Epigraphic Bulletin for Greek Religion 1996

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The ninth issue of the EBGR contains only part of the epigraphic harvest of 1996; unforeseen circumstances have prevented me and my collaborators from covering all the publications of 1996, but we hope to close the gaps next year. We have also made several additions to previous issues. In the past years the EBGR had often summarized publications which were not primarily of epigraphic nature, thus tending to expand into an unavoidably incomplete bibliography of Greek religion. From this issue on we return to the original scope of this bulletin, which is to provide information on new epigraphic finds, new interpretations of inscriptions, epigraphical corpora, and studies based primarily on the epigraphic material. Only if we focus on these types of books and articles, will we be able to present the new publications without delays and, hopefully, without too many omissions.

The epigraphic publications presented in this issue include important contributions to several aspects of Greek religion which have attracted scholarly interest in recent years. Of primary importance, one should mention the studies concerning the 'Orphic' texts. In addition to a new critical edition of the text of Hipponion (n° 238), two new lamellae have been published recently, one from Sicily with a text similar to the well-known metrical inscription of Hipponion (n° 62), and a second one from Pherai in Thessaly with a new version of the secret words exchanged between the mystes and the guards of the underworld (n° 40); the latter text confirms the central role of Persephone (Brimo) in Orphic eschatology. The finds of the last decade have demonstrated the close connection of the 'Orphic' lamellae with the mysteries of Dionysos (see esp. EBGR 1994/95, 148; cf. infra n° 40, 62, 97, 234). New philological investigations suggest now that the 'Orphic' text of Hipponion is the Dorian adaptation of a text originally composed in Ionia or in the Ionic dialect (n° 33 and 62), and this view seems to be confirmed by the new text found in Sicily (n° 62). The Olbian graffiti associated with 'Orphic' views (cf. n° 62) can now be conveniently found in the new Olbian corpus (n° 76). In this city, it is tempting to attribute to 'Orphic' influence a graffiti on a vase which names members of the cult association of the Boreikoi (cf. Apollon Bores) and seems to list the properties of Apollon: Βίος - Βίος, Ἀπόλλων - Ἀπόλλων, Ἡλιος - Ἡλιος, Κόσμος - Κ[όσμος], Φός - Φῶς. There is a striking similarity between this text and the texts written on bone plates, which have been attributed to the Olbian 'Orphies' (βίος, θάνατος, βίος, ἀλήθεια, εἰρήνη, πόλεμος, ἀλήθεια, ψεῦδος, σῶμα, ψυχή, etc.).
With regard to the study of mystery cults, it should be mentioned that new finds suggest that the telesterion in the Kabeirion of Lemnos is older than the telesterion of Samothrace (no 17); new epigraphic finds at Sardeis show the important part played by associations of mystai there (no 117). According to a new interpretation of rupestral inscriptions on the Pnyx and Mouseion Hills in Athens, these texts may be related to the mysteries of the Mother of Gods (no 212).

One of the most important inscriptions of religious interest published in recent years is an archaic or early classical lex sacra from Selinous concerning purificatory rituals, presented in an excellent edition with thorough commentary [EBGR 1993/94]. Naturally, the new inscription has excited some controversy both with regard to the nature of its text and to the interpretation of several problematic passages and terms - such as the significance of the Erinyes / Eumenides (distinct deities or two opposite aspects of the same group of deities) and the terms ἔλαστερος and αὐτοπρέκτως. The relevant articles and book reviews have been summarized in a single lemma (no 45). The new studies suggest that the document was issued by the city of Selinous and that the rituals in it were arranged chronologically (e.g., annual, biennial, triennial, and quadrennial rituals, followed by rituals not performed at regular intervals). The analogy between the new text of Selinous and the 'cathartic law of Kyrene' has been pointed out by all commentators; the Kyrenean text is no less enigmatic than its Selinous counterpart; a new study is devoted to the interpretation of one of its most difficult passages, which apparently prohibits those who have visited a grave from participating in certain ceremonies (no 69).

The interest in magic, especially in curses, remains vivid (e.g., nos 53-55, 81, 153-154, 166, 168, 193, 274) and is being nourished every year by new finds. I single out the new corpus of Olbia, which contains several defixiones (no 76), a new defixio from Britain belonging to the group of prayers for justice (no 109; cf. EBGR 1994/95, 362), and new defixiones from Akanthos (no 262), Olbia (no 270), and Carthage (no 130). The substantial progress in the study of ancient magic has also contributed to a better understanding of literary texts which reflect magical practices and formulae (e.g., EBGR 1994/95, 120-121, 183; cf. infra nos 81-82). It now seems probable that two of the earliest Greek inscriptions, 'Nestor's cup' of Pithekoussai and an Eretrian graffito (SEG XXXIX 939), are magical incantations (EBGR 1994/95, 377; infra no 82). There is also a number of new phylacteries and amulets (nos 109, 112, 132, 148, 186, 267), including a long and very interesting text which imitates the language of the defixiones, against which it was ment to be used (no 112). Scholars interested in oracles should welcome the collection of the metrical oracles of Apollon Klarios (no 183).

Several studies are dedicated to festivals and particularly to the way festivals and processions reflect the social and political organisation of a community - e.g., new studies on the Panathenaic procession (no 25), on the purificatory festival Xandika in Thessaly and Macedon (no 42), on the organisation of the Athenian Thesmophoria (no 44, with conclusive arguments for the view that the festival was not administered by the central polis authorities, but by the demes), on
the Mouseia of Thespiai (n° 143), and on processions (n° 99, 114, 141, 144; cf. EBGR 1994/95, 67).

The organisation, administration, and economic role of sanctuaries is another area of research which is based primarily on the epigraphic evidence. Several new studies highlight the economic importance of sanctuaries: One study is dedicated to the financial administration of the sanctuary at Eleusis in the 5th cent. (n° 34); there are some indications of banking activities in Delphi in the 4th cent. (n° 241); and a new study focuses on the economic role played by frontier sanctuaries (n° 247). Among the subjects related to the legal status of sanctuaries, the phenomenon of supplication and inviolability (asylia) occupies a central position; the relevant research has been enhanced through the publication of a corpus of inscriptions concerning the asyla of sanctuaries in the Hellenistic period (n° 229); related studies are dedicated to the history of this institution (n° 74; cf. n° 259), and particularly to the attempts to limit the misuse of the asylia (n° 38 bis). Further contributions to sanctuaries are related to architects regularly employed by sanctuaries (n° 73) and the assembly of political bodies in sanctuaries (in the sanctuary of Zeus Stratos near Amaseia, n° 90).

The interest in the phenomenon of sacred manumissions has increased in recent years because of the discovery of new inscriptions. New documents from the sanctuary of Herakles Kynagidas at Beroia (Macedon, 1st. cent. B.C./A.D.) attest the (obligatory?) dedication of silver vases of a certain weight (50 drachmai) by the manumitted slaves (n° 4). The conditions under which sacred manumissions occasionally took place can be seen in a new text from Macedon (n° 198, A.D. 223): a slave was freed on the day of a festival in the sanctuary of Enodia, under the condition that he offered his services to the goddess on the days of festivals. Similar practices are known elsewhere. A very interesting group of inscriptions concerning the dedication of slaves and family members in the sanctuary of Apollon Lairbenos in Phrygia presents some similarities to Macedonian manumission records (n° 227); and a new manumission record from Phanagoria (n° 40, A.D. 51) may support the view that freedmen converted to the Jewish religion according to the conditions of their manumission (or, according to a different understanding of the text, offered their services to the synagogue).

With regard to the cult of particular deities, I single out studies on the cult of Athena (n° 96, 231, 232), the Charites (n° 221), Homonoia (n° 256-257), Zeus Hypsistos in Macedonia, and Achilles, Apollon Ietros, and Apollon Delphinios in Olbia (n° 76). There are some new attestations of cults and epithets: Zeus Kladea(tas?) in Olympia (n° 121), Poseidon Pontios in Chalkidike (n° 272), Apollon Bores (?) in Olbia (n° 76), Asklepios Poliouchos and Hygieia Poliouchos in Messena (n° 170), the river-god Kalykadnos in Seleukeia (n° 107), Zeus Kronion in Miletos (n° 145), Zeus Pigindenos in Karia (n° 200), and Zeus Nikator in Arykanda (n° 284). As usual, there are many studies and finds pertaining to dedicatory practices, e.g., the relation between metrical dedications and rituals (n° 60), the anatomical votives (n° 86), the dedicatory practices on the Athenian acropolis (n° 96), the display of power by means of dedications in classical Athens (n° 158), and family dedications (n° 160).
antiquity continues to be of central interest, e.g., with prosopographical contributions to high priests and their families (see the index) and studies of particular aspects, such as the naming of months after members of the imperial family (n° 14), the interpretation of the cult of imperial Kalliteknia (a reference to Julia and her sons Caius and Lucius Caesar, n° 104), the early history of the emperor cult in the Greek East (n° 122, 178, 226, 277), and the function of the Panhellenion (n° 128). I single out a recent find which puts an end to the controversy about whether king Antigonos Gonatas was worshipped as a god; it is now clear that he was awarded divine honors (ἰδωθεὶς ὄνομα) in Athens (n° 103).

Among the new texts I would like to single out the publication of a new document related to the Salaminian association of worshippers of Bendis (n° 252); clay vase moulds from Macedon with an iconography related to the epic cycle (n° 2-3); an honorific decree from Xanthos which attests the establishment of the cult of a benefactor (n° 95, 196 B.C.); an inscribed vase at Taras whose inscription urged the participants in a ritual to keep religious silence (n° 159); numerous inscribed vases found at the sanctuary of Artemis and Apollon at Hyampolis (Phokis), probably used during sacrificial banquets (n° 206); a new funerary epigram from Kyrenaiika which expresses the idea that the soul of the deceased child has gone to the land of the Blessed (n° 190. 1st cent. A.D.); and an interesting funerary epigram of the Imperial period, in which a woman expresses the idea that after her death she will continue to live through her sons (n° 253, near Stratonikeia).

The principles explained in Kernos, 4 (1991), p. 287-288 and Kernos, 7 (1994), p. 287 also apply to this issue. The abbreviations used are those of L'Année Philologique and the Supplementum Epigraphicum Graecum. If not otherwise specified, dates are B.C. I would like to express my thanks to my research assistants Dr. Sophia Aneziri, Ulrich Thaler, and Stella Theodoridou. We are also very much obliged to James Cowey (Heidelberg), for improving the English text. [AC]

**Abbreviations**

**ACSS**

*Ancient Civilizations from Scythia to Siberia.*

**Africa Romana, XI**


**Archaeological Research in Egypt**


**ArkDerg**

Arkeoloji Dergisi.

**AST, XIII**


**Boeotia Antiqua, V**


**CCETI**

Edessa

Energeia

Ephesos

Epigraphes Makedonias
E. VOUTIRAS (ed.), Επιγραφές της Μακεδονίας. Γ’ Διεθνής Συμπόσιο για τη Μακεδονία, 8-12 Δεκεμβρίου 1993, Thessalonike, 1996.

Ergon 1995

Festschrift Lieb

Fremde Zeiten

Griechische Heiligtümer

Inventory of Poleis

La Montagne des Muses
A. HURST – A. SCHACHTER (eds), La Montagne des Muses (Recherches et Rencontres, 7), Genève, 1996.

A Passion for Antiquities

Pnyx

Religion in the Ancient World

Religion and Power
P. HELLSTROM – B. ALROTH (eds), Religion and Power in the Ancient Greek World (Boreas, 24), Uppsala, 1996.

The Role of Religion

Scritti Stucchi
L. BACCHUELLI – M. BONANNO ARAYANTINOS (eds), Scritti in memoria di Sandro Stucchi (Studi Miscellanei, 29), Rome, 1996.

Subject and Ruler
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1) M. ADAK, Claudia Anassa – eine Wohltäterin aus Patara, in EA, 27 (1996), p. 127-142 [BE 1998, 417]; Ed. pr. of six inscriptions pertaining to Claudia Anassa, member of a prominent family at Patara and benefactor of the city (four honorific inscriptions, a building inscription, the epitaph of Anassa and her relatives, first half of the 2nd cent. A.D.). The building inscription (5) shows that Anassa served as high priestess of the Augusti – probably in the city of Patara, together with her husband Ti. Claudius Eudemos. [AC]

2) LM. AKAMATIS, Πηλίνες μήτρες ἄγγειων ἀπὸ τὴν Πέλλα. Ὑμημολή στή μελέτη τῆς ἔλληνιστικῆς κεραμικῆς, Athens, 1993 (with English summary) [SEG XLV 785]: A presents a corpus of the clay vase moulds found at Pella (2nd cent.). Many moulds belong to the ‘Homeric’ group, with representations inspired from the epic cycle and from Attic drama (Ilili Persis: p. 122-125, 238-243, n° 298-302; the binding of the Polyphemos: p. 125f., 244, n° 303-304; the sacrifice of Polyxene: p. 126-128, 247-254, n° 305-306; cf. EURIPIDES’ Hecuba; the contest between Autolycos and Sisyphos: p. 128f., 255-261, n° 307; cf. EURIPIDES’ Sisyphos; the slaying of the suitors: p. 130f., 267-269, n° 310) [cf. infra n° 3]. Often inscriptions identify the persons involved in these mythological scenes (Agamemnon, Aias, Antikleia, Antitheos, Autolycos, Diomedes, Epeios, Hermes, Kelados, Kyklops, Neoptolemos, Nestor, Odysseus, Polyphemos, Polyxene, Sisyphos, Teukros). [Cf. J. TOULOUMAKOS, Die klassische Bildung im Makedonien der römischen Zeit, in Tekmeria, 2 (1996), p. 200-201, who underlines the evidence the se moulds provide for the reception of classical literature in Macedonia]. There is one Dionysiac scene with inscriptions (p. 136, 284-290, n° 316: Αληπε[ινης] or Αληπ[ήνης], [Βάκχιος, Ίνα, Μα[ινόλης] or Μα[νόλης], Σάτυροι, [Θ]ριάμβοι). [AC]


4) V. ALLAMANI-SOURI – E. VOUTIRAS, New Documents from the Sanctuary of Herakles Kynagidas at Beroia, in Epigraphes Makedonias, p. 13-39 [BE 1997, 370]: Ed. pr. of four inscriptions engraved on a marble slab, originally set up in the sanctuary of Herakles Kynagidas in Beroia. The longest text is the fragment of a royal letter concerning privileges given to the soldiers who had participated in a campaign (probably of Antigonos Doson, in 223 B.C.) [now in L. GOUNAROPOULOU – M.B. HATZOPOULOS, ’Επιγραφάς Κάτω Μακεδονίας. Τέχνης Α’. Επιγραφές Βεροίας, Athens, 1998, n° 4; cf. the detailed discussion by M.B. HATZOPOULOS, BE 1997, 370]. The letter possibly mentions Delos, which is known to have had close ties with the Antigonids throughout the 3rd cent. However, GOUNAROPOULOU – HATZOPOULOS, op.cit., p. 96 suggest reading ἐγχόδιον, instead of ἐκ Δῆλου. The dossier includes three records of dedications made by manumitted slaves (1st cent. B.C./A.D.) [= GOUNAROPOULOU – HATZOPOULOS, op.cit., n° 31-33]. The dedicated objects were (silver?) skyphoi (cf. the φιάλαι εξελευρείσαι in Athens); each manumitted slave dedicated a skyphos weighing 50 drachmas, an amount probably fixed by the sanctuary which served as warrantor of the manumission. Another inscription (24/48 B.C.; M.B. HATZOPOULOS, Cultes et rites de passage en Macédoine, Athens, 1994, p. 103 = GOUNAROPOULOU – HATZOPOULOS, op. cit., n° 3) stipulated that the manumitted slaves should offer skyphoi instead of phialai. [AC]

5) F. ALPI, Beyrouth: une nouvelle mosaïque inscrite, in La lettre de Pallas, 4 (1996), p. 18-19 [BE 1997, 19]; Ed. pr. of an inscription written on a Byzantine mosaic found at Berytos. The text, known from the Greek Anthology (XI, 193) and from inscriptions in Lyon (KAIHEL, EG 1115) and Dokimion in Phrygia (Th. REINACH, in BCH,
24, 1900, p. 291-299) castigates envy; and yet, envy is also praised, because it causes the eyes and the heart of the envious person to melt away (ὁ φθόνος ἐστὶ κάκιστος ἐξεῖ δὲ τὶ καλὸν ἐν συμφ. τίχι χρὴ φθονερῶν ὄμματα καὶ κραδίνην) [cf. SEG XXXVIII 1103 - EBGR 1993/94, 57: βέβαιον τῷ Ἁίδεα | ἐσθλοῖτε τάκτων ὄμματ’ ἐν τόσαν χάριν]. [AC]

6) A. Anastasiadis, Κυβέλη καὶ Σαβάζιους, δύο φυγικές θεότητες στὴν Κύπρο, in RDAC, 1995, p. 229-235: A. presents the scarcity evidence for the cult of Kybele on Cyprus (Tamasos, Achna, Cholades, Aphrodision, Palaikastro); the epigraphic testimony show that she was identified with Meter Theon and Aphrodite Oreia. The cult of Sabazios was not widely diffused; his name appears on two lamps of the Hellenistic period near Paphos. [AC]

7) R. Arena, Iscrizioni greche arcaiche di Sicilia e Magna Grecia IV. Iscrizioni delle colonie achee, Alessandria, 1996: Corpus of the Archaic Greek inscriptions of the Achaean colonies and their respective sphere of influence, in South Italy and Sicily (Greek text, basic bibliography, linguistic commentary; no new texts) [cf. the corpus of R. Giacomelli, EBGR 1988, 58]. In an introduction, A. discusses the historical questions and the literary tradition concerning the presence of the Achaeans in Magna Grecia. Sybaris (with Laos, Pandosia, San Sosti, Sirino, Pissunte, Molpe); A. dedicates a letter inscription on a bronze plaque addressed to Athena by the Olympic victor Kleomros (2); graffiti on vases dedicated to Athena (9), Dionysos (8), and a θεά (10); a miniature bronze axe dedicated to Hera (15, San Sosti). Poseidonia. Dedication on metal objects to Athena (24), Hera (19, Hera Hoplosmia ?), Zeus Xenios (23), Thea (20-21) [Demeter ?], according to Giacomelli, and Thea (21, Hera or Persephone ?); further inscriptions attest the cults of Chiron (25) and of Nymph (26) [Persephone, according to Giacomelli]; an apotropaic inscription (30). Kroton (with its colonies, esp. Kaulonia, Terina, Temesa, Petella, Crimina); Evidence for the cults of Zeus Meilichios (41) and Hera Eleutheria (39). Metapontion. Dedication on stone attest the cults of Apollo Lykeios (56-58, 67, 72) [for n° 56 see now the new edition by Lo Porto, infra n° 161], Apollo Lykeios Nikaios (50), Zeus Agoraios (59) [cf. EBGR 1988, 58], Zeus Aglaos (64, 65), Athena Hygieia (68); graffiti on vases dedicated to Aphrodite (73-74) and Hera (75); a metrical inscription addressed to Πάναξ Ηέρακλε (79). In the ebora of Metapontion, an inscription on a bronze plaque lists dedications to the θεά Ηέρα Ελευθερία (81, Siris) [Hera or Demeter ?], cf. EBGR 1988, 58]; an inscription on a bronze vase dedicated to Apollo (82). [ES]

8) R. Arena, Per la lettura di un’iscrizione di Megara Iblea, in PP, 51 (1996), p. 46-48 [BE 1997, 727]: A. restores l. 2-4 of a controversial Archaic inscription of Megara Hyblea (SEG XXVI 1084, ca. 600-575); άγασις κατ’ ἄρχομα μνῆμου, άγασις άποτελείται (“whoever does not obey to the archos, shall pay one 8th”), instead of άγασις κατ’ ἄρχομα ἡμᾶς(τ) ἄγασις άποτελείται. [According to earlier interpretations (cf. EBGR 1988, 62; 1989, 6 and 29) the text attested the cult official archomaios (M. Guarducci) or the month Archomaios (L. Dubois)]. [AC]


10) J. Aronin, Dragon Cults and Νύμφη δράκανα in IGUR 974, in ZPE, 111 (1996), p. 125-132: The Greek expression νύμφη δράκανα is used in the Latin funerary inscription of an Imperial liberta (Rome, Imperial period, IGUR 974). Δράκανα is frequently attested in the literary sources and not unparalleled in epigraphy (CIL III 8238; VI 30159). In this epitaph, the expression νύμφη δράκανα occurs next to the phrase coniux sine exemplo. This indicates that it was not used in a negative sense (as suggested by M. Leiw), but as
an honorific attribute, probably denoting the deceased woman’s membership in an esoteric religious association – perhaps even the assumption of sacerdotal duties. The mystery cults of the Imperial period predominantly used the Greek language. One could suggest a dragon cult or a cult with dragon imagery (e.g., Glykon, Hekate, or Dionysos Sabazios). [JM]


12) A. AVRAM, *Kαλλατιανά I*, in *Studii si Cercetari*, 45 (1994), p. 303-325 [BE 1996, 286]: Ed. pr. of a decree from Kallatis (2, 3rd cent.) which was to be erected in the sanctuary of the Samothracian gods (ἐν τῷ Σαμοθρακίῳ), sic [cf. infra n° 13]. [AC]

13) A. AVRAM, *Les cités grecques de la côte ouest du Pont-Euxin*, in *Inventory of Poleis*, p. 288-316: In a study of early colonization on the western coast of the Black Sea A. discusses the cults of the five early colonies (Istros, Apollonia, Odessos, Mesambria, Kallatis), founded before the end of the 6th cent. (p. 303-305). The cults attested in Istros, Apollonia, and Odessos reveal a Milesian origin (Apollon Ietros, Artemis, Leto, Zeus Polieus, Aphrodite, the Samothracian gods) [on the Samothracian gods, cf. supra n° 12]. The cults of Dionysos Patroos and Dasyllios, Aphrodite, and Peitho (Kallatis), Demeter Mallophoros (Mesambria), and Apollon (Mesambria, Kallatis) were introduced by the Megarian colonists. A list of divinities from Kallatis (4th cent.) [EBGR 1994/95, 23: Dionysos Patroos, Dionysos Bakcheus, Aphrodite Pandemos, Peitho, Dasyllios, Artemis Chthonia, Kronos] shows a remarkable conformity with PAUSANIAS’ report on the cults of Megara (I, 43, 5-6: Dionysos Patroos, Dionysos Bakcheus, Aphrodite, Peitho). [AC]

14) A. BEGERT, *Die Ehrenmonate in der Zeit Caligulas. Zur Familienpropaganda des letzten julischen Kaisers*, in *Tyche*, 11 (1996), p. 11-43: Discussion of the month names introduced to the Egyptian calendar in A.D. 38 in order to honor Caligula (Γαλήνας, in commemoration of Caligula’s dies imperii in 37 A.D., and Σεπτέμβριος, in commemoration of his recovery in the same year) and the gens Italia. The new month names focused on the family of Germanicus and on the relation between Caligula and Augustus. Caligula was more cautious in Rome, where he introduced only one new month name, Germanicus (September). [AC]

15) D. BERGES, *Rundaltäre aus Kos und Rhodos, mit Beiträgen von V. Patsiada und J. Nollé*, Berlin, 1996 [BE 1997, 90]: B. studies the form, fabrication, typology, and chronology of round altars (mainly funerary) found on Kos and Rhodos (p. 14-83); P. presents the funerary tables and altars found in the necropolis of Rhodes (p. 84-109); N. comments on the inscriptions (p. 153-172). The catalogue (p. 110-152, 280 pieces) contains many inscribed altars, but only five texts are of religious interest: A funerary altar with a bilingual inscription (Greek/Latin) is dedicated to Θεῷ Καταυθυνόντα / D(is) M(anibus) (9, Kos, 1st/2nd cent.); the word βασιλεύω is used in n° 16 (Kos, 1st cent.; IGR IV 1076); an altar was dedicated (in second use) to the emperor Claudius identified with Poseidon Asphaleios (24, Kos, ca. 41-54, unpublished); a funerary altar names the priest of Rhea Parmeniskos (91, Kos, 2nd cent.); an inscription records the crowning of Marsyas.
of Ephesos by the association of the Herakleistai Poseidaniastai (140, Rhodes, late Hellenistic). [AC]


17) 1. BESCHI, *H ἱστορικὴ σημασία τοῦ ἱερὸν τῶν Καβείρων στῇ Λήμνῳ, in Λήμνος Φιλήτη. Πρακτικά τοῦ 1ου Συνεδρίου Δημάρχων τοῦ Αὔγαλου, Μύρινα Λήμνου 21-24.8.1992*, Athens, 1994, p. 65-77 [SEG XLV 1194]: B. presents the results of the latest excavations in the Kabeiron of Lemnos; the telesterion is older than the telesterion of Samothrace (8th-6th cent.). A dedicatory inscription on a vase found in the telesterion (p. 77, fig. 7: *Novaisa Zari*) attests relations with the Tyrrhenians (cf. HESYCH., s.v. Aiasoi, θεοὶ Τύρρηνῶν). A Hellenistic vase bears on its base the inscription ἱερὸν (p. 77, fig. 8) [cf. *EBGR* 1989, 27]. [AC]

18) V. BESEVLIEV, Θεός Σουρέγης, in *Studia Mihailov*, p. 55-58 [SEG XLV 862]: Ed. pr. of a plate of limestone found at Dobroplodno (near Varna) with a dedicatory inscription addressed to Theos Epiphanes Epekoos Sourgezes (= Sourgezes) by five men with Thracian names [republished now in *IGBulg* V 5329]. The relief on the panel shows a procession, probably of the members of a cult association who are about to attend a banquet. B. collects the epigraphic testimonia for the Thracian god Sourgezes from Batkun, Sillistra, and Philippoi and discusses the role played by banquets in his cult. [On Sourgezes see also SEG XXXVII 610 = *IGBulg* V 5610, Prilepcel]. [AC]

19) G. BEVILACQUA, *Eisiteiria – eisagōgē: Considerazioni sul decreto onorario per Timokrite, sacerdotessa di Aglauro*, in *RAL*, Ser. 9, 6 (1995), p. 757-766 [BE 1996, 175]: In the honorific decree for Timokrite, the priestess of Aglauros (Athens, 247/46 or 246/45; SEG XXXIII 115) [cf. *EBGR* 1999, 227] B. argues that the subject of the verb ἐδίδων (l. 11) is not the priestess, but her son Aristophanes, who was serving as an ephebe. Thus, one should distinguish between two different rituals: the sacrifices offered to Aglauros, Ares, Helios, the Horai, Apollon, and the other gods by the ephebe Aristophanes, on the occasion of the ephebic festival of the ιεσιτηρία (l. 11-14) and the sacrifices offered by the priestess on the occasion of the initiatory festival εἰσαγωγή (l. 25-30), which was probably reserved for women and included a παννυχίς. It is not clear whether the Εἰσαγογία are related to the ritual of the Arthephoria. [See the justified objections of Ph. GAUTHIER, *BE* 1996, 175, who observes that Aristophanes must have been a citizen, since he made an *apangelia* to the council; since the decree was passed in the Metageitnion (2nd month of the year), this must be a reference to the sacrifices offered by the priestess at the beginning of the year (*eisiteria*), and not to the ephebic *eisiteria*, which were celebrated in the pyrtaneion in the Boedromion (3rd month)]. [AC]

20) G. BEVILACQUA, *Exitèria pel’ Afrodite Hegemone da Ramnunte*, in *MGR*, 20 (1996), p. 55-67 [BE 1997, 223]: The sacrifice ἔξιτηρια for Aphrodite Hegemone is attested in a decree of Athenian soldiers in Aphidna in honor of the general Nikomachos (Rhamnous, 222/21; SEG XII 90 = *EBGR* 1991, 183). The sacrifice was offered by the general at the end of his term of office. Sacrifices of a similar character, at the beginning or the end of a public service, are known from Athens and other Greek cities (ἔξιτηρια at the end of the ephebic year: *IG II* 2 1039, 2221; ἔισιτηρια offered by various magistrates at the beginning of the year: *IG II* 2 689, 690, 974, 975, 1006, 1008, 1011, 1028, 1315, SEG XXXIII 115; *Hesperia*, 29, 1960, p. 78; SEG XII 1003 II 37, Teos: ιεσιτηρία τῆς ἀρχῆς; *I.Didyma* 314: ιεσιτηρίων; *OGIS* 339, Sestos; cf. the ἔισιτηρια offered before a battle: *IG II* 2 17; the commemorative festival *Eisiteria* for Artemis Leukophryene in Magnesia on the Mianander: *I.Magnesia* 100). The exiteria were offered to Aphrodite Hegemone, a patron of the magistrates and civic concord; sacrifices to Aphrodite by magistrates at the end of their
term of office are also attested in Thebes (XENOPH., Hell. V, 4, 4) and Olbia (BE 1959, 325). Aphrodite Hegemone, closely associated to the Charites [cf. infra n° 221], was not primarily of a warlike nature, but she could be regarded as a patron of soldiers and ephebes; e.g., a priestess of Aphrodite is associated with a dedication to Pan in Thasos (cf. IG XII Suppl. 430). [AC]

21) W. BLÜMEL, Kopien A. Biliottis von Inschriften aus Halikarnassos, Bargylia, Keramos und Kos, in ArkDerg, 2 (1994), p. 99-117 [SEG XLIV 871]: A few of the inscriptions copied by the British Vice-Consul Alfred Biliotti in 1865 were unpublished; in some cases he gives better copies of already published inscriptions. The texts include a funerary imprecation from Halikarnassos (26: [τοὺν ὄνομα τῷ μνήμαι ἀλλασσε κορπὸν [φέροι]) [= now J. STRUBBE, 'Apaι επιτύμβιοι. Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor: A Catalogue (JCSK, 52), Bonn, 1997, n° 80; SEG XLIV 885]. An inscription from Bargylia honors a person who carried out building work in the sanctuary of Artemis Kindyas (46, undated) [SEG XLIV 868]. [AC]


23) B. BORISOV, Nouvelles découvertes sur le sanctuaire du cavalier Thrace au nord du village de Karanovo, département de Sliven, in Studia Mihailov, p. 75-80 [SEG XLV 847]: Ed. pr. of a statue base with remains of the statue of a rider, found in a sanctuary of the Thracian rider god at Karanovo, dedicated to Δισεφρος by a Thracian (early 3rd cent. A.D.). The building inscription of the temple of Zeus Sabazios Arselenos (JCBulg 12 1588, 202 A.D.) thought to have been transported to Karanovo from Augusta Traiana, was probably originally from Karanovo. This temple may be identified with a round building excavated there. [AC]

24) L. BRICAULT, Myrionymi. Les épicleses grecques et latines d’Isis, de Sarapis et d’Anubis, Stuttgart-Leipzig, 1996: A useful alphabetical list of the epithets of Isis, Sarapis, and Anoubis attested in inscriptions, papyri, and literary sources. In addition to many common epithets of Isis (e.g., ἀλέξβικος, ἄνασσα, ἐπίκος, ἐπιφανής, εὐάκος, κυρία), one finds some less common attributes (e.g., ἀββίβαστος πᾶσιν, ἀμύντος). Isis is identified with numerous deities (esp. with Athena, Anaitis, Artemis, Astarte, Atargatis, Aphrodite, Ge, Demeter, Dikaësyna, Hekate, Helena, Eleutheria, Hestia, Hera, Kore, Leto, Meter Theon, Nemesis, Rhea, Selene, Dea Syria, Tyche). Similarly, Sarapis is called among other things ἀγάθος, ἄγιος, ἀλέξβικος, ἐπιφανής, ἐπίκος, κύριος, κόρης, σοφῆ, ύψιστος, but also ἀλλῆλος and ἀνευδής θεός; he is identified with Ἀμας, Ἀδας, Ἀσκλεπιος, Διόνυσος, Zeus, Hélio, Mithras, and Plouton; finally, Anoubis is assimilated to Hermes, Helios, and Kronos. Unfortunately, there is no attempt to classify the epithets according to their composition; the mistakes in the Greek texts, esp. with regard to accents, are countless (e.g., ἐγια, βραβεύτης, τὸ ἐράτικο π., ύψιστη, κάλλιστη, κράτιστη, κρήμνος, Νελάγως, ἄργια, πρεσβύτατη, πλούσια, προκαθήμενη, ύψιστη, ύψισταν); one misses some necessary cross-references; e.g., under the word μήτη there is no reference to πολυτύμπητη μήτηρ; ἄνω appears under the letter Τ (τὸ ἄνω). [AC]

25) P. BRULÉ, La cité en ses composantes: remarques sur les sacrifices et la procession des Panathénées, in Kernos, 9 (1996), p. 37-63: B. explains the ways in which the procession and the sacrifice of the annual Panathenaia and the procession of the Great Panathenaia reflect the civic organisation and the ideology of the Athenian state. He discusses in particular the recipients of the sacrifice at the annual festival (IG II2 334 = LSGC 33 B 19-20, ca. 336-330); the recipients of the sacrifice in l. 8-10 are both Athena Polias and Erechtheus); the distribution of the meat of the sacrificial animals and its close relation to the arrangement of the procession (l. 10-27); and the participation of foreigners in the procession of the Great Panathenaia. [AC]
26) A. Brumfield, *Aporretta: Verbal and Ritual Obscenity in the Cults of Ancient Women*, in *The Role of Religion*, p. 67-74: Based on the literary sources B. argues that the words spoken at the various cults of Demeter and Kore were 'unspeakable' in both senses of the word ἀπόρρητα: 'indecent language' and ritual secret. Demeter cults are attested all over the Greek world; they feature obscene language (ἀνταρπολογία and imagery (e.g., pastries baked in the shape of male and female genitals). B. examines briefly the myth of Baubo as one of the possible explanations for the ἀπόρρητα in the cults of women. B. also discusses a few inscriptions concerning Demeter cults in a more general context (e.g., IG II² 1177: decree of the Peiraieis concerning the Thesmophoria; *LSCG* 96: cult calendar of Mykonos). The paper concludes with a (superficial and hardly relevant) comparison between women in ancient and modern Greece and a polemical outlook on the relation between male and female in ancient Greece. [JM]

27) Ph. BrunEAU, *L'autel de cornes à Délos*, in *CRAI* (1995), p. 321-339 [SEG XLV 1041; *BE* 1997, 60]: The altar of horns (κέρατον, κερατίνον βωμός) made according to the literary tradition by Apollon (cf. *Hymn. Apoll.* 58-63) and the Διός which of (applying of pitch) is mentioned regularly in the Delian accounts of the hieropoioi (Ph. BrunEAU, *Recherches sur les cultes de Délos à l'époque hellénistique et à l'époque impériale*, Paris, 1970, p. 25f.) may be identified with an apsidal building (*Guide de Délos n° 39*); a large rectangular building in its vicinity should be identified with the Ποεύς, where a laurel-tree was kept, probably the tree under which Apollon was born. [cf. the remarks of F. CHAMoux, *ibid.*, p. 336-339]. [AC]

28) T. Bryce, *The Gods and Oracles of Ancient Lycia*, in *Religion in the Ancient World*, p. 41-50: B. discusses the interaction between Greek and Lykian elements in religious matters, in general, and in divination and oracles, in particular [cf. *EBGR* 1993/94, 84, 97]. Our knowledge about the indigenous gods of Lykia derives primarily from rock-cut inscriptions – mostly Lykian texts inscribed on tombs; the longest surviving inscription in the Lykian language (*TAM I* 44, Xanthos), is of great significance, since it describes the rituals for and the properties of a number of native deities. Explicit equations between Lykian and Greek deities begin in the 4th cent. In one of the bilingual inscriptions, the local Mother Goddess is equated with Leto (*TAM I* 56, Antiphellos). In his discussion of the oracular shrine at Patara and its relation to Apollon, B. suggests that the shrine was associated with Apollon only from the 4th cent. onwards, when it began to achieve prominence outside Lykia. [JM]

29) F. Bubenheimer – J. Mylonopoulos, *Die Stoa von Brauron – Gestalt und Funktion der ältesten Il-förmigen Säulenballe in Griechenland*, in *Griechische Heiligtümer*, p. 45-60: In the light of a document issued by the Athenian nomothetai, concerning restorations in the sanctuary of Artemis in Brauron (ca. 250-200; preliminary publication in *Ergon*, 1961, p. 25), B.-M. propose a new reconstruction of the form and the function of the stoa in this sanctuary [cf. MYLONOPoulos – BUBENHEIMER, *infra n° 194*]. According to a new interpretation of l. 2-7, part of the stoa served as an ἀρχόμενον; the stoa probably had a second storey (ὑπορρητα), possibly the dormitory of the arktoi. In the 'Prostoon', north of the stoa, B.-M. locate panels (λευκόμαστα) and exclude the possibility that the horse stalls (l. 5: ἄπολνες) were located in this building, so close to the center of the temenos. [JM]

30) P.A. Butz, *Prohibitionary Inscriptions, Ξένοι, and the Influence of the Early Greek Polls*, in *The Role of Religion*, p. 75-95: In Greek religion, access to a precinct or participation in ritual activities could be denied to a variety of individuals for a variety of reasons. In her thorough study, B. focuses on the exclusion of the ξένοι, in the light of the only four surviving examples of prohibitionary inscriptions directed against ξένοι in a religious setting – all from the Cyclades (*I.Delos* 68 A+B, 5th/4th cent.; *IG* XII 5, 225, with
some modifications in the reading, Paros, ca. 450 B.C.; IG XII 7, 2, Amorgos, 4th cent.; Syll. 3 1024 = LSGC 96, the cult calendar of Mykonos, 2nd cent.; cf. a brief discussion of IDEl 15, 30, 35, 87; IG V 2, 3; IX 1, 334, 867; XII 5, 105, 134, 183; XII 7, 1, 68; XII 8, 358). B. suggests that the four inscriptions from the Cyclades do not reflect a general attitude of isolationism against foreigners; they just indicate that, in certain religious situations, boundaries were enforced in this part of the Greek world [See also P. Burst, The Double Publication of a Sacred Prohibition on Delos: ID 68, A and B, in BCH, 118 (1994), p. 69-98].

31) W.M. Calder III, The Southopolis Inscription. IGBR 1731, a New Edition, in R.W. Wallace – E.M. Harris (eds), Transitions to Empire. Essays in Greco-Roman History, 360-146 B.C., in Honor of E. Badian, Norman-London, 1996, p. 167-178: C. gives a full edition of the inscription which records the oath taken by Berenike and her sons with regard to the safe departure of Epimenes, a suppliant in the sanctuary of the Samothracian gods (Southopolis, 4th/3rd cent.: IGBulg 1731) [with no knowledge of the critical edition by K.-L. Elvers: SEG XIII 661; EBGR 1993/94, 68]. C. also presents an English translation and brief commentary, assuming that Epimenes was the ruler of a city attacked by the sons of Seuthes and Berenike. [AC]


33) A.C. Cassio, Da Elea a Hipponion e Leontinoi: Lingua di Parmenide e testi epigrafici, in ZPE, 113 (1996), p. 14-20 [BE 1997, 78, 718]: In the ‘Orphic’ text of Hippopion [cf. infra n° 238], C. defends the reading πιέναι τῆς Μνεμοσύνης in l. 12 (instead of πείνειν αὐτῆς Μνεμοσύνης; cf. πελάναι in Parmenid. fr. 8, 22 and 45 ed. Coxon); similarly, in the ‘Orphic’ text from Pharsalos [SEG XXIII 410; cf. EBGR 1994/95, 96 n° 115] one should read πέννυν ἀνὰ τῆς κρήνης (with crasis of -αι and ἀπό). The variants Μναμοσύνης (l. 12) and Μναμοσόνυς (l. 1, 6, 14) indicate that the text of Hipponion is the Dorian version of a text originally composed in the Ionician dialect (but possibly in the West, and not in Ionia). [AC]

34) M.B. Cavanaugh, Eleusis and Athens: Documents in Finance, Religion, and Politics in the Fifth Century B.C. (American Philological Association, 35) Atlanta, 1996 [BE 1998, 153]: C. studies the administration of the sanctuary at Eleusis in the 5th and 4th cent., focusing on a series of Attic documents, esp. the ‘Epistatai Decree’ (IG 13 32), the decree concerning the offering of aparchai (IG 13 78), and the Eleusinian account-inventories (new edition of and commentary on IG 13 386-387, 408/7). C. reconstructs the history of the financial administration of Eleusis in the 5th century as follows: In the period between ca. 460 (IG 13 6) and ca. 455 B.C. (IG 13 78) the hieropoioi alone were in charge of the sanctuary’s funds; with the money they received from the selling of the aparche they covered the expenses for sacrifices, for the construction of additional warehouses, and for the dedications; no provision was made for a surplus. The creation of the board of the epistatai in 432 B.C. (IG 13 32) as the primary financial administrators of the sanctuary and supervisors of the hieropoioi marks a new period. The hieropoioi are not mentioned in IG 13 391 (422-418 B.C.) and in the account-inventories for the year 408/7 B.C., which reflect the circumstances of the Dekelean War; C. assumes that the office of the hieropoioi did not exist in these difficult years, when, in the absence of the aparche, there was scarcely any need for their services. A new board of hieropoioi (ἱεροποιοὶ ἔτη βουλής), which took over some of the functions of the earlier hieropoioi of Eleusis, is attested for the year 329/8 (IG II 2 1672). The aparche was received by the epistatai, who
also gave the money to the hieropoioi for sacrifices and dedications; again, no surplus was made. C. gives a useful summary of the information provided by the account-inventories and sketches the administration of a major sanctuary. The items listed and the religious funds were kept on the Akropolis, in the City Eleusinion, and at the main sanctuary of Demeter and Kore at Eleusis. Only the dedications made of precious materials are listed (no sculpture or pottery), following a distinction often made in 5th cent. inventories. The financial resources of the sanctuary included, besides the dedications, the fees paid by the initiates; even without the revenues from the aparche the sanctuary was in the position to make a loan of 20,000 drachmai to the Athenian State. The wealth in building materials and equipment (e.g., timber, tiles, etc.) demonstrate the sanctuary's ability to function almost on a self-sufficient basis. The evidence suggests a symbiotic relationship between polis and sanctuary; in the light of this evidence it seems plausible to date the 'First-fruits decree' in the 430's, in a period in which Perikles encouraged the offering of an aparche by the Athenian allies to Demeter and Kore, thus fostering both the cult and Athens' hegemony. [ES]

35) P. Ceccarelli, *La struttura dell'epigramma del pilastro di Xantbos (TAM I 44 = CEG 177)*, in A. Dell’Era - A. Russi (ed.), *Viv Bonus Docendi Peritus. Omaggio dell’Università dell’Aquila al prof. Giovanni Garuti*, San Severo, 1996, p. 47-69: C. shows that the metrical structure of the dedicatory epigram addressed to the Twelve Gods by the Lykian dynast Gergis (Xanthos, *ca*. 400, TAM I 44 = CEG 177), with a sequence of (i) two hexameters+two pentameters, (ii) two elegiac distichs, and (iii) four hexameters, is not due to the limited abilities of its composer, but corresponds to a division of its content into three sections; this epigram is closely connected to the poetry of Simonides. [AC]

36) C. Champion, *The Soteria at Delphi: Aetolian Propaganda in the Epigraphical Record*, in *AfPh*, 116 (1995), p. 213-220 [BE 1997, 261]: C. discusses how the Aitolian propaganda reshaped the tradition on the attack of the Gauls against Delphi (279/78). A Koan decree which concerns thanksgiving sacrifices to Apollon (*Syl. 3* 398, 278 B.C.) underscores Apollon's epiphany, thus suggesting that the divine elements in the literary tradition (*Paus. X*, 23, 1-9; *Just.*, *epit.* XXIV, 7, 6; *8, 3-7*) derive from a Delphic tradition established shortly after the invasion. The divine elements are conspicuously absent in the later tradition, i.e., in the recognition decrees for the first celebration of the pentaetric Soteria at Delphi in 246/45 (*IG* II 2 680; *F.Delphes* III 1, 481-483; III 3, 215); these decrees reflect the Aitolian version of the attack, emphasizing the Aitolian piety and implying that the Aitolians repulsed a massive invasion before Delphi. In these decrees Zeus Soter (not Apollon Pythios) occupies the most prominent position. The divine element reappears later (*ca*. 241) in a decree of Smyrna (*I.Smyrna* 574), which should be dissociated from the group of the 'recognition decrees' (*EBGR* 1990, 82); unlike the early Koan decree which mentions only Apollon's epiphany, the decree of Smyrna refers to more than one god (ἔπαιναις τῶν θεῶν), perhaps Apollon, Athena, and Artemis (*cf.* *Just.*, *epit.* XXIV, 8, 5), incorporating two Aitolian deities into the Delphic legend. [AC]

37) A. Chaniotis, *Die Verträge zwischen kretischen Poleis in der hellenistischen Zeit (HABES, 24)*, Stuttgart, 1996 [BE 1998, 318]: Corpus of the treaties between the Cretan cities in the Hellenistic period (critical edition, translation, commentary), with detailed discussion of several subjects of a religious interest, such as the treaty oaths (p. 66-77: swearing ceremonies, the gods invoked in the treaty oaths, the prominent position of gods with epithets which derive from place names and often reflect the extension of the territory of the parties to the treaty, imprecation formulae); invocation of gods, which probably reflect prayers in the assembly which confirmed the treaty (p. 83-85); ephebic oaths (p. 124ff.); mutual participation of the citizens and the young men in the festivals and agon, especially in festivals related to the institution of the ephebeia (p. 126-
128); evidence for the existence of a regional amphictyony centered around the extra-urban sanctuary of Hermes at Simi Viannou (p. 128-130); regulations concerning the status of frontier sanctuaries (p. 130), Zeus. [AC]

38) A. CHANIÎNS, Bemerkungen zum Kalender kretischer Städte in hellenistischer Zeit, in Tekmertz, 2 (1996), p. 16-41 [BE 1998, 322]: Based on an analysis of the judiciary procedures and the deadlines mentioned in Cretan treaties (J.Cret. I, xvi 3-4; IV 181 = CHANIÎNS, supra n° 37, n° 43, 54-56) Ch. rejects the reconstruction of the calendar of Gortyn, Knossos, Lato, and Olous proposed by M. GUARDUCCI (Note sul calendario cretese, in Epigraphica, 7, 1945, p. 72-87) and supports the reconstruction suggested by T. HOMOLLE (Conventions entre trois villes crétoises, in BCH, 3, 1879, p. 304f.). Leschanorios and Koronios cannot be the first months of Gortyn and Knossos respectively; they probably were the first months of the second half of the year. For Knossos, Lato, and Olous the following sequence is probable:

Knossos Lato Olus
1) Nekysios Apellaios Thesmophorios
2) Velchanios? Agrianios? Hyakinthios?
5) Spermios Eleusinios Thiodaisios
7) Karonios/Koronios Delphinios Sartiobiarios (Lato)

This sequence can be confirmed, in part, by further parallels (e.g., Apellaios is often the first month of the year) and by an artificial ‘Cretan calendar’ of the Imperial period (W. KUBITSCHEK, Die Kalenderbücher von Florenz, Rom und Leyden, Vienna, 1915, p. 42-53) which gives Thesmophorios the first and Thiodaisios the seventh place. The correspondence of the Cretan months with months of the solar year cannot be determined with certainty; but in the year 116 B.C. Nekysios/Apellaios/Thesmophorios corresponded to ca. September/November (cf. the celebration of the Attic Thesmophoria in Pyanopsion and of the Nekysia in Boedromion), Spermios/Eleusinios/Thiodaisios to ca. February/April, and Karonios/Delphinios/Sartiobiarios to ca. March/May (cf. the celebration of the Attic Delphinia in Mounychion). The position of Velchanios/Agrianios/Hyakinthios, which are usually months of the late spring, present an unsolved problem. [AC]

38 bis) A. CHANIÎNS, Conflicting Authorities. Asylia Between Secular and Divine Law in the Classical and Hellenistic Poleis, in Kernos, 9 (1996), p. 65-86 [BE 1997, 487, 491]: Discussion of the measures taken by Greek poleis in order to get rid of suppliants in sanctuaries. Although the Greeks were extremely reluctant about the introduction of laws that might limit or even regulate asylia, the documentary evidence reveals three ways to deal with the problem: (i) by prohibiting persons most likely to seek asylum, e.g., convicted and polluted persons, from entering a sanctuary in the first place (IG P 45, Athens, ca. 432; cf. ANDOC. I, 33; Lys. VI, 24; [DEMOSTH.] LIX, 87; Aesch. III, 177; Polyr. IV, 35, 3; possibly LSCG 124, Eresos, 2nd cent.); (ii) by having measures against suppliant wrongdoers confirmed by the gods through oracles (IPAfr 8, Martineia, ca. 460; cf. LSAM 29, Metropolis, 4th cent.; cf. Lys., Leocr. 93); (iii) by prohibiting the food-supply of suppliant slaves and by conferring on the religious personnel the authority to expel them (LSCG 65, Andania, 1st cent.; SEG XXVII 545, Samos, Hellenistic period; C. HABICHT, Samische Volksbeschlüsse der hellenistischen Zeit, in MDAI(A), 72 (1957), p. 226-231, n° 59, Samos, late 3rd cent. For a new edition see now K. HALLOF - Chr. MILETA, Samos und Ptolemaios III. Ein neues Fragment zu dem samischen Volksbeschluss AM 72, 1957, 226, Nr. 59, in Chiron, 27, 1997, p. 255-285; cf. Achill. Tat. VII, 13). [AC]

inscriptions found at Vigna Bonelli in Rome and pertaining to the cult of the gods of Palmyra and Emesa (Sol, Sol Victor, Sol Alagabalus, 'Hâ,taç; 'AVlKT)'tOÇ;, BflÂ,oç;/Bel, MaÂ,ax~flÂ,oç;/Malakbel, 'AyÂ,I~&Â,OÇ;, Iapl~&Â,oÇ;, 'Acr'tap'tT), "Token. Andrikepaidothyrson, andrikepaidothyrson, Brimo, Brimo. Enter the sacred meadow, for the initiate has atoned (the sin)". The letters [.]AnE~ON ([y]a1tEOOV ?) were written upside down at the end. The new 'Orphic' text gives an otherwise unattested version of the words exchanged between the mystes and the guards of the underworld (cf. the papyrus of Gurôb: Orph. fr. 31; M.L. WEST, The Orphic Poems, Oxford, 1983, p. 170f.). It is also the earliest attestation of the word crûl!~oÂ,a in the meaning of the secret words and tokens used for the recognition of the mystes in the underworld. The mystes reveals the secret name of the god (àV~p, àtaiç;), which is then repeated by the guards of the underworld. Since he had paid the penalty for the crime of the Titans through his initiation, he is regarded as à1totvoç;. [On the understanding of Persephone as the mother of Dionysos and on the idea that Dionysos delivered the initiate from punishment for the crime committed by the Titans cf. F. GRAP'S commentary on the 'Orphic' texts from Thessalian Pelina: EBGR 1994/95, 148.)

41) P. CHRYSOSTOMOU, 'Η λατρεία τού Διώνυσου στή Θεσσαλία και ειδικότερα στης Φερές, in Hypereia, 2 (1994), p. 113-149 [SEG XLV 646; BE 1997, 285]: C. presents a catalogue of the testimonia for the cult of Zeus Hypsistos in Edessa, including two unpublished stone statuettes of eagles and five published inscriptions: M.G. DIMITSA, 'Η Μακεδονία εν λίθοις φθεγμονέας και μνημείοις σαξομένων, Athens, 1896, n° 6 (5, 2nd/3rd cent.) and 38 (2, 1st cent. B.C.); S. PELEKIDES, in AD, 8 (923), p. 268 n° 1 (3, 51 A.D.; a dedication of the σνικθείς ἐπιμεληταί for M. Vibius Ambouas); SEG XXIV 532 (4, 2nd/3rd cent.; a dedication κατ' ὄναρ); SEG XL 537 = EBGR 1990, 75 (1, 1st cent. B.C.). The sanctuary of Zeus Hypsistos should be located on the hill of Hagios Loukas (east of Edessa) and not on the acropolis [cf. M.B. HATZOPoulos, BE 1996, 252]. The epigraphic evidence for this cult in Macedonia suggests that the worshippers represent the lower social strata (freedmen, artisans); women are hardly represented among the dedicants. Many different titles of sacred officials are attested: ἵππους, ἀρχισυνάγωγος, διάκονοι, λογιστής, προστάτης, γραμματέως, ἐπιμεληταί, κριτής (responsible for screening the applicants for membership in the cult associations). The cult of Zeus Hypsistos, who was worshiped as a weather-god who promoted fertility, probably originates in Macedonia. [AC]
42) P. CHRYSOSTOMOU, Οἱ θεσσαλομακεδονικοὶ θεοὶ τῶν καθαρμῶν καὶ ἡ μακεδονικὴ γορτῆ Ζανδικά, in Makedonitika, 29 (1993/94), p. 175-201 [BE 1997, 356]: C. discusses the cult of divinities related to purificatory rituals in Thessaly and Macedon, particularly with En(n)odia, Zeus Meilichios, Zeus Thaulios, Zeus Aphrios, and Zeus Phonios. En(n)odia Pherai was worshipped in Pherai and in other cities of Thessaly (Pegasai, Larisa, Kranion, Atrax, Pharsalos, Phakhion, Phthiotic Thebes, Olosson, Phalanna, Gonnoi, Pythion), in Macedon (Pella, Beroia, Exochi, Agia Paraskevi Kozanis, Perseis, Lefte?), in Athens, and in Euboia (Oreoi). Various epithets of En(n)odia are attested: Pherai, Astike, Hosia, Patrosia, Stathmim, Alexeatis, Mykake, and Korilos. She was related to purificatory rituals (p. 175-181) and, thus, she shared the same properties as Zeus Meilichios, a god of purifications and fertility, whose cult is attested in Larisa, Pherai, Phthiotic Thebes, Magnesia, and Pella. A joint cult of En(n)odia and Zeus Meilichios is attested in Exochi (Macedon) and Pherai in Thessaly (p. 183-185). In Pherai, En(n)odia was also worshipped together with Zeus Thaulios, whose cult is well attested in Thessalian cities (Atrax, Pharsalos, and Larisa). Two other gods who were associated with purificatory functions – particularly with the punishment and expiation of violent manslaughter – were Zeus Aphrios in Pherai and Zeus Phonios in Larisa (p. 185-189). The mythological traditions which associate Apollo with Thessaly (Tempe) may be seen in the context of the Thessalian purificatory rituals (p. 190-194). The Macedonian festival Xandikia (from Apollon Xanthos?), during which the Macedonian army was purified at the beginning of the war period (in the month Xandikos) by means of a dog sacrifice, may have been of a Thessalian origin. [This possibility is excluded by M.B. HATZOPULOS, BE 1997, 356 and C. TRÜMPY, Untersuchungen zu den altgriechischen Monatsnamen und Monatsfolgen, Heidelberg, 1997, p. 227f.]. The dog is associated with the cult of Hekate and Ennodia, who were connected with the festival of the Xandika. [AC]


44) K. CLINTON, The Thesmophorion in Central Athens and the Celebration of the Thesmophoria in Attica, in The Role of Religion, p. 111-125 [BE 1997, 56]: C. examines the literary sources and the epigraphic material concerning the festival of the Thesmophoria in Athens. With an apparent exception, there is not a single mention of the Thesmophoria in the public documents of the Polis. Documents issued by the Athenian demes (Piraeus: IG II² 1177; Cholargos: IG II² 1184; Phrearrhioi: SEG XXXV 113; Melite: O. BRONEER, Οἱ θεσμοφορίας οἱ ἔθες, in Hesperia, 11, 1942, p. 250-274) and literary sources show that the festival was not administered by the central polis authorities, but by the demes. Literary sources attest the celebration of the Thesmophoria in five more demes. The situation in Eleusis (IG II² 1363) is not clear; perhaps this is the only case, in which the state organised and financed the celebration of the Thesmophoria. Surely, not every deme had a Thesmophorion; in some areas a sanctuary may have been shared by two or more demes. C. suggests that the City Eleusinon functioned as the Thesmophorion of the deme of Melite; it may be the place where the action of the Aristophanic Thesmophoriazousai takes place. [JM]
45) K. CLINTON, A New Lex Sacra from Selinus: Kindly Zeuses, Eumenides, Impure and Pure Tritopatores, and Elasteroi, in CPB, 91 (1996), p. 159-179: In his detailed review of M.H. JAMESON – D.R. JORDAN – R.D. KOTANSKY, A Lex Sacra from Selinous, Durham, 1993 [EBGR 1993/94, 121; cf. EBGR 1994/95, 180] C. makes a substantial contribution to the interpretation of this difficult inscription. The text, written on two columns on a lead sheet, contains a series of sacrificial and purificatory regulations. It is dated by the ed. pr. to the mid-5th cent. [An earlier date (first half of the 5th cent.) is favored by GRAHAM, infra n° 100 (p. 367) and CORDANO, infra n° 48, p. 137f.]. We summarize his most important suggestions: (i) A 7-9 is a new self-contained section of the document; its beginning has not been lost in the preceding erasure. This section opens with the expression τὸν ἡμαρὸν ἡθεία (A 7: “the performance of the sacred sacrifices” or “the sacrifice of the sacred things” rather than the editors’ “--- the hiera (images?), the sacrifices are to be performed”, p. 160f.). [More plausible is GRAHAM'S (infra, n° 100, p. 367) understanding of ημαρά: “sacrificial victims”]. (ii) The sacrifices in this section are quadrennial, based on the Olympic year (p. 161). [DUBOIS, infra n° 75, p. 133 points out that this is probably the earliest attestation of the Olympic truce]. (iii) The rituals in the document were arranged chronologically (e.g., annual, biennial, triennial, and quadrennial rituals, followed by rituals not performed at regular intervals). Thus, the document was probably not confined to the one sheet we have; there is no opposition between the sets of rituals in col. A (rituals of groups) and col. B (rituals of individuals; contra ed. pr.); and the regulations are not concerned with a single issue (purification), as suggested by the ed. pr. (p. 161-163). (iv) The document was issued by the city of Selinous (p. 163). (v) The sacrifices did not take place in the excavated sanctuary of Zeus Melilichios on the Gaggera, which is believed to have been divided up into plots marked by inscribed stones or cippi (a view shared by DUBOIS, infra n° 75, p. 134), but in precincts of Zeus Melilichios in the sanctuaries of Myskos and Euthydamos (A 9: τὸ Δίτ τῷ Μιλιχίδι τῷ ἐν Μύσκῳ; A 17: τὸ ἐν Εὐθυδόμο; Myskos and Euthydamos may have been local heroes, not necessarily founders of Selinous (p. 163-165) [cf. CORDANO, infra n° 48, p. 139; DUBOIS, infra n° 75, p. 129 and 137 does not exclude the possibility that Myskos should be identified with an homonymous man of the 7th cent. (L. DUBOIS, Inscriptions grecques dialectales de Sicile, Rome, 1989, n° 71) or with an oikistes]. The primary function of the inscribed stones and cippi found in the sanctuary of Zeus Melilichios on the Gaggera was not to mark spots for sacrifices, but to serve as embodiments of the god (p. 164 note 18). (vi) The Eumenides and the Erinyes were distinct deities and not names for two opposite aspects of the same group of goddesses; Aischylos may have been the first to identify them. The Eumenides appear as the recipients of sacrifices together with Zeus Eumenes and Zeus Melilichios in a single set of related rites (A 8f., p. 165-170) [on Zeus Eumenes cf. DUBOIS, infra n° 75, p. 133f.]. (vii) Separate sacrifices were offered to the impure and the pure Tritopatores [Tritopatreis] (A 10-13: τοῖς μιαροῖς... κέκειται τοῖς καθαροῖς; cf. the separate sacrifices offered to the Manai and Ake near Megalopolis: see PAUS. VIII, 34, 1-3; contra ed. pr., who suggested that the polluted Tritopatores are the same as the pure ones; they became pure, after they had received a sacrifice and then they were offered a second sacrifice as ‘the pure Tritopatores’). Both sacrifices were offered on the same altar, which, however, had to be cleaned and renewed after the sacrifice to the polluted Tritopatores, in order to receive the sacrifices for the pure ones (A 12-13). The ninth parts burned for the impure Tritopatores were those of the victim sacrificed to them (A 11; contra ed. pr.: the ninth part of the animals sacrificed to Zeus Eumenes, the Eumenides, and Zeus Melilichios). The Tritopatores were worshipped by the city, and not by a group (p. 170-172). [For an analysis of the sacrifices to the Tritopatreis see also DUBOIS, infra n° 75, p. 134-136: it is not clear what the origin of the impurity of the impure Tritopatreis is (recent death ?, pollution from the living ?); for the libation of wine cf. PAUS. X, 4, 10. Cf. NORTH, infra, n° 199, p. 300, who adopts the view of the ed. pr. concerning the identity of the impure and pure Tritopatores and points out how a ritual performed by human
beings changes the status of superhuman beings. (viii) The rituals described in A 17-21 do not concern the Tritopatores, but Zeus Melichios, who received a sacrifice in the sanctuary of Euthydamos; the hiera τα δαιμόνια (A 18) were various sacred objects (not a plurality of images) but see Graham, *infra* n° 100, p. 367: “let him take out (remove, separate off) the public sacrificial victims”; it is not clear whether θαυτοι (A 20-21) means ‘at home’ or ‘in a (public) sacred building’. Dubois, *infra* n° 76, p. 137f. supports the reading σφαξάντος δὲ καὶ βο[ν πρὸς] ἄγαλματαν (A 21) and provides parallels for the sacrifice of an ox in a funerary context. (ix) The purification from vengeful spirits (ἐλάστεροι) in the second column (B 1-4) should be translated as follows (after a restoration of the text by C.): “If a person (who is an) αὐτοφράκτας [homicide?] wishes to be purified of ἐννοιούμενα, having made a proclamation... , let him purify himself, and let the one serving as host give (water) to wash with and (something) to breakfast on and salt to the αὐτοφράκτας.” After the purification had been accomplished by washing, the purificand was socially re-integrated by partaking of the purifier’s meal and salt (cf. AESCH., *Choeph.* 219-296). [Arena, *supra* n° 9, p. 438 provides parallels for the use of salt in purificatory rituals (Theoc., id. XXIV, 97-98; Sophron III 330 ed. Page; Menand., *Phasma* 53-56). Then, a sacrifice was offered to Zeus, probably at the purifier’s home, and the purified person departed from the host’s home (B 5: ἐξ αὐτό). Dubois, *infra* n° 76, p. 141 understands the phrase ἐξ αὐτό as a reference to an object which represented the vengeful spirit (cf. the κοιλοσαοί in the analogous ritual at Kyrene). A separate ritual was followed for two marked types of homicide, the murder of a guest and that of a blood relative, which were prosecuted by the Κεφαλοκτώτες and Ιμπέφιτος ἐννοιούμενον (B 7-13). The same interpretation has been suggested by Dubois, *infra* n° 76, p. 141, with reference to Apoll. Rhod. IV 716f. Cf. Graham, *infra* n° 100, p. 367, who also recognizes the beginning of a new procedure of purification in B 7. North, *infra* n° 199, p. 295-298, doubts in the interpretation of αὐτοφράκτας as a homicide and in the view that column B deals with bloodshed. Cf. Dubois, *infra* n° 76, p. 139, who considers the possibility of a more general sense (‘agent responsible’), without excluding the interpretation of the word as ‘homicide’ (cf. αὐθέντης, ‘murderer’). The ἐλάστεροι were supernatural beings (not gods) connected with the underworld (p. 174-179). [Cf. Dubois, *infra* n° 76, p. 138f.: ‘poursuivant, vengeur’; D. observes that Ἐλάστερος in B 12, the recipient of a sacrifice, is probably Zeus Elasteros. Graham, *infra* n° 100, p. 367, remarks that Ἡγισσοῦνος’s gloss ἀλήτωρ should be dissociated from the ἐλάστεροι in this text. The analogy between the purification from the ἐλάστεροι in this text and the expulsion of a visitant or ghost (ἐννοιούμενα) in the ‘cathartic law of Kyrene’ (LSS 115 B 28-39) is a superficial one. The ἐλάστεροι were supernatural beings which haunted murderers, closely corresponding to the Erinyes, whereas the ἰέννοιος ἐπακτός was addressed as a human being (ὁ ἅνθρωπος, αἰτε ἅνηρ αἰτε γυνη); the visitant was regarded as the extension of its (human) sender (p. 175 with note 64, p. 179). For a close comparison of the text of Selinous with the ‘cathartic law’ of Kyrene see also Dubois, *infra* n° 76, p. 140-142. On the wide diffusion of similar practices in the Mediterranean, cf. Cordano, *infra* n° 48, p. 139-141. Some further observations: The verb καθαγίζειν (A 3) should be understood as a form of καθαγίζω (Dubois, p. 131); cf. Arena, *supra* n° 9, p. 432, who suggests a confusion of καθαγίζειν ( consecration by means of the sacrificial fire) and καταγίζειν (cf. LSCT 18 Γ 11, Δ 11). The name of the festival of the Kotytia is rather related to the Thracian name Kotys than to a Semitic word (Dubois, p. 132; on the Kotytia cf. Arena, p. 432f.). The epithet Aptochos (sc. Zeus, if correctly restored in A 23) possibly means ‘fearless’ (Dubois, p. 138). For the verb ὑσόλειβ[α] (A 10-11) see Arena, p. 434: “versare nell’ipogeo”, “versare guttattim”. Arena, p. 436 suggests correcting τὰ ιερὰ τὰ δαιμόνια ἤξηςαφρέτα (A 18-19) to τὰ ιερὰ τὰ δαιμόνια ἤξηςερτό (cf. the expression ιερόν ἵερην). [ACL]


50) Th. CORSTEN, *Historisch-epigraphische Forschungen in Laodikeia*, 1994, in *AST*, XIII.1, p. 229-233 [BE 1997, 585]: Report on the discovery of new inscriptions at Laodikeia [now in I.Laodikeia], to be presented in *EBGR* 1997, including the dedication of a statue of Herakles to an unknown deity, the emperors, and the Demos (possibly near the seat of the strategoi, I.Laodikeia 66), and an honorific inscription for Antonia, neokoros and high priestess of the provincial emperor cult in Asia, priestess of an unknown civic cult, and wife of L. Antonius Zenon, high priest of the provincial emperor cult in Asia and priest τῆς πόλεως (I.Laodikeia 53). [AC]

51) Th. CORSTEN – Th. Drew-Bear, *Inscribien aus Laodikeia am Lykos und Eumeneia*, in *EA*, 26 (1996), p. 31-42 [BE 1996, 584]: New edition of the dedicatory inscription on the Syrian Pyle of Laodikeia on the Lykos (IGR IV 847); the building was dedicated to Zeus Megistos Soter and emperor Domitian (p. 31-40). New edition of an epitaph at Eumeneia (IGR IV 748, Imperial period). The text is the testament (διάταξις) of the deceased who forbade the burial of other persons next to him, besides his own and that of his wife. [AC]

52) G. Cresci Marrone, *Famiglie Istitiche ad Industria*, in A. MASTROCINQUE (ed.), *Culti pagani nell'Italia settentrionale*, Trento, 1994, p. 41-51: C. suggests with conclusive arguments that the cult of Isis at Industria was supported by two wealthy families, those of the Avili and the (liberti) Lollii. These families were probably responsible for the introduction of Isis' cult from the East during the reign of Augustus. Several inscriptions of Delos (I.Delos 1523, 1731, 2628 a III 34, 2nd cent.) attest the connection of these families with the Egyptian deities. [M]

nominate, followed by the formula omnes quei inimeiei Senecae. One of the cursed persons was a Jewish or Syrian woman (Zodiana = Sosana), possibly a slave. [AC]

54) J.B. CURBERA, Venusta and Her Owner in Four Curse Tablets from Morgantina, Sicily, in ZPE, 110 (1996), p. 295-297 [BE 1997, 728]: C. shows that four of the defixiones found at Morgantina (2nd/1st cent.; SEG XXIX 930-933) [cf. L. Dubois, Inscriptions grecques dialectales de Sicile, Rome, 1989, n° 195] are addressed against the same person, Venusta, the slave of Sextius Rufus and makes minor restorations in two of the texts (SEG XXIX 932-933). [AC]


56) K. DANALI, Ἐλληνιστική κεραμική ἀπὸ τὸ Πρόπυλο τοῦ "Τηγμασίου" στὸ Ἀσκληπεῖον τῆς Ἑπίδαυρου, in Ephemeris (1994) [1996], p. 255-298: Antigonus Doson is known to have been honored in Epidauros (IG IV 12 589). D. suggests that this king was responsible for the building of the Propylon in the Asklepieion (ca. 230-210) and that the agon of the Antigonia (Polyb. II, 70, 5; XXVIII, 19; XXX, 29; Plut., Kleom. 16, 7; Arat. 45, 3; Iscr. Agon. Grece 45; M. Errington, Geschicht Makedoniens, Munich, 1986, p. 166, 255 note 21), which was established in 224 B.C., was celebrated in Epidauros. [AC]

57) D.I. DAN’SHIN, The Jewish Community of Phanagoria, in ACSS, 3 (1996), p. 133-150: Ed. pr. of a manumission record (Phanagoreia, 51 A.D.): three slaves were freed by the Jewish synagogue (﴾οιτοι τῇ προσευχῇ), under the condition that they visit the synagogue (χορὸς εἰς τὴν προσευχὴν προσκαρτέρησας καὶ θυσίας; "on condition of diligently visiting and revering the house of prayer"); the Jewish synagogue undertook their patronage (συνεντροποποιήσας τῆς συναγωγῆς τῶν ἰουδαίων). In Bosporos, the expressions θυσία and προσκαρτέρηση appear only in Jewish manumissions, the earliest dating to 16 A.D. (IOSPE II 364, p. 137). Based on the evidence of manumission records D. supports the opinion of J. Derenbourg and E. Schüger (SB Ak. Berlin 1897, p. 203) that freedmen converted to Judaism according to the conditions of their manumission; since many manumissions were initiated by worshipers of θεὸς ψυστός, this cult should be associated with Hellenistic Judaism. [cf. infra n° 111. However, the association of θεὸς ψυστός with Judaism has been challenged by P.R. Trebilo, see BBGR 1991, 241. Προσκαρτέρησης can indeed have the meaning of religious devotion (e.g., Act. Apost. 1, 14; see also Heinien, infra n° 111), but the verbs θυσία and προσκαρτέρω often express the duties of a servant; e.g., Demosthenes LIX 120: τὰς θεραπείας τὰς Νεαρὰς προσκαρτέρουσας; Plato, Theaeet. 173 a: τὸν δειπνόντα λόγο τὴν θαυμάζεα; cf. PSI V 525 l. 16. Thus, one cannot exclude altogether the possibility that this clause is analogous to the paramoné-clause of manumission acts which obliges the freed person to a conditional offering of services to the previous owner, or to the obligation of the freedman to serve a sanctuary on the days of festivals (see infra n°s 198 and 227); in this case, this would mean serving the synagogue on certain occasions]. D. collects the rich evidence (inscriptions, graffiti, drawings of Jewish symbols, Jewish names) for the presence of Jews in Bosporos, especially in Phanagoreia, Pantikapaion, and Gorgippia. The appearance of Jewish symbols on gravestones, the use of the Hebrew script, and certain changes in onomastics (the use of the names Samuel, Isaac, Menahim, Miriam, Moses, Abraham) from the 3rd-4th cent. onwards indicate that a new wave of Jewish settlers came to Bosporos, with different traditions than those of the Hellenized Jews and proselytes of the earlier period (p. 146). [AC]


60) J.W. DAY, *Interactive Offerings. Early Greek Dedicatorary Epigrams and Ritual*, in *HSCP*, 96 (1994), p. 37-74: D. argues that an important function of archaic dedicatorary inscriptions was to stimulate an interaction between the dedicated object and its viewer and, thus, to commemorate the original act of the dedication. The archaic epigrams often use the language of rituals; e.g., eight dedicatorary epigrams addressed to Athena, on the Athenian Acropolis, use epithets, like ‘daughter of Zeus’ (CEG 180: Διός ἔφη), Pallas (CEG 185), and Tritogeneia (CEG 185), which – in D.’s view – allude to the Panathenaic festival. The reading of the epigrams brought the mood of the festival back to life. Thus, archaic epigrams represent a *mitnēsis* of the original ritual (dedication, prayer, singing of a hymn, proclamation of a victory). [IM]

61) J. DE LA GENIÈRE, *Bilan sommaire des découvertes récentes à Claros*, in *Anatolia Antiqua IV*, Paris, 1996, p. 303-309: Two archaic kouroi were discovered at Klaros, deposited near a monument for L. Valerius. According to an inscription, one of them was dedicated to Apollo by Timonax, τὸ πρῶτον ἱερέας. The same expression is found in the inscription on a Kore, found in earlier excavations near the altar of the goddess and dedicated to Artemis by the same Timonax. This expression does not mean that Timonax was the first priest ever, since the cult activity is already attested in the 7th cent. [Timonax may have been the first priest after a cult reform or a reorganisation of the cult]. [AC]

62) E. DETTORI, *Testi ‘Orfici’ dalla Magna Grecia al Mar Nero*, in *PP*, 51 (1996), p. 292-310: D. discusses various new ‘Orphic’ finds. (i) A new ‘Orphic’ text, very similar to the one found at Hipponion, but with a stronger presence of Ionic elements, was found at Petro (near Entella on Sicily, 3rd cent.) [SEG XLIV 750; ed.pr. by J. FREL, in *Eirene*, 30 (1994), p. 183-184, *non vidimus*]. The new text presents the form Íνθι of Íνθι Íνθι in l. 10; cf. Íνθι of Íνθι Íνθι in l. 8 of the text from Hipponion). The new find is probably closer to the original version of the text – probably composed in Ionia –, with the archaic form Íνθι and the Ionic form Íνθι Íνθι Íνθι Íνθι Íνθι in Hipponion is a hyperdorism. In early poetry, the word Íνθι is used with regard to the intelligence of both mortals and gods; in the texts of Hipponion and Petro it is used with reference to the guardians of the underworld (p. 294-299). (ii) A quotation of a verse of the Odyssey (10, 39), inscribed on a vase in Olbia (SEG XXX 933, undated: Ἀλόθεν | με φέρειν | ἄνεμοι | Κικέλους | [πέλαγος], may be an allusion to the journey of the soul (cf. Arist., *de anima* 410 b 19 = Orph. fr. 27 ed. Kern: τὴν ψυχήν ἐκ τοῦ ὀλίου εἴσενον ἀνα-πενότον, φερομένη ὑπὸ τῶν ἀνέμων). The land of the Kikones – Thrace – was associated with Orpheus; being the land of the famous Ismian wine, it is also associated with Dionysos (p. 299-301). (iii) D. presents 12 early epigraphic testimonia (mostly graffiti) related to the cult of Dionysos in Olbia in the 6th and 5th cent. (p. 301-304). They include the theonyms Βάκχος (a), Ἀλόθεν (f = SEG XXX 914; h = SEG XXXII 746), Δίνθος (g = SEG XXXII 745), Δίνθος (m = SEG XXX 928; n = Dubois, *infra* n° 76, text n° 80), the personal names Διονυσίδωρος (b = I. Olbia 58 = Dubois, *infra* n° 76, text n° 2) and Δήμασ (b; c = Dubois, *infra* n° 76, text n° 70 = SEG XXX 883; d = Dubois, *infra* n° 76, text n° 92; l = SEG XXX 958), the acclamation εὐαί (d = Dubois, *infra* n° 76, text n° 92; l = SEG XXXII
779), a reference to Demeter, Persephone, and Iakchos (e = Dubois, *infra* n° 76, text n° 79; one of the earliest attestations of the theonym Iakchos) [interpreted by Lebindev, *infra* n° 154, as a curse]. (iv) The Attic form of the word ἀλήθεια (instead of the Ionic ἀληθεία) in the 'Orphic' bone plates from Olbia (5th cent.) [SEG XXXVIII 659-661; EBGR 1987, 32; 1991, 264] suggests an Attic influence on the 'Orphic'/Dionysiac cult in Olbia (p. 304-310). Attic influence may also explain the drawing of a ship on one of the plates, along with the abbreviated name of Διόνυσος; this may be an allusion to the procession of Dionysos' wheeled ship at the Anthesteria in Athens. [These plates are interpreted by Lebindev, *infra* n° 153, as objects used in kleromancy]. The arrival of Dionysos on a ship is also attested in late sources for Smyrna, but there is no evidence for this element in the festivals of the Katagogia in Miletos (*LSAM* 48) and Priene (*LSAM* 37). [AC]

63) J. Devreker – J.H.M. Strubbe, *Greek and Latin Inscriptions from Pessinus*, in *EA*, 26 (1996), p. 53-66: Edition of 15 inscriptions from Pessinous (new texts are marked with an asterisk). An honorific inscription for M. Cocceius Seleukos, high priest of the emperor cult in Galatia (1, 1st/2nd cent. A.D.). Seleukos was already known from a list of high priests engraved in the temple of Roma and Augustus at Ankyra; his father, Pylaïmenes, served as agonothetes, sebastophantes, and high priest of the Koinon of the Galatians; his mother Claudia Th[---] held the office of the high priestess twice, probably together with her husband and – the second time – with another male relative, possibly her son. Two dedications are addressed to Roman emperors, Hadrian and the Senate (3'), and Antoninus Pius (4). Further dedications are addressed to Attis (5, by the tribe Sebastae), an unknown deity (6'), Meter Magna (7, Μητρὶ Μάγγῃ ύπερ [τ]ῶν εἶναι εὐχὴν καὶ νίκην, Imperial period). An inscription found in the theater mentions the ἱστήμενη Στροφιστικὴ σύνοδος of the Dionysiac artists (9', 2nd/3rd cent.). A fragmentary inventory (11*, Imperial period) may be the inventory of the dedications in a sanctuary. The objects include a μνήμης [co] (l. 2, a crescent shaped object), τύποι στηθίσαντων? (l. 4, relief figures, busts?), κιονία (l. 6, small pillars), an ἀντίωμα (l. 7, jewelry in the form of a naïskos?), [ἀ]ντιφάνεια χρυσά (l. 8, crowns), [and in l. 5, possibly [ἐ]νδυτήριον μεικρά. [AC]

64) M. Dillon, *The Importance of Oionomanteia in Greek Divination*, in *Religion in the Ancient World*, p. 99-121: The most common forms of divination until the Classical period were the observation of the birds' flight (οίωνομαντεία) and the investigation of the entrails of sacrificial animals (ἰεροσκοπία). Οἴωνομαντεία seems to be the earliest form of divination; not every bird was regarded as a transmitter of divine messages. A lex sacra of Ephesos (*LSAM* 30 A, 6th/5th cent.) gives guidelines for the interpretation of the birds' flight. The formulation of the text suggests that the diviner was supposed to observe the flight of birds from a particular location. *Ἰεροσκοπία seems to have been used only in military operations. [M]


69) C. Dobiás-Lalou, Le cinquième commandement de la loi sacrée di Cyrène, in Scritti Stucchi, I, p. 73-78 [BE 1997, 702]: D.-L. restores and translates the fifth clause of the ‘cathartic law’ of Kyrene (LSS 115 = SEG IX 72, 4th cent.): “Il y a accès licite (sōsia) aux Akamantia (a festival ?, a sanctuary ?) pour chacun, pur ou profane (καὶ ἁγιός καὶ βαβδαλιο[ι]); en effet, hormis le contact avec un humain Battos quel qu’il soit (ἀπ’ ἀνθρώπῳ Βάττῳ ταῖς), descendant du fondateur, avec les Tritopatères et avec Onymastos de Delphes (probably a heroized person), le contact avec tout autre lieu où repose un homme rend l’accès licite (οὐκ ἁγιά) pour le pur. Par ailleurs, il y a accès licite aux cérémonies sacrées (ou aux lieux sacrés) pour chacun (τῶν δὲ ταῖς ἁγιαὶ παντὶ).” In this clause the determination of what was ἁγια and what was not depended on the visit of a grave – this explains the reference to heroized persons (Battos, the Tritopatères, Onymastos); άκαμαντίς (literally, ‘the immortals’) is a generic designation of the heroized dead. D.-L. restores an inscription which attests the existence of the festival ‘Ἀκαμαντίδες (ΣΕΙ 114) [EBGR 1987, 92]; the correct reading of l. 35-36 is [H]ραῖοι | [π]ράτα φθινότος and not [π]ρατάφθινοντος ("jour d’Akamantia: le premier Ήραιο, le Καρνείο"). [AC]

70) S. Döpp, Das Stegreifgedicht des Q. Sulpicius Maximus, in ZPE, 114 (1996), p. 99-114: D. translates the poem composed, in improvisation, by the boy Q. Sulpicius Maximus on the myth of Phaethon (Rome, A.D. 86: IG XIV 2012) and discusses the phenomenon of improvisation in antiquity. The poets had to be familiar with the literary tradition, and it was the degree of this familiarity which was honored by their public. [ES]


72) M. Donderer, Zeugnisse Kleinasiens für Agone in den Bildenden Künsten, in Fremde Zeiten, 1, p. 329-338 [BE 1997, 94]: Competitions among painters and sculptors are attested in the Imperial period in Asia Minor, in Termessos for painters (SEG VI 654 a: [ἑαγοράποις κόσος ἑτὼν ἱεροῦ ἐν ἐγγένεσι; 634 c: ἑαγοράς ἱεροκλής) and in Aphrodisias for sculptors (Ch. Roueché, Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods, London, 1993, n° 76; ἑγών τῶν ἑαγοραπτῶν τῶν Ἀναμορφώσεως Τεταρτάνων, cf. n° 52); analogous agons are also known in Sparta (ABB, 26, 1923-25, p. 213 n° 12), Korinth (BE 1971, 307; cf. PLIN., nat. XXXV 58), and Delphi (PLIN., nat. XXXV 58). [AC]
73) M. Donderer, *Die Architekten der späten römischen Republik und der Kaiserzeit. Epigraphische Zeugnisse (Erlanger Forschungen, Geisteswiss., 69)*, Erlangen, 1996 [BE 1997, 52]: Corpus of Greek and Latin inscriptions concerning architects from the 1st cent. B.C. to the 6th cent. A.D. (179 texts, translation, no critical apparatus, brief commentary; n° D4-1 are inscriptions pertaining to earlier architects, of the 6th-2nd cent.). D. discusses the training, status, and activities of architects (p. 15-79). The corpus includes several dedications of architects (cf. p. 34-39: A5 = IGR I 1254; A6 = SEG XLI 1501; EBGR 1991, 213; A21 = SEG IX 126; A23 = Syll. 3 799; A51 = IoPergamon 333) [In A51, D. translates θυες, οἱ ταξινομεῖ τό ιερόν (l. 2) as follows: “durch die Götter, die auf ewig hellige Schöpfer”; rather: “to all the gods” (θυες... θεαλλιστο και κόσμησε ἄπασαν)]. There is one unpublished dedication to Asklepios and Hygieia ἐπικοινώνη (A58, near Tyana, Imperial period). An interesting group is that of architects working for sanctuaries (cf. p. 48f.): Damokrates, possibly in the service of the cult of Helena and the Dioskouroi at Sparta (A31, late 1st cent.: IG V 1, 209 l. 17); Pratakon, in the service of the sanctuary at Olympia (A69, ca. 50-100: IOlympia 62); C. Iulius Epagathos, ἀρχιτέκτων τῆς θεοῦ (sc. Artemis) in Ephesus (A50, ca. 150-200: I.Ephesos 1061), possibly identical with an ἀρχιτέκτων τῆς θεοῦ who also served as priest of Dionysos, Zeus Panhellenios, and Hephaistos (A82, Imperial period: I.Ephesos 1600); an architect of an association (?) in Pergamon (A85, early 2nd cent. A.D.: AePergamon 480); Zosimos, possibly responsible for the sanctuaries at Arykanda (A66, 2nd cent.: SEG XII 1341; I.Arykanda 108) [on this text cf. EBGR 1991, 252]; Prempourous, ἀρχιτέκτων "Ἀμμανᾶ θεοῦ at Silsilis (A70: EBGR 1989, 8 n° 107); and Alexander, ἀρχιτέκτων θεοῦ Βήδου in Palmyra (A3: SEG VII 155). The erection of impressive temples is mentioned in the epitaphs of the architects Harpalos (A8, Hermoupolis, inscr.métriques 23) and Perikles (A20, Mylasa, 3rd/4th cent.; I.Mylasa 468) [for Perikles see infra n° 162]. The architect Zenon made a donation for the celebration of an agonistic festival commemorating the construction of the theater (ἄγονον γυμνικῶν γενέθλιον τοῦ θεᾶρτου) at Aspendos (A38, ca. 150-175, CIG 4342d); an oracle concerns the construction of the theater at Miletus (P. Herrmann, I.Milet 935, 2nd/3rd cent.). [CF. the remarks of M. Sève, BE 1997, 52]. [AC]

74) M. Dreher, *Das Asyl in der Antike von seinen griechischen Ursprüngen bis zur christlichen Spätantike*, in Tyche, 11 (1996), p. 79-96: D. presents a useful historical outline of the evolution of asylia, from personal asylia and supplication [cf. supra n° 38 bis], through the development of asylia into a political and sacral institution in the Classical and Hellenistic periods (esp. the recognition of the inviolability of sanctuaries) [cf infra n° 229], to the position of asylia in the Roman Empire and in Late Antiquity. [ES]

75) L. Dubois, *Une nouvelle inscription archaïque de Sélinonte*, in RPh, 68 (1995), p. 127-144: D. reprints the text of the new lex sacra of Selinous with translation and commentary on several aspects of the text. For D.'s remarks see supra n° 45. [AC]

76) L. Dubois, *Inscriptions Grecques dialectales d’Olbia du Pont*, Geneva, 1996 [BE 1997, 418]: D. presents a corpus of the dialectal inscriptions found in Olbia, which makes many texts that were published in Russian books and journals, widely accessible (critical edition, brief commentary, grammatical appendix). *Cults*: Numerous texts are related to the cult of Achilles, from its first establishment by the Greeks settlers to the 3rd cent. A.D. [cf. EBGR 1991, 96; 1994/95, 192, 202, 238, 365]. They include dedications (49, ca. 400-350; 53, 4th cent., of an altar and a tree: τὸ κλήρον), graffiti (52, ca. 500-450), and an amulet (51, 6th/5th cent.). The development of Achilles' cult can be studied on the basis of his various epithets, such as Soter, Heros, Prostates, and - especially in the Imperial period - Pontarches. Until the 1st cent. A.D. the cult was practiced on the island of Leuke (*the island of Achilles* of the literary tradition), where a sanctuary and an oracle existed (48, 5th cent., is probably an oracular response), and later at Berezan. The sanctuary of *Apollon leitos* on the acropolis of Olbia was probably built in the second half of the 6th
cent.; the cult is also attested at Berezan through graffiti (54, ca. 600-575; 55, ca. 550-525; 56, ca. 575-550), a dedication to Apollon Ietros at Istrs (58, ca. 475-450), a joint dedication to Apollon Delphinos and Ietros (65, 6th cent.), and a graffito on a tile belonging to the sanctuary (59, ca. 525-500: Ἀρτέμιδος, the sanctuary of Apollo Ietros) [for this cult cf. EBGR 1994/95, 51, 204, 365]; there are also two joint dedications to Apollo Ietros and the river god Borysthenes – on an architectural fragment (57, ca. 550-500) and on an bone plate (90, 530-525). The cult of Apollon Delphinos was introduced in Olbia and Berezan at the end of the 6th cent. by the Milesian colonists; he was worshipped together with Zeus and Athena on the acropolis; alongside a dedication by the collegium of the moipoi (2, 5th cent.), several graffiti are addressed to him (60-65, 6th cent.; 64: Δεσμυνιός εἰκοστή, i.e. dedication of the 20th part). Two graffiti (83 a-b, 6th cent.) are addressed to "Ἀπόλλων χαριτωμένος" (cf. the cult association of the Boreikoi, below). D. interprets the epithet as the dative of the deity Βορης, perhaps assimilated with Apollon (and not the epithet Apollon Βορης). The cult of other deities is attested mainly through graffiti on vases: Aphrodite addressed to the same (infra, 154 reads Δήμητριος, sc. θεός, and interprets this graffito as a curse, Dionysos (80, 5th cent.), the Dioskouroi), Hermes (76-77, 5th cent.), Hermes and Aphrodite (78, 5th cent.), Hermes and Heuresibios (12, 4th cent.), Meter Theon / Kybele (81, 5th cent.: Meter Phrynē, perhaps assimilated with Apollon (and not the epithet Apollon Βορης), known from other inscriptions). D. regards this graffito as a curse]. An inscription engraved on a vase, in two columns (95, 5th cent.), attests the cult of Dionysos (Zagreus), as can be inferred from the ritual acclamations εἰδαί (its earliest attestation) and εἰδα, written next to the names of the dedicants, Demonassa and Lenaios [cf. supra n° 62]. Two graffiti (71 a-b, ca. 400-370 and 500-450 respectively) mention the δήμαρχος Ἀφροδίτης ("objet destiné au saint des saints d'Aphrodite", but the plural form is unusual). The significance of a graffito mentioning Demeter, Persephone, Kore, Hermes, and the Δίος Καβηρός (65, early 4th cent.) is not clear [Lebedev, infra n° 154 reads Διός(ν) συν(ού), Καβηρός and regards this text as a curse]. Cult associations: A list of the members of a thiasos (11, 4th cent.: Εὐφρωνίαν [εὐφρωνίαν] or Εὐφρωνίαν [εὐφρωνίαν] and θεοῦ, which is written under the name of Zeus Soter; the thiasos was possibly dedicated to the heroic cult of a certain Heuresibios; Heuresibios is mentioned together with Hermes on the vase), the river-gods Hypanis and Borystenes (82, ca. 400). A bronze mirror (92, ca. 500) is related to the cult of Dionysos (Zagreus), as can be inferred from the ritual acclamations εἰδα (its earliest attestation) and εἰδα, written next to the names of the dedicants, Demonassa and Lenaios [cf. supra n° 62]. Two graffiti (71 a-b, ca. 400-370 and 500-450 respectively) mention the δήμαρχος Ἀφροδίτης ("objet destiné au saint des saints d'Aphrodite", but the plural form is unusual). The significance of a graffito mentioning Demeter, Persephone, Kore, Hermes, and the Δίος Καβηρός (65, early 4th cent.) is not clear [Lebedev, infra n° 154 reads Διός(ν) συν(ού), Καβηρός and regards this text as a curse]. Cult associations: A list of the members of a thiasos (11, 4th cent.: Εὐφρωνίαν [εὐφρωνίαν] or Εὐφρωνίαν [εὐφρωνίαν] and θεοῦ, which is written under the name of Zeus Soter; the thiasos was possibly dedicated to the heroic cult of a certain Heuresibios; Heuresibios is mentioned together with Hermes on a graffito on a vase (12, 4th cent., a dedication ?). An inscription engraved on a vase, in two columns (95, 5th cent.), attests the existence of the thiasos of the Boreikoi (for Apollon Bores, see above). One column lists five persons (with the names of their fathers), the other column seems to list the properties of Apollon: Βίος - Βίος, Ἀπόλλων - Ἀπόλλων, Ἡλιος - Ἡλιος, Κόσμος - Κόσμος, Φῶς - Φῶς. The similarity of this text with the 'Orphic' tablets (see below, 94), suggests that this thiasos was somehow related to or influenced by the Olbian 'Orphies'. The cult association of the Neomeniastai (96, 6th cent.) worshipped Apollon Νεωμήνιος (of the first day of the month), an epithet otherwise known only from literary sources. D. regards a graffito mentioning a θεόρροος Ἐρμοῦ (98, ca. 400) as a "graffite d'une association d'Hermaistes" [see, however, Lebedev, infra, n° 153, who interprets it as a curse]. Leges sacrae: A sacred regulation (68, ca. 230), associated with the cults on the acropolis of Olbia (and not with the sanctuary of Zeus only), is concerned with the aparche (ἐπάρχεσθαι), which the worshippers had to deposit in the thesauros for the different sacrificed animals (ox, sheep, goat, pig). A board of seven men (ἐπαρχεσθαι) — known from other inscriptions (SEG XXXII 794; IOSPE I, 26-27) and from the Olbian coins as well — was responsible for the financial administration of the sanctuary (88, ca. 230). At the end of their term of office the ἐπαρχεσθαι dedicated a thesauros and fixed the amount of money to be deposited by the worshippers for the sacrifice of various animals. Their number is probably explained by the importance of number seven in the cult of Apollon (cf. below,
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93). Orphism: D. agrees with J. Vinogradov’s suggestion [EBGR 1987, 32, 1991, 264] that the bone tablets with the formulae βιος, θάνατος, βίος, ἀλῆθεια, Δίου (νυσας), Ὀρφικοί (94a), εἰρήνη, πόλεμος, ἀλῆθεια, πέφυς, Δίου (νυσας) (94b), and Δίου (νυσας), ἀλῆθεια, σῶμα, ψυχή (94c, 5th cent.) present a ‘bréviaire orphique’, used by the mystai during ceremonies [cf. supra n° 62; LEBEDEV, infra n° 153 associates these tablets with kleromancy]. D. associates with the Olbian ‘Orphics’ two texts related to the cult of Apollo: (i) the inscription of the Boreikoi (above, 94); and (ii) a tablet from Berezan (93, ca. 550-525), with a dedication to Apollo Didymaios and a text consisting of a sequence of numbers (7-70-700-7000) and images (wolf, lion, bow-bearer, dolphin), followed by a promise of peace and blessing [a text interpreted by W. Burkert as an oracle of Apollo of Didyma concerning the future of Olbia; see EBGR 1994/95, 51]; D. interprets the text on the reverse of this tablet (ἐδροὶ(μηνοντι?) βαῦς(ς)) as the reference to a sacrifice of 70 oxen to Apollo [on the contrary, Burkert recognizes the expression ἐδροὶ(μηνοντι?) as the reference to a sacrifice of 70 oxen to Apollo [cf supra n° 62]; LEBEDEV, infra n° 153 associates these tablets with kleromancy].

Cult objects: The inscription on the foot of a cup (89, 4th cent.) qualifies it as ‘pure’ (καινητος), i.e., appropriate for libations. Magic: 11 defixiones (98, ca. 400; 101, 5th cent.; 102-107, 4th cent.; 108, 4th/3rd cent.; 109-110, Hellenistic period) – all but one (98) engraved on lead tablets – are lists of names and curses against opponents in lawsuits [for two new finds see infra n° 270; for another curse tablet possibly from Olbia, see EBGR 1992, 44; for the interpretation of several graffiti as curses, see LEBEDEV, infra n° 28, 153-154]. An amulet with a retrograde graffito may be a magical text (91, ca. 550-525: ἀλήθεια ἑτέρος ἑαρίες). Calendar: A graffito on a vase dedicated by Andokis to Apollo Delphinios, Ietros, Thargelios, Lykeios (99, ca. 450) gives a sequence of four letters (AZME) which may be an abbreviation referring to the first and the seventh days of the month Thargelion; all the months of Olbia are listed on a second column, on the same vase. The list begins with Taureon; except for this month, all the other months have the ending -ηνω (instead of the Milesian -ενω); a further difference from the Milesian calendar can be seen in the month name Κυανειτών (instead of Πυλανειτών); the form κύανος for κύανος – existed in Miletos in the mid-7th cent., when the month name was introduced to Olbia by the colonists. A fragmentary inscription of private character (?) on a sherd (100, ca. 450) names the month Taureon, gives further chronological indications (υπερήπα νεμηγής, κατ’ ἐκαγομ[ήγ][ας]), and seems to mention Hera (I. 4). [ES]

77). Ebert, Review of: Ch. Roueché, Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods, London, 1993, in Nikephoros, 7 (1994), p. 296-303: In this detailed review of Ch. Roueché’s edition of inscriptions pertaining to festivals and spectacles at Aphrodisias, E. gives a very useful overview of the agonistic life in this city, including a commented list of the agonistical festivals (Sebasta, Aphrodisia Isovélpya, Epinikia, Lysimachia / Lysimachia Tatianae, Kallikrateia – probably only a musical agon –, Adrasteia – probably a dramatical agon, πολιτικὸς ἡγών – an athletic competition only for the Aphrodisieis –, agon of Hossidius Iulianus, Aphrodisia Philomenica, agon of the synodos of the hieronikai – not necessarily only a musical agon –, Aphrodisia Adoenea, Attalea Gordiana Kapetolia, and Valeriana Pythia). Only the agons Sebasta, Aphrodisia Isovélpya, Attalea Gordiana Kapetolia, and Valeriana Pythia had the status of an ιπποτικός ἄγων. The expression τῶν Σεβάσστων ἄγωνες should be translated as ‘the contests of the Σεβάστα’ (contra R.: ‘contests of the Augusti’). E. reprints and translates the lists of prizes given to the winners of the various musical, dramatic, and athletic competitions of an unknown festival (n° 52 III in R.’s edition). Among E.’s numerous corrections, in details, I single out the discussion of the notion of the περίοδος and the restoration of the honorific inscription n° 89. [AC]

79) H. Engelmann, *Eine Victoria Caesaris und das Parthermonument (IvE 721)*, in *ZPE*, 113 (1996), p. 91-93 [BE 1997, 496]: Discussion of the honorific inscription for Timaios, high priest of the provincial emperor cult and agonothetes of the Megala Epinikia and the provincial agon of Asia (Ephesus, after 165 A.D., *I.Ephesos* 721). E. rejects D. Knibbe's views concerning the expenses for the spectacles mentioned in the inscription (cf. J. and L. Robert, *BE* 1977, 417): The provincial Koinon had included the expenses for the *venationes* in its budget (I. 6-7); however, these expenses were covered by Timaios, who used the funds of the Koinon for the dedication of an object known as 'Victoria Caesaris' (I. 6; for similar actions cf. *I.Ephesos* 462 add., 702, 3066; according to Knibbe Timaios had nothing to do with this dedication). Following a suggestion made by J. und Robert, E. identifies the *Victoria Caesaris* / Νείκη Καίσαρος with the honorific monument for the Parthian Wars of Lucius Verus. [JM]

80) S. Ensoli Vittozzi, *I riforimenti idrici del santuario cireneo di Apollo dal IV secolo a.C. alla fine dell'età tolematica*, in *Scritti Stucchi*, I, p. 79-110 [BE 1997, 704]: Recent excavations have led to the identification of a monumental fountain in Kyrene; a building inscription reports that the building was erected when Philothales was the priest of Apollo (ca. 325; Philothales is known also from *SEG* IX 11 l. 6; *SCir* 16). This dedication initiated a series of monumental dedications made by members of the Kyrenean elite during their term of office as priests. [AC]

81) M. Fantuzzi – F. Maltomini, *Ancora magica in Teocrito (VII 103-114)*, in *ZPE*, 114 (1996), p. 27-29: Simichidas' prayer to Pan (*Theocr.*, *Id.* VII 103-115) can be compared with the magical εὐχαί. The βουστικά άπειλαί (I. 109-115: εἰ δ’ ἄλλος γάκοις...), show that the prayer resembles a magical δέμα; a demon is coerced to fulfill a wish (cf. *PMG* IV 2094-2098, 2065f., 2319, 2329, 2902, V 256; *Suppl. Mag.* I 45, 9-15; II 94 ii 52; *Audollent, Defixionum Tabellae* 270 l. 21). [AC]

82) Ch. A. Faraone, *Taking the "Nestor's Cup Inscription" Seriously: Erotic Magic and Conditional Curses in the Earliest Inscribed Hexameters*, in *CA*, 15 (1996), p. 77-112 [BE 1997, 714]: F. discusses in great detail the analogy between the inscription on 'Nestor's cup' found in a grave at Pithekoussai (late 8th cent.) and ancient magical practices (cf. *EBGR* 1994/95, 377). He argues that the hexametrical couplet (I. 2-3: 'whoever drinks from this cup, desire for beautifully crowned Aphrodite will seize him instantly') is a magical incantation, and not a playful allusion to the Homeric poems. This view is supported by the structure of these verses – analogous to that of conditional curses –, by the use of the deictic pronoun (l. 2: τοῦτο) which implies a performative utterance, characteristic of magical incantations, by the evidence that hexametrical verse was commonly used in magical incantations, and by the fact that early Greek thought could regard erotic seizure as an accursed thing. The first line of the inscription (a trimeter?) can either be interpreted as an ordinary owner's inscription ('I am the cup of Nestor good for drinking') or, should Nestor be identified with the legendary king of Pylos, as a rubric for the magical incantation of 1. 2-3 (cf. analogous rubrics, such as 'the sword of Dardanos', 'the seal of Solomon', 'the stele of Aphrodite', etc.); the first phrase of the 'Orphic' lamellae of Hipponion and Petelia (Μηνομονήν τόδε θριών, i.e., 'the leaf of Memosyne') should be also understood as a rubric, referring both to the inscription and to the object which bears it [however, the reading θριῶν has been rejected by Russo, *infra* n° 238]. In his well documented article F. discusses numerous aspects of ancient magic, such as the use of Homeric verses for magical purposes; the possibility that traditional language – developed for specific rituals – was employed in Homeric poetry; allusions to magical practices in the *Homeric Hymn to Demeter* (l. 227-230): cf. the many rare words, such as αὖτίτομοι, ἀλομίοι, ὑποταιμός, ἐπιλαμψία, ἐρυμοὶ, the 'incantatory' character of the verses with repetition of words and sounds, and the similarity of l. 228 to the magical incantation of Phalasarna (V.Cret. II, xix 7; *EBGR* 1992, 112; 1993/94, 49); Helen's potion
in the *Odyssey* (4, 220-226; *cf.* the self-advertising description of the potion: φαρμακον... νηστείας τ’ ἀζολῶν τε, κακῶν ἐκλήσην); the hexametrical incantation attributed to Empedokles (*Jamb..*, *V. Pyth.* 113); a still unpublished hexametrical love charm at the Getty Museum, a few lines of which run: “whoever hides in a house of stone the notable letters of these sacred verses (τῶν ἐκένων ἄρσεμα... γράμματα) inscribed in tin, they (sc. wild animals or demons) shall not harm him, however many the broad earth rears or load-groaning (ἀγάστονος) Amphitrite nourishes in the sea” (Selinous?, mid-4th cent.); and a magical incantation in a fragment of a papyrus magical handbook (Abusir el Melek, 1st cent. B.C./A.D., *Suppl. Mag.* 72). In addition to ‘Nestor’s cup’, there are two other early cups possibly inscribed with magical spells: (i) the inscription on a 5th cent. Attic cup in Berlin may be an incantation (or a prayer) to get a beautiful virgin ([ἐ] μοι γένοιτο παρθένος ἑαυτή; *cf.* HippoX fr. 119 West); (ii) the inscription on a kotyle at Eretria (late 8th cent.; *SEG* XXXIX 939; *cf.* EBGR 1993/94, 377) may be a hexametrical incantation which aimed at restraining anger (l. 1: θυμοκόμως [τοχόν οὐ]; *cf.* EECR 1994/95, 262). The inscription had probably been engraved a long time before it was placed in the tomb of the boy by Nestor, its owner – the boy’s father or lover. The inscription on ‘Nestor’s cup’ cannot be regarded as evidence for the knowledge of the Homeric poetry in Italy in the late 8th cent., but it provides evidence for the diffusion of epic poetry in Euboia and at Pithekoussai – contemporary to, but independent from Homer. P. discusses also Aphrodite’s epithet καλλιστέρας and the expression ἀμφότερος Ἀπολλώνιος. [AC]

83) F. Ferrandini Troisi, *Bytios, un tearodoko di Locri*, in *MGR*, 20 (1996), p. 51-54: The only testimony for a tearodokos from Lokroi Epizephyrioi is found in a list of Epidaurian tearodokoi (*IG* IV 12, 94-95, 1. 41: Bytios). Neither the cult of Asklepios nor that of Apollon is directly attested at Lokroi (but *cf.* the month name Apellaios); but it seems that Lokroi maintained relations with the Greek mainland during the 5th and 4th cent. The name of the Lokrian tearodokos, Bytios, is very rare. It is only attested in an inscription from Mykene (*SEG* XI 298, 5th cent.) and in Macedon (*SEG* XXX 605, 2nd/3rd cent. A.D.). Bytios of Mykene, who served as a hieromnemon, may be an ancestor of the Lokrian tearodokos. [ES]

84) E. Fontani, *I Vediti di Efebo nell’II secolo DC*, in *ZPE*, 110 (1996), p. 227-237: Review of the dossier of Ephesian inscriptions which concern the prominent family of the Vediti, discussion of their date, and reconstruction of the family tree in the second century A.D. Members of this family occupied the offices of the asiarchs, panegyriarchs of the festivals of the Megala Ephesia and Pasithea, agonothetes of the Megala Hadraneia (for life δία γένος), alytrarches of the Olympia: they also dedicated statues and temples for the imperial cult, and participated actively in the political and religious life of Ephesos. [ES]

85) B. Forsén, *The Sanctuary of Zeus Hypsistos and the Date and Construction of PhyX III*, in *PhyX*, p. 47-55: In the light of the epigraphic and archaeological evidence F. argues that the sanctuary of Zeus Hypsistos on the Pnyx was established after the abandonment of the hill as an assembly place (early Imperial period) *cf.* EBGR 1993/94, 78. [AC]
B. Forsén, *Griechische Gliederweihungen. Eine Untersuchung zu ihrer Typologie und ihrer religions- und sozialgeschichtlichen Bedeutung* (Papers and Monographs of the Finnish Institute at Athens, 4), Helsinki, 1996 [BE 1998, 62]. F. offers a very useful study of a group of 'anatomical votives': the relief representations of diseased body parts on stone, found in mainland Greece, the Aegean Islands, and the Greek colonies of Asia Minor (4th cent. B.C.-2nd cent. A.D.). His catalogue includes 171 reliefs representing sick parts of the body (eyes, hands, arms, legs, genitals, breasts); most dedications (111 pieces) are known from various sanctuaries in Attika, primarily from the Asklepieion (49 pieces) and the sanctuaries of Zeus Hypsistos (23 pieces) and Aphrodite at Dafni (9 pieces); another major group are the still unpublished dedications found recently in the sanctuary of Artemis Kyparissia in Sparta (16 pieces) [cf. *EBGR* 1994/95, 201] and the other votives known from various sites on Paros. Isolated attestations are known in the other votives in the Peloponnese (Epidauros and Kalamata), Thessaly (Demetrias, Pheraio, Gonnai), Macedonia (Velbendos), the islands (Mytilene, Samos, Kos, Rhodes, Delos, Melos, Crete), and coastal cities of Asia Minor (Ilion, Pergamon, and Smyrna). Most anatomical votives were inscribed (no new texts). According to the dedicatory formulae, the dedications were made in fulfillment of vows (εὐχή: 1.1, 7, 10, 22, 24, 38, 41, 43, 48-49; 6.1; 7.2; 8.1, 3-12, 14, 16-19, 23; 9.11; 10.1-2; 12.1; 14; 23.1-2; 24.1; 25.1; 29.3; 30.1; 31.1-2; 32.4; 33.1; εὐξάμενος: 1.47; 18.1; 19.1), in expression of gratitude (εὐχαριστημένον: 1.36; 29.2; 33.1; εὐχαριστώ: 8.20; χαριζομένη: 11.1; χάρην τεύχας: 19.1), usually after a cure (cf. 10.2: ἑρατευθείς; 13.1: σανς; 16.1: τυγώσα; 18.1: κατατυγώσα); some dedications were made for a family member (1.1, 40, 47; 32.5). The diseased part of the body is mentioned only in one case (21.1: τὸν ἐφθαλμὸν). The inscriptions are most commonly addressed to Asklepios (Athens: 1.5, 7, 10, 22, 32, 38, 47; 2.2; 12.1), Asklepios Epekoos (10.1), Asklepios and Hygieia (Athens: 1.24, 39, 48-49; 9.12; Samos: 29.1; Melos: 33.1-2), Asklepios Hypataios and Hygieia (Paros: 29.2), Asklepios Soter and Hygieia (Athens: 1.40); other recipients of dedications include the Athenian heroes Amarynos (2.4) and Iatro (3.1), Artemis Dynata (Grete: 34.1), Artemis Kalliste (Athens: 5.1), Artemis Kyparissia (Sparta: 14.1-6), Aphrodite (Athens: 11.1-4; Samos: 25.1), Artemis Kolenis Epekoos (Athens: 6.1), Athena (Mytilene: 21.1), Elileithyia (Paros: 31.1, 2), Herakles Pankrates (Athens: 7.2), Kore (Smyrna: 23.1-2), the Nymphs (Paros: 30.1), Zeus (Kalamata: 16.1), Zeus Hypsistos (Athens: 8.2, 6, 14, 19; cf. Hypsistos: 8.1, 3, 7-9; 11-14, 17-18; Theos Hypsistos: 8.16, 23), Theoi Epekoii (Velbendos: 19.1), and an anonymous Theos (Paros: 32.4). F. gives a critical edition of the texts (with several emendations). In the systematic discussion of the material F. summarizes the basic characteristics of the stone anatomical votives (material, form, size, decoration, colors, manner of display, inscriptions), presents useful statistics for the body parts represented in them, discusses their geographical and chronological distribution, and compares them with other types of anatomical dedications (metal and terracotta votives, reliefs, sculpture in the round, painting). The preponderance of the Attic material suggests that this particular type of anatomical votive originates in Athens, probably in the period of the flourishing sculptors workshops (5th/4th cent.). They were usually dedicated to divinities which presided over birth and women (Aphrodite, the Nymphs, Demeter and Kore) or protected health, in general (Asklepios, Amarynos, Heros Iatro, Amphiarao, Zeus, Herakles, Apollon, Athena). This material does not support the view that certain deities were 'specialized' in the cure of particular diseases or that the dedicants of anatomical votives came only from the lower social strata. [AC]

J.M. Fossey, *Ἡράκων*, in *Boeotia Antiqua* V, p. 71-90: The theophoric name Ἡράκων is attested almost exclusively in a particular region of Central Greece, around Mts Kithairon, Pastra, and Parnes (Attika, Megaris, Eastern and Central Boiotia, Eretria, Chalkis, a few attestations in Delphi, Aitolia, and Lokris); in this region, the cult of Hera was very important, especially in Plataia (cf. the festival Daidala). F. wonders whether this
distribution of the name suggests an origin predating the dialectal divisions, i.e., the migrations of the late Bronze Age. [AC]

88) J.-L. FOURNET, Inscriptions grecques inédites de la rive ouest d’Assouan. Du nouveau sur le colosse chantant de Memnon?, in BIFAO, 96 (1996), p. 143-170: Ed. pr. of graffiti engraved in the stone quarries of Gabal G’ulab, on the west bank of Assouan. Two of them are designated as προσκυνήμα (1, 6, early 3rd cent. A.D.) [on the meaning of the word see EBGR 1994/95, 29]. The signature of Prepelaos (5, early 3rd cent.) is followed by the designation χάλκεις Μέμνων ("smith of Memnon"); Prepelaos was possibly employed for the restoration of the 'colossus of Memnon', one of the main attractions of tourists and pilgrims in Roman Egypt [for these visits cf. T.C. BRENNAN, The Poets Julia Balbilla and Damo at the Colossus of Memnon, in CIE, 91 (1998), p. 215-234]. [AC]

89) D.H. FRENCH, Amasian Notes 4. Cults and Divinities: The Epigraphie Evidence, in EA, 26 (1996), p. 87-98 [BE 1997, 602]: Review of the inscriptions which attest cults at Amaseia (Aither Alexichalazos: 5-7; Apollon, Artemis, and Leto: 3; Demeter and Kore: 4; Herakles: 16; Meter Theon: 4; Miloxenos: 18; the Nymphs: 20; Pylon: 21; Theos Epikarpios: 4; Zeus Omanes, possibly of Persian origin: 15; Zeus Sarapis: 10; Zeus Stratos, whose cult had been promoted by Mithridates VI: 11-14, Iuppiter Optimus Maximus Augustus: 1; Fortuna Augustorum: 2). Ed. pr. of several inscriptions of the Imperial period: Dedications to Herakles (16), Μιλοξένος θεός ἐπίκουρος (18) [C. BRIXHE, BE 1997, 602 tentatively suggests an (originally Ionic) form Μηλόξενος], Pylon (21, [η]εράδε μεγάλο | [ε]τυκε ἐπικουρο | [η]αο Πύ | [Λ]έων ... | [ε]βακριστήριουν), Theos Epikarpios (17, εὐξείμενος ἀνέθηκε), Theos Hypsistos (19, σωθείς ἐκ μεγάλων κινδύνων), Zeus Βοβομένος (8, εὐχήν), Zeus Διασβείτες ἀλεξίκακος (9, an altar dedicated by a Pontarches), Zeus Αιμαν ζήσεως (15), Zeus Stratos (11, an altar, χάρν = χαριστήριον), and the Fortuna Augustorum (2, Κυρείλων Τύχη); two markers (?) of a temenos of Αἴθηρ ἀλεξιχάλαζος (6-7, cf. 5). [AC]

90) D.H. FRENCH, Amasian Notes 5. The Temenos of Zeus Stratos at Yassical, in EA, 27 (1996), p. 75-92: F. studies the topography and function of a temenos of Zeus Stratos at Yassical/Elimi, which has been known since 1900. The temenos had as its focal point an altar, which is represented on the coins of Amaseia. F. argues that a group of 34 inscriptions found there (see the catalogue in p. 83-86) name the regions into which the territory of Amaseia was divided. These stones were arranged round the altar and served as assembly points of these regions during the celebration of an important ceremony, which cannot be determined. The temenos of Zeus Stratos must have played an important role in the civic life of Amaseia. [AC]

91) D.H. FRENCH, The Site of Barata and Routes in the Konya Plain, in EA, 27 (1996), p. 93-114: Brief discussion of an inscription at Kizikale (province of Konya, p. 95f.). The enigmatic text Κράτερος Ερμοκράτος ιερεύς ἐπήθησεν, i.e., "Krateros, son of Hermokrates, priest, leaped (from here)", is written near the outlines of feet (SEG XXXVI 1235 bis, Hellenistic period?). The text either records an event (Krateros made a deliberate leap) or a ritual dance? or is a comment on an early Iron Age relief which shows king Hartapu. [AC]

92) F. FRISEONE, Una legislazione funeraria a Gortina?, in StAnt, 8 (1995), p. 55-68 [SEG XLV 1246, 1279, 1286]: An analysis of four inscriptions which had been associated with Gortynian funerary legislation, justifies strong doubts on whether these texts were part of a legislation aiming primarily at regulating the funerary rites. The word προθεσις in I.Cret. IV 22 B (KOERNER, Gesetzestexte 124, ca. 600-525) does not refer to the laying out of a corpse, but to legal actions. I.Cret. IV 72 col. III 37-40 (KOERNER, Gesetzestexte 167, ca. 450) is concerned with questions of inheritance. Impurity and purification is the main concern of the other two texts (I.Cret. IV 46 B 6-14 = KOERNER, Gesetzestexte 137, ca. 500-
transformation of corpses through private property; *I.Cret. IV 76 B = Koerner, Gesetzeszettel 150, ca. 450-400: the performance of rites of purification by the heirs of the deceased person). [AC]

93) R. Garland, *Strategies of Religious Intimidation and Coercion in Classical Athens*, in *Religion and Power*, p. 91-99: G. examines based on literary sources and epigraphic material (i) strategies available to religious officials and institutions, (ii) strategies available to the demos, (iii) divine retribution invoked by the demos, and (iv) divine retribution administered by the gods in Classical Athens, excluding chthonic religion and all forms of religion which were not subsidised at least in part by the state. He suggests that in ca. 400 B.C., after the great plague and the defeat in the Peloponnesian War, the Athenian gods were not in the best of health; the state gods were experiencing a temporary decline. [IM]

94) L. Gasperini, *Note di epigrafia cirenea*, in *Scritti Stucchi*, I, p. 143-156 [BE 1997, 705]: A dediatory epigram by Hermesandros, commemorating the sacrifice of 120 cows during a festival of Artemis, survives in two copies *(Sçtr 161-162; SEG XXXVIII 1898)*; the two texts were not written on two separate monuments; the later text (3rd/2nd cent.) is a renewal of the original dediatory inscription of the late 4th cent.; Hermesandros may be identified with a Kyrenean magistrate, possibly an eponymous priest of Apollo (p. 143-148). [AC]

95) Ph. Gauthier, *Bienfaiteurs du gymnasie au Léthéon de Xanthos*, in *REG*, 109 (1996), p. 1-34 [BE 1997, 566]: Ed. pr. of two honorific decrees found in the Letoon of Xanthos. The first decree is dated (l. 1-5) with reference to the reign of Antiochos III and his son Antiochos (196 B.C.), the high priest of the dynastic cult (in the Seleucid kingdom) Nikanor (appointed in 209 B.C.; cf. *SEG* XXXVII 1010 = *EBGR* 1987, 67), the city priest of the kings (τῶν βασιλέων) – elected annually –, and the city priest πρὸ πόλεως (‘devant la ville’) – probably appointed for life (discussion of these offices in p. 5f.). The *neoi* of Xanthos honor the gymnasarchos Lyson with the erection of a bronze statue (l. 34-40) and with the dedication of two altars in the gymnasium (l. 40-47). One of the altars was dedicated to Zeus Soter; Lyson or his representative were to offer sacrifices to Zeus on this altar as long as Lyson lived. This is the first attestation of the cult of Zeus Soter in a gymnasium; the establishment of this cult should be seen in the context of recent wars and destructions, alluded to in the decree (p. 23-27). The second altar was erected for the cult of Lyson (τοῦ Λύσωνος [τοῦ Διονυσίου, or rather τοῦ Κρίστου?]) Annual sacrifices were to be offered there by the gymnasarchos; the association of the *neoi* was to offer the sacrificial animals, two (?) three years old oxen; the funds were specified in the lost part of the inscription. Cultic honors were often offered to benefactors in gymnasia, e.g., to Diogenes in Athens, Diodoros Pasparos in Pergamon, Athenaiai in Kolophon, and Anticharis at Kyaneai (p. 20-23). This decree provides important evidence for the importance of the gymnasium in the public and cultic life of the Hellenistic cities (p. 7-15). Another unpublished fragment refers to sacrifices in the gymnasium and mentions expenses and τραγῳδίαι (‘friandises’), probably in the context of a festival (p. 8f., late Hellenistic period). A second, fragmentary, decree (1st cent. B.C.) was issued by the *neoi* of Kandyba (?) for a benefactor (p. 27-32). It is dated with reference to an eponymous priest (l. 2). The decree was erected in the Letoon, because it served as a federal Lykian sanctuary from the mid-2nd cent. B.C. onwards. [AC]

96) D. Geagan, *Who was Athena?*, in *Religion in the Ancient World*, p. 145-164: G. explores the dedicatory practices on the Athenian Acropolis in (i) the Archaic and Classical period, (ii) the 4th cent., and (iii) the Roman period, by examining the inscriptions on marble dedicatory bases (691 inscriptions). 395 votive monuments of the Archaic and Classical period have been found on the Acropolis (vs. only 18 monuments
at Eleusis recorded in \textit{IG} I²). G. focuses on the formulaic language of the dedicatory inscriptions: The votive offering is often described as ὀμορρήχος or δεκάτη; 29 dedications indicate that they were made in fulfillment of a vow (ἐξήλθεν, ἐξήλθον, ἐξήλθαν). The offering is most commonly called an ἔγαλμα. Some of the dedicants were members of land-owning families, others identify themselves as craftsmen (esp. potters, 2 fullers, 1 tanner, 1 architect, 1 shipbuilder, 1 scribe, 1 washerwoman, 2 kithara-players). Families are involved in several dedications. Victors in athletic and poetic agon dedicated their prizes on the Acropolis. War booty and thanks-giving offerings after a victorious war could be dedicated both publicly and privately; two monuments were set up by Athenian colonists. Many Athenians thanked the goddess for prosperity. The name of the goddess – in the dative – is preserved in over half of the inscriptions from the Archaic and Classical period; usually, she is addressed with the name Athena or 'the goddess'; only very few dedications address Athena with an elaborate nomenclature – all but four are metrical inscriptions. In this period, the Acropolis seems to be an all purpose sanctuary which attracted public and private cult. In the 4th cent., new cults attracted types of monuments which attest personal devotion; in this period, more than twice as many votive offerings are preserved from the Asklepieion as from the post Classical Acropolis. In the 4th cent. Athena is addressed with the epithet Ergane, which is not used after the end of the century. The epithet Polias occurs in the inscriptions in the 3rd cent. and is henceforth used continually. In the Roman Period, twice as many statues of Athenians were set up at Eleusis as on the Acropolis. The shrine of the Eleusinian Goddesses seems to have replaced the Acropolis as a cult place preferred by the elite. Almost half of the known statues of Romans were set up in the 1st cent. B.C. and A.D. The majority of statues of members of the Roman imperial family on the Acropolis were set up in the period of the Julio-Claudian dynasty, those at Eleusis in the 2nd cent. About two thirds of the statues of members of foreign dynastic families were set up on the Acropolis. The number of statues of Romans and members of the imperial family on the Acropolis decreased in the 2nd cent.; the Antonine emperors preferred Eleusis. By the 3rd cent. only 10 statues of any type can be attributed to the Acropolis. [M]

97) G. GIANGRANDE – H. WHITE, \textit{On the Orphic Cult in Northern Greece}, in \textit{Parnassos}, 35 (1993), p. 464-474 [SEG XLV 632]: Discussion of the evidence for the Orphic/Dionysiac cult in Thessaly in the light of the literary sources and the 'Orphic' lamellae. The literary traditions which connected Orpheus with Northern Greece have been confirmed by the discovery of the 'Orphic' leaves of Thessaly, in Pharsalos (SEG XXXIII 410) and Pelinna (SEG XXXVII 497) [see now also \textit{supra} n° 40]. The epigraphic evidence shows the syncretistic character of the Orphic cult, which incorporated Orphic, Dionysiac, and Pythagorean elements. The cult was highly uniform, possessing a doctrinal content and fixed ritual formulae. A central doctrine was the belief that the devotee becomes a god at the moment of his death. G.-W. discuss three questions related to the lamellae of Pelinna: (i) The hexameters contain one dactyl too many; the dactylic heptamer, common in insciptional poetry, probably originates in cultic poetry. (ii) The three animals mentioned in the text (kid, bull, ram) represent forms assumed by Dionysos; the word γάλα in the formula ἐρίφως ἐς γάλα κέπτεσε does not denote real milk, but the ascension of the devotee to the Milky Way (cf. EURIP., \textit{Hel.} 1013: εἰς ἀδάνατον αἰθέρ’ ἐμπεσόν; cf. the 'Orphic' text from Thourioi: ἣμεροτο ἐβαίναι στερέων) [cf. \textit{EBGR} 1994/95, 148]. (iii) The initiation of women was possible, probably under the influence of the Dionysiac mysteries. [AC]

98) Z. GOČEVA, \textit{Les monuments funéraires avec des images de cavaliers du littoral occidental de la Mer Noire}, in \textit{Tranquillitas}, p. 229-241: G. compares the iconography of dedications to the Thracian rider god with that of funerary monuments with representations of riders, in the west coast of the Black Sea (Odessos: \textit{CCET} I n° 50-61; Septemvriizi: \textit{CCET} I n° 1; Viniza: \textit{CCET} I n° 12; Kameniza: \textit{CCET} I n° 15; Apollonia: \textit{CCET} I
n° 170). The funerary monuments adopted elements from the iconography of the rider god (e.g., phiale, altar, snake); the inscriptions on the monuments indicate that the population which dedicated them was only superficially Hellenized. [AC]

99) F. Graf, Pompai in Greece. Some Considerations about Space and Ritual in the Greek Polis, in The Role of Religion, p. 55-65: G. distinguishes between two types of processions, those going towards the civic and religious centers (centripetal) and those starting from the center to reach a place in the periphery (centrifugal), making use of the iconography, the literary sources, and inscriptions concerning the Milesian procession to Didyma (LSAM 50) [cf. infra n° 114], the Athenian pompe to the Bendideion in Piraeus (IG II² 1283), the pompe in Antiocheia on Pyramos from the political center to the Altar of Homonoia (LSAM 81), and the Eleusinian pompe (IG II² 1006, 1008, 1011, 1028, 1078, 1092). [JM]


101) L.-M. Günther, Eine familienstolze Hydrophoren-Mutter: Die Tantenschaft der Julia Hostilia Rheso (IoDidyma 372), in Tyche, 11 (1996), p. 113-121: Distinguished relatives are often mentioned in the honorific inscriptions for the Milesian hydrophoroi at Didyma, in order to underscore the reputation of the girls’ family (IoDidyma 307-388). Unusual in the honorific inscription for an anonymous hydrophoros (IoDidyma 372, early 3rd cent. A.D.) is that her mother, Julia Hostilia Rheso, mentions the fact that she was the aunt of a prominent man, Diadotos, a member of the family of the Julii Antipatri. Diadotos undertook many liturgies and served as archon, sittones, and προστάτης τοῦ θεοῦ (1. 10-16). Julia Hostilia Rheso herself was the daughter of the high priest Julius Theophilos, grand daughter of Apellaios Zosimos, who served as prophets, agonothetes of the Megala Didymeia and Kommodeia, and panegyriarchos, and mother of a pyrophoros. [JM]

102) W. Günther, Didymeia Reperta: Zu zwei wiedergefundenen Inschriften, in MDAI(I), 46 (1996), p. 245-250 [BE 1997, 508]: G. republishes (with corrections) two inscriptions from Didyma, which were known from early, partly inaccurate copies and were rediscovered recently. The first text is the inscription of the hydrophoros Lenis (IoDidyma 342, 38 B.C.); during her term of office Antonius and Octavian restored the old constitution of Miletos. The second text is an honorific inscription erected by the agonothetai (of the Didymeia) for the victor in [ ÈYK]ÔlJllOV (not [TIavt]ÔlvlOv; IoDidyma 200, 2nd cent. A.D.). [AC]

103) C. Habicht, Divine Honours for King Antigonus Gonatas in Athens, in Scripta Classica Israelica, 15 (1996), p. 131-134 [BE 1997, 212]: A recent epigraphic find at Rhamnous (SEG XI.1 75 = EBGR 1991, 182) shows that – contrary to a widespread view – Antigonus Gonatas did receive divine worship (Ισόθεοι θυμοί) in Athens; the cult was probably established in ca. 255. Antigonus Gonatas is certainly the king mentioned as recipient of a sacrifice in another decree of Rhamnous (ISE 25, 236/235: εις τὴν θυσίαν τῶν Νεμείων καὶ τῶν βασιλέως). Thus, there is no reason to doubt that Antigonus Soter, recipient of sacrifices on Ios (IG XII Suppl. 168), is Antigonus Gonatas (and not Antigonus Monophthalmos). [AC]

104) C. Habicht, Iulia Kalliteknos, in MH, 53 (1996), p. 51-54 [BE 1997, 533]: The statue of Kalliteknia, mentioned in a dedicatory inscription from Euromos [EBGR 1995/96, 73; SEG XIII 711] should be associated with Julia, the daughter of Augustus [cf. C. Brixhe, in BE 1995, 525]. The fact that the priest of her καλλιτεκνία served also as the priest for the cult of the Dioskouroi shows that the word καλλιτεκνία does not refer to the
fact that Julia gave birth to four children, but specifically to the fact that she had given birth to the two heirs of Augustus, Caius and Lucius Caesar. Two further dedications to Julia because of her kalliteknia are known from Priene (J.Priene 225) and Halasarna on Kos (unpublished, cf. R. Herzog, in HZs, 125, 1922, p. 217 with note 2). In an inscription from Eresos on Lesbos (IG XII 2, 537) Julia is identified with Venus Genetrix, and thus she is placed on the same level as the divine ancestor of the gens Julia. All these inscriptions belong to the period before Julia's exile (2 A.D.). A Hellenistic parallel is provided by an honorific inscription for Apollonis, queen and queen-mother at Pergamon (OGIS 308, ca. 175-150), in which the attribute Kalliteknos is used – an allusion to the two heirs to the throne, Eumenes II and Attalos II. [ES]

105) C. Habicht, Neue Inschriften aus Kos, in ZPE, 112 (1996), p. 85-94 [BE 1997, 433]: Review of M. Segre, Iserzioni di Cos, Rome 1993 (published posthumously, cf. EBGR 1993/94, 219) with remarks on many inscriptions. (i) The lex sacra concerning the cult of Aphrodite Pandemos (ED 178) should be dated to the period after the earthquake of 198 B.C. (cf. l. 31f.). (ii) ED 180 (Statute for the priest of Herakles Kallinikos): The prostates Eukarpos, son of Kleonikos (ED 180), belongs to the same family as the Koan trierarch Kλ[ε]ν[ι]κoς ΕυκάρξΠοῦ (JG XII 8, 260. l. 5-6: 82 B.C.), who probably also purchased the priesthood of Adrasteia and Nemesis (ED 62 B). (iii) The mystai in a list of mystai found at Samothrace (F. Salviat, in BCH, 86, 1962, p. 275 n° 4) are Koans, as can be inferred from the names of two Koan citizens mentioned in ED 202 l. 8-9. [ES]

106) A.S. Hall – N.P. Milner – J.J. Coulton, The Mausoleum of Licinia Flavilla and Flavianus Diogenes of Oinoanda: Epigraphy and Architecture, in AS, 46 (1996), p. 111-144 [BE 1997, 562]: New finds permit a new reconstruction of the mausoleum of the family of Licinia Flavilla and Flavianus Diogenes at Oinoanda (late 2nd cent. A.D.). Apart from the famous genealogical inscription on the east front of the monument, new and rediscovered fragments demonstrate that further genealogical inscriptions covered the north and west front. On the east front were the local ancestors of Licinia Flavilla and Flavianus Diogenes; the new finds of the north front illustrate the genealogy of Flavia Platonis from Kibyra, an ancestor of Licinia Flavilla; according to this inscription, which was left incomplete, Platonis was a descendant of the legendary Spartan heroes Amyklas and Kleandros. On the west front were the names of further ancestors of both Flavilla and Diogenes, focusing on their relatives in other cities – including persons who served as Asiatarchai and Lykiaarchai (col. II a 5-6; c 15, 19f.; d 11f.). [JM]

107) M. Hamdi Sayar, Weihung an den Flugsgott Kalykadnos, in ArkDerg, 2 (1994), p. 121-122: Ed. pr. of a dedication to Θεός κοπταίμος Κάλκαδάνος in fulfillment of a vow (Seleukeia on the Kalykadnos, Kilikia, 2nd/3rd cent.). The river-god Kalykadnos was hitherto known only from coins. [AC]

108) J.R. Harris, Mithras at Hermopolis and Memphis, in Archaeological Research in Egypt, p. 169-176: H. observes that currently Roman Mithraism can only be documented with any degree of certainty at two Egyptian sites: Hermopolis Magna and Memphis. The lower part of a sizeable marble roundel (late 2nd cent. A.D., Archäologisches Seminar, Münster) preserves what is clearly a portion of the Mithraic tauroctony (a lion, a vessel, nine altars). It may have come from Hermopolis, although it has no recorded provenance other than Egypt. However, the style and the dedicant's name (apparently Zandsy) suggest a Thraco-Danubian origin. [JM]

109) M.W.C. Hassall – R.S.O. Tomlin, Roman Britain in 1995, II. Inscriptions, in Britannia, 27 (1996), p. 439-457: Ed. pr. of a defixio (in Latin) found at the temple of Mercury on West Hill (Uley, Gloucestershire, Britain, n° 1) [cf. EBGR 1994/95, 159]. The lead sheet preserves the following text: “The sheet (of lead) which is given to Mercury (carta qu(a)e Mercurio donatur), that he exact vengeance (ut ulionem requirat) for the
gloves which have been lost; that he take blood and health (ut illi sanguinem et sanitatem tollat) from the person who has stolen them; that he provide what we ask (rogamus) the god Mercury [...] as quickly as possible for the person who has taken these gloves" (3rd cent. A.D.). For Britain, this is the first explicit instance of a curse tablet being called carta and the first attestation of the phrase u/tionem requirat in a defixio. The formula sanguinem et sanitatem tollat is transliterated into Greek letters in another, still unpublished, text from the same temple (tollas illi medullas, sanguem, animam). Ed. pr. of a uterine phylactery found at West Deeping, Lincolnshire (10); the lead tablet was rolled up: "Womb, I say to you, stay in your place [...]. I adjure you by Iaro, and by Sabao, and by Adonai, not to hold onto the side; but stay in your place, and not hurt Cleuomedes (?) daughter of Al..." (4th cent. A.D.). "The spell is prompted by the ancient belief that the womb is a separate living creature liable to move about a woman's body and cause her various illnesses" (p. 444) [to the bibliography on uterine magic given by H.-T. add: EEKR 1989, 103; 1991, 78; 1994/95, 387]. [AC]

110) M.B. Hatzopoulos, 'H λατρεία τῆς θεᾶς Μᾶς στὴν Ἑδεσσα, in Edessa, p. 125-132 [SEG XLV 745, 749-750]: H. republishes with new readings an inscription of Edessa containing a dedication of ὑπερσωτικα [an annexe to the main cult building] and στοά to Μᾶ ἀνίκητος (SEG XII 315 A, 211/212 A.D.) and a manumission record addressed to Meter Theon (SEG XII 315 B, 239/240 A.D.). According to the new readings, Ma and Meter Theon were worshipped in Edessa in the same sanctuary (contra J. and L. Robert, BE 1977, 210); Ma was possibly identified with Meter Theon. According to another manumission record found in the same sanctuary and addressed to Παρθένος (SEG XIII 388, ca. 200-150 B.C.), Ma was also worshipped as a virgin goddess; the fact that the dedicated slave was a Syrian woman suggests that Ma Parthenos may have been assimilated with Dea Syria (cf. Ps.-Lucian, Asinus 34; Apuleius, Metam. VIII, 25). In another building inscription from the area of Beroia (SEG XIII 385, 173/174 A.D.) H. restores [tα άνεσα Μᾶ κατεσκ[έλεαν] (cf. BE 1994, 401); the word άνεσα designates the parts of the sanctuary which were accessible to the worshippers. If the stone's original provenance is the sanctuary of Meter Theon Autochthon at Leukopetra, this text would also attest the joint worship of Ma and Meter Theon. The cult of Ma in Macedonia probably predates the coming of the Greeks; it was later brought to Asia Minor by the Phrygians. The Macedonians assimilated Ma with Artemis, Demeter, Meter Theon, Pasikrata, En(n)odia, and Parthenos, and her consort with Dionysos, Zeus/Dionysos, and Zeus Hipsitos. The revival of the old cult of Ma in the late Hellenistic and Imperial period may be due both to the popularity of Anatolian cults and to the rise of lower social strata of pre-Hellenic origin after the collapse of the Macedonian ruling class. [On the cult of Ma see also A. Bousbousis, 'H Μᾶ "Μητέρα" στὴν Ἑδεσσα καὶ τὸν εὑρώτερο μακεδονικὸ χώρο, in Edessa, p. 111-124]. [AC]

111) H. Heinzen, Rome et le Bosphore: Notes épigraphiques, in CCG, 7 (1996), p. 81-101: H. discusses the contacts between the Kingdom of Bosporos and Rome from the Augustan period to late antiquity. Dedicator inscriptions (CIRB 38, 978, 1046) to the deified Augustus and Livia by Queen Dynamis or to king Ty. Julius Rheskouporis, the "descendant of Heraldes Eumolpos Poseidon" (CIRB 53, A.D. 215/16) show the existing bonds with Rome and the degree of acculturation of Greek, Roman, and local elements. To these elements H. adds furthermore the Jewish aspect, by discussing two inscriptions related to the synagogue: a manumission record (CIRB 70, A.D. 81) and a dedication for Theos Hipsitos (CIRB 64, A.D. 306/7), in which the dedicant repaired the τροσευχή in fulfillment of a vow. [ES]

112) F. Heintz, A Greek Silver Phylactery in the MacDaniel Collection, in ZPE, 112 (1996), p. 295-300 [BE 1998, 77]: Ed. pr. of a Greek phylactery of 60 lines written on a silver lamella (4th c. A.D. or later), with no use of magical charakteres. The text is divided
into two main sections. A series of *voes magiae*, divine names, and series of vowels take up almost two thirds of the text (l. 1-36). The *θεοθο-λόγος* of this section seems to be made up of 36 ὀνόματα; their number is probably related to the 36 decans of the Zodiac. Ancient medical astrology assigned each part of the human body to the tutelage of a particular decan. The 36 names in this phylactery are invoked to protect “each part of the body of Thomas” (l. 52-54). The second part (l. 37-60) contains a prayer for protection against witchcraft, sorcery, curse tablets, the spirits of the dead, and every evil thing (τῷ ἵππῳ καὶ[τ]ῷ ἵππῳ καὶ[τ]ῷ ἱερῷ καὶ[τ]ῷ ἱερῷ καὶ[τ]ῷ ἱερῷ ἀνέγγειλεν τὰ τῆς μεγάρας-Ἀνάγλυς, διατίμησαν και διαφέρονται ἀπό πάσης γοτίας και φαρμακίας και καταθετήσαν [a new word] καὶ ἀφορον και βετόν και παννόι κακοῦ πράγματος τὸ σῶμα καὶ τῆς[τ]ῆς[τ]ῆς[τ]ῆς ψυχῆς) on behalf of Thomas, son of Maxima. Unusual in this prayer is the fact that although the text was ment as a protective device against curse tablets (l. 45-46), it deliberately replicates the language of the defixiones (l. 9, 30-33, 46-48, 52-53, 56-60). The sequence of names (l. 1-36) is not the one normally expected in a phylactery, since it contains several elements of aggressive, chthonic magic. Among the metal amulets known so far, this phylactery offers the longest parallel to the magical papyri (cf. the analogy between l. 1-36 and *PGM* XIX a, 6-9). [JM]

113) W. Held, *Gergakome in Karien. Survey 1994*, in AST, XIII.2, p. 51-70 [BE 1997, 529]: Description of the sanctuary at Gergakome in Karia, its temple (previously interpreted as a grave), and the inscriptions engraved on the rocks and the buildings; the finds include a statue of Kybele. The rock inscriptions Γεργας, Γεργας, Γεργα κώμη (in one case Γεργα ΕνΒΟΑΟ) possibly defined the borders of the sanctuary; the name Gergas (a divinity?) is also written on two buildings (probably springs). The sanctuary was founded in the 2nd/3rd cent., in a period characterized by the renaissance of old cults. [AC]

114) A. Herda, *Von Milet nach Didyma. Eine griechische Prozessionsstraße in archaischer Zeit*, in *Griechische Heiligtplr*, p. 133-152: H. studies the course and the organisation of the procession from Miletos to Didyma, for which important information is provided by the lex sacra of the molpoi (*LSAM* 50, 450/49). H. identifies the five προσε-ταξίαι mentioned in this text (l. 1-4, cf. l. 7) with representatives of the five demes (cf. N. Robertson, *Government and Society at Miletus*, 525-442 B.C., in *Phoenix*, 41, 1987, p. 356-398), who led the procession together with the αἰσυνήμενοι. The Karian Argasa and Teichioussa were Milesian demes from the 5th cent. onwards; the participation, on an equal basis, of Greeks and Karians in the organisation of the pompe underscores the unity of a population with a different origin. Apollon, a god worshipped both by Greeks and Karians, served this purpose particularly well. [JM]


117) P. Herrmann, *Mystenverein in Sardeis*, in *Chiron*, 26 (1996), p. 315-348 [BE 1997, 163; 1998, 371]: The only attestation of associations of mystai in Sardeis was an inscription (*Sardis* VI.1, 17) in which the word μυστήριον is used twice in the sense of a "fraternity-hall of the mystai", with regard to an unknown association and an association for the cult of Attis; an inscription, mentioned by F. Polland (*Geschichte des griechischen Vereinswesens*, Leipzig, 1909, p. 39) should be attributed to Tralleis, and not Sardeis. To this evidence H. adds five new inscriptions: (i) An inscription in honor of Asklepiades, who died while still in his puberty, was dedicated by the μυστήριον of an unknown god (1, Imperial period). (ii) A dedication of the mystai of Apollo (2, 1st cent. A.D.) is probably related to the cult of Apollo Πλευρήνος, whose cult and mysteries are attested in three
further inscriptions (SEG XXXII 1237, and two unpublished texts). (iii) The statue of a
certain T. Flavius (1st/2nd cent.) was dedicated by οἱ τῶν Δώρων μυσταὶ καὶ θεραπευταὶ (cf. Sardis VII.1, 22a: οἱ τῶν Δώρων θεραπευταὶ οἱ τῶν εἰς τὸ ἄδυτον εἰσπορευόμενοι). The same cult
association is attested by the fragmentary dedication ὑπὲρ τοῦ... καὶ τῶν θεραπευτῶν (1st
cent. B.C./A.D.). H. associates with this group the inscription concerning the dedication of
a statue of Zeus of Baradates by the Achaemenid hyparchos of Lydia Droaphernes (SEG
XXIX, 1205, a 2nd cent. A.D. copy of an Achaemenid text of 427/26 or rather 368/2).
Droaphernes forbids the therapautai of Zeus (εἰσπορευομένοι εἰς τὸ ἄδυτον νεωκόροις
θεραπευταῖς ἀντίοι) to participate in the mysteries of Sabazios, Angdistis, and Ma. The
recurrent terminology in these inscriptions (θεραπευταί, εἰσπορευομένοι εἰς τὸ ἄδυτον)
reveals a continuai tradition in these associations from the 4th cent. B.C. to the 2nd cent.
A.D. All these inscriptions were found near the temple of Artemis. Although all these
associations are defined as associations of mystai, it is not entirely clear whether a mys­
tery was the central part of the cult. The inscription of Droaphernes refers to two rituals
which are attested for the 4th cent. B.C. The worshippers of Zeus of Baradates "crown the
god" (l. 8-9: στέφανοι τῶν θεόν) in the adyton; and fire sacrifices were offered during the
mysteries of Sabazios (cf. l. 9-11: μὴ μετέχειν μυστηρίων Σαβαζίου τῶν τὰ ἐντύπα βιστα­
ζῶνταν). (iv) A statue of an athlete who probably won at the agon of the Χρυσάνθινα in
honor of Kore, whose cult was prominent in Sardeis (2nd/3rd cent.) was dedicated,
among other persons, by two ἀρχαβάται; the term ἀρχαβάτα is attested only here (cf. the
ἐνθάδε at Smyrna: LSmyrna 726; the στηβάτα at Thessalonike: IG X 2.1, 220). In the light
of the connection of the embatai of Smyrna with the cult of Kore, H. associates this term
with the cult of Kore; it suggests the existence of a privileged group of persons (cf. the εἰς
tὸ ἄδυτον εἰσπορευόμενοι in the mysteries of Zeus), who had the right to enter the abaton
of the sanctuary. The element ἀρχα- indicates an hierarchical order and presupposes the
existence of a group of embatai. (v) Sardis VII.1, 62 (2nd cent. A.D.) is a testimony for
mysteries in connection with the emperor cult (l. 3ff.: καὶ σε[βαστόφαντη καὶ τῶν]
μυστη[ρίων λεισφαντῆν]. [ES]

unpublished epitaph from Sardeis shows that the stephanephoros replaced in the 1st
cent. A.D. the priest of Dea Roma as the city's eponymous magistrate (p. 57f. with note
15). [AC]

119) P. HERRMANN, Milet unter Augustus. Erkenntnisse aus einem Inschriften­Neufund, in Energeia, p. 1-18: This is a shortened and slightly changed version of EBGR
1994/95, 160. [AC]

120) P. HERZ, Seltsame Kaisergerilizien. Beobachtungen zur kaiserzeitlichen
Nomenklatur, in Fremde Zeiten, II, p. 253-259: H. discusses the honorific inscription
for the athlete T. Aelius Aurelius Maron (Seleukeia on the Kalykadnos, SEG XLI 1407 =
EBGR 1991, 212). Several of the agons, in which Maron had been victorious, cannot be
identified with certainty (Antiocheia, Ephesos, Smyrna, Pergamon, Tarsos). Antiocheia
(l. 12-13) is most probably the city on the Orontes (agon Olympia?); the agons at Ephesos
and Smyrna (l. 13-14) were probably those dedicated to the emperors; the agon at
Pergamon (l. 15) was either the Augoustea or the Traianea; at Tarsos, Maron probably
won at the Hadrianea (l. 15). Maron was awarded the Roman citizenship by the emperors Antoninus Pius and Marcus Aurelius (ca. 147-161), probably after a victory at the
Capitolia. [AC]

121) K. HITZI, Die Gewichte griechischer Zeit aus Olympia (Olympische
weights from the sanctuary of Zeus in Olympia; all but one (made of silver) are made of
bronze; they represent different shapes. The earliest weights (late Archaic period) follow
the 'Pheidonian' standard; the Aiginetan standard was introduced probably after the synoikismos of Elis (ca. 471 B.C., 'Klasse A'). From the mid-5th cent. this system was used alongside with the Attic standard ('Klasse B'). The new Attic standard (based on a standard of 110 Attic drachmai), was introduced in Olympia, probably after the treaty of alliance between Athens and the Peloponnesian states of Elis, Mantinea, and Argos (420 B.C., 'Klasse C'); this standard remained in use even after Sparta's victory, until the mid-4th century; later weights have not been found (p. 142-145). Almost all weights are inscribed with the name of Zeus in the genitive (Διός, Διόρ), probably a guarantee of the correct weight (cf. the inscription "Ἡρις on a weight of the classical period from the Heraion of Samos and a weight from the Amphiparion of Oropus with the text 'Ἀμφίπαρισσα ιερῶν, p. 77 note 504, p. 127) (for a further parallels see infra n° 187). Zeus' name is followed by the epitheton 'Ολόμπιος, and the words ΚΑΛΟΥ (Διός Καλοῦ ?), Κλαδέα (perhaps an epitheton of Zeus deriving from the name of the river Kladeos, i.e., Ζεὺς Κλαδέας) (rather Διός Κλαδέα(τα), as suggested by M. Sève, BE 1997, 108), and ιερῶν (a reference to the sacred object or to the sacred personnel). Two Olympian weights were found in other places, possibly as dedications (Aligeia: n° 474; Lousoi: n° 479). [AC]

122) M.C. Hoff, The Politics and Architecture of the Athenian Imperial Cult, in Subject and Rider, p. 185-200: The construction of the temple of Roma and Augustus on the Acropolis (JG II² 3173) may have been occasioned by Augustus' visit to Athens in 19 B.C. Pammenes, hoplite general and priest of Thea Rhome and Sebastos Soter, was a prominent member of the Athenian elite and possibly a client of Agrippa [for Pammenes cf. infra n° 178]. The erection of the temple on the Acropolis, shortly after Tiberius' campaign against the Parthians, may be related to the association of the Acropolis with victories over the Persians. A building in the 'Roman Market' (the 'Arcuated Building' or 'Agoronomion') may have served as a Sebasteion after 42 A.D. (cf. the dedicatory inscription IG II² 3183: Ἀθηναὶ Ἀρχηγεῖται καὶ Θεῶι Σεβαστοῖς [cf. EBGR 1994/95, 171]; 17 altars for the cult of Augustus have been found in the vicinity of the 'Roman Agora'. [AC]

123) F.A.J. Hoogendijk, A Note in P.Kellis I 82, in ZPE, 113 (1996), p. 216-218: Discussion of a wooden board containing a calendar of good and bad days; the calendar was to be consulted before making use of an oracle or applying magic (4th cent. A.D.). A comparison with the Sortes Astrampsychi shows that l. 1-10 do not refer to the first 12 days of a month, but to the 12 hours of the day; l. 12-33 do not list the good and bad days of a particular month, but, as the heading σέληνοδρόμων shows (l. 11), the days of any month as numbered according to the moon. [AC]

124) A. Hurst, La stèle de l'Hélicon, in La montagne des Muses, p. 57-71: Detailed discussion of the new metrical inscriptions on a stele dedicated to the Muses by Euthykles on Mt. Helikon (JG VII 4240, 3rd cent.); the three texts form a unity, whose structure can be compared to the structure of the hymn of Isyllos to Asklepios (dedication, praise of the Muses, 'signature', oracle of Helikon, reference to the Hesiodic epos, personal relation of Euthykles to the Muses). [Cf. Veneri, infra n° 269, who discusses Euthykles' poem in connection with Korinna's poem on the contest between Kitheron and Helikon (PMG 654 col. I); V. suggests that the reference to Hesiod and to agricultural production in Helikon's oracle (πεθομένους βρωτοις ὑπάρχους Ἡσιόδου | κτένες χλώρα τ' ξέστα καρποτί βρώσωνα) should be seen in the context of the grain shortage in Boiotia in the 3rd cent. and the measures taken to improve the grain supply.] [AC]

125) A. Inglese, Theodorocoi e prosseni cretesi ad Epidauro e Delfi, in PP, 51 (1996), p. 351-359 (BE 1998, 171): Inscriptions in Epidauros (IG IV² 1 96; M. Mitrinos, in Ephemeris 72, 1933 Parartema, p. 10f.) and Delphi (A. Plassart, in BCH, 45, 1921, p. 1-85) give the names of Cretans who were appointed theodorokoi of these sanctuaries in the late 3rd cent. and early 2nd cent. [The list of Delphi should be dated to c. 230/210 and
not to the first half of the 2nd cent. (p. 353); see most recently P. PERLMAN, Θεωροδόκουντες ἐν ταῖς πόλεσιν. Panhellenic Evangelia and Political Status, in M.H. HANSEN (ed.), Sources for the Ancient Greek City-State, Copenhagen, 1995, p. 130. Both Epidauros and Delphi were interested in having theorodokoi in the major political power bases on Crete (Aptera, Knossos, Kydonia, Lappa, and Polyrrhenia). The two brothers Menoitios and Philodamos, theorodokoi of Epidauros in Kydonia in the late 3rd cent., were probably grandsons of Philodamos, theorodokos of Delphi in the same city in the early 3rd cent. (F.Delphes III 1, 439). [AC]

126) B.P. JALENKO, Graffiti Tirsi, in Studia Mihailov, p. 245-260 [in Russian]: Ed. pr. of graffiti found at Tyras, including dedications to Artemis (1, 5th/4th cent.), Zeus (2, 3rd/2nd cent.), and Herakles (? 3, 2nd/1st cent.); an anulet is inscribed with the voces magicae ακλεχιρει ιφύναρακ βραχ (7, 3rd cent.). [AC]

127) S.I. JOHNSTON – T.J. McNIVEN, Dionysos and the Underworld in Toledo, in MH, 53 (1996), p. 25-36: The underworld scene on an Apulian funerary krater attributed to the Dareios Painter (ca. 340-330, Toledo Museum of Art) is closely connected to the ‘Orphic’ eschatology known from the lamellae. Dionysos is represented standing outside the palace of Hades and Persephone and clasping the hand of Hades, not as a sign of arrival or departure, but as a sign of acknowledgment and concord; Hades ratifies Dionysos’ power in his realm and recognizes his authority to release his initiates from the toil of death. Persephone, a central figure in ‘Orphic’ theology as Dionysos’ mother and an important agent of the initiates’ salvation, is observing the handclasp. Two thyrsoi-bearing maenads (labelled as Persis and Acheta), the satyr Oinopos, and a paniskos represent the festive life which awaits the initiates in the holy meadows, as described in the ‘Orphic’ lamellae. The figures of those who rejected Dionysos (Pentheus, Aktaion, and Agaue) represent those who are excluded from the good life-after-death. J-M. tentatively suggest an alternative reading of the passwords used by the initiates to enter the underworld, mentioned in the newly published ‘Orphic’ lamella from Pherai [supra n° 40]: αὐθρίκε and παιδόθυρον (p. 33 note 31). [AC]

128) C.P. JONES, The Panhellenion, in Chiron, 26 (1996), p. 29-56 [BE 1997, 233]: J. summarizes and modifies the scholarly view on the Panhellenion. The initiative for its establishment did not come from Hadrian, but from the Greeks, probably because of the completion of the Olympieion in Athens. The worship of Hadrian (later of other emperors) was established, and the adjective Panhellenios, attested in the title of the priest, assimilated Hadrian to Zeus without introducing Zeus’ cult. The Panhellenion should be distinguished from the temple of Zeus Panhellenios; it should be located in Eleusis (rather than in Athens), in the light of the special relationship which existed between the Panhellenes and the ancient sanctuary of Demeter and Kore at Eleusis. The most conspicuous public duty of the Panhellenion was the celebration of the annual agon of the Panhellenia; old theories, e.g., concerning its members and its alleged function as a court, are unsustainable. The Panhellenion may have been modelled on the Hellenion of Naukratis, which may still have flourished in the 2nd cent. A.D., the sanctuary of Zeus Hellenios in Aigina, the leagues in Imperial Greece, and above all the ‘League of the Greeks’ for the cult of Zeus Eleutherios at Platea and the festival of the Eleutheria. The participation in the cult of the Panhellenion followed Greek traditions. An important criterion was that of the ἐγύγευσα: the members had to provide proof of authentic Greek origins. The creation of the Panhellenion may have intensified the search for this proof by some cities of Asia Minor, but the phenomenon as such is already attested in the Hellenistic Age. J. suggests removing Synnada from and adding Ptolemais/Barka to the list of members compiled by A.J. SPAWFORTH and S. WALKER (in JRS, 75, 1985, p. 80). In contrast to earlier views, J. underscores the religious character of the Panhellenion as “an important monument to the Greek sense of self und unity, and to Greek
perceptions of imperial power." In an appendix, J. gives a new text, and a line by line commentary of two rescripts of Hadrian, addressed to Kyrene and to the archon of the Panhellenes (SEG XXXIX 1721: Kyrene, A.D. 134/35); according to J., the inscription attests the claims of Kyrene and Ptolemais/Barka for being regarded as Hellenic cities and, accordingly, to be accepted as members of the Panhellenion; these claims were accepted by Hadrian. In a second appendix, J. discusses a dedication of Claudios Attalos Andragathos of Synnada, priest of the Homonoia of the Hellenes and of Zeus Eleutherios, to Athena Polias (IG V 1, 452); this inscription refers to the Synnadeis as colonists of the Lakedaimonians. Since the priesthood refers to the cult of Zeus Eleutherios at Plataea (cf. H. MÜLLER, in Chiron, 10, 1970, p. 462-466) [see also BE 1996, 194], this inscription cannot be regarded as evidence for the membership of Synnada in the Panhellenion. [ES]

129) C.P. JONES, Polybios of Sardis, in CPh, 91 (1996), p. 247-253 [BE 1997, 232]: An inscription of Sardeis (mid-2nd cent. A.D.) concerning honors awarded to the rhetor Polybios of Sardeis (EBGR 1993/94, 111) contains the minutes of a meeting of the Athenian Areopagos. In his thanksgiving address Polybios possibly alludes to the tradition of Ares' trial before the Areopagos (της ἤφ’ ὑμῶν ἄπολαύσας μαρτυρίας ἡς ποτὲ τυχόντες μέρα ἐφ[φύ]γησαν καὶ θεό). The obverse contains the last part of the letter sent by the Areopagos – and not the Panhellenion – to Sardeis. The πάτριοι θεοί mentioned in this letter (ἐρρόδιατι ὑμᾶς τοῖς πατρίοις θεοῖς ἐκφύμεθα) are the ancestral gods of Athens. It is not certain whether Polybios was member of the Panhellenion. [AC]

130) D.R. JORDAN, Notes from Carthage, in ZPE, 111 (1996), p. 115-123 [BE 1997, 98]: Ed. pr. of five lead tablets of the Imperial period in the Musée National de Carthage. With the exception of a funerary inscription (1), the texts are defixiones. A Greek defixio (2) contains an invocation to the angels, asking them to send debility and death to Aemilia Hygieia; following the common practice of magical texts, the intended victim is given maternal lineage. Besides Jewish divinities and angels, the text invokes Baal (Βηλ) as well, a very rare divine name in Greek magical texts. Two other defixiones (3-4) are written in Latin, both with grammatical errors. J. was also able to open an unopened tablet, which contained within the folders a rather flat rectangular papyrus packet; the papyrus remains unopened. The rolling or folding of a lead curse tablet around some other substance is attested (cf. Suppl. Mag I, 45, 47). [JM]

131) D.R. JORDAN, Greek Verses from Stabiae, in ZPE 111 (1996), p. 124 [BE 1997, 720]: A Greek graffito on a wall in the 'Villa of Ariadne' (Stabiae, 1st c. A.D.) follows a Greek model. The metrical inscription curses any handsome youth, who had not agreed to anal sex, to have future erotic disappointments: Εἰ τις καλὸς γ’ ὁν οὐκ ἔδωκε πνήσαι | καλῆς ἔρασθεῖς μὴ τίχοι βινήματος. [JM]

132) D.R. JORDAN - R. KOTANSKY, Two Phylacteries from Xanthos, in RA, 1996, p. 161-174 [BE 1997, 568]: Ed. pr. of two exorcistic phylacteries found at Xanthos, near a sarcophagus. The first phylactery was made of silver (3rd/4th cent. A.D.) and aimed at protecting Ioannes, son of Theoktista, probably a Christian (or influenced by Christianity), as can be inferred from the names and the sign of the cross. The phylactery bears a drawing of an 𐊃𐊃𐊃, Greek letters, charakteres, magical words, series of vowels, and the following text [cf. C. BRIXHE, BE 1997, 568, who corrects the reading κ’ (ἵσχυρα το κ’ ἵσχυροι (elision)); ἀγιά οἴστρια (= στοιχεῖα), ἄγιοι χαρακτήρες δύνατοι κ’ ἵσχυροι, | ἀπελλάσσετε πάντα φαῦλον | δέμονα, συνάντημα ἢ ἣ’ πάντημα ἢ συνκύρημα | ἢ ἄρρεγλον βάσκανον. Α’ πελάσσετε κ’ ἀποδώσατε | ἀπ’ ἵππον, δόν ἐτεκεν | Θεοκτίστη — ἤδη ἤδη, ταχ’ ταχ’ ("holy elements, holy charakteres, powerful and strong, drive away every wicked demon, occurrence or happening or encounter or evil eye, drive and chase them away, from Ioannes, whom Theoktista bore, now, now, quickly, quickly")]. The second phylactery is made of bronze (4th-6th cent. A.D.) and bears a representation of a praying figure,

133) E.Ch. KAKAVOGIANNIS, in Hypereia, 2 (1994), p. 61-78 [SEG XLV 645]: A marble head of Aphrodite (Pherai, late 4th cent. B.C.) may be attributed to a marble altar of Aphrodite, part of a series of altars inscribed with the names of Aphrodite, Athena, Demeter, Ennodia, Hestia, and Themis. The heads of the goddesses were probably detachable, to be carried during processions. [AC]


135) A. KEEN, The Identification of a Hero-Cult Centre in Lycia, in Religion in the Ancient World, p. 229-243: Archaeological investigation of a heroon probably dedicated to Sarpedon in the city of Xanthos; two Hellenistic inscriptions (TAM II 264, 265) attest the existence of a deme named after Sarpedon. [JM]

136) M. KERSCHNER, Perirrhantierien und Becken, Alt-Agina II 4, Mainz, 1996: K. publishes the water basins of stone and clay found in the sanctuary of Apollo in Aigina (with the exception of n° 30). Almost all pieces made of clay were not made in Aigina, but in Korinthos; the sanctuary of Apollo in Aigina is, together with the sanctuary of Poseidon at the Isthmus, one of the most important finding spots of Korinthian clay perirrhanteria. Only a stone perirrhantierion (48 = BE 1955, 96, Archaic period) bears a dedicatory inscription addressed to Athena. K. discusses the use and the position of water basins in the light of literary and epigraphic sources, esp. dedications, inventories, and a few leges sacrae [cf. the more detailed study of Pimpl, infra n° 220]. [JM]

137) F. KIRBHILER, Les femmes magistrats et liturgies en Asie Mineure (1er s. av. J.-C. – 3e s. ap. J.-C.), in Ktema, 19 (1994) [1997], p. 51-75 [BE 1998, 327]: K. presents a useful list of inscriptions from Asia Minor which concern the assumption of offices (with the exclusion of priesthoods) and liturgies by women in the cities of Asia Minor and the islands of Paros, Amorgos, Lesbos, Chios, and Samos, from the reign of Augustus to the 3rd cent. A.D. (214 cases; the majority of the dated inscriptions are from the period between 160 and 250 A.D.). Most attestations (3/5) are found in Ionia and Karia. The most common liturgies undertaken by women were those of the gymnasiaarchia (74 cases) and the agonothesia (28 cases, besides 1 panegyriarchos); the public offices most commonly exercised by women were those of the prytanis and the stephanephoros. From this evidence K. infers an amplification of the public role of women in the Imperial period. [cf. now the more differentiated analysis of R. VAN BREMEN, The Limits of Participation:

139) A. Klener – A. Hübsch, *The Roman Amphitheater of Bet Guvrin: A Preliminary Report on the 1992, 1993, and 1994 Seasons*, in *Atiquot*, 30 (1996), p. 85-106: Two altars were found in the amphitheater of Bet Guvrin (Palestine), one of them dedicated to Kyrios Theos Heliopolites (i.e., Zeus/Hadad) for the safety of emperor Commodus. Three rolled lead tablets were found in the subterranean structures of the arena, one of them folded at both ends. They may be associated with cursing tablets. [AC]

140) J. S. Kloppenborg, *Collegia and Thiasoi: Issues in Function, Taxonomy and Membership*, in *Voluntary Associations*, p. 16-30: K. attempts a classification of the voluntary associations in the Greek and Roman world. He rightly rejects the use of the ostensible functions of the associations as a criterium for their classification and proposes, instead, to base such classifications on the profile of their membership. K. distinguishes three groupings: (i) those associated with a household; (ii) those formed around a common trade; (iii) and those formed around the cult of a deity. The collegium provided a social setting to those persons who could not participate in the political life and the cursus honorum of a city; it also gave a further opportunity to the elite to display generosity in the form of benefactions. [The classification and the criteria proposed by K. may apply to the Roman world and the Hellenistic period, but are not entirely satisfactory for the Classical period and for associations such as the thiasoi and the orgones]. [ES]

141) D. Knibbe, *Via sacra Ephesiaca. New Aspects of the Cult of Artemis Ephesia*, in *Ephesos*, p. 141-155 [BE 1998, 642]: Artemis was not only the patron of the earth's fertility, but also the protector of the dead, whom she visited from time to time in a procession on her sacred way around Mt. Pion. This role belonged previously to the Phrygian Mother. Many altars on strategic locations along the *via sacra*, with the inscription βαυλός τής Ἀρτέμιδος, designated stops on the route of the procession and established Artemis' claim on this *via sacra*. K. restores three different processions for Artemis: (i) from the Artemision around Mt. Pion; on this occasion, the statue would have been dressed and adorned by women, who were called κοσμητέραι τής θεοῦ in the Imperial period (*I.Ephesos* 742, 792, 875, 892, 980); (ii) to Ortygia on the goddess' birthday, on the 6th of the month Thargelion (*I.Ephesos* 27); and (iii) to the Artemision. [TM]

142) D. Knepfler, *Du nouveau sur les dèmes et tribus d'Éretrie*, in *REG* 108 (1995) xxxv-xl: The words Μεταξῷ and Φυλακῇ in *IG* XII 9, 189 l. 5-6 (ἀγώνα μονακτικῆς...) τεί Μεταξῷ καὶ τεί Φυλακῇ are epithets of Artemis, the 'neutral' and the 'guardian'. [AC]

143) D. Knepfler, *La réorganisation du concours des Mouseia à l'époque hellénistique: esquisse d'une solution nouvelle*, in *La Montagne des Muses*, p. 141-167 [BE 1997, 272]: After a detailed discussion of the date of the reorganisation of the festival of the Mouseia at Thespiai, K. suggests that this event should be seen in the context of the reorganisation of many Boiotian festivals in the late 3rd cent. [cf. EBGR 1994/95, 265]. A fragmentary Amphictyonic decree (*SEG* XXII 450, ca. 225) probably concerns the asyla of the sanctuary of the Muses (cf. *IG* XI 4, 1061 l. 14), which must have been recognized on the occasion of the reorganisation of the Mouseia. [AC]

144) J. Köhler, *Pompai. Untersuchungen zur hellenistischen Festkultur*, Frankfurt, 1996: K.' dissertation is an attempt to characterize the specific and innovative elements of
Hellenistic festivals through a study of the processions (dimensions, duration, organisation, performative elements, aesthetic aspects, costumes, distinction of performers and audiences, etc.). He focuses on a limited [and not particularly representative] number of festivals known from the literary sources (the procession of Ptolemy II in Alexandria and the procession of Antiochos IV at Daphne) and a few inscriptions (the processions at the festivals of Zeus Sosipolis, Artemis, and Artemis Leukophryene in Magnesia on the Maeander, the procession for Diodoros Pasparos in Pergamon, the procession during the celebration of the mysteries at Andania. [Unfortunately, in the case of the Magnesian festivals, K.' reconstruction is based on the erroneous assumption that three separate festivals known from inscriptions (the festival of Zeus Sosipolis, the Esisteria, and the pentaeteric Leukophryena) formed a unity. Further shortcomings of the book are the countless bibliographical gaps, many mistakes in the understanding of the epigraphic sources, and an one-sided concentration on the evidence for a few great festivals, ignoring the largest part of the epigraphic evidence. For a detailed review see A. CHANIOTIS, in Bonner Jahrbücher, 1997 (forthcoming). [AC]

145) W. KOENIGS, "Rundaltäre" aus Milet, in MDAI (I), 46 (1996), p. 141-146 [BE 1997, 112]: Ed. pr. of a round altar or base of the 6th cent. dedicated later (in the Imperial period) to Zeus Kronion in Miletos; this epithet is attested for the first time in Miletos. [AC]

146) C. KOKKINIA, Zur Abkürzung der Homonymität in griechischen Inschriften, in ZPE, 111 (1996), p. 133-134: The numeral adverb δίς following the name of the Lyklārhes Antichares (TAM II 905: ἀντιξύρης δίς) has been misunderstood by C. LETTA [cf. EBGR 1993/94, 144 as a reference to an iteration of the high priesthood of the Lykian koinon], whereas it is a reference to his filiation. Δίς simply means that Antichares had the same name as his father. [ES]

147) U. KRON, Priesthoods, Dedication, and Euergetism: What Part did Religion Play in the Political and Social Status of Greek Women?, in Religion and Power, p. 139-182: K. combines archaeological and epigraphical data with literary sources in a discussion of the participation of women in religious activities – the only major part of public life in which women could participate. In a first part, K. studies honorific inscriptions and statues for priestesses (IG II² 836, 1036, 3455, 4025; I.Prieńe 173) [however, there is no indication in the text of IG II² 4025 that Philylla, whose statue was dedicated by her mother to Demeter and Kore in Eleusis, was a priestess]. Priestesses often acted as dedicants of statues, buildings in sanctuaries, altars or aediculae (IG II/III² 4596, 4753). In a second part, she discusses dedications of non sacerdotal women (e.g., IG I² 444, 473; IG I³ 487, 683, 857; IG XII 5.1, 215-216; IG XII 5.2, p. XXIV; I.EO 160). In the last part, K. examines the phenomenon of female benefactions based on epigraphic material from Samothrace, Miletos, and Pergamon. K. argues that in the field of religion Greek women always had a certain influence and retained a certain independence. [IM]

148) A. KRUG, Römische Gemmen im Rheinischen Landesmuseum Trier, Trier, 1995: The collection includes a gem made of green jasper with the representation of Abrasax and the name 'Iaro on the obverse, and the palindromatic text ABAA/NAABA/BA followed by AKPAM/MAXAMA/PI on the reverse Side B) (69, 2nd cent. A.D.; cf. F.X. KRAUS, Die altchristlichen Inschriften der Rheinlande, Freiburg, 1890, n° 250; EPRO 12 n° 10). [AC]

149) J. KUBINSKA, Sépulture d'un Bithynien mort à Smyrne, in Archeologia (Wars.), 45 (1994), p. 95-97; I.Smyrne 443 is not a round funerary altar, but an urn. This inscription provides information on the various forms of ancient ostothekai (cf. σών ὀστοθήκη καὶ ἐνσόφοις). [AC]
150) J. KUBINSKA, L’ostothèque et le taphos dans une épitaphe d’Ankyre, in Archeologia (Wars.), 46 (1995), p. 97-98 [BE 1996, 446]: The word βωμός in an epitaph at Ankyra (CIG 4078: τὸν βωμὸν [κε] τὴν ἐν’ αὐτῷ ὀστοθῆκην σῶν τῷ τάφῳ) does not designate an altar, but the substructure which supports the sarcophagus. Τάφος designates, here, a funerary niche. [AC]

151) M. KUNZE et al., Olympia IX. Bericht über die Ausgrabungen in Olympia, Berlin – New York, 1994: (Re)edition of a dedicatory inscription (Πυθίου ανέθεσε ου Κεφάλο ου Βουζάντιος) written on a pillar which supported a bronze statue made by the famous sculptor Onatas (p. 16 = SEG XXXII 412, early 5th cent.). An Archaic Chalkidic helmet was dedicated – according to a dedicatory inscription (p. 32-41, new text) – by the Apolloniatai (perhaps the Korinthian colony on the coast of Illyria, although the inscription uses the Euboian lambda). The enemy, from which the Apolloniatai took the helmet as war booty, is not known. [JM]

152) G. LABARRE, Les cités de Lesbos aux époques hellénistique et impériale, Paris, 1996 [BE 1997, 436]: L. studies the political, institutional, and social history, the economy, and the historical topography of Lesbos from ca. 336 B.C. to the 1st cent. A.D.; he presents a selection of 92 inscriptions (critical edition, translation). We single out the discussion of the federal sanctuary at Messa, site of the assembly of the Lesbian Koinon from the 2nd cent. onwards (p. 42-50; none of the building contracts [n° 3-5] from Mytilene concerns the construction of the temple at Messa); the religious influence of the Lagids (the festival Ptolemaia at Eresos: p. 57, n° 70, 71, 73; the introduction of the cult of Sarapis at Eresos: p. 59, IG XII 2, 511); the emperor cult (p. 125-128); sacred offices (esp. p. 169, 185-188: agonothetes, achariev, hierokeryx, hieronomos, hieropolios, kissophoros in the cult of Dionysos, panegyriarchos, zakoros); the calendar of Lesbos (p. 189f.); the sanctuaries of Mytilene (p. 207-217). The selected inscriptions (p. 251-367) include the contracts for the building of a temple in Mytilene (3 = IG XII 2, 10, ca. 330-300); the contract for the extension of the temple of Asklepios (4 = IG XII 2, 11, ca. 330-300); the decree of Mytilene concerning its participation in the Thessalian festival for Asklepios (14 = IG XII Suppl. 3, early 2nd cent. ?); a decree of Mytilene concerning the cult of Augustus (21 = IG XII 2, 58, 26 B.C.); an honorific decree of Mytilene for the physician Bresos, who had assumed a series of sacred offices (kissophoros; psephos of Zeus Aithinos, Ammon Eleutherios, Adrasteia, the mysteries of the Sebastoi, Pnistia, Etephila, Poseidon, Mychios and Mychia, the Ἀπαραίτητος Θεός, i.e., the Erinyes, ἐτρα καλία, Zeus Mainulios; parakeleustes of Athena Polias; archichoros of Artemis and Apollo; ἀρχικαρχές τῶν γερέων; zakoros of Asklepios Soler; prothotes of the emperor καὶ τῶν τῶν πῶλος ἔρων; periegetes, probably an office connected with the Asklepieion: 50 = IG XII 2, 484, 3rd cent. A.D.); an honorific decree of Methymna for a priest of king Ptolemy IV (54 = S. CHARITONIDES, AI ἑτηργασίης τῆς Λέσβου. Συμπλήρωμα, Athens, 1968, n° 115, ca. 209-205); an honorific decree of Eresos for a benefactor who made many donations for the celebration of various festivals (Nedameia, Sebasta, Kaisarea) and dedicated temples to the cult of Augustus an Livia (78 = CHARITONIDES, op.cit., n° 124, ca. 2 A.D.). [AC]

153) A. LEBEDEV, Pharnabazos, the Diviner of Hermes: Two Ostraka with Curse Letters from Olbia, in ZPE, 112 (1996), p. 268-278 [BE 1997, 422]: New edition of two magical graffiti written on ostraka, found in Olbia (ca. 400 B.C.), originally published by A.S. RUSYAYEVA (Zemledel'che kul'ty Ol'vii dogetskogo vremeni, Kiev, 1979, p. 118f.) (= DUBOIS, supra n° 76, n° 98). The first graffito is written on an ostrakon which also bears, within a circle, the engraved portrait of a man wearing a mitra; a knife is piercing his throat. The text is written in circle; ‘needles’ above each letter presumably reinforced the effect of the curse. L. proposes the following reading: Φαρναβαζος(α) Πούλλαλός, πρόσωπα τέθνηκας; ἤδημε(ι), ὁ θεοπρόπος ἔρμος ("Pharnabazos the babbler, I foreknow you are dead: don’t move, you, diviner of Hermes"; contra R.: “Pharnabazos, the lover of the
beautiful, i.e., φιλόκκαλος, I know before you are dead; I am calm, I, the prophet of Hermes") [but L. Dubois, BE 1997, 422 points out that the adjective φιλόκκαλος is not attested in this early period]. Isolated letters written outside the circle may be the initials of chthonic deities, i.e., Δ(ήμητριος) or Δ(ιονύσιος), "Δ(ιός)" and "Ε(ρμού)" or "Ε(κάτης)." The ostrakon was covered by ochre (possibly on the principle of similita similibus). According to the new reading, the prophecy of death programs and causes death. Pharmazatos, probably a Persian (rather than a Greek charlatan with an exotic name), practiced divination (θεσπρόφος 'Ερμού), probably astragalomanteia and kleromancy; the bone plates found in the Eastern temenos were used for kleromancy and may have belonged to him [however, for these bone plates see supra n° 76, with further references]. From the fact that Pharmazatos is wearing a mitra, L. suggests that he was a Bacchic priest (cf Dionysos Mitrepolorus). The second graffito reads: 'Αριστοτέλης, ἵππος τοῦ Ἰπποῦ καὶ [α] τεθανατος ξυνῶν τρυγονις προσφονής ("Aristotle, may you be sacred to Hermes and die, being in the company with the deceased"); contra R: "Aristotle, the priest of Hermes, and earlier Athena, together with him Herogenes, Hierophanes"). Aristotle is consecrated to Hermes, i.e., cursed to death; the iteration of ηπο- (ἵππας or ἱππόν, i.e., grave) sounds like an incantation. The two last words are either invocations of chthonic deities or adjectives meaning the deceased or the ghosts of the dead ("those who are born from and appear from the grave"). The reverse side of the ostrakon bears a portrait of the victim, placed, again, in a circle; a device sticks into his head from behind. The effeminate features of the portrait (earring, kekryphalos) - which, in fact, had been interpreted by R. as the portrait of a woman - suggest that Aristoteles may have been a metragyrtes or a priest of Aphrodite. The two ostraka may be contemporary: Pharmazatos, the diviner of Hermes, consecrated Aristotle to Hermes, while Aristotle, a rival wandering priest and diviner (cf προσόδος), cursed Pharmazatos. If Pharmazatos was a Persian related to Zoroastrian religion, the image of Zoroaster as the inventor of magical arts possibly goes back to the late 5th cent. B.C. [AC]

154) A. Lebedev, The Devotio of Xanthippos: Magic and Mystery Cults in Olbia, in ZPE, 112 (1996), p. 279-283 [BE 1997, 423]: Two graffiti on ostraka (Olbia, 4th cent. B.C.) had been interpreted by A.S. Rusanava (Arkheologia, 1971.4, p. 28-40) as dedications. L. reinterprets them as curses by means of consecration of the cursed person to chthonic divinities. The first graffito should be read as follows: Ξανθίππως Δήμητρι, Πεσσερφόνη, Ίδρώς, Δ(ιονύσιος), ΔΗΜΗΤΡΙΟ(Σ) (sc. θεος πασι ἀνάκεκατα ο ιερος έστω) [cf. Dubois, supra n° 76, the text n° 79]. The circular writing, the magical signs after ΔΗΜΗΤΡΙΟ, and the scrambling of Xanthippos' name a second time, within the circle, with signs interpreted by L. as initials of chthonic deities [cf. supra n° 153] indicate the practice of magic. The cursed person, Xanthippos, may be an Athenian honoured in Olbia with proxeny. [But Xanthippos' proxeny is now dated to ca. 300 B.C.: see SEG XLII 722. On the drawing, one reads ΔΙΛΗΜΗΤΡΙΟ, for which there are alternative interpretations, e.g., Δ ημητρι[ο]ι. Zeus Demetrios is known from Lindos and Thera: see SEG XLIV 1105]. L. establishes the text of the second graffito (early 4th cent. B.C.) as follows: ΔΗΜΗΤΡΙ, ΠΕΡΣΕΦΟΝΗ, ΚΩΡΗ, ΔΙΟ(νύσιος), ΚΑΒΒΡΩ. ΚΑΒΒΡΩ, ΔΗΜΗΤΡΙΟΝ (sc. θεος πασι ἀνάκεκατα ο ιερος έστω) [Dubois, supra n° 76, text n° 85, reads ΔΙΟΙ ΚΑΒΒΡΩ]. If the restoration of Dionysos' name in the two graffiti is correct, the god was worshipped in the sanctuary of Demeter at the Western temenos of Olbia [on the Western temenos see also infra n° 239]. Here, the Eleusinian deities (Demeter, Kore, Iakchos), Dionysos, and the Kabeiroi were grouped together as ΔΗΜΗΤΡΙΟ ΘΕΟΙ. Clay phalli found here indicate initiation rites; the temenos was also used for the deposition of defixiones. The promotion of the cult of Dionysos and of the Eleusinian deities may be related to Athenian political propaganda in the late 5th cent. B.C. [cf. EBGR 1994/95, 365]. [AC]
155) F. LEFÈVRE, Antiochos le Grand et les Étoliens à la fin du IIIe siècle, in BCH, 120 (1996), p. 757-771 [BE 1998, 194]: New edition of two fragments of an Amphi­ctyonie decree (SEG XIII 355, now safely dated to 201/200) in response to an embassy (?) of Antiochos III. Although the exact content of the decree cannot be determined, one can recognize references to honors decreed for Apollon, the ancestor of the Seleucids (A 13-14: ἡμῖν δὲ καὶ τὸν ἄρχον τῶν γένους Ἀκάλλανα σώφρος καὶ θυσίας), to the recognition of the asylum of a sanctuary (A 16: ἡκυλεῖν καὶ ἱερῶν), and to a pentaeteric celebration (B 2: κατὰ πεντατετράδα). [AC]


158) T. LINDERS, Ritual Display and the Loss of Power, in Religion and Power, p. 121-124: In the 5th cent., the Athenian temples with their numerous votive offerings of silver and gold were eloquent proof of Athenian power. Despite their defeat in the Peloponnesian War, the first thing the Athenians did after they had driven out the oligarchs in 402/1, was to use their confiscated property to dedicate 20 silver hydriai as well as a pinax and a chernibeion of gold; another seven hydriai were dedicated a year later (IG II2 1372, 1381). The Athenians did not give up their aspiration to become a great power again, and in this effort ritual display was an important element. In 374 B.C. they added a new golden Nike to the one surviving from the 5th cent. (IG II2 1421). 1. discusses briefly the reorganisation of the finances of the sanctuaries by Lykourgos (IG II2 1493-1495) and suggests that an important motive for his promotion of cults was the idea that ritual display showed strength, — greater than in reality. [M]

159) E. LIPPOLIS – S. GARRAFFO – M. NAFISSI, Culti Greci in Occidente. Fonti scritte e documentazione archeologica. I. Taranto, Taranto, 1995: This impressive volume assembles and discusses the evidence for the cults of Taras. L. studies the archaeological evidence pertaining to the local cults (sanctuaries, dedications, koroplastie, statues, etc., p. 31-129); the numismatic evidence is presented by G. (p. 133-151: Aphrodite, Apollon, Apollon Karneios, Athena, Dionysos, Dioskouroi, Eros, Helios, Hera, Herakles, Hermes, Hyakinthos, Nike, Pan, Phalanthos, Poseidon, Satyra, Taras, and Zeus). The literary and epigraphic evidence, discussed by N., covers the largest part of the volume (p. 155-334). It pertains to the cults of Greek deities (Anemoi, Aphrodite Basilis, Apollon Aleus, Artemis Agrotera, Asklepios, Athena, Bakchos, Damia, Demeter Epelysamene, Dionysos, the Dioskouroi, Ge, Hades, Hekate Aphrattos, Hera, Herakles, Hestia, Hygieia, Karpophoros, Korythalia, the Muses, Persephone, Poseidon, Soter/Soteira, Taras, Zeus), Roman gods (Diana, Dis Pater, Hercules, Iupiter, Minerva, Neptunus, Proserpina, Vesta), and heroes (Achilles, Agamemnonidai, Aiakidai, Asklepios, Atreidai, Hyakinthos, Laertidai, Phalan­thos, Soteres, Taras, Tydeidae). N. discusses attestations of festivals (Dameia, Nestiea, Graitia), rites, dedications, kultis legends, and the evidence for dedications of the city and citizens of Taras in panhellenic sanctuaries and the participation of citizens of Taras in cults abroad (Delos, Delphi, Dodona, Epidaurus, Olympia, and Sparta). The catalogue
contains several new texts: two kotylai dedicated to Dionysos (3, 4th cent.: ἱππαρχή); a cup dedicated to Gaia (2, 6th cent.); skyphoi dedicated to an anonymous deity (p. 243, n° 1, p. 244 n° 1, p. 250 n° 2, 5th-4th cent.); a cup dedicated to an anonymous goddess (p. 249, n° 1, 6th cent.). Two objects deserve some attention. A vase inscribed with the name of Hygieia (p. 200 n° 1, 3rd/2nd cent.) was probably used for libations in symposia (ὑπαλλαλητὴ γενομένα); its anatomical form (zona pubica) finds its nearest parallels in the therapeutic vases of Paphos (I. NICOLAOU, Les bouillottes thérapeutiques de Paphos et leurs parallèles hors de Chypre, in BCH, 113, 1989, p. 301-318). The inscription on a bowl designated as δόμινος ἡμῶν (p. 244 n° 2, 4th/3rd cent.) reminds one to keep religious silence after the libation: [ἴησος πάντα ἦν [---] (p. 244 n° 2, 4th/3rd cent.). A well-known text is the inventory of cult objects related to the cult of Artemis Agrotera (EBGR 1992, 154; SEG XXXVIII 1014, 6th cent.). N. mentions a still unpublished archaic inscription which mentions Athena (p. 177). [AC]

160) C. LÖHR, Griechische Familienweihungen, in Griechische Heiligstätten, p. 117-130: Study of monuments set up in sanctuaries and other public places as family dedications. A distinction should be made between groups consisting of the members of an οἶκος (e.g., the ‘Geneleos group’ in Samos; the ‘base of the Potamioi’ in Athens: IG II² 3829; the dedicatory relief of Lysistrate: IG II² 4613), groups consisting of father and son, and groups consisting of the members of a γένος; it is not always possible to recognize family dedications without the help of a dedicatory inscription. [JM]

161) F.G. Lo PORTO, Una nuova lettura delle stele di Apollo a Metaponto, in PP, 51 (1996), p. 373-377. New edition (based on autopsy) of an Archaic dedication to Apollo, on an aniconical stele (Metaponton, ca. 500 B.C.: LSAG, p. 255 n° 14) [cf. supra n° 7, the text n° 56]: Ἀκόλουθος Λυκείου ἡμί. Θεάκτος βυδός θ' ἤματα (“Io sono di Apollo Liceo, di Teagete musicista offerta (votiva)”). The abbreviated word βυδός (‘musician’) corresponds to the Cretan term βυδός (‘musician’); the dedicant was possibly of Cretan origin; with his dedication he wanted to celebrate his victory in the musical agon dedicated to the principal deity of Metaponton. Both the date and the text of the inscription can be associated with the construction of the temple A (phase III), which has already been attributed to Apollo Lycieios. [ES]

162) W. LUPPE, Das Grabepigramm auf den Architekten Perikles von Mylasa, in M. WACHT (ed.), Panchala. Festschrift für Klaus Thraede (JAC, Ergänzungsband 22), Munich, 1995, p. 156-160: L. presents a new edition of the grave epigram for the architect M. Aurelius Perikles (I.Mylasa 468). W. BURKERT had suggested that Perikles was one of the five architects of the temple of Venus in Rome (μεταφάσαντα πέμπτον συντελεσάντα ναὸν) in 312 A.D. [cf. EBGR 1992, 38]. According to L.’s reading Perikles built an ἅρμαπτον ναὸν, possibly an early Christian basilica in the reign of Constantine [J. NOLLÉ favours, however, a date in the early 3rd cent. A.D.; cf. EBGR 1994/95, 275]. Perikles’ achievement is compared to Herakles’ deeds (τὸν Ἡρακλέους ἦν μὲν, μίν Η, μίν τὸν ἀπὸ Ἡρακλέους, sc. ἔργων; cf. τὸν ἀρχομένα τὸν Ἡρακλέους προφανέντα: “den von Hercules her erschienenen”). [cf. J. NOLLÉ’s translation of the latter phrase: “nach dem Vorbild des Herakles erschienen”; cf. DONDERER, supra n° 73, A 20: “seine Heimatstadt erkannte ihn als einen, der von Herakles abstammte”. This epigram is now republished by R. MERKEL­BACH – J. STAUBER, Steinepigramme aus dem griechischen Osten. Band 1. Die Westküste Kleinasiens von Knidos bis Ilion, Leipzig, 1998, n° 01/15/03. They accept the reading πέμπτον ναὸν and a date in the 4th cent. A.D., and print J. NOLLÉ’s translation. They follow W. BURKERT’S suggestion that the phrase τὸν ἀρχομένα τὸν Ἡρακλέους προφανέντα implies that Perikles claimed descent from Herakles. For the construction ἄπο + a legendary or historical forefather cf., e.g., IG II² 3679: ἄπό Περικλέως καὶ Κόλως 10051: Πυλαιμένος δ’ ἄπο βίζην. [AC]
163) J.-P. Mahé, Moïse de Khorène et les inscriptions grecques d'Armavir, in Topoi, 4 (1994), p. 567-586: M. republishes (p. 578-585, French translation) the seven Greek rock inscriptions found at Armavir in Armenia (3rd/2nd cent.; BE 1952, 176; 1954, 255; 1959, 485; SEG XII 547), which include a metrical inscription (2), strongly influenced by Euripides, a text referring to Hesiodos and Perses (1), and a list of the months of the Macedonian calendar, followed by a benediction (5, l. 2: Φαυράκι κυίης ἐν ἔν ξύοις). The metrical inscription had been interpreted by H. Manandyan as an oracle of Anahita/Artemis; Chr. Habicht (Über eine armenische Inschrift mit Versen des Euripides, in Hermes, 81, 1953, p. 251-256) suspected a conglomerate of Euripidean verses, written down for didactic purposes; didactic purposes explain also nos 1 and 5. Mahé points out that the expression πολεμιστήριον θέας in the metrical inscription (2, l. 1) fits the properties of Athena, rather than those of Artemis; Athena may be addressing her father Zeus (l. 4-7). Athena was assimilated with Anahita. The texts nos 1, 2, and 5 may be related to the oracular and didactic activities of a sanctuary (p. 575f.). [According to R. Merkelbach (cf. EBGR 1994/95, 244) the metrical inscription is the epitaph of an Armenian king, referring to the power of envy.] [AC]

164) M. Malaïse, Le culte d'Isis à Canope au IIIe siècle avant notre ère, in Tranquillitas, p. 353-370 (BE 1996, 513): Close examination of the earliest epigraphic evidence on the cult of Isis at Kanopolis, especially of Isis' assimilation with Arsinoe Philadelphos and her worship as a patron of the sailors. The earliest testimony for the cult of Isis at Kanopolis is a dedication by the admiral Kallikrates (SB I 429, ca. 279-270). The shrine he dedicated to Isis and Anoubis was not necessarily located in the sanctuary of Sarapis; the presence of Anoubis may indicate a chthonic aspect in the cult of Isis. The same Kallikrates dedicated a temple of Arsinoe/Aphrodite at Cap Zephyrion, near Kanopolis (Poseidippus, ep. xii-xiii apud A.S.F. Gow – D.I. Page, The Greek Anthology I; cf. the dedication to Arsinoe Zephyritis by Seleneia of Smyrna: Callim. ep. 5 ed. Pfeiffer); his dedication – along with other evidence – underscores the worship of Arsinoe as a patron of sailors (Euploia), an aspect which may be explained either in the light of her assimilation with Aphrodite or in the light of Arsinoe's maritime policy. Isis, who was assimilated with Arsinoe, may have also been regarded a patron of sailors as early as ca. 270, although unequivocal evidence for her cult as Euploia, Pelagia, and πελάγους κυραία (P.Oxy. 1380 l 61f.) exists only from the early 2nd cent. onwards. The Isiac festival of the Kikellia should not be regarded as a predecessor of the Ploiaphesia or the Navigium Isidis. At Kanopolis, Isis' cult was probably also connected with that of the Nile. M. makes some observations on various inscriptions: In a dedication from Halikarnassos (Siris 270) M. suggests reading Χαράμι, "ἰσι Ἀρσινῆ[[[ Φιλαδέλφῳ] (not "ἰσι, Ἀρσινῆ[[]]; i.e., Isis was assimilated with Arsinoe (p. 360). A joint dedication to Sarapis, Isis, and Herakles, by a man with the Aramaic name Barthybas (SB V 8124, 3rd cent.) attests only a personal and occasional identification of Herakles (the Egyptian Khonsou) with the Semitic god Melkart (p. 366). The place name Taposiris in a dedication to Isis Taposiris is probably Taposiris Parva, between Alexandria and Kanopolis (p. 367). [AC]


166) F. Maltomini, PMG XII 50-51: "Ὁ δεσπότης τῶν μορφῶν, in ZPE, 111 (1996), p. 140: The expression ὁ δεσπότης τῶν μορφῶν in PMG XII 50-51 is unique; it corresponds to an Egyptian epithet of deities of the moon phases (Re, Osiris, Horus). In this magical papyrus, the epithet is found with regard to the various manifestations of Helios in the various hours of the day. [AC]
167) E. MANAKIDOU, Heroic Overtones in Two Inscriptions from Ancient Lete, in Epigraphes Makedonias, p. 85-98 [BE 1997, 389]: Two inscriptions found near the sanctuary of Demeter in Lete (mid-4th cent.) have been interpreted by M.B. HATZOPOULOS (Cultes et rites de passage en Macédoine, Athens, 1994) [EBGR 1993/94, 110; SEG XLIV 537] as commemorations of initiatory rituals (p. 55f.: ἐπὶ Χορήτῳ ὑπὲρ δρόμος, ἐπὶ Χορήτῳ πεζῶν δρόμος; cf. p. 58 = SEG XLIV 523, Beroia: ἐπὶ Φρασκύλειδον ἐπὶ Πατρόκλου). Without knowledge of H.'s work, M. prefers to associate them with funerary agonoi [cf. EERC 1993/94, 178; SEG XLIII 395]. The expression ἐπὶ + dat. is attested with regard to funerary competitions (cf. άθλα ἐπὶ Πατρόκλου). The relation of the two inscriptions to the sanctuary of Demeter and Kore is not clear; the steleae must have stood near the tombs of the dead persons they commemorated, marking the starting line for the competitions of horses and runners. In the 4th cent. such commemorations of the performance of funeral games and the bestowal of heroic honors are reminiscent of the epic poetry. They find their parallels in the bestowal of heroic honors in the Hellenistic period. [AC]

168) G. MANGANARO, Fallocrezia nella Sicilia greca e romana, in ZPE, 111 (1996), p. 135-139 [BE 1997, 725]: Ed. pr. of an inscribed clay phallus, probably a dedication. The text gives the names of a man (Dion) and a woman (Lecho), and describes the object (νιχαλαϊ): dedications of phalli are widely attested (e.g., SEG XXXIV 495; XLI 170). A representation of a lion with a phallus-head (Akrai) and the apotropaic inscription καθαρίστατος, τοῖς βασικάνοις κατὰ πρὸς(ς) τρόπανων [R. MERKELBACH, in ZPE, 111 (1996), p. 139 improves the reading: καταπρωτοπορέαν; at the beginning, read υγιείνε τε: 'be healthy from envy and do not envy (others); this bore the proctus is for those who envy / bewitch by the evil eye'); discussion of the apotropaic function of phallic representations [cf. D. FEHLING, Ethologische Überlegungen auf dem Gebiet der Alterrutm-kunde, Munich, 1974, p. 7-38]. [AC]

169) G. MANGANARO, Figurazioni e dediche religiose della Sicilia greca e romana, in ZPE, 113 (1996), p. 77-81 [BE 1997, 26]: Brief discussion of several dedications to Apollon, Asklepios, Athena, Demeter, Dionysos, the Dioskouroi, Herakles, and Zeus Soter found in Sicily, including a small bronze basin with a dedicatory inscription addressed to Apollon (ca. 500-450: EBGR 1994/95, 232), a mill-stone with the inscription ττι Γείτων (Cività di Paterno, possibly a dedication to Demeter), and a small bronze amphora with the text καταζωτάρων (Montagna di Marzo or Morgantina). [JM]

170) G. MANGANARO, Asklepios e Hygieia "divinità salvatrici e protettrici della città" a Messina, in ZPE, 113 (1996), p. 82-84 [BE 1997, 726]: An altar of the Imperial period (already published) with the text ἀσκληπιόν καὶ ὕγιειν Σωφήρων Ἰολούχος shows that Asklepios and Hygieia were in fact worshipped as πολιούχοι at Messena (contra L. ROBERT). This altar is not the same as the altar (with an identical text) drawn by G. Walther in 1624 in Messina, where it had been brought to from Aigeai in Kilikia, since the latter altar had a second inscription on its backside, a dedication to Antoninus Pius. [JM]


172) L. MARANGOU, Amorgos and Egypt in the Hellenistic and Roman Periods: Old and New Evidence, in Tranquillitas, p. 371-381: Discussion of the archaeological and epigraphic evidence for the political relations of the poleis of Amorgos to the Ptolemies, for the introduction of Egyptian cults in Amorgos (IG XII 7, 227, 255, 429-431), and for the
(public?) cult of Arsinoe Philadelphos in Minoa (SEG XLIII 574); an unpublished inscrip­tion of Arkesine mentions Sarapis (p. 375). A building excavated in Minoa (3rd cent. B.C.-2nd cent. A.D.) may be identified with the Serapeion mentioned in IG XII 7, 227). A sanctuary excavated on the acropolis of Minoa (in use from the 8th cent. onwards) was probably dedicated to Heros Kittes. Various archaeological finds indicate that Dionysos, who was worshipped in a sanctuary on the acropolis of Minoa from the 6th cent. B.C. onwards (cf. SEG XLIII 576), was assimilated to Osiris and Sarapis in the Imperial period (p. 377f.). [AC]

173) P. MARCHETTI, Le “Dromos” au cœur de l’agora de Sparte. Les dieux protecteurs de l’éducation en pays dorien, in Kernos, 9 (1996), p. 155-170: Study of the religious topography of Sparta. M. argues that the sites Χορός, Δρόμος, Ἀφετής, and Πλαταιοπατᾶς were located in the district Helos, near the agora. The divinities worshipped there were significant for the civic ideology and the acculturation of the ephebes (Ἀφροδίτη Ενοπλίος, Ἀσκλεπίων Σχοινατάς, the Moirai, Καρνείοι Οἰκέταις. Dionysos, Poseidon Domiatas, Herakles Genarchas, Kore, Temenios, Απαθείας. Dioskouroi Αφητήριοι). This district played a central role in the Spartan agoge and the integration of the ephebes, analogous to that of the δρόμος in Argos and in other Dorian cities. [AC]

174) S.M. MARENGO, Per un’interpretazione delle liste sacerdotali di Cirène, in Scritti Stucchi, p. 219-226: Discussion of the composition of the lists of the priests of Apollo and the priestesses of Hera at Kyrene; these lists were not inscribed at the private initiative of a priest, but were the object of public decisions. Besides their commemorative function, these lists had an honorific function as well. Several inscriptions show that individuals who did not serve as priests were occasionally honored with the registration of their names in the list of priests (e.g., SEG IX 354 l. 10-12: ἔγραψε [α] αὐτῶν καὶ ἐς τὸς ἱερεῖς τῷ Διονυσίῳ) [ac]


176) O. MASSON, Inscriptions syllabiques et incisions diverses, in D. BUTTRON-OLIVER (ed.), The Sanctuary of Apollo Hylates at Kourion: Excavations in the Archaic Precinct (SIMA, 109), Jonscred, 1996, p. 179-180: M. recognizes in a syllabic inscription on an Archaic vase fragment found at the sanctuary of Apollo Hylates at Kourion the formula to-te-o (το θεό, fig. 81.1). [JM]


178) T. MAVROJANNIS, Apollo Delios, Atene e Augusto, in Ostraka, 4 (1995), p. 85-102: M. discusses seven dedicatory inscriptions which record the dedication of statues of Augustus and members of the imperial family by the Athenian demos and – in one case – by an individual, to Apollo, Artemis, and Leto on Delos (I.Delos 1588-1594). All these inscriptions were found in the area of the great temple of Apollo. The dedication of the statues of Augustus and Agrippa in the temple implies their worship as the σύννυμα of
Apollon; Dea Roma was already being worshipped in the same temple from the 2nd cent. B.C. onwards (cf. I.Delos 1450 A 119, 140 B.C.). Three of the dedications, as well as the dedication of a statue of L. Aemilius Paulus Lepidus (I.Delos 1592-1594, 1605) were made during the period of office of Pammenes as priest of Apollon Delios (ca. 17-13 B.C.); the same person had served earlier as strategos and ἱερεὺς θεᾶς 'Ῥώμης καὶ Σεβαστῶν Σωτήρος ἑπ' ἀκρον ὁδεῖ in Athens when the round temple for Thea Rome and Augustus was dedicated on the Athenian Akropolis (IG II² 3173) [cf. supra n° 122]. On the basis not only of this evidence, but also of inscriptions from Athens which attest the assimilation of various emperors (Augustus, Claudius, and Nero) with Apollon (SEG XXIX 167 = IG II² 3262 + 4725; IG II² 3274, 3278) and the combination of the priesthood of the emperors with the priesthood of Apollon Patroios or Apollon Delios (IG II² 1990, 3274, 3530, 3270 + 3535) M. suggests that the emperor cult in Athens was associated with the cult of Apollon Delios from the time of its first establishment. The association of Augustus with Apollon is also evident in the decree which establishes the celebration of Augustus' birthday (12 Boedromion) on the same model as the celebration of Apollon's birthday (IG II² 1071 = SEG XVII 34, 21/20 B.C.?). The renaming of the theoria from Athens to Delos and Delphi θυσίας (F.Delphes III 2, 59-66, 30/29 B.C.-85/86 or 91/92 A.D.; I.Delos 2535-2543, 112/113-155/156 A.D.) may be related to the date of Augustus' birthday. Apollon was according to the literary evidence Augustus' patron. 

179) T.D. MeCLAIN – N.K. RAUH, Signs of Woman's Influence? The Dedications of the Sertinian Familia at Delos, in Aevum, 70 (1995), p. 47-67: Sp. Stertinius made a series of dedications to Artemis Soteira (I.Delos 2378, 2379), the Minoides Nymphs (I.Delos 2446), the Charites (I.Delos 2449, after recovery from a disease), and the Egyptian gods (I.Delos 2155-2156). His dedications focus on Greek and Egyptian deities; most of them were made in proximity to his home; thus, his religious devotion exhibits a domestic and private tone. Although he was a prominent member of the Italian mercantile community at Delos (cf. I.Delos 1687), the deities more typically worshipped by the Roman merchants at Delos (Mercurius, Apollo, Neptunus, Hercules) are absent in his dedications. These peculiarities suggest that Stertinius may have been influenced by a concern for his wife, his children, and other female dependents (cf. his dedication ὑπὸ τῆς γυναῖκος καὶ τῶν τέκνων: I.Delos 2618). The female members of the Sertinian family "affected the religious outlook of this otherwise prominent Italian merchant by directing his attention toward the worship of Artemis Soteira, Hydreos, the Nymphs, the Charites, and Isis" (p. 51). At least 14 Roman women appear in religious dedications on Delos and another 23 are mentioned in dedications and subscriptions to the Syrian and Egyptian gods. Their dedications focus on new or 'female-oriented' deities (Aphrodite, Demeter and Kore, Artemis, Leto). [AC]

180) J. MCDONALD, Athens and the Hiera Orgas, in Religion in the Ancient World, p. 321-332: M. attempts to identify and locate the ὁρας on the basis of literary sources, discusses restrictions of the use of sacred land, in the light of literary sources and inscriptions (IG I² 84, 402, II² 295, 310, 1035; LSCG 37, Syll. 3 685), argues that the Athenians did not try to politicise their dispute with the Megarians over the hiera orgas, and discusses the inscription (IG II² 204 = LSCG 32, 352/51) which records their efforts to settle the matter of the cultivation of the hiera orgas through the Delphic oracle. The Athenians would have little to gain from an annexation of this area, since it would be declared sacred land. [JM]

181) H.B. MCLEAN, The Place of Cult in Voluntary Associations and Christian Churches on Delos, in Voluntary Associations, p. 186-225: Overview of the cult places used by different associations on the island of Delos with a historical outline of the establishment of voluntary associations. M. uses the epigraphical and archaeological data in order to describe how the congregational and cultic domains of voluntary associations were expressed functionally in architectural forms. He distinguishes between two types of
associations: (i) those which utilized cultic space which was external to the place of gathering (whether proximate or remote) – e.g., the Heraklesiastai of Tyros, the Italian Hermaistai, and the Samaritan synagogue; combining the evidence of *SEG* XXXII 809-810 and *I.Delos* 2329 (2nd-1st cent.) M. suggests that the excavated synagogue is a Samaritan, and not a Jewish synagogue; (ii) associations which incorporated their cultic place into their place of assembly – e.g., the Poseidoniastai of Berytos, Sarapeion A and B; in all three cases the corresponding inscriptions (presented in translation: *I.Delos* 1520, 1778, 2325; *IG XI 4*, 1299) and the correlated archaeological finds show that the largest room served for the general assembly and that the place of sacrifice borders on the meeting place. Furthermore, the cultic space was always co-ordinated with one or more temples/shrines the sanctity of which was expressed by their gradually increasing elevation. [ES]

182) N. McLynn, *The Fourth-Century Taurobolium*, in *Phoenix*, 50 (1996), p. 312-330: After a detailed discussion of Prudentius' *Peristephanon* and of the epigraphic evidence for the celebration of the taurobolium in 4th cent. A.D. Rome, M. suggests that a common element in late pagan taurobolium and Roman Christianity is their importance for senatorial self-expression; this is "far more significant than any shared soteriological promise or 'Oriental' character." [There is no doubt that the taurobolium had a high public profile (p. 325 with note 51); however, the religious motivation of its performers may be underestimated if one isolates the evidence from Rome. Praetextatus, e.g., did not only celebrate the taurobolium in Rome; he and his wife participated actively in traditional pagan cults in Greece, e.g., in the mysteries of Eleusis and Lerna (*CIL* 1779-1780). For the latter see *EBGR* 1994/95, 58; for the taurobolium in 4th cent. A.D. Athens and Praetextatus' activities see I.K. Loukas, 'Ἡ Ρέα - Κυβέλη και οἱ γονητικὲς λατρείες τῆς Φλώρας, Chalandri 1988, p. 110-135]. [AC]

183) R. Merkelsbach – J. Stauber, *Die Orakel des Apollon von Klarios*, in *EA*, 27 (1996), p. 1-54 (*BE* 1998, 326): M.-S. present a very useful collection of the metrical oracles of Apollon of Klarios (critical edition, translation, brief commentary) and discuss briefly the methods of divination, the cultic regulations and purifications recommended by the oracle of Klarios as remedies in critical situations, and the 'theological' oracles of the 3rd cent. A.D., which are closely connected with contemporary philosophical works. A detailed word index makes this article an indispensable work of reference for further studies of the oracles of Klarios. With the exception of an oracle given to Alexander the Great, all the other texts are from the Imperial period. The collection includes the following texts: The oracle concerning the re-foundation of Smyrna (1, 335 B.C.: *Paus.* VII 5, 1-3; *I.Smyrna* 647); a group of oracles against pestilence [of 165/66 A.D. ?] and infertility (2, Pergamon: *I.Pergamon* 324; 4, Hierapolis: G. Pugliese Carratelli, Πηγής Απόλλωνος από Κλάρους και Απόλλωνος Απόλλωνος Κλάρους, *ASAA* 41/42, 1963/64, p. 360 n° II b; M.L. West, *Oracles of Apollo Klarios*. A Revised Text, in *ZPE*, 1, 1967, p. 184f.; 8, Caesarea Troketta: *IGR IV* 1498; 9, Kallipolis: *I.Sestos* 1; 11, an unknown city on the Hermos: *SEG* XLI 981 = *EBGR* 1992, 84; 13, Nikomedea: *TAM* IV 1, 92); a fragmentary oracle concerning a sacrifice (5, Hierapolis: Pugliese Carratelli, *art. cit.*., p. 365 n° III a; *West, art. cit.*., p. 186); an oracle recommending obedience towards the Roman administration (6, Hierapolis: Pugliese Carratelli, *art. cit.*., p. 365 n° III b 1-9; *West, art. cit.*., p. 186); oracles recommending the erection of statues of gods – in two cases (Syedra, Ikonion) against pirates and brigands – (10, Anchialos: *IGR I* 767 = *IGBulg* 12 370; 12, Vasada in Isauria: H. Swoboda et al., *Denkmäler aus Lykaonien, Pamphylien und Isaurien*, Brünn, 1935, p. 24 n° 35; 15, Syedra: *SEG* XLI 1411); a fragmentary oracle recommending a procession of women (14, Kios: *LSAM* 6 = *I.Kios* 19); oracles given to individuals (19, unknown site in Phrygia: A. Souter, in *CR*, 11, 1897, p. 31 n° 4; 20, Aizanoi: A. Köchte, in *MDAIA*), 25, 1900, p. 398-400 n° 1; 21, oracle for Aelius Aristides: *Hieroi Logoi III*, 12; 22, for Oinomao of Gadara: Euseb., *praep. evang.* V 22-23; 23, Antiocheia on the Orontes: *Paus.* VIII, 29, 3-4); fragmentary oracles of unclear content (7, Hierapolis: Pugliese Carratelli, *art. cit.*., p. 365
n° III b 1-26; West, art. cit., p. 187; 17, Laodikeia: I.Laodikeia 68; 18, Odessos: IGBugl 1


184) M. Mertens-Horn, In der obhut der Dioskuren. Zur Deutung des "Mono­pterος der Sikyonier" in Delphi, in MDAI (I), 46 (1996), p. 123-130: M. discusses briefly the epigraphic evidence for the cult of the Dioskouroi in Delphi (CID I 9 bis), accepts the identification of the twin kouroi of Delphi (the so-called Kleobis and Biton) with the Dioskouroi (κυκέξ) cf. EBGR 1992, 126; 1994/95, 155), and suggests that these kouroi originally stood in the 'Sikyonian monopteros'. [AC]

185) G. Messeri Savorelli - R. Pintaudi, Due domande oracolari in greco, in ZPE, 111 (1996), p. 183-187: Ed. pr. of two oracular questions in papyri: (i) "se Thallos a preso tutto, estrai per ma no di Terpo, figlia di Ptolemaios" (P. Firenze, Museo Egizio inv. 10082, Tebtynis, 3rd cent.); (ii) a question addressed to Soknopaios and Soknopais, theoi megaloi: "se non faro la diga che ho in mente, dammi questo" (P. Grenf II 12, verso, Soknopaiou Nesos, 3rd cent. A.D.). [AC]

186) D. Michaelides, A Solomon Pendant and Other Amulets from Cyprus, in Tranquillitas, p. 403-412 [SEG XLIV 1567; BE 1995, 6]: Ed. pr. of a magic pendant of lead and bronze (unknown provenance, Syria?, 4th cent. AD). On the obverse, a repre­sentation of the fight between Solomon (a rider) and the personification of the 'Evil' (a female figure and a lion); on the reverse, a representation of the evil eye being attacked by animals and weapons and the inscription χοπή Ὑση. [AC]

187) L. Mildenberg, in Passion for Antiquities, p. 278-279 [SEG XLIV 1555; BE 1996, 108]: Ed. pr. of a bronze lead weight with the head of a lion in relief (unknown provenance, late Hellenistic period) [however, the palaeography suggests a date in the 3rd cent.]. The inscription (Ἀπόλλονος) suggests that the weight was used in a sanctuary of Apoilon [cf. supra n° 121]. [AC]


189) E. Mitropoulou, Ἡ λατρεία τῶν Νυμφῶν καὶ τοῦ Πανὸς στὴ Βοιωτία, in Ἐπετείς τῆς Ηetaireias Boiotikon Meleton, 2 (1995), p. 331-387: Collection of the evidence (literary sources, references, and a few inscriptions: IG VII 2453, 2483, 3094; SEG XIII 343) for the cult of Pan and the Nymphs in Boiotia (Kyrtrone, Mt. Libethrion, Mt.
Kithairon, Platai, Thespiai, Chorstai, Lebadeia, Alalakenai, Orchomenos, Thebes, Tanagra, Halai, Oropos. \[AC\]

190) F.A. MOHAMEO - J. REYNOLDS, Inscriptions recently Discovered in Cyrenaica, in Africa Romana XI.3, p. 1321-1327 \[BE 1997, 710\]: Presentation (p. 1323f.) of a new funerary epigram found at Martuba (1st cent. A.D.) which expresses the idea that the soul of the deceased child has gone to the land of the Blessed (σῶμα μὲν οὖτος | ἔχει παιδός τόφος | εἰς μακάρων δὲ χῶρον Κρι(στινος ψυχὰ ἐνφίεστο). \[AC\]

191) D. MONTSERRAT, 'Your Name Will Reach the Hall of the Western Mountains': Some Aspects of Mummy Portrait Inscriptions, in Archaeological Research in Egypt, p. 177-185: Only ca. 25 portraits (out of ca. 1000) bear Greek or Demotic inscriptions (portrait inscriptions and mummy labels) which identify the dead person. M. examines only the portrait inscriptions, their palaeography, chronological problems, and content. Portrait inscriptions tend to be shorter and less informative than the mummy labels. They give the name (generally, without father's name) and occasionally an honorific epithet, such as χρηστός or ἄλιμνηστος. Although usually well-written, the portrait inscriptions do not form a component of the mummy's decorative scheme and seem to be fairly ad hoc productions; they were probably written after the mummification process was complete, while other additions as well were made to the portraits – and not at the time of the burial. \[JM\]

192) C. MORGAN - J. HALL, Achaian Poleis and Achaian Colonisation, in Inventory of Poleis, p. 164-232: The inscription λεπ[ω]ν Αἰγὸς on the lip interior of a bronze oinochoe found in a tomb in Aigion in 1938 (ca. 450/40, now in Baltimore; cf. D.M. ROBINSON, New Greek Bronze Vases, in AJA, 46, 1942, p. 194-197) presumably indicates the existence of a local hero cult or a cult name of Poseidon (p. 177) \[BE 1944, 108\]. \[AC\]

193) M.I. MURA, Le tabellae defixionum africane come fonte di storia sociale: nota preliminare, in Africa Romana XI, p. 1535-1546: Review of the defixiones found in North Africa (2nd cent. B.C.-3rd cent. A.D.). Most of them were found in Carthage (60 texts) and Hadrumetum (50 texts), but curse tablets are also known, in isolated cases, from Ammaedara, Cirta, Theveste, Hamman Lif, Pupput, and Leptis Magna. M. discusses the principle interests of the cursers (sport, love, trials, economy, two curses against thieves) and the onomastics. These elements may indicate the social position of the cursers. \[AC\]

194) J. MYLONOPOULOS - F. BUBENHEIMER, Beiträge zur Topographie des Artemision von Brauron, in AA, 1996, p. 7-23 \[BE 1997, 57\]: A still unpublished inscription concerning restorations in the sanctuary of Artemis in Brauron (ca. 250-200; preliminary publication in Ergon, 1961, p. 25) \[cf. supra n° 29\], mentions various buildings (I. 2-7). The relevant passage of the text had been interpreted as a list of buildings in the Artemision. A close study of the wording reveals a differentiated use of the conjunction καί and τε: The conjunction καί is used in order to list, paratactically, separate buildings (the tempel, oikoi, the gymasion, a stoa, horse stalls), whereas the conjunction τε is used after the mention of a general term (e.g., οἶκος) in order to introduce explanations of the general term in appositive phrases (τὸ τε ἄμφιπολεῖον ... καί τὰ ἄπερφα). According to this understanding of the text, the oikoi comprised a dwelling of the priests (ἅμφιπόλειον) and an upper storey (Ἴπερφα) \[cf. supra n° 29\]. An analogous construction can be recognized in l. 2-3, where M.-B. restore: ὁ νεῶς, ὁ τε ἄρχαῖος καί ὁ Παρθενῶν ("the temple, i.e., both the old temple and the Parthenon", instead of ὁ νεῶς, ὁ τε ἄρχαῖος Παρθενῶν, "the temple and the old Parthenon"). The term ἄρχαῖος νεῶς designated the cela and the term Παρθενῶν the adyton of Artemis' temple; the identification of the Parthenon with the adyton had already been suggested by L. KAHIL and M.B. HOLLINSHEAD. M.-B. also attempt to identify the other buildings mentioned in the inscription. \[JM\]
195) I. NICOLAOU, *Inscriptiones Cypriae Alphabeticae XXXIV*, 1994, in RDAC, 1995, p. 221-227: A fragmentary inscription, believed lost, has been rediscovered at Amathous. It mentions an eponymous priest and gives a list of *επαφανείς*, i.e., young men who attended Hera in her sacred marriage with Zeus (p. 225, n° 18, 51 A.D.). [AC]

196) I. NICOLAOU, *The Inscriptions*, in D. BUETRON-OLIVER (ed.), *The Sanctuary of Apollo Hylates at Kourion: Excavations in the Archaic Precinct (SIMA, 109)*, Jonsered, 1996, p. 173-178: 6 Hellenistic inscriptions were found in the Archaic precinct of the sanctuary of Apollo Hylates at Kourion; one of them attests a priest of Apollo Hylates, Diogoras, son of Philippos, who dedicated a statue of his father in the sanctuary (5); another two priests of Apollo were already known. [IM]


198) P.M. NIGDELIS - G.A. SOURIS, *'Απελευθερωτική επίγραφη ἀπὸ τὸ ἱερό τῆς Ἐνοδίας (Ἐξοχῆ Κοζάνης)*, in Tekmeria, 2 (1996), p. 69-80 (BE 1998, 239): Ed. pr. of a manumission record found at the sanctuary of Enodia at Exochi Kozanis, (223 A.D.), where three other manumission records had been found (A. RIZAKIS - I. TOURATSOGLOU, *ΕΠΙΓΡΑΦΕΣ ΑΝΩ ΜΑΚΕΔΟΝΙΑΣ*, Athens, 1985, n°8 116-117 a-b). Aurelia Lulia dedicated to the goddess (l. 10: θεία Ἐνοδία) a slave, under the condition that he looks after her for the rest of her life (l. 14: γηροσκήσα) and offers his services to the goddess on the days of festivals (ἐπερετούγη) τῇ θεῷ τίς θεμίους συναγωγές; cf. similar expressions in other manumission records). The manumission took place on the day of a festival, on the 12th day of Dystros (l. 4-6: σύνας τελείης κενογογής; cf. S. Düll, *Die Götterkulte Nordmakedoniens in römischer Zeit*, Munich, 1977, p. 381 n° 210, Suvodol, 281 A.D.: έστης ἀπομένης θεᾶς Παιακράτας). [AC]


201) Y. ÖTÜKEN, *Forschungen im nordwestlichen Kleinasiert. Antike und byzantinische Denkmäler in der Provinz Bursa*, Tübingen, 1996 (BE 1998, 332): Collection of the archaeological and epigraphic finds found in western Bithynia and eastern Mysia (the modern province of Bursa), including the ed. pr. of an epitaph mentioning a fine of 2,000 denarii for any violation of the grave, to be payed to the polis (M 47 b: Zeytinbagi, Imperial period) and a fragmentary funerary imprecation (MKP 16, Orhaniye, 2nd/3rd cent.). [ES]

202) A. OLIVER, in *A Passion for Antiquities*, p. 229-231 (BE 1996, 97; SEG XLIV 1554 B): Ed. pr. of a pair of silver conical bowls inscribed on the rim with the texts Κοτέως Ἡλίου and Κοτέως Μητρός Ὀρεάς (2nd-1st cent.) [or earlier: see M. Sève, BE 1996, 97]. G. BOWERSOCK (apud ed.pr.) suggests a Pisidian origin (in the light of the personal name Kotes); he interprets Kotēos as a possessive genitive and regards this person as the priest of Helios and Meter Oreia (cf. the association of Helios Lerbenos and Meter at Motella: BE 1954, 233). [An alternative interpretation is that the genitives Ἡλίου and Μητρός Ὀρεάς
are possessive; on pottery, the divine recipient of the dedication is very often in the genitive. In this case one should translate: “(dedication) of Kotes for Helios / Meter Oreia”; this does not exclude the possibility that Kotes was the priest of these deities. Cf. the (annual) dedication of two silver phialai, one to Asklepios, Hygieia, and Epione and the other to Apollon Kyprarios, by the city of Kos and the hieropoioi on the occasion of the Asklepieia: LSCG 159 l. 10-12, Kos, 3rd cent.]. [AC]

203) M. OSANNA, Chorai coloniali da Taranto a Locri. Documentazione archeologica e ricostruzione storica, Rome, 1992: In a general discussion of the choros of Taras and in connection with the cult of Aphrodisite Basils, O. discusses an Archaic dedicatory inscription on a sherd found on the acropolis of Sparta. He argues that the text Basile[i] is not part of the name of the dedicant (Basile[as], as suggested by A.M. Woodward), but the epithet of a goddess (Basile[is], i.e., Athena Chalkioikos or Aphrodisite Areia) [cf. EBGR 1990, 232]. [IM]

204) M. OSANNA, Santiari e culti dell' Acaia antica, Napoli, 1996: Study of the cults of Achaia, arranged according to geographical criteria (Dyme, Olenos, Patrai, Phraria, Triteia, Aigion, Helike, Keryneia, Boura, Aigai, Aigeira and Pellene), based primarily on Pausanias, but also with use of other literary sources, of the numismatic and archaeological material and the few relevant inscriptions [see now A.D. Rizakis, Achaie II. La cité de Patras: Épigraphie et histoire (Meletemata, 25), Athens, 1998; for the cults of Achaia see already R.'s substantial contribution, Achaie I. Sources textuelles et histoire régionale (Meletemata, 20), Athens, 1995 (EBGR 1994/95, 307). There are some gaps in the exploitation of the archaeological material. O. seems to ignore the existence of a late Geometric apsidal temple in the choros of Aigion (discussed in p. 200-212) found near Ano Mazarakia (Rakita): see M. Petropouloso, Περίπτερος αγωνιστής γεωμετρικος ναος στο "Ανω Μαζαρακι (Φακτα) Πατρων, in Πρακτικα του Δ' Διεθνος Συνεδριον Πελοποννησιακων Σπουδων, Athens, 1992/93, p. 141-158); there is an erroneous reference to two deposits at Ano Mazarakia (p. 211), whereas only one deposit has been found (in the vicinity of the temple): see M. Petropoulos, Τρίτη άνασκαφική περίοδος στο "Ανω Μαζαρακι (Ρακτα) Πατρων, in Πρακτικα του Γ' Διεθνος Συνεδριον Πελοποννησιακων Σπουδων, Athens, 1987/88, p. 81-96]. [IM]

205) G. Paci, Una dedica a Tolemeo Filometore il Giovane da Tolemaide, in Scritti Stucchi, I, p. 237-242: Ed. pr. of the inscribed base of a statue of Ptolemaios Theos Philometor (Ptolemy VIII Physkon, Ptolemais, ca. 169-163); this is the second dedication to Ptolemaios Theos found at Ptolemais (cf. OGIS 124 add.; SEG IX 358). [AC]

206) A. Palme-Koufa, Die Graffiti auf der Keramik, in R.S.C. Felsch (ed.), Kalapodi. Ergebnisse der Ausgrabungen im Heiligtum der Artemis und des Apollon von Hyampolis in der antiken Phokis. Band I, Mainz, 1996, p. 273-331: Ed. pr. of 150 graffiti on pottery found in the sanctuary of Apollon and Artemis near Hyampolis (Kalapodi); only a few of them had been presented in the excavation reports [cf. SEG XXXVII 425, but with the assumption that the graffiti names Artemis K[αλάστη], which has been proven wrong after the discovery of a joining fragment: 133; for other inscriptions see SEG XXXVII 422-424]; another 178 graffiti are so fragmentary, that it is not possible to recognize individual letters. The graffiti can be dated to the Geometric (1-37), Archaic (38-85), and Classical period (86-143; 144: Imperial period; 145-150: early Byzantine). In the few cases that the content can be determined, the graffiti name the owner of the pottery: private persons (38-45, 86-93, cf. 95-101), the community (71: δομουστον), and the sanctuary (ηπερον: 47-52, 102-100); there is one vase used for measurements (46: ημοιο τολουν ηρνον), and a possible dedication to Apollon O4: [Απόλλωνον έρμυ]. The name of Artemis may be tentatively restored in a few cases (55-57, 100). Most graffiti were written on drinking vessels, which were possibly used during sacrificial banquets (p. 282). [AC]
207) D. Pandermalis, 'H ἄνασκαφή τοῦ Δίου κατὰ τὸ 1993 καὶ ἡ χάλκινη διώπτρα, in AEMTh, 7 (1993) [1997], p. 195-199: A mosaic inscription with the benediction εὐτύχι Ζωῆς was found in Dion (undated). [AC]

208) Th. G. Pappas, 'Θεατρικές παραστάσεις στὴν Ἀρχαία Κέρκυρα, 'Ἰδρυση τῶν Διονυ- σίων: IG IX 1 694, Athens, 1996 [with French summary; cf. Th. G. Pappas, 'Ἰδρυση τῶν Διονυσίων στὴν Κέρκυρα: IG IX 1, 694, in Telemerion, 1 (1998), p. 91-118]: New critical edition, Greek translation and detailed commentary of the document (146 lines) concerning a private donation which aimed at reviving the theatrical performances at the Dionysia of Korkyra (IG IX 1, 694 = B. Laum, Stiftungen in der griechischen und römischen Antike, Berlin, 1914, II, n° 1, 3rd/2nd cent.). Aristomenes and (his wife?) Psylla donated 120 silver mnaï for the employment of Dionysiac artists every second year (three auletai, three tragoidoi, three komoidoi). According to the conditions of the donation (l. 1-38) and the dogma of the council (l. 39-146), the donation was to be administered by a committee consisting of three wealthy men appointed by the council. They were to lend the 120 mnaï with an interest of 16%, until the capital would reach the amount of 208.80 mnaï. Ca. 53 mnaï would be spent in the fourth year for the first organisation of theatrical performances for the Dionysia (50 mnaï for the honorarium of the artists, ca. 3 mnaï for catering; for these expenses, cf. IG XII 9, 207, Eretria, early 3rd cent.). The raising of funds for the next festivals (every second year) could be achieved by lending out the remaining capital (ca. 156 mnaï); in this way, the financing of the Dionysia would be safeguarded, as long as the interest of 16% and the honorarium of the artists remained unchanged. The agonothetes was responsible for the festival, in accordance with the law which described his duties (l. 23: ὃ τοῦ ἁγιωθέτα νόμος; cf. 1. 86-96). The document describes the duties of the administrators of the donation, the duties of the artists, and penalties for any violation of these conditions. Thus, it provides valuable information for the funding of festivals in Hellenistic Greece. The cult of Dionysos is well attested in Korkyra (p. 50f). [AC]

209) R. Parker, Athenian Religion. A History, Oxford, 1996: P. offers an invaluable insight into the historical evolution of the Athenian religion, from the Dark Ages to the early Hellenistic period, making ample use of the rich epigraphic material. We single out the discussion of the cultic activity under Peisistratos and his sons; the religious policy of Athens in the Athenian League; the introduction of new gods in the 5th cent.; the problem of religious repression at the end of the 5th and the beginning of the 4th cent.; the religious policy of Lykourgos; the changes in religious life after the death of Alexander. In an appendix dedicated to the gene (p. 284-327) P. provides two catalogues of (i) certain and probable and (ii) uncertain and spurious Athenian gene attested in literary sources and inscriptions, and discusses their religious activities. Two further appendices discuss the cult associations – local (p. 328-332) and private (p. 333-342). [JM]

210) V. Parker, Vom König zum Tyrannen. Eine Betrachtung zur Entstehung der älteren griechischen Tyrannis, in Tyche, 11 (1996), p. 165-186: Discussion of the dedicatory inscription of Aiakes of Samos (ΜΕΙΩΓΟΣ-ΛΕΩΙΣ, GHI 16) as evidence for the tyranny in Samos (p. 181-183). The interpretation of the phrase κατὰ τὴν ἐπιστάσιν as 'because of a dream', should be rejected because of the use of the definite article. The word epistasis refers to the title of the Samian tyrant. The dedicant, Aiakes I, son of Brychon, should be identified with the Samian tyrant of the mid-6th cent. – Polykrates' father. The text was written on the stone later (early 5th cent.), by his grandson Aiakes II, son of Syslosson. [AC]

212) D. Peppas-Delmousou, *The Pnyx and the Mouseion Hill Inscriptions Reconsidered*, in *Pnyx*, p. 103-115 [BE 1997, 234]: P. republishes a rupestral inscription on the south-western slope of the Pnyx, which marks the area belonging to a sanctuary of the Metro Theon: ἡερών | Μητριός (4th cent.). This is probably the site where according to literary sources the seer Metragyrtes was killed by the Athenians for trying to initiate women into the mysteries of the Mother of Gods (Φωτιύς, s.v. Μητρόπος; Σῦδα, s.v. Μητραγύρτης). The 'Square with the Seven Seats' on the northwestern slope of the Mouseion Hill may be identified with the bouleuteron built by the Athenians in the sanctuary of Meter. P. gives a new reading of another rupestral graffito found in the same area (SEG XII 232, 4th/3rd cent.), which tradition associated with the legendary poet Mousaios. The text, should be read as ἐπος δὲ φωνή (not φωνή), i.e., "the epos should be pronounced in a loud voice". The word ἐπος refers to a ritual text, probably a hymn (cf. Ἀνδόκ. VI 51: ἰπει τη φωνη τα ἀπόρρητα; cf. the lex sacra of the Iobakchoi found near the Mouseion Hill, IG II² 1308 = LSCC 51 I. 107f.: μηδεξ δ' ἐπος φωνεώ). Another rupestral graffito in the same area had been interpreted as a kalos-inscription; in fact, it is a metrical inscription glorifying the mind and poetry (CG 1 31403: ἰπι' νος καλὸς μὲν ἰδέαν, ἰ' ἐπον νός δ' ἐπορο' ἐπο[ ]; ἰ' εἰνε, "that a mind is beautiful to behold, but the mind, which gives delight, stirs us up to develop the epos"). [AC]

213) A. Peschlow-Bindokat, *Der Kult des anatolischen Regen- und Wettergottes auf dem Gipfel des Latmos und das Heiligtum des Zeus Akraios im Tal von Dikilitas*, in *MDAI (1)*, 46 (1996), p. 217-225 [BE 1997, 65]: The discovery of inscriptions has now identified a small temple near the peak of Mt. Latmos, at Dikilitas, as the temple of Zeus Akraios. The cult of this weather god is reflected in the narrative of a procession to the summit of Latmos in the *Vita St. Pauli Iunioris* (10th cent.). [AC]

214) A. Peschlow-Bindokat, *Der Latmos. Eine unbekannte Gebirgslandschaft an der türkischen Westküste*, Mainz, 1996: In a general presentation of the history and topography of the area around Mt. Latmos, P. discusses briefly the letters of Antiochos III, his regent in Asia Minor Zeus (ca. 196-193), and the Scipiones (189 B.C.) from the shrine of Athena in Herakleia (SEG XXXVII 859-860) [EBGR 1988, 194] and mentions the Hellenistic inscription from the temple of Zeus Akraios cf. supra n° 2131. [IM]

215) G. Petzl, *Neue Inschriften aus Lydien (1)*, in *EA*, 26 (1996), p. 1-29 [BE 1997, 63, 519]: Ed. pr. of 29 inscriptions from Lydia. An epitaph describes the borders of a plot in which a funerary monument was built (3, Kalpomeia, 1st/2nd cent.) [= Staubes, *Arat*, n° 72 ter]; it was near the altar of Anaitis (Anahita) and Zeus (Hyades) (l. 4-5). The grave contained eight ψυκοφόρα, possibly for slaves or freedmen. Any violation of the grave would be punished by the gods (l. 12: ἐξει θεῶς κεχολωμένους); fines were payable to the fiscus and the Καλῷομενοι κατοικία (l. 13-14). A dedication to an anonymous goddess, represented in relief with a scepter in her hand, was made ὑπὲρ ψυγίας καὶ ζωτηρίας of Curtia Flavia Archelais Valentilla, member of a senatorial family (4, unknown provenance, 2nd/3rd cent.). An epitaph in the plain of Kastolos contains a funerary imprecation (5, 261/62 A.D.: ἐξει τοὺς καταχθυνόντος θεῶς κεχολομένος τέκνα τέκνος ἑαυτῆς (l. 15-18: "he and the sons of his sons will be prosecuted by the irrevocable anger of the gods"); in this text, notice the use of the Actian, and not the Sullan, era. Another epitaph from the same region refers to the 'consecration of the deceased person (13, 184/85 A.D.: τὸν κατέρα καθήρωον; cf. TAM V 1, 177, 298; SEG XXXVIII 1232). A fragmentary inscription found in the plain of Kogamos attests an association, possibly of athletes (συνήθως Φιλονικός; 14, 2nd/3rd cent.). In a (funerary?) epigram, a woman is described as θεοεύκλεος (l. 2-3) and 'companion of the Muses' (Παιερίδων ἐτάρης; 15, 1st/2nd cent.). A fragmentary inscription (? 27, Dereköy, 2nd/3rd cent.) possibly refers to the dedication of a bronze statue (l. 4-5: φιλάκη χαλκ[- σὺν κάσιμῳ παντί]. [AC]
216) G. PETZL, *Bericht über die wichtigsten Ergebnisse des epigraphischen Survey in Lydien, 12. bis 30. September*, in AST XIII.2, p. 143-145: A survey of sites in Lydia (Kogamos valley, Tmolos, south Katakekaumene) led to the discovery of many monuments, including an epitaph which mentions altars of Anaitis and Zeus (Kalpomeia) [see *supra* n° 215], a relief with the representation of a praying man and an eagle (in a sanctuary of Zeus near Esenyazi, no inscription), and a dedicatory inscription to a goddess in a peak sanctuary (1st cent. A.D.). [AC]

217) G. PETZL, *Vom Wert alter Inschriftenkopien*, in *Energeta*, p. 35-55 [BE 1998, 16]: P. studies a series of inscriptions known from copies made in the 17th cent. or earlier. The text on a gem known from a copy made by H. VAN DER HORST (CIG 7058) reads: ές μέγας θεός, σελευκίαν. The inscription is written between the drawings of two busts, the one bearing a crown with rays, the other with a crescent moon – obviously personifications of the Sun and the Moon. It is not clear whether Helios was Seleukias' 'great god'. A gem in the Bibliothèque Nationale in Paris, with a similar representation and the [Christian?] text ες θεός ευ φαντασίας, ο δ' καὶ προφήτας, o πάντων μετα, o πάντα (μεταφοράς), o βασιλείας ὑποτασίας και τιμήσεως, offers a close parallel (A. DELATTRE – Ph. DERCHAIN, *Les intailles magiques greco-égyptiennes*, Paris, 1964, no 381). P. improves the text of a gladiatorial inscription from Iasos (CIG 2889) on the basis of a copy made by H.D. COSSONS; a dedication to Nerva, Zeus Osogo and Zeus Labraundos, and the Demos by the former stephanephoros Aristeides, was copied by C. probably at Mylasa. [AC]

218) M. PIÉRART, *Le “nymphae” de l’aqueduc d’Argos et le tombeau de Danaos*, in *Lettre de Pallas*, 3 (1995), p. 8: P. discusses briefly the history of the Nymphalos of Argos. A tholos (C) was erected in the Agora in the 1st cent. A.D., on the ruins of an earlier building (B); the tholos was transformed into a Nymphaion in the late 2nd cent. A.D. The building inscription ([--]τῶν πηγῶν καὶ τὸ νυμφαῖον μετὰ τῶν δοχε[---]) should not be associated with the early building B (as suggested by P. MARCHETTI – K. KOLOKOTSA, *Le nymphae de l’aqueduc d’Argos: Fouille, étude architecturale et historique*, Paris, 1995), but with the Nymphaion of the second half of the 2nd cent. P. identifies the early building (B) with the cenotaph of Danaos. The transformation of Danaos’s grave into a Nymphaion was facilitated by the association of the Danaides with water and their identification with the Nymphs. [AC]


220) H. SIMPL, *Perirrhanteria und Louteria. Entwicklung und Verwendung großer Marmor- und Kalksteinbecken auf figürlichem und säulenartigem Untersatz in Griechenland*, Berlin, 1997: P. presents a thorough study of the typology, chronology, and use of stone water basins, both in everyday life and in cult (for purificatory purposes, with extensive use of the epigraphic material (dedications, *leges sacrae*, inventories) and a useful discussion of the terms which designate utensils related to the use of water (πεσματήριον, λωτήριον, ἄγιστριον, χερνίβον); the catalogue gives the text of inscriptions on perirhanteria. P. shows that the basins supported by Korae were certainly used for cultic purposes and that their origin was probably Lakonian. Basins supported by columns were also of cultic nature; their use can be determined in the light of the inscriptions (esp. of *leges sacrae* concerning ritual purity): They were usually set up in the entrance of sanctuaries, in front of temples, near altars, or in buildings used for banquets. 39 marble basins found on the Athenian Acropolis bear dedicatory inscriptions addressed to Athena; in two cases the basin is called an ἄγαλμα; 11 basins were offered as ἀναρχή (two by women); such dedications were popular in the period ca. 530-480. The dedicants (the father’s name is usually omitted) were fullers, potters, and scribes [cf.
supra n° 96; dedicants who mention their profession, but not their origin, were probably metics. The dedicatory inscriptions on basins supported by a column associate these objects with various deities (Aphaia, Aphrodite, Apollo, Artemis, Asklepios, Athena, Demeter, Hera, Heros Amyanos, and Nemesis). On three non-joining fragments of a perirrhanterion found in Rhamnous P. reads Φιλαδόρος ένδηθέκεν Νεμέας εκ Θεομάτοι (SEG XXXVII 26, 6th or 5th cent.) [V. Petaros' restoration is more plausible: Φιλαδόρος έστι Θεομάτοι Θεομάτι και Νεμέας]. P. points out that in Epidaurus women dedicated perirrhantiera only to female, men only to male deities. In the Athenian Agora, several fragments of perirrhantiera made from marble were found in the area of the Tholos and the Bouleuterion; inscriptions reveal their use (τοῦ βουλευτηρίου, δημοσίου). P. suggest that ephors-stones delimited the entire area of the agora, while perirrhanteria delimited a 'sacred' area (cf. Demosth. XXIV, 60: οἵ μὴ καθαρὰς τὰς χεῖρας ἔχοντες, εἰς οὓς δὲ τὴν ἁγίαν, δόξον δὲν). P. discusses also the use of basins (louteria) in gymnasia and private houses.

221) V. Pirenne-Delforge, Les Charites à Athènes et à Cos, in Kernos, 9 (1996), p. 195-214: A close study of the epigraphic, literary, and archaeological evidence in Athens and Kos reveals the close connection of the cult of the Charites with central aspects in the life of a young man: growth, marriage (in association with Hera and Aphrodite in Athens; cf. the sacrifice called γυμνῖα; cf. SEG XLI 182 = EBGR 1991, 244: προστέλεια γάμου), the renewal of the civic body (cf. the sacrifice to the Charites on Kos, probably in connection with the ephic oath: LSCG 151 D 5-17, mid-fourth cent.; cf. the cults of Aphrodite Hypakouos, Aphrodite Pandemos, and Homonoia: A. Maiuri, Nuova sintesi epigrafica di Rodi e Cos, Firenze, 1925, no 675; LSCG 169 and 172), and the defense of the territory (in association with Aphrodite Hegemone in Athens: cf. IG II² 2798; SEG XLI 90-91). [AC]


224) J.-P. Rey-Coquais, Inscription inédite du Qalamoun: notables de l’Antiliban sous le Haut-Empire romain, in Ktima, 19 (1994) [1997], p. 39-49: Ed. pr. of a dedication of a building (οἰκοδομῆ) made by Julia Saadne for the well-being (ὑπὲρ σωτηρίας) of herself and her family (Qalamoun, southeast of Chalkis, 2nd cent. A.D.); the nomina gentilia of this region show that the emperors awarded Roman citizenship to members of the local elite. [AC]

225) J. Reynolds, The Dedication of a Bath Building at Carian Aphrodisias, in Studia Mihailov, p. 397-402 [BE 1998, 382]: Ed. pr. of an inscription recording the dedication of a bath and an atrium to an unnamed emperor, the Θεόι Σεβαστοὶ Ὁλόμυσοι, and θεά Ἀφροδίτη Ἐπιφανῆς Προμήτωρ τοῦ γένους τῶν Σεβαστῶν (Aphrodisias, second half of the 1st cent. A.D.) [cf. Inêta n° 226]. [AC]

226) J. Reynolds, Ruler Cult at Aphrodisias in the Late Republic and Under the Julio-Claudian Emperors, in Subject and Ruler, p. 41-50: R. reviews the epigraphic evidence for the cult of the Roman emperors at Aphrodisias. In the Late Republican period, the political relations between Aphrodisias and Rome lead to the establishment of the cult of Dea Roma; the grant of freedom to the city stimulated a cult of Eleucheria; a
dedication of a statue of Nike with the text Νίκη πάρειμ[...] θεογενεῖ Καίσαρι (J. Reynolds, Aphrodisias and Rome, London, 1982, n° 32; SEG XXX 1245) probably refers to Octavian and not to Caesar. In the Julio-Claudian period, there is no direct evidence that Augustus was honored as a god before his death, although there is a dedication of a statue of Hygieia (by her priest) to Καίσαρ Σεβαστός and the Demos (SEG XXX 1246); a still unpublished inscription suggests a joint cult of Caius Caesar (or Caligula) and Homonoia. At the latest under Tiberius, Aphrodite was associated with the imperial family, as προμήθητος τῶν Σεβαστῶν/Venus Genetrix (SEG XXXVI 908) [cf. supra n° 225]. Her name appears in the dedicatory inscriptions of the ‘Sebasteion’ before the names of emperors and the Demos. After his death, Augustus was worshipped as Zeus Patrios together with Livia/Nea Demeter. The Θεοῖ Ὀλύμπιοι mentioned in an inscription of the ‘Sebasteion’ may be identified with Augustus/Zeus and Livia/Demeter. Apart from the ‘Sebasteion’, where statues of members of the Julio-Claudian and the Flavian house were set up (cf. SEG XXX 1247, 1249-1252; a base for a statue of Domitian is still unpublished), the cult of the emperors was practiced in other parts of the city as well (cf. SEG XXX 1255: Augustus; P. Paris – M. Holleaux, Inscriptions de Carie, in BCH, 9, 1885, 79ff. n° 10: Caligula or Domitian, in the temple of Zeus Nineudos; CIG 2739: Claudius and DIONYSOS). The information on the organisation of the emperor cult is limited to a few references to festivals (agon of the AugustO [cf supra n° 77] and priests (sebastophantes, archiereus). A still unpublished fragmentary inscription prescribes the use of certain funds, apparently for the celebration of birthdays (γενέτειρα), possibly of Germanicus and Drusus (p. 49, fig. 3); the text mentions the Caesars, Germanicus, prayers, sacrifices, thank-offerings, a temple, a temenos, images, and Hygieia; a particular celebration was to be modeled after a celebration in Alexandria (Trosi?). In addition to the renaming of months (Kaisaros, Ioulios) and tribes (Rhomais), several cults of personified ideas associated with the emperors were established (Homonoia/Concordia, Hygieia/Salus, Amerinia/Securitas, Nike/VICTORIA). Influences on the cult of the emperors at Aphrodisias came both from the koinon of Asia and from Rome. There is also evidence for private, idiosyncratic dedications (SEG XXX 1253: to Θεότητας Ἀυτοκρατόρων, i.e., the nomen of Augustus and Tiberius, Aphrodite γενέτειρα, the Senate, Populus Romanus, and the Πολείτα, i.e., the Demos). [AC]

227) M. Ricl, Les καταγράφου του συναγαγών του Ἄπολλων Λαίρβηνος, in ArkDerg, 3 (1995), p. 167-195 [BE 1996, 240]: Among the inscriptions found in the sanctuary of Helios Apollon Lairbenos to the north of Hierapolis in Phrygia (dedications, confession inscriptions, dedications of persons, 2nd-3rd cent. A.D.) R. studies the καταγράφου, i.e., dedications of slaves, alumni, and family members introduced with the verb καταγράφει (attested in Greek law in connection with the transfer of property), followed by the names of persons. There is no involvement of priests, but the dedication usually followed a divine command. The katagraphe ment that the slaves became free and hieroi; their freedom was guaranteed by the god. As hieroi they had certain obligations towards the sanctuary. R. presents a catalogue of 43 texts (including 19 inedita: n° 25-43). Two inscriptions are not καταγραφαί, but dedications: A man dedicated an ἄνδριάς and a silver phiale (*28); a soldier dedicated [...] ΚΑΙΚΟΝΤΙΠΛΗΝ[---] (35) [R.'s reading ἄνδριάντα Κάλκην τών καὶ [...] does not make a lot of sense; perhaps [...] καὶ κοινών καὶ [...]. I present a brief analysis of this material. The dedicants are usually couples (2, 6, 11, 13, 15, 16, 31, 33-34, 40, 42, 43), but also single men (5, 7, 8, 10, 26, 29, 41) and women (1, 3, 4, 9, 32, 36-39) – usually with the approval of a male relative (father: 36-38, the same woman; son and her grandchildren: 39); in one case the dedicants are two brothers (30). Two of the dedicants were ἱεροί (8, 11). The dedicated persons were most commonly alumni (2, 3, 6, 7, 9, 11, 13, 15, 18, 20, 26, 29-32, 34, 40-43), often members of the family (son: 1, 5; daughter: 16; children: 4, 31; grandson: 8), and only in a few cases slaves (36-38). The texts object to any violation of the katagraphe (the terms used are ἀντιλάγειν and ἐπεκκαλείν: 1-4, 6-8, 11-13, 15, 16, 19-20, 26-27, 29-31, 34, 37-42); the fines for violations were to be paid to the god and...
the fiscus (1-4, 6-8, 11-13, 15, 21, 26-27, 29-31, 37-42) or just to the god (16). The conditions of the dedication are occasionally stated (30: [καταγράφομεν... ἱερὸν καὶ ἐξελέξετερον, μηδὲνος ἐξόντος ἀνθρώπου ἰδὼν κατὰ τὸν Ἄιδον τοῦ διὰ τὸ ὄντος ἡμῶν δεδόθη; 32: μηδὲνος ἐξόντων ἰδὼν αὐτοῦ ἐς γραφὴν τοῦτον (cf. 43) ἢ ἐδώσασθαι ὡς δώλης; cf. 9: ἐφ’ ἵνα δὲ τῷ κταταλειψθῆναι με ὑποδύτα μηδὲνος ἔπιθανόν; 40: καταγράφομεν... ἑτέρον). The dedication took place after divine command (κατὰ τὴν ἐκτατηγὴν τοῦ θεοῦ: 7, 23, 31, 39, 41), often after a dream (κατὰ θεόν ὄντων: 4; κατὰ ὄντων: 5, 11, 16, 40). A katagraphe was sometimes followed by further dedications (cf. 9: καταγράφει τὸ ἄλλην θεότητι). The god is addressed as ἐπιφανεστάτος θεὸς (30, 35, 39, 43). In the same article R. compares the Phrygian kataphrai with the Macedonian manumissions in sanctuaries (p. 187-189) [cf. M. Ricl., Consécration d’esclaves en Macédoine sous l’empire, in Ziva Antica, 43 (1993), p. 129-144]. She points out that the verb καταγράφει is used in the manumission records found in the sanctuary of Ma in Edessa (3rd cent. A.D.) as well, whereas the Macedonian manumission records found in other sanctuaries use other verbs (χαρέωμαι, δοιρέομαι, δίδωμι, ἀποδίδωμι, ἀνατίθημι, στηλογράφεω, ἀφέωμαι ἱερὸδουλον); therefore, this term must have arrived to Macedonia together with the Anatolian deity Ma. [This suggestion is rejected by M.B. Hatzopoulos, BE 1996, 240, who points out that the term καταγράφει is used in an unpublished manumission record found at Leukopetra (ὅτι τὴν καταγράφην παρέδοσα τῇ θεῷ τῇ σύμφων ἡμῖν) and that the cult of Ma in Macedonia is of very early date; cf. supra n° 110]. In Macedonia, exactly as in Phrygia, the slaves were dedicated to different deities, usually to local deities, especially to Artemis (Agrotera, Digeia Blaganitis, Ephesienne, Gazoria), Ma, Meter Thecon, Meter Thecon Autochthone, Nemesis, Enodia, Dea Syria, and Pasikrata, in isolated cases to a local Heros (Aiane) and to Dionysos (Beroia). The initiative came from the owner of the slave, from the god, or from a third party. The manumitted slaves had to serve the god on the days of festivals [cf. supra n° 198], but in exceptional cases they had to remain in the sanctuary for the rest of their life. Only a few dedications of free persons are attested in Macedonia (SEG XXXIV 657; L. Robert, Hellenica, 1, 1940, p. 76/77). The dedication of a free person did not mean a change of that person’s status, but the obligation to offer services to the gods on festivals. [AC]

228) M. Ricl., Epigraphical Survey in Alexandreia Troas, in AST XIII.1, p. 7-13 [BE 1997, 468]: 47 new inscriptions were discovered during a survey in 1994 [now in I.Alexandreia/Troas, to be presented in EBGR 1997]. They include two boundary stones of a sanctuary of (or land belonging to) Dionysos (Neandreia, Hellenistic period, I.Alexandreia 70-71); a decree of an association for the worship of Asklepios concerning the sale of a priesthood for life [cf. supra n° 198], but in exceptional cases they had to remain in the sanctuary for the rest of their life. Only a few dedications of free persons are attested in Macedonia (SEG XXXIV 657; L. Robert, Hellenica, 1, 1940, p. 76/77). The dedication of a free person did not mean a change of that person’s status, but the obligation to offer services to the gods on festivals. [AC]

229) K.J. Rigsby, Asylia. Territorial Inviolability in the Hellenistic World, Berkeley-Los Angeles-London, 1996 [BE 1997, 2]: R. presents an invaluable corpus of the inscriptions and the literary testimonia pertaining to the declaration and recognition of sanctuaries, cities, and territories as sacred and inviolable. After a brief introduction (p. 1-40: sacred space, declared inviolability, decrees of sacredness, acts of dedication, hikesia, sacred truce) and a discussion of cases of inviolability before the Hellenistic period (p. 41-53: Olympia, Delphi, Zeus Eleutherios at Platoia, Delos), R. presents the cases of asylia in the Hellenistic period (p. 54-57; critical edition of the inscriptions, translation, commentary) and discusses the review of asylia claims in A.D. 22/23 (p. 580-586). The cases discussed are those of the sanctuaries of Athena Itonia at Koroneia (1), Apollo Ptoios at Akraiphia (2-3) [see now SEG XLV 434], Dionysos Kadmeios at Thebes (4), Amphiaraoes at Oropos (6), Zeus Basileus at Lebadeia, Apollo Delios at Tanagra [add the Muses at Thespiai: see supra n° 143], Athena Alakomenis, Aphrodite Stratoniakis at
Smyrna (7), Asklepios on Kos (8-52), Poseidon and Amphitrite on Tenos (53-61), Apollon Pythaïos at Kalchedon (62-64), Apollon Didymeus at Miletos (65), Artemis Leukophryene at Magnesia on the Mæander (66-131), Zeus Chrysaoreus and Apollon Isotimos at Alabanda (67-68), Artemis at Amynon, Leto, Apollon and Artemis at Xanthos (69), Kore Soteira at Kyzikes (105-170), Apollon Klarios near Kolophon (172-173), Persike Thea at Bargylia (174), Apollon on Anaphe (175), Athena Nikephoros at Pergamon (176-179), Asklepios Soter at Pergamon (180-181), Artemis at Ephesos (182-183), Hera on Samos (184), the Samothracian gods, Plouton and Kore at Nysa (185-186), an unknown god at Mýlas (187-189), Dionysos Bakchos at Traileis, Hekate at Lagina (210), Zeus at Panamara (211), Aphrodite at Aphrodias (212), Artemis at Sardeis (214), Artemis Persike at Hierakome/Hierokaisareia (215-216), Demeter at Nikomedea, Dionysos at Nikaia, Zeus at Aizanoi, Artemis at Perge, Athena at Side, Mes at Sillyon, Ma at Komana, Isis and Sarapis at Mopsouhestia, Zeus at Seleukeia in Pieria, Zeus at Baitokaiké (218), numerous sanctuaries in Egypt (219-228), and many cases of cities in Asia Minor and the Near East with the title ἑπακρούστα. 

[AC]

230) K. J. Rigsby, Missing Places, in CPh, 91 (1996), p. 254-260: The Coptic translation of the apocryphal Acts of Paul, narrates the imprisonment of Christians at Sidon in the temple of Apollon, the city’s patron. In the light of the epigraphic evidence, which shows that the major cults at Sidon were those of Astarte and Ashmun/Aklepios, R. suggests that the story took place in Side, which has a prominent sanctuary of Apollon – probably to be located in the city proper. At the hands of the Egyptian translator of the Acts Side was turned into Sidon (p. 255-257). The apocryphal Acts of Barnabas contain the only ancient description of the sanctuary of Apollon Hylates at Kourion cf. supra n° 116 and 196. They show that the name of the site in the vicinity of the sanctuary was not Hyle, but Hiera. It is not certain that the epithet Hylates derives from the toponym Hyle or from ὑλή (wood); two dedications found elsewhere (at Chytroi) are addressed θεῖῳ τῷ Ὑλάττῳ (I.Cypr.Syl. 84-85), and this might suggests that Hylates was not felt to be a toponymic adjective. The literary tradition associates the sanctuary at Kourion with baying dogs (AELIAN., NA XI 7: ἔξω ἀκτοῦ καὶ ἄλωλος. [cf. the observations of Ph. GAUTHIER, BE 1997, 2]. [AC]

231) N. Robertson, Athena’s Shrines and Festivals, in J. Neils (ed.), Worshipping Athena. Panathenaia and Parthenon, Madison, 1996, p. 27-77: R. discusses the various shrines of Athena in Athens and her three most important festivals (Plyntheria/Kallynteria, Skira, and Panathenaia), making ample use of the literary, archeological, and epigraphical sources (esp. IG I3 474, 476; II2 354, 5026). R. recognizes in the ‘Hekatompedon inscription’ (IG I3 4) evidence for the existence of two temples on the Acropolis around 485 B.C.: the hundred-foot Doric temple and a temple corresponding to the later Ionic temple (Erechtheion). The ὀικήματα of the inscription should be identified with the two rooms between the east and west chambers of the great Doric temple. The cult precinct of Erechtheus should be identified with the shrine of Pandion’, located at the southeast corner of the Acropolis, known from literary sources. R. discusses briefly the rites concerning Athena Nike (IG II2 534, 1006 l. 14-15) and Athena Hygieia (IG I3 824). [JM]

232) N. Robertson, Athena and Early Greek Society: Palladium Shrines and Promontory Shrines, in Religion in the Ancient World, p. 383-475: Detailed study of Palladium and promontory shrines of Athena in the Greek world (7 Palladium shrines: Athens [2 cases], Argos, Tegea, Sparta, Pellene, and Thebes; 21 promontory shrines: 5 in Attika, 2 in Salamis/Megara, 1 on Keos, 2 in Akte, 3 in Lakonia, 4 in Messenia, 1 in Achaia, 1 on Crete, 2 in Italy), in the light of the literary sources and a few inscriptions (e.g. IG I3
233) D.G. ROMANO, Lykourgos, the Panathenaea and the Great Altar of Athena: Further Thoughts Concerning the Pnyx Hill, in Pnyx, p. 71-85 [BE 1997, 55]: R. suggests that Lykourgos built a theater and a stadium for the musical and athletic contests of the Panathenaea festival on the Pnyx Hill (cf. IG II² 351 1. 16-18, 330/329: εἰς τὴν κοίμισιν τοῦ σταδίου | καὶ τοῦ θέατρου τοῦ Παναθην[αί] τοῦ); he identifies the great altar on the middle terrace of the Pnyx Hill with the ‘Great Altar of the Athena’ mentioned in the decree concerning the reorganisation of the Panathenaea festival (IG II² 334 = LSCG 33 B 19-20, ca. 336-330: ἐπὶ τῶν βομβών τῆς | Ἀθηνᾶς τῶν μεγάλων). According to this understanding of the text, the sacrifice of cows to Athena Polias took place on the Pnyx Hill; the meat was distributed ἐν τῶι σταδίῳ] (l. 24-25; ἔτει [Ἀρεινικὰ], all other editors). [But see the objections of M. Sève, BE 1997, 55 on all these points]. [AC]

234) L. Rossi, Il testamento di Posidippo e le laminette auree di Pella, in ZPE 112 (1996), p. 59-65 [BE 1997, 379]: An inscribed gold lamella found in the east necropolis of Pella (SEG XIII 619, ca. 300 B.C. or later: Φερεστράφι | Ποσείδιππος μυστής | ἐπετάμεθα) has been associated by M.W. DICKIE (EBGR 1994/95, 104) with the ‘Dionysiac-Orphic’ mysteries. Poseidippos, the 3rd-cent. epigrammatist of Pella, who lived in Alexandria but retained his Pellaean citizenship (IG IX 12 17 l. 24), alludes in an elegy (Suppl. Hellenist. 705 l. 21-23) to his initiation in these mysteries and to his hope to reach the privileged section of the underworld (l. 21f.: μὴ δὲ τις ὅπι θεῶν δάκρυον σαύτου ἐγώ | γῆροι μυστικὸν ὄμοιν ἐπὶ Ραδάμανθιν δαίμονι). D. suggested a relation (perhaps an identification) of the person buried in Pella with the epigrammatist. R. accepts the association of this and other gold leaves with the ‘Dionysiac-Orphic’ mysteries (cf. supra no. 40 and infra no. 238) and points to the central part played by Persephone in the Orphic literature (p. 59f.). In view of the wide distribution of the name Poseidippos, she rejects a relationship or identification of the person buried in Pella with the epigrammatist (p. 60). R. argues that Poseidippou’s elegy is not a σφακῆς of a collection of poems, but Poseidippos’ testament as a poet and an individual. In this poem he makes explicit allusions to his initiation and to the cult of Dionysos in Macedonia. The word μυστικὸς ὄμοις is not an epitheoton ornam (W. BURKERT, Le testamento auree da Orfeo a Lampone, in Atti del XIV Convegno di Studi sulla Magna Grecia, Napoli, 1975, p. 85), but can be identified with the ίερὰ δῶρος of the mystai and bakchoi. In his elegy, Poseidippos speaks of his imminent death and his life in the underworld. Other allusions to the ‘Dionysiac-Orphic’ mysteries in this elegy are the attributes χρυσολύρης for Apollon (l. 2, cf. Orph. hymn 34 l. 3 Q.; Anthr. Gr. VII 617) and τριτῆς (l. 4, cf. Orph. hymn 53 l. 5 Q.; 30 l. 5). R. collects the evidence for the association of Orpheus and Dionysos with Macedon (p. 63-65) and agrees with D. that ‘Dionysiac-Orphic’ mysteries were celebrated in Pella. [AC]

235) A.-M. ROUANET-LIESENFEIT, Remarques sur l’assemblée provinciale crétoise et son grand-prêtre à l’époque du Haut-Empire, in Ktima, 19 (1994) [1997], p. 7-25: R.-L. presents an exhaustive study of the history and the institutions of the provincial Koinon of Crete, which was responsible for the provincial emperor cult and the organisation of a pentaeteric agon. President of the Koinon was an ἀρχιτεχνών; only a few high priests are known. This office contributed to the rise of some Cretan families into the elite of the empire. It is not clear whether they were elected only by the representatives of the 15 or 16 poleis-members, or by a larger assembly which met annually in Gortyn. The main task of the high priest was the organisation of the pentaeteric provincial agon in Gortyn, known from a few agonistic inscriptions (IG XII 1, 77 = IGR IV 1128; CIG 1719; IG V 2, 662; IG VII 1859). A xystarchēs assisted the high priest for the organisation of the athletic competitions (I.Gret. I,xviii 55). In an early period, the provincial agon was possibly an ἀγών ἵσοιλύμπους (IG VII 1859: τὸν ἵσοιλύμπων) and became an ἀγών
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ισοπόθιος under Tiberius. The prominence of Apollon's cult in Gortyn and the close
association of this god with Augustus may have contributed to the inclusion of musical
competitions. [AC]

236) P. RUGENDORFER, Zum Kaisareion von Alexandria, in Fremde Zeiten, II,
p. 213-223: After a review of the literary and epigraphic sources concerning the Kaisa-
reion (the later Sebasteion) at Alexandria, R. suggests that the Forum Iulium was ori-
ginally conceived by Caesar as a secular building complex [but see EBCGR 1993/94, 77];
it was dedicated by Kleopatra to the cult of Antonius. [AC]

237) V. RUGGIERI, Epigraphic Testimonies from Chimaera-Yanartas (Olympos), in
EA, 26 (1996), p. 67-70: Ed. pr. of a building inscription recording the dedication of a
bath (l. 8: το βαλανείον καθιηροσεν) for the well-being of Sept. Severus, Caracalla, Geta, and
Julia Domna (Olympos, ca. 209-211 A.D.). [AC]

238) C. Russo, Dalla morte alla "vera vita": Revisione autoptica della lamina di
basis of an autopsy of the famous 'Orphic' text of Hipponion [cf. EBCGR 1994/95, 28, 148,
308; cf. supra n° 33], with ample bibliography, translation, and a brief commentary on
several problematic passages. R. favors the reading Μνημοσύνας τόδε ἥριον (l. 1); the
lamina is regarded, in a metaphorical sense, as the grave of Remembrance; this opening
phrase was probably a ritual formula. In l. 2 the verb εὐρήσεις, used in other 'Orphic'
texts, is missing; instead, the attribute εὐνύς is used with regard to the house of Hades.
The location of the lake of Remembrance varies in the 'Orphic' texts (right side, left side,
near a cypress); but it is located further than the lake of Oblivion; the initiate has to be
put in yet another test and pass by the first lake, before he can satisfy his thirst. The white
cypress near the lake of Oblivion (l. 3) possibly symbolises the earthly rebirth of those
who had not been initiated (cf. l. 4: ψυχαὶ νεκρῶν ψύχονται; the souls of the uninitiated drink
the water of Oblivion and thus remain subject to the cycle of rebirths). In l. 9 R. reads
οἶρου [ε] ἐντός, i.e., within the boundaries of Hades; Hades is understood as a territory,
where the sacred way (l. 15) starts. In l. 11 she accepts the reading δότ' ὑ[κα] ['give me to
drink, right away']. The verb ἔσεθα in l. 13 refers to the guards of the underworld,
who will report the initiate's answer to the king of the underworld. In l. 14 R. reads: καὶ δὲ
τοι δύοσσαν πτεῖν τὰς Μνημοσύνας ἀπὸ λίμνας[ε]; in l. 15: καὶ δὲ καὶ σὺ πᾶν (συγνόν, et. sim.,
other editors). The words used to designate those who took the sacred path (l. 16), μίστα
καὶ βάρχοι, differentiate between the initiates and those of them who reached ecstasy (a
suggestion made by W. BURKERT). We present R.'s translation: "A Mnemosyne appartiene
questo sepolcro, quando sta per soccombere. Verso le case ben costruite di Ade c'è
sulla destra una fonte, e presso ad essa, ritto, un lucente cipresso; li discendono le anime
dei morti e si rianimano. A questa fonte non devi andar vicino neppure un poco; ma
più avanti troverai la fresca acqua che scorre dal lago di Mnemosyne: i guardiani ci
stanno sopra, ed essi ti chiederanno in sicuro discernimento perché scruti la tenebra di
Ade dentro il confine. Di: 'Sono figlio della Terra e del Cielo stellato, sono secco di sete e
muoio: ma datemi presto da bere l'acqua fresca dallo stesso lago di Mnemosyne'. E allora
riferiranno al re infero, e ti daranno da bere dal lago die Mnemosyne. E così to dopo aver
bevuto camminerai per la sacra via che anche gli altri iniziati e particolarmente i genuini
estatici percorrono gloriosi." [AC]

239) A.S. RUSYAEVA, Investigations of the Western Temenos of Olbia, in ACSS, 1
(1994), p. 80-102: Recent research shows that the Western temenos of Olbia is the city's
earliest sanctuary (6th cent. B.C.). It comprised a temple of Apollon Ietros, Kybele,
Hermes, Aphrodite, and the Dioskouroi. R. reports the discovery of 6th and 5th cent. B.C.
vases bearing dedicatory inscriptions addressed to Apollon, Meter (Theon), and the
Dioskouroi (p. 88, fig. 6). [AC]
240) Ch. Saatsoglou-Paliadeli, *Naoun ἐνστύλοιον. A Fragmentary Inscription of the Classical Period from Vergina*, in *Epigraphes Makedonias*, p. 101-122 [BE 1997, 369]: Ed. pr. of a fragmentary funerary epigram for an architect – perhaps Kallimachos, known as a distinguished sculptor. The text refers to the erection of temple(s) in Vergina (5th/4th cent., I. 2: ναῶν ἐνστύλων). This expression is found in Eur., Ἰπ. Ταυρ. 128f., and can be connected with the presence of Euripides in Macedonia. [AC]


242) L.J. Samons II, *The “Kallias Decrees” (IG Β 52) and the Inventories of Athena’s Treasure in the Parthenon*, in *CQ*, 46 (1996), p. 91-102 [BE 1998, 148]: S. points to discrepancies between the provisions believed to have been made by the second decree of Kallias concerning the dedications to Athena (IG Β 52 B 26-29) and the inventories of the Acropolis at Athens. If the decree did contain provisions for the regular weighing of the objects which should be preserved, then one cannot explain why so many valuable dedications are designated as ἀδυστῆς (IG Β 286 l. 6, 309 l. 16, 317 l. 5). According to the decree, the weighing and the counting of the dedications should be carried out by the tamiai and the four ἀρχαί, yet, the inventories mention only the archai. Thus, this decree does not concern a regular procedure to be repeated in the future, but only one particular group of dedications. According to S., the first decree of Kallias (IG Β 52 A) concerns the registration of the property of the other gods, which was kept in the Opisthodomos of Athena’s temple. In the second decree, the word χρῆματα (I. 26) is to be connected with the money kept in the Opisthodomos (I. 20-25); from this, S. infers that the second decree provides for the registration of property (money and bullion) which was kept in the Opisthodomos, but had not been weighed and counted [cf. ibid., *A Note on the Parthenon Inventories and the Date of IG Β 52 B*, in *ZPE*, 118 (1997), 179-182]. [IM]


Gaionas, juge des festins, procure un sacrifice aux dieux" [F. CUMONT], "le lien puissant que voici, Gaionas, l'ordonnateur des repas l'a établi, afin qu'il permette le sacrifice aux dieux" [Y. HAJJARI, "lien, afin que, puissant, il fournisse une victime sacrificielle aux dieux, qu'ici Gaionas a fait installer" [G. MONTESI]). In the light of the common use of the expression δεσμός κρατερός (cf. HOM., II. V 385f.; Od. VIII 335) S. demonstrates that the stone was used for the fastening of sacrificial animals; such installations are known in Greek sanctuaries [cf. now A. LINFERT, Prunkaltare, in M. WÖRBBLE - P. ZANKER (eds), Stadtbild und Bürgerbild im Hellenismus. Kolloquium, München, 24. bis 26. Juni 1993, München, 1995, p. 135 (Klaros): "attache puissante, que Gaionas a fixée afin qu'elle procure une victime aux dieux." Gaionas was responsible, as δεσμόκρατης, for sacrificial banquets in the sanctuary of the Syrian gods at Villa Sciarra (cf. the office of the συμμυστήριος τῶν τοῦ Δίως Βήλου ἱερέων at Palmyra). [AC]

245) R. SCHMITT, Bemerkungen zu dem sogenannten Gadatas-Brief, in ZPE, 112 (1996), p. 95-101: S. argues that the letter of Dareios to Gadatas, concerning the sanctuary of Apollon at Aulai (I. Magnesia 115) [cf. EBGR 1987, 121] is the Greek version of an Aramaic original, Aramaic being the language of the Persian administration. For Apollon's name the original may have used the Semitic name Reshep, well attested in the Phoenician-Cyprian bilingual inscriptions. The word ἀτρέχεια should be explained against the Greek background of the inscription, as 'prophecy'. This 'prophecy' had been given to Cyrus, when he conquered Lydia and, then, the whole of Asia Minor. Further literary testimonia and representations on the coins of Magnesia on the Maïander confirm the existence of an old cult of Apollo Αὐλάτης. The ψυχομορφοί of the letter (1. 22) should be identified with the 'sacred men' who uprooted huge trees (cf. PAUS. X, 32, 6) and the δείπνοφόροι of the Magnesian coins. [ES]

246) G. SHIPLEY, The Epigraphic Material, in W. CAVANAGH (ed.), Continuity and Change in a Greek Rural Landscape. The Laconia Survey II', The Archaeological Data (ABSA, Suppl. 27), London, 1996, p. 213-234: S. presents a catalogue of the inscriptions found or rediscovered during a survey in Lakonia as well as inscriptions recorded by earlier travellers or scholars. Only four texts are of a religious interest (new texts are marked with an asterisk): (i) A votive stele (1*, Phagia, late 6th cent.: Αγάβεθε[κε or σαν]); (ii) a dedication to Antoninus Pius Soter, identified with Zeus Eleutherios (11*: [Ζω]ο[λ]ι[οµενος τοις Ανθρώποιν τοις[ω[μ]ασ). Many copies of the same text have been found in different parts of the city of Sparta; they were probably erected on a single occasion, but inscribed by different people — some of them not very literate. IG V 1, 419 is the closest parallel to this text. (iii) A fragmentary roof tile of a sanctuary of Athena (17*, 3rd cent.: δαμός ιν [Ἀθηνᾶς Ν[---]). (iv) Sherds of a cup dedicated to Zeus Mesapeus (22, Tsakona, 5th cent.: SEG XXXIX 376) [cf. EBGR 1989, 18; 1990, 51; 1991, 39]. [JM]

247) U. SINN, The Influence of Greek Sanctuaries on the Consolidation of Economic Power, in Religion and Power, p. 67-74: S. argues that frontier sanctuaries providing asylum made it possible for people to come together for trade and to pass safely from one territory to another. He discusses the economical significance of sanctuaries, such as those of Artemis in Ephesos and Magnesia on the Maïander, Poseidon and Amphitrite on Tenos, and Amphiarao in Oropos. He interprets some Arkadian frontier sanctuaries as symbols which signalled protection to travellers. [JM]

248) M.F. SMITH, An Epicurean Priest from Apamea in Syria, in ZPE, 112 (1996), p. 120-130: S. presents a new edition of the dedicatory inscription of Aurelius Belios Philippus, priest and διδωξεν ἐν Ἀρμείᾳ τῶν Ἑλευθερίων (J.-P. REY-COQUAIS, in Annales Archéologiques Arabes Syriennes, 23, 1973, p. 39-84), in accordance with an oracular instruction given by the 'mightiest holy god Bel'. S. proposes a date not later than the 2nd or 3rd century A.D. (not as late as Julian's reign). The title 'successor (or head) of the
Epicurean community in Apamea' is attested for the first time outside Athens. The fact that Aurelius Belios Philippos was priest of an oracle and at the same time leader of the Epicureans was certainly incompatible with Epicurean philosophy, but not entirely unusual. Three further examples show that leaders of Epicurean communities or Epicurean philosophers occupied priestly offices (priests of the emperor in Amastris: CIG III 4149; priest of Asklepios and Hygieia in Rhodiapolis: TAM II 910; prophebes in the oracle of Apollon Didymaios: I.Didyma 285). [ES]

249) K. Sporn, Apollo auf Kreta: Zum Problem der Lokalisierung der Kultorte des Apollon Amyklaios, in Griechische Heiligtümer, p. 83-93: S. reviews the literary and epigraphic evidence for the cult of Apollon Amyklaios at Amyklaion, a dependent community of Gortyn (I.Cret. IV 172) [cf. Chaniotis, supra n° 37, p. 394-399; N. Cucuzza, Considerazioni su alcuni culti nella Messara di epoca storica e sui rapporti territoriali fra Festos e Gortina, in RAL, Ser. 9, 8 (1997), p. 64-70]. She rejects with conclusive arguments the Phoenician origin of the cult of Apollon Amyklaios (a view suggested by W. Burkert). The mention of a sanctuary (Amyklaion) in the 'law code' (I.Cret. IV 72 col. III 7-8) and the existence of a homonymous month (I.Cret. IV 173 l. 12; 182 l. 23) [see now Trümpy, op. cit. (supra n° 42), p. 191f.] underscores the importance of this cult in Gortyn. [JM]

250) G.R. Stanton, Some Inscriptions in Attic Demes, in ABSA, 91 (1996), p. 341-364 [BE 1998, 170]: S. draws attention to the scanty epigraphical evidence for the deme of Souion and suggests that a deme with the size of Souion probably had more than one centre of population. The administrative focal point of the deme must be located in the region where the deme decree IG II² 1180 was found (ca. 400-350?, ca. 4 km up the Agrileza Valley from the cape). S. discusses a dedicatory inscription of the deme to Zeus Archgetes, cut on the thigh of a male statue (IG 1 3 1024, ca. 550). The community acted as the Σωφνεία even before its incorporation in the Athenian state as a deme. In the last part of his article, S. discusses various horoi from Attic demes. [JM]

251) J. Stauber, Die Bucht von Adramytteion (IGSK, 50), Bonn, 1996 [BE 1998, 344]: The first volume is dedicated to the topography of the golf of Adramytteion and the antiquities of this region. I single out the discussion of the sanctuaries of Artemis Astyrene (Astyra, p. 21-23), Apollon Smintheus (Chryse, p. 29f.), Apollon Killaios (Killa, p. 32f.), Apollon Hekatos (p. 185-187, 191ff., 197), Apollon Pornopios (Pornopia, p. 187f., 216f.), Asklepios (Asklepiakon, p. 189f., 216f.). The second volume consists of a catalogue of inscriptions, literary testimonia, and coins (no new texts). Dedications: A dedication to θεοι πάντες καὶ πάσαι for Attalos III (3, Kokyion ?, ca. 138-133); three dedications at Andeira (?) are addressed to a Mother Goddess called ‘Ανδηρινή, θεος ἀνή (13, by a woman in fulfillment of a vow; CCCA I 339), θεος ‘Ανδηρις (14; CCCA I 286), and [Μήνη] ‘Ανδηρινή (15). A priest for life dedicated armour and a sword (τὸν ἀδάμαντο τὸν περικείμενον καὶ τὸ ξίφος) to Alexilakos, i.e., Herakles (23, Andramytteion, Imperial period). The Asiarch Eunous dedicated θεα (gladiatorial games?) for his son (1, IGR IV 263, Astyra, 2nd/3rd cent.). Emperor cult: S. restores the name of Trajan, the refounder of Andramytteion (and not Nero), in a dedication (22, Andramytteion). Festivals: A decree of Adramytteion mentions a panegyris and an agonothetes (17, l. 27; SEG XXXVII 1006 = EBGR 1987, 105). The demos of the Nesiotai honored its citizen and benefactor Thersippos (34, Hekatonnesoi, ca. 318; OGIS 4), the honors included a festival for his rescue (41-44: συνάντησαν αὐτῷ ἑστεμανοντομεν ομέρας τρίς καὶ εὐφέμη καὶ σοφίτηρα ἕθος καὶ παν[ἀ]γυρ[η]ν συνάστηκε δομιστήλην) and a sacrifice (B). Funerary cult: Epitaphs mention the τιμωρυγίας ἐξελίγμα (7, Adramytteion, 3d cent. A.D.), a fine for the violation of the grave (12, Auralene ?, Imperial period), and funerary structures (τόπος περικείμενος τῷ βασιλείῳ 20, Andramytteion, Imperial period). Sanctuaries: A list of fines collected by magistrates (36, Hekatonnesoi, 4th cent., IG XII 2, 646) includes a reference of fines owed to a sanctuary of

252) G. STEINHAUER, Neôrepa OT01Xeîa yux ràv; aÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂaÂa Â...
religious character of the personification of Homonoia by ascribing this cult to Greek polytheism. [ES]

257) G. Thériault, L’apparition du culte d’Homonoia, in EC, 64 (1996), p. 127-150 [BE 1997, 139]: T. discusses in detail the origins of the cult of Homonoia based on the different testimonia, arguing that there is no evidence for the existence of the cult earlier than the 4th cent., and more specifically the last quarter of the century (cf. the coins of Kimissa on Sicily, an Apulian vase of ca. 340-330, and the decree on the concord of Mytilene, ca. 340-330: SEG XXXVI 750). [ES]

258) H.J. Thissen, KMH – ein verkannter Gott, in ZPE, 112 (1996), p. 153-160: The theonyms Κνήφ, Κηφ, Κηφις, Κηφὸς are not related to Chnoumis, although Κηφ can also be represented, in the form of a snake. Κνήφ, Κηφ, should be distinguished from Κηφὸς, an epithet of an ithyphallic god. In the light of these distinctions T. discusses a series of magical texts in which these theonyms occur (Suppl. Mag. II 70, PMG III 142 ff.; IV 1705). [AC]

259) C.M. Thomas, At Home in the City of Artemis. Religion in Ephesos in the Literary Imagination of the Roman period, in Ephesos, p. 81-117: T. discusses the references to the cult image of Artemis Ephesia and the asylum offered by her temple in the novels and the literary sources, in general, of the Imperial period. In a brief note, T. suggests that as early as the mid-4th cent. B.C., the megabyzoi were no longer eunuchs (cf. I.Priene 231). [IM]

260) R. Thomas, Written in Stone? Liberty, Equality, Orality, and the Codification of Law, in BICS, 40 (1995), p. 59-74: T. tentatively suggests that “the monumental inscription of law was intended not only to fix it publicly in writing, but to confer divine protection and a monumental impressiveness on just those kinds of law which did not receive the time-honoured respect accorded to the unwritten laws and customs” (p. 71-74); this view can be based on the primarily religious nature of sanctions for the violation of law, the role of oaths in the enforcement of law (cf. MEIGGS-LEWIS, GHI 10, 13, 17, 30), the invocations of gods, and the association of early public writing with temples. [Cf. H. van Effenterre – M. van Effenterre, Écrire sur les murs, in H.-J. Gehrke (ed.), Rechts-kodifizierung und soziale Normen im interkulturellen Vergleich, Tübingen, 1994, p. 87-96, who wonder “si le vrai motif qui a fait apparaître ce genre de législation ainsi écrite n’était pas l’idée, encore quasi magique, de faire parler le dieu dans la loi” (p. 94); cf. K.-J. Höksesamp, Tempel, Agora und Alphabet. Die Entstehungsbedingungen von Gesetzgebung in der archaischen Polis, ibid., p. 135-164, who underscores the importance of the agora and the temple in the early written registration of laws; the writing down of statutes with precise formulations gave them permanence, made reference to them possible made them binding, and limited the margin of interpretation; the ‘monumentalisation’ of the laws through their inscription on the walls of temples contributed to the protection of their content, since it created the necessary distance from the polis which generated the laws and hindered future interventions. Cf. W.V. Harris, Writing and Literacy in the Archaic Greek City, in Energiea, p. 57-77, for the use of writing for religious purposes from the 8th to the 6th cent. (esp. dedications, sacred laws, curses, and oracles). In a study of the various officials responsible for ‘remembering’ (p. 67-70) T. comments on the role of the hieromnemon in imposing fines (sacred law of Tiryns, 7th cent.: SEG XXX 380, p. 67), the task of the scribe Spensitheos in writing down and remembering the secular and divine affairs of the community of Datala on Crete (SEG XXVII 631, ca. 500), and the imprecations of Teos (SEG XXXI 985, ca. 480-450). [AC]

261) H. Thür, Der ephebische Ktistes Androklos und (se)in Heroon am Embolos, in JÖAI, 64 (1995), p. 63-103: T. presents the literary, archaeological, and epigraphic testimonia pertaining to the Ephesian kítistes Androklos (I.Ephesos 501, 644, 647; SEG
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XXXIV 1107), discusses the usual location of graves of kritai (both in the center and outside of a city), suggests the identification of Androklos' grave ('Anándrokovnvefio) with a heroon on the south side of the processional street ('Kuretenstrasse') near the agora, and studies the reliefs of the monument (representation of Androklos as a rider). The heroon of the legendary founder may have been erected after Ephesos had regained its autonomy in the mid-2nd cent. [see, however, H. ENGELMANN, Das Grab des Androklos und ein Olympiaion (Pausanias VII 2, 9), in ZPE, 112, 1996, p. 131-133]. [AC]

262) E. TRAKOSPOULOU-SALAKIDOU, 'Από τίς άνασκαφές τῆς Ανατολικῆς Χαλκι-δικῆς, in AEMTh, 7 (1992) [1997], p. 413-428: T. reports the discovery of yet another defixio in the cemetery of Akanthos [cf. EBGR 1988, 175]. It is a lead tablet, rolled together in the form of a cylinder, pierced by a nail (p. 415, fig. 6, no text). The defixiones found earlier at Akanthos are now published by E. TRAKOSPOULOU-SALAKIDOU, Κατάδεσμοι από τὴν 'Ακανθό, in APh. CHRISTIDIS – D.R. JORDAN (eds), Γλώσσα και μαγεία. Κέιματα από τὴν ἁρχαιότητα, Athens, 1997, p. 153-169; this volume will be presented in the next issue of the EBGR]. [AC]

263) V. TRAN T ÂM TÎNH, Les emperors romains versus Isis, Sérapis, in Subject and Ruler, p. 215-230: T. sketches the development of the attitude of Roman emperors towards the Egyptian gods in the light of the epigraphic and numismatic evidence. During the Julio-Claudian dynasty, although the emperors supported traditional Roman religion and were opposed to the diffusion of the Egyptian cults in Rome, in Egypt, they were integrated into the pharaonic traditions. The cult of Sarapis was actively supported by the Flavian emperors, whose example was followed by later emperors. [AC]

264) M. TRUE – K. HAMMA, in A Passion for Antiquities, p. 61-63 [SEG XLV 1543; BE 1996, 93]: Ed. pr. of a bronze olpe dedicated to the Dioskouroi by the hippocramp Alkimachos (Eretria ?, ca. 500-480); the dedicant, Alkimachos, who held the office of the general of the cavalry, naturally addressed his dedication to divine twin horsemen. [AC]

265) Ch. TZOUVARA-SOULI, Λαστείες και ιερά στὴν "Ηνευρο, στὴ Μεγάλη Ἐλλάδα καὶ τῆ Σκελίδο, in Dodone, 20.1 (1991) [1994], p. 151-216 [SEG XLV 657]: The similarities in cult between Epeiros and the Greek colonies of Sicily and South Italy are primarily due to the Korinthian influence on its colonies (esp. with regard to the cults of Apollo, Athena, Aphrodite, Dionysos, and Hestia). Epeiroitic influences can be detected in the cult of Zeus Dodonaios in South Italy, which was supported by the Molossian kings Alexander and Pyrrhos. [AC]

266) Y. USTINOVA, Orgeones in Phratries: A Mechanism of Social Integration in Attica, in Kornos, 9 (1996), p. 227-242: U. argues that the Attic private cult associations (orgeones) developed from the need of those immigrants who came to Attika before the Solonic reforms and were not incorporated into clans to establish their own hereditary groups for the worship of local deities. In the classical period the cult associations contributed to the integration and the unity of the civic body; brief discussion of the epigraphic evidence for the cultic activities of the orgeones (p. 230-233). [AC]

267) I. VELÁSQUEZ (ed.), Hispania Epigraphica, 5, Madrid, 1995: V. discusses a gold amulet from Spain (p. 289-290 n° 944, Jerez de la Frontera?, 4th/5th cent.: F. Gascó – J. ALVAR – D. PLÁCIDO – B. NIETO – M. CARRILERO, in Gerión, 11, 1993, p. 327-335 [non vidimus]; SEG XLIII 684; AE 1993, 1007). The author of the phylaktery asks the destroyer of Sodoma and Gomorra to eliminate a sinister spirit (ὁς Σοδώμη καὶ Γόμορρα ὑπέτα Εξας, οὐτως | καὶ τὸ πνεῦμα) and invokes angels and divine names (Βαρκιήλ, Άρηλ, Άκαλλίμω, Λω, | Γαβριήλ, Μικαήλ, | Άδαναίοι, Ραφίηλ | [...]). V. also presents A. RODRÍGUEZ COLMENARíO'S readings of the inscriptions in the rural sanctuary of Sarapis at Panaias in Portugal (p. 328 n° 1060-1063) [with no knowledge of G. ALFÖLDY'S edition: see EBGR
268) G. VELENIUS, Συμπαγεμεμενοι Ρωμαίοι σε μια νέα έπιγραφή της Θεσσαλονίκης, in Tekmeria, 2 (1996), p. 8-14 [BE 1998, 260]: Ed. pr. of an honorific inscription dedicated by the Roman negotiatores in Thessalonike (1st cent. B.C./A.D.); the inscription is dated with reference to the ίερείς καὶ ἄγαλματες Καίσαρος Θεοῦ υἱοῦ Σεβαστοῦ Nikolaos, son of Demetrios (for his title cf. IG X 2.1, 31). V. discusses the possible location of the temple of the emperor cult. [AC]


270) Y.G. VINOGRADOV, New Inscriptions on Lead from Olbia, in ACSS, 1 (1994) p. 103-111 [BE 1996, 297]: Ed. pr. of two defixiones from Olbia. In the first defixio (late 4th cent.) a person curses 15 opponents in a trial as well as καὶ οἱ ἄλλοι οἱ ἐναύτηιοι έμοι; the second defixio is a list of five names in the nominative (4th cent.). [AC]

271) I. VOKOTOPOULOU, Archaic Cities and Sanctuaries in Chalkidike, in ABSA, 91 (1996), p. 319-328: Report on the excavations of a sanctuary of Poseidon at the promontory of Poseidi [cf. supra n° 272]. Poseidon’s name is partly preserved on three Attic potsherds of the 6th cent. [EBGR 1992, 236; 1993/94, 261-262; 1994/95, 367]. Many of the vases bear dedicatory inscriptions in the Ionian dialect. Poseidon was the only divinity worshipped in this sanctuary. On the central peninsula of the Chalkidike, near the village of Parthenonas, a sanctuary was discovered on an inaccessible peak of Mt. Itamos in 1990. V. was able to read the name Διός on a the sherd of black-glazed vase; other dedicatory graffiti are very fragmentary. [IM]

272) I. VOKOTOPOULOU, Poseidi 1993, in AEMTh, 7 (1993) [1997], p. 401-412 [BE 1997, 404]: The continuing excavations in the early sanctuary of Poseidon at Poseidi (Chalkidike) [cf. supra n° 271, with further references] brought to light an inscribed altar which reveals the god’s epithet (Poseidon Pontios, ca. 400-350, p. 404); V. mentions inscribed sherds of vases dedicated to Poseidon (p. 402f: ΕΜΟΙ or ΕΜΟΣ, late 8th cent. – the earliest inscription of the Chalkidike; p. 404: ἱερη, sc. κλάζε, ca. 450-400; p. 406: Ἐπιγράφης ἀνέθε[εκα], written in the Chalkidic alphabet, late archaic period; p. 406: Φρυγίλα). [AC]

273) E. VOUTIRAS, Un culte domestique des Corybantes, in Kernos, 9 (1996), p. 243-256 [BE 1997, 394, 480]: Ed. pr. of a kantharos dedicated by a woman to the Kyrbantes, found in a house in the Toumba of Kalamaria (near Thessalonike, ca. 350-325) and discussion of the private and domestic character of the cult of the Korybantes in the Classical period, esp. in the light of a lex sacra concerning the sale of the priesthood of the Korybantes at Erythrai (I.Erythrai 206, late 4th cent.). [AC]

274) E. VOUTIRAS, A propos d’une tablette de malédiction de Pella, in REG, 109 (1996), p. 678-682 [BE 1997, 378]: V. makes some additional remarks on a defixio from Pella, which has been discussed by L. Duaos on the basis of V.’s preliminary publication [SEG XLIII 434; EBGR 1994/95, 113]. The defixio was found in a grave at Pella, which can be dated to ca. 380-350. V. rejects D’s interpretation of the sequence of letters ΔΑΤΙΝΑΓΑΡΙΜΕ (θα[θ]να γάρ ẑμε = τοπελή γάρ εἶμι), and prefers to leave this question open. The words τὸ τέλος καὶ τὸν γάμον καταγράφω indicate that the subject of the curse was not simply a frivolous affair, but the prospective marriage of the cursed persons, Dionysophon and Theotima. [AC]
275) G. Wagner, Les inscriptions grecques d'Aïn-Labakha (steles – graffites – depinti), in ZPE, 111 (1996), p. 97-114 [BE 1997, 694]: Preliminary publication of several inscriptions found in the temple of Piyris in the oasis of Aïn Labakha in Egypt (2nd/3rd cent.). Four dedicatory stelai use common formulae, such as ἐπ’ ἀγαθῷ (II-IV), ἵπτερ σωτηρίας (III), and εὐσεβείας χάριν (IV); Piyris is explicitly mentioned only in one text (IV); one text attests the proskynema of the worshipper (II) [for the metrical dedication no I see supra no 43]. 11 out of 19 graffiti und depinti are proskynemata (1, 5-7, 9-10, 12-13, 15-16, 19) [for the notion of the proskynema see EBGR 1994/95, 29], two are dedications: ἐπί τιτανίας ἐπ’ ἀγαθῷ; 17: σωτηρίας χάριν ἐπ’ ἀγαθῷ), there are references to the 161τοῖς of a certain Olbios (3) [for the term τοῖς see EBGR 1993/94, 19] and the 161λέλειψεν of Pyiris (11). [JM]

276) G. Wagner, Nouvelles inscriptions funéraires grecques de Kom Abu Bellou, in ZPE, 114 (1996), p. 115-140 [BE 1997, 674 bis]; Ed. pr. of 103 epitaphs (Kom Abu Bellou, Imperial period), which attest numerous (rather common) theophoric names: Ἀγάθος Δαύδ (42), Αἰθήναδρος (57, 93), Ἀμμίων (54), Ἀμμάνιος (67, 89), Ἀπολύναρτ (66), Ἀπόλλων (30), Ἀσκλῆπ (29, 72), Ἀρτέμις (40), Διονυσάρτ (15), Διονυσία (27), Διόσκουρος (1), Ἐρμής (13), Ἐρμία (6, 92), Ἐρμίνθη (101), Ἡρακλήμια (59), Ἡρακλός (33), Ἡράκλεια (38), θοδονοσύρις (65), Ἰσίδορα (43, 86), Νεμέας (18, 25), Νεμέας (56), Ταυροβίς (21), Ταυτάκις (22), Ταφεβός (23), Ὀμία (70), Ὀμος (68). Among the attributes which characterize the deceased notice the terms ἄφαρ π (2, 11, 16, 46, 54-56, 66, 69, 72, 80, 85-86, 88, 91, 95), εὐσεβής (25), and πιστή (43); notice also the formula ἐνυψή (6, 21, 25, 50, 53, 54, 57-59, 100, 102). A woman is characterized as ἀσή (cf. the Egyptian ἁς, ‘lucky, to drown in the Nile’). [JM]

277) M.E.H. Walbank, Evidence for the Imperial Cult in Julio-Claudian Corinth, in Subject and Ruler, p. 201-213: Review of the evidence (primarily epigraphic and numismatic) for the beginnings of the emperor cult in Korinthos. The cult of Caesar, the colony's founder is well attested (Corinth VIII.3, 50 and 68); a temple represented on Korinthisan coins may be identified with the temple of the Gens Iulia; a temple of Aphrodite/Venus ('Temple F?') was possibly erected because of the close connection between Venus and the Julio-Claudian house; the cult of Dea Roma may be inferred from the numismatic evidence; there is also evidence for the cult of Apollon Augustus (Corinth VIII.2, 120), Divus Augustus (Corinth VIII.3, 53), the Lares Augusti, Providentia Augusti, and Salus Publica (Corinth VIII.2, 13 and 86-90) [for the cult of Salus see now L. Winkler, Salus. Vom Staatskult zur politischen Idee. Eine archäologische Untersuchung, Heidelberg, 1995]. W. suggests that the provincial cult was not celebrated at the Isthmus, but in Korinthos. [AC]

278) M.B. Walbank, Two Notes on Leases of Sacred Property in Attica, in ZPE, 116 (1996), p. 39-40: W. adds to the known Attic leases two further records of leases of sacred property in Attica: (i) IG I3 462–466 (437/6–433/2) mention among the recurring items of income for the construction of the Mnesikleian Propylaia the “rent of the Sacred House” without further indications as to the location of the building, the lessee or the lessor, or the terms of the lease. According to the complete record for the year 436/5 the rent amounted to 82 drachmai (IG I3 463 l. 74); the same figure can be restored with some probability for the other years as well. W. supposes that as a reliable source of income, this sacred house was leased for a period of five years (or longer). The designation of the property is enigmatic, since the Propylaia to the Acropolis do not seem to have had any sacred character. (ii) IG II2 598 (late 4th cent.) is probably the decree of a phyle or a deme (Koile, Kollytos, or Melite ?) recording the lease of a sacred temenos. The restriction on erecting any building within the temenos suggests that the lessee could use the temenos only for agricultural or pastoral purposes. This lease accords well with the trend in the
later 4th cent. for such citizen bodies like the phyle or the deme to assure regular income from the property controlled by them. [ES]

279) M.B. WALBANK, Greek Inscriptions from the Athenian Agora: Financial Documents, in Hesperia, 65 (1996), p. 433-465: Ed. pr. of 24 fragmentary inscriptions found in the Athenian Agora (5th-4th cent.). Most of them are possibly fragments of inventories (2, 4-6, 8, 11-15, 22-24); in no. 8 l. 2 and 4 (ἐπισθοδόμοι), there may be a reference to the Parthenon; no. 15 joins SEG XXV 180. Several texts (1, 3, 7, 9, 10, 25) may be accounts. No. 16+17 is possibly a list of objects related to a sacrifice, donated by several persons. The content of no. 18+19 (= IG II² 1667) is not clear; nos. 20 and 21 (part of IG II² 1594 ?) may belong to the series of the rationes centesimarum. [JM]

280) R.E. WALLACE, Etruscan Inscriptions on an Attic Kylix in the Paul Getty Museum: Addenda et Corrigenda, in ZPE, 111 (1996), p. 291-294: Remarks on two Etruscan dedicatory inscriptions on the foot of a red-figure Greek kylix (ca. 500-490, unknown provenance); the foot was broken and repaired in antiquity. From the first fragmentary inscription (on the bottom of the foot of the kylix, along the outer portion of the rim) the praenomen and the gentilicium of the dedicant and the name of the deity (Heracles?) are missing (IT[U]N TUR[ICE], before ca. 450). The second inscription is inverted with respect to the first and runs parallel to it, along the inside of the rim. W. reads [ECN.TUR]CE. CAVI. CR[A]CULLI. HERCLES ("Cavi Craiculli dedicated this (kylix) on behalf of Heracles") and suggests that the second inscription was added after a repair of the vase. [JM]

281) J.C. WALTERS, Egyptian Religions in Ephesos, in Ephesos. Metropolis of Asia, p. 281-302: W. examines the evidence for Egyptian cultic activity in Ephesos using literary sources, archaeological data, and epigraphic material (J.Ephesos 199, 298, 1231, 1230, 1213, 1244-1247, 1503, 2912). Although limited, the evidence suggests that the Egyptian gods were worshiped in the city at least from the early 3rd cent. B.C. through the 4th cent. A.D., with a gap in the evidence from the late Republic to the early Imperial period, which corresponds to the general pattern of the chronological diffusion of Egyptian cultic activity. The Egyptian cults regained prominence in the early 2nd cent. A.D.; they seem to have experienced a revival during the period of the spread of Christianity in Ephesos. [JM]

282) A. WASOWICZ, Artémis Chrysoelakatos de Philippes? Sur l'interprétation des reliefs rupestres, in A. BURSCH - M. MIELCZAREK - W. NOWAKOWSKI (eds), Nunc de soubis dicendum est. Studia archaeologica et historica Georgio Kolendo ab amicis et discipulis dicata, Warszaw, 1995, p. 251-255: W. interprets a series of 40 rupestrian reliefs with the representation of a goddess with long dress, polos, and spinning implements, found in close proximity to representations of Artemis on the slope of the Akropolis (some of them inscribed), as representations of Artemis Χρυσηλάκατος, known only from the literary tradition. Representations of women with distaffs on one of the stelae of Prinias (Crete; see A. LEBESSI, Οἱ στήλες τοῦ Πρινιᾶ, Athens, 1976, p. 21 no. A1) and a fragmentary plate from Perachora are also interpreted as images of this goddess. [AC]

283) H. WETZEL, Das Hephaisteion in Athen und seine Umgebung. Studien zur Funktion eines Peripteros im 5. Jh. v.Chr., in Griechische Heiligtümer, p. 31-42: Review of the inscriptions and the literary sources concerning the existence of a Hephaisteion near the Kerameikos in Athens (IG I² 82, 472; II² 223 B). W. accepts the identification of the Peripteros near the Agora with the Hephaisteion, but expresses doubts on the cultic function of this building. [JM]

285) S. Yılmaz, *Hierapolis antik kenti Tripolis Caddesi Temizlik ve Düzenleme çaşils/malari*, in VI. Müze Kurtarma Kazıları Semineri, 24-26 Nisan 1995, *Didim*, Ankara, 1996, p. 131-161: The grave inscription of a tribunus militum and his wife was found in Hierapolis (Phrygia, 3rd cent. A.D.); they had served as high priest and priestess respectively. The epitaph is headed with the invocation Ἁγιὰ Τὺχῃ. The deceased persons were related to an association of gladiators: ἵππῳ νήμα τιμίλικα μυστικών καὶ κυνηγεσίων καὶ ταινικοθέκης. [AC]

286) T. Zawadzki, *L’inscription de la basilique du Saint-Sépulcre*, in *Festschrift Lieb*, p. 347-356: The Latin graffito next to the drawing of a ship in the Holy Sepulchre Church at Jerusalem (4th cent. A.D.) does not read *Isis Mirionimus* (the name of the ship), but *Dominus ivimus*; thus, the earlier interpretations of the graffito (pagan graffito, allusion to the travels of pilgrims, allusion to a mystical journey, etc.) should be disregarded. [AC]

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