7, ca. 350), and another three were not signed (5, ca. 425–375; 8–9, late 4th cent.). The earliest of these inscriptions (1–2) are the earliest attestations of the board of the *neopoiai*. The new inscriptions are important testimonia for the decoration of the sanctuary with marble statues from the late 5th to the late 4th cent.
- 175 50) C. FANTAOUTSAKI, “Νεότερα ὀνομαστικὰ καὶ προσωπογραφικὰ στοιχεῖα γιὰ τοὺς ξένους στὴ Ρόδο”, in *Sophia adolos*, p. 65–92: Ed. pr. of an epitaph for Dionysios from Antioch, who died as a metic in Rhodes (1st cent.), and members of his family. The interesting text mentions his services to the city and the honors that he and his father had received. Both he and his father had served as *choregoi* and had been honored with an olive wreath by the hitherto unattested cult association of the Ἑρμαῖσταὶ Τύχας Ἀγαθᾶς Ὀλυμπείων Εἰδαιμόνων. This cult association, primarily dedicated to the worship of Hermes, combined Hermes’ cult with that of Tyche Agathe and the ‘Blissful Olympians’, i.e. all the Olympian major and minor gods. Dionysios was additionally honored with a golden crown by the hitherto unattested cult association of Ἑστιασταὶ Διὸς Ὀλυμπίου Ὀμονοῖσταὶ Λεύκειοι Μάλλειοι οἱ σὺν Λευκίῳ Μαλλεῖῳ Λευκίου υἱῷ Μάγνῳ Ῥωμαίῳ, which worshipped Hestia, Zeus Olympios, and Homonoia. This association had been founded or re-founded by Lucius Mallius; his son Lucius Mallius Magnus served as its chairman [more probably, the founder and the current chairman are the same person; the cognomen (Magnus) was not included in the title Λεύκειοι Μάλλειοι]. The gods worshipped by this association seem to correspond to Vesta,

Iuppiter, and Concordia, and therefore reveal Roman influence. This text provides important evidence for the coming together of metics of various origins in the same association.

- 176 51) M. FARACE, “Il santuario di Apollo Hypertealeas”, *Epigraphica* 75 (2013), p. 33–43: F. gives an overview of the dedications found in the sanctuary of Apollo Hypertealeas in the peninsula of Parnon in Lakonia (cf. Paus. 3.22.10), mainly bronze objects. He distinguishes three main periods: late 7th–late 4th cent.; late Hellenistic (2nd cent.–ca. 25 BC), and Imperial period. A study of the objects and their inscriptions (IG VI. 1.931–932, 961–967, 975–1106; cf. SEG XI 907; XXXII 390) show that the sanctuary was visited by people of high rank; an inscription on a perirhanterion (?) suggests contacts with Kyrene (LSAG² 201 no 43).
- 177 52) J.-L. FERRARY, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros d’après la documentation conservée dans le Fonds Louis Robert*, Paris, 2014 [BE 2015, 611]: The two volumes of this long awaited corpus contain ca. 420 inscriptions that commemorate the visits of delegations of choruses of boys and girls, usually accompanied by θεοπρόποι, cult officials and other city representatives, to the sanctuary of Apollo Klaros. F. publishes the texts with exhaustive discussion of the history of research, the areas of the sanctuary where the texts were written (propylaia, sacred road, temple of Apollo, area of altars), the onomastics, the prosopography, the administration and the cult personnel of the sanctuary (priest, *thespiodos*, *prophetes*, scribe), the practice of honoring Apollo through choruses and hymnody, and the cities that sent delegations to the oracle. The texts provide valuable information on the individuals who held offices at Klaros from ca. 105 to ca. 236 CE; they also show that the office of the eponymous prytanis at Kolophon was held 150 times by Apollo (p. 74–108). The cities which dispatched choruses were mainly cities of the province of Asia, some of which regularly sent a delegation; the record is held by Laodikeia on Lykos, which sent delegations 45–47 times (cf. Herakleia Salbake: 31; Chios: ca. 36–40; Phokaia: ca. 25–35). Other regular participants include Aphrodisias, Tabai, Akmonia, Ikonion, and Amaseia. However, most cities (29 out of 51) are represented by only one single commemoration. Outside of Asia, there were numerous delegations from Crete (20–24 cases from Hierapytna, Lappa, and Kydonia), and rare visits of delegations from Achaia (1 case: Corinth), Macedonia (3 cases: Charax, Stobi, Macedonian Koinon), Thrace (8 or 9 cases: Perinthos, Thasos, Plotinopolis, Markianopolis, Hadrianopolis, Ainos, Deultum, Philippopolis), and the west and north shores of the Black Sea (4–5 cases: Chersonesos in Tauris, Olbia, Dionysopolis, Odessos). Some of the cities that sent delegations are known to have received Klarian oracles (p. 110–114). In the case of Bargasa (2, 6, 10, 12), Laodikeia (27, 31, 34, 63), Perinthos (11), Thasos (30), and anonymous cities (6, 365) it is explicitly stated that the choruses were sent in accordance with an oracle of Apollo (κατὰ τὸν χρησμόν, κατὰ χρησμόν τοῦ θεοῦ, κατὰ χρησμόν Ἀπόλλωνος Κλαρίου; p. 115) [interestingly, these references are to be found only in the early records (ca. 105–141 CE)]. Some of the texts mention additional reasons for the visit of delegations (e.g., 191: dedication of three silver images by Kaisareia Germanike ὑπὲρ τῆς ἑαυτῶν σωτηρίας χαριστήριον). In addition to the singing of hymns, the visits included a visit of the adyton (ἐμβατεύειν: 36, 41, 64, 117 bis, 118, 248, 406), initiation into the mysteries (μυεῖσθαι: 36, 41, 106, 251; παραλαμβάνειν τὰ μυστήρια: 64, 248; ἐπιτελεῖν τὰ μυστήρια: 154 bis, 173, 174, 176, 293, 308, 318, 402, 415), and consultation of the oracle (p. 115–131), and in isolated cases also the offering of sacrifices (216: ἔθυσεν τελείαν θυσίαν)

and votives (191) [note that the dedication of three silver images was connected with a celebration (191 lines 17f.: τῆς ἀναθέσεως καὶ τῆς εἰς τὴν ἑορτὴν δαπάνης)]. The choruses (ὑμνωδοί, μολποί) usually honored with hymns Apollo alone (the usual phrase is ὑμνήσαντες τὸν θεόν; but see also 25: εὐσεβήσαντες), but delegations from Bargasa (2, 10, 12), Chios (23), Laodikeia (63, 101, 107), and an undetermined city (364) also honored 'the gods' (ὑμνήσαντες τοὺς θεούς). The hymns were sometimes new compositions (11, 31, 78). We note the presence of ephebes in the delegations, especially the later ones (29, 282, 285, 291, 292, 306, 311–316, 402). The texts provide also information about the religious institutions of the cities that dispatched the choruses: the ἀρχιθεηκόλος, a hitherto unattested office, possibly in Hierapytna (338), the ἱερεὺς παίδων in Herakleia Salabake (88, 116, 136, 161, 162, 187, 188, 215, 253, 304, 316, 317), Aphrodisas (142), Tabai (131), and Laodikeia (209, 223, 247, 287), the ἱεροκῆρυξ in Chios (3, 61, 68, 155, 160, 166, 169, 172, 179, 190, 194, 197, 200, 208, 237, 246, 252) and Akmonia (75, 93), the ἱεροποιός in Chios (22), and the prophetes of Apollo Pythios (27, 31, 134, etc.) and *agonothetes* of the Dia Kleoxeneia in Laodikeia (209, 223, 247, 281, 283, 287, 289, 290, 348). Among several inscriptions that attest the accumulations of offices, we single out the case of C. [–]mos Flaccus in Laodikeia (287), who served as prophetes of Apollo Pythios, priest of the boys, and *agonothetes* of the Dia Kleoxenia. Despite the formulaic character of most texts, one notices individual features. E.g. Kaisareia Germanike (191) designated Apollo Klarios as μητροπάτωρ (maternal grandfather), probably because it was a colony of Myrleia, which in its turn was a colony of Kolophon. This corpus is an important contribution to the study of religious practices in the 2nd and 3rd cent. CE, especially the importance of hymnody.

- 178 53) P. FIGUERAS, *The Pagan Image of Greco-Roman Palestine and Surrounding Lands*, Oxford, 2013 [SEG LXIII 1543, 1549, 1579–1581, 1585–1588]: This survey of archaeological evidence for 'paganism' in Palestine and Judaea, contains numerous references to inscriptions of religious interest, mostly published texts. We present the inedita and a selection of interesting texts; for some of them we use the texts read by M. Zellmann-Rohrer in SEG LXIII (1549, 1579, 1580). *Berosaba-Beer Sheba*: A Hellenistic medallion with a representation of Hermes and the inscription Ἑρμῆς (p. 20; SEG LXIII 1543). *Gazara*: An altar of Herakles and an anonymous god (Hellenistic; mentioned without text by R.A.S. MACALISTER, *Bible Side-Lights from the Mound of Gezer. A Record of Excavation and Discovery in Palestine*, London, 1906, p. 176; p. 71): Ἡρακλέους | θ??????(?) ????? ????? | ?????????? ????? ??????????????. Z.-R. mentions as a possible parallel the joint cult of Herakles and Leukothea in Tyre (J.-B. ?ξοῦ(?) καὶ τοῦ | σ????????? ????? ??????????????. Z.-R. mentions as a possible parallel the joint cult of Herakles and Leukothea in Tyre (J.-B. ?υννάου | θ???? ??????????????. Z.-R. mentions as a possible parallel the joint cult of Herakles and Leukothea in Tyre (J.-B. ?εοῦ ἐπηκόου. Z.-R. mentions as a possible parallel the joint cult of Herakles and Leukothea in Tyre (J.-B. YON, J. ALIQUOT, *Inscriptions grecques et latines du Musée national de Beyrouth*, Beirut, 2016, n° 310). *Mt. Gerizim*: An inscription on a sundial (2nd cent.) reports that it was dedicated to Theos Hypsistos by a Ptolemaic functionary (mentioned by Y. MAGEN, *Mount Gerizim Excavations*, Volume II. A. Temple City, Jerusalem, 2008, p. 156; p. 69) and two dedications to Zeus Olympios (p. 70; SEG LXIII 1580–1581; Imperial period and 4th cent. CE). *Sebaste-Samaria*: Three inscriptions are connected with the cult of κυρία Κόρη (p. 133f.): two dedications (SEG LXIII 1585, by a highpriest; SEG LXIII 1586, εὐξάμενος; 3rd cent. A.D.) and an interesting acclamation written with red paint on a plaque found in a cistern;

- the acclamation praises ‘the one god, the ruler of all’ and ‘great Kore, the invincible one’ (εἷς θεὸς ὁ πάντων δεσπότης· μεγάλη Κόρη ἡ ἀνείκητος; 3rd/4th cent.; SEG LXIII 1587). *Sha’ar Ramon*: A dedication to κυρία Ἀθηνᾶ by a Roman soldier (p. 150; SEG XLII 1455; LXIII 1588; 2nd/3rd cent.).
- 179 54) J. FOURNIER, S. DADAKI, “Hérodes fils de Samos et sa famille. Autour d’une inscription funéraire en remploi dans la basilique Nord du site d’Hagios Vassileios (Thasos)”, *BCH* 136/137 (2012/13), p. 269–298 [SEG LXIII 721]: The discovery of an epitaph for Herodes, son of Samos, and another four members of his family give the opportunity to the authors to study a prominent Thasian family of the imperial period. Its members include dedicants (IG XII.8.379: Samos, son of Herodes, and Herodes, son of Samos, 1st cent.) and an *anthophoros* (IG XII Suppl. 410: Perigenis, daughter of Herodes, 2nd cent. CE).
- 180 55) P. FUNKE, K. HALLOF, “Zwei neue Staatsverträge aus Akarnanien”, in *Forschungen in Akarnanien*, p. 55–64 [BE 2014, 254; SEG LXIII 391]: Ed. pr. of two fragmentary treaties preserved on an opisthographic stele from Akarnania: a treaty of alliance between Anaktorion and another partner (late 5th/early 4th cent.) and treaty between Akarnanians, Amphilochians, and Ambrakiotai (late 4th cent.). Only parts of the two treaty oaths are preserved. In the first oath one recognizes an imprecation formula (A lines 3f.: καὶ ἐξώλε[---] γενεᾶι καὶ γένει; e.g. ἐξώλε[αν αὐτῶι καὶ οἰκίαι καὶ] γενεᾶι; cf. Dem. 59.10). The most interesting detail from the perspective of religious vocabulary is the mention of the hitherto unattested word ὑποσφάγιον (A line 6; rather than ὑπὸ σφάγιον), possibly a designation of the blood that flows downwards from the victim (cf. the verb ὑποσφάζω). In the second oath one recognizes a reference to the men who administered the treaty oath (A lines 13f.: οἱ ὀρκίζοντ[ες]), the divinities invoked in the oath (A lines 20f.: Ὀμνύειν δέ καὶ Δία καὶ Ἄλιον καὶ Γᾶν καὶ Ποσειδῶνα καὶ [Ἀπόλλω]), a curse against those who would violate the treaty oath (A lines 20–23: ἐπ[ιορκοῦντι μὲμ μοι μήτε νίκα πολέμωι εἴη μήτε γᾶ] καρπὸν φέροι μήτε [θάλασσα-- -]), and possibly a reference to the Olympic festival (A line 26: [Ο]λυμπίων). The text on the backside, possibly part of the second treaty, is a delimitation; a sanctuary of Aphrodite is mentioned as an orientation point (B line 7: τὰν ὁδὸν [τ]ὰν ἀπὸ Ἀφροδ[ισίου]). [In B lines 26f., there may be a reference to the victims used in the oath ceremony: κατ[ὰ] τελ[έ]ων ἱερῶν; cf. *I.Cret.* III.iv.9 line 27; ὠμόσαμεν καθ’ ἱερῶν; *I.Cret.* III.iv.8 lines 2–9: ὠμοσαν ... καθ’ ἱερῶν νεοκαύ[των]; further examples of καθ’ ἱερῶν: *IG* XII.4.132 lines 127/128; *SEG* XXIII 547 line 15; *XXXII* 1097 line 6; *ILabraunda* 6 line 11].
- 181 56) J.L. GARCIA RAMÓN, B. HELLY, “Deux nouvelles épicleses de la déesse En(n)odia dans des inscriptions de Larisa”, in A. BLANC *et alii* (eds.), ΠΟΛΥΜΗΤΙΣ. *Mélanges en l’honneur de Françoise Bader*, Louvain/Paris, 2012, p. 41–53 [BE 2013, 238; SEG LXII 372]: The authors discuss the meaning of two epithets of Ennodia in Thessaly. In the dedication *SEG* LIV 561, the epithet of Ennodia is Στροπικά (not Στρογικά). This epithet derives from στροπά (‘lightning’; cf. *IG* V.2.64 line 13: Διὸς Στορπάο). Ennodia is associated with lightning (cf. Ἐννοδία φωσφόρος in Rhodes and Thera: *IG* XII.1.1286 and *IG* XII.2.1328). The epithet Μυκαϊκᾶ (F. SALVIAT, C. VATIN, *Inscriptions de Grèce centrale*, Paris, 1971, no. 9.1 line 28) derives from μύκη, ‘tomb’. Ennodia was regarded as protector of tombs.
- 182 57) M. GIANNPOULOU, “Ἡ πόλη καὶ τὰ νεκροταφεῖα τῆς ἀρχαίας Τροιζήνας”, in M. DOGATOLI, S. ΟΙΚΟΝΟΜΟΥ (eds.), *Αρχαιολογικές Συμβολές. Τόμος Α΄. Ἀττική. ΚΣΤ καὶ Β΄ Εφορεῖες*

- Προϊστορικῶν καὶ Κλασσικῶν Ἀρχαιοτήτων*, Athens, 2013, p. 105–121 [SEG LXIII 250]: G. mentions the discovery of a lead weight at a site on the road from Troizen to Hermione (undated, p. 110); the inscription ἱαρό [read ἱαρῶ or ἱαρό(ς/ν)] shows that it belonged to a sanctuary near Troizen, probably that of Apollo Platanistios (cf. Paus. 2.34.6).
- 183 58) C. GRAML, “Hekate as a Product of the 19th Century”, *Jahrbuch der Berliner Museen* 55 (2013), p. 13–17 [SEG LXIII 63]: After careful examination of the graffito θεκάται on an inscribed figurine from Athens (IG I² 836, late 6th/early 5th cent.), believed to be the earliest representation of Hekate, G. concludes that the reading is uncertain and that the text probably is a 19th century-forgery.
- 184 59) C. GRAML, “Eine neue Ehreninschrift der Thiasotai der Artemis Ἀρίστη καὶ Καλλίστη aus dem Athener Kerameikos”, *ZPE* 190 (2014), p. 116–126 [BE 2015, 219]: Ed. pr. of an honorific inscription from Athens (3rd cent.). It was set up by a cult association founded by Makron (κοινὸν τῶν θιασωτῶν [οὔς] συνέλεξεν Μάκρων) for the chairman of the association (ἀρχιερατιστής) Makron, the secretary, the treasurer (λογιστής), and the board of three supervisors (συνεπιμεληταί). The context of the discovery near the Dipylon Gate suggests that the association was that of worshippers of Artemis Ariste and Kalliste, known from other inscriptions (IG II² 1297–1298). Her sanctuary is mentioned by Pausanias (1.29.2) [cf. *infra* n° 77].
- 185 60) Y. GRANDJEAN, “Inscriptions de Thasos”, *BCH* 136/137 (2012/13), p. 225–268 [SEG LXIII 716–719]: Ed. pr. of inscriptions from Thasos. 1) The board of the *apologoi* made a dedication to a heros, whose name ends in -ομέδων ([Ποντ]ομέδοντ[ι]?; cf. IG XII Suppl. 431: Ποντο[-]; 3rd cent.; p. 252–254 n° 6). 2) Dedication to Aphrodite by the board of three *gynaikonomoi* (254f. n° 7; 3rd cent.). 3) Dedication to Artemis made by Hekataie (256 n° 8; 4th/3rd cent.). 4) Dedication to Hadrian Olympios and Sabina (256–258 n° 9). 5) A boundary marker of the sanctuary of Zeus Ktesios belonging to the clan (patra) of the Menoitadi (258–261 n° 10; ca. 400–350).
- 186 61) C. GRENET, “Manumission in Hellenistic Boeotia: New Considerations on the Chronology of the Inscriptions”, in *The Epigraphy of Boeotia*, p. 395–442 [BE 2015, 267]: After reviewing the chronology of the Boiotian manumission records, G. argues that the vast majority belongs to the 2nd cent.; there are a few records from the late 3rd cent. from Thespiiai, and in Chaironeia the records continue into the early 1st cent. In Boiotia, manumissions took the form of the consecration of the slave to a god (Sarapis and Isis, Artemis Eileithyia, Asklepios, Apollo, Meter Theon, Dionysos, Zeus Basileus, Trophonios, Herakles Charops; for references, see p. 426–430).
- 187 62) M. GRÜNBART, “Magisches aus Münster. Ein Siegel Salomons im Archäologischen Museum der Westfälischen Wilhelm-Universität”, *Boreas* 35 (2012), p. 169–172 [BE 2015, 81; SEG LXII 1824]: Ed. pr. of an amulet of unknown provenance (4th cent. CE) with the widespread apotropaic text Σφ|ραγ|ς | Σολομ|όνος β||οήθι. Since the text is flanked by crosses, the amulet was used by a Christian.
- 188 63) J. HANICK, “The Great Dionysia and the End of the Peloponnesian War”, *CIAnt* 33 (2014), p. 319–346: The epigraphic evidence suggests that the Great Dionysia were celebrated in 404 BCE, although in a reduced form, due to Athens’ grim circumstances at the end of the Peloponnesian War. The first regular celebration after the war probably took place in 402/1.

- 189 64) R. HARAHA SHAH, J. SEIGNE, “Jarash, Spring 2013”, *ADAJ* 57 (2013), p. 503–517 [SEG LXIII 1597]: Ed. pr. of a dedicatory inscription from Gerasa (Imperial period). A man dedicated an altar in expression of piety (εὐσεβείας χάρι[ν]).
- 190 65) A. HERMARY, “Une petite énigme délienne : les ‘curieuses offrandes’ des hiéronautes de Tyr”, *RA* (2014), p. 271–284 [BE 2014, 64]: A Greek-Phoenician inscription from Delos, considered lost but in fact in the Epigraphical Museum in Athens, reports on a dedication made by the Τύρου ἱερονάυται to Apollo (SEG I 341; *LDélos* 50); the *hieronautai* probably were participants in sacred missions. The dedicated objects were images of Tyros and Sidon (Τύρου καὶ Σιδῶνος [εἰκ]όνας; cf. personifications of cities on coins of Euagoras II of Salamis and Cypriot statues of this period).
- 191 66) M. HORSTER, “Priene: Civic Priests and Koinon-Priesthoods in the Hellenistic Period”, in *Cities and Priests*, p. 177–208: H. gives an overview of the various priesthoods attested in Priene (priestesses of Athena Polias, Demeter and Kore, Meter Phrygie; priests of Dionysos Phleios, Zeus Basileus and the Kouretes, Zeus and Poseidon, King Nikomedes II, and the Egyptian cults). She discusses the selection method and duration of priesthoods (priesthoods sold for life, annual elections), the priesthood of Poseidon Helikonios in the Panionion which was held by a Prienian, honorary decrees for priests, and *diagraphai* for the duties of priests.
- 192 67) B. IPLIKÇIOĞLU, “Epigraphic-Historical Geography Surveys in Eastern and Northeastern Lycia – Southwest Pisidia in 2012”, *Anatolian Mediterranean Archaeological News* 11 (2013), p. 215–217 [SEG LXIII 1298, 1303, 1374]: I. briefly presents new epigraphic finds from Arykanda, Elmalı, and Rhodiapolis (p. 215f., Imperial period, if not otherwise stated). *Arykanda*: Two dedications to Artemis Kombike, and to the Dioskouroi and Helena. *Elmalı*: A dedication to Kakasbos by a slave. *Rhodiapolis*: Hellenistic texts: Dedications to Ἄρτεμις Λαδβανή and Athena; an honorific inscription refers to the victories of a boxer in the contests organized by the Lykian Koinon in honor of Θεᾶ Ῥώμῃ. A decree mentions an eponymous priest of Athena. Texts of the Imperial period: Dedications to Athena Polias, Eleuthera, and Poseidon.
- 193 68) S. ISAGER, P. PEDERSEN, “Dining Rooms in the Sanctuary: Old and New Epigraphic Evidence”, in L. KARLSSON *et alii* (eds.), Λάβρυς. *Studies Presented to Pontus Hellström*, Uppsala, 2014, p. 507–523 [BE 2015, 25, 638]: The existence of dinning rooms (*andrones*) in Labraunda, as part of the building program of the Hekatomnids, is well known, but similar constructions are hitherto unknown in Halikarnassos. I.-P. associate with such dinning rooms two already known inscriptions: a dedication by Melas of an ἀνδρῶν to Zeus Akraios (ca. 400–350; cf. a similar dedication to Artemis Astias in Iasos: *EBGR* 2009, 21) and an inscription that refers to the construction of δειπνιστήρια (banqueting halls) dedicated to Claudius and Artemis Delie.
- 194 69) C.P. JONES, “Two Late Antique Inscriptions from Aphrodisias”, *EA* 46 (2013) 169–175: [SEG LXIII 859]: J. presents an improved edition of a Late Antique grave epigram for a young woman from Aphrodisias (*ALA* 154, 4th cent. CE; p. 172–175). The vocabulary and imagery of the text, which alludes to a blessed afterlife and the idea that the soul has joined the immortal gods (lines 1f: ψυχὴ σῶμα λιποῦσα τὸ [e.g. πῆλινον--]) εὐλυτος ἐς μακάρων ἱερὸν γέ[νος--]; line 8: ψυχὴ ἀθαν(ά)τοις ὁμέστιος οὐ[ρανὸν ἤκει]) probably reflect Neoplatonic influences.
- 195 70) C.P. JONES, “Epigraphica X–XII”, *ZPE* 188 (2014), p. 28–34 [BE 2014, 467]: J. restores the epithet Lochia in a dedicatory inscription from Laodikeia [see *infra* n^{os} 88 and 122]. The

dedicant, the governor of Phrygia and Caria Dyscolius, may have made this dedication to Artemis Lochia after his wife had been successfully delivered of a child during his term as governor.

- 196 71) C.P. JONES, “A ‘New Hero’ at Attea (Mysia)”, *ZPE* 192 (2014), p. 156–158 [*BE* 2015, 606; *SEG* LXIII 1017]: J. republishes a dedicatory inscription from Attea in Mysia for the ‘new hero’ Menandros, son of Apollonios (cf. *EBGR* 2013, 114). The Greek and Roman citizens of Attea ‘set an altar with base by means of ceremonies (consequent on) the dreams and visions of his father (διὰ τὰς θρησκείας τῶν ὀνείρων καὶ φαντασιῶν τοῦ πατρὸς αὐτοῦ), to (i.e. in honor of) the new hero, Meandros, son of Apollonios’ (late Hellenistic/early Imperial period). J. points out that νέος ἥρως does not mean that Menandros had recently died; it is a reference to the young man’s heroization. For θρησκεῖαι he adduces a dedication from Sparta (*SEG* XI 683). The establishment of a cult of a dead child by a grieving father (an Alexandrian Jew) is mentioned in the *Wisdom of Solomon* (*Sap. Sol.* 14.15–16). Epikrates, the author of the famous ‘testament of Epikrates’ (P. HERRMANN, K.Z. POLATKAN, *Das Testament des Epikrates*, Vienna, 1969), received instructions to establish the cult of his son by his son who appeared in his dreams and visions. [This evidence, and that collected by C.P. JONES, *New Heroes in Antiquity*, Cambridge MA, 2010, confirms my suggestion that an inscription in Apollonia (*I.Apollonia* 238 = *SEG* XLVII 854; cf. *EBGR* 1997, 54) concerns the heroization of a deceased child. The text reads: Ἡρωΐδος | Φιλιππίδου, | σπονδαῖσιν | ο? ??????. ????? is not the name of the deceased, but the designation of her status, followed by a ritual instruction: ?Of the heroine, the daughter of Philippides; honor her with libations [for the heroes] not with libations [for the dead]?. On heroization see also ὁ χοαῖσιν. Ἡρωΐς is not the name of the deceased, but the designation of her status, followed by a ritual instruction: ‘Of the heroine, the daughter of Philippides; honor her with libations [for the heroes] not with libations [for the dead]’. On heroization see also *infra* n° 93].
- 197 72) D.R. JORDAN, G. ROCCA, L. THREATTE, “Una nuova defixio dalla Sicilia (Schøyen Collection MS 1700)”, *ZPE* 188 (2014), p. 231–236: Ed. pr. of a judicial defixio from Sicily (5th cent.), now in the Schøyen Collection. The text is addressed against the five adversaries of the defigens in court and wishes them to plead fruitlessly (ἀτέλεστ’ ἀγορεύειν) and accomplish nothing in court (μεδέν ἡανύοι ἐν τᾷ δίκαι). They should have the same fate as a certain Oltis (‘as Oltis going to/being at telos was destroyed, as Oltis was destroyed going to telos, as Oltis, fruitless, was destroyed; ὅς Ὀλτις ἐς τέλος ἴασα ἀπόλετο, ὅς ἀτέλεστος Ὀλτις ἀπόλετο ἐς τέλος ἴασα, ὅς Ὀλτις ἀτέλεστος ἀπόλετο). This reference to Oltis is a local *historiola*, either referring to a woman with the name Oltis or to the destruction of the city of Olta (Pliny, *NH* II, 240) [in view of ἀτέλεστος it seems more probable that Oltis was the unmarried and childless woman in whose grave the defixio was placed].
- 198 73) K. KALLIGA, “Die Keramik aus den Sondagen auf der Akropolis”, in A. KONECNY, V. ARAVANTINOS, R. MARCHESE (eds.), *Plataiai: Archäologie und Geschichte einer boiotischen Polis*, Vienna, 2013, p. 241–328 [*SEG* LXIII 352]: Ed. pr. of a graffito on an Archaic kantharos, found in a deposit on the acropolis of Plataiai (ca. 550; p. 256). The vase is designated as sacred property (ἱερὸν[ς]).
- 199 74) C. KANELLOPOULOS, E. ZAVVOU, “The Agora of Gytheum”, *ABSA* 109 (2014), p. 357–378 [*BE* 2015, 30]: Ed. pr. of an inscription from Gytheion that mentions the dedication to the Emperors (Theoi Sebastoi) and the city of an ἐξέδρα (2nd cent. CE, p. 358). This

monument, located in a colonnaded compound in the Agora of Gytheion may have been connected with the imperial cult.

- 200 75) P. KEEN, G. PETZL, “Two ‘Migrating Stones’ with Three Inscriptions”, *ZPE* 191 (2014), p. 189–192 [*BE* 2015, 624]: Ed. pr. of an epitaph from Sardis (2nd/3rd cent.), now at the Brauer Museum of Art in Valparaiso, Indiana. The epitaph contains a funerary imprecation. The owner of the grave invokes the chthonian gods (ἐνορκίζομαι τοὺς καταχθονίους θεούς) against violators of the grave and also threatens violators with prosecution as tombrobbers.
- 201 76) A. KONECNY, “Der Kultbezirk am Theater — das Dionyseion von Plataiai?”, in A. KONECNY, V. ARAVANTINOS, R. MARCESE (eds.), *Plataiai: Archäologie und Geschichte einer boiotischen Polis*, Vienna, 2013, p. 146–148 [*SEG* LXIII 350–351]: Ed. pr. of two boundary markers of a sanctuary (ὄρος ἱερός) near the theater of Plataiai, probably a sanctuary of Dionysos (p. 148) [N. Papazarkadas in *SEG* LXIII 350, suggests dating it to the Hellenistic period].
- 202 77) M. KONTOPANAGOU, A. STAMOUDI, “Ὁ ἀρχαιολογικὸς χαρακτήρας τῶν Ἄνω Πετραλῶνων κατὰ τοὺς Κλασσικοὺς καὶ πρώιμους Ἑλληνιστικοὺς χρόνους”, in M. DOGATOLI, S. ΟΙΚΟΝΟΜΟΥ (eds.), *Αρχαιολογικές Συμβολές. Τόμος Β΄. Ἀττική. Ἀ καὶ Ἰ Έφορεῖες Προϊστορικῶν καὶ Κλασσικῶν Ἀρχαιοτήτων*, Athens, 2013, p. 305–322 [*SEG* LXIII 219]: Ed. pr. of a Hellenistic vase with a graffito (p. 317); the vase was dedicated to Ariste Kalliste (Ἀρίστ[ει] [Κα]λλίστει [i.e. Artemis; on her sanctuary see *supra* n° 59]).
- 203 78) S. KOURSOMIS, “Revisiting Mount Taygetos: The Sanctuary of Artemis Limnatis”, *ABSA* 109 (2014), p. 191–222: K. collects and discusses the evidence for the sanctuary of Artemis Limnatis at Volimnos at the border of Messenia and Lakonia. This evidence includes several inscribed objects, mostly dedications by women, that mention the goddess (Ἄρτεμις, Λιμνᾶτις, θεὰ Λιμνᾶτις; no inedita): a bronze pin (*IG* V.1.226), two bronze mirrors (*SEG* XXIX 395 and P. OBERLÄNDER, *Griechische Hanspiegel*, Hamburg, 1967, 44 no. 52), and two cymbals or phialae (*IG* V.1.225; *SEG* XXXIV 306). Several stone inscriptions of the Imperial period mention the priests of Artemis and the ἀγωνοθέται θεᾶς Λιμνάτιδος (*IG* VI.1.1375–1377; n° 1376 also mentions Ϝ???? ????). There is also a dedication by an agonothetes (ορθίη θεός). There is also a dedication by an agonothetes (*SEG* XXXIX 388) and fragments of an inscribed epistyle with part of the name of a Roman emperor (*IG* V.1.1373–1374a). The goddess was worshipped continuously from the Geometric period to the 3rd cent. CE.
- 204 79) E. LAFFI, N. BUORA, A. MASTROCINQUE, “A New Osirilamp from Antioch in the Hatay Archaeological Museum”, *GRBS* 52 (2012), p. 421–439: Ed. pr. of a mummiform lamp from Antioch (2nd/3rd cent.). It represents Osiris wrapped in a bandage; a snake winds around him. The lamp is inscribed with magical spells known from *Suppl. Mag.* I 42 lines 40–42 and *Greek Magical Amulets: The Inscribed Gold, Silver, Copper, and Bronze Lamellae*. Part I. *Published Texts of Known Provenance*, Opladen, 1994, no. 4: Σεσε[γγ]εν βαρφαρηνγης Σορμεύς; Σασιβηλ Σαρεσιφθω; Σεμεσιλαμ Ώλαμβωρω Τυδισε Αβραωθ; Θωβαρραβαυ αειηιουω ιειεαε Ιαω. Such lamps were used in mantic seances or other rituals.
- 205 80) A. ŁAJTAR, “Epigraphic Notes and Records”, *JJP* 37 (2007) [2008], p. 153–163: Ed. pr. of a fragment joining a proskynema from Deir el-Bahari (*I. Deir el-Bahari* 247, Thebes, Imperial period). The text is engraved on a lotus capital probably from the columns of the Ptolemaic portico.

- 206 81) A. ŁAJTAR, “A Newly Discovered Inscription at Novae (Moesia Inferior) Associated with *pastus militum*”, *Tyche* 28 (2013), p. 97–111: Ed. pr. of an inscribed statue base from the fort of Legio I Italica in Novae (ca. 350–400). Two primipilarii, responsible for securing the transport of provisions to the army in the limes, dedicated a statue of an emperor (lines 8–11: τὸν θεσπ[έσιον--]|τα ἀνδριάντα ΘΕΣΤΗ|[-] ἄριστον σχῆμα ἔχο| [ντα σκευῆς στ]ρατι(ωτικ)ῆς καὶ πανοπλι[τικῆς?]). The two men made their dedication after a successful mission under difficult circumstances; they thank a god who is designated as οὐράνιος (or a composite of οὐράνιος: θε[ὸν Δία or Ἄρην or Ἑρμῆν or Μῆνα οὐ]ράνιον, or [ὑπερου]ράνιον, or [τὸν ἐπου]ράνιον, εὐχ(όμενοι) τὸν σώσαντ(α)). It is nor clear if the recipient of the dedication was a pagan or the Christian god. Ł. also mentions an unpublished statue base, found in 2013 in the legionary fort. It is inscribed with an epigram referring to the dedication of the statue of Φοῖβος by a primipilarius (p. 111).
- 207 82) V. LAMBRINOUDAKIS, “Das archäologische Projekt Palaïomanina”, in *Forschungen in Akarnanien*, p. 127–136: A rock-cut inscription naming Zeus (Διός) was found inside the south wall of the lower acropolis of Palaïomanina in Akarnania (ancient Metropolis?), near the gate (early 4th cent.). L. suggests that the gate was placed under the protection of Zeus and provides parallels for gates and towers placed under the patronage of deities [see also *IG XII.4.1189–1193*]. It is possible that a sanctuary of Zeus existed in this area before the construction of the wall. [Since the inscription is inscribed on a rock, not on the wall, it is possible that it is the boundary marker of a sanctuary].
- 208 83) N. LANÉRÈS, “La dédicace du ‘trône’ d’Aléa SEG 40, 400, nouvelle lecture”, *REG* 125 (2012), p. 715–725 [*SEG LXII 212*]: L. discusses the dedicatory epigram inscribed on a throne dedicated to Alea by a member of the gerousia (*SEG XLVI 400*, ca. 400–375). For lines 2–4 she proposes the following reading: τοῦτ’ ἀνέσθηκε τᾷ χαλῆαι· καὶ σᾶ|τρον χαμ’ ἐνκάλη ἡώστ’ ἀπὸ τοῦτω | σᾶσθαι (Hippansidas dedicated this [throne]; and at the same time he invited the public to watch the spectacle from [this throne]). The earlier restorations punctuated differently (semicolon after σᾶτρον) and read χα μὲν κα λῆ [see *EBGR* 2003, 25; A. STRIANO, “À propos d’une nouvelle inscription laconienne”, in I. HAJNAL (ed.), *Die altgriechischen Dialekte. Wesen und Werden*, Innsbruck, 2007, p. 449–462, read καλή]. L. provides parallels for the use of σᾶτρον (i.e. θέατρον) in the meaning ‘assembly of spectators, audience’ and the unaugmented imperfect ἐνκάλη [see also *infra* n° 138].
- 209 84) W. MACK, “Consulting the Oracle at Dodona about a Female Proxenos? Lhôte no. 15 Reconsidered (*SEG LVI 663*)”, *ZPE* 188 (2014), p. 155–157: M. argues that εἰ τὰν Κλεολαεὶ προξενε[ῖαν δόμεν--] in an oracular tablet from Dodona (Lhôte, *Lamelles oraculaires* n° 15) is not an inquiry about granting proxenia to a woman (Κ???????) but an inquiry about rescinding ([???????? or ?????????]) the proxenia of a man; ????????? is a hypercorrect dative of ??????? (???????? for ???????).
- 210 85) Α. ?λεολαΐς) but an inquiry about rescinding ([ἀνελεῖν or καθελεῖν]) the proxenia of a man; Κλεολαεὶ is a hypercorrect dative of Κλεόλας (Κλεόλαει for Κλεόλαι).
- 211 85) A. MAKRES, “Χορηγικὴ ἐπιγραφὴ Διονυσίων”, *Grammateion* 2 (2013), p. 113–114 [*SEG LXIII 162*]: Ed. pr. of a dedication made by the choregos of the tribe Aigeis, after

winning the competition of the men's dithyrambic chorus at the Dionysia (Athens, ca. 400–350).

- 212 86) H. MALAY, F. ERTUĞRUL, “A Dedication to the River-God Harpasos from Bargasa in Caria”, *EA* 47 (2014), p. 13–15 [*BE* 2015, 628]: Ed. pr. of a dedicatory altar from Bargasa, near the river Harpasos. The relief shows a man with helmet, shield and sword fighting against a snake with many heads (hydra). He may be Bargasos, Herakles' son and founder of Bargasa. His fight against the hydra may symbolize a fight against the ravaging river, that turned the river into a beneficial deity. The dedication was made by Flavius Ouliades to Theos Harpasos after a dream (κατ' ὄναρ).
- 213 87) G. MANGANARO, “Tre note di storia e di epigrafia della Sicilia”, *Epigraphica* 75 (2013), p. 9–32: M. returns to a dedication to Hera from Samos (late 6th cent.; *IG* XII.6.575). He rejects the view that the dedicated object was a shield (A line 7: [ἄ]σπί(ν), for ἄσπίδα; see *SEG* LXI 702) and proposes to restore an epithet of Hera: [χρυσά]σπι. He argues that the dedicants were two Samian brothers, mercenaries or sailors, who served in a garrison at Endesa (“hanno presidiato Endesa”) and made their dedication in fulfillment of a vow after they had been saved from an attack of Sicani on Himera ([εὐ]ξάμε[νοι σωθέντες] ὁπόθ' ο[ἱ] Ἰμερα[ῖ]ο[ι] ἔριδ' ἔπαθον Σικανῶν). [Apart from the fact that Hera is nowhere designated χρύσασπις, this restoration presupposes that in A line 4 the text started further to the left than all the other lines; the dr. of A line 5 in *IG* does not justify the restoration [εὐ]ξάμε[νοι]].
- 214 88) G. MANGANARO, “Revisione di due iscrizioni greche”, *Epigraphica* 75 (2013), p. 470–481 [*BE* 2014, 467]: M. proposes new restorations to a puzzling text from Morgantina, inscribed after firing on a clay tablet (*SEG* XLIX 1314; *IGDS* II 105; p. 470–478). The text contains a list of animals. What can be recognized with certainty are only deer (ἐλάφους), quails (ὄρυκας), tortois (χελόνα), and doves (περιστεράς), but M. restores a long list of animals, including sheep, goats, oxen, and chicken. In his interpretation, this is an ‘anomale *lex sacra*’ (p. 476) listing animals that were to be raised in a temenos (line 1: [ἐν τεμένει τρέφ]ειν), regulating the funding (lines 5–6: [χορηγεῖσθαι μὲ]ν τὸ δαπά[νημα]), and making provisions against harming the animals and sacrificing birds (lines 6–8: [χορηγεῖσθαι μὲ]ν τὸ δαπά[νημα τὰ ζῶα μηδὲν] ἀδικεῖν | [--τῶν ὀρνέων θυσίας ἀποτρέπειν]). The text also contains prescriptions concerning the skin of sheep and the burning of sacrificial animals (lines 8–9: ἄρσενος [δὲ | ο??? ?? ?????-???] ?????????). [The text remains puzzling. The restorations are in part arbitrary, in part impossible. There can be no reference to funding ([???????????? ???? ?? ????[????]) without a reference to the source of the funding. The use of ????????? in prohibitions is unattested]. M. also republishes a dedication from Laodikeia [ἰδὲ τὸ δέρμα---μὴ] κατακαίειν). [The text remains puzzling. The restorations are in part arbitrary, in part impossible. There can be no reference to funding ([χορηγεῖσθαι μὲ]ν τὸ δαπά[νημα]) without a reference to the source of the funding. The use of ἀποτρέπειν in prohibitions is unattested]. M. also republishes a dedication from Laodikeia [*infra* n° 122], where he suggests reading the epithet of Artemis as [Α]οχίας. The governor Dyskolios made this dedication for his wife or daughter. Dedications to Artemis Lochia by men are rare (*BE* 1970, 43). M. suggests dating this text either before 324 CE or under Julian. [The same interpretation has been independently suggested by C.P. Jones; see *supra* n° 70].

- 215 89) A. MANIERI, “I Soteria anfizionici a Delfi: concorso o spettacolo musicale?”, *ZPE* 184 (2013), p. 139–146: M. studies the formulations used in the inscriptions concerning the amphiktyonic Soteria at Delphi (ca. 278–mid-3rd cent.). The earlier texts use the formulation τὸ κοινὸν τῶν τεχνιτῶν ἐπέδωκε τῷ θεῷ καὶ τοῖς Ἀμφικτύουσιν εἰς τὰ Σωτήρια τὸν ἄγωνά παντελῆ ἡγωνίσαντο δὲ οἶδε, the more recent ones use the phrase οἶδε ἡγωνίσαντο τὸν ἄγωνά τῶν Σωτηρίων. M. suggests that in the initial phase of the Soteria the Isthmian Koinon was responsible for the organization of the entire festival, and its members participated without an honorarium (cf. ἐπέδωκε); in later years, artists that belonged to different koina participated in the festival. The participation of artists without an honorarium does not mean that there were no competitions in which the winners received prizes. The Delphic documents do not mention victors because they are not agonistic catalogues but documents that acknowledge the service of the participants.
- 216 90) E. MATRICON-THOMAS, “Adonis à Athènes : le culte en milieu chyprio-phénicien”, *Rivista di Studi Fenici* 39 (2011), p. 67–79 [SEG LXIII 27]: M.-T. examines two Athenian inscriptions related to the cult of Adonis: three decrees of a cult association (*thiasotai*) which honored Stephanos for taking care of a procession in honor of Adonis, serving as *hieropoios* of the association, and taking care of the sacrifice for Aphrodite (IG II² 1261, late 4th cent.), and a fragmentary decree of the Salaminians of Cyprus referring to Aphrodite and the festival of the Adonia (IG II² 1290, ca. 250). She argues that the members of the association that honored Stephanos were Cypriots, probably Salaminians. The traditional Salaminian cult (cf. IG II² 1261 line 10: κατὰ τὰ πάτρια) combined Eteocypriote and Phoenician elements and should be distinguished from the Athenian cult of Adonis. In Cyprus, Adonis was worshipped as a god, often in association with Aphrodite.
- 217 91) L. MEIER, “Priests and Funding of Public Buildings on Cos and Elsewhere”, in *Cities and Priests*, p. 41–49: M. studies the information provided by the Koan regulations concerning the sale of priesthoods (IG XII.4.296b, 302, 304b, 311, 315, 319, 325/326) for the financial contributions of priests to the construction and upkeep of buildings. He also adduces evidence for similar contributions by priests in other cities (IG II² 1046; V. 1.1144–1146; *I.Oropos* 290, 294; *Tit.Cam.* 52; *I.Ephesos* 618; *I.Prusias ad Hypium* 20; *I.Sestos* 1; *Syll.*³ 1015; TAM II 550/551).
- 218 92) G. MEYER, “Non pas Athènes mais Épidaure. À propos d’une inscription publiée par Jacob Spon et du voyage en Grèce du numismate Jean Vaillant”, *REG* 125 (2012), p. 289–295 [SEG LXII 193]: M. discusses an inscription only known from early publications (most recent edition: F. LENORMANT, *RhM* 21 [1866], p. 387 n° 210). The text is not an epitaph from Athens but a dedication to Apollo and Asklepios from Epidauros (2nd/1st cent.).
- 219 93) N. P. MILNER, “Athletics, Army Recruitment, and Heroization: L. Sep. Fl. Flavillianus of Oinoanda”, *AS* 61 (2011), p. 151–167 [SEG LXI 1238]: Ed. pr. of an honorific inscription for a Roman knight from Oinoanda who inter alia had been responsible for the recruitment of local men for the Roman army. He is also known from other inscriptions as a successful wrestler and pankratiast (SEG XLIV 1169, 1194–1196 and IGR III.500 IV). After his death he should be included among the recipients of heroic cult by his tribe (lines 16f: τοῦτον δὲ ἰδρυθῆναι ἐν ἀριθμῷ τῶν [ῆ]ρώ[ων] ἀπ[ο]θανόντα φυλῆς Ὀβριμότου) [cf. *supra* n° 71].

- 220 94) N.P. MILNER, “Some Funerary Reliefs and Inscriptions Attributed to Tlos, Lycia”, *EA* 46 (2013), p. 81–90 [*BE* 2014, 450]: Ed. pr. of epitaphs with funerary imprecations from a private collection, allegedly from Tlos. An epitaph (1) has the curse formula ἀμ[αρ]τωλὸς ἔστω θεῶν καὶ ἡρώων κ[αὶ μήτε βί]ου μήτε τέκνων αὐξήσ[ις εἴη] (2nd/1st cent.) [if the date is correct, this is one of the earliest funerary imprecations]. A second imprecation is shorter (2, 1st cent.): ἀμαρτωλὸς ἔ[σ]τω θεοῖς.
- 221 95) J. MYLONOPOULOS, “Commemorating Pious Service: Images in Honour of Male and Female Priestly Officers in Asia Minor and the Eastern Aegean in Hellenistic and Roman Times”, in *Cities and Priests*, p. 121–153: M. collects epigraphic evidence for honorific statues for priests/priestesses and other cult officials in Messene, Kos, Priene, Aphrodisias, and Stratonikeia. The statues were usually dedicated by civic authorities, but also by the priests and priestesses themselves and family members. The statues of priestesses were usually placed near or in a sanctuary (rarely inside the temple); statues of priests were often set up in public spaces, such as agoras. Generally, the honors for cult personnel were far more modest than those for benefactors.
- 222 96) F.S. NAIDEN, “So-called ‘Asylum’ for Suppliants”, *ZPE* 188 (2014), p. 136–137: Stressing the difference between the right of asyilia granted to shrines and cities and supplication at a public altar, N. argues that the reconciliation agreement of Dikaia (*SEG* LVII 576, ca. 363 BCE) that allows the removal of suppliants from altars if they had violated the oath does not concern the right of asylum or asyilia (*contra*: *EBGR* 2008, 156). In N.’s view ‘the purpose of the oath is not to create a mechanism, but to ensure that citizens use the power of removal against enemies of the community’. He provides examples of cases in which suppliants were rejected or removed from altars because they were a threat to public order. [N. is wrong in assuming that the citizens of Dikaia automatically had the ‘power of removal’. The removal of suppliants from altars or sanctuaries did occur, but it was always regarded as a violation of custom. Although modern historians should distinguish between the ἀσυλία of cities/sanctuaries and the individual supplication, the right of a suppliant to be protected from seizure is part of the general Greek concept of ἀσυλία, that is, the protection of individuals who are in a sacred space from seizure. As a matter of fact, the asyilia documents from Nysa (early 3rd cent.) associate ἀσυλία and ἱκεσία (Rigsby, *Asyilia* 185); and under the heading ἄσυλον κατὰ πρόσταγμα an inscription from Theadelphia (Rigsby, *Asyilia* n° 221, 93 BCE) deals with suppliants (lines 12/13: τ??? ??? ????? ?????????????????????)].
- 223 οὐς εἰς τοῦτο καταφεύγοντας ἰ????)].
- 224 κέτας)].
- 225 97) P. NIGDELIS, “Katalog”, in T. STEFANIDOU-TIVERIOU, *Die lokalen Sarkophage aus Thessaloniki*, Thessaloniki, 2014, p. 157–289: N. presents critical editions of the inscriptions on sarcophagi that were produced in Thessalonike (no new texts). We note an epitaph in which the deceased is called *neos heros* (1 = *IG* X.2.1.540, ca. 140) [on *neoi heroes* see *supra* n° 71] and an invocation of Ὁ???? ?????? (219 = σιον Δίκαιον (219 = *EBGR* 2006, 88). A sarcophagus belonged to a priest of Alexander, the son of Zeus (τοῦ ἀπὸ Διός; 37 = *IG* X.2.1.278) [the expression ἀπὸ Διός is ambiguous; to judge from expressions such as ἀπὸ Περικλέους, ἀπὸ Διοσκούρων, ἀπὸ Ἡρακλέους et sim. (e.g. *IG* II² 3546; *IG* V.1.471, 559), it may mean ‘the descendant of Zeus’]. Two epigrams refer to the afterlife, to the place of the Blessed in the underworld (68 = *IG* X.2.1.628: [ἔστι γὰρ]

- ἐν φθιμένοις καὶ τόπος εὐσεβείης) and to the concept of the soul that joins heaven (117 = IG X.2.1.630: ψυχὴ δὲ πρόπασα | ἀθάνατος δι' ὅλου πωτωμένη πάντ' ἐπακούει).
- 226 98) H.S. ÖZTÜRK, “New Inscriptions from Nicaea IV: Iznik Archaeological Museum (Bursa)”, *Cedrus* 1 (2013), p. 293–298 [BE 2014, 477; SEG LXIII 1142]: Ed. pr. of two dedications from Nikaia (1st/2nd cent). A woman made a dedication to Thea Artemis in accordance with a dream (κατὰ ὄναρ) for the well-being of her son and her household (2). The second dedication is addressed to Zeus Soter (3).
- 227 99) I. PAFFORD, “Priestly Portion vs. Cult Fees. The Finances of Greek Sanctuaries”, in *Cities and Priests*, p. 49–64: P. exploits the epigraphic evidence, especially cult regulations, dedications, and inscriptions on offering boxes (*thesauroi*), for a study of ‘sacred accounting’, i.e. the way priests dealt with the revenues of sanctuaries (coins given by worshippers as offerings, priestly revenues; cf. IG I³ 6; IG II² 1356; IG XII.4.302; IG XII.7.241; *I.Oropos* 290, 324; *LSCG* Suppl. 72; Thasos); SEG XLI 182; IG XI.4.1247; *I.Délos* 1898).
- 228 100) M. PAGANINI, “A Ptolemaic Inscription Rediscovered”, *ZPE* 189 (2014), p. 127–132: A dedication made by a gymnasiarchos to Hermes and Herakles for the well-being of Ptolemy V and Kleopatra I (ca. 186–180; M.L. STRACK, “Inscripfen aus ptolemäischer Zeit II”, *APF* 2 [1903], p. 548 n° 26) is kept in the British Museum. An examination of the stone shows that its provenance is Terenouthis.
- 229 101) V. PAPAETHYMIΟΥ, “Ἡ ἐπιτύμβια στήλη τοῦ Αὐρηλίου Μηνοδότου”, in *Themelion Themelis*, p. 87–105 [SEG LXIII 187]: Ed. pr. of a funerary epigram for a man who died at the age of 17 (Athens, 3rd cent. CE). His death is attributed to the envy of the Moirai (Μοίραις βαρυπένθοις, κάλλος ἔχων, μεγέθους σωφροσύνης ἔνεκεν βασκανθείς). The epigram expresses the idea that the deceased has joined the stars (ἔμεινον ἐν οὐρανῷ ὡς τερόντι) [on this idea see A. WYPUSTEK, *Images of Eternal Beauty in Funerary Verse Inscriptions of the Hellenistic and Greco-Roman Periods*, Leiden, 2012, p. 48–57].
- 230 102) N. PAPA ZARKADAS, “Ἀνέκδοτες ἐπιγραφές ἀπὸ τὴν Ἀθήνα”, in *Themelion Themelis*, p. 233–245 [BE 2014, 152; SEG LXIII 53]: Ed. pr. of a boundary stone of a sanctuary (Athens, ca. 400: [τεμέ]νος | [ἡ]ός).
- 231 103) N. PAPA ZARKADAS, “Two New Epigrams from Thebes”, in *The Epigraphy of Boeotia*, p. 223–251 [BE 2015, 306]: Ed. pr. of an inscribed column drum from Thebes (p. 233–247). The column was inscribed twice with the same epigram. The earlier version (late 6th/early 5th cent.) uses the Boiotian, the later (4th cent.) the Ionic alphabet. The epigram, only in part preserved, reports that the dedicant, a priest (line 2: [κἐ]πιστᾶς ἱαρ[ε]) dedicated to Apollo, certainly Apollo Ismenios, the shield that Kroisos had dedicated to Amphiaraios (lines 4f.: [ἀσπ]ίδα τὰν ὄροισος κα[λφ]δὸν ἄγαλ[μα] θέτο? Ἀμ[φια]ρέοι μνᾶμ' ἄρετ[ᾶς] τε πάθας τε)). The historical context of the dedication of weapons by Kroisos — the consultation and testing of oracles in Greece — is narrated by Herodotus (1.52), who claims that he saw these dedications in the sanctuary of Apollo Ismenios. The epigram reports that the priest rediscovered the shield that had been stolen (line 6: ἃ ἐκλέφθε) upon consultation of the oracle of Apollo (line 3: [μα]ντοσύνας εὐρὸν ὑπὸ ΤΑ[...].ΟΙΟ) [on the discovery of an object and its dedication, cf. SEG XXVI 1288, now republished in *supra* n° 52 as n° 11: Π???????? ?? ????????? ??????; ερίνθιοι μ' ἀνευρόντες ἔστησαν; IG XII.4.538: Μ(ἄρκος) Αἴλιος Σαβεινιανὸς τὴν Ἀφροδίτην εὐρὼν ἀνάθημα Καλλιστράτης ἐπισκευάσας τῇ θεῷ συνεφύλαξα; *I.Ephesos* 519: Μᾶρκος Οὐλπίος Ἀριστίων ὁ γραματεὺς τοῦ δήμου τὸν ἀνδριάντα εὐρὼν [ἐ]πισκ[ε]υάσας

ἀπο[κατέστησεν])). The new find strengthens the suspicion that there was a sanctuary of Amphiaraos close to Thebes, in addition to the one at Oropos. A difference between the epigram and Herodotus (who uses σάκος instead of ἄσπίς) shows that the epigram is not the text seen by the historian. [For a different (not convincing) interpretation (the original dedicant was not King Kroisos but a young Athenian killed in war), see P. THONEMANN, “Croesus and the Oracles”, *JHS* 136 (2016), p. 152–167, to be presented in *EBGR* 2016].

- 232 104) S. PAUL, *Cultes et sanctuaires de l'île de Cos*, Liège, 2013 [*BE* 2014, 370; *SEG* LXIII 658]: This exhaustive, systematic study of the organization and practice of religious worship in the city and demes of Kos is primarily based on the epigraphic evidence. The individual chapters are dedicated to the following subjects: the divinities worshipped in Kos (Adrasteia; Aphrodite Pandemos, Pontia; Apollo Dalios, Karneios, Pythios; Artemis Toxitis, Lochia; Athena; Charites; Demeter; Demos; Dionysos Skyllitas, Thyllophoros; Dodekatheon; Hera; Herakles Kallinikos, Diomedonteios; Hermes Enagonios; Homonoia; Nemesis; Nike; Nymphs; Poseidon; Zeus Alseios, Machaneus, Polieus, Soter; p. 29–165); the Asklepieion and the cult of Asklepios (167–187); the cults of the demes (Halasarna: Aphrodite, Apollo, Herakles; p. 189–220; Isthmos: Aphrodite, Apollo Oulios, Asklepios, Hestia Phamia, Hygieia, Homonoia; p. 221–235; other demes; p. 237–257); the associations of divinities and their various properties ('configurations panthéoniques'; p. 261–326); sacrificial rituals and sacrificial calendars (p. 327–365). Naturally, the numerous cult regulations of Kos and the *diagraphai* for the sale of priesthoods (see *EBGR* 2011, 21) are adduced and discussed in great detail.
- 233 105) S. PAUL “Roles of Civic Priests in Hellenistic Cos”, in *Cities and Priests*, p. 247–278 [*BE* 2014, 371]: Making use of the extensive epigraphic evidence from Hellenistic Kos, P. discusses various aspects of civic priestships: the appointment of priests, the attribution of priestships to civic subdivisions and γένη, and the sale of priestships (cf. *IG* XII.4.278, 310, 332, 348, 350, 721; p. 248–254), the consecration of the priest (τελετά; see esp. *IG* XII.4.332; p. 254f.), purity regulations for priests (*IG* XII.4.330, 332, 721; p. 255f.), the meaning of δαμοτελεῖς ἱερεῖς, probably the priests of 'public' cults as opposed to the priests of 'private' or family cults (*IG* XII.4.102, 350; cf. δαμώδεις ἱερεῖς in *IG* XII.4.320; p. 256–260), and the cultic duties of priests (clothing regulations, sacrifices, perquisites; cf. *IG* XII.4.274, 278, 298, 315, 318, 339; p. 261–273).
- 234 106) A. PETROVIC, I. PETROVIC, “On Ritual Pollution by Seeing: *I.Lindos* II 487.1–3 and Hdt. 2.37.5”, *Gephyra* 11 (2014), p. 29–35: A cult regulation concerning purity from Lindos (*I.Lindos* 487) prescribes that those who enter the sacred space passing the basins and the temple gates should abstain from looking at [breast-fed?] children (φειδομένους ὀράσεως τέκνων βδ[αλλόντων]). Nursing was regarded as a source of pollution (*LSS* 119 line 6; *LSCG* 68), but a visual taboo is unique in Greek religion. It may have aimed at protecting nursing mothers or children from the malevolent gaze. Considering the connections of the sanctuary of Athena Lindia with Egypt, the authors argue that refraining from even looking at a source of pollution may reflect Egyptian influence (cf. Herodotus 2.37.5: The Egyptian priests cannot endure even to see beans).
- 235 107) O. PILZ, “The Profits of Self-representation: Statues of Female Cult Personnel in the Late Classical and Hellenistic Periods”, in *Cities and Priests*, p. 155–175: P. gives an overview of statues of female cult personnel (ca. 4th–1st cent.), both erected by priestesses and by family members, and discusses the 'symbolic capital' that privately dedicated statues produced.

- 236 108) S. PINGIATOGLOU, K. VASTELI, E. PAVLOPOULOU, D. TSIAFIS, “...ἐν Δίῳ τῷ Πιερίκῳ παρὰ χεῖμα Βαφύρα”, *AEMΘ* 25 (2011) [2015], p. 131–140 [SEG LXIII 425]: Ed. pr. of a dedication made by King Philip V to Zeus Oympios (Dion, late 3rd cent.: [Βασιλεὺς] Φίλιππος | [βασιλέω]ς Δημητρίου | [Διὶ Ὀλυμπίῳ]). Dedications of royalty are common in Dion.
- 237 109) V. PIRENNE-DELFORGE, G. PIRONTI, “Héra et Zeus à Lesbos : entre poésie lyrique et décret civique”, *ZPE* 191 (2014), p. 27–31: A shared sanctuary of the cities of Lesbos was dedicated to Zeus, Hera, and Dionysos (cf. Sappho fr. 17 ed. Voigt; Alkaios fr. 129 ed. Voigt). The cult of Hera Basileia is now also attested in a new poem of Sappho (“The Brothers Poem”; D. OBBINK, “Two New Poems of Sappho”, *ZPE* 189 [2014], p. 32–49) which associates Hera and Zeus (βασίληαν Ἥραν ... βασιλεὺς Ὀλύμπῳ) and suggests that Hera was a patron of both young women and men. For the importance of Hera on Lesbos the authors adduce the decree of Mytilene concerning a prayer for the success of a reconciliation agreement (SEG XXXVI 750, 332 BCE). The epithets of Zeus (τῷ Διὶ τῷ Ἡραίῳ καὶ Βασίλει καὶ Ὀμονοίῳ) reveal his close connection with Hera and the significance of Hera’s cult.
- 238 110) I. PISO, “Studia Porolissensia (IV)”, *Revista Bistriței* 27 (2013), p. 39–51: Ed. pr. of a dedication to a god whose name is not preserved on the stone (Potaissa, Imperial period; 39f. n° 1). The dedication was made in fulfillment of a vow ε[???].
- 239 111) R. PITT, “Just as It Has Been Written: Inscribing Building Contracts at Lebadeia”, in *The Epigraphy of Boeotia*, p. 373–394: P. presents an overview of the building contracts for the construction of the temple of Zeus Basileus in Lebadeia (late 3rd–2nd cent.). He presents a new edition of a fragmentary contract, which describes the obligation of the constructors and the duties of the *naopoioi* (SEG XLIV 413, 220), and discusses two further contracts (IG VII 3073–3074).
- 241 112) S. PRIGNITZ, “Zur Identifizierung des Heiligtums von Kalapodi”, *ZPE* 189 (2014), p. 133–146 [BE 2015, 363]: An examination of the inscriptions found at the sanctuary in Kalapodi and its vicinity, including two new honorific inscriptions for emperors set up by Abai, suggest that the city near Kalapodi should be identified as Abai. The sanctuary was the oracle of Apollo at Abai.
- 242 113) S. PRIGNITZ, *Bauurkunden und Bauprogramm von Epidauros (400–350). Asklepiostempel – Tholos – Kultbild – Brunnenhaus*, Munich, 2014: P. presents a new, significantly improved edition of the four building accounts of Epidauros (IG IV².102, 103, 104+117+743+new fragments, and 112) that provide information on four major projects of the first half of the 4th cent: the building of the temple of Asklepios, the construction of the cult statue of Asklepios, the construction of the tholos, and the construction of the fountain. P. examines in detail the administrative, financial, and legal aspects of the accounts and the information that they provide for the workers, their contracts, and their payment, the accounting process, and the progress of the work. P. convincingly argues that the temple of Asklepios is earlier than generally thought, built between 400 and 390 BCE. The construction of the subterranean labyrinth of the Tholos started before 375 BCE, but the project was completed after 351 BCE. The cult image of Asklepios, a work of Thrasymedes, was finished in ca. 370 BCE.
- 243 114) F. QUEYREL, “Apollon et le Colosse des Naxiens”, *RA* (2014), p. 245–258 [BE 2015, 71]: W. returns to the famous Archaic inscription on the base of the colossal statue of Apollo dedicated by the Naxians in Delos: [- -] αἰῶντι λίθο ἐμὶ ἀνδριᾶς καὶ τὸ σφέλας.

Reviewing the various restorations proposed for the text, he assumes that the dedication consisted of two lines, written in the boustrophedon style. Only the last words of the second line are preserved. The text is composed in iambic trimeter. Restoring [τ]ῆς (Attic οὔ) in the beginning, he suggests that the preserved words may belong to a relative sentence: ‘duquel même je suis en marbre, moi la statue, ainsi que la base’ or ‘duquel marbre précisément je suis, moi la statue, ainsi que la base’.

- 244 115) G. RENBERG, “Unexplored Aspects of the Lycian ‘Twelve Gods Reliefs’”, *EA* 47 (2014), p. 107–132: Ca. 55 reliefs with a homogeneous iconography (representations of twelve gods and their hounds) are known from rural areas of Lykia, but they cannot be linked with a particular sanctuary. The inscriptions refer to the father of the Twelve Gods, Artemis Kynegetis, and Hermes. The most striking feature of these votives is that almost all of them were dedicated by men ‘upon divine command’ (κατ’ ἐπιταγήν). After giving an overview of the iconography, the inscriptions, and the findspots of these reliefs and comparing them with other dedicatory reliefs from Asia Minor, R. argues that these votive offerings represent a religious phenomenon of limited duration in Lykia and southern Pisidia (ca. 200 CE). Instructions given by an oracular sanctuary (or more than one oracle) may have prompted this phenomenon.
- 245 116) M. RICL, E. AKINCI ÖZTÜRK, “A New Benefactor from the Upper Maeander Valley”, *EA* 47 (2014), p. 16–20 [*BE* 2015, 655]: Ed. pr. of an honorific decree from the modern village of Akkent (ancient Atyochorion, 2nd cent. CE). The decree honors an anonymous man for his services to his fatherland and especially to the cult of Asklepios. He had funded the construction of a temple (or an altar) of Asklepios on a plot belonging to him, ‘consecrated statues of the gods and of his own piety’ (καθειδρυκότα ἀγ[άλματα] τῶν θεῶν καὶ τῆς ἑαυτοῦ εὐσε[βείας]), and donated vineyards, workshops, and slaves (restored), under the condition that the revenue from this donation be used for the cult and for the maintenance of the temple and the statues (διατετακχότα εἰς τὸ ἀπ[ὸ τοῦ] προ[σο]δοῦ ἀυτῶν θρησκεύεσθαι το[ὺς θεοὺς] καὶ ἐπιμελείας ἀξιοῦσθαι τὰ ἔργα). For this reason, his anonymous community (probably Atyochorion) decided to give him the priesthood of Asklepios and the other gods who were worshipped together with Asklepios (συνκαθειδρυμένοι θεοί); this probably was a hereditary priesthood. The expression ἄγαλμα τῆς ἑαυτοῦ εὐσεβείας is unique and hard to explain. The eds. suggest a personification of Piety, such as the personifications of Σοφία, Ἀρετή, and Ἐπιστήμη Κέλσου and of Ἑννοια Φιλίππου in the Celsus Library in Ephesos (*I.Ephesos* 5108–5111) or statues of the *Eusebeia* of Claudius in Mylasa (*I.Mylasa* 33). [For a parallel see *TAM* III 302: ἄγαλμα ὁμονοίας. Another, less likely, possibility is that the anonymous benefactor dedicated his own statue representing him in an act of piety (e.g. offering a libation) or with priestly habitus; cf. the expressions ἀνδριᾶς παιδείας (*TAM* II 910), ἀνδριᾶς ἀριστοπολιτείας (*SEG* LI 458 B 36), and ἀνδριᾶς ἀρετῆς (*IGR* III 318) that do not refer to personifications of education, good conduct as a citizen, and virtue, but to images of men represented in a certain habitus. But since the text refers to ἄγαλμα and not ἀνδριᾶς, a personification is far more probable].
- 246 117) T. RITTI, “Alcune figure femminili nelle iscrizioni di Hierapolis di Frigia”, *Mediterraneo Antico* 16.1 (2013), p. 139–180 [*BE* 2015, 653; *SEG* LXIII 1227–1228, 1231, 1234–1237]: In a significant article on the part played by women in the public and religious life of Hierapolis, R. briefly presents the text of several inedita. An honorific inscription for a man, who possibly served as high-priest of the imperial cult (2nd cent. CE), mentions his heroization (ἥρωα; p. 157). An honorific inscription was set

up for a priestess of the Gerousia (p. 174, ca. 200–250), who is known from another inscription as a donor of funds for the priestesses of the Gerousia (SEG XXXIII 1123). A small stele with a labrys in relief was dedicated by a woman in fulfillment of a vow (εὐχήν; p. 152; 2nd/3rd cent.). A priestess of Demeter dedicated a statue of an emperor (p. 147f., ca. 200–250). The most interesting text is the grave epigram for Pedia Tertia (p. 159f., ca. 100–125), who committed suicide upon her son's death and was buried in the same grave. Upon seeing her dead son she embraced him shedding tears (παῖδα ποτ' ἄθρήσασα καταφθίμενον βαρυπενθῆς Τερτίη ὑστατίοις δάκρυσιν ἠσπάσατο) and she did not let him alone beyond the streams of Oblivion, but of her own free will she ascended the same boat and reached the place of the pious (μοῦνον δ' οὐκ εἶασε πέραν ὑπὸ χεῦματα Λήθης | ἀλλ' ἐπέβη κοινῆς πορθμίδος αὐ[τό]μολος, εὐσεβέων δ' ἐς χῶρον ἀφείκετο) [for parallels see EBGR 2010, 150]. A woman bequeathed funds to the associations of the wool-washers and gardeners, in order that her grave is crowned every month by the wool-washers (πρὸς τὸ δίδοσθαι στεφανωτικὸν τῇ ἐργασίᾳ ἀπὸ τῶν τόκων μηνὶ ἑκάστῳ) and every year by the gardeners (ὁμοίως δοθήσεται καὶ τοῖς προνοοῦσιν κατὰ ἔτος τῆς ἐργασίας κηπουργῶν τὴν τειμὴν τοῦ στεφανωτικοῦ; p. 166, ca. 200–250).

- 247 118) I. SALVO, “Romulus and Remus at Chios Revisited: A Re-examination of SEG XXX 1073”, in *Epigraphical Approaches*, p. 125–137 [BE 2014, 384; SEG LXIII 700]: S. presents a critical edition of an honorific decree for a benefactor in Chios (SEG XXX 1073, ca. 188 BCE; cf. EBGR 2010, 169) and discusses the nature of the dedication to Thea Rhome (lines 25–29). She argues that the dedication was a relief representation of the birth (γένεσις) of Romulus and Remus combined with a text. According to the version of the myth that was represented in this dedication, the founders of Rome were the sons of Mars. This version is characterized with the words ἀληθῆς δικαίως ἂν νομίζοιτ' εἶναι (line 29). This phrase reflects what the honorand proclaimed when he dedicated his offering, thus, endorsing the official version of the origins of Rome. The dedication was placed either in the Homereion or in the temple of another divinity. [As I have argued in A. CHANIOTIS, “‘The Best of Homer’: Homeric Texts, Performances, and Images in the Hellenistic World and Beyond. The Contribution of Inscriptions”, in E. WALTER-KARYDI (ed.), *Homer: Myths, Texts, Images: Homeric Epics and Ancient Greek Art. Proceedings of the 11th International Symposium on the Odyssey, Ithaca, September 15–19, 2009*, Ithaca, 2010, p. 271, what the reliefs or painted represented is not the ‘birth’ (γέννησις) of the founders of Rome, but their ‘begetting’ (γένεσις), i.e. the encounter of Rhea Silvia and Mars, which led to the birth of Romulus and Remus].
- 248 119) A. SARTRE-FAURIAT, “Une stèle au cavalier au musée des Beaux-Arts de Lyon”, *Syria* 89 (2012), p. 185–194 [BE 2012, 449; SEG LXII 1594]: Ed. pr. of a votive relief of unknown provenance, possibly from the Emesene (1st/2nd cent.). It represents a rider in front of an altar; a second man bids the horseman farewell. The text reads: Μανέμω ἥρωι ἀνέθηκε Δαισάνης Γολασου ἀπὸ Σεβηκωνης. Similar reliefs are dedicated to deities. Menemos probably was a heroized mortal.
- 249 120) A. SCHACHTER, “Tlepolemos in Boiotia”, in *The Epigraphy of Boeotia*, p. 313–331 [BE 2015, 263]: In 1832, the British traveller Christopher Wordsworth saw in Aulis the handle of a lamp inscribed with the name Τληπολέμω. S. suggests that this inscription provides evidence for the cult of the legendary Tlepolemos, son of Herakles and mythical founder of Rhodes, in Aulis. Tlepolemos was also associated with the foundation myth of Tanagra. He accompanied the founder of Tanagra, Poimandros,

from Tanagra to Chalkis, where he was purified (Plut., *Mor.* 299 c–e). The origin of this myth can be explained by the fact that Tlepolemos had a shrine in Aulis, on the land-road that leads from Tanagra to Chalkis. The cult may have been established in the 4th cent., in the context of Theban hegemony and Thebes' relations to Rhodes; in 364 BCE, Epameinondas commanded a fleet consisting of ships from Rhodes, Chios, and Byzantion.

- 250 121) J. SERRATI, "A Syracusan Private Altar and the Development of Ruler-Cult in Hellenistic Syracuse", *Historia* 57 (2008), p. 80–91: S. republishes a small altar with the inscription Διὸς Σωτήριος Ἱέρωνος (SEG LVII 893, ca. 271–215). He suggests that the altar was used for the private cult of Hieron II. The king had either founded or promoted his cult. The text should be seen in the context of Hellenistic ruler worship. S. adduces further epigraphic evidence for the private and public cult of Hellenistic rulers with the epithet Σωτήρ (Ptolemy I, Antiochos I, Antiochos III, Seleukos III, Eumenes I) [there is more evidence from Macedonia: Antigonos Doson (SEG XLVIII 812), Philip V (SEG XXXVII 612 and SEG L 606)].
- 251 122) C. ŞİMŞEK, F. GUIZZI, "A Dedication of the *Praeses* Dyscolios from Laodikeia on the Lykos", *MedAnt* 15 (2012), p. 511–518 [BE 2013, 406; SEG XLII 1239]: Ed. pr. of a dedication made by the governor of Phrygia Dyskolios (Laodikeia on the Lykos, early 4th cent. CE): Ἡγεμόνων ὅχ' ἄριστος | [ἔ]μοῦ περικαλλὲς ἄγαλμα | Ἀρτέμιδος [+]_{ΑΣ} | ἄ????? ???????. The editors suspect that the statue was that of Artemis Ephesia or Pythia [it was a statue of Artemis Lochia; see νητο Δυσκόλιος. The editors suspect that the statue was that of Artemis Ephesia or Pythia [it was a statue of Artemis Lochia; see *supra* n^{os} 70 and 88].
- 252 123) E.P. SIOUMPARA, "Νέο χορηγικό μνημεῖο ἀπὸ τὴν ὁδὸ Τριπόδων στὴν Ἀθήνα", in *Themelion Themelis*, p. 261–279 [BE 2014, 153; SEG LXIII 163]: Ed. pr. of a dedication made by the choregos of the tribe Erechtheis, after winning the competition of the boys' dithyrambic chorus at the Dionysia (Athens, mid-4th cent.).
- 253 124) K. SISMANIDIS, "Ὁ ὑστεροαρχαϊκὸς ναὸς τοῦ Διὸς Σωτήρος καὶ τῆς Ἀθηνᾶς Σωτείρας στὰ ἀρχαῖα Στάγειρα", in *Threpteria*, p. 400–412 [SEG LXII 434 and 480]: S. publishes a graffito on a vase dedicated to Zeus from Stageira (6th cent.; [- -] Διὸς ἐμὶ) and identifies a temple at Stageira built in the second half of the 6th cent. as the temple of Zeus Soter and Athena Soteira mentioned in Aristotle's testament (Diog. Laert. V, 16). He associates with this sanctuary also a dedication to Zeus Soter (Διὸς Σωτήρος) of unknown provenance (undated), observing the similarity between its letterforms and those of two Archaic inscriptions from Stageira (SEG XLVIII 841). [To judge from the genitive, this not a dedication but the boundary marker of a sanctuary. Since the cult of Zeus Soter is widespread in Macedonia (e.g. SEG XXXVII 602; L 566, 572), the attribution of this stone to Stageira is uncertain].
- 254 125) R.R.R. SMITH, *The Marble Reliefs from the Julio-Claudian Sebasteion*, Darmstadt/Mainz, 2013 [SEG LXIII 843–849]: S. studies in detail the marble reliefs that decorated the Sebasteion in Aphrodisias and the inscriptions of this building. He presents improved editions of the dedicatory inscriptions written on the architraves of the propylon, the temple, and the north and south buildings (p. 13–23 Ded 1–7, 14–59 CE). According to these texts, the funds for the construction of the Sebasteion were provided by two elite families, one of which undertook the construction of the propylon and the north building, the other the temple and the south building. Work started under Tiberius and was completed under Nero. The inscriptions name as addressees of the dedications

Aphrodite, the emperors (θεοὶ Σεβαστοὶ), and the Demos (propylon), Aphrodite, the θεοὶ Σεβαστοὶ Ὀλύμπιοι, and the Demos (north building), and Aphrodite, Claudius, and the Demos (south building).

- 255 126) S.L. SØRENSEN, “Imperial Priests in Neoklaudiopolis”, *EA* 46 (2013), p. 176–180 [*BE* 2014, 479; *SEG* LXIII 1170]: Ed. pr. of an epitaph of priests of the imperial cult (οἱ ἱερεῖς τῶν Σεβαστῶν), obviously relatives, from Neoklaudiopolis (Imperial period).
- 256 127) G. STAAB, G. PETZL, C. TANRIVER, “Neue metrische Inschriften aus Lydien und Mysien”, *EA* 47 (2014), p. 1–12 [*BE* 2015, 602, 626]: The authors publish an inscribed basis from Philadelphieia (1, 2nd/3rd cent.) with a praise of Rome: Ρώμη κυδιάνειρα, πάτρη μεγάλων βασιλῆων, γαίης καὶ πόντου δεσπότης Αὔσονίη (‘Rome, famous for your men, fatherland of great kings, Ausonian ruler of land and sea’). The editors associate this text with the cult of Thea Rhome, attested in Philadelphia (*TAM* V.3.1428) [the phrase γαίης καὶ πόντου δεσπότης is taken from the praise first of Pompey and then of Augustus and other emperors; see *SEG* LVII 1655 and LX 1920]. The authors also publish a grave epigram for a murdered young man (2, Gölarmara, ancient Sosandra?, 93 or 147 CE). The text offers consolation by noting that not even gods are able to defeat fate (νεικᾶν οὐδὲ θεοὶς νήματα μοιρίδια). The undefeatable Fates are also mentioned in an epigram from Hadrianouthera (312/3 CE): ὁ γὰρ Μοιρῶν ἄτρ[ε]πτός ἐστι νόος.
- 257 128) D. SUMMA, “Die Sammlung der griechischen Inschriften von Akarnanien. Alte und neue Ergebnisse im Rahmen des Projektes *Inscriptiones Graecae*”, in *Forschungen in Akarnanien*, p. 271–277: S. summarizes the progress of epigraphic research in Akarnania and reports on the projected corpus. In this context, she reports that a fragmentary dedication from Palairos (*IG* IX².1.451, 2nd cent.) was found again. The text is a dedication to Artemis made by the priest Φιλόξενος Κλέωνος and 8 συνειερεῖς.
- 258 129) S. TORBATOV, “Inscriptions”, in ID. (ed.), *The Sanctuary of the Thracian Horseman by Sostra*, Sofia, 2013, p. 119–140 [*SEG* LXIII 501–506]: Ed. pr. of dedications to Heros and Kyrios Heros (the Thracian Rider) from his sanctuary at Sostra in Thrace (6 Greek and 4 Latin texts, 2nd/3rd cent.). The votive reliefs are decorated with representations of the Thracian rider; two dedications were made in fulfilment of vows (εὐχήν), another one is a thanks-giving dedication (εὐχαριστήριον).
- 259 130) E. TSAKANIKI, “Ἀνέκδοτες — καὶ μὴ — ὑπογραφές γλυπτῶν σὲ βάσεις ἀπὸ τὴν ἀκρόπολη τῆς Λίνδου”, in *Adolos sophia*, p. 93–116: T. collects sculptors’ signatures on statue bases from the Acropolis of Lindos. The texts include an ineditum: a dedication to Athena Lindia by a man from Myrina; his offering is designated as ἀπαρχά (ca. 200–170 BCE).
- 260 131) Y.Z. TZIFOPOULOS, “Ἀπὸ τὸ σύνταγμα τῶν ἐπιγραφῶν τῆς Βορείου Πιερίας: Οἱ μεταθανάτιες δοξασίαι στὴ Μακεδονία καὶ τὰ Βακχικὰ-Ὀρφικὰ ἐλάσματα”, in *Threpteria*, p. 540–558 [*SEG* LXII 402]: T. gives an overview of the so-called Dionysiac-Orphic tablets and similar objects (inscribed coins) that have been found in the graves of Orphics in Macedonia *SEG* XL 541; XLII 619 A/B; XLV 762, 783, 803; XLIX 703; LI 788; LII 607, 649). In the case of the text from Agios Athanasios (*SEG* LII 607), T. reads a second text on the reverse: ΕΙΜΩ [possibly a misread Βριμώ? Brimo is mentioned in the Dionysiac-Orphic tablets; see *EBGR* 2013, 24].
- 261 132) R. VAN BREMEN, “A Property Transaction between Kindye and Mylasa. *IMylasa* 11 Reconsidered”, *EA* 46 (2013), p. 1–26 [*BE* 2014, 432; 2015, 631; *SEG* XLII 911]: The author revisits an agreement between Mylasa and Kindye concerning a transaction and

presents new restorations (*I.Mylasa* 11 + SEG XL 991; 353/352 BCE). According to her restoration of line 3 Ἀκτιῆν καὶ τὰ πρὸς τῇ Ἀκτιῇ, the sanctuary of Zeus Osogollis and Mylasa purchased from Kindye land near the Little Sea. Mylasa's primary aim was to gain direct access to the sea, and to establish a port. Zeus Osogollis is also known as Ζηνοποσειδών; the acquisition of land near the Little Sea may have led to the combination of Osogollis with Zenoposeidon (p. 23–26). R. DESCAT (*supra* n° 42) prefers a different restoration (ἀ??[?]?? ??? ?? ??? ?[?]??; ?ont re?u de la part des Kindy? ens un (droit) d'autorit? et ce qui accompagne le (droit) d'autorit?ρ[χ]ῆν καὶ τὰ πρὸς τῇ ἀ[ρχ]ῇ; 'ont reçu de la part des Kindyéens un (droit) d'autorité et ce qui accompagne le (droit) d'autorité'; cf. ID., "Mylasa, les dieux et le village carien au IV^e siècle : retour sur *I.Mylasa* 11", in O. HENRY (ed.), *4th-Century Karia. Defining a Karian Identity under the Hekatomnids* [*Varia Anatolica* XXVIII, 2013], p. 91–100) [Van Bremen's restoration and interpretation is far more plausible than Descat's].

- 262 133) V. VASILOPOULOU, A.P. MATTHAIΟΥ, "Ἐπιγραφικὰ χαράγματα ἀπὸ τὸ ἄντρον τῶν Λειβηθρίδων", *Grammateion* 2 (2013), p. 85–92 [SEG LXIII 340–344]: V.-M. present six graffiti incised on vases and a clay figurine, found in the Cave of the Leibethrian Nymphs on the northeast slope of Mt. Helikon (near Koroneia; cf. Strabo 9.410 C and 10.471 C; Paus. 9.34.4) [cf. EBGR 1999, 247]. The name of this cult place (Λειβήθριον ἄντρον) may be related to λείβω, 'pour', 'make a libation'. The dedications are addressed to the Νύνφαι/Νύμφαι Λειβεσθριάδες (SEG XLIX 517, early 5th cent.; SEG LIX 474, metrical dedication, late 6th cent.; SEG LVIII 438, late 6th cent.) and the Νύμφα Λειβεσθριάς (new text, 6th/5th cent: Κάρανος μ' ἀνέθεκε Νύ(μ)φας Λ[ειβεσθριάδος]; cf. unpublished graffiti). Two inedita attest the form Λειβησθριάδες. In two cases, the dedicants can be identified as men (two new texts: Κάρανος and Παλάμον), in one case as a woman (SEG LIX 474: [Εὐμ]νάστα, [Θιομ]νάστα, etc.), and in one case the gender is undetermined (LVIII 438: Πυθία[ς] or Πυθιά[ς]).
- 263 134) A. VEDAT ÇELGIN, "Termessos Teritoruymunan Yeni Bir Adak Yazıtı", in T. ÖGÜZ *et alii* (eds.), *Tarhan Armağani. M. Taner Tarhan'a Sunulan Makaleler*, Istanbul, 2013 p. 115–129 [SEG LXIII 1271]: Ed. pr. of a dedication to Apollo by the victor in a horse-race (Termessos, ca. 175–200). Equestrian events are known in Termessos (TAM III.1.185, 199, 212).
- 264 135) R. VEYMIERS, "Sarapis et Neôtera élus parmi les dieux", *RA* (2014), p. 37–56 [BE 2015, 82]: V. recognizes an inscribed bronze plate in the Cabinet des Médailles as part of a bracelet (2nd/3rd cent.). It is decorated with a depiction of 28 divinities or divine symbols that represent the religious landscape of Roman Egypt, among them Agathos Daimon, Anubis, Anubis as a warrior, Athena, Demeter, Dioskouroi, Harpokrates, Horos, Isis-Thermouthis, Isis of Menouthis, the griffon of Nemesis, Osiris, Osiris of Kanopos, Poseidon, Sarapis, Sarapis flanked by Demeter and Isis, and Tothoes. The two acclamations read: [Μ]έγα τὸ ὄνομα το[ῦ] Σάραπιδος! Μεγάλ[η ἡ Ν]εωτέρα ἢ ἀνείκητος! V. collects parallels for these acclamations, which he associates with religious trends of the Imperial period. The identity of Neotera is disputed, probably Isis assimilated with Persephone/Kore.
- 265 136) M.B. WALBANK, "A Record of the Athenian Administration of Delos. Agora I 5162", *Hesperia* 83 (2014), p. 495–502: Ed. pr. of a fragmentary account from the Athenian Agora. The text on side A is a record of the leasing of land and buildings (ἐσχατιαί, τεμένη, οἰκίαι, οἰκημάτια) on Delos and Rheneia in 330/29 and 329/28. The text

mentions in line 6 οἰκημάτια ἐν Διονυσίῳ καὶ ἱερὸν Ἀθηναίων. The text on side B seems to deal, in addition to leases, with the funding of a project in which various officials were involved (ἐπιμεληταί, ἀρχιτέκτων, ἱεροποιοί, νομοθέται, possibly νεοποιοί).

- 266 137) C.G. WILLIAMSON, “Civic Producers at Stratonikeia. The Priesthoods of Hekate at Lagina and Zeus at Panamara”, in *Cities and Priests*, p. 209–245: W. examines the activities of priests of Hekate at Lagina and Zeus at Panamara. Some of the priests were engaged in benefactions that strengthened the ties between cult, community, and city. After the reorganization of the festival at Lagina (Hekatesia-Rhomaia; cf. *I.Stratonikeia* 507/508; 81 BCE) the priests were high-profile citizens, who excelled in benefactions by hosting banquets. The festival Panamareia was ungraded after 39 BCE, and the priests often took the initiative to increase its glamour and the number of participants (cf. *I.Stratonikeia* 22–39b, 105, 1401, 1402).
- 267 138) E. ZAVVOU, “Ἀναθηματικοὶ θρόνοι γερόντων”, *Grammateion* 2 (2013), p. 93–104 [SEG LXIII 264, 272–274]: Ed. pr. of two inscriptions on stone thrones dedicated by members of the gerousia. N° 1 was dedicated to Athena (unknown provenance in Lakonia, ca. 250). N° 2 may be metrical (Sparta, ca. 300–250); the recipient is not known (Ortheia?). The dedication of thrones by members of the gerousia was already known through a dedication to Apollo Amyklaios (3 = SEG I 87, ca. 350–300). Here, Z. restores [μνᾶμα τῶς] νίκας, arguing that the election in the gerousia in the manner described by Plutarch (*Lykourgos* 26, 1) could be regarded as a victory in a competition of virtue. She also identifies as dedicatory thrones of gerontes a series of fragmentary inscribed monuments from Sparta. They were dedicated to Athena Alea (SEG XLVI 400), Athena (SEG XI 654), Apollo Delphidios (IG V.1.221), Alexandra (SEG XXIV 281), Pasiphae (IG V. 1.1317), and an unknown deity (IG V.1.458). In the case of the latter dedication made by two brothers, she suggests that the dedicants may have been two gerontes and not King Kleomenes and his brother King Eukleidas (the names have been restored) [the kings were automatically members of the gerousia; from this perspective, if the dedicants were indeed the two kings, their dedication was a dedication by gerontes]. Z. provides detailed comments on the symbolic significance of thrones in Spartan society and politics.

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