



Angelos Chaniotis et Joannis Mylonopoulos

Epigraphic Bulletin for Greek Religion 1998

Avertissement

Le contenu de ce site relève de la législation française sur la propriété intellectuelle et est la propriété exclusive de l'éditeur.

Les œuvres figurant sur ce site peuvent être consultées et reproduites sur un support papier ou numérique sous réserve qu'elles soient strictement réservées à un usage soit personnel, soit scientifique ou pédagogique excluant toute exploitation commerciale. La reproduction devra obligatoirement mentionner l'éditeur, le nom de la revue, l'auteur et la référence du document.

Toute autre reproduction est interdite sauf accord préalable de l'éditeur, en dehors des cas prévus par la législation en vigueur en France.

revues.org

Revues.org est un portail de revues en sciences humaines et sociales développé par le Cléo, Centre pour l'édition électronique ouverte (CNRS, EHESS, UP, UAPV).

Référence électronique

Angelos Chaniotis et Joannis Mylonopoulos, « Epigraphic Bulletin for Greek Religion 1998 », *Kernos* [En ligne], 14 | 2001, mis en ligne le 14 avril 2011. URL : <http://kernos.revues.org/779>

DOI : en cours d'attribution

Éditeur : Centre International d'Etude de la religion grecque antique

<http://kernos.revues.org>

<http://www.revues.org>

Document accessible en ligne sur : <http://kernos.revues.org/779>

Ce document est le fac-similé de l'édition papier.

Tous droits réservés

Epigraphic Bulletin for Greek Religion 1998 (*EBGR* 1998)

In this issue we have covered a large part of the publications of 1998, making several additions to previous issues; we still have a long list of articles we should like to present (*e.g.*, from the journal *Horos*), but this would have delayed the journal's publication substantially. A generous grant from the GISELA UND REINHOLD HÄCKER STIFTUNG for our editorial work in 2001 will enable us in *EBGR* 1999 to close most of the gaps left in this and in earlier issues. In *EBGR* 1998 we have focused on new epigraphic finds, new interpretations of inscriptions, and epigraphic corpora, but we have also summarized a few archaeological studies which make extensive use of the epigraphic material; for the significant contribution of archaeology to the study of Greek religion the reader should consult the *Chronique archéologique* in *Kernos*. As in earlier issues we have not limited ourselves to epigraphy but have included a few references to important papyrological sources (n^{os} 29, 134, 168, 181, 280, 300) and to the evidence provided by the documents in Linear B (n^o 50).

The epigraphic (and other) publications presented in this issue concern different aspects of religion – not only the religious beliefs and practices in the world of the Greek polis but also in the zones of interaction between Greeks and non-Greeks and in the Hellenized world of the Hellenistic and Imperial period. The studies covered here reflect to some extent current trends in research to which we would like to draw briefly in this introduction. A subject which has been substantially promoted in recent years both through new finds and through the collection and re-interpretation of old evidence, is the survival and – in part the transformation – of **Hellenic religion in Late Antiquity** and its relation to **early Christianity** and **Judaism** (see, *e.g.*, G. BOWERSOCK, *Hellenism in Late Antiquity*, Cambridge, 1990; F.R. TROMBLEY, *Hellenic Religion and Christianization*, c. 370-529, Leiden/New York; P. ATHANASIADI – M. FREDE (eds), *Pagan Monotheism in Late Antiquity*, Oxford/Cologne, 1999). In addition to the evidence for the pagan revival under Julian (*e.g.*, *infra* n^o 87; *cf.* *EBGR* 1994/95, 41; 1997, 114) and the persistence of the old forms of worship (see, *e.g.*, the epigram for a priestess of Artemis in fourth-century Patmos, *infra* n^o 180), the inscriptions provide important information concerning the adoption and reinterpretation of pagan motifs in early Christian texts (*e.g.*, n^{os} 83, 180, 235) and about the influence of ancient magic on Christian magic and on Christian imprecations (n^{os} 181, 236, 279, 296); a certain parallelism between Christianity and ancient polytheism can be observed, *e.g.*, in eschatological ideas (n^o 21), in narratives of healing miracles (n^o 207), in the confession of sins (n^o 207), possibly also in the development of the canonical Seven Sins (n^o 29). The worship of Theos Hypsistos

presents an instructive example for the interpenetration of religious ideas in the Imperial period (esp. n^{os} 190 and 204, *cf.* n^o 164 on the theosophical inscription of Oinoanda). The ambiguities of this period and the difficulties in determining the religious beliefs of individuals on the basis of the expressions used in their inscriptions or on the basis of their names has often been observed (see, *e.g.*, n^o 125); a new study devoted to the personal name Theoteknos ('son of god') offers an interesting example (n^o 228).

The continuing fascination with the '**Orphic-Dionysiac**' texts (see the introduction in *EBGR* 1997; *cf. infra* n^{os} 21, 57, 203, 263) has received new stimuli both from new finds, this time from Crete (n^o 89; *cf.* n^o 277), and from the intriguing attempt of Chr. RIEDWEG to reconstruct the ritual contexts in which the texts on the gold lamellae were recited and to establish their relation to a *Hieros Logos* (n^o 224). In this context I should also point to the observations of M. MARINČIČ on the similarities between the 'Orphic' description of the underworld in the 'Bologna papyrus' and in the *Culex* (n^o 168), to the suggestion of A. ZUMBO that a Dionysiac *hieros logos* inspired both a fragmentary papyrus of the 3rd cent. A.D. and OPPIANOS (n^o 300), and to the penetrating study of M. DICKIE on the importance the initiation in mystery cults had for three Hellenistic poets (n^o 69). The latter study draws our attention to a rather neglected subject: the role of personal piety and of individual religious feelings as factors of religious life (*cf.* *EBGR* 1994/95, 149). Two new instructive examples of **personal piety** can be seen in the foundation of a cult of Zeus Theos Megistos in Iberia by a Roman magistrate who was already known as the commissioner of numerous other dedications (n^o 1; for a similar case see *EBGR* 1994/95, 7; 1996, 267) and in the dedicatory poems of Troilos in Lykia (n^o 59 and *EBGR* 1997, 177; *cf.* n^o 30).

The **Eschatological ideas** present an area of research in which *new* evidence is provided almost exclusively by epigraphic finds, especially by funerary epigrams. The reader will find in this issue several interesting texts, *e.g.*, texts that express the idea that the deceased person has joined the Blessed, the stars, or the gods; although the epigrams often reproduce common places, one observes a large variety of motifs, various sources of inspiration, and occasionally significant differentiations (see *infra* n^{os} 99, 121, 180, 184, 236; *cf.* n^o 253; see also F. MILLER, "Philosophical Themes in Early Greek Grave Inscriptions", in *Atti del XI Congresso Internazionale di Epigrafia Greca e Latina* II, Rome, 1999, p. 191-198; A. CHANIOTIS, "Das Jenseits – eine Gegenwelt?", in T. HÖLSCHER (ed.), *Gegenwelten zu den Kulturen der Griechen und der Römer in der Antike*, Munich/Leipzig, 2000, p. 159-181). To mention but a few examples, the funerary epigram for Hekatomoros of Miletos (*infra* n^o 121) expresses the belief that he did not have to drink the water of Lethe, but was brought by Athena to Olympos, where he partakes of a symposium with the immortals; another epigram for the member of a Dionysiac association in Perinthos (*infra* n^o 236) underlines the vanity of life, but it possibly also alludes in its last line (καὶ γὰρ λέλυσμαι) to the release achieved through initiation: 'What is the point of saying "hail, passers-by"? Life is what you see here; a singing cicada stops soon; a rose blossoms, but it soon withers; a skin had been bound, now unfastened it has given up its air; when alive the mortal speaks, when he dies he is cold; the soul is carried away, and I have been released.' One of the interesting new texts commemorates a priestess of Athena at

Pisarissos, who probably committed suicide upon her husband's death (n° 261: [γενο]μένη φίλανδρον, ὥς καὶ θανάτου καταφρονῆσαι).

As in previous issues of this bulletin many contributions are dedicated to various aspects of ancient **magic**: amulets, protective charms, and apotropaic texts (n°s 121, 174, 181, 182, 201, 204, 236, 279, 296), magical papyri (n°s 29, 134, 174, 181, 280, 296), funerary imprecations (n°s 17, 121, 132, 187, 236, 239; n° 187 has the hitherto unattested formula ἐκκέχνται πανοικί: 'he is poured away with all his house'), and curse tablets. In addition to numerous new *defixiones* (n°s 22, 26, 60, 135, 136, 262, 290; for rare or unattested formulations see n°s 22, 60, 64, 135), and to editorial emendations to earlier finds (n° 64, 66, 246, 270), there are several more general studies (n° 39: judicial *defixiones*; n° 63: *defixiones* as evidence for literacy; n° 118: circus curses). H.S. VERSNEL has continued his important contributions to this subject (*cf.* *EBGR* 1988, 184; 1991, 261; 1994/95, 362; see now also H.S. VERSNEL, "Κολάσαι τοὺς ἡμᾶς τοιούτους ἡδέως βλέποντας. 'Punish those who rejoice in our misery': On Curse Texts and Schadenfreud", in D.R. JORDAN – H. MONTGOMERY – E. THOMASSEN (eds), *The World of Ancient Magic. Papers from the 1st International Samson Eitrem Seminar at the Norwegian Institute at Athens, 4-8 May 1997*, Bergen, 1999, p. 125-162) with a penetrating examination of the 'anatomical curses', i.e., *defixiones* with long lists of body parts, characterised by an intense emotional involvement and by the desire to cause harm (n° 283).

A lot of work continues to be done on the **socio-political aspects** of religion, such as the religious activities of cult and professional associations (n° 13, 121; see, *e.g.*, n° 235 for the hitherto unattested Dionysiac association of the Sparganotiai, the 'children in swaddling-clothes', at Perinthos; see n°s 127, 184, 220, 236 for the responsibilities of professional associations in connection with the funerary cult); the role of deities as patrons of justice and the appeals to divine justice (*e.g.*, n°s 39, 64, 180, 181, 204, 207); sacred manumission (n° 99); the religious life of women (*e.g.*, n°s 141, 183); the administration of sanctuaries (*e.g.*, n°s 48, 49, 72, 84); the cult of mortals (benefactors, Hellenistic kings, and Roman emperors; *cf.* n°s 8, 19, 23, 56, 85, 95, 99, 115, 121, 198, 265, 299); and the agonistic festivals (*cf.* n°s 77, 104, 122, 123, 153, 162, 212). Among the aspects of ancient celebrations which emerge from the recently published epigraphic sources I single out the distribution of money at festivals (n°s 35, 121), the gifts made by a Koan dikastagogos to the judges he accompanied to Smyrna on the occasion of the public (Koan) festivals, which were obviously celebrated abroad (n° 61), the celebration of commemorative days in Miletos (n° 121) and banquets at Dio-kaisareia (n° 187), the festivals organized to celebrate the victories of emperors as reflected by acclamations on coins (n° 198), the banquet offered by the dedicators of statues at Pisarissos according to a custom (n° 261: ἀπέδωκεν τῇ κόμῃ καὶ ὑπὲρ τῆς ἀναστάσεως τοῦ ἀνδριάντος τὸ ἐξ ἔθους ὀφειλόμενον δεῖπνον), and the evidence for the participation of acrobats in crown agons (n° 99). I also mention the plausible reconstruction of festivals celebrated at the full moon in early Athens by C. TRÜMPY (n° 268). A rather unexpected find was the discovery of dedicatory graffiti in a grave at Pella naming Herakles, Alexander the Great, and Kassandros (n° 56); this is an interesting piece of evidence for the private worship of early Hellenistic rulers; interestingly enough, Alexander is designated as a *heros* (*cf.* the heroisation and not deification of Hephaistion: *EBGR* 1990, 317); six centuries after his death Alexander was still honored by Thessalonike as

'the son of Zeus' (n° 188). An important find with regard to the early phases of the emperor cult in the East comes from Ioulis on Keos (n° 299): a dedication made by the high priest of the emperor cult to the Theoi Olympioi and the Theoi Sebastoi (i.e., Augustus and Livia, unofficially designated as Augusta) for the well-being of Augustus before 14 A.D.

Of course, the study of Greek religion remains primarily the study of the cult of **gods** and of local **pantheons**; the relevant research was enriched in 1998 with the publication of a collective volume (V. PIRENNE-DELFORGE (ed.), *Les Panthéons des cités, des origines à la Périégèse de Pausanias. Actes du Colloque organisé à l'Université de Liège du 15 au 17 mai 1997*, Kernos, Suppl. 8, Liège, 1998) and with several articles (primarily in *Kernos*, 11, 1998; see *infra* n°s 9, 25, 34, 91, 96, 158, 210, 254-256, 278, 282, 291; see also n°s 5, 53, 195, 294). In some cases, as in the case of the Thessalian goddess En(n)odia (n° 57) or of Herakles Kynagidas (n° 99; cf. n° 273), most of the material available is epigraphic. In this issue the reader will find references to cults and epithets of gods which were hitherto unattested, e.g., the cult of Zeus on the east peak of Mt. Helikon (n° 11), of Athena Nike in Miletos (n° 102) and Hygieia in Korkyra (n° 251), the epithets Sosandra for Aphrodite (n° 231) and Sosistolos for Isias Pharia (n° 19), Torontenos for Apollon in the Propontis (n° 237), and Synetenos for Zeus in Phrygia (n° 46). The importance of divine epithets is discussed in detail by P. BRULÉ in an important study, esp. for questions of method (n° 34). For the variety of attitudes towards the gods and their power evidence is provided not only from references to miraculous rescues (n°s 180, 187), from a Cypriote epigram which asserts that "the gods govern everything that the humans think" (n° 74), from the prayers addressed to Zeus and Hestia and the words of praise for Artemis in Ephesian epigrams (n° 35), or from a new dedication to the 'Lightning and Thundering God' from Maionia which invokes the sweetness of the god's soul (n° 209: τὴν ψυχὴν αὐτοῦ ἐν γλυκύτητι), but also from an epigram republished by R. MERKELBACH, in which a man criticizes the bad judgement of the gods, apparently because of his wife's premature death (n° 178). One of the many titbits in the new volume of the Milesian corpus is Apollon's oracular response to the enquiry of builders whether they should continue the difficult task of building arching vaults in the theater, or rather dedicate themselves to another construction; the oracle advised them, in addition to a sacrifice to Athena and Herakles, to follow the advice of an experienced architect (n° 121). An addition to our evidence for the 'false prophet' Alexander of Abonouteichos and his god Glykon Neos Asklepios has been contributed by C.P. JONES: Lucian narrates that many women claimed that they had children from Alexandros; the young doctor Neiketes, son of Glykon, may be one of these persons who claimed a miraculous birth (n° 133).

This issue of *EBGR* does not include any new **leges sacrae**, but there are several studies on sacred regulations, among which I single out A. GIULIANI's commentary on a recently published lex sacra from Selinous (n° 93; cf. *EBGR* 1996, 45) and a series of studies by A.M. BOWIE, S. SCULLION, R.M. SIMMS, and A. VERBANCK-PIÉRARD on sacrifice (n°s 28, 240, 243, 282; see also n°s 33, 76). With regard to the dedicatory practices I single out a series of articles on temple **inventories** (n°s 57, 113, 192, 213-215, 232, 289; see now also R. HAMILTON, *Treasure Map. A Guide to the Delian Inventories*, Ann Arbor, 2000) and a very

interesting study of C. PRÊTRE on the display of dedications in Delos (n° 215); temple inventories are now attested also for the sanctuary of En(n)odia at Pherai (n° 57). New information with regard to **cult officials** is provided, *e.g.*, by a new inscription from Eretria which shows that the administration of the *thesauros* was one of the responsibilities of the neokoroi serving in sanctuaries (n° 148), by the dedication of two priests of Demeter who served as 'sacred slaves' at Diokaisareia (n° 187), and by an inscription from Miletos which attests for the first time there the office of the *promantis* (n° 121).

The inscriptions often enrich our knowledge of ancient – in particular local – **myths** and demonstrate their importance in the collective memory of big and small communities as well as their role in the construction of a collective identity. A stele of Xanthos with mythological narratives concerning the birth of Asklepios and the migration of Lykians was the most important find in recent years in this respect (*EBGR* 1988, 21); new studies (n° 106) show that these narratives were parts of traditions concerning the Lykian and Greek colonisation of Karia and the foundation of Korinth. Bellerephontes was a central figure in these traditions (*cf.* *EBGR* 1997, 350); he now appears as one of the founders of Halikarnassos in a new important find, a hymn from Halikarnassos (n° 130). The new text contains also a new tradition concerning the birth of Zeus and a hitherto unattested version of the myth of Hermaphroditos, which makes him the founder of the institution of marriage. The grave of a priest near Alepo in Syria (n° 52) decorated with reliefs with mythological scenes provides yet another instructive example of the familiarity with the Greek myths in the East until Late Antiquity: inscriptions identify some of the figures, among them, again, Bellerephontes (Βελλεροφῶνς). Mythological traditions often explain the names of civic subdivisions in many cities. D. KNOEPFLER, has recognized the names of heroes in the names of the Eretrian tribes, *e.g.*, that of Narkittos (Narkissos), probably an attendant of Artemis (n° 147; *cf.* also n° 106, 184). A related find is a new inscription from Kassandreia/Poteidaia which attests for the first time the civic subdivision of the Hippotadeis; its name is probably derived from Hippotes, the father of Aletes, the legendary founder of Korinthos – Poteidaia's mother-city (n° 288). Another important source for the familiarity with mythological and epic traditions are the personal names (see n° 264 for Macedonia).

Finally, the epigraphic bibliography has been enriched with several new corpora and collections of inscriptions, for Patrai (n° 225), Beroia (n° 99), Perinthos (n° 236), Bulgaria (n° 184), Miletos (n° 121), the Kibyra-Olbasa region (n° 187), west Kilikia (n° 261), and Nubia (n° 75). New thematic corpora include a very useful collection of healing miracles of Asklepios (n° 92), a selection of Coptic magical texts (n° 181), and the first volume of the metrical inscriptions of Asia Minor (n° 180). This year's overview alone makes clear that Greek inscriptions are indispensable for the study of all conceivable aspects of religion in the Greek and in the Hellenised world. I should also underline the great number of reliable translations of inscriptions (*e.g.*, n° 29, 32, 35, 59, 60, 61, 68, 85, 92, 93, 107, 111, 112, 120, 121, 126, 127, 130, 135, 136, 159, 180, 181, 187, 203, 204, 208, 209, 220, 222, 225, 236, 252, 261, 265, 266, 270, 290) which contribute greatly to making the epigraphic material more accessible to representatives of neighbouring disciplines and to students who sometimes lack the background necessary for the understanding of epigraphic testimonia.

The principles explained in *Kernos*, 4 (1991), p. 287-288 and *Kernos*, 7 (1994), p. 287 also apply to this issue. Abbreviations which are not included in the list of abbreviations are those of *L'Année Philologique* and J.H.M. STRUBBE (ed.), *Supplementum Epigraphicum Graecum. Consolidated Index for Volumes XXXVI-XLV (1986-1995)*, Amsterdam, 1999. If not otherwise specified, dates are B.C. We are very much obliged to David Roselli and Dr. James Cowey for improving the English text. [AC]

Abbreviations

<i>AE</i>	<i>Année Épigraphique.</i>
<i>AEM7b</i>	ΥΠΟΥΡΓΕΙΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΘΡΑΚΗΣ – ΥΠΟΥΡΓΕΙΟ ΠΟΛΙΤΙΣΜΟΥ – ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ, <i>Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη.</i>
<i>Ancient Greek Cult Practice</i>	R. HÄGG (ed.), <i>Ancient Greek Cult Practice from the Archaeological Evidence, Proceedings of the Fourth International Seminar on Ancient Greek Cult, organized by the Swedish Institute at Athens, 22-24 October 1993</i> , Stockholm, 1998.
<i>Argos et l'Argolide</i>	A. PARIENTE – G. TOUCHAIS (eds), <i>Argos et l'Argolide. Topographie et urbanisme. Actes de la table ronde internationale, Athènes-Argos 28/4-1/5/1990</i> , Athens, 1998.
<i>Akten des 21. Internationalen Papyrologenkongresses</i>	B. KRAMER – W. LUPPE – H. MAEHLER – G. POETHKE (eds), <i>Akten des 21. Internationalen Papyrologenkongresses, Berlin, 13.-19.8.1995</i> , Stuttgart, 1997.
<i>AvP</i>	<i>Die Altertümer von Pergamon.</i>
<i>BIWK</i>	G. PETZL, <i>Die Beichtinschriften Westkleinasiens</i> , Bonn, 1994.
<i>Cirenaica</i>	E. CATANI – S.M. MARENGO (eds), <i>La Cirenaica in età antica. Atti del Convegno Internazionale di Studi, Macerata, 18-20 maggio 1995</i> , Roma, 1998.
<i>CMRDM</i>	E. LANE, <i>Corpus Monumentorum Religionis Dei Menis</i> , Leiden, 1971-.
<i>DT</i>	A. AUDOLLENT, <i>Defixionum tabellae</i> , Paris, 1904.
<i>DTA</i>	R. WÜNSCH, <i>Defixionum tabellae</i> , Berlin, 1897.
<i>Épigraphie et histoire</i>	Y. LE BOHEC – Y. ROMAN (eds), <i>Épigraphie et histoire : acquis et problèmes. Actes du congrès de la société des professeurs d'histoire ancienne, Lyon-Chambéry, 21-23 mai 1993</i> , Paris, 1998.
<i>Euboica</i>	M. BATS – B. D'AGOSTINO (eds), <i>Euboica. L'Eubea e la presenza euboica in Calcidica e in Occidente. Atti del Convegno Internazionale di Napoli, 13-16 novembre 1996</i> , Napoli, 1998.
<i>Femmes et vie politique</i>	R. FREI-STOLBA – A. BIELMAN (eds), <i>Femmes et vie politique dans l'Antiquité gréco-romaine</i> , Lausanne, 1998 (<i>Études de Lettres</i> , Université de Lausanne).
<i>The Greek World</i>	A. POWELL (ed.), <i>The Greek World</i> , London, 1995.

- IGDOP L. DUBOIS, *Inscriptions grecques dialectales d'Olbia du Pont*, Geneva, 1996.
- Imperium Romanum P. KNEISSL – V. LOSEMANN (eds), *Imperium Romanum. Studien zu Geschichte und Rezeption. Festschrift für Karl Christ zum 75. Geburtstag*, Stuttgart, 1997.
- I.Oropos B.C. PETRAKOS, *Οἱ ἐπιγραφές τοῦ Ὀρωποῦ*, Athens, 1997.
- Kea-Kythnos L.MENDONI – A.J. MAZARAKIS AINIAN, *Kea – Kythnos. History and Archaeology. Proceedings of an International Symposium, Kea-Kythnos, 22-25 June, 1994*, Athens, 1998.
- Mathesis e Philia S. CERASULO (ed.), *Mathesis e Philia. Studi in onore di Marcello Gigante*, Napoli, 1995.
- Mélanges Masson *Mélanges Olivier Masson*, Paris, 1998 (Centre d'Études Chypriotes, Cahier 27).
- Panthéons des cités V. PIRENNE-DELFORGE (ed.), *Les Panthéons des cités des origines à la Périégèse de Pausanias, Actes du Colloque organisé à l'Université de Liège du 15 au 17 mai 1997*, Liège, 1998 (Kernos, Suppl. 8).
- PGM K. PREISENDANZ – A. HENRICHs (eds), *Papyri Graecae Magicae. Die griechischen Zauberpapyri*, Stuttgart, 1973-1974.
- Preatti IX Congresso *XI Congresso Internazionale di Epigrafia Greca e Latina, Roma, 18-24 settembre 1997. Preatti*, Rome, 1997 [in this EBGR we summarize only those articles which were not included in the *Atti*, to be presented in EBGR 1999].
- Sibille I. CHIRASSI COLOMBO – T. SEPPILLI (eds), *Sibille e linguaggi oracolari. Mito, storia, tradizione. Atti del convegno internazionale di studi, Macerata-Norcia 20-24 Settembre 1994*, Macerata, 1998.
- Stephanos nomismatikos U. PETER (ed.), *Stephanos nomismatikos. Edith Schöner-Geiß zum 65. Geburtstag*, Berlin, 1998.
- STRUBBE, Arai J. STRUBBE, *Ἀπαὶ ἐπτάμβιοι. Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor: A Catalogue (IGSK, 52)*, Bonn, 1997.
- Symposium Burkert F. GRAF – C. RIEDWEG – T.A. SZLEZÁK (eds), *Ansichten griechischer Rituale. Geburtstags-Symposium für Walter Burkert*, Stuttgart-Leipzig, 1998.

Select Topics

Geographical areas (in the sequence adopted by SEG)

Athens/Attika: 13. 18. 32. 41. 43. 57. 58. 60. 66. 85. 88. 92. 102. 131. 137. 140. 155. 163. 185. 186. 194. 218. 226. 240. 243. 250. 252. 268. 270. 281. 282; Eleusis: 32. 69. 84. 85. 131. 140. 185. 186. 226. 243; Rhamnous: 206. **Megara:** 9. **Peloponnesos:** 153; **Korinthos:** 26. 106; Isthmia: 210. 217. **Argolis:** 211. 275; Argos: 70. 166. 193. 202; Epidauros: 32. 84. 92. 108. 113; Kalaureia: 32. **Arkadia:** Megalopolis: 151; Phigaleia: 10. 205. **Messenia:** Messene: 257-259. **Lakonia:** Sparta: 62. 249. **Ellis:** Olympia: 62. 90. 219. **Achaia:** Patrai: 225. **Boiotia:** 11; Delion: 72; Korope: 90; Lebadeia: 25. 32; Oropos: 32; Ptoon: 90; Thebes: 90; Thespiiai: 149. 289. **Delphi:** 7. 84. 88. 90. 113. 146.

159. 160. 175. 176. 194. 230. 248. 254. **Korkyra**: 106. 200. 251. **Thessaly**: 57. 128. 273. 274; Pherai: 57. **Epeiros**: 36; Dodona: 90. 229. **Macedonia**: 2. 3. 54-57. 71. 114. 144. 145. 162. 169. 184. 188. 264. 272. 287. 288. 291; Beroia 6. 99; Dion: 199; Pella: 290; Stageira: 244. **Thrace**: 42. 94. 95. 141. 162. 184. 237. 271; Perinthos: 236. **West Shore of the Black Sea**: 5. 53. 96. 97. 184. 285. **North Shore of the Black Sea**: 5. 27. 234. 278; Gorgippeia: 247; Olbia: 246. 284. **Aegean Islands**: 48; Delos: 48-51. 80. 101. 103. 137. 185. 192. 213-216. 232. 265. 266; Rhodos: 32. 143; Lesbos: 136; Astypalaia: 32; Thera: 20; Kos: 61. 111. 112. 183; Keos: 40. 138. 286. 299; Kythnos: 259; Naxos: 242; Samos: 100. 107. 109; Amorgos: 165; Samothrake: 267; Euboia: 57. 146-148; Crete: 62. 79. 89. 92. 241. 263. 276. 277. 294. **Italy**: 100. 103. 124. 231; Poseidonia: 156. **Rome**: 22. 63. 92. 98. 103. 110. **Sicily**: 64. 65. 124; Kamarina: 64; Lilybaion: 64. 135; Morgantina: 64; Selinous: 93. 157. **Iberia**: 1. 204. **Britain**: 262. **Asia Minor**: 115. 122. 123. 180. 197. 238. 256. **Karia**: 46. 106. 256; Aphrodisias: 220; Halikarnassos: 130; Iasos: 104; Stratonikeia: 45. **Ionia**: Didyma: 90; Ephesos: 32. 35. 77. 125. 127. 255; Klaros: 90. 161; Kolophon: 82. 127; Miletos: 102. 119. 121; Smyrna: 83. **Lydia**: 67. 208. 209. 236 bis. 256; Assessos: 292; Blaundos: 4; Sardis: 120. **Troas**: 223. **Mysia**: Pergamon: 43. 47. 92. 230. **Bithynia**: Tieuion: 133. **Phrygia**: 41. **Pisidia**: 126; Antiocheia: 189; Sagalassos: 68. **Pamphylia**: Sillyon: 295. **Lykia**: 17. 158. 187. 239; Kibyra: 59; Kyaneai 17; Oinoanda: 164. 190. 212; Sidyma: 45; Xanthos: 31. 106. **Lykaonia**: 158. **Kappadokia**: 178. **Kilikia**: 73. 158. 261. **Cyprus**: 8. 171. 196; Golgoi: 74. 172. **Armenia**: 139. **Kommagene**: 16. **Syria**: 12. 14. 15. 38. 52. 86. 87. 201. **Egypt**: 19. 30. 154. 181. 182. **Nubia**: 75. **Kyrenaike**: 221; Kyrene: 20. 44. 157. 167. 191. 222. 233

acclamation: 190. 198. 236; see also Greek vocabulary

agon, agonistic inscriptions: 35. 99. 104. 110. 111. 121-123. 132. 153. 170. 180. 187. 189. 196. 206. 212. 266. 276. 293; competitions, of acrobats: 99; choral: 121. 147. 167. 218; dramatic: 111. 138. 200. 236; in enkomion: 221; ephebic: 221; establishment of an agon after victory: 149; financing of a.: 187; honorary statues of victors: 68; prizes: 121 (crowns of oak leaves); punishment: 62; women in agons: 23; see also agonothetes

agonistic festivals (individual): *Aktia*: in Nikopolis: 99. 212; in Perinthos: 162. 236 (Megala Oikoumenika Aktia); in Thessalonike: 162 (Aktia Pythia). *Alexandria Pythia*: 162 (Philippopolis). *Antoneinia Sebasta*: 162 (Byzantion). *Asklepieia*: 162 (Philippi, Megala A.). *Augusteia*: 110 (unknown city). *Augousteios (Severeios) Kapetoleios pentaeterikos poleittikos*: 187 (Olbassa?). *Balbille(ia)*: 110. 127 (Ephesos). *Basileia*: 382 (Beroia). *Capitolia*: 104. 121. 132 (Rome). *Demostheneia*: 62 (Oinoanda). *Chrysanthinos Isopythios*: 122 (Sardis). *Didymeia*: 121 (Miletos). *Ephes(e)ia*: 100. 127 (Ephesos, Megala E.). *Epinikia*: 121 (Rome). *Erotidaia Rhomaia / Kaisareia Erotidaia Rhomaia*: 149 (Thespiiai). for *Eukrates*: 110 (Antiocheia). for *Fulvus*: 162 (Thessalonike). *Hadrianeia*: 110 (Ephesos). *Hadriana Olympia*: 123 (Kyzikos). *Kendreseia Pythia*: 162 (Philippopolis). *Maximianeia*: 189 (Antiocheia in Pisidia). *Olympia*, in Ephesos: 77; in Olympia: 62. 99. 121. 132. 212. *Olympia Alexandria*: 162 (Beroia). *Panbellenia*: 162 (Thessalonike, Megala P.). *Philadelphiea*: 162 (Perinthos). *Pythia*, in Delphi: 110. 121. 194. 212; in Lebadeia: 110; in Perinthos: 162. 236; in Thessalonike: 162 (Pythia Kabereia/Kaisareia/Epinikia). *Rhomaia*, in Kos: 111?; in Pergamon: 121 (Sebasta Rhomaia). *Sebasta Isolympia*: 62. 170

(Neapolis). *Severeia Koina Asias*: 122 (Sardis); *Severeia Nymphia*: 162 (Anchialos). *Severeia/Severeia Perinthia*: 162 (Perinthos). *Soteria*: 146. 159. 194 (Delphi); agons in Delion: 72; in Ephesos: 121; in Macedonia: 162; in the Peloponnese: 153; in Thrace: 162; provincial agons, in Asia: 104. 110 (Sardis, Smyrna). 122. 123; in Lykia: 212; in Macedonia: 110. 162 (Beroia); see also festivals

Alexander of Abonouteichos, the 'False Prophet': 133

Alexander the Great: 56. 162. 185. 188

altar: 14. 31. 38. 41. 44. 51. 57. 59. 76. 99. 120. 180. 184. 187. 199. 225. 236. 261

Amazon: 83

Amphictyony: 146. 159-160. 194

amulet (gem, phylactery): 174. 181. 182. 201. 204. 236. 279. 296

anatomical votives: 172

angels, archangels: 121. 180. 190. 207

animals: 56; bear: 167; bull: 57; cock: 145; dog: 57; dolphin: 284; eagle: 187. 209. 285; frog: 114; goat: 180; horse: 57; ox: 145; pig: 226; ram: 184. 243; snake: 57. 99. 120. 133. 180; sow: 243; turtle: 145

apotropaic texts: 121. 201. 280

apple: 69

aretalogy: 92

association: cult association: 13. 19. 35. 53. 75. 95. 99. 114. 121. 180. 184. 185. 187. 188. 236. 300; performance of funerary rites / protection of graves: 127. 184. 220. 236; see also Greek vocabulary

astrology: 29. 208

asylia: 80

banquet: 33. 52. 76. 121. 180. 187

bath, initiatory: 180

benefactors, cult of: 47. 81. 121 (commemorative days). 265

birthday: 105. 111. 121. 122

calendar, moon c.: 99; month names: 111 (Anthesterion in Sinope Kronion in Kolophon?). 287 (Lenaion and Pantheon in Olynthos). 288 (Athenaion in Kassandreia)

cave: 89. 130. 176. 180. 231. 277; Idean C.: 89. 277

Chaldean oracles: 164

Christians, Christianity: 21. 125. 126. 132. 164. 181. 207. 225. 228. 236. 261; pagan influence on Christianity / pagan motifs in Christianity: 83. 99. 180. 181. 235. 236. 279. 296; Christian influence on pagan religion: 180

chthonic deities: 17. 26. 57. 64. 99. 135; see also deities (Brimo, Demeter, Ennodia, Erinyes, Ge, Hades, Hekate, Hermes Chthonios, Eriounios, and Plouteus, Kore, Persephone, Plouton, Tritopatores)

clothes, clothing of statues: 99

commemorative day: 121

confession inscriptions: 207. 208

crossroad: 57

- cult, demotic: 111. 131. 243. 250. 282; family: 12. 157. 297; genos: 155; private: 137
- cult, calendar: 121. 240. 282; continuity: 40; finances: 28. 31. 32. 48. 49. 51. 72. 73. 99. 116. 194; founder: 236 bis; Hellenisation: 67. 158; introduction of cult: 20. 31. 32. 58. 102. 111. 137. 180. 195. 227. 236. 236 bis; see also rituals
- cult objects: see altar, statue, Greek vocabulary
- cult, of mortals: 180 (rejection). 238 (Antinoos); of *Populus Romanus*: 184; of the Roman senate: 81. 184; see also benefactors, emperor cult, hero cult, mystery cult, orgiastic cult, royal cult
- cult, personnel: agonothetes 6. 23 (female). 35. 61. 68 (for life). 72. 85. 99. 111. 200. 236; archeuon: 111; archidaphnophoros: 274; archiereia of the provincial emperor cult, in Asia: 99. 115. 121. 125; in Thrace: 95; archiereia of the civic emperor cult: 187. 236; archiereus of the provincial emperor cult, in Asia (*cf.* Asiarches): 85. 99. 115. 121. 125. 187; in Lykia: 59. 187; in Macedonia (*cf.* Makedoniarches): 6. 99. 144; in Thrace: 95; of the civic emperor cult: 68. 85. 99. 129? 187. 236. 249. 261; archimystes: 236; archineokoros: 99; arktos: 167; artikopos: 99; chrysonomos: 121; daphnophoros: 274; dendrophoros: 184; diakonos: 99; hierieia: 6. 57. 99. 120. 121. 167. 180. 187. 198. 225. 261; hierieus: 2. 4. 17. 90. 98. 99. 180. 187. 189. 191. 194. 225. 236. 249. 258. 261. 284; hierokeryx 61; hieromnemon: 146. 194. 236; hierophantes: 99; hieropoios: 48. 49. 250; hydrophoros: 180; hydroskopos: 99; hymnodos: 236; hypophetes 90; klinarchos: 75; kotarches: 121; krites: 99; kynegos: 273; leitoreuoussa: 57; mantis: 90; na(o)koros/neokoros: 59. 95. 121. 125. 148. 180. 187; neopoios/es: 109. 111. 127; parasitos: 33; pompostolos: 155; prohestos hierou: 99; prophetes: 75. 90. 121. 180; promantis: 121 (a woman); prophetis: 90; see also priesthood
- curse: 181. 260. 284; curse tablet (defixio): 22. 26. 39. 60. 63. 64. 66. 118. 135. 136. 246. 262. 270. 283. 290; 'anatomical curses': 283; see also funerary imprecation, prayer for justice
- death: 29. 99. 180. 184. 236. 253. 261; see also eschatological beliefs, soul
- dedications: 57. 113. 177. 180. 192. 213-215. 217. 219; display: 215. 232; of Hellenistic kings: 51. 99; of priests / cult officials: 2. 4. 17. 57. 99. 161. 180. 184. 199. 236. 274; criticism on dedications: 180; see also inventory, Greek vocabulary
- dedication of anatomical votives: 172; of clothes: 100; of (representations of) ears: 94; of footprints: 99; of hair locks: 180; of phialai: 292; of pins: 10; of seals: 242; of sickles: 152; of war booty: 57. 219. 269; of weapons: 219. 258; of wheels: 217
- dedication made after a dream 54; after a healing miracle: 208; after divine request: 99. 261; after manumission: 99; after a war victory: 7. 248; in accordance to an oracle: 184. 187; in expectation of divine help: 99; for family members: 59. 184. 237; for a friend: 236; for a king: 154; for a master/patron: 59; see also vow, Greek vocabulary
- deification: Antinoos: 238
- deities: **Agathos Daimon**: 184. **Aglauros**: 240. **Alektrona**: 32; **Amphiaraios**: 32. **Amynos**: 58. **Aphrodite**: 8. 32. 34. 51. 57. 99. 121. 141. 174. 180. 181. 225. 236. 242. 250. 259. 271. 274. 279; **Apatoura** 5; **Ourania** 5. 278; **Paphia** 142; **Pontia** 5; **Syria** 5; **Erykine** 174; **Euschemon** 99; **Kypris** 130; **Pandemos** 183; **Pontia** 183; **Schoinis** 130; **Sosandra** 231. **Apollon**: 1. 9. 25. 35. 41. 45. 51. 74. 90. 96. 99. 101. 111. 121. 167. 175. 180. 184. 185. 191. 232. 254. 261. 268; **Anax** 233; **Archagetas** 20; **Daiterenos** 184; **Daphnephoros** 148; **Delios** 48. 50. 72 (in Boiotia); **Didymeus**

121. 180; *Enagontios* 51; *Erithaseos* 32; *Gryneios* 180; *Hylates* 171; *Ietros* 96; *Kendreisos* 184; *Klarios* 68. 82. 127. 161. 180. 238; *Ktistes* 20; *Lykios* 236; *Patroios* 17; *Pythios* 180; *Sikerenos* 95; *Torontenos* 236. 237. **Ares**: 75. 159. 261; *Megistos Theos* 187. **Arkesimas**: 31. **Artemis**: 34. 35. 45. 57. 79? 99. 152. 161. 167. 180. 184. 241. 294; *Agrotera* 54. 99; *Amarynthia* 147; *Ana(e)ttis* 208. 209. 256; *Blaganitis* 114; *Digaia (Dikaia)* 114; *Eileithyia* 99; *En(n)odia* 57; *Ephesia* 32. 35. 77. 125. 127; *Kallikrateia* 44; *Kithone* 118; *Laphria* 225; *Orthosia* 9; *Pheraia* 57; *Pyth(e)ia* 180; *Tauropolos* 236; *Trihoditis* 57. **Asklepios**: 32. 58. 92. 99. 108. 111. 112. 137. 141. 151. 180. 185. 225. 238. 261; *Soter* 184. **Athena**: 9. 10. 34. 57. 99. 121. 130. 139. 152. 167. 180. 187. 205. 211. 240. 254. 261. 284. 286. 291; *Areia* 159; *Atesie (Assesie)* 292; *Nike* 32. 102; *Nikephoros* 4; *Pallas* 121; *Panachaia*: 225; *Polias* 180. 185; *Tritogeneia* 121. **Basileus Kaunios**: 31. **Boule**: 184. **Brimo**: 57. **Britomartis**: 294. **Darron**: 114. **Demeter**: 9. 25. 32. 57. 64. 69. 70. 99. 111. 124. 135. 141. 150. 152. 183. 184. 186. 187. 189. 199. 225 (Ceres). 236. 243. 254. 257. 258. 275. 284. 294; *Dikaia* 26; *Herkyna* 25; *Karpophoros* 120. 121. 255; *Karpo-tokos* 180; *Kyria* 26; *Phrearios* 243; *Thesmophoros* 180. 243. **Demos**: 4. 121. 184. **Dike**: 95. **Dionysos**: 40. 52. 54. 57. 59. 69. 95. 99. 121. 152. 165. 176. 180. 185. 187. 200. 206. 236. 238. 254. 263. 300; *Agrios* 9; *Eleuthereus* 155; *Erikryptos* 99; *Kathegemon* 85; *Kryptos* 99; *Lysidios* 230; *Lysios* 230; *Pseudanor* 99; *Sphaleotas* 230. **Dioskouroi**: 233 (Kastor). 249. 254. 257. 258. **Eileithyia**: 51. **En(n)odia**: 57; *Alexeatis* 57; *Astike* 57; *Hosia* 57. 99; *Korillos* 57; *Mykaike* 57; *Patroia* 57; *Pheraia* 57; *Stathmia* 57. **Erasinos**: 193. **Erinyes**: 64. 135. **Eros**: 149. **Eumenides**: 157. **Eunomia**: 99?. **Ge**: 64. 159. **Glykon**: 133. **Hades**: 64; *Ga(i)os?* 64. **Hekate**: 41. 64. 180. 275. 279. 294; *Soteira* 41. **Helios**: 52. 159. 180. 184. 236. 285. **Hera**: 9. 100. 107. 152. 156. 180. 184. 236. 284; *Basilis* 25; *Euangelis?* 99; *Euergesia?* 100. **Herakles**: 52. 53. 56. 71. 111. 121. 187. 193. 196. 236. 254. 257; *Idaios?* 71; *Kynagidas* 99. 273; *Peritas* 114; *Pharangeites* 53. **Hermes**: 43. 52. 54. 55. 64. 99. 121. 145. 187. 254. 256. 257. 261. 284; *Chthonios* 99; *Dromios* 276; *Erio(u)nios* 60; *Plouteus* 180; *Propylaios* 43. **Hestia**: 35. 57. 255. **Hononoia**: 4. 184. 236. **Hosion kai Dikaion**: 207. **Hygieia**: 99. 236. 251; *Basillissa* 184. **Iakchos**: 226. 243. 284. **Kabeirol**: 121. 284. **Kastor**: 233; *Anax* 233. **Kore**: 1. 25. 32. 64. 99. 184. 243. 255. 258. 261. 275. 284; *Soteira* 180. **Kronos**: 25. **Kybele**: 187. **Leto**: 174. 187. 239. 294. **Ma**: 99; *Taurene* 187. **Meter**: 35; *Alassene* 59; *Kadmene* 187; *Oreia* 209; *Theon* 59. 99. 185. 209. 240. **Moirai Praxidai**: 26. **Nalades**: 225. **Nemesis**: 206. **Nemeseis Smyrnaiai Sebasmiotatai**: 1. **Nike**: 52. 71?. **Nymphs**: 8. 25. 95. 141. 166. 184. 239; *Bourdapennai* 94; *Salmakis* 130. **Pan**: 25. 41. **Panakeia**: *Despoina* 184. **Pandrosos**: 240. **Pantheos**: 59. **Parthenos**: 234. **Persephone**: 57. 60. 64. 69. 89. 99. 121. 135. 284; *Plouto?* 64. **Plouton**: 89. 243. 261. 277. **Polis**: 99. **Poseidon**: 9. 32. 54. 57. 59. 99. 121. 130. 142. 187. 188. 195. 210. 217. 236. 240. 254; *Asphaleios* 180; *Helikonios* 119; *Pontios* 187. **Potniai**: 180. **Rhea**: 240. 294. **Rhome (Dea Roma)**: 2. 81. **Selene**: 52. 187. **Telesphoros**: 184. **Thea**: *Anassa* 142; *Gorgia* 142; *Ourania* 209; *Paphia* 142; *Thermene*. **Themis**: 57. **Theoi**: 99. 143. 151. 184. 225. 251; *Olympioi* 299; *Pantes* 17. 159. 187. 236. 274; *Patroioi* 35; *Sebastoi* 299. **Theos**: 216; *Astrapton kai Bronton* 209; *Bronton* 209; *Hypsistos* 14. 125. 141. 187. 188. 190. 204. 236. **Tritopatores**: 157. **Trophonios**: 25. 32. **Twelve Gods**: 91. 111. **Tyche**: 180. 236; *Agathe* 121. 236; *Rhomes* 98. **Tychon**: 27. **Zeus**: 2. 11. 15. 17. 35. 36. 90. 121. 152. 159. 180. 184. 187. 188. 209. 238. 256; *Akraios* 130; *Antigonaios* 236 bis; *Aphrios* 57; *Asklepios* 237; *Basileios* 25; *Boulaios* 236; *Dolichaios* 38; *Dolichenos* 38. 87.

228; *Eleutherios* 2. 236; *Eubouleus* 193; *Horkios* 154; *Hypatos* 35; *Hypstos* 54. 99; *Ktesios* 180; *Lophites* 236; *Megistos* 1. 59. 187; *Meilichios* 9. 57. 131. 157. 174?; *Olbios* 73; *Olympios* 77. 219. 236; *Panamaros* 45. 180; *Pisarisseeon* 261; *Seimos* 86; *Sarapis* 236; *Soter* 32. 180. 187; *Syntenos* 46; *Tbaulios* 57; *Tiamou* 209; *Trophonios* 25; *Zbelsourdos* 236.

deities, Anatolian: *Hipta* 256; *Mes* 187; *Mes Askainos* 189 *Sinuri* 116; Egyptian: 1. 51. 54. 75. 92. 99. 103. 117. 173. 174. 182. 187. 201. 236. 257; Oriental: *Anabita* 139 (see also *Artemis Anaitis*); *Atagartis* 99; *Baal (Belos)* 15; *Mithras* 16. 184. 225; *Sabazios* 95. 187. 256; *Symbaitylos* 86; *Thea Syria* 99; *Semaia* 173; Thracian: *Bendis* 42; *Darzelas* 184; *Heron* 184; *Thracian rider god* 54. 95. 99. 141. 184. 236
deities, assimilation of d.: 15 (*Zeus Belos*), 208. 209. 256 (*Artemis Anaitis*), 236 (*Zeus Sarapis*, *Isis Aphrodite*), 237 (*Zeus Asklepios*); birth of d.: 130; criticism on gods: 178; epikleseis of d.: 34; as eponymous magistrates: 111. 121. 184. 234; as fathers / mothers of mortals: 133. 188; as patrons of fertility: 2. 99; of harbors: 44; of sailors 19. 231; nature of god: 164; power of gods over the mortals: 74; rescue by a god: 180. 187; river gods: 65. 180. 187; see also chthonic deities, epiphany, healing deities, miracle, theogony, Greek vocabulary

disease: 172. 208; see also anatomical votives, healing

divination: 29. 99. 134; hydroscopey: 99; see also oracles, Sibylla

Dodekatheon: 91. 111

dream: 54. 180. 236

ear: 94

earthquake: 45. 195

Eleusinian cult / gods / mysteries: 32. 69. 85. 131. 140. 185. 186. 226. 243. 284

emperor cult: 6. 19. 23. 35. 59. 68. 85. 95. 97. 99. 115. 117. 121. 122. 184. 187. 198. 202. 225. 236. 238. 261. 299; association of the emperor/empress with a god: 19 (*Faustina/Isis Pharia*), 85. 236 (*Hadrian/Zeus Olympios/ Panhellenios*), 236 (*Hadrian/Zeus Eleutherios/Olympios*, *Sabina/Demeter*); with a hero: 180 (*Lucius Verus/Erythros*); carrying of images of the emperors: 19; crowning of the images of the emperors: 99; see also neokoreia

envy: 139

ephebes: 185. 221. 226. 276

epiphany: 45. 57

eschatological ideas: 21. 69. 99. 121. 168. 180. 203. 224. 236. 253; see also death, Orphics, reincarnation, soul, Greek vocabulary

family cult: 12. 157. 297

festival: 180. 187. 268; announcement of honors at f.: 61. 111; commemorative f. for benefactors: 121; commemorative days: 121; commemorative festivals for victories: 198; on full moon: 268; funding of f.: 187; Hellenistic: 137; money distribution at f.: 35. 121; presents made at f.: 61; see also agon, procession, rituals, theoria

festivals (individual): *Anthesteria*: 268 (Athens); *Apatouria*: 268 (Athens); *Aphrodisia*: 51 (Delos); *Asklepieia*: 111 (Kos); *Dionysia*, in Athens: 131. 155. 185. 218; in Keos: 138; in Korkyra: 200; in Kos: 61. 111; in Samothrake or Sinope: 111; *Dromeia*: 276 (Crete); *Elaphebolia*: 268 (Athens); *Eleusinia*: 131. 185. 226

(Athens); *Koreia*: 64 (Syracuse, Kamarina?); *Kronia*: 268 (Athens); *Lenaia*: 268 (Athens); *Maimakteria*: 268 (Athens); *Mounichia*: 140. 268 (Athens); *Neleis*: 119 (Miletos); *Nikephoria*: 47 (Pergamon); *Panathenaia*: 131. 140? (Athens); *Posidea*: 268 (Athens); *Pythais*: 194 (Athens/Delphi); *Pyanopsia*: 268 (Athens); *Skira*: 268 (Athens); *Theseia*: 266 (Delos); *Thesmophoria*: 226. 268 (Athens); see also agons

finances of cult, financial administration of sanctuaries: 28. 31. 32. 48-51. 72. 99. 167. 187

flogging: 62

footprints: 99

funerary cult: 18. 24. 41. 42. 69. 78. 99. 103. 127. 180. 184. 191. 224. 236. 295. 297. 298; f. agon: 162; f. architecture: 127; f. banquet: 103. 180; f. foundation: 184. 297; f. imprecation: 17. 121. 132. 187. 236. 239; consolation decree: 253; fines for violation of the grave: 17. 99. 121. 127. 220. 236; public funeral 24; rhodismos: 184; sumptuary legislation: 78; see also Greek vocabulary

garland: crowning of statues of emperors: 99

gem: see amulet

Gnostic(s): 121. 174. 180. 181

god, nature of: 164

gymnasion: 23. 192. 257. 265

hands, raised: 99

healing: 180. 181. 261; healing deities: see deities (Amphiaraos, Asklepios, Darron, Glykon, Hygieia, Panakeia); healing miracles: 32. 92. 207; see also disease, incubation

hearth: 255

Hellenisation: 67. 158

henotheism: 190

hero, hero cult, heroisation: 76. 106. 157. 193. 236. 258. 282; Aglauros: 240; Aiakos: 252; Alexander the Great: 56; Bellerephontes: 52. 106; Erythros: 180; Heros Klaikophoros: 211; Hermokrates (L. Flavius): 180; Kephalos: 240; Neileos: 119; Palaimon: 166. 210; Pandora: 240?; Pandrosos: 240?; Prokris: 240?; Seven against Thebes: 202; Sophocles: 58; Theseus: 185. 236. 266; tribes named after h.: 106 (Aoreis). 147 (Narkittis, Mekistis, Oreonis, Melaneis, Eurytis). 184 (Eumolpis). 236 (Theseis). 288 (Hippolyteis, Hippotadeis); see also mythology

hunter/hunting: 273

hymn: 69. 130. 180. 300; hymnodos: 236; see also paian

impiety: 195

inauguration: 266

incense: 298

incubation: 99

initiation: 62. 69. 180. 224

inventory: 57. 113. 192. 213-215. 232. 289

invocation of gods: 204. 236; in oaths: 159. 236; see also Greek vocabulary

Jews: 67. 121. 125. 126. 180. 181. 190. 204. 261. 296

- justice: 180. 181. 207; divine punishment: 99. 180. 195; vengeance: 181; see also deities (Artemis Dikaia, Demeter Dikaia, Dike, Eunomia, Hosion kai Dikaion, Nemesis, Themis), prayer for justice
- ktistes: 106. 119. 180. 236; benefactor honored as k.: 129; see also myth
- land, sacred: 32. 272
- Lethe: 60
- lex sacra: see regulation, sacred
- libation: 61. 180
- Maenads: 176. 180
- magic: 22. 29. 121. 134. 173. 174. 181. 201. 279. 280. 290. 296; displacement of syllables/lines: 136. 270; historiologiae: 181; palindromic texts: 279; retrograde writing 60. 135. 136; see also amulet, apotropaic texts, curse
- manumission: 31. 37. 57. 99
- miracle: 44. 175. 180; see also epiphany, healing miracle
- moon, full: 268
- mountain: 11. 121
- Mycenaean religion: 150. 268
- myrtle: 57. 69
- mystery cult: 16. 69. 85. 99. 121. 131. 180. 185. 187. 224. 226. 236. 243. 300; see also initiation, Orphics, Greek vocabulary
- mythology: 52 (Bellerophon, Herakles). 80 (Aeneas, Anchises, Anius, Lavinia). 83 (Hippolyte). 91 (Agamemnon, Iason, Deukalion, Herakles). 106 (Aletes, Aor, Bellerophon, Chrysaor, Leukippos). 119 (Neileos). 130 (Anthes, Bellerophon, Endymion, Hermaphroditos). 147 (Eurytos, Mekistos, Melaneus, Narkittos/Narkissos). 180 (Selene and Endymion, Orestes). 202 (Seven against Thebes). 230 (Agamemnon). 242 (Menelaos and Helena, Orestes and Klytaimnestra). 300 (Dionysos and Lykourgos); foundation myths: 106. 119. 130. 236. 288; mythological precedents (*historiologiae*) in magic: 181; pagan myths and Christianity: 235; see also syngeneia
- neokoreia of cities: 198; 68 (Sagalassos). 99 (Beroia). 236 (Perinthos)
- nymph: see deities
- oath, of athletes: 210; treaty oath: 159. 236; see also perjury
- oikistes: see ktistes, myth
- Olympos: 121
- onomastics; theophoric names: 121. 225 (Bakchos). 261 (Hermes); deriving from names of chthonic deities: 64; names deriving from names of festivals: 64 (Koreios). 121 (in Miletos), 209 (Heortikos); from names of rivers: 65; names related to religion: Hieria: 99; Theoteknos: 228; names inspired by mythical heroes: 121 (Myrmidon). 188 (Kalchas). 264 (in Macedonia); names as indicators of religious beliefs: 228
- Ophiano: 180
- oracles: 15. 32. 88. 90. 121. 164. 175. 177. 180. 181. 184. 187. 190. 197. 229. 230. 236. 261; fees for the consultation of o.: 32; dice oracles: 197
- orgiastic cult: 263
- Oriental influence: 5. 294

- Orphics, Orphism: 21. 57. 69. 89. 168. 203. 224. 263. 277
- paganism, in Late Antiquity: 87. 180. 189
- paian: 108. 180
- Panhellenion: 86
- peak sanctuary: 86
- perirrhanterion: 211
- perjury: 181
- personification: see deities (Demos, Dike, Eunomia, Homonoia, Hosion kai Dikaion, Nemesis, Nike, Polis, Tyche)
- phallus: 99
- philosophy: 74; Epicurean: 121. 178; Platonic: 121. 180; Presocratic: 74
- phylactery: see amulet
- piety: 13. 30. 69. 111. 137. 259. 261. 281
- pilgrimage: 30
- planets: 180
- politics and religion: 88. 102. 146. 149. 156. 159. 218. 229. 230. 238. 284
- pomegranate: 69
- prayer: 35. 180. 209. 261. 290; 'prayer for justice': 39. 64. 181. 204
- priest, priestess: see cult personnel (archiereia, archiereus, hierieia, hierieus)
- priesthood: accumulation of p.: 85. 189; couples serving as p.: 187; duties of p.: 111. 180. 250; election of p.: 116; eponymous p.: 99. 167. 236. 287; families of p.: 99. 116. 187; iteration of office: 99. 187; life p.: 4. 99. 116. 189; privileges of p.: 31. 99; p. as sacred slaves: 187; selection of a p. by a god: 180; selling of p.: 105. 125
- procession: 35. 52. 155. 184. 226. 266; carrying of statues/images: 19. 226; processional street: 275
- proskynema: 75; see also pilgrimage
- purification, purity: 28. 51. 62. 93. 157. 180. 207
- Pythagoreans: 180
- regulation, sacred: 32. 93. 180. 194. 240. 243. 254. 282
- reincarnation: 180
- relics: 227
- religion and politics: 88. 102. 146. 149. 156. 159. 218. 229. 230. 238. 284; and society: 141. 218. 229. 253. 297
- rescue, divine: 180. 187
- rituals: kalathephoria: 255; see also banquet, bath, birthday, clothing of statues, flogging, inauguration, initiation, libation, oath, orgiastic cult, pilgrimage, procession, proskynema, purification, sacrifice, wedding
- river, rescue by a river god: 180. 187; see also deities
- royal cult: 8 (Arsinoe Philadelphos). 56 (Alexander the Great, Kassandros?). 105 (Eumenes II). 111. 137. 154. 180 (Seleukos I). 188 (Alexander, Demetrios Poliorketes); identification of a king/queen with a divinity: 8 (Arsinoe Philadelphos/Naias)
- sacrifice: 28. 33. 52. 76. 111. 121. 180. 184. 240. 243. 265. 266. 282. 298; consumption of the sacrificial victim on the spot: 240; finances: 28. 32. 167; human s. 28; of

- pregnant animals: 180. 243; sacrificial calendar: 240. 282; rejection of s.: 180; see also altar, animals, banquet, libation, rituals
- sacrilege: 32
- sanctuary: 32. 50. 86. 99. 116; administration: 48. 49. 194; boundary stones of s.: 127. 202. 225. 257. 275; building activities in s.: 84. 113. 183. 238. 261; extra-urban: 157; finances: 48. 49. 51. 72. 73. 99. 116. 194; fines paid to s.: 17. 82. 99. 121. 127. 220. 236. 269; foundation of s.: 1. 32. 120. 180; peak s.: 86; Panhellenic s.: 159; private: 137; privileges of s.: 159; prohibitions with regard to s.: 32. 75; property/revenues: 48. 49. 73. 99. 269. 272; treasure: 128. 148. 163; see also asyilia, cave, dedications, inventory, land, manumission, temenos
- secrecy: 180
- Sibylline oracles: 236; Sibylla: 180 (Erythrai)
- slaves, sacred: 37. 187. 267
- society and religion: 141. 218. 229. 253. 297
- soul: 121. 180. 236; see also eschatological ideas
- spirits: 93. 181
- statue, cult s.: 187. 222. 259; clothing of s.: 99; decoration of s.: 111?; bringing of a s.: 180; destruction of s. by the Christians: 180; festivities for the erection of a s.: 261; miraculous discovery of a s.: 180; relocation of s.: 149; restoration of s.: 32
- suicide: 261
- superstition: 29
- syncretism: 59
- syngeneia, mythological; between cities: 80. 111
- temenos: 121. 225
- theogony: 203
- theoria, theoros: 111. 232; women as theoroi 23; theorodokos: 248
- theosebeis: 180. 190
- theosophical texts: 164. 190
- thunderbolt: 209; death by: 180
- Titans: 135
- torch: 120; torch race: 196
- trees: 32
- virginity: 180
- vow: 1. 41. 55. 57. 99. 180. 184. 209. 236 bis. 241. 261; see also Greek vocabulary
- water: 134; hot springs: 223; hydroskopos: 99. 166
- wedding: 269
- wine: 263
- wishes: 247
- women: 12. 23. 24. 28. 141. 168. 183

Greek words

- acclamations, invocations: εἰς Ζεὺς Σάραπις 236; τὸν θεόν σοι τὸν ὕψιστον: 204; κύριε Ἥλιε βλέπε· 236l μέγα τὸ ὄνομα: 204

- associations, cult a.: ἀρχισυνάγωγος 99. 236; βακχείον 236; θίασος 99; θιασώτης 99; κοινόν 99. 185; μαγαρεῖς 95; Σπαργανιώται 236; σπείραρχος 236; σπείρα 236; συναγωγή 236; συνέδριον 35; συνήθεια 188; συνήθεις 99. 184; συνθιασίτης 184; συσσίτιον 19; σύσσε(ι)τος 19; τεμενίζοντες 121; τεμενίται 121; χρυσονόμος 121
- cult objects/paraferalia: ἀνδριάς 187; ἀφείδρυμα 180. 227; θυμιατήριον 298
- curses: ἀμαρτωλὸς ἔστω 17; ἀπευχόμενοι νεκροί 135; δίκην δίδωμι τοῖς καταχθονίοις θεοῖς 99; ἐκδικέω 64; ἐκκέχυται πανοικεῖ 187; ἔνοχος ἔστω πᾶσι θεοῖς καὶ Σελήνῃ καὶ Λητῷ 187; ἐξαίρω ἐκ τοῦ ἀνθρωπίνου γένους 64; ἔξει πάντας τοὺς θεοὺς κεχολωμένους 187; ἐξώλης 121; καταδένω 22; καταδέω παρά 135; καταδέω πρὸς 60; καταδίδημι παρά 135; καταχθονίοι θεοί 135; λόγον δίδωμι 99
- dedications: ἀκροθίνια 7; ἀνατίθημι 70; ἀπεύχομαι 261; ἄσταθος 180; ἀτείμητος 180; ἄχραντος 180; δίδωμι 99. 187. 244; δωρίζομαι 99; δῶρον 184. 236; ἐπιδεδόμενος 57; ἐπὶ σωτηρίᾳ 99; ἐξ ἐπιταγῆς θεοῦ 103; εὐχαριστήρια 236; εὐχαριστήριον 184. 187. 209. 236; εὐχὴν/εὐχάν 59. 99, 180. 184. 187. 236. 241. 261; εὐχομαι 99. 184; καθιερώω 120. 236; κατὰ χρηματισμόν 184; κατὰ προστάγματα σεμνά 180; κατ' ἐντολήν 99; κατ' ἐπιταγήν 99; κατ' εὐχὴν 1. 99; κατ' ὄναρ 54; κινδυνεύσας καὶ διασωθείς 187; στηλογραφέω 99; ὑπὲρ ὅλου τοῦ οἴκου 184; ὑπὲρ σωτηρίας καὶ προκοπῆς 59; χαρίζομαι 99; χρηματισθείς 261; χρησιμῶ χρηματισθείς 187
- epithets (cult and literary, a selection): ἀγάθυρσος 180 (Dionysos); ἅγιος 180 (Theos Sabathikos); ἀγιώτατος 121 (Apollon), 261 (Athena); ἀγνή 59 (Meter Theon); ἄγριος 99 (Dionysos); ἀγροτέρα 54. 99 (Artemis); ἀειπάρθεος 35 (Hestia); ἀκράϊος 130 (Zeus); ἀλεξετάτις 57 (En(n)odia); ἄναξ/ἄνασσα 101. 233? (Apollon), 142 (Aphrodite), 180 (Dionysos), 233 (Kastor?); ἀρεία 159 (Athena); ἀρχηγέτης 20 (Apollon); ἀστικός/ἀστική 57 (En(n)odia); ἀσφάλειος 180 (Poseidon); βασίλειος 25 (Zeus), 59 (Meter Theon); βασιλεύς 31 (Kaunios); βασιλὶς 25 (Hera); βασίλισσα 184 (Hygieia); βουλαῖος 236 (Zeus); διαφνηφόρος 148 (Apollon); δέσποινα 184 (Panakeia); δίκαιος/δικαία 26 (Demeter), 114 (Artemis); δρόμιος 276 (Hermes); ἐναγώνιος 51 (Apollon); ἐπήκοος 59 (Dionysos), 93 (Nymphs), 103 (Isis), 184 (Theoi); ἐρίκρυπτος 99 (Dionysos); εὐαγγελίς? 99 (Hera); εὐεργεσία? 99 (Hera); εὐσχήμων 99 (Aphrodite); θερμηνή 223 (Thea); ἡτρός 96 (Apollon); καθηγεμών 85 (Dionysos); καλλικράτεια 44 (Artemis?); καρποφόρος 120. 121. 255 (Demeter); καρποτόκος 180 (Demeter); κρυπτός 99 (Dionysos); κτήσιος 180 (Zeus); κτίστης 20 (Apollon); κυναγίδας 273 (Herakles); κύριος/κυρία 26. 64 (Demeter), 64 (Persephone?), 95 (Drigesos, Dooupyros), 184 (Zeus, Hera, Apollon); λοχία 99 (Isis); λυσίδιος 230? (Dionysos); λύσιος 230 (Dionysos); μέγας 180; μέγιστος/μεγίστη 1. 59. 187 (Zeus), 187 (Ares), 261 (Kore, Plouton); μειλίχιος 9. 57. 131. 157. 174? (Zeus); νεικαφόρος 173 (Semaia); νικηφόρος 4 (Athena); ὄλβιος 73 (Zeus); ὄρκιος 154 (Zeus); ὁσία 57 (Enodia); οὐρανία 209 (Thea), 5. 278 (Aphrodite); πάνδημος 180 (Aphrodite); παρθένος 99 (Thea Syria); πατρῷος/πατρώα 17 (Apollon), 57 (Enodia); 35 (Theoi); περίτας 114 (Herakles); πόντιος/ποντία 183 (Aphrodite). 188 (Poseidon); προφυλαῖος 43 (Hermes); σεβασμιώτατος 1 (Theai Nemeseis Smyrneai); σταθμία 57 (Enodia); συμποσιασταί 188 (Theoi); συνεργολάβος? 184 (Telesphoros); σωσάνδρα 231 (Aphrodite); σωσίστολος 19 (Isis Pharia); σωτήρ/σώτειρα 184 (Asklepios), 99 (Atargatis), 180 (Kore), 32. 180. 187 (Zeus); τελχίνιος 254; τριοδίτις 57 (Artemis); ὕπατος 35 (Zeus); ὕπιστος 14. 125. 141. 187. 188. 190. 204. 236 (Theos), 54. 99 (Zeus); χθόνιος 99 (Hermes); χρηστή 103 (Isis); ψευδάνωρ 99 (Dionysos)

eschatological ideas: δώματα εὐσεβέων 99; δώματα Φερσεφονείης 121; ἥρώων ἱερὸς δόμος 236; ἱεροὶ θάλαμοι εὐσεβέων 121; λήθη 121; λύομαι 236; μάκαρες 121; μοῖρα καλῶν 121; χῶρος/χῶροι εὐσεβέων 69. 99; ψυχὴ 236; ψυχὴ ἀγαθὴ 121

festival: γενέθλιος ἡμέρα 121; δαμοτελὴς ἑορτή 61; Διὸς ἡμέραι 187; ἐπινίκια 198; ἐπώνυμος ἡμέρα 121; εὐαγγέλια 198; εὐαγγέλματα 198; θαλίη 180; ὄργια 180; πανήγυρις 111. 236; πομπὴν συντελέω 266

funerary cult: ἀγῶνες ἐπιτάφιοι θεματικοί 162; ἀφηρωίζω 103. 236; ἥρως/ἥρωϊς 3. 17. 99. 121. 169. 184. 236. 257; ἥρως ἐπιφανής 236; θυμέλη 57. 99; παυσίλυπος οἶκος 103; ροδισμός 184; τιμηθεῖς 41

funerary architecture: ἀνάβασις 127; καταβατή 236; λατόμιον 236; νηῖος (= ναός) 184; πυλαεῖδες (= πνελίδες) 127; σωλάριον (= *solarium*) 127; ὑπόρυκτον 236; χωματικόν 184

magic: Αβραναξ 22; ἀνάνκη 22; Αρωριφρασῖς 174; κρυπτὸν καὶ ἀληθινὸν ὄνομα 174; κύριος τῆς ἀνάνκης 22

mystery cult: ἀρχιβουκόλος 236; ἀρχιμύστης 236; βάκχαι 121; βακχεῖον 236; βάκχος 236; εὐάω 236; ἱερὸν λουτρόν 180; μακάριστος ὁδοιπόρος 69; μύστης 99. 180. 187. 236; ὄλβιος 69; ὄργια 121. 180; τρισόλβιος 69

piety, purity: ἄγνός 180; εὐσεβής 69. 99. 121; εὐσεβίη 261; εὐσεβῶς 17; θεοσέβεια 259; πίστις 126

prayer: μέγα τὸ ὄνομα 204; μέγιστον οὖνομα 35; τὴν ψυχὴν αὐτοῦ ἐν γλυκύτητι 209

sacrifice/banquet: βουθυτέω 261; βωμός 76; εἰσιτήρια 266; ἐσχάρα 76; εὐνή (ὑπὲρ τῆς προάγοντος εὐνῆς) 187; θοῖνη 33; ἱεροθυσία 167; καλλιερῶ 266; καλλίθυτος 180; ὀλόκαυστον 76. 282; παραβώμιος 180; παράσιτος 33; πάρεδρος 33; σπαραγμός 28; σπονδὴ 111; συνέστης 33; σύνθοινος 33; ὥμοφαγία 28

sanctuaries and their buildings: ἐγκοιμητήριον 99; ἐξέδρα 99; θησαυρός 128. 148. 269; ἱερὸν ἱδρῶν 1; κάνκελος 261; ναός 261; πολύκρηνον 99; τράπεζα 261

worship: ἐπικοσμέω θεόν 111

1) J.M. ABASCAL – G. ALFÖLDY, “Zeus Theos Megistos en Segobriga”, *Archivio Español de Arqueología* 71 (1998), p. 157-168; Ed. pr. of a dedication in Greek to Zeus Theos Megistos by C. Iulius Silvanus (Segobriga in Spain, late 2nd/early 3rd cent.). Silvanus founded a sanctuary in fulfillment of a vow (l. 7-9: κατ’ εὐχὴν ἱερὸν ἰεῖδρύσατο). The dedicator can be identified with C. Iulius Silvanus Melanio, imperial procurator in Spain, known from dedications he made in Asturica Augusta to Jupiter Optimus Maximus Custos, Iuno Regina, Minerva Sancta and ‘to the other gods’ (*AE* 1968, 229); to Serapis Sanctus, Isis Mirionymos, Kore Invicta, Apollo Grannus, and Mars Sagatus (*AE* 1968, 230); to Theai Nemeseis Smyrnaiai Sebasmiotatai (*SEG* XXXII 1082 bis); and in Lugdunum to Apollo Sanctus (*CIL* XII 1729). [AC]

2) P. ADAM-VELENI, “Πέτρες 1995, ἡ συνοικία τῆς κρήνης”, *AEMTh* 9 (1995) [1998], p. 15-23 [*BE* 1999, 326]; Ed. pr. of a stele recording the dedication of an altar to Zeus by Davreias (p. 21, Petres in Macedonia, 2nd/1st cent.); the stele was found *in situ* in a sanctuary where Zeus was possibly worshipped as a patron of fertility. The dedicator is known as a priest of Zeus Eleutherios and Roma (*EAM* 93). [AC]

3) P. ADAM-VELENI, “Πέτρες Φλώρινας: Δώδεκα χρόνια ἀνασκαφῆς”, *AEMTh* 10 A (1996) [1997], p. 1-22; A.-V. mentions an epitaph with a relief representating a rider found during the excavations of a Hellenistic town at Petres in Macedonia; the deceased man is called a *beros* (2nd cent.). [AC]

4) K. AKBIYIKOGLU, "1995 Yili Blaundos (Sülümenli) Kazisi", in *VII. Müze Kurtarma Kazilari Semineri. 8-10 Nisan 1996*, Kusadasi, Ankara, 1997, p. 29-48 [BE 1998, 430]: A. reports the discovery of a building inscription at Blaundos. Philetairos, priest for life of Athena Nikephoros and Thea Homonoia, dedicated a propylon to these deities and to the Demos (early Imperial period). [AC]

5) M. ALEXANDRESCU VIANU, "Aphrodites orientales dans le bassin du Pont-Euxin", *BCH* 121 (1997), p. 15-32: A. discusses the archaeological and epigraphic evidence for the cult of Aphrodite in Olbia (Syria), Istros (Pontia), Apatouron (Apatoura) [cf. *infra* n° 278], and Pantikapaion (Ourania Apatoura). The evidence from Olbia shows that the Syrian Aphrodite was worshipped in the Greek world already in the 6th and 5th cent. (IGDOP, n° 73 and 77). [JM]

6) V. ALLAMANI-SOURI, "Ἡ Αἰστρεατῶν πόλις: The First Epigraphical Evidence from Beroea", in *Μνήμη Μανόλη Ἀνδρόνικου*, Thessaloniki, 1997, p. 7-17 [SEG XLIV 521/522; XLVII 892]: Ed. pr. of two inscriptions dedicated by the city of Aistrea in honor of Claudius Aelianus Alexandros, high priest and agonothetes of the Macedonian Koinon; and of Avidia Ammia, priestess of the Sebastoi (Beroia, 1st/2nd cent. A.D.). [AC]

7) P. AMANDRY, "Notes de topographie et d'architecture delphiques. X. Le "socle marathônien" et le trésor des Athéniens", *BCH* 122 (1998), p. 75-90: The statue base to the south of the Treasure of the Athenians at Delphi, which was dedicated to Apollon after the battle of Marathon (*F.Delphes* III 2, 1), did not support a trophy of war booty (ἄκροθίνια) but statues. [AC]

8) A. ANASTASSIADES, "Ἀρσινόης Φιλαδέλφου: Aspect of a Specific Cult in Cyprus", *RDAC* (1998), p. 129-140: A. presents a collection of 28 inscriptions attesting the cult of Arsinoe Philadelphos on Cyprus which continued for a long period after her death (until the mid 2nd cent. at the earliest). On Cyprus, Arsinoe was not usually identified with other goddesses (e.g. Aphrodite); only at Chytroi was she worshipped as Naïas (associated with a Nymph). Arsinoe is never called Thea, but she is included in the general reference to Theoi Adelphoi or Theoi Philadelphoi in inscriptions from Marion and Kition. [AC]

9) C. ANTONETTI, "Le développement du panthéon d'une métropole : Mégare", in *Panthéons des cités*, p. 35-46: A. studies the evolution of the Megarian pantheon between the 8th cent. and the Classical period. The most important deities in Megara were Apollon, Artemis Orthosia (cf. L. ROBERT, *Collection Froehner I, Inscriptions grecques*, Paris, 1936, n° 18, 4th cent.) Athena, Demeter, Hera (possibly in the sanctuary of Perachora), Poseidon, and Zeus Meilichios. [JM]

10) X. ARAPOGIANNI, "Ἀνασκαφή στὴ Φιγᾶλεια", *PAAH* 152 (1997) [1999], p. 115-120 [SEG XLVII 439]: A large bronze pin with a dedicatory inscription addressed to Athena was found in a votive deposit outside the temple of Athena at Phigaleia (p. 117f., late 6th cent.: Τᾷθεναίᾳ ἄρδι(ν); cf. HESYCH., s.v. ἄρδις· ἁκίς) [cf. the report in *EBGR* 1997, 10]. [AC]

11) V. ARAVANTINOS, "Κορυφὴ Ἑλικῶνα", *AD*, 49 B1 (1994) [1999], p. 283-284: A. reports the discovery of a building on the east peak of the Helikon. Sherds of inscribed vases from the Archaic period suggest a cult of Zeus. [AC]

12) P. ARNAUD, "Les salles W9 et W10 du temple d'Azzanathkôna à Doura-Europos : développement historique et topographie familiale d'une « salle aux gradins »", in P. LERICHE – M. GELIN (eds), *Doura-Europos. Études. IV. 1991-1993*, Beyruth, 1997, p. 117-143: The inscriptions found in the temple of Azzanathkôna

at Doura-Europos show that a room filled with steps (1st-2nd cent. A.D.) was used for gatherings of the female members of families of the Greek-Parthian elite. [AC]

13) I. ARNAOUTOGLU, "Between koinon and idion: Legal and Social Dimensions of Religious Associations in Ancient Athens", in P. CARTLEDGE – P. MILLETT – S. VON REDEN (eds), *Kosmos. Essays in Order, Conflict and Community in Classical Athens*, Cambridge, 1998, p. 68-83: A. studies the legal and social aspects of private, voluntary groups, with mixed membership, whose primary purpose was the worship of a particular deity. The epigraphic material available dates to the 4th cent. It seems unlikely that cult associations were founded by a written agreement of their members. The only evidence for such a practice dates to the 2nd cent. A.D. (*IG* II² 1369). The legal act of dissolving a cult association is attested only once (*IG* XII 3, 330). There is no evidence that cult associations acted as a body in legal disputes. Usually a member represented the group (*IG* II² 1258). Associations had a variety of secular and sacerdotal offices; the modes of selection conformed to those used by the city: allotment for sacerdotal offices (*IG* II² 1314-1315) and election for secular offices (*IG* II² 1284). A. also discusses the social dimensions of religious associations in Athens in conjunction with the practice of euergetism and with rituals of conviviality and sociability. Although words like *euergetesthai* or *euergetein* occur frequently in the records of associations, there is only one reference to *euergetes* as an honorific title (*IG* II² 1277). Cult associations used and promoted important civic ideals, such as *arete* (*SEG* II 10), *eusebeia* and *philotimia* (*IG* II² 1315). The meetings were conducted in accordance with procedures familiar to the citizens, which also gave non-citizens the opportunity to practice them. The records of the cult associations used key terms from the political sphere (e.g. *IG* II² 1263, 1343). In a brief appendix A. argues against the term 'marginality' used in conjunction with the cult associations. [JM]

14) N. ATALLAH, "Une inscription grecque de la région de 'Ajloun-Rasun", *ZPE* 121 (1998), p. 145-148: Ed. pr. of an altar dedicated to Theos Hypsistos (Rasun, north of Jerasha, 2nd/3rd cent.) [for the nature of this cult see *infra* n° 190]. [AC]

15) J. BALTÝ, "Le sanctuaire oraculaire de Zeus Bêlos à Apamée", *Topoi* 7 (1997), p. 791-799 [*BE* 1998, 579]: B. studies the literary testimonia and two inscriptions (*BE* 1976, 720; *IG* XIV 2482 + *CIL* XII 1277) concerning the Roman cult of Zeus Belos in Apameia. The oracular sanctuary of the god may be identified with massive Π-shaped remains in the agora of the ancient city. [JM]

16) R. BECK, "The Mysteries of Mithras: A New Account of Their Genesis", *JRS* 88 (1998), p. 115-128: Using the literary testimonies, the archaeological material and to a lesser extent the epigraphic evidence B. proposes a new scenario for the genesis of the mysteries of Mithras: According to B. the founding group of Mithraism should be sought among the highly mobile dependants, military and civilian, of the dynasty of Kommagene in the mid- to late 1st cent. A.D. [JM]

17) R. BEHRWALD – H. BLUM – C. SCHULER – M. ZIMMERMANN, "Neue Inschriften aus Kyaneai und Umgebung IV", in F. KOLB (ed.), *Lykische Studien 4. Feldforschungen auf dem Gebiet von Kyaneai (Yavu-Bergland). Ergebnisse der Kampagnen 1993/94*, Bonn, 1998 (*Asia Minor Studien*, 29), p. 177-205: Ed. pr. of 27 inscriptions from Kyaneai and its environs. The council and the assembly honored C. Licinius Parmeniskos, who both served piously (εὐσεβῶς) as priest of Zeus and Patroios Theos Apollon and made dedications (8, 2nd cent. A.D.). An epitaph stipulates the payment of a fine to Apollon for the violation of the grave; the funerary imprecation is of a type commonly attested in Lykia (ἀμαρτωλὸς ἔστω; 13, late Hellenistic). [For this formula cf.

STRUBBE, *Arai*, n^{os} 368-369, 374, 377; but in the other cases the formula is followed by a reference to 'all the gods and goddesses' or to Leto and the other gods; here the gods of the underworld are invoked (ἁμαρτωλὸς ἔστω θεοῖς χθονίοις). In two grave inscriptions the deceased person is called ἥρως (18, 20, late Hellenistic-Imperial period). [AC]

18) J. BERGEMANN, *Demos und Thanatos. Untersuchungen zum Wertsystem der Polis im Spiegel der attischen Grabreliefs des 4. Jahrhunderts v.Chr. und zur Funktion der gleichzeitigen Grabbauten*, Munich, 1997 [BE 1998, 63]: In this primarily iconographical study B. uses the epigraphic evidence in a discussion of the socio-historical aspects of tombs and grave stelai in Athens (e.g. financing and costs of tomb monuments, differences between rich and poor tombs, tombs of metics and slaves, chapter VI). [JM]

19) A. BERNAND – E. BERNAND, "Un procureur des effigies impériales à Alexandrie", *ZPE* 122 (1998), p. 97-101 [BE 1999, 587]: Ed. pr. of an honorary inscription for P. Aelius Panopaios, procurator of Marcus Aurelius and Lucius Verus (Alexandria, c. 161-171). It was erected by an association devoted to the 'images of the Augusti and Faustina Pharia Sosistolos Nea Sebaste' (οἱ ἀπὸ συσσειτίου Σεβαστῶν εἰκόνων καὶ Φαυστεινῆς Φαρίας Σωσιστόλου Νέας Σεβαστῆς); Panopaios was a member (σύσσειτος) and probably the president of this association. The term συσσίτιον ('association') is not very common; the syssitia at Alexandria were abolished by Caracalla (see *EBGR* 1994/95, 48). The association took care of (painted or sculpted) images of the emperors, which were probably carried during processions (cf. *P.Oxy.* 1265: κομιστῆς θεῶν προτομῶν). The new text shows that Faustina Minor was identified with Isis Pharia; the epithet Sosistolos ('the protector of the fleet') is attested for the first time. The inscription may have been set up in the Caesareum which was closely connected with the protection of the sailors. [AC]

20) F. BERNSTEIN, "Transfer und Distanz: Thera, Kyrene und die Gründung der Apokie im Kult", in L. SCHUMACHER (ed.), *Religion – Wirtschaft – Technik. Althistorische Beiträge zur Entstehung neuer kultureller Strukturmuster im historischen Raum Nordafrika / Kleinasien / Syrien*, St. Katharinen, 1998 (*MAS*, 1), p. 1-19: Using the Theraian colony of Kyrene as an example B. studies the transfer of cult practices and ideas during the period of Greek colonization. Apollon, who is addressed in Kyrene in the 4th cent. as Archagetas (*SEG* IX 3) and in Roman times as Ktistes (*IGR* I 1041; *SEG* IX 99, 128, 172, 278) was already in the 7th cent. an important deity on Thera (*IG* XII 3, 356). In spite of such a close connection between colony and mother-city and in the light of the historical background of the foundation of Kyrene B. does not see in the Kyrenean cult of Apollon a transfer, since his cult belongs to Pan-Dorian religious traditions. Apollon in Kyrene was primarily connected to the foundation of the city and his cult had little to do with a transfer from the mother-city. [JM]

21) H.D. BETZ, "'Der Erde Kind bin ich und des gestirnten Himmels'. Zur Lehre vom Menschen in den orphischen Goldplättchen", in *Symposium Burkert*, p. 399-419: Overview of the content of the 'Dionysiac/Orphic' texts and their eschatological ideas; the most original part of this article concerns the similarities between these texts and early Christian literature. [AC]

22) G. BEVILACQUA, "Nuova defixio agonistica da Roma", in *Preatti IX Congresso*, p. 545-555: B. presents a preliminary edition of a Greek *defixio* of 33 lines found in a grave in Rome (early 4th cent. A.D.) together with another text of the same nature. The curse is directed against Hilarinos (l. 3, 5), Alkinos (l. 21), and Refecitor (? l. 25), members of the Blue circus faction (l. 1: φάκτιω βενίτα; l. 4: καταδένω βενίτου; l. 21: καταδείνω

Ἄλκεινο πάντα βεννετερά; l. 25: Περφεκίτορο καταδείνω φακτωναρουσι, *sc. factionarius*), and against their horses (l. 13-27: Afrikos, Aegyptos, Rhenus, Padus, Ponticus, Rivalis, Rapidus, Aeolus, Restitutus, Laurentius, Luxuriosus, Lascivus, Leneos, Leiketiosus, Lexiosus, Lusor, Lemnios, Solemnus, Egregius, Rosatus, Pruneus, Lucor, Lucifer, and Lampadius) [*cf. infra* n° 118]. The text consists primarily of *voces magicae* (e.g. l. 6: ιαζαβιοαληθ μαρμαραωθ φρανουνορη; l. 14: μασκελλι μασκελαρω) and magical names usually followed by the phrase ἐγὼ εἰμι with which a supernatural power reveals itself: l. 7: Αβραναξ ἐγὼ εἰμι; l. 8: Αβρασας; l. 9: ἐγὼ εἰμι θοχηββ; l. 10-12: οβροην ἐγὼ εἰμι ὁ κύριος τῆς ἀνάγκης ὁ καταπλέξας (*sc. καταπλήξας*) τὸν ιαιιαβω, ἐγὼ εἰμι ἀνάγκη. (The variant Αβραναξ instead of Αβρασας may be an intentional allusion to ἀναξ (*cf.* Αβρασαρξ; see *EBGR* 1990, 102; see also an improved version of this article in *Epigraphica* 60 (1998), p. 113-134). [AC]

23) A. BIELMAN, "Femmes et jeux dans le monde grec et hellénistique et impérial", in *Femmes et vie publique*, p. 33-50: Useful overview of the role played by women in athletic competitions and agonistic festivals – as theoroi, gymnasiarchoi (occasionally in connection with the imperial cult), and agonothetai (primarily in the context of the emperor cult) – in Greece and Asia Minor (1st cent. B.C. – 2nd cent. A.D.). [AC]

24) A. BIELMAN – R. FREI-STOLBA, "Femmes et funérailles publiques dans l'antiquité gréco-romaine", in *Femmes et vie publique*, p. 1-31: B. and F.-S. collect and discuss the evidence for condolence decrees, public funerals, and praises of women in Greece, Asia Minor, and South Italy (2nd cent. B.C. – 3rd cent. A.D.). In the Hellenistic period women were the recipients of such honors primarily on the basis of their personal achievements in civic life (esp. for their benefactions); in the Imperial period women were honored primarily because of the position of their family. [AC]

25) P. BONNECHERE, "Les dieux du Trophonion lébadéen : panthéon ou amalgame ?", in *Panthéons des cités*, p. 91-108: Literary sources and the epigraphic evidence document the existence of a number of deities in the sanctuary of Trophonios: Apollon, Hera Basilis (*IG* VII 3097), Herkyna (Demeter) and Kore, Kronos, Pan (*IG* VII 3094), Pan and the Nymphs (*IG* VII 3097) and Zeus Basileios (*IG* VII 4136). In some cases Trophonios appears as an epiklesis of Zeus (*IG* VII 3077, 3098). [JM]

26) N. BOOKIDIS, "Cursing in the Sanctuary of Demeter and Kore at Ancient Corinth", in *Ancient Greek Cult Practice*, p. 229-231: Brief report on 18 lead curse tablets inscribed in Greek and found in the so-called Building of the Tablets (*cf.* *EBGR* 1997, 35 ii). B. supposes that the building was used as a cult place for the spirits of the Underworld. Two of the texts invoke the Moirai Praxidai and Kyria Demeter Dikaia. [JM]

27) V. BORUKHOVICH, "The God Tychon in a Graffito from the Island of Berezan", *ZPE* 121 (1998), p. 165-166 [*BE* 1999, 393]: B. recognizes the name of the god Tychon (*cf. Anth. Gr.* IX 334) in a graffito on an ostrakon from Berezan which he reconstructs as follows: "with the bit given by Tychon (Τύχωνος ψωμ[ῶι]) the cups will be light, how many of them you will overcome". [The drawing does not confirm the reading Τύχωνος ψωμ[ῶι]. The last letter looks like a Π; *cf.* L. DUBOIS, *BE* 1999, 393]. [AC]

28) A.M. BOWIE, "Greek Sacrifice. Forms and Functions", in *The Greek World*, p. 463-482: B. presents an overview of different aspects of Greek sacrifice making ample use of the literary sources and the epigraphic material (*IG* I³ 84; *LSCG* 3, 9, 18-20, 40, 41, 46-48, 59, 65, 67, 76, 85, 89, 92, 96-98, 114, 151, 154, 160, 163, 168, 178; *LSS* 4, 7, 11, 23, 25, 30, 37, 63, 72, 85, 103, 115, 117, 129; *LSAM* 24, 37, 72). He addresses such topics as: sacrificial practices, differences between Olympian and chthonic sacrifice, the role of women in sacrifices, the role of sacrifice in the *polis* and in the relations between poleis, 'unusual' sacrificial practices (*sparagmos* and *omophagia*), human sacrifice, sacrifices at major

points of transition in human life, sacrifice in purification rites, and the financing of sacrifice. [JM]

29) W.B. BRASHEAR, "P.Med. Inv. 71.58: Another Apotelesmatikon?", in *Chartulae. Festschrift für Wolfgang Speyer*, Münster, 1998 (JAC, Ergänzungsband 28), p. 14-29: A Greek papyrus in Milan (SB 12222; P.Med. Inv. 71.58, 3rd/4th cent.) does not contain a magical formulary, but is more likely to be an *apotelesmatikon*, i.e., a prediction based on the horoscope at birth. The text consists of a list of physical and moral evils (col. 1: death, darkness, deviation, grief, fear, illness, poverty, envy; col. 2: rudeness, wickedness, witchery, profligacy, slavery, indecency, lamentation, plague, κένωσις = depletion or vainglory, μελανία = necromancy?, bitterness, and arrogance) and may predict future conditions on earth that will inevitably come to pass under a given constellation of heavenly bodies. These lists of vices and woes foreshadow the canonical Christian 'Seven Deadly Sins'. [AC]

30) T.C. BRENNAN, "The Poets Julia Balbilla and Damo at the Colossus of Memnon", *CW* 91 (1998), p. 215-234: B. discusses prosopographical questions related to Iulia Balbilla and Damo, authors of poems inscribed on the colossus of Memnon at Thebes (A. BERNAND – E. BERNAND, *Les inscriptions grecques et latines du Colosse de Memnon*, Paris, 1960, n^{os} 28-31 and 83) [for pilgrimages to this place cf. *EBGR* 1989, 111]. Balbilla, who visited the monument during Hadrian's visit in 130 A.D., refers in her poem to the piety of her grandfathers, T. Claudius Balbillus, prefectus Aegypti in 55-59 A.D., and king Antiochos IV of Kommagene. Damo may be identified with Claudia Damo of Athens; she may have been part of Sabina's party in Hadrian's tour of Egypt. [AC]

31) P. BRIANT, "Cités et satrapes dans l'empire achéménide : Xanthos et Pixô-daros", *CRAI* (1998), p. 305-340: The famous trilingual inscription of Xanthos (*SEG* XXVII 942, 337 B.C.) concerns the establishment of an altar of Basileus Kaunios and Arkesimas, the financing of the cult (land revenues, contributions of the city and of the manumitted slaves), and the privileges of the priest Simias. B. discusses several problems connected with the interpretation of this text. With regard to the nature of the document, B. prefers the term 'fondation culturelle' over the vague designation *lex sacra* (p. 312-314). He focuses particularly on the relation between the Aramaic and the Greek version of the text and on the position of the Lykian satrap Pixodaros. B. suggests interpreting the last line of the Greek version (Πιξόταρος δὲ κύριος ἔστω) as a request by the local community that Pixodaros should serve as a guarantor of the decisions taken locally and as an arbiter in cases of conflict (p. 334). [AC]

32) K. BRODERSEN – W. GÜNTHER – H.H. SCHMITT, *Historische griechische Inschriften in Übersetzung. Bd. II: Spätclassik und Früher Hellenismus (400-250 v.Chr.)*, Darmstadt, 1996: Selection of 150 inscriptions of the 4th and 3rd cent., with short bibliography and no commentaries. *Sacred regulations*: Athenian decrees concerning the sacred organs of the Eleusinian Goddesses (246 = *LSCG* 32), the restoration of the statue of Athena Nike on the acropolis (247 = *LSCG* 35), the foundation of a sanctuary for Aphrodite in Piraeus by merchants from Kition (262 = *LSCG* 34), and the cult of Asklepios (284 = *LSS* 11); a regulation concerning payments for consulting the oracle of Trophonios in Lebadeia (291 = *LSCG* 74); a *lex sacra* concerning the cult of Amphiaraios in Oropos (292 = *LSCG* 69); regulations concerning the protection of the trees in the sanctuary of Apollon Erithaseos in Attica (295 = *LSCG* 37); prohibitions with regard to access to a sanctuary in Astypalaia (297 = *LSCG* 130) and the sanctuary of Elektrona in Ialysos (344 = *LSCG* 136); regulations concerning the sanctuary of Aphrodite Pandemos in Athens (305 = *LSCG* 39). *Finances of sacrifices*: Two foundations establishing the funds for an annual sacrifice to Poseidon and Zeus Soter at Kalaureia (347-348 = *LSCG* 58-59). *Varia*: The

selection also includes dedications (260, 263, 272, 300, 311, 316), healing miracles of Asklepios in Epidauros (290 = *IG IV* 1² 121) [*cf. infra* n° 92], and the Ephesian inscription that records the condemnation of 46 Sardians to death because of a sacrilege against Artemis of Ephesos (*I.Ephesos* 2) [*cf. EBGR* 1987, 70]. [JM]

33) L. BRUIT ZAIDMAN, "Ritual Eating in Archaic Greece. Parasites and Paredroi", in J. WILKINS – D. HARVEY – M. DOBSON (eds), *Food in Antiquity*, Exeter, 1996, p. 196-203: B. briefly discusses the relations between collective groups and gods in the consumption of sacrificial food, the place of food in the category of the sacred, the evolution of ritual eating, and the social image of food. The main focus of this study falls on the term *parasitōi* (ATHENAIOS, PLUTARCH). Related terms like *synthoinos* (*tboine* in the *lex sacra* of the Labyadai at Delphi, *CID I* 9), *paredros* (Tenos, 2nd cent.: *BE* 1955, 181; 1958, 274), and *synestes* (Astakos, 2nd cent.: *IG IX* 1² 434) are also discussed. According to B. the prime duty of *parasitōi* was to eat together in the name of all citizens and near the gods. [JM]

34) P. BRULÉ, "Le langage des épicleses dans le polythéisme hellénique (l'exemple de quelques divinités féminines)", *Kernos* 11 (1998), p. 13-34: In this stimulating study B. sketches the functions of divine epithets, in particular their role in specifying the 'identity' of a divinity and the history of its cult. The epithets of Artemis, Aphrodite, and Athena serve as case studies for the methodological problems involved in the exploitation of this material. [AC]

35) M. BÜYÜKKOLANCI – H. ENGELMANN, "Inschriften aus Ephesos", *ZPE* 120 (1998), p. 65-82 [*BE* 1999, 459]: Ed. pr. of 31 inscriptions found at Ephesos. Three poems praise Tullia, who served as prytanis in the late 1st or early 2nd cent. (1-3 = *Steinepigramme* 03/02/38). The first poem is a prayer addressed to Hestia, the oldest of the gods and mistress of the eternal fire (πρέσβα θεῶν πυρὸς ἀθανάτου μεδέουσα; *cf. I.Ephesos* 1062), and to Zeus Hypatos (Ζῆν ὑπατός). As a reward for the fulfillment of her duties these two gods, the 'oldest of the gods' (θεοὶ προγενέστεροι ἄλλων), should give Tullia children similar to her in wisdom (ὥς ἄχραντον ἐν ὑμετέροισι δόμοισιν ἦνυσσε προστασίην, οὕτως δόητε τέκνα αὐτῇ...). The second metrical prayer asks Hestia ('Ἔστι' ἀειπάρθευε) and Artemis, whose name is the greatest among the gods (ὦ θεῶν μέγιστον οὐνομ' Ἄρτεμι), to offer their protection to Tullia [for μέγα ὄνομα *cf. infra* n° 204]. The third poem praises Artemis for giving her polis ("Ἄρτεμις ἥς Ἐφέσου δῶκε) such a prytanis and Tullia for her services. Tullia had distributed money at festivals (ἀργυρίων τε δόσεις λαμπραί) and financed musical performances. An early dedication to the Theoi Patrooi with a relief representing a mother goddess (12, 4th cent.) originally stood in the temenos of the Theoi Patrooi, where Meter, Zeus, and Apollon were worshipped (*cf. I.Ephesos* 101-104, 1217-1218, 1223; *SEG* XXXIX 1203). A seating block (σελίς) in the theater was dedicated to Artemis Ephesia and to an anonymous emperor (16, 2nd cent. A.D.). The other texts include a fragmentary agonistic inscription (4, 2nd cent. A.D.), an honorary inscription for a prytanis and agonothetes (8, 1st cent. A.D.), and an honorary inscription of the association of the chrysophoroi (10, Imperial period). The ἱερὸν συνέδριον τῶν χρυσοφόρων consisted of priests and victorious athletes and played an important role in the great processions at Ephesos (*cf. I.Ephesos* 27 l. 455; a chrysophoros is mentioned in a list of names: n° 14). [AC]

36) G. BURZACCHINI, "L'epigrafe di Passaron (*SEG* XXXVII, 1987, 170 nr. 529)", in Μούσα. *Scritti in onore di Giuseppe Morelli*, Bologna, 1997, p. 139-151 (*SEG* XLVII 834): B. presents a critical edition of a dedication to Zeus found at Passaron in Epeiros (*SEG* XXXVII 529; *cf. EBGR* 1987, 78) and discusses the possible influence of EURIPIDES (*Suppl.* 860) or the poet SAMOS (*cf. POLYB.* V, 9, 5) on this text and its historical context.

The text probably reads ἀρὰ | τῷ Διί, | οὗ βέλο[ς] | δίδιπτα[ι or -το] ("ex-voto a Zeus, il cui dardo sfreccia/sfrecciava"). It should probably be dated to the period after the sack of Thermon by the Macedonians (218 B.C.), who inscribed on its walls Samos' verse ὅρῳ τὸ Δῖον οὗ βέλος δίδιπτατο; – an allusion to the destruction of Dion by the Aitolians. [AC]

37) P. CABANES, "Épigraphie et affranchis du monde grec : acquis et problèmes", in *Épigraphie et histoire*, p. 53-60: C. summarizes the contribution of epigraphy to the study of manumission (also of manumission in the form of a dedication to a divinity). He argues that at Bouthrotos the *hieroi* (cf. the expression ἀφίημι ἱερὸν) should not be regarded as *hierodouloi*, since they were not *douloi*; but this does not necessarily hold true in other sanctuaries (e.g. at Leukopetra). [AC]

38) A. CAFISSI, "Una nuova iscrizione greca a Ζεὺς Δολιχαῖος", *ZPE* 122 (1998), p. 209-210: Ed. pr. of a small votive ara with a dedicatory inscription Θεῷ Δολιχαίῳ Ἑριμῆς (3rd cent. A.D.). The altar probably comes from Doliche or from another cult place of Zeus Dolichenos in north Syria. The epithet Dolichaos is a rare variant of Dolichenos. [JM]

39) M.R. CANDIDO, "A violência das palavras nas imprecações judiciárias", *Phoînix. Laboratorio de historia antiga* 4 (1998), p. 363-370: Brief discussion of the appeal to justice in judicial *defixiones*. C. discusses in particular the Attic *defixio* DT n° 49 [cf. EAD., "Magia: um Lugar de Poder", *ibid.* 5 (1999), p. 255-261]. [AC]

40) M.E. CASKEY, "Aya Irini: Temple Studies", in *Kea-Kythnos*, p. 123-138: Overview of the history of the temple of Aya Irini on Kea, which was in use from the middle Bronze Age onwards. The temple was not necessarily always dedicated to the same deity; at the latest from the 9th cent. onwards Dionysos was worshipped in one of the shrines; a vase was dedicated to him in c. 500 (p. 138, fig. 24 = *SEG* XXV 960 + XL 716). [AC]

41) O. CAVALIER, "Les dernières acquisitions", in O. CAVALIER (ed.), *Silence et fureur. La femme et le mariage en Grèce. Les antiquités grecques du Musée Calvet*, Avignon, 1996, p. 50-54: Ed. pr. of a votive altar dedicated to Pan and Apollon in fulfillment of a vow (Attika, 2nd-1st cent.; p. 50f.); the altar is decorated with a representation of the two gods in a grotto. A funerary stele with a representation of a Hekateion uses the expression τιμηθεῖς ὑπὸ Σωτήρης Ἑκάτης (Phrygia, 3rd cent. A.D.) [for this expression cf. *EBGR* 1997, 104]. [AC]

42) V. ČERKEZOV, "Iconography of the Thracian Goddess Bendis in the Tombstones with a 'Funeral Feast' from Southern Thrace", *Eirene* 33 (1997), p. 53-66 [*SEG* XLVII 1018]: A female figure depicted in funerary banquets on inscribed funerary stelai from Southern Thrace (e.g. *IGBulg* IV 2292, 2311, 2346) should be identified with Bendis; her power to ensure eternal life explains her representation in funerary reliefs. [AC]

43) F. CHAMOUX, "Hermès Propylaios", *CRAI* (1996), p. 37-55 [*BE* 1998, 60]: C. discusses the literary and epigraphic evidence for the statue of Hermes Propylaios made by Alkamenes. According to C. there were two statues of Hermes made by Alkamenes: one had the epitheton Propylaios and stood on the Athenian Acropolis, the other one was in the form of a herm and situated "in front of the gates" in Pergamon [for this usage of πρὸ πόλεως cf. *Steinepigramme* 03/07/03]. The Pergamene inscription (*Steinepigramme* 06/02/07) does not speak of a Hermes Propylaios but of a herm πρὸ πυλῶν; since an *epiklesis* cannot just be replaced by an equivalent formula, C. differentiates between an Athenian and a Pergamene Hermes. [JM]

- 44) F. CHAMOUX, "Callicrateia, divinité protectrice du port de Cyrène", in *Cirenaica*, p. 137-143: C. suggests that the name Kallikrateia inscribed on an altar (4th/3rd cent.: *SEG* IX 350) that is located on the so-called Heroon Hill of Apollonia is a cult epitheton of Artemis. The goddess appears in Apollonia as the protectress of the harbor. [JM]
- 45) A. CHANIOTIS, "Willkommene Erdbeben", in E. OLSHAUSEN – H. SONNABEND (eds), *Naturkatastrophen in der antiken Welt, Stuttgarter Kolloquium zur historischen Geographie des Altertums* 6, 1996, Stuttgart, 1998, p. 404-416: C. studies the 'positive' interpretations and aspects of earthquakes in antiquity (rescue from danger, sign of divine epiphany or divine birth). An inscription from Stratonikeia (*I.Stratonikeia* 10) describes how Zeus Panamaros in 39 B.C. prevented an attack upon his sanctuary by using nature's powers. Earthquakes could also announce the epiphany of gods: an inscription from Sidyma (2nd cent. A.D., *TAM* II 174) documents how Artemis and Apollon appeared in the form of two rocks after an earthquake on mount Kragos. [JM]
- 46) A. CHANIOTIS, "Inscriptions from Bucak Köyü", *AJA* 102 (1998), p. 248-250: C. reports the discovery of a dedication to Zeus Synetenos in an ancient settlement at Bucak Köy in the border of Phrygia and Karia (early 2nd cent.); the god derived his name from the name of this settlement (Syneta). [cf. ID., "Τὸ χρονικὸ τῆς ἀνακάλυψης μιᾶς ἐλληνιστικῆς πόλης στὴν Καρία (Bucakköy, Σύνετα)", *Δελτίον του Κεντρου Μικρασιατικὸν Σπουδων* 12, 1997/1998 [1999], p. 13-41]. [AC]
- 47) A.S. CHANKOWSKI, "La procédure législative à Pergame au 1^{er} siècle av. J.-C. : à propos de la chronologie relative des décrets en l'honneur de Diodoros Pasparos", *BCH* 122 (1998), p. 159-198: The honorary decrees of Pergamon for the local benefactor Diodoros Pasparos provide evidence for the worship of benefactors and for the celebration of festivals (the Nikephoria) in the late Hellenistic period (c. 85-60). C. collects the epigraphic evidence (*I.Pergamon* 256; *IGR* IV 292-294; H. HEPDING, *MDAI(A)* 32 [1907], p. 313-315 n^{os} 36-39; 35 [1910], p. 407-411 n^{os} 2-3) and discusses the chronology of the decrees and the legislative procedure in Pergamon. [AC]
- 48) V. CHANKOWSKI, "Le compte des hiéropes de 174 et l'administration du sanctuaire d'Apollon à la fin de l'Indépendance délienne", *BCH* 122 (1998), p. 213-238: J. TRÉHEUX had recognized that two fragmentary accounts of the hieropoioi of Delos are part of the same inscription (*I.Delos* 440 and 456, 174 B.C.). C. presents a new edition and discusses the information this text provides for the financial administration of the sanctuary of Apollon. [AC]
- 49) V. CHANKOWSKI-SABLÉ, "Les espèces monétaires dans la comptabilité des hiéropes à la fin de l'indépendance délienne", *REA* 99 (1997), p. 357-369 [*SEG* XLVII 1197]: C.-S. studies the methods used by the hieropoioi to manage the sanctuary's stock of coins. Since foreign coins followed different monetary standards, they were sorted into separate coffers and converted on the basis of the Attic/Alexandrian standard. [AC]
- 50) V. CHANKOWSKI-SABLÉ, "Le sanctuaire d'Apollon et le marché délien. Une lecture des prix dans les comptes des hiéropes", in *Économie antique. Prix et formation des prix dans les économies antiques*, St.-Bertrand-de-Comminges, 1997, p. 73-89 [*BE* 1998, 295; *SEG* XLVII 1201]: C.-S. studies the way in which the particular demands of the sanctuary of Apollon (especially in connection with cultic activities and with the maintenance of buildings) influenced the development of prices in the local market. An analysis of the price of pitch, timber, olive oil, and papyrus between 314 and 169 B.C. suggests that a variety of factors influenced the development of prices

(political events, the expenses of sea transport, as well as short-term developments in the local and regional markets). [AC].

51) V. CHANKOWSKI-SABLÉ – C. FEYEL, “Comptes de la fin de l’indépendance délienne”, *BCH* 121 (1997) [1998], p. 103-124 [*BE* 1999, 398; *SEG* XLVII 1197 and 1216]: J. TRÉHEUX had recognized that three fragments of the accounts of the hieropoioi at Delos (*I.Delos* 446 and 463) join two unpublished fragments. C.-S. and F. publish the entire text which should be dated to c. 170 B.C. The fragmentary document mentions a dedication of king Perseus (A 12); several sanctuaries are mentioned in connection with building activities: the Eileithyaion (A 6), the altar of Apollon (A 13), the sanctuary of Apollon Enagonios (A 16-19), the Sarapieion (B 11), a sanctuary (?) of Asklepios (B 12), and the Aphrodision (B 12); there are also references to expenses for choral performances at the Aphrodisia (B 30) and for the purification of the sanctuary (B 34). C.-S. and F. suggest a series of new readings and restorations in several accounts of the hieropoioi (p. 117-124) and reconstruct the chronology of the accounts for the years 180-168 (p. 113-117). [AC]

52) K. CHÉHADEH – M. GRIESHEIMER, “Les reliefs funéraires du tombeau du prêtre Rapsônès (Babulin, Syrie du Nord)”, *Syria* 75 (1998), p. 171-192: A series of reliefs representing mythological scenes, divine figures, and cult scenes were found in the grave of a priest at Babulin, near Alepo in Syria (mid 3rd cent. A.D.). Inscriptions identify some of the persons represented: Bellerephontes (Βελλεροφῶς) and the Chimaira, Selene and her chariot, Helios and his chariot, priests performing a sacrifice (Ῥαψώνης εἰρεύς), participants in a procession (Ἀντωνεῖνα, Μάρθα, Ὑγία), and two falconers (Ἀντωνεῖνος, Κλαύδις). Anepigraphic reliefs represent Herakles, banquet scenes, servants, Hermes and Herakles, Nike, Dionysos (?), a lion attacking a bull, and a Gorgonion. C.-G. discuss in detail the religious ideas associated with these reliefs. [AC]

53) E. CHIRICA, “Le culte d’Héraclès Pharangeitès à Héraclée du Pont”, *REG* 111 (1998), p. 722-731 [*BE* 1999, 383]: An inscription on a marble stele (Kallatis, 3rd cent. A.D.) does not refer to a cult association of Herakles (σύνοδος Ἡρακλεῖ[ι]στῶν, *BE* 1964, 290) but to an association of citizens from Herakleia Pontica (σύνοδος Ἡρακλεωτῶν) who resided in Kallatis and made a dedication to Herakles Pharangeites. Such associations of citizens living in a foreign city are also attested elsewhere (*I.Magnesia am Sipylus* 18; *IG* XII 1, 158, 963). [JM].

54) A. CHRYSOSTOMOU, *Ancient Almopia from Prehistoric Times to the Early Byzantine Era*, Thessaloniki, 1994 [*SEG* XLVII, 860]: C. presents a short history of Almopia in Macedonia and discusses the local cults (p. 76-85: Artemis Agrotera, Dionysos, Hermes, Poseidon, Sarapis, Zeus Hypsistos, the rider god). She mentions several inscriptions, including a dedication to Theos Dionysos (*SEG* XXVIII 546, Monastiraki, p. 80) and a relief representation of the rider god dedicated by a mule-driver after a dream (*SEG* II 405, Margarita, 2nd/3rd cent., p. 82: κατ’ ἴδναρ τὸν θε[όν]) [*cf.* also *infra* n° 55]. [AC]

55) A. CHRYSOSTOMOU, “Παραδόσεις - Περισυλλογές - Εντοπισμοὶ αρχαιολογικῶν θέσεων. Νομός Πέλλας”, *AD* 49 B2 (1994) [1999], p. 552-554 [*SEG* XLVII 884]: Ed. pr. of a relief dedicated to Theos Hermes in fulfillment of a vow (p. 553; Apsalos in Almopia, 3rd cent. A.D.); it joins an already published relief representing Hermes (*supra* n° 54, p. 82). [AC]

56) P. CHRYSOSTOMOU, “Ἀνασκαφικὲς ἐρευνες στοὺς τύμβους τῆς Πέλλας”, *AEMTh* 8 (1994) [1998], p. 53-72 [*SEG* XLVII 933]: C. reports the excavation of a Macedonian grave of the 4th cent. in Pella, which had been opened twice in antiquity. The grave-robbars and visitors incised on the walls their names, insults, and dedications addressed

to Kassandros, "Ἡρώς Ἀλέξανδρος (i.e., Alexander the Great) [cf. *infra* n^{os} 162, 188, and 264], and Herakles (p. 56f.). [AC]

57) P. CHRYSOSTOMOU, *Ἡ θεσσαλικὴ θεὰ Ἐν(ν)οδία ἢ Φεραία θεά*, Athens, 1998 [BE 1999, 285]: C. studies the cult of the Thessalian goddess En(n)odia ('the goddess of the roads or crossroads'), her iconography, sacred animals (dog, horse, bull, snake) and plants (myrtle and rose), as well as the deities associated with her [cf. *EBGR* 1991, 43; 1992, 48]. Her most important sanctuary has been located near the northern cemetery of Pherai; Ennodia was worshipped there together with Zeus Thaulios from the early Geometric period onwards. Other cult places at Pherai existed near the western cemetery (in association with Zeus Meilichios and Demeter), near the northern cemetery, and on the eastern hill of the acropolis (in the sanctuary of the 'Six Goddesses'). The cult spread out from Pherai to other Thessalian cities: to Larisa and Pagasai, Atrax (?), Gonnoi, Krannon, Olosson (?), Phalanna, Pharsalos (?), Phthiotic Thebes, and Pythion. In the Classical period the cult was introduced into Macedonia as well: in Beroia, Pella, Perseis, Agia Paraskevi in Elimeia, and at Exochi in Eordaia. The cult is also attested at Oreoi in Euboea and possibly in Athens. Ennodia, daughter of Zeus or Admetos and Demeter, was associated with Hekate, patron of the roads and of the dead. She was closely connected with Artemis, Demeter, Poseidon, Zeus Meilichios, Thaulios, and Aphrios. C. presents a corpus of 21 inscriptions found in Thessaly (a few inedita are marked with an asterisk). Besides many fragmentary texts that mention her name, there are several 4th-2nd cent. dedications to Ennodia in Pherai (p. 26 n° 2, p. 28 n° *1, p. 34 n° 4), Phthiotic Thebes (p. 63f. n° 1-3), Gonnoi, Pythion, and an unknown provenance (p. 66-68); to Ennodia Alexeatis (p. 57, Larisa, 3rd cent.), Astike (p. 54, Larisa, 5th cent.), Korillos (p. *47, Pherai, 2nd cent.), Mykaike (p. 55, Larisa, 2nd cent.), Patroa (p. 52, Pagasai, 4th cent.; p. 68, Pythion, c. 100), Pheraia (p. 65, Phalanna, 3rd cent.), and Stathmia (p. 57, Larisa, 3rd/2nd cent.); to Zeus Meilichios, Enodia and Poseidon (p. 56, Larisa, 2nd cent.); and to Ennodia and Zeus Meilichios (p. *43, Pherai, 4th cent.). The most important new text is an inventory of dedications found in her main sanctuary at Pherai (p. 30 n° *2, 2nd cent.); the votives were silver vases with relief representations of Ennodias' head on their interior (ἔχονσα ἐστύπουμα πρόσουπον Ἐννοδίας); they were inscribed with the names of the dedicators, who include the polis, the demarchoi, and the priestesses (λειτορεύσανσα). Another interesting text from Pherai is an altar found in a sanctuary where the local version of the six female members of the Dodekathemon was worshipped (p. 48, *SEG* XLV 645). The names of the six goddesses (Hestia, Demeter, Ennodia, Aphrodite, Athena, Themis) were written three times in the 4th cent. by different masons probably because of damage to the altar; the third mason changed the sequence of the names (Themis, Aphrodite, Athena, Ennodia, Demeter, Hestia). [E. Ch. KAKAVOGIANNIS (*EBGR* 1996, 133) has attributed a marble head of Aphrodite to this altar and has suggested that the heads of the goddesses that decorated the altar may have been detachable, so as to be carried during processions]. The texts found in Macedonia include an epigram for the priestess of Ennodia at Pella (p. *70, 5th cent.) and a dedication made to Ennodia Hosia by her priestess at Beroia (p. 71, 3rd cent., a θυμέλη, i.e., a funerary altar). Four dedications and four manumission records have been found in the sanctuary of Ennodia at Exochi (p. 74-81, 2nd cent. B.C.-3rd cent. A.D.); we single out the dedication to Ennodia Thea by Nikandros who made his dedication as a vow 'after he had begged the goddess' (ἐπι-δεώμενος, p. 77, *EAM* 98). A dedication of war booty was made to Ennodia by a Thessalian in Oreoi (p. 85, 4th/3rd cent.). C. also collects (p. 187-207) the epigraphic evidence for the cult of Artemis at Pherai; Artemis Ennodia at Pherai, Demetrias, Opous in Lokris, Epidauros, Thera, and Koptos; Artemis Trihoditis in Thera; and Artemis Pheraia in Syracuse and Issa. The goddess Brimo should not be associated with Ennodia. Brimo is attested as a designation of Persephone in a gold 'Orphic-Dionysiac' lamella from Pherai (4th cent.), of which C. presents an edition and detailed commentary [cf. *EBGR* 1996, 40;

1997, 380]. C. interprets the word ἀνδρικεπαιδόθυρσον as a theonym (Andrikepaidothyrsos/Dionysos, the son of Brimo/Persephone). [AC]

58) A. CONNOLLY, "Was Sophocles Heroised as Dexion?", *JHS* 118 (1998), p. 1-21: C. argues against the hypothesis that Sophocles was heroised after his death under the name of Dexion. This name occurs together with Amynos and Asklepios in two honorary decrees of the 4th cent. (*IG* II² 1252-1253). Following K. CLINTON's restoration of *IG* II² 4960 [*EBGR* 1994/95, 75] C. rejects the assumption that Sophocles received Asklepios in the form of a snake, but considers it plausible that Sophocles composed a paeon for Asklepios on the occasion of the cult's introduction in Athens. [JM]

59) T. CORSTEN – T. DREW-BEAR – M. ÖZSAIT, "Forschungen in der Kibyratis", *EA* 30 (1998), p. 47-78: Edition of 18 inscriptions found at Kibyra and its environs (new texts are marked with an asterisk). The most interesting text is a dedicatory poem written on an altar dedicated by Troilos and his family to the Mother of Gods (*12, Karamanli, 134/5); a few years earlier the same dedicators had dedicated an altar with a metrical inscription to Mes at Makron Pedion (126/7 [see *EBGR* 1997, 177]). The new text reads: "To the pure Mother of Gods with the golden locks (Μητρί θεῶν ἄγνῇ χρυσοπλοκάμῳ) Troilos, son of Ophelion from Makron Pedion and his wife Tatis, daughter of Agathinos the great, and their dear children, made this dedication; divine queen (θεὰ Βασίλεια) keep them safe for the sake of the humans for all days" (σώους ἀνθρώποισι φυλάσσοις) [rather than "unter den Menschen"]. A large group of texts consists of dedications made by slaves, liberti, leasees, and vilici of a certain M. Calpurnius Longus who owned land at Allasson (1st/2nd cent.); the dedications are addressed to Meter Allassene (*3, 8?), Dionysos Theos Epekoos (6, εὐχὴν), Poseidon (*10, for the masters), Zeus Megistos (5), and to anonymous deities (7, 9) [n^{os} 7 and 9 = MILNER, *infra* n° 187, texts n^{os} 106 and 111; M. regards them as epitaphs]. We single out the two dedications made to Meter Allassene (3) and to Zeus Megistos (5) by a slave and a libertus for Longus' wellbeing and success (ὕπερ σωτηρίας καὶ προκοπῆς). An honorary inscription for Antoninus Pius was dedicated by Kibyra under the responsibility of Cl. Paulinus, a hitherto unattested high priest of the provincial emperor cult and neokoros (1, c. 138-161). Near Kibyra, in the territory of Olbasa, C. Iulius Rufus made dedications (in Latin) to the rarely attested syncretistic deity Pantheos (16) and to the emperor Claudius (17). [AC]

60) F. COSTABILE, "La triplice defixio del Kerameikós di Atene, il processo polemarchico ed un logografo attico del IV sec. a.C. Relazione preliminare", *Minima epigraphica et papyrologica* 1 (1998), p. 9-54 [*BE* 1999, 184]: Ed. pr. of a long *defixio* from Kerameikos which provides important evidence for the judiciary procedure in Athens in the early 4th cent. The text is written in three columns, each containing a similar curse against the opponents of the anonymous *defigens* in a trial; we translate the text of the first column: "I bind down Athenodoros before Hermes Erionios and Persephone and Lethe; I bind his mind, his tongue, his soul and the (legal) actions he orally takes against us; and I also bind the trial which Athenodoros sways to and fro us, ten years long" ([καταδέω 'Α]θηνόδωρο[ν] ἢ πρὸς τὸν 'Ερ[μ]ῆν τὸν 'Ερ[ι]όνιον] ἢ κ[α]ὶ πρ[ὸ]ς τὴν Φερσεφόνην καὶ [πρ]ὸς τὴν Λ[ή]θην] ἢ κ[α]ὶ νῶ[ν] αὐτ[οῦ] κ[α]ὶ γλῶσσαν κ[α]ὶ ψυ[χ]ή[ν] κα[ὶ] ἔργα τὰ πρὸς ἡμῶ[ι] α[ς] λέ[γ]ει καὶ τὴν δ[ί]κην] ἢ [καταδέ]ω τὴν ['Α]θηνόδωρο[ς] ἢ [πρὸς] ἡμᾶς δέκα ἔτη ταλ[ι]α[ν]τεύει; the name of Athenodoros is written retrograde); the victim of the second column is Smindyrides, possibly identical with a man accused for the profanation of the mysteries in 415 B.C. and mentioned in another *defixio* (W. PEEK, *Kerameikos III. Inschriften, Ostraka, Fluchtafeln*, Berlin, 1941, p. 4); the curse of the third column is addressed to Eirene and Emped., their witnesses, the polemarchos and his law court (responsible for trials concerning foreign residents of Athens), and the legal supporters

(syndikoi) of Eirene. C. presents a thorough legal commentary of these texts. [cf. the critical remarks of Ph. GAUTHIER, *BE* 1999, 184]. [AC]

61) C.C. CROWTHER – C. HABICHT – L. HALLOF – K. HALLOF, "Aus der Arbeit der ,Inscriptiones Graecae'. I. Drei Dekrete aus Kos für δικάσταγωγοί", *Chiron* 28 (1998), p. 87-99 [*BE* 1999, 405]: Ed. pr. of three Koan honorary decrees for men who were sent as dikastagogoι to Smyrna, an unknown city, and Alinda (Kos, 2nd cent.). The three men are praised among other things for making presents to the Koan judges whom they accompanied on the occasion of the public festivals (ἐν ταῖς δαμοτελέσι ἑορταῖς ἀποστολὰς ποιούμενος κατὰ τοὺς ἀρμόζοντας καιροὺς). In the first decree it is also stated that the honors (a golden crown) were to be announced by the hierokeryx at the first competition of the Dionysia [cf. *infra* n° 111], immediately after the libations, under the responsibility of the prostatai and the agonothetes [cf. *infra* n° 111]. The honorand was given the right to erect a stele at his own expense in the Asklepieion. [AC]

62) N.B. CROWTHER – M. FRASS, "Flogging as a Punishment in the Ancient Games", *Nikephoros* 11 (1998), p. 51-82: Although flogging was commonly linked with slavery, it is often attested as a punishment in the context of the gymnasium, the training of athletes, and military service (see e.g. the gymnasiarchic law of Beroia: *SEG* LXIII 381; *EBGR* 1993/94, 87). The flogging of athletes is epigraphically attested in Olympia as early as the late 6th cent. (J. EBERT, *Agonismata. Kleine philologische Schriften zur Literatur, Geschichte und Kultur der Antike*, Stuttgart/Leipzig, 1997, p. 214); it was practiced in other agonistic festivals as well (e.g. Isolympia Sebasta at Neapolis: *IvO* 56; torch races in Athens; Demostheneia in Oinoanda: *SEG* XXXVIII 1462; *EBGR* 1988, 193). A variety of officials were responsible for flogging at the festivals (aisymnetai, alytai, mastigonomoi, mastigophoroi, rhabdophoroi, rhabdouchoi). C.-F. discuss in detail the conditions of flogging at athletic festivals (during, before, and after the contest), the brutality of this punishment, and the whips used. Despite the part played by flogging in initiatory ceremonies (Sparta and Crete) and in purificatory ceremonies, a cultic origin of this practice in agonistic festivals is not certain. [AC]

63) P. CULHAM, "The Johns Hopkins University Tabellae Defixionum as Evidence for Literacy", in *Preatti IX Congresso*, p. 91-100: After a thorough analysis of the content, language, and palaeography of three curse tablets in Latin (probably from Rome; W.S. Fox, *The Johns Hopkins Tabellae Defixionum*, Baltimore, 1912: the curses against Plotius, Avonia, and Maxima Vesonia) C. argues that the inscriber (the same person as the *defigens*?) used a handbook. These curses [which belong to the group of the 'anatomical curses' studied by VERSNEL, *infra* n° 283] can provide insights into literacy and its use in the society of the Imperial period. [AC]

64) J.M. CURBERA, "Chthonian in Sicily", *GRBS* 38 (1997) [1998], p. 397-407: C. discusses theonyms and epithets in Sicilian inscriptions (primarily in *defixiones*). He presents a few improvements in the reading of a 'prayer for justice' from Centuripae (*SEG* IV 61, 1st/2nd cent.) and comments on its content. The *defigens* promises to dedicate a silver σπάδιξ (a palm branch rather than a stringed instrument) to a goddess ('Mistress', i.e. Persephone rather than Demeter), if she eliminates Eleutheros: κυρεία, ἐξάρους τὸν Ἑλέθ[ε]ρον· ἂν ἐγδεικῇσής με, ποίσω ἀργυρεάν σπάδικαν, ἂν ἐξάρῃς αὐτὸν ἐκ τοῦ ἀνθρώπεινου γένους ['misstress, may you carry off Eleutheros; if you vindicate me, you will receive a silver palm branch, if you carry him off from the human race']. The theonym ΠΛΟΥΤΩ in a *defixio* from Morgantina (*SEG* XXXV 1011, 1st/2nd cent.) should be understood as an epithet of Persephone, i.e. Πλουτώ, not as the vocative of Plouton; the curse invokes a chthonic triad: Earth, Hermes, and (Persephone) Plouto. A lead tablet from Kamarina recording a transaction (*SEG* XXXIV 940, 4th/3rd cent.) mentions the

theonym Γᾱος (ἵ)πέρ Γᾱου καὶ Φ[ε]ρσοφάσας; Γᾱος (= Γᾱίος, 'earthly') is an epithet of Hades; the text refers to a sanctuary of Hades and Persephone. The 'priestesses of Demeter' invoked in a *defixio* from Lilybaion (*infra* n° 135) should probably be identified with the Erinyes. Finally, C. discusses personal names in Sicily which derive from the name of chthonic deities: Eumenidotos possibly alludes to the kindly aspect of the Erinyes/Eumenides; Hekataios alludes to the benevolent aspect of Hekate; Koreios (in Kamarina commemorating a child born during a festival of Kore) derives from the festival Koreia (attested in Syracuse) and suggests that this festival was also celebrated in Kamarina. If theophoric names deriving from Demeter are not attested very often in Sicily, this may be due to their popularity among the lower strata of the population which are not well represented in the inscriptions. [AC]

65) J. CURBERA, "Onomastics and River-Gods in Sicily", *Philologus* 142 (1998), p. 52-60 [BE 1999, 160]: Personal names derived from the names of rivers are a hitherto unexploited source of information for the worship of river-gods in Sicily. C. collects the rare onomastic material from Sicily which is etymologically related to the names of the rivers Eloros (Eloris, Elorippos), Selinous (Selinis, Selino), Hypsas (Hypsis), Hipparis (Hipparinos), Anapos (Anapis), and Assinos (Assinokles); Adranodoros and Andranion may be related to the Sicel god Adranos rather than to the homonymous river. None of these names is a theophoric name, since they all lack the characteristic endings -ios and -doros/dotos (e.g. Kephisias, Kephisodoros) [cf. now D. KNOEPFLER, "Oropodoros: Anthroponomy, Geography, History", in S. HORNBLOWER – E. MATTHEWS (eds), *Greek Personal Names. Their Value as Evidence*, Oxford, 2000, p. 81-98]. This implies that they had a civic and eponymous character rather than a religious significance; this suggestion is further supported by the lack of evidence attesting them as givers or nurturers of children [cf. the critical remarks of L. DUBOIS, BE 1999, 160]. [AC]

66) J.B. CURBERA – D.R. JORDAN, "A Curse Tablet from the 'Industrial District' near the Athenian Agora", *Hesperia* 67 (1998), p. 215-218: The authors re-examine a curse tablet of the early 4th cent. found near the southeast corner of the Athenian Agora (Agora Inv. IL 997). Four persons (three men and one woman) are cursed πρὸς τὰ κάτω. Two of them are identified, in the accusative, as XAAKEA (l. 1) and XAAKEIA (l. 2); the third man is characterised as Lamian (l. 4) and the woman as Boiotian (l. 7). C.-J. suggest that XAAKEA and XAAKEIA are the writer's attempts to render the ethnic of the Euboian Chalkis (or less probably of the town Chalke near Larissa), rather than a reference to a profession ('smith') as proposed in the ed. pr. [JM]

67) M.P. DE HOZ, "El proceso de cambio religioso en la antigua Lidia", *Habis* 28 (1997), p. 53-69: The inscriptions of Lydia reveal a rather limited Hellenization of the local cults (with the exception of west Lydia). In spite of the interpenetration of Greek philosophical and religious ideas, Judaism, and indigenous cult practices, the local religion especially in the countryside, developed along traditional lines. [See now M.P. DE HOZ, *Die lydischen Kulte im Lichte der griechischen Inschriften*, Bonn, 1999 (*Asia Minor Studien*, 36); cf. the similar results of LEBRUN's study on Lykia, Lykaonia, and Kilikia (*infra* n° 158)]. [AC]

68) H. DEVIJVER – M. WAELEKENS, "Roman Inscriptions from the Fifth Campaign at Sagalassos", in M. WAELEKENS – J. POBLOME (eds), *Sagalassos IV. Report on the Survey and Excavation Campaigns of 1994 and 1995*, Leuven, 1997, p. 293-314: Ed. pr. of an honorary inscription for Ti. Flavius Neon, the first high priest of the civic emperor cult (ἀρχιερέα τῶν Σεβαστῶν πρώτον) and agonothetes for life (l.1, Sagalassos, c. 120 A.D.; the same person, a prominent benefactor, is honored in SEG XLIII 952). An anonymous equestrian officer who served as agonothetes of the Klareia (for Apollon

Klarios) provided the funds *in perpetuo* for the images and the statues of the victors in wrestling (τὰς εἰκόνας καὶ τοὺς ἀνδριάντας τῆς πάλης τοῖς ἀγωνισταῖς ἀνατιθέντα ἐκ τῶν ἰδίων εἰς τὸν αἰῶνα; 5, 2nd cent. A.D.). The second neokoreia of Sagalassos is mentioned in two milestones dating to the reign of Constantine and Constantius (6-7, c. 335-337 and c. 337-350). [AC]

69) M. DICKIE, "Poets as Initiates in the Mysteries: Euphorion, Philicus and Posidippus", *A & A* 44 (1998), p. 49-77: The early 3rd cent. B.C. poets Euphorion, Philikos, and Poseidippos of Pella are known to have been initiated in mystery cults. The references to their initiation and to the expectations stemming from it shows that this event was of major importance in their lives. The poem dedicated to Euphorion (*Anth. Gr.* VII 406) asks the passers-by to make him an offering of a pomegranate, an apple or a myrtle-berry; he had probably been initiated in the Eleusinian mysteries. The poem for Philikos (*Suppl. Hel.* 980, 1-6) expresses the expectation that he has arrived in the land of the pious (χώρους εὐσεβέων); D. suggests that the poem has to a certain degree the same sources of inspiration as the Orphic/Dionysiac lamellae and that it reflects the words pronounced during the initiation and/or at funeral ceremonies for dead initiates. A parallel between the poem for Philikos and the Orphic/Dionysiac texts can be seen in (a) the perception of the dead initiate as a person who has arrived to the Underworld (repetition of ἔρχεο twice) and has to follow a particular path (cf. similar expressions in the texts from Hipponion and Thourioi: ἔρχεαι, ὁδοιπορεῖν); and (b) the blessing pronounced on Philikos (μακάριστος ὁδοιπόρος) which is related to the makarismoi in the Pelinna tablet (τρισόλβιε; cf. PIND., fr. 137 Snell: ὄλβιος; SOPH., fr. 837 Radt: τρισόλβιου); these makarismoi were possibly part of the funerary ceremony. Philikos was the author of a hymn to Demeter and Persephone, which he describes as 'mystic gifts' (*Suppl. Hel.* 676: μυστικὰ δῶρα); he was probably an initiate at Eleusis. Finally, Poseidippos (*Suppl. Hel.* 705) had been initiated in the Orphic/Dionysiac mysteries, probably in Pella, where Orphic/Dionysiac lamellae have been found [see D.'s articles summarized in *EBGR* 1994/95, 104]. The evidence for these poets is very instructive for the importance of traditional religion in Hellenistic poetry; Poseidippos in particular "gives us an insight into what initiation into the mysteries might mean to a man." [AC]

70) B. DOROVINIS, "Τημένιον, το λιμάνι του αρχαίου Ἀργους. Αναφορές αρχαίων και νέων συγγραφέων και ενδείξεις για την τοποθεσία, από το τέλος του 18ου αιώνα", in *Argos et l'Argolide*, p. 291-313: In this topographical study D. mentions a relief to Demeter, which bore the dedicatory inscription Ἀριστόδαμος ἀνέθηκεν (now lost?). [JM]

71) B. DRAGOJEVIC JOSIFOVSKA, "Relief votif de Rosoman", *ZAnt* 47 (1997) [1998], p. 29-30 [*BE* 1999, 380; *SEG* XLVII 946] (ph.): Ed. pr. of a marble plaque with a relief representating Herakles, the omphalos, and a female figure (Rosoman, south of Stobi, Imperial period) and the texts Ἰδαῖος and Νίκᾱ; [the name Idaios may refer to Herakles]. [AC]

72) P. DUCREY, "Les premiers comptes du sanctuaire de Délion", in *Preatti XI Congresso*, p. 167: D. reports the discovery of a block inscribed with the accounts of the agonothetes responsible for an agon at the sanctuary of Apollon Delios (2nd cent.); when published the text will provide important evidence for the organisation of the agon. [AC]

73) S. DURUGÖNÜL, *Türme und Siedlungen im Rauben Kilikien. Eine Untersuchung zu den archäologischen Hinterlassenschaften im Olbischen Territorium*, Bonn, 1998 (*Asia Minor Studien*, 28): Discussion of the economic importance of sanctuaries in Kilikia (p. 110-118) based on the example of the sanctuary of Zeus Olbios. [AC]

74) M. EGETMEYER, "« L'homme propose, dieu dispose ». Remarque lexicale à propos d'une inscription chypriote syllabique (ICS² 264)", in *Mélanges Masson*, p. 93-95: An epigram in Cypriote syllabic script from the sanctuary of Apollon at Golgoi (4th/3rd cent.) expresses the idea that "the gods govern everything that the humans think;" the epigram uses the verb κυβερνάω (ku-me-re-na) which has close parallels in the works of the Presocratics (ANAXIMANDROS, fr. A 15 D-K; PARMENID. 12, 3). [AC]

75) T. EIDE – T. HÄGG – R. HOLTON PIERCE – L. TÖRÖK, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the Eighth Century BC and the Sixth Century AD. Vol. III. From the Mid-Fifth to the First Century BC*, Bergen, 1998 [BE 1999, 608]: The collection includes some inscriptions of religious interest (no new texts). We single out the order given by a strategos to drive all pigs out of the temple at Talmis (248 = *I.Prose* 63, cf. *EBGR* 1992, 12); two proskynemata addressed to Isis and her synnaoi at Philai (265-266 = *I.Philai* 180-181, 260 A.D.); two proskynemata of prophets of the god Ptireus at Philai (315 = *I.Philai* 190-191, 434 A.D.); dedications to Ares by kings of Aksum at Adulis (234 = *OGIS* 199, 2nd/3rd cent.), Meroe (286 = *SEG* XXXIV 1642, 3rd/4th cent.), and Aksum (298 = *SEG* XXXII 1601, 4th cent. A.D.) [cf. B. HENDRICKS, "À propos des inscriptions axoumites de Meroe", *AClass.* 40 (1997), p. 90-95]; dedications in the temple of Mandulis by kings of the Blemmyes (310-311 = *SB* 1521-1524, 4th/5th cent. A.D.); a letter of the κλίναρχοι of a cult association in the temple of Mandulis at Kalabsha (313 = *SEG* XXXIV 1631, 5th cent. A.D.). [AC]

76) G. EKROTH, "Altars in Greek Hero-Cults. A Review of the Archaeological Evidence", in *Ancient Greek Cult Practice*, p. 117-130: Using primarily the archaeological evidence (Delos, Eretria, Knossos, Korinth, Mycenae, Nemea, Ptoion) and to a lesser extent the literary and the epigraphic material (*JG* II² 1358B, 4977; IV² 97; *SEG* XXI 541; XXXIII 147) E. argues against the strict differentiation between 'eschara' and 'holokauston' in the hero-cult and 'homos' and ritual eating in the worship of the gods. [JM]

77) H. ENGELMANN, "Ephesiaca", *ZPE* 121 (1998), p. 305-311 [BE 1999, 460]: E. argues against the assumption that the Olympic games of Ephesos were established under Domitian [cf. *EBGR* 1997, 334] and suggests that the agon took place in the city long before the reign of Domitian in honor of Zeus Olympios (*I.Ephesos* 1121). Under Domitian the Olympic games were renewed and a new counting began. After the erection of the harbor thermae under Domitian [cf. *EBGR* 1997, 200] the further financing of the building was taken over by the treasure of the Ephesian Artemis (*I.Ephesos* 1143). At the end of his study E. discusses briefly four inscriptions (*I.Ephesos* 1084a, 1120, 1121, 1121a) and corrects some details; he also presents a newly found inscription, which concerns the seventh celebration of the Olympic games (cf. *I.Ephesos* 1121a). [JM]

78) J. ENGELS, *Funerarum sepulcrorumque magnificentia. Begräbnis- und Grabluxusgesetze in der griechisch-römischen Welt mit einigen Ausblicken auf Einschränkungen des funeralen und sepulkralen Luxus im Mittelalter und in der Neuzeit*, Stuttgart, 1998: Sumptuary laws concerning funerals and the erection of tombs existed not only in Athens, but also in many other Greek cities. In Athens two such laws attributed to Solon and Demetrios of Phaleron are known exclusively from late literary sources [the historicity of the Solonian law is still a very controversial issue, cf. I. MORRIS, "Law, Culture and Funerary Art in Athens, 600-300 B.C.", *Hephaistos* 11/12 (1992/93), p. 35-50]. In this context E. also discusses the archaeological evidence from Attic cemeteries. Literary sources and inscriptions document the existence of such sumptuary laws, which not only try to limit the extraordinary expenses of funerals, but also to regulate in a more general way every aspect of a funeral. We have relevant evidence from Mytilene, Gortyn (5th cent.: *I.Cret* IV 22B, 46B, 76B) [the interpretation of these texts as

part of funerary legislation is not certain; see *EBGR* 1996, 92], Katane, Lokroi, Sparta (*cf. IG* V 1, 701-710, 713-714), Syracuse, Keos (5th cent.: *LSCG* 97), Thasos (c. 400: *LSS* 77), Massalia, Gambreion, near Pergamon (3rd cent.: *LSAM* 16), Nisyros (3rd cent.: *IG* XII 3, 87), and Pautalia (Hellenistic: F. SOKOŁOWSKI, "Loi sacrée de Pautalia", *BCH* 94 (1970), p. 113-116). The *lex sacra* of the Labyadai is the only document with regulations on funerals not issued by a polis, but by a phratry [on the exact nature of the Labyadai, see *EBGR* 1997, 338]. [JM]

79) Τὸ Ἔργο τοῦ Ὑπουργείου Πολιτισμοῦ στὸν τομέα τῆς Πολιτιστικῆς Κληρονομιάς, 1 (1997) [1998], p. 125 [*SEG* XLVII 1407 bis]: Several graffiti were found on blocks used for the construction of a building at Pyrgos Pion near Olous (Crete). [On a photograph one recognizes among other graffiti a female (?) figure and under it the beginning of a name: Ἀρτεμι[---] — Artemis or a theophoric name]. [AC]

80) A. ERSKINE, "Delos, Aeneas and *IG* XI.4.756", *ZPE* 117 (1997), p. 133-136 [*SEG* XLVII 1213]: E. republishes a decree concerning the relations between Delos and Rome (*IG* XI 4, 756, early 2nd cent.) and suggests that it may be connected with an attempt of the Delians to curry favor with the Romans (possibly in order to have the asyilia of their sanctuary recognized by Rome). The reference to οἰκειότης (l. 6) with the Romans should not be seen as a diplomatic nicety but as a reference to kinship founded in mythological traditions [*cf. EBGR* 1997, 403 with further bibliography]. In order to establish their kinship with the Romans, the Delians must have exploited myths concerning Aeneas' arrival at Delos during the priesthood of Anius, Aeneas' marriage to Anius' daughter Lavinia, or kinship between Anchises and Anius (*cf. DION. HAL.* I, 59, 3; *PS.-AURELIUS VICTOR, Orig.* IX, 5; *VERG., Aen.* III, 69-120; *OVID., Metam.* XIII, 632-704; *SERVIUS, comm. on Aen.* III, 80). [AC]

81) A. ERSKINE, "Greekness and Uniqueness: the Cult of the Senate in the Greek East", *Phoenix* 51 (1997), p. 25-37 [*BE* 1998, 116]: Although there was a cult of the Senate in the Greek East in the Imperial period, this cult is not attested during the Republic. In the 2nd and 1st cent. Greek cities established cults which in some way treated Rome as a divinity. This cult is frequently found alone, but at times it is combined with other manifestations of Roman power, like the Roman Demos (*LSAM* 49), or the Roman benefactors (*IG* X 2.1, 31-32, 133, 226); sometimes these cults are combined with local deities (*I.Stratonikeia* 507). In the period of the Roman expansion in the East there are no signs of a cult of the Senate. Although the Greeks understood that the Senate was powerful, they were unable to match it with an equivalent institution in the Greek world. By the Imperial period the distinction between the Greek institution of the boule and the Senate was starting to break down. The councils of Greek cities were becoming more like the Senate, which was no longer perceived as an alien institution. [JM]

82) R. ÉTIENNE – L. MIGEOTTE, "Colophon et les abus des fermiers des taxes", *BCH* 122 (1998), p. 143-157: Ed. pr. of two decrees of Kolophon concerning abuses of the tax collectors (Klaros, c. 300-250). The fines for the violations (1000 drachmai) were to be paid to the sanctuary of Apollon in Klaros, where the stele was erected. [For an earlier version see *Preatti XI Congresso*, p. 175-179]. [AC]

83) D. FEISSEL, "Gouverneurs et édifices dans des épigrammes de Smyrne au Bas-Empire", *REG* 111 (1998), p. 125-144: F. studies a group of epigrams commemorating the buildings constructed by governors of Asia at Smyrna in Late Antiquity (*Anth. Gr.* IX 670, 671, 673, 675 = *Steinepigramme* 05/01/08, 17-19, 4th-5th cent.). *Anth. Gr.* IX 673 and 675 do not refer to the god Asklepios and the Asklepiadai but to the governor Asklepios (5th cent.; *cf. I.Ephesos* 1313). The Amazon Hippolyte, to which the same governor

dedicated a building, is probably the city of Smyrna (cf. XVI 44); these epigrams provide instructive examples of the survival of pagan motifs in the early Christian period. [AC]

84) Ch. FEYEL, "La structure d'un groupe socio-économique. Les artisans dans les grands sanctuaires grecs du IV^e siècle", *Topoi* 8 (1998), p. 561-579 [BE 1999, 147]: F. exploits the information contained in the fourth century accounts of Delphi (*CID* II), Epidauros (cf. A. BURFORD, *The Greek Temple Builders at Epidauros*, Liverpool, 1969), and Eleusis (*IG* II² 1672-1673a) for the building activities in these sanctuaries and the organisation of the work. Although the majority of the workers were natives, builders were also recruited from many other geographical areas; the artisans involved in these projects represent a great number of specialized skills; most workers received a modest honorarium, but one also finds well paid specialists. [AC]

85) S. FOLLET – D. PEPPAS DELMOUSOU, "Le décret de Thyatire sur les bienfaits d'Hadrien et le 'Panthéon' d'Hadrien à Athènes (*IG* II² 1088 + 1090 + *IG* III 3985, complétés = *TAM* V 2, 1180, complété)", *BCH* 121 (1997) [1998], p. 291-309 [*SEG* XLVII 163]: The joining of new fragments permits a new edition of a decree of Thyateira in honor of Hadrian Olympios Panellenios Zeus (l. 9f., after 132 A.D.). According to the new edition, this important document attests for the first time the contribution of Mettius Modestus, proconsul of Lycia et Pamphylia (l. 8), to the foundation of the Panhellenion [but see C.P. JONES, "A Decree of Thyatira", *Chiron* 29 (1999), p. 1-21]. It also refers to the approval given by the Roman senate (l. 17) and alludes to the close relation of the Panhellenion with the sanctuary at Eleusis (cf. l. 14-16: συναγα[γώ]ν... [τ]ὸ συνέδριον ὡς φ[ιλο]τειμίαν κοινὴν | εἰς τῇ[ν λαμ]προτάτῃ[ν 'Α]θηναίων πόλιν, τῇ[ν] Εὐεργέτιν, καρπ[ὸν τῶ]ν Μυστηρίων | ὅμ[οῦ] πᾶσι διδοῦ[σάν]. This decree – as well as similar decrees of Synnada, Sardis, Magnesia on the Maeander, and Kibyra in honor of Hadrian – was dedicated in the Pantheon on the Acropolis (cf. PAUS. I, 5, 5; I, 18, 9). Its dedication was the responsibility of Ti. Claudius Menogenes Kaikilianos, high priest for life of the (civic) emperor cult, priest of Dionysos Kathegemon, high priest of the provincial emperor cult, and agonothetes. [For several modifications of the text and discussion of the questions whether the Panhellenion was founded upon the initiative of Hadrian or the Greeks and whether its seat was at Eleusis or on the Acropolis, see C.P. JONES, *l.c.* and A.J.S. SPAWFORTH, "The Panhellenion Again", *Chiron* 29 (1999), p. 339-352, to be presented in *EBGR* 1999]. [AC]

86) P.-L. GATIER, "Villages et sanctuaires en Antiochène autour de Qalaat Kalota", *Topoi* 7 (1997), p. 751-775 [BE 1998, 487]: Based on the archaeological and epigraphic evidence G. offers a reevaluation of the temples in the limestone massif of North-Syria in Roman times (Qalaat Kalota, Sheikh Barakat, Srir, Bourdj Baqirka, el-Hosn). Some of the edifices, which were earlier characterized as temples, are identified by G. as funerary monuments (e.g. in Babiska: *IGLS* 556; in Kafer Nabo: *IGLS* 383). Two new inscriptions attest Zeus Seimos in Qalaat Kalota, where he was worshipped as the principal deity together with Symbaitylos. Against previous opinions G. shows that in this region there was only one or perhaps two important rural sanctuaries (Me'ez and Brad?), whereas peak sanctuaries were more numerous. [JM]

87) P.-L. GATIER, "Monuments du culte « Dolichénien » en Cyrrestique", *Syria* 75 (1998), p. 161-169: G. collects the votive monuments of Zeus Dolichenos in the area of the ancient cities Kyrrhos, Beroia, and Hierapolis in Syria; only one is inscribed (*SEG* XXXII 1462). G. recognizes a fragmentary Latin inscription on an altar from Khirbet Khalid (G.W. CLARKE – T. HILLARD, "A Limestone Altar from North Syria", *Mediterranean Archaeology* 5/6 [1992/93], p. 111-115) as a dedication to Jupiter Optimus Maximus Dolichenus and Iuno Regina (3rd cent. A.D. or reign of Julian?). [AC]

88) Ph. GAUTHIER, "La date de l'élection des magistrats athéniens et l'oracle de Delphes", *CRAI* (1998), p. 63-75: The expression 'elections according to the god's oracle' (ἀρχαιρεσίαι κατὰ τὴν μαντείαν τοῦ θεοῦ) appears in three Attic decrees which D.B. MERITT dated to the same date, 29 Mounychion, 188/87 (*IG* II² 892, 954a and 955); M. interpreted this expression as a reference to a favorable sign (εὖσημίαι) given by Delphi for the election of the magistrates in that particular year (cf. ARISTOT., *Ath. Pol.* 44, 4). The three decrees come, however, from three different years (189?, 187, and c. 169-158). Therefore, the expression κατὰ τὴν μαντείαν τοῦ θεοῦ refers to a Delphic oracle that recommended that the elections of magistrates should take place (every year) on 29 Mounychion; this oracle was probably given to Athens in the spring of 189 B.C. [AC]

89) I. GAVRILAKI – Y.Z. TZIFOPOULOS, "An 'Orphic-Dionysiac' Gold Epistomion from Sfakaki near Rethymno", *BCH* 122 (1998), p. 343-355: Four gold lamellae were found in graves in a cemetery of the Imperial period at Sfakaki (near Rethymnon, 1st cent. A.D.). One of the lamellae (lip-band) is inscribed with Πλούτωνι Ἰ Φερσεφόνῃ which shows that it belongs to the group of 'Orphic/Dionysiac' texts. This short formula is a greeting addressing Plouton and Persephone (cf. another text from Crete; *I.Cret.* II xii 31 bis: [Πλού]τωνι καὶ Φ[ερσ]οπόνει χαίρειν). It is the beginning of the dialogue between the deceased person and the chthonic powers (cf. the representation of an Underworld scene on a krater in Toledo, *EBGR* 1996, 127). G.-T. collect further evidence for similar, laconic texts [cf. *EBGR* 1991, 177; 1994/95, 218] and discuss the possible relation of the Cretan 'Orphic' texts with the cult in the Idaean Cave [cf. *infra* n° 277]. [AC]

90) S. GEORGOUDI, "Les porte-parole des dieux : réflexions sur le personnel des oracles grecs", in *Sibille*, p. 315-365: Discussion of the personnel in the service of oracles (hypophetes, prophetes/prophetis, mantis, priests) with particular attention to the sanctuaries of Apollon at Delphi, Didyma, Korope, Klaros, Ptoon, and Thebes, and of the oracles of Zeus in Olympia and Dodona. [AC]

91) S. GEORGOUDI, "Les Douze Dieux et les autres dans l'espace culturel grec", *Kernos* 11 (1998), p. 73-83: G. discusses the myths which attribute to several heroes the establishment of the cult of the Dodekathēon (Agamemnon, Iason, Deukalion, Herakles) and attempts to define the function of this cult in respect to its attestations in Mytilene, Athens, Kos, Thasos, and Magnesia on the Maeander. The notion of solidarity and harmony possibly underlies the mention of the Twelve Gods in the Mytilenean decree on concord (*SEG* XXXVI 750, c. 340-330); the idea of cooperation may explain their association with treaties (e.g. *IG* II² 112; *SEG* XXVI 1049; *I.Cret.* I viii 13; III iii 9 and 10); in some cities the Dodekathēon is closely connected with the cult of major patron gods (e.g. *LSAM* 32). [AC]

92) M. GIRONE, *Ἱάματα. Guarigioni miracolose di Asclepio in testi epigrafici*. Con un contributo di M. TOTTI-GEMÜND, Bari, 1998: G. presents a very useful collection of healing miracles of Asklepios preserved in inscriptions (critical edition, Italian translation, thorough commentaries, and detailed word indices). Her collection covers inscriptions of Athens (I.1-2; *IG* II² 4514; *SEG* XXIII 124), Epidauros (II.1-5; *IG* IV² 125-128, 255), Lebea (III.1-15; *I.Cret.* I xvii 8-12, 14-15, 17-21, 24), Pergamon (IV.1; *SEG* XXXVII 1019; *AvP* VIII 3, 145), and Rome (V.1-2; *IGUR* 105, 148). In an appendix M. TOTTI-GEMÜND (p. 171-193) presents an aretology of Imuthes-Asklepios (*P.Oxy.* 1381, 64-145). [AC]

93) A. GIULIANI, "La purificazione dagli elasteroi nella legge sacra di Selinunte", *Aevum* 72 (1998), p. 67-89: G. presents strong arguments against the assumption that a *lex sacra* from Selinous that concerns purifications [see *EBGR* 1996, 45] concerns the purification of slayers (ἀυτοπρόεκτας). It is more probable that it deals with the purification

of persons haunted by spirits (*cf.* Ps.-HIPPOCR., *De morbo sacro*, p. 362 Littré). The rituals were designed to reintegrate such a person into the normal life; if this interpretation is correct, the text would show that this 'private' problem was regarded as affecting the entire community. [For an analysis of this text see now E. CURTI – R. VAN BREMEN, "Notes on the *lex sacra* from Selinous", *Ostraka* 8 (1999), p. 21-33, to be presented in *EBGR* 1999]. [AC]

94) Z. GOČEVA, "Die Ausgrabungen des thrakischen Nymphen-Heiligtums bei dem Dorf Ognjanovo, Bezirk Pazardžik", in D. RÖSSLER – V. STÜRMER (eds), *Modus in rebus. Gedenkschrift für Wolfgang Schindler*, Berlin, 1995, p. 135-137 [*SEG* XLVII, 1094]: G. reports the discovery in the sanctuary of the Nymphaeae at Bourdapanai at Ognjanovo near Philippopolis (*cf.* *IGBulg* III 1338-1369; *IGBulg* V 5500-5505) of an unspecified number of lead mirrors with the inscription ἡ χάρις εἰμί on their handle (p. 136) and of two inscribed relief plaques with representations of ears (an allusion to the ἐπηκοί Nymphs). [AC]

95) Z. GOČEVA, "Organisation des Religionslebens in Augusta Traiana", in *Stephanos nomismatikos*, p. 271-278: G. explores the epigraphic evidence for a reconstruction of the religious life and the process of Romanisation in Augusta Traiana in the Imperial period. Several inscriptions refer to the high priest of both the provincial and the civic emperor cult; one of the relevant texts shows that the wife of the high priest served as high priestess automatically. The expression ἀρχιερεὺς δι' ὅλων (*e.g.* *IGBulg* III 1572) refers to the organisation of gladiatorial combats in connection with the emperor cult; the references to the office of the neokoros are certainly related to the temple for the emperor cult. Cults attested are those of Apollon Sikerenos (*IGBulg* III 1593), the Nymphs (*IGBulg* III 1593), Zeus Kapitolios (*IGBulg* III 1592), Zeus Sabazios Arselenos (*IGBulg* III 1588), the Thracian rider worshipped with the epithets Aularkenos and Arzenos (*IGBulg* III 1597, 1599, 1599 bis, 1621, 1622), and the local god Kyrios Drigesos and Dooupyros; an unpublished inscription attests a temple of Dike in the gymnasium. Important evidence for the religious life in this city is also provided by inscriptions which concern cult associations (*esp.* the Dionysiac association of the μαγαρεῖς; *SEG* XXXIX 649). [AC]

96) Z. GOČEVA, "Le culte d'Apollon dans les colonies grecques de la côte ouest-pontique", *Kernos* 11 (1998), p. 227-234: The cult of Apollon was of primary importance in the Greek colonies along the west coast of the Black Sea, especially in the cities founded by Miletos (Apollonia, Dionysopolis, Histria, Tomis, Odessos). Apollon was often worshipped with the epithet Iatros. [AC]

97) Z. GOČEVA, "Organization of the Religious and Administrative Life of the Western Pontic Koinon", in *Preatti XI Congresso*, p. 343-347: G. presents a brief survey of the epigraphic evidence available for the cult activities in the West Pontic Koinon (Odessos, Thomis, Kallatis, Histria, Dionysopolis, and Mesambria). Most of the evidence concerns the emperor cult and the agons connected with it. [AC]

98) P. GOUKOWSKY, "Appien d'Alexandrie, prêtre de Rome sous Hadrien ?", *CRAI* (1998), p. 835-856: A detailed analysis of a funerary epigram dedicated by Appianos, priest of Tyche Rhomes, to his wife Eutychia in Rome (*SEG* XXXV 104) supports the identification of the dedicator with the famous historian. The cult to which Appianos was appointed as priest by the emperor should be distinguished from those of Fortuna Augusta Redux (Τύχη ἐπαναγωγός), Fortuna Augusta, Fortuna publica Populi Romani Quiritium (Τύχη δημοσία), and the provincial cults of Thea Rhome. G. suggests identifying it with the cult of Venus Felix and Roma Aeterna established by Hadrian in 128 A.D.; Appianos probably came to Rome in 136 A.D. for the inauguration of the temple. [AC]

99) L. GOUNAROPOULOU – M.B. HATZOPOULOS, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιού Ποταμοῦ). Τεύχος Α΄. Ἐπιγραφές Βεροίας*, Athens, 1998 [BE 1999, 2]: This corpus presents 512 inscriptions found at Beroia, the literary and epigraphic testimonia for this city, and its history and topography (new texts are marked with an asterisk); we do not discuss several important documents which have been presented in detail in earlier issues of *EBGR* (1 = *EBGR* 1993, 87 = *SEG* XLIII 381; 2 = *EBGR* 1997, 165 = *SEG* XLVII 891; 4 = *EBGR* 1996, 4 = *SEG* XLVI 729; 16 = *EBGR* 1990, 4 = *SEG* XL 530; 20 = *EBGR* 1991, 231 = *SEG* XLII 574; 37 = *EBGR* 1997, 294 = *SEG* XLVII 893; 134 = *EBGR* 1993/94, 4 = *SEG* XLIII 382; 139 = *EBGR* 1993/94, 110 = *SEG* XLIV 523; 505 = *EBGR* 1996, 110 = *SEG* XLIII 385). One of the most important new texts is an edict of the governor L. Mummius Rufus (*5, c. 100-150, 133 lines, to be presented with detailed commentary by P. NIGDELIS and G. SOURIS in a forthcoming book) which concerns the finances of the gymasion, but it also contains a few references to religious matters: it attests the high priest of the provincial emperor cult, Fl. Paramonos (A 20, 71); some money was given for a phallus (A 30: ὑπὲρ τοῦ φαλλοῦ) [for a phallophoria?]; the crowning of the statues of the emperors is mentioned in a fragmentary context (C 7). *Dedications*: A large group of dedications consists of those made to Herakles Kynagidas (29-33, 4th-1st cent.) by a priest (30) and by manumitted slaves (31-33, *cf. infra*). The other dedications are addressed to Aphrodite (363, 2nd cent. A.D.), Aphrodite Euschemon (20, 2nd cent. A.D.), Atargatis Soteira (19, 3rd cent., by a priest), Athena (17, stoai dedicated by Philip V), Apollon, Asklepios, and Hygieia (18, c. 130-30 B.C., an incubation room/ἐνκοιμητήριον, and an ἐξέδρα), Dionysos (21, 3rd cent.; *22, 1st cent.), Ennodia Hosia (23, 3rd cent., a θυμέλη, i.e., an altar for a chthonic cult) [*cf. supra* n° 57], Eun[omia?] (44, 2nd/3rd cent., an altar), Hermes (24, 2nd cent., by agoranomoi), Isis (34-35, stelai with representations of foot-prints; 34: 1st cent. B.C./A.D.; 35: 1st/2nd cent.), Isis Lochia and the Polis (36, 2nd cent. A.D., an altar dedicated by the parents for their daughter) [= *EBGR* 1993/94, 249], Ma (505, 2nd cent. A.D.), Poseidon (*510, from Trilophos), Zeus Hypsistos (25, 119 A.D.; 26, 2nd cent. A.D.), and the Theoi (38, 2nd/3rd cent.). Several dedications were made as vows or in fulfillment of vows (36: εὐξάμενοι; 35: εὐχήν; 25: κατ' εὐχήν), upon divine command (34, 43: κατ' ἐπιταγήν; 38: κατ' ἐντολήν), and in expectation of divine help (34: ἐπὶ σωτηρίᾳ). *Sanctuaries*: A well-known inscription contains three letters of Antigonos Gonatas and his son Demetrios which guarantee to the sanctuary of Herakles its revenues from manumissions (the dedication of vases by the manumitted slaves); the priests of Herakles are awarded the same exemption from taxes as the priests of Asklepios (3, 248 B.C.; for the dedications by manumitted slaves see n°s 31-33; for the accounts of the sanctuary of Apollon, Asklepios and Hygieia see n° 16 = *EBGR* 1990, 4). A fountain (πολύκρηνον) in the sanctuary of Asklepios is mentioned in a document which records the donations of an anonymous benefactor for the restoration of fountains and for the water supply of Beroia (*41, 2nd cent. A.D.). *Sacred manumission*: Several manumission records concern the dedication of slaves to deities, usually goddesses of fertility. The addressees of the manumissions include Artemis Agrotera (49, 181 A.D.), Artemis Eileithyia (*50, 3rd cent. A.D.), Thea Syria Parthenos (51-52, 3rd cent. A.D.), and Theos Dionysos Agrios Erikryptos (or Kryptos) Pseudanor (53-56, 3rd cent. A.D.) [*EBGR* 1993/94, 110]; a manumission initiated by a priestess of Demeter and Kore (effective after her death) probably belongs to this group (manumission through dedication to Demeter and Kore; 48, 2nd cent. A.D.). The dedicatory character of the manumission is expressed with verbs of this semantic field (δίδωμι: 49; δωρίζομαι: 53-56; στηλογραφέω: *50, 51-52; χαρίζομαι: *50) followed by the name of the god in the dative [for sacred manumissions at the sanctuary of the Mother of Gods at Leukopetra, near Beroia, see now P.M. PETSAS – M.B. HATZOPOULOS – L. GOUNAROPOULOU – P. PASCHIDIS, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopétrā (Macédoine)*, Athens, 2000]. *Priests*: An honorific inscription erected in the sanctuary of an anonymous deity mentions as 'false eponym' the προεστὼς τοῦ ἱεροῦ (*cf.* 126) and the archineokoros (125, 1st cent. A.D.); [the expression

ἀρχιενεωκοροῦντος... τὸ πρῶτον indicates that the office of the archineokoros was established for the first time or that it was held for life; the first alternative seems more probable. Attested are eponymous priests of Asklepios (45, *46, cf. 3), priests of Atargatis (? 19, 3rd cent.), Dionysos (53-55; in 55 designated as *hierophantes*), Herakles Kynagidas (30), and of anonymous deities (127, 128), a priest of Isis for life (36, 2nd cent. A.D.), priestesses of Artemis (*50), Artemis Agrotera (109), Demeter and Kore (48, 2nd cent. A.D.), Ennodia (22), and a priestess ἐκ προγόνων (of Dionysos?, *122). A funerary stele was made for Nike, a priestess of an anonymous deity (312, 2nd cent. A.D.) [the expression τὴν καὶ ἱέρειαν suggests that Hierēia was the woman's *signum*; of course, this does not contradict the assumption that Nike served as a priestess; cf. the iconography of her stele (libation scene); but in her lifetime she was called 'the priestess']. Aurelius Rhomanos made a dedication after he had held the office of a *hydroskopos*, i.e., a man who practiced divination by observing the water (509, 3rd cent. A.D.). *Associations*: A dedication to Dionysos attests an association (*thiasos*, *koinon ton thiasoton*) of Dionysiac artists; one of its officials had the title agoranomos (*22, 7 B.C.); an association of mystai (of Dionysos?) honored a priestess (*122, 3rd cent. A.D.). Two dedications were made by the members of associations that worshipped Zeus Hypsistos and their officials (24-25, 2nd cent. A.D., *diakonoi*, *krites*) [cf. *EBGR* 1993/94, 42; 1994/95, 71; for this cult cf. *infra* n° 190]. The nature of another association (συνήθεις οἱ περὶ Ποσιδώνιν τὸν ἀρχισυνάγωγον) is not known (371, 2nd/3rd cent.). *Emperor cult*: There are two dedications to emperors (62: Titus; 64: Trajan). The high priest of the provincial emperor cult, the center of which was Beroia (cf. the city's title as *neokoros*: 66, 117; twice *neokoros*: 69-70, 108-109, 481, 483, 485, 509), is mentioned in several documents (ἱερώμενος: 61, 84; ἀρχιερεὺς: 62, 109, 375; ἀρχιερεὺς τῶν Σεβαστῶν καὶ ἀγωνοθέτης τοῦ Κοινοῦ τῶν Μακεδόνων: 63, 73, 102, 106, 115-119, 121, 123-124; Μακεδονiάρχης καὶ ἀρχιερεὺς τοῦ Σεβαστοῦ/τῶν Σεβαστῶν καὶ ἀγωνοθέτης τοῦ κοινοῦ τῶν Μακεδόνων ἀγῶνος Ἀλεξάνδρου: 68-69; Μακεδονiάρχης καὶ ἀγωνοθέτης τοῦ Κοινοῦ: 76; 1st-3rd cent. A.D.; cf. Μακεδονiάρχης: 55, 75, 94, 101, 488, 499; ἀγωνοθέτης τῶν Σεβαστῶν: 104). The wife of the high priest served as high priestess (68-69, 77, 100; cf. 94: *Makedoniarchissa*). [In view of the discussion of whether the title Asiarches was another designation of the high priest of the emperor cult in Asia Minor and of whether the wives (or other female relatives) of the archiereis served as archiereiai (cf. *EBGR* 1994/95, 33; 1996, 134; H. ENGELMANN, "Asiarchs", *ZPE* 132 [2000], p. 173-175) one should note that in n°s 77 and 100 the high priestess is the wife of a Makedoniarches; this confirms the assumption that the Makedoniarches is identical with the high priest of the provincial emperor cult; also in n° 94 the Makedoniarchissa, i.e., the wife of a Makedoniarches, served as high priestess; cf. *supra* n° 95 and *infra* n°s 115, 236]. Two prominent men served as high priests for life (Ti. Claudius Pierion: 115-116, 123; Q. Popillius Python: 117, 121); a high priestess held this office five times (74). An honorific inscription concerns P. Memmius Quintilianus Capito who had been nominated by the Makedoniarches as his successor (ἐν προβολαῖς Μακεδονιαρχικαῖς γενόμενος) but was not elected for unknown reasons (78, 3rd cent. A.D.); [the dedication was made by his wife and his sons; Capito probably died before the election]. Two documents are *invitationes ad munera venationum et gladiatorum* organised for the wellbeing of the emperor (68-69; for munera cf. 117-119; cf. also several funerary monuments for gladiators: 374-390, 495, 497, 2nd-3rd cent. A.D.). *Festivals and agons*: A list of the winners in musical and athletic competitions probably concerns the Panhellenic festival Basileia (140, 2nd cent.). Spedius Satyros of Nikopolis, *phronaskos* (teacher of recitation), was winner at the Aktia; he died at Beroia, where he probably had come to attend the agons of the Macedonian Koinon (373, 2nd cent. A.D.); other artists that possibly participated in these competitions are the lyre player Antigonā (394, 2nd/3rd cent.), the kitharist Kleinos of Amastris (2nd cent. A.D.), the mime Kyrilla (399, 3rd cent. A.D.), and an anonymous acrobat (καλοβάτης, ὀξυβάτης, [κοτυ?]λιστής), who had won many crowns in competitions and was synagonistes of Maximos (402, 2nd cent. A.D.); [for these artists see also I. STEPHANIS,

Διονυσιακοὶ Τεχνῖται, Herakleion, 1988, n^{os} 9, 203, 1424, 1522, 1604, and 2234; the last text is an interesting piece of evidence for the participation of acrobats in agones stephanitai]. The funerary epigram for the baker Kleinos (ἀρतिकόπος, possibly a sacred official: cf. *IvO* 78) states that he had attended twelve Olympic games (398, 3rd cent. A.D.). *Funerary cult*: A stele is dedicated to Hermes Chthonios (391, 3rd cent.). The deceased persons are often designated as heros or heroissa (*177, *178, 179-182, *183-*185, 186-188, *189, 190-191, *192-*193, 194, *196, 197, *198-*202, 203, 205-207, 331, 334, *335, 336-340, *341, 342-344, 346-353, 392, 490, 491, 506-507; 2nd cent. B.C.-3rd cent. A.D.). The epigram of Paterinos (392, 2nd/1st cent.) states that he 'has gone to the dark house of the pious' (εὐσεβέων δὲ μολόντος ἀλαμπέα δώματα); Parthenope was 'received by Persephone in the area of the pious' (δέξατο Φερσεφόνῃ χώρον ἐς εὐσεβέων; 404, 2nd cent. A.D.) [for these motifs in funerary inscriptions, possibly related to initiatory cults, cf. *infra* n° 189; see also A. CHANIOTIS, "Das Jenseits – eine Gegenwelt?", in T. HÖLSCHER (ed.), *Gegenwelten zu den Kulturen der Griechen und der Römer in der Antike*, Munich/Leipzig, 2000, p. 159-181]. Common motifs in the funerary iconography include the snake twisted around a tree (*173, 181-182, 186, *189, 195, 204-205, 311, 2nd-1st cent.), the funerary banquet (*185, 245, 251, 256, 316, 374, 375, 389, 1st cent. B.C.-3rd cent. A.D.), a man with a horse in front of an altar along with a tree around which a snake is twisted (243, 343, 350, 2nd cent. A.D.), the Thracian rider (*209, 211, *228, 252, *297, 327, 334, 337?, 349, 355, 512, 2nd-3rd cent. A.D.), Plouton, Kerberos, and Thanatos (236, 3rd cent. A.D.), Thanatos (*228, 239, *240, 249, 354, 391, 3rd cent. B.C.-3rd cent. A.D.), Hermes Psychopompos (252, 391, 3rd cent. B.C.-3rd cent. A.D.), and possibly Psyche (331, 404, 2nd cent. A.D.). The representation of raised hands is common in the graves of people who died an early or violent death and whose death should be avenged by the gods (210-211, *240, 354, 388, 2nd-3rd cent. A.D.); n° 388 explicitly states that a man died ὑπὸ βίας. In a few cases the iconography associates a deceased woman with Aphrodite (214, 244, 284, 354, 508, 3rd cent. A.D.). Fines are mentioned for the moving of funerary altars (367-368, 2nd-3rd cent. A.D.) or the destruction of other funerary monuments (369-370, 388, 1st-3rd cent. A.D.). A Christian epitaph mentions the payment of the fine to the church of Beroia (445, 4th/5th cent.); [this practice continues a pagan tradition; for the payment of fines to sanctuaries cf. e.g. *EBGR* 1994/95, 175, 184; 1996, 251; 1997, 1, 288]; cf. the payment of a fine to the Jewish synagogue (455, 4th/5th cent.) [cf. *EBGR* 1993/94, 173]. We also mention a Christian funerary imprecation (446, 3rd/4th cent. A.D.: δώσει Κυρίῳ λόγον) [cf. the pagan formula δώσει τοῖς καταχθονίοις θεοῖς δίκην: STRUBBE, *Arai*, n° 397]. Several funerary monuments were set up by associations (371; 372: association of wagon-drivers; 377, 383: associations of gladiators; 2nd-3rd cent.) *Varia*: The term σελήνη ('moon, month') is used in an epitaph of a boy who died 'seven years and two moons old' (*329, 3rd cent. A.D.). [AC]

100) G. GRECO, "Κόσμος τῆς θεοῦ", in *Mathesis e Philia*, p. 87-106: G. suggests that the square building in the Heraion at Foce del Sele was used for the production of textiles offered to Hera on the occasion of her festival; a parallel can be seen in the mention of clothes in the inventory of the Samian Heraion (*JG* XII 6.1, 261). The letters EY inscribed on vases found in this building (H.W. STROOP, *Edificio quadrato. C. Ceramica*, *ASMG* 6/7 [1965/66] p. 109) probably belong to the goddess' epithet: Εὐ(εργεσία) or Εὐ(αγγελία) (p. 105). [AC]

101) G. GRUBEN, "Naxos und Delos. Studien zur archaischen Architektur der Kykladen", *JdI* 112 (1997) [1998], p. 261-416 [*SEG* XLVII 1220-1221]: G. argues that the inscribed east side of the base of a statue of Apollon dedicated by the Naxians on Delos (*I.Délos* 4, c. 600-575 B.C.) was the back side of the monument; the dedicatory inscription of the late Classical period (*I.Délos* 49) was probably a copy of an inscription originally engraved on the statue's thigh. G. rejects the suggestion made by A. HERMARY ("Le colosse des Naxiens à Délos", *REA* 95 [1993], p. 11-27) that the statue was a fourth century B.C.

copy of the original work (282 with note 47). In the same article G. republishes two non-joining fragments of a marble male statue with a boustrophedon inscription engraved on the belt (*I.Délos* 3; N. KONTOLEON, *Gnómon* 34 [1962], p. 398, late 7th cent.); the metrical inscription addresses Apollon (l. 3: ἄναχ[ς]) and possibly names the sculptor Euthykratides (the sculptor of *I.Délos* 1). [AC]

102) W. GÜNTHER, "Milet und Athen im zweiten Jahrhunder v. Chr.", *Chiron* 28 (1998), p. 21-34 [BE 1999, 465]: Ed. pr. of an honorary inscription for Apollonios, priest of Athena Nike (Miletos, 2nd cent.); the cult of Athena Nike is attested for the first time in Miletos; it must have been introduced under the influence of Athens which intensified its relations with Miletos in the early 2nd cent. (p. 26-28). [AC]

103) A. GUNNELLA, *Le antichità di Palazzo Medici Riccardi. Volume I. Le iscrizioni del cortile*, Florence, 1998: G. presents a critical edition and commentary of the inscriptions in the collection of the Medici Riccardi Palace at Florence (no new texts). The Greek inscriptions include a dedication to Isis Chreste Epekoos from Delos (93 = *I.Délos* 2149, 122 B.C.); a stele with a relief representing a funerary banquet and the expression ἀφῆρωζω with regard to the funerary honors paid to the deceased person (94 = *IG* XII 3, 918, Thera, 3rd cent. A.D.); a metrical funerary inscription which designates the grave as πανσίλυπος οἶκος and requests silence quoting a verse of Simonides (ἐστὶ δὲ καὶ σιγᾶν ἀκίνδυνον γέρας; 95 = *IGUR* 1396, Rome); and an altar dedicated after the command of a god (ἐξ ἐπιταγῆς θεοῦ; 96 = *IG* XIV 2386, 2nd cent. A.D.). [AC]

104) Chr. HABICHT, "Titus Flavius Metrobios, Periodonike aus Iasos", in *Imperium Romanum*, p. 311-316 [BE 1999, 486]: Ed. pr. of a new honorary inscription for the periodonikes T. Flavius Metrodoros of Iasos who is known from three other texts (*I.Iasos* 107-109, late 1st cent. A.D.). Metrodoros was the first runner ever to win a dolichos race at the Capitolia in Rome (86 A.D.). The new text mentions this victory, the fact that he was the first citizen of Iasos who ever won the periodos, his victories at the Aspis in Argos, his victories at all the provincial agons of Asia, and probably the fact that he had been crowned by emperor Domitian himself (after his victory at the Capitolia) and awarded Roman citizenship. The mention of the latter honors was erased after Domitian's *damnatio memoriae*. [AC]

105) Chr. HABICHT, "„Zur ewig währenden Erinnerung“. Ein auf das Nachleben zielender Topos", *Chiron*, 28 (1998), p. 35-41 [BE 1999, 466]: H. endorses the view expressed by P. HERRMANN that a Milesian decree concerning the celebration of the birthday of king Eumenes II (*I.Didyma* 488) was issued after the king's death; this view can be supported by the expression 'eternal memory' (μνήμη.. εἰς τὸν ἅπαντα χρόνον); similar expressions (μνήμης αἰώνιου χάριν, εἰς αἰώνιον/ἄϊδιον μνήμην et sim.), common in epitaphs and honorary inscriptions, refer to the remembrance of a person after his death. H. suggests dating a Milesian decree concerning the selling of the priesthood of Eumenes II (θεὸς Εὐμένης) to some time after the king's death (P. HERRMANN, "Neue Urkunden zur Geschichte von Milet im 2. Jahrhundert v.Chr.", *MDAI(I)* 15 (1965), p. 90-117). [AC]

106) C.D. HADZIS, "Corinthiens, Lyciens, Doriens et Cariens: Aoreis à Corinthe, Aor, fils de Chrysaôr et Alêtès fils d'Hippotès", *BCH* 121 (1997) [1998], p. 1-14 [SEG XLVII 287, 603, 1822]: H. discusses the mythological tradition concerning the relations between the Lykians of Xanthos and the Dorians of Kytenion narrated on a stele from Xanthos (c. 205 B.C., SEG XXXVIII 1476) [cf. EBGR 1988, 21]. She argues that the colonisation under Chrysaor mentioned in this text does not refer to the migration of Lykians to Central Greece, but to a Lykian colonisation of Karia (cf. ἔθνος Χρυσαιορικόν) one generation after the Trojan War [cf. C.P. JONES, *Kinship Diplomacy in the Ancient*

World, Cambridge Ma., 1999, p. 61f., 68f., 139-142]. Similar traditions about a Lykian colonisation existed in Magnesia on the Maeander (*I. Magnesia* 17 and 20): its founder was the Lykian Leukippos, a descendant of Bellerephontes. [One may add the traditions concerning the foundation of two other Karian cities by Bellerephontes, Halikarnassos and Aphrodisias; for Halikarnassos see *infra* n° 130; for Aphrodisias see R.R.R. SMITH, "Archaeological Research at Aphrodisias, 1989-1992", in C. ROUECHÉ – R.R.R. SMITH (eds), *Aphrodisias Papers* 3, Ann Arbor, 1996, p. 56]. Chrysaor's sons can be associated with the foundation myths of Mylasa (Mylasos) and Idrias/Stratonikeia (Idrieus); the mythological narrative of the Xanthian inscription now brings also his third son, Aor, in connection with Aletes, the founder of Korinth and Knidos. The tribes of the Aoreis in Korinth and Aoroi in Korkyra derive their names from this Aor [the latter suggestion had already been made in 1996 by C. ANTONETTI in a colloquium attended by H.: see C. ANTONETTI, "Les 'Α(φ)ορείς: groupes civiques et syngeneiai de la tradition dorie", in P. CABANES (ed.), *L'Illyrie méridionale et l'Épire dans l'Antiquité* III, Paris, 1999, p. 367f.]. [AC]

107) K. HALLOF, "Im Schatten des Vaters. Die neuen Fragmente zum samischen Ehrendekret für Antileon aus Chalkis und seinen Sohn Leontinos (*AM* 72, 1957, 156 Nr. 1)", *Chiron* 28 (1998), p. 43-53: Ed. pr. of an honorary decree for Antileon of Chalkis; a bronze statue of the honorand and a stele were to be set up in the Heraion (Samos, c. 321-319). [AC]

108) K. HALLOF, "Ein neues Fragment des Asklepios-Päans *IG* II² 4509", *Horos* 10-12 (1992-1998), p. 71-72: Brief presentation (with a drawing) of an unpublished fragment (EM 2380) belonging to the already known paian to Asklepios (*IG* II² 4509 l. 15-20) [in bold the new fragment]: [ἀμετέραν πόλιν εὐ]ρύχορον, ἡ δὲ ἰὲ / [παιάν, δὸς δ' ἡμᾶς] χαίροντας / [ὄρῶν φάος ἀελίου] δοκίμους / [σὺν ἀγακλυτῷ ε]ὐρύαυγε[ι] Ὑγείαι· / [τῇ παιάν, Ἀσκληπιέ], δαίμο[ν] σεμνό[τατε, ἡ παιάν]. [JM]

109) K. HALLOF, "Das Kollegium der samischen Neopoiai", *Tyche* 13 (1998), p. 111-113 [*BE* 1999, 426]: H. restores a catalogue of six neopoiai joining two fragmentary inscriptions from Samos (after 14 A.D.) [now republished in *IG* XII 6.1, 192]. It seems that the board of the Samian neopoiai consisted normally of six members (*cf.* *IGR* IV 991 + 1076). [JM]

110) L. HALLOF – K. HALLOF, "Eine antike Inschrift aus dem Besitz W. v. Humboldts", *Nikephoros* 11 (1998), p. 183-186: A fragment of an agonistic inscription which records a victory at the Epheseia and the Pythia of Lebadeia (*IGUR* 257) was rediscovered in Berlin; it joins fr. 5 of the agonistic inscription *IGUR* 256 (Rome, 2nd/3rd cent.); the unknown athlete had won victories at the Balbilleia, Epheseia, and Hadrianeia at Ephesos; the agon of Eukrates at Antiocheia; the provincial agon in Smyrna and Sardis; the Augusteia in an unknown city; and the Pythia at Lebadeia (possibly also at Delphi: *IGUR* 258). [AC]

111) L. HALLOF – K. HALLOF – Chr. HABICHT, "Aus der Arbeit der 'Inscriptiones Graecae' II. Ehrendekrete aus dem Asklepieion von Kos", *Chiron* 28 (1998), p. 101-142 [*BE* 1999, 406]: Ed. pr. of 23 honorary decrees from the Asklepieion of Kos (3rd-2nd cent.). In these texts there is frequent reference to the announcement of honors at various festivals, usually at the Dionysia under the responsibility of the prostatai and the agonothetai (l. 14). A fragmentary honorary decree concerns the announcement of honors in an athletic competition, possibly at the festival Rhomaia (10, 2nd. cent.; l. 2: [Ῥωμαίων ἐν τοῖς γυμνικ[οῖς ἀγῶσι]); [the honors were announced in both a thymelic and an athletic competition; the phrase [με]τὰ τὰς σπονδὰς (l. 1) is probably part of a formulaic expression known from another Samian decree (*supra* n° 61) in connection with the

announcement of honors at the Dionysia; *cf.* also the following text]. A demotic decree (14, 3rd cent.) was to be announced at the choral competition of the Dionysia and at the athletic competition of the Megala Asklepieia (*cf.* 21, a decree of Sinope, *c.* 220); an honorary decree of Halikarnassos was to be announced at the next (?) Dionysia (18, l. 10: [Διονυσίοις τοῖς πρώτοις]) and at the Asklepieia (l. 11f.: τοῖς Ἀ[κλαπιείοις τοῖς γινομένοις κατὰ πανήγυριν). Another common theme concerns the erection of the stelai with the decrees in the Asklepieion, where all these texts were found (explicitly stated in 1, 10-11, 14, 18, 21-22; *cf.* 12-13) – in the case of demotic decrees in local sanctuaries as well (14: in the sanctuary of Apollon in an unknown demos; 12-13: in the sanctuary of Apollon at Halasarna). In the Asklepieion the prostatai were responsible for assigning the appropriate site (1); two proxyen decrees were to be set up in the sanctuary of the Twelve Gods (8-9, 3rd cent.). A decree for a Larisean doctor (6, 168 B.C.) alludes to the mythical kinship between the Koans and the Thessalians, which is probably based on different legends: a Thessalian colonisation of Kos, the introduction of the cult of Demeter by the Thessalian Erysichthon and his daughter Mestra, and Asklepios' birth in Thessaly (p. 108f.). Two decrees of the demos of Halasarna were proposed by the na(o)poiai. In the first decree (12, partly edited as *Syll.*³ 568, *c.* 200) Diokles is praised for his services during the Cretan War, and also for distinguishing himself in supporting the priests in the offering of sacrifices and in the adornment of the gods (l. 29f.: τοῖς τε ἱερεῦσι ποτὶ τὰς συντελούμενα ἱερά [ἐπιδοὺς ἑαυ]τὸν ποτὶ τὰν τῶν θεῶν ἐπικόσμησιν διατελεῖ) [for ἐπικοσμέω θεόν or ἐπικόσμησις θεοῦ *cf.* *IG* II² 1277 l. 8-9 (ἐπεκόσμησαν δὲ κα[] τ[η]ν θεόν, i.e., they decorated the statue; *cf.* F. DÜRRBACH, "Fouilles de Délos", *BCH* 35 (1911) p. 285; but the word may also imply, more generally, the celebration of a deity; *cf.* ARISTOPH., *Ran.* 383]. The second decree (13, 3rd cent.) praises Herodotos for his piety towards the gods (l. 14f.); he held the office of the ἄρχων in the cult of Herakles (l. 3: ἀρχεύσας παρ' Ἡρακ[λει] and offered sacrifices for the citizens; this man is also known as the proposer of a decree concerning the construction of a thesauros in the Asklepieion (*LSSG* 155); the announcement of the honors is described in detail: three elected members of the demos should present the decree to the magistrates, the council, and the assembly (of Kos) and ask the citizens to allow the announcement at the Dionysia. A very fragmentary decree of a koinon (a cult association?) refers to a sacrifice and a birthday (l. 6: τῶν γενεθλ[ίων]) probably of a Hellenistic king (16, 2nd cent.). Two decrees of Halikarnassos are dated with reference to an eponymous god (17-18, 3rd-1st cent.). A decree of Samothrake honors Praximenes who came to Samothrake as a theoros (20 = in part *IscrCos* ED 28-29); he was to receive a golden crown at the Dionysia in Samothrake (l. 19); both he and his brothers received the privilege of prohedria in all the agons. An honorary decree of Sinope for a Koan envoy was to be announced at an agon in Sinope in the month Anthesterion (which is for the first time attested for Sinope; 21, *c.* 220); [this agon should probably be identified with the Dionysia; the Dionysia were celebrated in the month Anthesterion in Smyrna; see M.P. NILSSON, *Griechische Feste von religiöser Bedeutung*, Lund, 1906, 268 with note 4]. A fragmentary decree of an unknown Ionic city (Kolophon?) attests the month Kronion (22, 3rd cent.). [AC]

112) L. HALLOF – K. HALLOF – Chr. HABICHT, "Aus der Arbeit der 'Inscriptiones Graecae' III. Unedierte koische Epidosis-Listen", *Chiron* 28 (1998), p. 143-162 [*BE* 1999, 407]: Ed. pr. of three lists of donors (Kos, *c.* 250-243). Only the first list preserves a small fragment of a relevant decree which concerns the cult of Asklepios (l. 1) and the athletic agons (l. 6). [AC]

113) D. HARRIS-CLINE, "The Archaeology of Greek Epigraphy", in *Preatti XI Congresso*, p. 191-194: H. underscores the importance of the temple inventories for the study of votives and ritual utensils [*cf. infra* n^{os} 213-215, 232]; the building accounts

(Epidauros and Delphi) are likewise important for the study of Greek sacred architecture [cf. *supra* n° 84]. [AC]

114) M. HATZOPOULOS, "Épigraphie et philologie : récentes découvertes épigraphiques et gloses macédoniennes d'Hésychius", *CRAI* (1998), p. 1189-1207: H. highlights the significance of recent epigraphic finds in Macedonia for our knowledge of the language and the cults of the Macedonians, by focusing on inscriptions which explain the meaning of several glosses in Hesychios. We single out the dedication to the healing deity Darron (= Thrason) at Pella (*SEG* XLIV 546; *EBGR* 1993/94, 147; cf. Hesych., s.v. Δάρρων); an honorary inscription of the cult association of the Peritiastai (*SEG* XLIII 462; *EBGR* 1993/94, 242) who must have worshipped Herakles Peritas (the 'guard' – not Dionysos and Hermes; cf. *IG* X 2.1, 288 and Hesych., s.v. περιπέτεια); a manumission record which attests the cult of 'the goddess of the frogs' (*SEG* XXXVII 539-540; *EBGR* 1987, 45), i.e., Artemis Digaia (= Dikaia) Blaganitis (cf. Hesych., s.v. βλαχάν). [See also the additional remarks by P. BERNARD, *ibid.*, p. 1208-1218, esp. on the word περίτας and Artemis Blaganitis]. [AC]

115) C. HAYWARD, "Les grandes-prêtresses du culte impérial provincial en Asie Mineure. État de la question", in *Femmes et vie publique*, p. 117-130: The office of the high priestess of the provincial emperor cult in Asia Minor was extremely prestigious and contributed to the 'visibility' of elite women in public life. H. presents an overview of current research on the subject and focuses on the controversy over the independent status of women; this controversy concerns among other things the question of whether the high priestesses occupied this office independently of a male member of the family (as suggested by R.A. KEARSLEY), or simply as a relative of the archiereus as suggested by P. HERZ and others (cf. *EBGR* 1992, 96) [see also *supra* n°s 95 and 99 and *infra* n° 236]. [AC]

116) D. HEGYI, "The Cult of Sinuri in Caria", *AAntHung* 38 (1998), p. 157-163: H. presents a general overview of the cult of Sinuri in the light of inscriptions, focusing on the election of priests: they were probably elected for life and did not have to be members of a particular clan. H. also discusses the economic activities of the sanctuary and the possible relation of Sinuri to Zeus Karios. [AC]

117) H. HEINEN, "Eine Darstellung des vergöttlichten Iulius Caesar auf einer ägyptischen Stele? Beobachtungen zu einem mißverstandenen Denkmal (*SB* I 1570 = *IG Fay.* I 14)", in *Imperium Romanum*, p. 334-345 [*BE* 1998, 552]: The representation of a male bust within a tempe in a dedication to Souchos for Kleopatra, Kaisarion and their ancestors cannot be a representation of the deified Caesar but probably an anthropomorphic representation of Souchos (Arsinoe, c. 44-30, *SB* 1570). [AC].

118) F. HEINTZ, "Circus Curses and Their Archaeological Contexts", *JRA* 11 (1998), p. 337-342: Curse tablets addressed against charioteers and their horses [cf. *supra* n° 20] are often found in close association with human remains. Magicians would bury their *defixiones* in graves that were located as close as possible to the circus (Hadrumetum, Carthago, Rome, Tyros). The fact that both cemeteries and circuses were located on the edge of a town facilitated this practice. Circus *defixiones* were also found buried in the circus itself (Carthago, Lepcis Magna, Syrian Antioch, Korinth). Sometimes human or animal remains were brought to the target's residence (Quirinal) or to the circus (*Pap.Mimaut*, *PGM* III 1-164). [JM]

119) A. HERDA, "Der Kult des Gründerheroen Neileos und der Artemis Kithone in Milet", *JÖAI* 67 (1998), p. 1-48: H. attempts a reconstruction of the history, the character

and the political importance of Neileos' cult in Milet, which is attested epigraphically from the 6th cent. onwards (*SEG* XXVIII 716); Neileos should be distinguished from Neleus, king of Pylos; he was regarded as the founder of Milet and of the sanctuary of Poseidon Helikonios as well as the ancestor of a prominent family. The festival Neleis connected this ktistes with Artemis Kithone, possibly around 700 B.C. In this context H. discusses the individual and collective dedication of pieces of clothing to Artemis Kithone (cf. *SEG* XXXVIII 1210; *EBGR* 1988, 63). [AC]

120) P. HERRMANN, "Demeter Karpophoros in Sardeis", *REA* 100 (1998), p. 495-508 [*BE* 1999, 468]: Ed. pr. of an altar (1st cent. A.D.) found in 1984 near Sardis. The front and the back side bear honorary inscriptions for a) Tl. Claudius Theogenes Lachanas, former agoranomos, and for b) his daughter (or mother) Claudia, a priestess of Demeter Karpophoros. The other two sides of the altar present symbols of the cult of Demeter: (a) a basket with snake and two torches, (b) two torches. The last three lines of the second inscription are somewhat problematic (l. 9-11: *ἱέρειαν Δήμητρος / Καρποφόρου, ἥτις / ἐνθάδε καθιέρωται*). H. regards the priestess as the subject of the verb. [Since the honorary inscriptions are on an altar for Demeter Karpophoros and not on a statue basis, it is possible that they commemorate the establishment of a new small branch of the central sanctuary of Demeter Karpophoros initiated by Lachanas and Claudia at the find spot of the altar]. [JM]

121) P. HERRMANN, *Inscriben von Milet. Teil 2. Inscripten n. 407-1019*, Berlin/New York, 1998 [*BE* 1999, 4]: The second volume of the corpus of the Milesian inscriptions [cf. *EBGR* 1997, 173] presents 613 texts which had not been previously included in other corpora (the many inedita are marked with an asterisk). *Cults*: The most prominent cult is that of Apollon Didymeus (cf. *infra*) who is given the epithet *hagiotatos* (*699, Imperial). *Oracles*: The builders of a part of the theater asked Apollon – probably because of the death of the prophet Oulpianos, who was responsible for this work (οὐδ' ἐργεπιστατεῖ ὁ προφήτης | θεῶν Οὐλπιανὸς ἥρως) – whether they should continue the difficult task of building arching vaults, or rather dedicate themselves to another construction; the oracle advised them to sacrifice to Athena (Pallas Tritogeneia) and Herakles, but also to follow the advice of an experienced architect (935) [an interesting example of the proverbial principle *σὺν Ἀθηνᾷ καὶ χεῖραν κίνει*; a similar attitude is revealed by dedications to healing deities by people who consulted a doctor in addition to their vows to gods; for examples see L. ROBERT, *Études anatoliennes*, Paris, 1937, p. 384-389]. *Festivals*: The most important document is a fragmentary calendar of the Severan period (944 = *SEG* XXXIV 1176-1188 + a new fragment) with a list of festivals at which the members of the council received distributions of money that came from the capital and the interest of various foundations. The preserved fragments attest festivals (usually birthdays) for Antoninus Pius, Lucius Verus (Theos Loukios), and Commodus (Theos Kommodos) as well as commemorative days for numerous benefactors, e.g. the prophet Vergilius Basileides and the great benefactor of the 1st cent. A.D. Vergilius Capito. The distribution of funds to the councilors on the occasion of commemorative days and birthdays is also recorded in many other inscriptions (945: *ἐπώνυμος ἡμέρα*; *946: *γενέθλιος ἡμέρα*; *947-953). Lists of choregoi commemorate the choral performance of men and boys (792, 3rd cent.). *Agons*: Several epitaphs of the Imperial period were set up for winners at agons: for a hieronikes (*647), a victor in the boys' wrestling competition in Olympia (741, 3rd cent.), two winners at the Didymeia (Didymeionikai: *530, 632, Imperial), a winner at the Pythia (*582), and a winner at agons in Ephesos, Smyrna, and Pergamon (*731); the latter text confirms that the winners at the Sebastia Rhomaia of Pergamon were given crowns of oak leaves (represented in relief). The victorious athlete M. Aurelius Thelymitres (winner at the Pythia, Capitolia, and periodonikes) is honored by the linen workers for the building of the theater's proscaenium, which he financed

despite that fact that as an athlete he was exempted from all liturgies (939). *Sacred officials*: The funerary epigram for Alkmeonis, a priestess of Dionysos (733, 3rd/2nd cent.), invites the Bakchai to greet her not by name but by the designation *hosie*; she had led the Bakchai to the mountain (κεῖς ὄρος ἦγε) and she had carried the sacred objects (ὄργια πάντα καὶ ἱρὰ ἤνεικεμ); the last line alludes to her hope for a blessed afterlife (καλῶμ μοῖραν ἐπισταμένη) [Steinepigramme (*infra* n° 180) 01/20/21]. Sacred offices attested in inscriptions include those of the neokoros (*873?), the prophetes (*839), the promantis (*546, Imperial; attested for the first time and occupied by a woman), and the κωτάρχης (*794, 1st cent.); the exact nature of this office is not known; a connection with κοίης, a priest of the Kabeiroi who purified slayers (HESYCH., s.v.) is not certain. The eponymous office of the stephanephoros was occasionally occupied by Apollon (593, *692, *787, 2nd B.C.-3rd cent. A.D.). See also *infra* (emperor cult). *Cult associations*: A large group of inscriptions (795-804, 2nd-1st cent.) provide information about the cult associations of the τεμενίζοντες or τεμενῖται; their officials were the χρυσονόμος (795-798, 800, 802-803) and the scribe (γραμματεὺς: 796-798, 800-802). The texts usually give the names of the members who had attended a meeting (συνήχθησαν) [cf. EBGR 1997, 38], probably a banquet. These associations looked after the temene of various deities (796: Tyche Agathe, Apollon, and Hermes; 797: Apollon, Aphrodite, and Zeus; 804: Apollon Didymeus and Demeter Karpophoros; 804: Poseidon and Apollon Didymeus) and they obviously owned land in the necropolis at Değirmentepe (cf. 802). One of them consisted exclusively of foreigners (796). *Emperor cult*: Two dedications to Nero, Apollon Didymeus, and the Demos (928) and Domitian (912); a high priestess (*894) and an Asiarches (*936) are mentioned in inscriptions. *Magic*: An apotropaic inscription in the theater invokes the archangels (ἄγιε φύλαξον repeated seven times) to protect Miletos and its inhabitants (943 a); the influence of (Gnostic?, Jewish?) magic is evident in the sequence of the seven vowels written in various variations (cf. 943b-*c) and in the symbols of the archangels. *Funerary cult*: The grave epigram of the pious tragic poet Euandridas (734, 1st cent.?) underscores the fact that he has departed to the sacred chambers of the pious (l. 15: βοῖνοντ' εὐσε[βέ]ων τοὺς ἱεροὺς θαλάμους); Euandridas was a follower of the Platonic philosophy and an enemy of Epicure (l. 11: κοῦκ' Ἐπικουρήοις ἡδονικαῖς ἀθέοις). The epigram of a child expresses the hope that 'he is not gone to Persephone's chambers under the earth, but walks among the blessed' (*752: [οὐ]κ ἔμολυν δ' ὑπὸ [γῆς εἰς δόμα]τα Φερσεφονείης, [ἐν μακάροισι δὲ πατεῖ]; the gymnasarchos Gorgias is believed to have joined the stars (753: ἐκοίμισεσεν ὕπνος ὁ λήθης κᾶντα (π)ρὸς ἑπταπόρου στᾶσέ (σ)ε (Πλη)ιά[δος]); Hekatodoros did not have to drink the water of Lethe, but was brought by Athena to Olymp (*754: βλέ[πεις] δὲ Ὀλύμπου τὰς ἀ[δαι]δάλτους πύλας ὁμέ[στ]ιον θεοῖσιν εἰληχῶς [γ]έρας· αὐτὴ σε γὰρ Τρε[ι]τωνίς εἰς θεηδόχους [ἦ]ενκεν ἀνύλας ἀφθίτοις [τε] ὁμέστιον τειμῆν [λέ]λονχες μὴ πῶν Λήθης ὕδωρ; cf. 755); the idea that the body is under the earth, but the soul dwells among the immortals may be expressed in a very fragmentary epigram (*762; cf. 764). A more pessimistic attitude is revealed in the funerary epigram for the ephebe Hermias (756), whom Hermes – leader in the gymnasium – has now lead to the underworld: "everything has been delivered to fire and to the Hades" (τὰ δ' ἐν πυρὶ πάντα καὶ "Αἰδη). An epitaph starts with the greeting formula ψυχὴ ἀγαθὴ, χαίρει (*553, 3rd cent. A.D.). Other afterlife motifs in funerary epigrams are the references to Lethe (746) and to the impassable road leading to Hades (747). [These epigrams are also included in R. MERKELBACH – J. STAUBER (*infra* n° 180)]. A funerary imprecation (*545, Imperial) uses the common curse formula with ἐξώλης and the wish that the earth and the sea will not bear fruit (J. STRUBBE, 'Αραι ἐπιτύμβιοι. *Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor. A Catalogue*, Bonn, 1997, p. 293f.). From the 3rd cent. B.C. onwards the deceased persons are often called ἥρωες / ἡρωῖς (441, *488, 495, *496, *506, *508, *512, *525, *554, *556, *560, *582, *584, 598-599, 601, *633, *728, *769). The fine for the violation of the grave was sometimes payable to the sanctuary of Apollon Didymeus (613, *669, *699, *783, Imperial); in one case the fine was not money, but a phiale (*517, 3rd cent. A.D.; cf. SEG

XVI 685); [this recalls the dedication of phialae by manumitted slaves]. *Onomastics*: Many Milesians have theophoric names related to Apollon (Apollas, Apollodoros, Apollophanes, Apollonios) and his cult (Ouliades: 445, 805; Molpagoras: 542; Molpodoros: 861; Eumolpos: 554; Pythodoris: 929; possibly Didymon: 463); we single out several names that derive from names of festivals (Anthesterios: 428; Apatourios: 417, 507, 795, 802, 806-807, 809, 827, 900; Lenaios?: 689; Thargelios: 474); notice also the rare name Myrmidon, obviously inspired by Homer (*476, 3rd cent.); [on theophoric names see now P. PARKER, "Theophoric Names and the History of Greek Religion", in S. HORNBLOWER – E. MATTHEWS (eds), *Greek Personal Names. Their Value as Evidence*, Oxford, 2000, p. 53-79]. [AC]

122) P. HERZ, "Addenda agonistica I. Koina Asias in Sardeis", *EA* 30 (1998), p. 133-136: An agonistic inscription from Tralleis (*SEG* XLIII 731, early 3rd cent. A.D.) does not refer to three separate agons in Sardis (Σεβήρεια, Κοινὰ Ἀσίας, and Χρυσάνθινος Ἰσοπύθιος), but only to two (Severeia Koina Asias and Chrysanthinos Isopythios) [for this interpretation see already *EBGR* 1993, 25]. This agon was probably established by the provincial Koinon of Asia in 194 A.D. and celebrated for the first time in 195 (on Septimius Severus' birthday?). This agon should be distinguished from another provincial agon in Sardis (in honor of Claudius or Nero). In many agonistic inscriptions the provincial agons are called simply Koina Asias in order to avoid any reference to the name of a murdered or an unpopular emperor. [AC]

123) P. HERZ, "Gedanken zu den Spielen der Provinz Asia in Kyzikos", *Nikephoros*, 11 (1998), p. 171-182: An agonistic inscription from Kyzikos (*IGR* IV 160, c. 164/65 A.D.) commemorates victories of the pankratiast M. Aurelius Koros of Thyateira in the boys' competition in a provincial agon at Kyzikos (κοινὸν Ἀσίας ἐν Κυζίκῳ πενταετηρῇ δι ζ') and later (as a man) at the *ludi triumphales* (Ἐπινίκια) in Rome; on the basis of the information contained in this text H. concludes that the Epinikia were organised by Lucius Verus in 166 A.D. after his victory over the Parthians; the provincial agon in Kyzikos should be identified with the Hadriana Olympia (*IGR* IV 154; cf. *IGR* IV 163: Hadrianeia Olympia Koinon Asias) which must have been founded in c. 137 A.D. [AC]

124) V. HINZ, *Der Kult der Demeter und Kore auf Sizilien und in der Magna Graecia*, Wiesbaden, 1998: Basing her study mainly on the archaeological evidence but drawing also on the literary, epigraphic, and numismatic sources H. examines the sanctuaries and cults of Demeter and Kore in Sicily and in Magna Graecia. H. discusses the presence of the goddesses in Akrai, Akragas, Enna, Gela, Herakleia, Kamarina, Katane, Kaulonia, Kroton, Leontinoi, Lokroi, Megara Hyblaia, Metapontion, Morgantina, Naxos, Poseidonia, Rhegion, Selinous, Sybaris, Syracuse, and Taras. [JM]

125) G.H.R. HORSLEY, "The Inscriptions of Ephesos and the New Testament", *Novum Testamentum* 34 (1992), p. 105-168: In this intriguing study of how the inscriptions of Ephesos may add to our understanding of the language of the New Testament and of the social environment in which Christianity arose, H. discusses among other subjects the evidence for Jews at Ephesos (p. 121-127), the difficulties in attributing inscriptions (e.g. dedications to Theos Hypsistos) to the Jews [but see *infra* n° 190], sacred magistracies (neokoros, archiereus and archiereia, p. 136-138), and the cult of Artemis (p. 141-158). H. presents English translations of the decree of the governor Paullus Fabius Persicus concerning the selling of priesthoods (*I.Ephesos* 17-19, 44 A.D.) and of the decree concerning the augmentation of Artemis' cult (*I.Ephesos* 24, c. 163 A.D.). [AC]

126) G.H.R. HORSLEY, "The Metrical Inscriptions in Burdur Museum, Turkey", in *Preatti IX Congresso*, p. 811-817: Ed. pr. of three Pisidian epigrams (for n° 2 see *EBGR*

1997, 177). N° 3 is a metrical epitaph, probably left incomplete because the mason had made a mess of the text (late 3rd cent. A.D.); a tentative translation would be: "I went through all of the East and among enemies to these black (roads?), I whom first of all God made abound in honor because of/by my faith" (πρωτογύν ἦν τειμῆς ὁ θεὸς πλήθυνε δὲ πίστει). The text possibly belongs to a Christian milieu [or one influenced by Christian or Jewish monotheistic ideas]. [AC]

127) Ç. İÇTEN – H. ENGELMANN, "Inschriften aus Ephesos und Kolophon", *ZPE* 120 (1998), p. 83-91: Ed. pr. of 13 inscriptions from Ephesos and Kolophon. *Ephesos*: A block records the restitution of the boundary stones of Artemis' sacred land under Augustus (1, 5 B.C.). An honorary inscription was set up for the neopoios Claudius Diodotos and his family by a friend (3, 2nd cent. A.D.). An agonistic inscription commemorates the victory of a boy in the pentathlon at the Megala Epheseia and Balbilleia (5, 2nd cent. A.D.). The epitaph of Euarestos (7, 2nd cent. A.D.) gives a detailed description of the funerary monument (l. 1-4): the heroon consisted of three sarcophagi (πυαλεῖδες = πυελίδες), a terrace (σωλάριον = *solarium*) with a staircase (ἀνάβασις) and in front of it an open space near a mosaic (ὁ ἐνπροσθε τόπος πρὸς τὸ προκέντημα); the association of fishermen (κυρτενταῖ) was responsible for protecting this grave (l. 11f: ἐξέστω δὲ ἐκδικεῖν τὸ ἥρῳον τοὺς κυρτεντάς) [cf. *infra* n°s 220 and 236]. *Kolophon*: An epitaph mentions a fine payable to the fiscus and Apollon Klarios for the selling of the heroon (8, 3rd cent.); the funerary monument was erected in (or near) a vineyard (l. 2: εἰς ἀμπελοῦντα). [AC]

128) B.G. INTZESILOGLOU, "Καλλίθηρα". Ἀρχαιολογικὸς καὶ ἱστορικὸς ὁδηγὸς μιᾶς ἀρχαίας πόλης στὸ Καλλίθηρο (Σέκλιζα) Καρδίτσας, Kallithiro, 1997: I. reports the discovery of a coarse sandstone plaque (p. 29) with the text Θεσαυρὸς (Sekliza, Thessaly, c. 450) [either a personal name or the inscription of the θησαυρὸς of a sanctuary (cf., e.g. *SEG* XLI 182)]. [AC]

129) B. ISAAC, "Two Greek Inscriptions from Tell Abu-Shusha" (with a postscript), in B. ISAAC, *The Near East under Roman Rule. Selected Papers (Mnemosyne, Suppl. 177)*, Leiden, 1998, p. 31-35 [originally in B. MAZAR (ed.), *Geva: Archaeological Discoveries at Tell Abu-Shusha, Mishmar Ha-Emeq*, Jerusalem, 1988, 224-225 (in Hebrew)]: Ed. pr. of two inscriptions from Abu-Shusha (= Gaba): an honorific inscription for Abdagos, son of Alexandros, 'first citizen', who was honored as ktistes [2nd/3rd cent.]; and a small fragment that preserves the word ἀρχιερέ[ς] [2nd/3rd cent.]. [AC]

130) S. ISAGER, "The Pride of Halikarnassos. Editio princeps of an Inscription from Salmakis", *ZPE* 123 (1998), p. 1-23 [*BE* 1999, 490]: Ed. pr. of a very important metrical inscription found at Halikarnassos. The 60 lines in elegiac verse are possibly a hymn to Halikarnassos. The poet addresses Aphrodite by her epithets Schoinis and Kypris and asks her to reveal the most important elements of local pride (l. 1-4). The answer is given in a narrative of the local myths (l. 5-42): Zeus Akraios was born here, as well as the first men who hid the newborn child in a cave and protected it from Kronos (l. 5-10); as a reward Zeus made them priests of his temple (l. 12: οἱ ἀρρήτων πρόσπολοι εἰσι δόμων); the nymph of the local fountain Salmakis raised Hermaphroditos who founded the institution of marriage (l. 15-22; cf. the different version in OVID., *Metam.* IV 285-388); Athena brought to Halikarnassos Bellerephontes, the city's founder (l. 23-26); settlers came to the new city from Attika, under the leadership of Kranaos, one of Attika's legendary kings (l. 27f.), as well as from the Peloponnese, lead by Endymion (l. 29f.) and by Anthes of Troizen, son of Poseidon (l. 31f.). A list of the most famous authors of Halikarnassos is attached to these foundation myths (l. 43-54: Herodotos, Andron, Panyassis, Kyprias, Menstheus, Theaitetos, Dionysios, Zenodotos, Phanostratos, Nossos, and Timokrates). [For a preliminary publication see EAD., "The Pride of Halikarnassos",

in *Preatti XI Congresso*, p. 211-219. Republished in *Steinepigramme (infra n° 180)* 01/12/02. The commentary of H. LLOYD-JONES, "The Pride of Halicarnassus", *ZPE* 124 (1999), p. 1-14, will be presented in *EBGR* 1999; see also C. AUSTIN, "Notes on the 'Pride of Halicarnassus'", *ZPE* 126 (1999), p. 92; H. LLOYD-JONES, "The Pride of Halicarnassus (*ZPE* 124 [1999] 1-14). Corrigenda and Addenda", *ZPE* 127 (1999), p. 63-65. [AC]

131) M.H. JAMESON, "Religion in the Athenian Democracy", in I. MORRIS – K. RAAFLAUB (eds), *Democracy 2500? Questions and Challenges, Archaeological Institute of America, Colloquia and Conference Papers 2*, Dubuque, 1997, p. 171-195: J. offers a thorough overview on the Athenian religion of the 5th cent. Among other subjects J. discusses the cult of Zeus Meilichios in some Athenian demes (*IG I³ 234 A 3-5*; *SEG XXIV 541*; *SEG XXXIII 147*, l. 34-35), the participation in the most important public festivals of the Panathenaea, City Dionysia, Eleusinian Mysteries (*IG I³ 375*, l. 6-7; *II² 334*, l. 25-27), and the management of some Athenian cults (*IG I³ 6*, 7, 507, 510, 515; *SEG XXI 547*). [JM]

132) C.P. JONES, "The Pancratiasts Helix and Alexander on an Ostian Mosaic", *JRA* 11 (1998), p. 293-298: The pancratiasts Alexander and Helix depicted on a mosaic in the so-called 'Caupona di Alexander' in Ostia can be identified with famous athletes under the reign of Helagabalus. Helix is most probably Aurelius Helix, who won at the Olympic Games in 213 and 217 A.D. and at the Capitolia in 218 A.D. One of his descendants, the Christian Aurelius Eutyches, is known from the epitaph he had set up for himself and his family in Eumeneia in Phrygia (3rd cent. A.D.: W.H. BUCKER – W.M. CALDER – C.W.M. COX, "Asia Minor 1924. III. – Monuments from Central Phrygia", *JRS* 16 [1926], p. 80-82, n° 204); the epitaph contains a funerary imprecation against tomb-robbers ('he will reckon with the living God'); Eutyches is the first known Christian athlete. Alexander should be identified with Gaius Perelius Aurelius Alexander from Thyateira. He was a famous *periodonikes* (*IGR IV 1251*). Inscriptions attest that Alexander served as high priest of the imperial xystos, i.e., president of the association of athletes in Rome (*TAM V 1020*). [JM]

133) C.P. JONES, "A Follower of the God Glykon?", *EA* 30 (1998), p. 107-109: J. republishes the epitaph of the doctor Neiketes of Tieion, who died at the age of 19 (*SEG XVIII 519 = I.Smyrna 442*) [now also in STRUBBE, *Arai*, n° 29] and suggests identifying Glykon, his father, with the snake god whose cult was introduced by the 'false prophet' Alexander of Abonouteichos. Lucian (*Alexander* 42) narrates that many women claimed that they had children from Alexandros; one of these children had been identified by L. ROBERT with Meiletos, son of Glykon, a Paphlagonian priest of Apollon (*SEG XXX 1388*). Neiketes, born in Tieion – c. 200 km west of Abonouteichos – could have also claimed a miraculous birth. This assumption can be supported by his profession (doctor), the representation of a snake on his epitaph, and the fact that the cult of Glykon is attested at Tieion. [AC]

134) D.R. JORDAN, "A Scribal Error at *PMG II 37*", *ZPE* 123 (1998), p. 24: The procedure of divination described in a magical papyrus of the 4th cent. A.D. (*PMG II 37*) includes the use of the water of a new well; the scribe probably misunderstood an abbreviation and wrote ἐτὼν ε' instead of ἡμερῶν ε'. The correct text reads: "water of a new well dug five months ago or within five days or whatever (water) you get from the first day of digging." [AC]

135) D.R. JORDAN, "Two Curse Tablets from Lilybaeum", *GRBS* 38 (1997) [1998], p. 387-396: J. republishes two *defixiones* from Lilybaion in Sicily (c. 3rd cent.) with a few new readings (cf. B. BECHTOLD – A. BRUGNONE, "Novità epigrafiche di Lilibeo. La tomba 186 della Via Berta", in *Seconde Giornate Internazionali di Studi sull' area Elima, Atti*,

Pisa, 1997, 111-140; non vidimus). The first text is a judicial *defixio*: “I bind down before the chthonic gods (καταδίδημι παρὰ καταχθονίοις θεοῖσι) the legal action of Apithambal against Numerius and Dameas, lest he be able to speak in opposition, lest he be able to speak in opposition to any legal action or to hate.” The second text has a list of nine Latin names written in Latin; the Greek curse was written later, retrograde, and possibly by the same hand as the first text; it reads: “I bind down Zopyrion, son of Mymbyr, before Persephone and before the underground Titans and before the abominating male dead (καταδέω Ζωπυρίωνα τῶς Μυμβυρ παρὰ Φερσεφόνας καὶ παρὰ Τιτάνεσσι καταχθονίοις καὶ παρ’ ἀπ[ε]λχομένοισι νεκροῖς); <and I bind him down> before the priestesses of Demeter and before the abominating (sc. female) dead (παρὰ [ι]αρίαις Δάματρος (καὶ) παρ’ ἀπυχομέ[ν]α[ι]σ[ι]ν); and I bind him down in lead (καταδέω δὲ νιν ἐμ βολίμωι), him and his mind and his soul (νοῦν καὶ ψυχὴν), so that he will not be able to speak in opposition. And I bind her down in lead, Σ[ι]ν-λυν, her and her mind and her soul.” Remarkable is the use of two different forms of καταδέω/δίδημι in the two texts (hitherto unattested in Sicilian curses). The ἀπυχομένοι νεκροί may be the dead who did not receive the proper funeral rites (cf. ἀτέλεστοι) and whose forces were believed to be still active. J. suggests that the phrase εἰς τοὺς ἀτέλεστους after παρ’ ἀπ[ε]λχομένοισι νεκροῖς was written by mistake (a corruption from the formula used) or that it gives instructions for depositing the tablet. [The reading παρὰ [ι]αρίαις Δάματρος, suggested independently by CURBERA, *supra* n° 64 (ed.pr. reads παρὰ [ὦ]αρίαις = ὥαρίαις, disturbances of the seasons) implies the belief that the priestesses of Demeter retained special powers in the underworld; CURBERA identifies them with the Erinyes]. [AC]

136) D.R. JORDAN – J.B. CURBERA, “Curse Tablets from Mytilene”, *Phoenix* 52 (1998), p. 31-41: Ed. pr. of the three *defixiones* from the sanctuary of Demeter in Mytilene (4th/3rd cent.), which are the first ever to be found on Lesbos [EBGR 1988, 191; cf. 1991, 276]. The content of the texts is simple, with the *defigens* cursing several persons (9, 4, and 7) and their supporters (1: ‘whoever is going to speak or act on their behalf; 2 and 3: ‘whoever else is with them’). The first lead tablet was inscribed in retrograde writing and folded thrice; the inscription of the second tablet was spelled backwards with the letters facing to the right; the tablet was also folded three times; the interesting feature of the third tablet (folded twice) is the displacement of syllables (e.g. ΗΣΖΙ for Ζῆς). The same man (Dies/Zies) heads the lists of names in n° 1 and 2 and reappears in n° 3 (l. 3). [AC]

137) M. JOST, “Sanctuaires publics et sanctuaires privés”, *Ktèma* 23 (1998), p. 301-306: J. discusses the phenomenon of private sanctuaries, cults, and festivals that are connected with personal devotion, with the persistence of the gene or with the presence of foreigners in a city. J. uses primarily epigraphic evidence from Athens (*IG* I³ 7, 136; *IG* II², 657, 4969) and Delos (*I.Délos* 1417, 1510; *IG* XI 1299). Although there are a number of sacred places founded by private persons [see also the temple of Artemis Aristoboule in the Athenian demos Melite, initiated by Themistokles and restored at the end of the 4th cent. under Lykourgos], most of them are in some way linked to public life. One of the best known examples is the cult of Asklepios in Athens (*IG* II² 4961 + 4960), which shows how a cult founded by an individual later became a public one. Of special interest are the festivals initiated by Hellenistic rulers (e.g. Ptolemaia, Antigoneia, Soteria, Paneia). [JM]

138) P. KALLIGAS, “Ἡ πόλις τῆς Ἰουλίδας στὰ ἐλληνιστικὰ χρόνια”, in *Kea-Kythnos*, p. 625-632 [*BE* 1999, 423]: Ed. pr. of two honorary decrees for officers of Antiochos III (Ioulis, c. 203-190 B.C.), which mention a thymelic competition (tragedy) at the Dionysia; the decrees were to be set up in the sanctuary of Apollon. [AC]

139) R. KANNICHT, "Die Versinschrift Nr. 2 von Armavir und trag. adesp. F 279g", *ZPE* 120 (1998), p. 13-14: K. presents a new critical edition of the tragic verses inscribed on a rock at Armavir in Armenia (*SEG* XII 547) [see most recently *EBGR* 1994/95, 244 and 1996, 163]. K. makes use of W. PEEK's edition (*Hyperboreus* 3 [1997]; *non vidimus*) which in its turn was based on readings of the text made immediately after its discovery. The first line reads [ὦ] μύστι Διῶ; the goddess called πολεμικώτέρα θεός (l. 2) is Athena rather than Anahita. [According to R. MERKELBACH, *infra* n° 179, these verses are supposed to be addressed by an Armenian king, on whose grave they were written; he had been helped by the goddess during his lifetime; after his death envy could not harm him any longer]. [AC]

140) E. KAPETANOPOULOS, "The Reform of the Athenian Constitution under Hadrian", *Horos* 10-12 (1992-1998), p. 215-237: K. exploits the evidence provided by the Athenian catalogues of magistrates, ephebes, and prytaneis for changes in the Athenian constitution between c. 90 and 170 A.D. Besides the prosopographical remarks on Eleusinian sacred officials we single out K.'s interpretation of *IG* II² 2130 l. 49: the text probably reads ναυμαχ[ήσαντες] Μουνίχια (not Μουνίχια), i.e., the ephebes performed a 'sea battle' at the festival of the Mounichia (not at the Panathenaic festival in Mounichia). K. argues that the calendrical changes under Hadrian did not affect the sacred calendar of Athens. [AC]

141) K. KARADIMITROVA, "Die Teilnahme der Frau am religiösen Leben in der Provinz Thrakien", in *Helis III. Culture and Religion in Northeastern Thrace*, Sofia, 1994, p. 257-267: K. studies 34 inscriptions which concern the participation of women in cultic activities in Roman Thrace (esp. *IGBulg.* III 1517); this evidence does not show any dramatic increase in the participation of women in the religious life. With the exception of a few women of high social status, women usually remained bound to family life. Even when they travelled, their dedications were addressed to the deities of their homeland. In more than half of the cases the dedicators are women with Thracian names or father's names. The majority of the dedications is addressed to the Three Nymphs (*IGBulg.* III 1344-1349, 1352, 1358-1360); other recipients of dedications by women include Demeter, the Thracian rider god, Asklepios, Theos Hypsistos, and Aphrodite. [AC]

142) J.V. KARAGEORGHIS, "Les noms de la grande déesse dans les inscriptions syllabiques chypriotes", in *Mélanges Masson*, p. 109-119: Collection of the names [or rather the epikleseis] of the Great Goddess (associated with Aphrodite) attested in the Chypriote syllabic texts: Golgia (Idalion, Chytroi), Paphia (Chytroi, Golgoi), Aphrodite Paphia (Chytroi), Anassa (Paphos and environs), the Theos (Kouklia). [AC]

143) A.-M. KASDAGLI, "Ανασκαφικές Εργασίες. Ρόδος", *AD* 49 B2 (1994) [1999], p. 816 [*SEG* XLVII 1256]: K. reports the discovery of the base of a statue dedicated to the gods (θεοῖς) by the council and the demos of Rhodos (found near the so-called Villaragut Building in the garden of the Archaeological Museum). The statue represented Aurelius Marcianus [who can be identified with the governor of Moesia Inferior or Superior, sent by emperor Gallienus to fight against the Goths in Greece in 267/268 A.D.]. [AC]

144) E. KEFALIDOU – K. MOSCHAKIS, "Ἀρχαιολογικὲς ἐρευνες στὴν Ἑορδαία: Ἀνασκαφὴ στὴν Ἀσπρὴ Πόλη", *AEMTh* 9 (1995) [1998], p. 39-46 [*BE* 1999, 327]: Ed. pr. of an honorary inscription for a high priest of the Macedonian Koinon (Filotas in Eordaia/Macedonia, 1st/2nd cent. A.D.). [AC]

145) K. KEPESKI, "Ara from the Village Mažučišta", *Macedoniae Acta Archaeologica* 15 (1996/97) [1999], p. 195-201 [*SEG* XLVII 912]: Ed. pr. of an altar dedicated by a veteran at Mažučište in Pelagonia (2nd cent. A.D.); Hermes is represented in relief on

the front panel; an ox, a turtle, and a cock are represented on the other sides [for an improved text see *IG X 2.2*, 229]. [AC]

146) D. KNOEPFLER, "Les relations des cités eubéennes avec Antigone Gonatas et la chronologie delphique au début de l'époque étolienne", *BCH* 119 (1995), p. 137-159 [*SEG XLV* 463]: According to a principle established by K.J. BELOCH (*Griechische Geschichte*, Berlin, 1927², IV, p. 387f.) the Aitolians did not allow representatives of poleis under Macedonian control to be hieromnemes; therefore, Euboian hieromnemes are present in the Amphictyonic lists only in periods in which their cities were not dominated by the Antigonids. On the basis of the historical evidence for Chalkis, Eretria, and Histiaia, K. confirms this principle and presents a revised list of the Delphic archons for the years 279/278-247/246. According to K.'s analysis, Chalkis was liberated before the winter of 274/273; it joined the Boiotian Koinon and appointed an hieromnemon in the winter of 271/270 for the spring and autumn sessions of 270; it was then forced to leave the Boiotian Koinon (270) and was subjugated by the Macedonians before 267. Histiaia was liberated in the winter of 273/272. In the following years the Euboian hieromnemes rotated among Histiaia (271), Chalkis (270), and Eretria (269); from c. 268 to c. 260 Histiaia monopolised the Euboian representation, and after a brief interruption (260/259) continued to be represented from 259/258 to 251/250, when Antigonos Gonatas established a garrison in the city because of the revolt of Alexandros, son of Krateros [cf. also the criticism of O. PICARD and the response of D. KNOEPFLER (*infra* n° 194)]. K. suggests that the last Amphictyonic Soteria were celebrated in 248 and the first Aitolian Soteria in 245. [AC]

147) D. KNOEPFLER, "Le héros Narkittos et le système tribal d'Érétrie", in *Euboica*, p. 105-108 [*BE* 1999, 429]: K. recognizes the name of the Eretrian tribe Narkittos on two tripod bases dedicated by a victorious choregos (cf. D. KNOEPFLER, in K. SCHEFOLD – D. KNOEPFLER, "Forschungen in Eretria in 1974 und 1975", *AK* 19 [1976], p. 56-58); these monuments show that choral competitions among the tribes took place in Eretria. The name of this tribe is derived from the name of the heros Narkittos (= Narkissos, cf. STRABO IX, 2, 10, C404); this heros was probably a hunter closely associated with Artemis Amarynthia. The other Eretrian tribes must have derived their names from heroes as well: Mekistos (cf. Mekistis in *IG XII Suppl.* 549), Orion (cf. Oreonis in *IG XII* 9, 191 A 41), Melaneus (cf. Melaneis) and Eurytos (cf. Eurytis in D. KNOEPFLER, in SCHEFOLD – KNOEPFLER, *l.c.*, p. 57). The tribal organisation of Eretria was probably introduced in the late 6th cent. [AC]

148) D. KNOEPFLER, "Le tronc à offrandes d'un néocore érétien", *AK* 41 (1998), p. 101-115 [*BE* 1999, 430]: Ed. pr. of a fragment of a marble block, originally part of a thesauros. According to an epigram, it was dedicated by the neokoros Philoxenos near the entrance of a temple (of Apollon Daphnephoros?) to commemorate his service in this office (Eretria, early 4th cent.). K. discusses in great detail other epigraphic evidence for thesauroi and neokoroi. The new text shows that the neokoroi may well have been wealthy citizens and not low-level officials. It also demonstrates that the thesauros was one of the responsibilities of a neokoros. [AC]

149) D. KNOEPFLER, "*Cupido ille propter quem Thespieae visuntur*. Une mésaventure insoupçonnée de l'Éros de Praxitèle et l'institution du concours des Erôtideia", in D. KNOEPFLER et alii (eds), *Nomen Latinum. Mélanges de langue, de littérature et de civilisation latines offerts au professeur André Schneider à l'occasion de son départ à la retraite*, Neuchâtel, 1997, p. 17-39 [*BE* 1998, 188; *SEG XLVII* 142, 468, 518]: K. demonstrates that Praxiteles' statue of Eros must have been removed from Thespias by L. Mummius in 146 B.C. and given to Athens, where it was

displayed under the scena of the theatre of Dionysos (ATHEN. XIII, 591a; *Anth. Gr.* XVI 207; cf. the erection of Praxiteles' statue of Nike in the same place: *IG* II² 3089); the statue was returned to Thespias before 70 B.C. (Cic., *Verr.*, 2, 4, 4). A plausible occasion of its return is Sulla's victory, both because of Thespias's support and Sulla's particular connection with Venus/Aphrodite. K. also argues that the festival Erotidaia Rhomaia (later renamed to Kaisareia Erotidaia Rhomaia) was established after its return — cf. the establishment of the Amphiarraia kai Rhomaia in Oropos in c. 85 B.C. (*I.Oropos* 521) and of the Hekatesia kai Rhomaia in Stratonikeia in 81 B.C. (*I.Stratonikeia* 505). A festival in honor of Eros already existed in the 2nd cent. B.C., but it was re-organised as one of the *hieroi agones* under a new name. In this context, K. collects the evidence for the Erotidaia. [AC]

150) G.H. KNUTZEN, "Matensa 'Suchende', der mykenische Name der späteren Demeter", *ZPE* 120 (1998), p. 39-44: K. interprets the theonym *ma-te-ne-sa* (matensai <*μάτημι, 'search, look for') in the Pylian Linear B tablet PY Tn 316 as an epithet of Demeter (the one who searches for Persephone). [AC]

151) U. KREILINGER, "Neue Inschriften aus Megalopolis", *MDAI(A)* 110 (1995) [1997], p. 373-385 [*BE* 1998, 48, 55]: a) Ed. pr. of an inscription (3rd/2nd cent.) that was part of a base of a rider statue: Κ]αλλιστόκλεια Ξενογένεος / Ξεναίνετον Κραύγιος / τὸν ὕδιον ἄνδρα θεοῖς. The artist's signature is also preserved on the same block: Αἰνητίδας Ἀντίλα Λακεδαιμόνιος / ἐποίησε. The general term θεοῖς does not allow an identification of the original position of the statue. b) Ed. pr. of six stamped tiles. One of them bears the name ΑΣΚΛ[ΑΠ...]. K. discusses two possibilities concerning this tile: i) it mentions a theophoric name, ii) the tile belonged to a building in a sanctuary of Asklepios. [JM]

152) U. KRON, "Sickles in Greek Sanctuaries: Votives and Cultic Instruments", in *Ancient Greek Cult Practice*, p. 187-215: After discussing the development, types, and uses of sickles in Greece as well as their presence in Greek mythology, K. studies sickle finds in sanctuaries from the 8th cent. to the Roman times. The archaeological, literary and epigraphic evidence demonstrates that sickles (and hooks) were dedicated in sanctuaries of Artemis (*IG* II² 1526-1527; V 1, 115-314), Athena, Demeter, Dionysos, Hera, Poseidon and Zeus. [JM]

153) Y. LAFOND, "Les concours locaux dans le Péloponnèse", in *Preatti XI Congresso*, p. 235-241: L. collects the evidence for local agonistic festivals on the Peloponnese and underscores their importance for the study of the religious life. [AC]

154) A. ŁAJTAR, "Vier unveröffentlichte griechische Inschriften aus der Ptolemäerzeit im Nationalmuseum Warschau", *JJP* 27 (1997), p. 27-35: Ed. pr. of three dedications from Egypt, now in the National Museum at Warsaw: a dedication to Zeus Horkios for Ptolemy IX (2, c. 88-80), a fragmentary dedication which probably concerns the erection of buildings (3, 2nd cent.), and a dedication to a king Ptolemy (III or V) and a queen (4, 3rd/2nd cent.). [AC]

155) S.D. LAMBERT, "The Attic Genos Bakchiadai and the City Dionysia", *Historia* 47 (1998), p. 394-403: The Bakchiadai probably played a role in the City Dionysia (*IG* II² 2949, 2nd cent.) similar to that attested for some gene in other festivals (Eteoboutadai for Poseidon Erechtheus and Athena Polias; Salaminioi for Athena Skiras; Philleidai, Kerykes, Eumolpidai for the Eleusinian Mysteries). L. suggests that the two men named in the inscription (Pistokrates and Apollodoros) were appointed as pompostoloi by the genos of the Bakchiadai to perform a leading public role in the procession at the City Dionysia. Since the term pompostoloi does not occur before the Hellenistic period, L. wonders whether this function was devised upon a recent revival or reorganisation of the genos

and/or the festival. L. does not exclude the possibility that the same *genos* also supplied the priest of Dionysos Eleuthereus. [JM]

156) A. LA REGINA, "Dono degli oligarchi di Amina all'Heraion di Poseidonia", *PP* 53 (1998), p. 44-46: L. suggests that an Archaic dedication to Hera at Poseidonia (R. ARENA, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia IV. Iscrizioni delle colonie achee*, Alessandria, 1996, n° 19; cf. *EBGR* 1996, 7) was made by the oligarchs of Amina: *φρόν(ε)οι τῷ Ἀμίν(ε)ς* (cf. HESYCH., s.v. *ρώνιος*: ἄξιος, πλούσιος). [AC]

157) M.L. LAZZARINI, "Zeus Meilichios e le Eumenidi: alcune considerazioni", in *Cirenaica*, p. 311-317 [*BE* 1999, 618]: L. points to the striking analogies between the cult of Zeus Meilichios in Selinous (*SEG* XLIII 630) [cf. *EBGR* 1993/94, 121; 1994/95, 180; 1996, 45] and in Kyrene: the extra-urban location of the sanctuaries, the gentilician character of the cult, the dedicatory (and possibly purificatory) character of the inscriptions, and the relation of Zeus Meilichios to the Eumenides (cf. *SEG* IX 325, 327, 330; *SEG* XX 723) and the Tritopatores (cf. *SEG* IX 72 l. 21-25). In Kyrene, the Tritopatores are not explicitly associated with Zeus, but they may be identified with the heroes that are mentioned together with Zeus and the Eumenides (*SEG* IX 336; cf. IX 337). [AC]

158) R. LEBRUN, "Panthéons locaux de Lycie, Lykaonie et Cilicie aux deuxième et premier millénaires av. J.-C.", *Kernos* 11 (1998), p. 143-155: This useful survey of the cults in cities of Lykia, Lykaonia and Kilikia shows the very slow process of Hellenisation and the resistance of local traditions; Hellenisation was more advanced towards the end of the 1st cent. B.C. only in the western part of this region [cf. the similar findings of DE Hoz's study on Lydia (*supra* n° 67)]. [AC]

159) F. LEFÈVRE, "Traité de paix entre Démétrios Poliorcète et la confédération étolienne (fin 289 ?)", *BCH* 122 (1998), p. 109-141: Ed. pr. of a treaty between Demetrios Poliorketes and the Aitolians (c. 289 B.C.); the text was inscribed in Delphi more than a century later, probably as part of Perseus' propaganda on the eve of the Third Macedonian War. The treaty contains a clause which guarantees the Panhellenic status of the sanctuary at Delphi, the regular meetings of the Amphictyony, and the celebration of the Pythia (l. 21-23: *ἐν δὲ Δελφοῖς διαμένειν τὸ τοῦ Ἀπόλλωνος ἱερὸν κοινὸν πάντων τῶν Ἑλλήνων* | *καὶ συνέρχεσθαι εἰς τήν τε πυλαίαν καὶ εἰς τὸν ἀγῶνα τῶν Πυθίων*? *τισοῦς Ἀμφικτιόνας κατὰ τὰ πάτρια* | *ὥστε ἐπιμελεῖσθαι τῶν ἱερῶν*?). Zeus, Ge, Helios, Ares (?), Athena Areia (?), and all the gods and goddesses are invoked in the oaths of the treaty (l. 40-42). [For a summary of this article cf. ID., "Une nouvelle inscription historique à Delphes", *CRAI*, (1998), p. 17-260]. [AC]

160) F. LEFÈVRE, *L'amphictionie pyléo-delphique. Histoire et institutions*, Paris, 1998 [*BE* 1999, 254]: Based primarily on the rich epigraphic material, but also making use of the literary testimonia, L. offers an excellent overview of the Delphic Amphictyony: the history of the institution and its members until the end of the 2nd cent. A.D., its institutions and its magistrates, the character of the Amphictyony, the time and place of the gatherings, the judiciary aspects, the finances, and the legal acts of the Amphictyony. [JM]

161) M. LEJEUNE, "Dédicaces archaïques de Claros", *CRAI* (1998), p. 1141-1151: Ed. pr. of the dedicatory inscriptions written on two kouroi and one kore found in the sanctuary of Apollon at Klaros (late 6th cent.) [cf. *EBGR* 1990, 71; 1996, 61; 1997, 144]. The two kouroi were dedicated to Apollon, the kore to Artemis. The kore and one of the kouroi were dedicated by the same person, Timonax, during his first term of office as priest (*τὸ πρῶτον ἱερεύσας*, 'à l'issue de sa première prêtrise'); [the reference to a 'first term of office' as a priest makes sense only if Timonax held the priesthood for life; a priest

never knows if he is going to occupy the same office for a second time unless (a) he is already serving as priest for the second time (in the case of Timonax immediately after the first term) or (b) if he holds the office for life; for similar cases cf. *EBGR* 1991, 13; 1992, 160 n° 51: ἀγωνοθετοῦντος τὸ πρῶτον διὰ βίου]. [AC]

162) W. LESCHHORN, "Griechische Agone in Makedonien und Thrakien. Ihre Verbreitung und politisch-religiöse Bedeutung in der römischen Kaiserzeit", in *Stephanos nomismatikos*, p. 399-415: L. presents a very useful collection of the epigraphic and numismatic evidence for agons in Macedonia and Thrace in the Imperial period (esp. in the late 2nd and early 3rd cent. A.D.). At Beroia, seat of the provincial koinon, two Olympic agons were organised in connection with the emperor cult; the name of one of them (Olympia Alexandria) shows the popularity of Alexander the Great in the 3rd cent. A.D.) [cf. *supra* n° 56 and *infra* n° 188 and 264]. *Ludi quinquennales* are indirectly attested for Pella and Dion; the Megala Asklepieia were celebrated in Philippi. Thessalonike organised the pentaeteric Pythia (Pythia Kabereia, Pythia Kaisareia, Pythia Epinikia), the Aktia Pythia, the Megala Panhellenia, and the funerary agon for Divus Fulvus (ἀγῶνες ἐπιτάφιοι θεματικοί). In Thrace there is evidence for the Severia Nymphia (Anchialos), Antoneinia Sebastia (Byzantion), Aktia, Philadelphieia, Pythia, and Severeia/Severeia Perintheia (Perinthos), the provincial agon Alexandria Pythia and the local Kendreseia Pythia (Philippopolis). The increased number of agons from the reign of Septimius Severus onwards is related to the efforts of the emperor to reward cities for their support in the war against Pescennius Niger and in the campaign against the Parthians. The granting of this privilege continues into the reign of Gordian III (238-244), but the evidence for agons decreases rapidly after the reign of Gallienus (253-268). [AC]

163) M. LIPKA, "Anmerkungen zur Hekatompedon-Inschrift: Eine Revision", *ZPE* 122 (1998), p. 79-80: L. combines the archaeological evidence from the Athenian Acropolis (M. KORRES, "Die Athena-Tempel auf der Akropolis", in W. HOEPFNER (ed.), *Kult und Kultbauten auf der Akropolis*, Berlin, 1997, p. 218-243) with the so-called Hekatompedon-Inscription (*IG* I³ 4): until the erection of the first Parthenon (end of the 6th cent.) the term 'hekatompodon' characterized a precinct, in which the οἰκήματα (treasuries) stood. The poros-foundations of the first Parthenon covered the foundations of the so-called 'Ur-Parthenon' and (partially?) the Hekatompedon precinct. [JM]

164) E. LIVREA, "Sull'iscrizione teosofica di Enonda", *ZPE* 122 (1998), p. 90-96 [*BE* 1999, 498]: A close comparison of the theosophical inscription of Oinoanda – an oracle which reveals the nature of god (*SEG* XXVII 933, 3rd cent. A.D.) [cf. *infra* n° 190] – the Chaldean oracles, the *Theosophia Tubingensis* (H. ERBSE, *Theosophorum Graecorum Fragmenta*, Stuttgart/Leipzig, 1995, § 14), and other literary texts suggests that the Oinoanda text and PORPHYRY'S, *De philosophia ex oraculis haurienda* have as their common source the Chaldean oracles. The work of some Christian author, who knew this text, may have served as the source of the *Theosophia Tubingensis*, as well as for Lactantius and Dorotheos. [AC]

165) L. MARANGOU, "The Acropolis Sanctuary of Minoa on Amorgos: Cult Practice from the 8th Century B.C. to the 3rd Century A.D.", in *Ancient Greek Cult Practice*, p. 9-26: The cult activity in the sanctuary begins as early as the 8th cent. and ceases in the late 3rd cent. A.D. The deity worshipped during the 8th and 7th cent. is unknown; M. assumes that it was a hero-cult, which from the 6th cent. onwards was assimilated to that of Dionysos. Outside the peribolos were found two sherds of a drinking cup (middle of the 4th cent.) inscribed with the name of Dionysos. The cult of Dionysos in Minoa is attested epigraphically (*IG* XII 7, 225-226, 228, 231). [JM]

166) P. MARCHETTI, "Le Nymphée d'Argos, le Palémonion de l'Isthme et l'agora de Corinthe", in *Argos et l'Argolide*, p. 357-372: M. discusses the architectural remains of the round building in the agora of Argos [cf. *EBGR* 1997, 254], which is identified according to the architrave inscription (1st cent. A.D.) as a Nymphaion (τῶν πηγῶν καὶ τὸ νυμφαῖον μετὰ τῶν δοχε[ίων]). M. compares the building with the Palaimonion in the Isthmian sanctuary of Poseidon and with the so-called Sacred Spring in Corinth. M. assumes that the tholos was the main architectural form of Nymphaia in Greece in the Early Roman Empire [note that M. makes no differentiation between the architectural forms *monopteros* and *tholos*]. [JM]

167) S.M. MARENGO – G. PACI, "Nuovi frammenti dei conti dei damiurghi", in *Cirenaica*, p. 373-392: Ed. pr. of three new fragments of the accounts of the damiourgoi in Kyrene (cf. *SEG* IX 11-44). N° 1 mentions the eponymous priest of Apollon (4th cent.). N° 2 is probably part of the account *SEG* IX 18 (4th cent.); it lists expenses for various cultic activities: sacrifices (l. 23: ἱεροθυσία), prizes for the victors of tragic and dithyrambic choruses (l. 9f.: [τραγ]οιδικῶν χορῶν [τῶι νικάθρῳι]; l. 12f.: διθυ[ραμ]βικῶν ---] χορῶν τῶι νικ[άθρῳι]), and maintenance for the priestesses of Artemis (l. 14: τῶι ἄρκῳι τροφ[ά]; 'sustenance for the bear') and Athena (l. 15f.). [AC]

168) M. MARINČIČ, "Der 'orphanische' Bologna-Papyrus (*Pap.Bon.* 4), die Unterweltsbeschreibung im Culex und die lukrezische Allegorie des Hades", *ZPE* 122 (1998), p. 55-59: M. comments on similarities between the 'Orphic' description of the underworld in the papyrus *P.Bon.* 4 and the *Culex* (*Appendix Vergiliana*), especially with regard to the position of women who sacrificed themselves (e.g. Alkestis). The poet of the *Culex* probably knew a Greek version of a *Katabasis*. [AC]

169) E. MARKI, "Ἀνασκαφὴ στὶς Λουλουδιᾶς Κίτρους", *AEMTh* 8 (1994) [1998], p. 151-157 [*SEG* XLVII 907]: Report of the discovery of an epitaph, in which the deceased person is called ἥρως (p. 155; Louloudies, Macedonia, Imperial period). [AC]

170) E. MARÓTI, "Zur Regelung der Sportwettkämpfe der Sebastia in Neapel", *AAntHung* 38 (1998), p. 211-213: M. discusses the acceptable excuses for the delayed registration of athletes at the Sebastia at Neapolis (*IvO* 56; cf. PAUS. 5.21-14). [AC]

171) O. MASSON, "Sur le nom de la localité où s'élevait le temple d'« Apollon Hylatès »", in *Mélanges Masson*, p. 21-24: M. expresses some doubts whether the site near the sanctuary of Apollon Hylates on Cyprus had the name Hiera, as suggested by K.J. RIGSBY (see *EBGR* 1996, 230). [AC]

172) O. MASSON, "Les ex-voto trouvés par L. Palma di Cesnola à Golgoi en 1870", in *Mélanges Masson*, p. 25-30: The rediscovery in the Pitt Rivers Museum at Oxford of a group of anatomical votives from Golgoi (found by Cesnola in 1870) gave M. the opportunity to re-examine this group. The stone votives represent various parts of the human body (eyes, ears, noses, thumbs, feet, and breasts). Some of them are inscribed in the Cypriote syllabic script (4th-3rd cent.). [AC]

173) A. MASTROCINQUE, "La dea Semaia in un'iscrizione greca di Roma", *ZPE* 120 (1998), p. 109-110: The name of a goddess written on a bronze base in Rome (*IGUR* 176) should be read as Σημαία (not <Σ>ε(λ)η(ν)αία or 'Ε(ρ)μαία). Semaia is attested in Syria, both in magical papyri and in magical gems; in the inscription in Rome she has the attribute νεικαφόρος. This goddess was sometimes associated with Isis. [AC]

174) A. MASTROCINQUE, "Studi sulle gemme gnostiche", *ZPE* 120 (1998), p. 111-122 [*BE* 1999, 103-104]: M. discusses several Gnostic gems. In a gem in Napoli (U. PANNUTI,

Museo Archeologico Nazionale di Napoli. La collezione glittica II, Rome, 1994, n° 298) M. recognizes invocations of Isis, Leto (Λαδα), Meilichios (Μελίχι), a mention of 'queen' Ereschigal (τῆς βασιλίσσας Ἐρεσχιγαλ, in the Doric dialect), and various *voces magicae*; some parallels can be found on a gem from south Russia (p. 111-117). M. notes a striking similarity between a gem at the Hague (M. MAASKANT-KLEIBRINK, *Catalogue of the Engraved Gems in the Royal Coin Cabinet, the Hague*, The Hague, 1978, n° 1112) and a magical papyrus (PMG VII 385-387) which lists attributes of Isis/Aphrodite (Κανωπίτις, Ῥοίη, ῥοδόχρους?, Καλυψώ?, Ἐρυκίνη?). The magical name of Aphrodite (Αρωριφραστις) can be recognized on another gem at The Hague (n° 1113, p. 117-121). Two Gnostic gems (one in Kassel, the other in Venice) had been commissioned by the same woman, Frentine; they are inscribed with the same text: "give me grace and victory, for I have pronounced your sacred and true name, now, now, fast, fast" (δός μοι χάριν, νίκην, ὅτι εἶρηκά σου τὸ κρυπτόν καὶ ἀληθινὸν ὄνομα, ἥδη ἥδη, τάχος τάχος; p. 121f.). [AC]

175) L. MAURIZIO, "Delphic Oracle Performances: Authenticity and Historical Evidence", *CLAnt* 16 (1997), p. 308-334: [BE 1999, 268; SEG XLVII 537]: M. discusses a dedicatory epigram commemorating a miracle of Apollon (*F.Delphes* III 1, 560; SEG III 400, c. 362/361) in the context both of the oral transmission of Delphic oracles and the tradition of ambiguous oracles. [For a more recent edition of this text see CEG 894; for the oracular practices at Delphi see also EAD., "Narrative, Biographical and Ritual Conventions at Delphi", in *Sibille*, p. 133-158]. [AC]

176) J. MCINERNEY, "Parnassus, Delphi, and the Thyiades", *GRBS* 38 (1997) [1998], p. 263-283 [SEG XLVII 538]: M. explores the literary evidence concerning the cult of Dionysos and Maenadism on Mt. Parnassos and the epigraphic evidence from the Korykian Cave. In one of the texts (SEG III 406; XXXIV 459) the reading [ἀπὸ] | Θυν(ι)αδᾶν (l. 2/3) is far from certain, but the literary references to Dionysos and the Nymphs in connection with the Korykian Cave suggest that this cave was Dionysos' abode on the lower slopes of Mt. Parnassos. [AC]

177) R. MERKELBACH, "Ἀπαλίντροπος, ἀδίαυλος, ἀπαλινφροσύνη", *EA* 30 (1998), p. 111-112: M. discusses the metaphor of life as an one-way track (ἀπαλίντροπος, ἀδίαυλος) attested in grave epigrams [cf. *infra* n° 184]. He also translates two verses of a metrical oracle of Ammon (SEG XXXIII 1956, Kyzikos, 123-132 A.D.): "wenn du das im libyschen Sand verborgene Gold als Geschenk für Helios zum Vorschein bringen würdest, (auch dann) würdest du nicht durch Reuelosigkeit (ἀπαλινφροσύνη) betrübt sein;" the idea expressed here is that the god is indifferent towards gifts of gold. [AC]

178) R. MERKELBACH, "Die Götter kümmern sich nicht um die Menschen", *EA* 30 (1998), p. 115: M. republishes a metrical inscription from Kokussos in Kappadokia (J.R.S. STERRETT, "An Epigraphical Journey in Asia Minor", *Papers of the American School of Classical Studies at Athens* 2 [1883/84], Boston, 1888, p. 252, n° 285). A man criticizes the bad judgement of the gods, apparently because of his wife's premature death: "for if the gods ruled the mortals passing (good) judgement on them, then every man would [---] his wife" (εἰ μὲν γὰρ μάκαρες μερόπων κρείνοντες ἄνασσον, πᾶς ἂν ἄκοιτιν ἦν χ[---]). There may be an Epicurean influence on this poem (cf. PHYLARCHOS, 82 F 24 J). [AC]

179) R. MERKELBACH, "Ein armenischer König spricht aus dem Felsgrab", in *ZPE* 120 (1998), p. 15-16: see *supra* n° 139.

180) R. MERKELBACH – J. STAUBER, *Steinepigramme aus dem griechischen Osten. Band 1. Die Westküste Kleinasiens von Knidos bis Ilion*, Stuttgart/Leipzig, 1998 [BE 1999, 7]: This volume presents the texts and German translations of 749 stone epigrams found in Asia Minor, including epigrams written on inscriptions now lost but

known from the literary tradition (c. 600 B.C.-600 A.D.) [the second volume has been published and will be presented in *EBGR* 2000: *Band 2: Die Nordküste Kleinasiens (Marmarameer und Pontos)*, Stuttgart/Leipzig, 2000; for a review of this volume see here p. 319-320]. Many of the texts have already been published in corpora which have been discussed in earlier issues of the *EBGR*: see *EBGR* 1987, 6; 1988, 19; 1991, 23 and 28; 1992, 25; 1997, 319. The lack of an index is a serious obstacle for the use of this book; here we can single out the most important groups of texts and a few interesting poems. *Sacred regulations*: A metrical *lex sacra* from Euromos demands the purity of the soul (01/17/01 = *EBGR* 1993/94, 73; 1995, 368); an epigram from Smyrna contains the regulations of a Dionysiac cult association (05/01/04 = *LSAM* 84); cf. *infra* (oracles). *Dedications*: Among the numerous dedicatory poems we draw attention to an epigram for Dionysos (01/12/03: ἀναξ ἀ[γάθ]υρσε, θοᾶν ληναγέα Βακχᾶν); a dedicatory poem praises the river Meles (near Smyrna) which had saved the anonymous author from illness and evil (05/01/02). Q. Valerius Iulianus dedicated to Asklepios a statuette of Zeus Soter; the gypsum base was silver-plated; the statuette should be 'unweighed, not valued, and immaculate' (05/01/05: ἄσταθμον, ἀτείμητον, ἄχραντον). A priest of Zeus Panamaros dedicated locks of hair to the god (02/06/04). The Cypriote Philios established a cult place for Naulochos in accordance with the command given to him by the Potniai in a dream (03/01/01). A dedication to Theion was made in fulfillment of a vow by a man who escaped a disease (04/10/01); the representation of fish on the stone may imply a Christian influence. A man made a dedication to Athena after he had escaped from bandits (06/02/11). *Oracles*: of Apollon Gryneios (01/09/01; cf. *EBGR* 1990, 253), Apollon Didymeus (01/19/01-19, 01/20/01-05, 03/02/02), Apollon Pythios (02/01/01-2, 02/02/01), and Apollon Klarios (see cf. *EBGR* 1996, 183). Several oracles of Didyma contain religious recommendations: Apollon demands pious hymns and not sacrifices or dedications (01/19/01, 2nd/3rd cent.) [for this aspect of worship see *EBGR* 1994/95, 41]; he recommends the establishment of sacrifices for Poseidon Asphaleios (01/19/02) and the worship of Hera (01/19/09, Imperial period); he confirms the relocation of an altar of Tyche (01/19/06) and the erection of an altar of Kore Soteira (01/19/08); he recommends the performance of a festival (? 01/19/07) and endorses the cult of Demeter (01/19/05); the latter oracle is a response to the enquiry of Alexandra, a priestess of Demeter Thesmophoros; since she occupied this office the gods had not appeared in her dreams. In a poem written at the entrance of Sibylla's cave at Erythrai Sibylla explains her prophetic work and announces the coming of a new Erythros, a new city founder (Lucius Verus, 03/07/06). An oracle of Asklepios advised the Pergamenes to honor L. Flavius Hermokrates as a hero not as a god, on the grounds that Hermokrates was not born immortal but was best among mortals who received a heroic cult (06/02/03). *Hymns*: For the hymn in praise of Halikarnassos (01/12/02) see *supra* n° 130. A very fragmentary hymn from Herakleia of Latmos alludes to local myths, esp. that of Selene and Endymion (01/23/01); there are also hymns to Asklepios (03/02/03, 06/02/16), Helios (06/02/27), king Seleukos (03/07/01), and a paian for Asklepios (03/07/01). *Prayers*: Metrical prayers addressed to Apollon (01/19/21), Aphrodite (03/02/40), Hekate (04/22/01), Zeus (06/02/02). *Priests*: There are many references to cult officials (epitaphs, honorary epigrams, dedications). At Didyma I single out the advice given by Bassos, priest of Apollon, to respect the gods and the oracles (01/19/22, late Imperial period) and honorary epigrams for prophetai (10/19/23-31), for a neokoros of Artemis Pytheia (01/19/23), and for hydrophoroi (01/19/34-36); an oracle of Apollon Didymeus concerns the appointment of Saturnila as priestess of Athena Polias (01/20/03). The epigrams of several priests and priestesses refer to their duties with particular emphasis on the offering of sacrifices and libations and the celebrations of banquets: 02/06/09-10, 03/02/37. An honorary epigram for Vera, a priestess of Artemis (01/21/01, Patmos, 4th cent. A.D.) is an important piece of evidence for late paganism: the virgin Vera was selected by Artemis to be her priestess; as a hydrophoros she came to Patmos from

Lebedos in order to celebrate a festival (ὄργια καὶ θαλίην... ἡγλαΐσεν) which included the sacrifice of a pregnant she-goat (παραβόμια βέξαι σπαιρόντων αἰγῶν ἔμβρυα καλλιθύτων); the poem also mentions the local tradition that Orestes had brought Artemis' statue to Patmos from Scythia. *Mystery cults*: A fragmentary poem alludes to the initiatory bath (ἱερὸν λουτρόν) of the initiates in the mysteries of Dionysos (ὄργια) and to their obligation not to reveal anything (01/12/09, Halikarnassos, Hellenistic); for the funerary epigram for a priestess of Dionysos (01/20/21) see *supra* n° 122. An inscription dedicated by the "old mystes" (ἀρχαῖος μύστης) Apollonios at Magnesia on the Maeander (02/01/02, 2nd cent. A.D.) contains older documents and a narrative concerning the introduction of the cult of Dionysos after the miraculous discovery of his statue (ἄφειδρμα) in a plane tree; the cult was introduced following a Delphic oracle; three Mainades were brought from Thebes and founded three associations of Dionysiac mystai (Platanistenoi, Kataibatai, pro poleos). Two epigrams allude to Pythagorean ideas: 03/02/41, 04/24/02. *Festivals and agons*: Several epigrams honor winners in competitions: 01/20/12, 01/20/14, 01/20/31, 02/01/05, 02/02/03, 02/09/27, 02/11/01, 03/01/02, 03/02/70, 03/05/01, 04/05/01-02. A fragmentary honorary epigram for the wife of a prominent statesman of Miletos (Βιτ[τ-]) gives a poetic description of a festival for Zeus Ktesios, Apollon and Artemis (01/20/34). *Death and afterlife*: [For the evidence of epigrams for ideas concerning the afterlife see also A. CHANIOTIS, "Das Jenseits – eine Gegenwelt?", in T. HÖLSCHER (ed.), *Gegenwelten zu den Kulturen der Griechen und der Römer in der Antike*, Munich-Leipzig, 2000, p. 159-181]. I single out the most interesting texts that express the expectation that the deceased person has joined the Blessed or the gods, or that refer to the separation of the soul from the body: 01/01/07, 01/03/01, 01/12/18, 01/20/26, 01/20/27, 01/20/29, 01/20/45, 01/20/88, 02/02/07, 02/06/08, 02/09/06, 02/09/12, 02/09/22, 02/09/28-29, 02/09/33, 03/02/60, 03/02/62, 03/02/67, 03/02/71-72, 03/05/02, 03/06/03, 03/07/14, 04/05/04, 04/05/07, 04/12/04, 04/12/09, 04/19/01, 05/01/30, 05/01/49, 05/01/54, 05/01/64, 05/02/02, 06/02/32, 07/02/02; cf. 03/07/10. An honorary epigram for the Platonic philosopher Ofellius Laetus refers to the Pythagorean belief in reincarnation; if this belief is true, Laetus must be a reincarnation of Plato (03/02/29; cf. 05/01/63). A woman killed by a thunderbolt was brought to heaven by Zeus (04/05/07). Notice also two metrical funerary imprecations (04/09/02, 04/10/05) and a funerary epigram that refers to annual funerary banquets in honor of a deceased man (06/02/29). *Divine Justice*: An inscription under a statue of Athena threatens evil persons with divine punishment (02/06/01: ἡ φαύλοις μὲν ἔχω χέρ' ἀμίλιχον· εἰ δέ τις ἀ[γνός] | τιμῇ, κραδᾶω τοῦδ' ὑπερ αἰγανέην). *Christianity and polytheism*: Pagan motifs (Nymphs, Dike, Moira, Baskanos, Demeter Karpotokos, Bakchos etc.) appear in Christian epigrams: 02/09/03, 02/09/30, 03/02/11, 03/02/17, 03/02/20, 03/04/01. Demeas, a Christian, commemorates in an epigram the fact that he had destroyed the statue of Artemis in Ephesos (03/02/48). *Judaism*: A very fragmentary dedicatory epigram (01/12/24) may have been influenced by the group of the Ophianoï or Ophitai, by the Gnosis or by Judaism; it is decorated with a relief representing a snake; the text refers to a vow (l. 3: πολύχαριν εὐχὴν), to a religious command (l. 1: κατὰ προστάγματα σεμνά), and to deities (l. 2: μεγάλου Πλουτέου Ἑρμοῦ; l. 4: μεγάλων θεῶν). Ἰαώ is written on the last line, before which appear the seven vowels (allusion to the seven planets or the seven archangels?). A dedicatory epigram to Theos Sabathikos Hagios may be the work of a Jew or a thesosebes (04/23/01). [AC]

181) M. MEYER – R. SMITH (eds), *Ancient Christian Magic: Coptic Texts of Ritual Power*, San Francisco, 1994: This volume contains the translations of 135 magical texts from Egypt, both Coptic and Greek (n°s 4-37). The majority of the documents are Christian, but the collection includes also a few pagan (1-3, 72) and Gnostic texts (38-42). Many texts had already been included in the *PMG* (2-4, 6-8, 10, 13, 15-28, 30-33, 36-37). The magical texts address a number of aspects. The largest groups consist of healing spells and healing amulets (4-18, 43-58, 65-66, 81, 83), texts of erotic magic (3, 72-80, 82, 84-87),

and curses (29, 88-112). Other groups include protective spells against demons, evil spirits, and headless powers (19-24, 64, 70, 132); apotropaic and protective spells, invocations, and amulets (25-26, 59-63, 67-69, 71, 124-125); spells for personal enhancement, success and good luck (36, 113-120) and for a good singing voice (121-122, *cf.* 129); a few oracular texts (30-35, 126); ritual handbooks (127-131, 134-135). There are also such isolated cases as a hoard of spells (133), spells for relief from injustice (27) and for vengeance (28), a spell to bind or silence a dog (123), a list of Biblical names and their translations (37), a woman's complaint about neglect (1), and an invocation of Egyptian and Jewish deities for revelation (2). [Among the curses I single out a curse written on a bone (97) in which the *defigens* wishes for his enemy: "may he tremble, may he be inflamed, may he burn"; for the latter sufferings *cf.* the Knidian curses (EBGR 1994/95, 362) and a *defixio* from Kos (EBGR 1997, 195); several curses are closely associated with the 'prayers for justice' (89-90; for this group *cf.* EBGR 1991, 261; 1997, 296); *cf.* a spell seeking relief from injustice (27), two requests for vengeance (28 and 91), a curse against perjurers (92), and a curse against a thief (112)]. Interesting examples of the interdependence of Christian and non-Christian magic are provided by a Christian spell that invokes Aphrodite (25), by Coptic healing texts which make extensive use of mythological precedents (*historiolae*, 43, 47-49), and by an invocation of the Sun for protection which combines traditional Egyptian with Jewish and Christian elements (59). In an appendix S. EMMEL edits five unpublished Coptic texts in the Beinecke Library, Yale University (p. 343-356). [VAN DER VLIET (*infra* n° 280) corrects the reading and improves the translations of several lines of the texts n°s 59, 96 and 103. We present his translation of n° 96 l. 1-8: "[I invoke you today, NN, a strong one] in his power! He who [--- of?] iron he dissolved [---] the great finger of his right hand! He whose [head] is in heaven, [whose foot] in the earth! I invoke you today, in order that you shall come to me in this place wherein I am for you and that you shall reveal yourself to me and [that I shall see you], face [to] face, and that you shall speak with me, mouth to mouth, together with your two decans, namely Archon and Lamei and that you shall bring me"]. [AC]

182) S.H. MIDDLETON, *Seals, Finger Rings, Engraved Gems and Amulets in the Royal Albert Memorial Museum, Exeter, from the Collections of Lt. Colonel L.A.D. Montague and Dr. N.L. Corkill*, Exeter, 1998: This collection of gems and amulets includes an inscribed ringstone of obsidian (54, Alexandria?). On the obverse there is a rearing serpent with female (?) janiform head with a lotus diadem (Isis-Thermouthis?) and a star; the reverse shows Anubis and three stars. The inscriptions read Νείκη ('victory, success', on the obverse) [rather than part of the magical word νειχαροπληξ] and φαρμακεία (for φαρμακεία?, 'witchcraft, poisoning', on the reverse); there are also some unclear letters on both sides. [AC]

183) L. MIGEOTTE, "Cinq souscriptions féminines à Cos à la période hellénistique", *REA* 100 (1998), p. 565-578 [BE 1999, 409]: Five subscription lists (ἐπαγγελίαι) from Kos (*InscrCos* ED 14, 72, 178 B, 179, and 198) record the contributions made by women to various construction projects. Two of them concern building activities in the sanctuary of Aphrodite Pandamos and Pontia (ED 178 B) and Demeter (ED 14). Both of them seem to have been initiated by the assembly (late 3rd cent.), but the building activities were financed exclusively by women. The lack of any reference to their *kyrioi* may imply that the women acted autonomously. [AC]

184) G. MIHAILOV, *Inscriptiones Graecae in Bulgaria repertae. Volumen V. Inscriptiones novae, addenda et corrigenda*, Sofia, 1997 [SEG XLVIII 1015]: M. presents the last volume of the Greek inscriptions found in Bulgaria. The volume contains new inscriptions found after the publication of *IGBulg* I-IV, bibliographical additions, and corrigenda to the already published texts. For reasons of space we single

out only the new texts (all dated to the Imperial period, if not otherwise stated). *Abritus*: An epitaph dedicated to the Theoi Katachthonioi (5265, 2nd/3rd cent.). *Anchialos*: A dedication made by Ioulios to the fellow members of a cult association (5648 = *SEG* XLVII 1040; δῶρον... συνθιασ(ί)ταις) and a dedication to Zeus and Hera (5650 = *SEG* XLVII 1041; [Κυρίῳ Διὶ καὶ] Ἡρᾷ). *Augusta Traiana*: An altar was dedicated by the members of a family in fulfillment of a vow (5589 = *SEG* XLVII 1049; ὑπὲρ ὅλου τοῦ οἴκου [αὐτ]ῶν ἀνέθηκαν εὐξάμενοι). At Karasura the children of Sabeina fulfilled her vow [after her death] (5590 = *SEG* XLVII 1050; μητρὸς Σαβεΐνης | εὐχὴν ἀνέ|θεντό με παῖδες, a hexameter). The epithet of Apollon in another dedication (5591 = *SEG* XLI 590 = *EBGR* 1991, 24) should be corrected to Daiterenos (not Dauterenos). An epitaph commemorates the bequest of a vineyard by the deceased person to the association of tanners [who probably had to take care of the grave; cf. *supra* n° 127 and *infra* n° 236] (5585 = *SEG* XLVII 1053, 2nd/3rd cent.). *Bliznal* (near Bizye): A dedication to the Nymphs (represented in relief, but not mentioned in the text; 5653 = *SEG* XLVII 1054, 1st/2nd cent.). *Bizone*: A marble plaque with a relief representing three men worshipping Darzelas (5004 bis, 2nd cent. B.C.) was dedicated by a man for himself and two other persons. *Dionysopolis*: An inscription of Dionysopolis which records the delimitation of its territory (5011, early 1st cent. A.D.) is dated in a year in which Leto held the eponymous priesthood (l. 2: ἱερωμένης Λητοῦς). According to M.'s reading of the last lines, Dionysopolis had given king Kotys access to a sanctuary of Aphrodite in order to use one of its buildings as a storeroom for possessional objects (l. 31f.: εἰς τὸ Πονπῖον; cf. *EBGR* 1990, 212); [SLAVOVA, *infra* n° 245 plausibly corrects the reading: εἰς σ[ι]τοπονπῖον ("for conveyance of corn"). *Dofrenci*: A dedication to the Thracian rider (5199). *Kresna*: Two dedications, one made by Pyrrhos [head of an association?; cf. l. 3: καὶ οἱ περὶ αὐτόν] (5890 = *SEG* XLVII 1063), the other by a priestess (5982 = *SEG* XLVII 1064, 236 A.D.). *Neine*: Three relief plates were dedicated to unknown deities (5888-5888 ter = *SEG* XLVII 1077); one of them was dedicated after an oracle (5888 bis: κατὰ χρηματισμόν); another has a relief representing Artemis (5888 ter). *Nicopolis ad Istrum*: A marble altar with relief representation of dendrophoroi was dedicated to Theos Mithras (5229, δῶρον). Another altar was dedicated by a man to the Theoi Epekooi for his daughter in fulfillment of a vow (5245, εὐχὴν). The epitaph of a man praises life and describes the afterlife as a dark, eternal house (5236, 2nd/3rd cent.: "he says to everyone: the track to the desirable light is short, but this eternal house is a double course for the mortals; therefore, drink and enjoy luxury; you have light, do not neglect it; for as soon as breath has left you, you will lack all this"; πᾶσι λέ[γι] στί]βος ἔστε ὀλίγος πρὸς [φ]ῶς τὸ ποθινόν, οὗτος δὲ αἰώνιος δόμος ἐστὶ βροτῦσι δίαυλος· τύνυν πίνε, τρύφησον· ἔχῃς φῶς μὴ παρακούσης· ἂν γὰρ ἅπαξ [π]νυή σε λίπη, τούτων ἀπορήσ[ις]); [for the comparison of life with a race (cf. στίβος, δίαυλος) see *EBGR* 1988, 131; cf. *Steinepigramme* 04/21/03, 04/22/07 and *supra* n° 177]. *Parthicopolis*: A votive stele dedicated to Asklepios Soter and his synnaoi (Panakie Despoina, Hygieia Basilissa, Telesphoros συ[νε]ργο[-], possibly συ[νε]ργ[ο] [ἀ]λ[α]β[ω]) is decorated with a relief representation of Helios in his chariot, Panakeia, Asklepios, Hygieia, and Telesphoros (5898 = *SEG* XLVII 1080, 2nd/3rd cent.). *Pautalia*: A man dedicated a βασιλικόν [*sc.* οἶκον, i.e., a basilica (cf. *CIG* 2782 l. 25)] to the gods in fulfillment of a vow (5778 = *SEG* XLVII 1084). An epitaph uses the word νηϊός (= ναός) to designate a mausoleum (5780 = *SEG* XLVII 1085; cf. *IGBulg* III 995; IV 2086). *Philippopolis*: A posthumous honorary statue for P.Virdius, the hero (l. 5), was dedicated by the tribe Eumolpis (from Eumolpos) in the theater (5468 = *SEG* XLVII 1088). An altar was dedicated to the Emperors, the Senate, the Populus Romanus, the Boule and the Demos of Philippopolis, Thea Demeter, Kore, and a cult association of worshippers of Homonoia (τοῖς συνήθεσι τῆς Ὀμονοίας; 5434 = *SEG* XLVII 1089, 2nd/3rd cent.). Other dedications were made to Agathos Daimon (5437 = *SEG* XLVII 1092, Imperial period), Kyrios Apollon Kendreisos (5435 = *SEG* XLVII 1090, 2nd/3rd cent., as a vow), possibly Kyrios Apollon (5506 = *SEG* XLVII 1095), Kyrios Heron, the Thracian rider (5525 = *SEG* XLVII 1096, as εὐχαριστήριον), and to anonymous deities (5436 = *SEG* XLVII 1091, as a

δῶρον; 5439 = *SEG* XLVII 1093, an altar dedicated by a gerousiastes). A fragmentary epitaph seems to record a funerary foundation (5475 = *SEG* XLVII 1100): Auloutralis erected a tumulus (χωματικόν) and made provisions for ῥοδισμός (l. 13) and the sacrifice of a ram (l. 13f.). *Rosica*: Two votive marble plaques with relief representation of Zeus and Hera (5283-5284). *Unknown provenance*: Two dedications to the Thracian rider (represented in relief) in fulfillment of vows (5665 and 5667 = *SEG* XLVII 1108-1109). [AC]

185) J.M. MIKALSON, *Religion in Hellenistic Athens*, Berkeley/Los Angeles/London, 1998: M. offers a thorough study of the public and private religious institutions in Athens between the battle of Chaeroneia and the destruction of Athens by Sulla making ample use of the epigraphic evidence. Under Lykourgos Athens devoted its financial resources to a religious revival that was symbolically associated with the Periclean period. The subsequent presence of a Macedonian military garrison in Athens affected the religious life in the city. For example the cult of Theseus is not attested during the Macedonian occupation, but reappears around 166, when Athens had regained control of Attica. M. also discusses the presence of the ruler cult in Hellenistic Athens (e.g. Alexander and Demetrios Poliorketes). The epigraphic evidence from c. 229/8 to c. 167/6 demonstrates that the Athenians still participated widely in state but not private cults: only three 'private' citizen cults are attested: a koinon of Asklepiastai (*IG* II² 2353; *SEG* XVIII 33), the cult of the Meter Theon in Piraeus (*IG* II² 1314, 1315, 1327-1329), and the fifteen *orgeones* of the koinon of Dionysiastai (*IG* II² 1325, 1326, 2948). In a separate chapter M. discusses the Athenian management of cult activities on Delos after the banishment of the Delians from the island. In the last chapter M. focuses on the period 168-86 and discusses among other topics the religious activities of the ephebes (e.g. *IG* II² 1006), the cult of Athena Polias (e.g. *IG* II² 1034), the Eleusinian cult (the Mysteries, the Eleusinian agon, and the dedications, e.g. *IG* II² 949, 956, 1134, 2868), the City Dionysia (e.g. *IG* II² 2319-2323), the cult of Asklepios (e.g. *IG* II² 4473 + *SEG* XXIII 126), and the cult of Apollon (e.g. *SEG* XXXII 218). [JM]

186) M.M. MILES, *The City Eleusinion, The Athenian Agora XXXI*, Princeton, 1998: In Catalogue I M. collects all published inscriptions concerning the Eleusinian cult found during the Agora excavations (n^{os} 1-66) as well as those found in the Eleusinion and environs (n^{os} 67-80). The catalogue contains the 'Attic stelai' concerning the confiscation of the property of the Hermokopidai, boundary stones, decrees, dedications, inventories, and sacred laws. Most of the inscriptions are given with the Greek text and in some cases (*IG* I³ 231, 232, 422, 953; I 4568, 5165, 5436, 5802, 6909) a photo is also supplied. [JM]

187) N.P. MILNER, *An Epigraphic Survey in the Kibyra-Olbasa Region Conducted by A.S. Hall*, Oxford, 1998 (*Regional Epigraphic Catalogues of Asia Minor*, III) [*BE* 1999, 495]: Edition of inscriptions found by A.S. HALL during a survey in Asia Minor (new texts are marked with an asterisk). *Boubon*: Four agoranomoi (probably responsible for a festival) dedicated a statue (ἀνδριὰς) to Megistos Theos Ares; "the word ἀνδριὰς is here used exceptionally for a cult statue" (*2, 3rd cent.); [but it is far from certain that it served as a *cult* statue (or that it was a statue of Ares)]. An honorary inscription for the benefactor Nearchos mentions the fact that he was a descendant of priests of the (city's) emperor cult and a relative of Lykiarchai (*1, 2nd/3rd cent.). *Balboursa*: A funerary imprecation uses the formula ἐὰν δέ τις κολοβώσῃ, [ἐ]νοχος ἔστω πᾶσι θεοῖς καὶ Σελήνῃ καὶ Ἀητῶ (9, Imperial period) [cf. STRUBBE, *Arai*, p. 250]. *Kibyra*: Two dedications are addressed to Theos Hypsistos (*58, Imperial period) and to Zeus (*89, 2nd/3rd). An epitaph mentions a neokoros (*24, 2nd/3rd cent.). Marcia Tlepolemis (cf. *PIR*² M 229), daughter of a Lykiarches, had occupied the office of the high priestess three times; her grandfather had served twice as Asiarches and high priest of [the city's] emperor cult (*48,

2nd/3rd cent.). A funerary imprecation attests the 'curse of the divine wrath' (*31, Imperial period: ἔξει πάντας τοὺς [θε]οὺς κεχολωμένους) [cf. STRUBBE, *Araí*, p. 296]; the formula of another funerary imprecation was hitherto unattested: ἐκκέχεται πανοικεί ('he is poured away with all his house'; *75, 1st/2nd cent.); a third text of this kind uses the common formula 'let him be answerable to the gods' (*79, 2nd/3rd cent.: ἔνοκος τεοῖς, sic). [For two of the inscriptions of Kibyra see *supra* n° 59]. *Ormeleis*: An altar with the representation of an eagle carrying busts of a woman and a man was dedicated to Zeus (*101, Imperial period). Another dedication to Zeus has a representation of a sacrificial scene with two zebus, a man, and a rider god with radiate crown and a scepter in his right hand (*102, 223 A.D.). Hylas dedicated an altar to Theos Mes after an oracle (*110, Imperial period: χρ(ησµῶ) χρ(ηµατισθείς) εὐχ[ήν]); another dedication is addressed to Zeus Soter (*108, 3rd/2nd cent.). A man donated 75 denarii, the interest of which should be spent for the financing of the annual agons celebrated on 'the days of Zeus' ([ταῖς] Διὸς ἡμέραις; *113, 2nd/3rd cent.). An association of mystai of Zeus Sabazios made a dedication of an unknown nature (114 = *IGR* IV 889, 205/6 A.D.); the persons listed include a couple that served as priest and priestess of Zeus Sabazios as well as the priests of Hermes and Dionysos; the priests and priestess of Zeus Sabazios (again a couple) and the priest of Hermes added their names later on another side of the same stone. *Keretapa-Diokalsareia*: The most interesting text is an altar which commemorates the dedication of two priests of Demeter: 'Menas, son of Aion, with Neoptolemos, serve as sacred slaves being priests of Demeter' (ἱεροδουλεύουσι ἱερεῖς Δημήτριοι; *120, 2nd/3rd cent.); the term 'sacred slave' is probably used metaphorically; another priest of Demeter is known from an epitaph (*119, 3rd cent. A.D.). There are a few dedications to Herakles (*118, 2nd cent. A.D., an altar), Zeus Soter (*121, 1st cent. B.C./A.D., and altar), and Meter Kadmene (*122, Imperial period; a relief representing Kybele). A puzzling text (*122, 2nd/3rd cent.; cf. 115 from Ormeleis) records donations of money by individuals using the formula 'X honored the populace' (ἐτείμησεν τὸν ὄχλον); the expression ὑπὲρ τῆς προάγοντος εὐνῆς ('for the couch of the headman') possibly refers to a cult banquet. *Olbassa*: A dedication to Thea Isis (*131, Imperial period, with the formula ἔδωκα). A man dedicated an altar with a representation of Zeus Megistos in relief (Δία μέγιστον ἀνέστησεν; *132, 2nd/3rd cent.); an interesting detail is that the sculptor Heraklas was paid in kind (20 litrae of corn). An honorary inscription commemorates the victory of the pankratiast Iulius Septimius Symmachos (134 = *IGR* III 413+1493) at the agon Augousteios Kapetoleios pentaeterikos poleitikos (probably at Olbassa); the acclamation 'good fortune, Herakleios' (εὐτόχει 'Ηράκλι) names the athlete by his *signum*. The wrestler Aur. Likinnianos won at the same agon a few years later, at which time the agon had the additional name Severeios (144 = *IGR* III 411+1491, c. 222-235); both texts mention the *duoviri quinquennales* and the *agonothetai*. A dedication to Theoi Sebastoi was made by an individual (*142, 2nd/3rd cent.); there is also a Latin dedication to Caracalla (*143). *Environs of Hadrianoi and Kormasa*: 'Menis, son of Daos, made a thank-offering (εὐχαριστήριον) to Zeus, Poseidon, Athena, and all the gods, and to the river Euros, having been endangered and saved at this spot' (κινδυνεύ[σ]ας καὶ διασωθεὶς [ἐ]ν τῷδε τῷ τόπῳ); the river Euros can be identified with Eren Çayı (150 = *SEG* XIX 871, 2nd/3rd cent. A.D.). A dedication to Thea Ma Taurefne(?) was made by a couple that served as her priest and priestess (155 = *SEG* XIX 778, 2nd/3rd cent.). *Makron Pedion*. For n° 162 see *EBGR* 1997, 177. Many of the dedications were made in fulfillment of a vow (εὐχὴν; *89, *101, *102, *110, *122). [AC]

188) V. MISAILIDOU-DESPOTIDOU, *Ἐπιγραφές ἀρχαίας Μακεδονίας ἀπὸ τῆ συλλογῆς τῆς ΙΕΤ' Ἐφορείας Προϊστορικῶν καὶ Κλασικῶν Ἀρχαιοτήτων*, Thessalonike, 1997: Catalogue of inscriptions in the collection of the 16th Department of Antiquities presented at an exhibition in Thessalonike in 1997. We single out only the unpublished texts mentioned by M. (usually no texts are given). *Poseidi* (Chalkidike): A dedication

made by a man with the rare name of Kalchas to Poseidon Pontios (20 = *SEG* XLVII 939, 5th cent.) [for the sanctuary of Poseidon at Poseidi cf. *EBGR* 1996, 271 and now S. MOSCHONISIOTI, in *Euboica*, p. 269f.; D. KNOEPFLER, "Poséidon à Mendè: un culte étrézien?", in P. ADAM-VELENI (ed.), *Μύθος, Μνήμη 'Ιουλίας Βοκοτοπούλου*, Thessalonike, 2000, p. 335-349]. *Thessalonike*: The inscription on the base of a statue of Alexander the Great dedicated by Thessalonike designates him as the son of Zeus (βασιλέα μέγαν Διὸς Ἀλέξανδρον; 45 = *SEG* XLVII 960, c. 200-250); this dedication provides further evidence for the popularity of Alexander the Great under the Severans; [for the popularity of Alexander in the Imperial period, as part of the local Macedonian pride see also *supra* n° 56 and *infra* n° 264]. A dedication to Theos Hypsistos and the 'gods who attend the symposium' (συμποσιασταὶ θεοί) will probably provide new evidence for the cult of Theos Hypsistos when fully published (37 = *SEG* XLVII 963; *BE* 1998, 255, Imperial period) [cf. *infra* n° 190]. An epitaph was set up by a cult association of the worshippers of Poseidon (συνήθεια ἐπὶ τοῦ Ποσειδῶνος; 72 = *SEG* XLVII 967, Imperial period). [AC]

189) S. MITCHELL, "Geographical and Historical Introduction", in S. MITCHELL – M. WAELKENS (eds), *Pisidian Antioch. The Site and its Monuments*, London, 1998, p. 1-18: M. argues against the *communis opinio* that Pisidian Antioch functioned as a centre for a pagan revival in the 3rd cent. A.D. This was based on the assumption that a series of agonistic inscriptions found at the sanctuary of Men Askainos should be dated to the early 4th cent. A.D. These texts name some agonothetai of the Maximianeia, who were also priests for life of Men – and in one case of Demeter as well – (*CMRDM* I 164-166, 168-174). M. dates these inscriptions to the 2nd cent. A.D. and shows that the Maximianeia were established by a certain Maximianus who is commemorated in a Latin inscription of Antioch. [JM]

190) S. MITCHELL, "Wer waren die Gottesfürchtigen?", *Chiron* 28 (1998), p. 55-64 [*BE* 1999, 444]: In this important article M. argues that the theosebais in the epigraphic sources (cf. the σεβόμενοι τὸν θεόν in the literary sources), i.e. gentiles who attended the Jewish synagogue, should be identified with the worshippers of Theos Hypsistos (Hypsistarii, Hypsistiani). In addition to the patristic sources which support this identification, M. draws attention to an oracle of Oinoanda which reveals the nature of god and was inscribed near a dedication to Theos Hypsistos (*SEG* XXVII 933 and A.S. HALL, "The Clarian Oracle of Oenoanda", *ZPE* 32 [1978], p. 265) [cf. *supra* n° 163], the references to angels in inscriptions from Phrygia and Lydia (cf. *EBGR* 1991, 202 and 1992, 185-186), and the epigraphic acclamations (e.g. *IG* XII 8, 613; *TAM* V 1, 75; *I.Ephesos* 3100). The old gods were integrated into this worship, as angels of the one god. This monotheistic worship, which was strongly influenced by Judaism, was widely diffused in the Mediterranean and although it is best documented in the later Imperial period and in Late Antiquity, its origins should be sought in the late Hellenistic period. [For a longer version of this article see ID., "The Cult of Theos Hypsistos between Pagans, Jews, and Christians", in P. ATHANASIADI – M. FREDE (eds), *Pagan Monotheism in Late Antiquity*, Oxford, 1999, p. 81-148. I am still not entirely convinced that every single dedication to Theos Hypsistos in every site of the Mediterranean was made by a theosebais, or that this worship should be characterized as monotheistic; a still unpublished dedication to Theos Hypsistos and the 'gods who attend the symposium' (συμποσιασταὶ θεοί) from Thessalonike (cf. *supra* n° 188) seems to contradict the entirely monotheistic character of this worship; I would prefer the term *henotheistic* (for this term see H.S. VERSNEL, *Inconsistencies in Greek and Roman Religion. I. Ter Unus. Isis, Dionysos, Hermes: Three Studies in Henotheism*, Leiden, 1990). [AC]

191) F. ALI MOHAMED – J. REYNOLDS, "New Funerary Inscriptions from Cyrene", *Libya Antiqua* N.S. 3 (1997), p. 31-45 [*BE* 1999, 623]: Ed. pr. of the epitaph of

Aristoteles, priest of Apollon (Kyrene, 2nd cent.); the text forbids further burials in the same grave (μηθένα ἐντίθη). [AC]

192) J.-C. MORETTI, "Les inventaires du gymnasium de Délos", *BCH* 121 (1997) [1998], p. 125-152 [*SEG* XLVII 1207]: Unlike earlier studies which located the gymnasium in the building *Guide de Délos* 76, M. identifies it as the building traditionally called 'palestre du lac' and studies its architecture and dedications in the light of the following inventories: *I.Délos* 1417 A I 118-154 (156/155 B.C.), *I.Délos* 1412 A 13-24 (before 156/155 B.C.), *I.Délos* 1423 Ba II 1-8 (after 156/155 B.C.), and *I.Délos* 1426 B I 43-50 (after 156/155 B.C.). The following dedicatory inscriptions can be attributed to the gymnasium: *IG* XI 4, 1087, 1151-1162, 1283/1284; *SEG* XII 356; *I.Délos* 1838, 1950, and 1958 (?). [AC]

193) J.-C. MORETTI, "L'implantation du théâtre d'Argos dans un lieu plein de sanctuaires", in *Argos et l'Argolide*, p. 233-259 [*BE* 1999 238]: The new theatre of Argos was erected at the beginning of the 3rd cent. at a place originally occupied by small cult buildings. One of them was dedicated to Zeus Eubouleus (3rd cent., *SEG* XVII 151). Three dedications to Erasinus (c. 475-450: *SEG* XI 329), Herakles (5th cent., [he]ρακλέος), and a heros (5th/4th cent.: *SEG* XVI 251) were also found in this area. [JM]

194) D. MULLIEZ (ed.), "Études de chronologie delphique", *Topoi* 8 (1998), p. 159-266 [*BE* 1999, 256-264]: Collection of eight studies dedicated to problems of Delphic chronology which are relevant for many texts of a religious interest, such as the lex sacra of the Labyadaei (*CID* I 9; p. 162), the accounts of the 4th cent. (p. 167-172), the chronology of the Soteria (p. 174), the representation of the cities of Euboia in the Amphictyonic council (p. 187-214), the celebration of the Pythais in the 2nd and 1st cent. B.C., the dating of the Athenian priests of Apollon Pythios and hieromnemes, and the chronology of the Pythia in the 1st cent. A.D. (p. 244-258): G. ROUGEMONT, *La chronologie delphique à l'époque archaïque: exercice critique*, p. 161-166; P. MARCHETTI, *Note sur la date des archontes de Delphes de 346 à 336*, p. 167-172; F. LEFÈVRE, *Chronologie attique et chronologie delphique: deux problèmes relatifs aux actes amphictyoniques du III^e s.*, p. 173-185; O. PICARD, *Les cités eubéennes et le postulat du hiéronmémone*, p. 187-195; D. KNOEPFLER, *Chronologie delphique et histoire eubéenne: retour sur quelques points controversés*, p. 197-214; J. OULHEN, *Chronologie des décrets de la cité de Delphes: l'exemple du groupe K*, p. 215-230; D. MULLIEZ, *La chronologie de la prêtrise IV (170/69-158/7) et la date de la mort d'Eumène II*, p. 231-241; S. FOLLET, *Chronologie attique et chronologie delphique (III^e siècle a.C. – I^{er} siècle p.C.)*, p. 243-260; B. PUECH, *Prosopographie et chronologie delphique sous le haut-empire. L'apport de Plutarque et de l'histoire littéraire*, p. 261-266. [AC]

195) J. MYLONOPOULOS, "Poseidon, der Erderschütterer. Religiöse Interpretationen von Erd- und Seebeben", in E. OLSHAUSEN – H. SONNABEND (eds), *Naturkatastrophen in der antiken Welt, Stuttgarter Kolloquium zur historischen Geographie des Altertums 6*, 1996, Stuttgart, 1998, p. 82-89: Using numerous literary sources and epigraphic evidence M. discusses earthquakes as symbols of Poseidon's power and examines the influence of this natural phenomenon on his cult. Three inscriptions from Didyma, Mysia, and Tralleis document the establishment of a new cult of Poseidon after an earthquake (*I.Didyma* 132; *BE* 1979, 373; *Steinepigramme* 02/02/01). According to the ancient tradition the vast majority of earthquakes attributed to Poseidon are considered to be a reaction of the god to *asebeia*. [JM]

196) I. NICOLAOU, "Inscriptiones Cypriae alphabeticae XXXVI (1997)", *RDAC* (1998), p. 267-270: Ed. pr. of a dedication to Herakles by a boys' lampadarches

(Amathous, 43/42 B.C.). The text shows that torch-races continued to take place well into the reign of Cleopatra; they disappear in the Imperial period. [AC]

197) J. NOLLÉ, "Medien, Sprüche, Astragale. Zum Orakelwesen im kaiserzeitlichen Kleinasien", *Nürnberger Blätter zur Archäologie* 13 (1996/97) [1998], p. 167-182: N. discusses the role of the oracles in Asia Minor in the Roman Imperial period and gives an overview of the dice oracles (p. 174-180). [AC]

198) J. NOLLÉ, "Εὐτυχῶς τοῖς κυρίοις – feliviter dominis! Akklamationsmünzen des griechischen Ostens unter Septimius Severus und städtische Mentalitäten", *Chiron* 28 (1998), p. 323-354 [BE 1999, 440]: N. draws attention to acclamations inscribed on coins struck during the Severan dynasty; the object of the acclamations is usually the wellbeing and the success of the emperor. In this context N. discusses briefly the festivals organized to celebrate the victories of emperors (εὐαγγέλματα, εὐαγγέλια, ἐπινίκια; esp. *IGBulg* II 659). He suggests that coins with such acclamations may have been struck on the occasion of such festivals (esp. 330-345). Acclamations on coins are also connected with the rivalries among the cities for the title of neokoros (p. 345-347). [AC]

199) D. PANDERMALIS, "Ἀνασκαφή Δίου 1995", *AEMTh* 9 (1995) [1998], p. 167-172 [BE 1999, 334]: An inscribed base of a statue was found near an altar in the sanctuary of Demeter at Dion. It was dedicated by a woman who had served as priestess. [AC]

200) T.G. PAPPAS, "Ἰδρυση τῶν Διονυσίων στὴν Κέρκυρα: *IG IX 1, 694*", *Tekmerion* 1 (1998), p. 91-118: P. discusses the conditions of a donation for the revival of the Dionysia in Korkyra (*IG IX 1 694*, 3rd/2nd cent.), the administration of the funds, the organization of theatrical performances at the Dionysia, the duties of the agonothetes, and the cult of Dionysos in Korkyra [cf. *EBGR* 1996, 208]. [AC]

201) M. PARCA, "A Gold Lamella in the Joslyn Art Museum, Omaha (Nebraska)", in *Akten des 21. Internationalen Papyrologenkongresses*, p. 780-785: Ed. pr. of an amulet from Syria (Skythopolis?, 3rd cent. A.D.) in the collection of the Joslyn Art Museum, Omaha. It consists of a gold case and a gold lamella inscribed with a protective charm: YYZZOM followed by a magical sign, ΔΜΑ | λαντωσιθωθ | λασιωσιθωθ (cf. the formula λακιωσιθωθ on a lamella in the Bibliothèque Nationale, Froehner n° 1204). The last component of the formula is the name of the Egyptian god Thoth. [AC]

202) A. PARIENTE – M. PIÉRART – J.-P. THALMANN, "Les recherches sur l'agora d'Argos : résultats et perspectives", in *Argos et l'Argolide*, p. 211-231: The authors present an overview of the excavations of the Argive agora. Among the finds was an inscribed boundary stone (6th cent., Ἐρῶν τον ἐν Θέβαις) belonging to a peribolos dedicated to the Seven against Thebes [*EBGR* 1992, 164] and an inscription naming the Sebastoi and the heroes worshipped in the agora (early Imperial period, ἀγῶραν καὶ τοὺς ἐν αὐτῇ / [Σε]βαστοὺς καὶ ἥρωας). [JM]

203) R. PARKER, "Early Orphism", in *The Greek World*, p. 483-512: P. presents an up-to-date survey of the literary and epigraphic evidence for Orphic ideas in the 5th and 4th cent., addressing in particular the question of the unity of early Orphism, the theogony, eschatology, and the specific doctrines of the Orphics, and the close relation of Orphic ideas with the 'Dionysiac/Orphic' lamellae (p. 496f.: translations of the texts of Thourioi, Hipponion, and Pelinna). [AC]

204) S. PEREA, "Θεὸς Ὑψιστος — Dios altísimo en una gema magica de Hispania Romana", *Aevum* 72 (1998), p. 127-142: A stone amulet from Almeida (C. ALFARO GINER, *Entalles y camafeos de la Universitat de València*, Valencia, 1996, n° 49, 3rd/4th

cent.) is inscribed with an interesting protective text: 'I invoke, you, Theos Hypsistos; do not wrong me; great is (his) name' (τὸν θεόν σοι τὸν ὑψίστον, μή με ἀδικήσις· μέγα τὸ ὄνομα). [This is P.'s translation ("te (invoco), Dios Altísimo, no me perjudiques"); but the plea to Theos Hypsistos not to wrong a man seems rather odd; it seems more probable (also in the light of σοι which is not vocative) that the owner addressed his plea against potential enemies: 'I invoke *against/for you*, the Highest God; do not wrong me'. This plea brings this text close to the 'prayers for justice' (cf. *supra* n° 181)]. In the Iberic peninsula the epithet Hypsistos is attested only in this gem and (as an epithet of Sarapis) in the sanctuary at Panoias (*EBGR* 1994/95, 7; 1996, 267). P. comments on the formula μέγα τὸ ὄνομα, on the cult of Theos Hypsistos, and on the possible Jewish influence on this amulet. [AC]

205) V.C. PETRAKOS, *Τὸ ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας κατὰ τὸ 1997*, Athens, 1998: *Phigaleia*: A bronze pin with a dedicatory inscription addressed to Athena was found on a bench in the temple at Phigaleia (p. 45) [cf. *supra* n° 10]. [AC]

206) V.C. PETRAKOS, "Ἀνασκαφὴ Ραμνοῦντος", *ΡΑΑΗ* 152 (1997) [1999], p. 1-40: Ed. pr. of an honorary decree of the Rhamnousians for an anonymous man (Rhamnous, Hellenistic). He is awarded the privilege of prohedria at all agons in Rhamnous; stelai with copies of the decree were to be erected in the sanctuary of Dionysos and in that of Nemesis (p. 16 n° 1). The recent archaeological finds in the sanctuary of Nemesis suggest that the temple had been abandoned as early as the 3rd cent. A.D. and was not restored under Julian. [AC]

207) G. PETZL, *Die Beichtinschriften im römischen Kleinasien und der Fromme und Gerechte Gott (Nordrhein-Westfälische Akademie der Wissenschaften, Vorträge, G355)*, Opladen, 1998: P. gives a useful overview of the content and importance of the confession inscriptions (cf. *EBGR* 1994/95, 285). He discusses in detail the role of the divine messenger (ἄγγελος, e.g. *BIWK* 38; *TAM* V 1, 185) and the nature of divinities Hosios kai Dikaios (or Hosion kai Dikaion, cf. *EBGR* 1991, 204; 1992, 185). The latter divinities represented purity and justice and therefore served as moral models. For this reason they could easily be conceived as intermediaries between god(s) and humans. The confession inscriptions and the cult of these deities suggest that the local religion played an important part in the moral education of the inhabitants of the countryside in Lydia and Phrygia. It is interesting to note that the miraculous healings reported in these texts recall similar Christian narratives. [For the parallel between the confession inscriptions and the early Christian literature see also H.-J. KLAUCK, "Die kleinasiatischen Beichtinschriften und das Neue Testament", in H. CANKI – H. LICHTENBERGER – P. SCHÄFER (eds), *Geschichte – Tradition – Reflexion. Festschrift für Martin Hengel zum 70. Geburtstag* III, Tübingen, 1996, p. 63-87]. [AC]

208) G. PETZL, "Ein Zeugnis für Sternenglauben in Lydien", *Chiron* 28 (1998), p. 65-75 [*BE* 1999, 471]: P. offers a more detailed commentary on a confession inscription (2nd cent. A.D.) from the territory of ancient Lydian Maionia [cf. *EBGR* 1997, 304], focusing on the consultation of astrologers in the Imperial period. A man dedicated the stele to a sanctuary of Artemis Ana(e)itis apparently after his recovery from diseases in the knees and intestines, the cause of which according to the inscription was the constellation at his birth (l. 6 [πάσθ(?)χει κατὰ γένεσιν]). [JM]

209) G. PETZL, "Neue Inschriften aus Lydien (III)", *EA* 30 (1998), p. 19-46: Ed. pr. of 34 inscriptions from various parts of Lydia. *Territory of Maionia*: Seven persons dedicated a stele with a relief representing a worshipper and an eagle, a symbol of the 'Thundering God' (1, 2nd or 3rd cent. A.D.). The reading and the restoration of l. 5-7 is difficult. They

contain either a reference to the representation of the eagle (l. 5-7: ἀ[ε]τὸν ἄστατον, [τὸν] Ἰβροντῶντα θεόν; 'an unweighed eagle, the Thundering god') or the attributes of the god (l. 6-7: τὸν Ἀστ(ρ)ά(π)τοντ[α καὶ] Ἰβροντῶντα θεόν, 'the 'Lightning and Thundering God'); [the latter alternative makes more sense and is linguistically plausible; P. provides several examples for the use of στ- for στρ- and -τ- for -πτ-]; an already published dedication from the same area is addressed to the 'Lightning and Thundering God' [θε]ῶ Στράπτοντι καὶ Βρο[ντ]ῶντι; *TAM* V 1, 585). The identification of this god with Zeus is not certain. The most interesting feature of the new text is the prayer at its end, in which the dedicators invoke the sweetness of the god's soul (l. 8f.: τὴν ψυχὴν αὐτοῦ ἰέν γλυκύτητι). Four votive stelae were originally erected in the sanctuary of Artemis Anaitis and Zeus Tiamou (2-5, 1st-3rd cent. A.D.); they are dedicated to Artemis Anaitis (3-4) and Artemis Anaitis and Mes Tiamou (2), usually as vows (2, 4). The addressee of another thanksgiving dedication ([εὐχαρί]στηριον) is not known (9, 100 A.D.). *Unknown provenance*: Besides a dedication to Meter Óreia (11, 1st cent. B.C./A.D.) we single out the name Heortikos (29, 241 A.D.). In the same article P. republishes with commentary a dedicatory epigram for Meter Theon (= *Steinepigramme* 04/21/01) and a dedication to Thea Ourania (*SEG* XXXI 999). [AC]

210) M. PIÉRART, "Panthéon et hellénisation dans la colonie romaine de Corinthe : la « redécouverte » du culte de Palaïmon à l'Isthme", *Kernos* 11 (1998) 85-109: P. summarizes the evidence for the cult of Palaïmon in the Isthmian sanctuary of Poseidon. He argues that the dossier of Priscus Iuventianus (*IG* IV 202-203) should be dated to c. 100 A.D. (not c. 170-180). According to his interpretation of the archaeological and epigraphic evidence the existence of two phases of the monopteros temple of Palaïmon is not certain; the oath of the athletes participating in the Isthmia took place in the subterranean chamber of the monopteros (as suggested by O. BRONEER). P. discusses in detail the identification of Palaïmon with Portunus and Leukothea/Ino with Mater Matuta in Latin literature. [JM]

211) C. PTEROS, "Τραχεῖά", *AD* 49 B1 (1994) [1999], p. 164-165 [*SEG* XLVII 321]: P. reports the discovery of two inscriptions at Bothiki (Philanoreia?, Epidauria, 3rd cent.): an altar for the cult of Heros Klaikophoros (4th/3rd cent.; for his cult cf. *IG* IV² 297) and a perirrhanterion dedicated to Athena. [AC]

212) H.W. PLEKET, "Varia agonistica", *EA* 30 (1998), p. 129-132: P. makes some observations on agonistic inscriptions from Oinoanda (cf. *EBGR* 1994/95, 155). The expression κοινὸν/κοινὰ Λυκίων (*SEG* XLIV 1165) should not be interpreted as a reference to sacred crown agons organised or financed by the Lykian Koinon, but to local money-prize agons open to competitors from the city or the ethnos (p. 129f.). The Olympia, the Pythia, and the Aktia mentioned in an honorary inscription of a pankratiast (*SEG* XLIV 1171) are the famous international games and not homonymous local agons. [AC]

213) C. PRÊTRE, "Un collier délien", *REA* 99 (1997), p. 371-376 [*BE* 1998, 84; *SEG* XLVIII 1198]: P. studies the meaning of some terms used in the description of a necklace in the Delian temple inventory *IG* IX 2, 161 B l. 116 (281 B.C.): πυρήνιον or πυρηνίδιον is a 'collar à grains'; κάρδιον is an object which resembles a heart; τύπος is a stamped gold plaque; ἐνδεσμίδες were the lock of a necklace. [AC]

214) C. PRÊTRE, "Imitation et miniature. Étude de quelques suffixes dans le vocabulaire délien de la parure", *BCH* 121 (1997) [1998], p. 673-680 [*BE* 1999, 105; *SEG* XLVII 1198]: The numerous terms with the suffixes -ιον, ἴσκος, and -ίδιον in the Delian temple inventories are not always diminutives; they may also denote resemblance and artistic imitation. [AC]

215) C. PRÊTRE, "Le matériel votif à Délos : exposition et conservation", in *Preatti XI Congresso*, p. 281-287 [*SEG* XLVIII 1198]: P. studies the evidence provided by the Delian temple inventories for the exhibition of dedications. Small dedications were hung on bands of ribbon (ταινίδιον) or placed vertically on plaquettes (πινάκιον); other dedications were exhibited in niches (ναΐδια, ναΐσκοι, and οἰκίσκοι), supported by small columns (κιδόνιον) or other bases (βάσις and τραπέζιον) or attached on the wall (ἐν τῷ τοίχῳ or κρεμάμενος πρὸς τῷ τοίχῳ). The inventories also mention various objects used for the conservation of dedications (βίβλος, γλωττοτόμον, ἔλυτρον, θήκη, καλιάς, κορυθήκη, and ὀθόνιον). [AC]

216) F. PROST, "3. Archégésion (GD 74)", *BCH* 121 (1997) [1998], p. 785 [*SEG* XLVII 1223]: P. reports the discovery of a kantharos in the Archegesion of Delos (late 5th/early 4th cent.). It was dedicated to 'the god' (Θεὸς). [AC]

217) I.K. RAUBITSCHKE, *Isthmia VII: The Metal Objects (1952-1989)*, Princeton, 1998: Among the numerous metal objects found in the Isthmian sanctuary of Poseidon only four bear dedicatory inscriptions to Poseidon: 1. a bronze wheel, not part of a model vehicle but a separate offering (6th cent.: [- - -]ν [ἀ]νέθεκε Ποσειδᾶνος [- - -]); 2. two fragments of the rim of a bronze bowl (Archaic: Ἐν[τ]ιμίδας ὁ Σολυγάτας ἀνέθεκεν [- - -]); 3. a bronze pail (6th cent.: Ποτεδᾶνος); 4. seven fragments of the rim of a bronze pail (6th cent.); it was impossible to make any certain joins in order to restore the whole inscription; only three words are certain: Μοίριχο[ς], Ποσειδ[ά]ονι, and Θε[ε]βαί[ος] [possibly: Moirichos from Thebes dedicated this to Poseidon]. [JM]

218) M. RAUSCH, "Zeitpunkt und Anlaß der Einführung der Phylenagone in Athen", *Nikephoros* 11 (1998), p. 83-105: R. suggests that the choral competition of men organised by tribes was introduced in the Great Dionysia in 508 B.C. in order to establish a balance in Athenian society; similar competitions among the tribes were introduced in the Panathenaic festival after the military conflicts of 506 B.C. These competitions contributed to the stability of the new political order. [AC]

219) M. RAUSCH, "Nach Olympia' – Der Weg einer Waffe vom Schlachtfeld in das panhellenische Heiligtum des Zeus", *ZPE* 123 (1998), p. 126-128: R. studies the inscription 'Ολυμπιᾶνδε (650-600) on a Korinthian helmet in the Antikenmuseum Berlin and understands it as a (dedication) to Olympia. The helmet was apparently a piece of war booty. R. differentiates between inscriptions like τῷ Διὸς ἐμί, τῷ Διὸς 'Ολυμπίῳ, τῷ Δί etc. and 'Ολυμπιᾶνδε. While the former were meant to be read by the people who frequented the Olympian sanctuary, 'Ολυμπιᾶνδε had the purpose of identifying the helmet on its way to the sanctuary as a dedication to the Olympian Zeus. [JM]

220) J. REYNOLDS, "An Ordinary Aphrodisian Family: The Message of a Stone", in G. SCHMELING – J.D. MIKALSON (eds), *Qui misuit utile dulci. Festschrift Essays for Paul Lachlan MacKendrick*, Wauconda, 1998, p. 287-297: Ed. pr. of an epitaph which mentions a fine for the violation of the grave (Aphrodisias, 3rd cent. A.D.); the fine was to be paid to the sanctuary of Aphrodite and to the association of tektones (carpenters, builders); R. comments on the activities of professional associations, which included the performance of funerary rites. [AC]

221) J. REYNOLDS, "Ephebic Inscriptions at Tocra and Tolmeita in Cyrenaica", *Libya Antiqua* N.S. 2 (1996) [1997], p. 37-44: R. assembles the epigraphic evidence for ephebes at Tocra and Tolmeita. The texts include an honorary inscription for a Aulus Pupius Audax who won the (ephebic) competition of enkômion twice (Tolmeita, Imperial period). [AC]

222) J. REYNOLDS – L. BACCHIELLI, “Lucius Sosius Eutyches, zographos and bouleutes”, *Libya Antiqua* N.S. 2 (1996) [1997], p. 45-50: Ed. pr. of a grave epigram for Eutyches, who “brought to his city a kingly great gift, the images of blessed ones” (τὰς μακάρων εἰκόνας; Kyrene, 2nd cent. A.D.). [AC]

223) M. RICL, “Unpublished Inscriptions from the Troad”, *ZAnt* 47 (1997) [1998], p. 177-186 [BE 1999, 446]: Ed. pr. of a dedication to Thea Thermene (Yenice in the Troad, 1st/2nd cent.); the goddess' epithet derives from a place with thermal waters. [AC]

224) Chr. RIEDWEG, “Initiation – Tod – Unterwelt. Beobachtungen zur Kommunikationssituation und narrativen Technik der orphisch-bakchischen Goldblättchen”, in *Symposium Burkert*, p. 359-398: A thorough analysis of the preserved ‘Dionysiac/Orphic’ texts leads R. to a plausible reconstruction of the ritual contexts in which these texts were recited and to a determination of the nature of the archetype. The form of the lamellae, the context of their deposition in graves, and above all the similar content of their texts strongly suggest a common source. The shared expressions probably go back to an hexametrical Hieros Logos that consisted of narrative and dialogue. In this poem a narrator (probably Orpheus) informed the initiates about the path leading to the house of Hades. This Hieros Logos must have influenced PLATO's descriptions of the Underworld as well as VERGIL's *Aeneis* [cf. *supra* n° 168]. The differences between the texts stem from the different situations in which they were recited (initiation, funeral) and from the different interlocutors (the mystes, powers of the Underworld, Orpheus?, priests, participants in the initiatory ceremony and the funeral). R. demonstrates that the texts reflect the initiatory and funerary rituals (λεγόμενα and δρώμενα). For example, it is possible that the phrase ‘you will become a god’ was said by a priest or other participants during an initiation ceremony, and that the mystes responded: ‘I fell in the milk as a kid’. Other phrases better suit a funerary ritual better, in which the dead initiate was reminded with rhythmical and formulaic phrases of his initiation and his afterlife in the Underworld. In an appendix (p. 389-398) R. presents critical editions of all the relevant texts. [AC]

225) A.D. RIZAKIS, *Achaïe II. La cité de Patras : épigraphie et histoire*, Athens, 1998 [BE 1999 249]: Based on a corpus of 376 inscriptions R. reconstructs the political and social history of the Roman colony of Patrai, while making some reference to the city in Greek times (n°s 363-376 were not found in Patrai); R. also discusses the religious life and the urban evolution of the city. From the epigraphic evidence concerning the religious sphere we single out the following Greek inscriptions (new texts are marked with an asterisk): a dedication of a bronze statuette to Aphrodite (2, 5th cent.); a dedication to Athena Panachaia (3, Hellenistic); two dedications to the gods (16-17, Hellenistic); a dedication to Hadrianos Olympios (24, c. 128-132 A.D.); the dedication by a man with the rare theophoric name Bakchos (296, 2nd/3rd cent.); a dedication to the Naiades (13, 3rd cent.); an early Christian epitaph (*187, 3rd/4th cent.: Λαμπρίας ζῶν | Ἰουλίαι Ἀκμήϊ τῇ | συμβῶι καὶ ἑαυτῶι καθὼς ὁ Κύριος | ἐπέστρεψε[v]); a dedication to Valentianus and Valens (26, 364/65 A.D.); a boundary inscription of a temenos (269, undated). *Latin inscriptions*: dedications to Artemis Laphria (4, early Imperial period) and Mithras (12, 2nd/3rd cent.); altars of Ceres (9, 1st/2nd cent.) and Asklepios (8, 2nd cent. A.D.); dedications to Agrippas Postumus (20, c. 4-6 A.D.) and Germanicus (21-22, c. 4-18 A.D.); and honorary inscriptions for Aequana, priestess of Diana Augusta Laphria and of Augustus (5, early Imperial period) and for the priest M. Geminius Primus (18, 1st/2nd cent.). [JM]

226) N.D. ROBERTSON, “The Two Processions to Eleusis and the Program of the Mysteries”, *AJPh* 199 (1998), p. 547-575: After discussing the literary sources (primarily PLUTARCH) and the epigraphic material (*IG* I³ 79; II² 847, 1006, 1009, 1078) on the

Eleusinian festival R. reconstructs the following program of the festivities which were part of the Mysteries: the festival began with a collective sacrifice of pigs on the 15th and 16th Boedromion at Athens and on the 17th and 18th at Eleusis; on the 19th the hiera, previously brought from Eleusis to Athens, were to be escorted from Athens to Eleusis by the ephebes; on the 20th the statue of Iakchos was escorted from Athens to Eleusis according to R. by the epoptai. In the last two sections of the study R. discusses briefly the origin of Eleusinian ritual and compares the Mysteries with the Thesmophoria. [JM]

227) C. ROLLEY, "Encore des ἀφιδρύματα : sur la fondation de Marseille, de Thasos et de Rome", *Annali di Archeologia e Storia Antica* N.S. 4 (1997) [2000], p. 35-43: R. discusses the meaning of the word ἀφιδρύμα in the literary sources and the inscriptions. The word – often used in the context of the foundation of a new cult – does not designate the nature of an object but its function; its primary meaning is not that of a statue but of a 'relic' (37f.). [AC]

228) D. ROQUES, "Θεότεκνος « fils de dieu »", *REG* 111 (1998), p. 735-756: R. collects the attestations of the rare personal name Theoteknos (65 persons). This name seems more common in the East, esp. in Semitic countries and in Egypt. Contrary to what one might expect (cf. O. MASSON, "Θεότεκνος « fils de dieu »", *REG* 110, 1997, p. 618-619), it was not that much more common among the Christians: out of 45 persons whose religion can be determined 19 were pagans, 26 were Christians. There is no proof that it is of Christian origin, and it seems more probable that it is related to the cult of Semitic gods, esp. Zeus Dolichenos. The name's earliest attestation dates to 125 A.D., but it is not attested for a Christian until the early 3rd cent.; it becomes common among Christians only from the 4th cent. onwards. [This study is very instructive for the problems involved in the attempt to identify a person's religious beliefs on the basis of his/her name; for the Jews cf. HORSLEY, *supra* n° 126, p. 126f.]. [AC]

229) G. ROUGEMONT, "Apports de l'épigraphie à l'histoire grecque : l'exemple des oracles", in *Épigraphie et histoire*, p. 71-76: R. highlights the contribution of oracular enquires and responses for the study of Greek political and social history. His discussion focuses in particular on the oracular tablets of Dodona. [AC]

230) A. RUIZ PÉREZ, "El oracolo de Agamemnón en la propaganda atálida", in *CFC(G)* 7 (1997), p. 185-193 [*SEG* XLVII 539]: R. studies the metrical oracular response to Agamemnon quoted in a dedication to Dionysos Sphaleotas (*SEG* XIX 399, Delphi, c. 150-115 B.C.). His discussion focuses on the epic influence on this poem, the evidence it provides for the relations between the Attalids of Pergamon and Delphi, the increasing popularity of the cult of Dionysos in Pergamon (cf. *I. Pergamon* 163, 236, and 248) and its association with the dynastic ideology of the Attalids. He suggests restoring the epithet of Dionysos in l. 4 as [Α]υσιδίωι (cf. the dedication of land to Διόνυσος Λύσειος by Eumenes II in Boiotia: *SEG* XV 328). [AC]

231) A. RUSSI, "Navi, marinai e dei in epigrafi greche e latine scoperte in due grotte del Gargano nord-orientale", in G. LAUDIZI – C. MARANGIO (eds), *Porti, approdi e linee di rotta nel Mediterraneo antico. Atti del Seminario di Studi, Lecce, 29-30 novembre 1996 (Studi di Filologia e Letteratura, Università di Lecce, Dipartimento di Scienze dell'Antichità, 4)*, Lecce, 1998, p. 105-135: R. reports the discovery of graffiti in a cave on the islet of Faro di Vieste (near Vieste, Foggia); several of them are Latin dedications made by sailors to Venus (Aphrodite) Sosandra (c. 3rd-1st cent. B.C.). [AC]

232) I. RUTHERFORD, "The Amphikleidai of Sicilian Naxos: Pilgrimage and Genos in the Temple Inventories of Delos", *ZPE* 122 (1998), p. 81-89 [*BE* 1999, 397]: After

a brief discussion of the data on precious items contained in the Delian Temple-Inventories [cf. *EBGR* 1997, 21, see now R. HAMILTON, *Treasure Map. A Guide to the Delian Inventories*, Ann Arbor, 2000], R. concentrates on the inventories between 229 and 169 which record the existence of a phiale bearing the inscription Ἀμφικλείδαι Νάξου ἐξικελίας Ἀπόλλωνι and on the φιάλαι τῶν ἀρχαίων. R. concludes that in the 5th cent. the genos of the Amphikleidai from Sicilian Naxos organised and took part in a sacred delegation, a theoria, to Delos, where it dedicated a phiale. Its absence from the earlier inventories could be explained by the fact that such documents were never meant to be complete records. The term 'phialai of the ancients' implies that in Hellenistic times someone rearranged the (Ionic) phialai perhaps as a display for tourists. [JM]

233) A. SANTUCCI, "Il santuario dell'anax nell'agorà di Cirene", in *Cirenaica*, p. 523-535 [*BE* 1999, 613]: A sanctuary discovered in the agora of Kyrene can be attributed to Anax, whose name is written on two vases found there (Ἀνακτος and Εὐρέμων ἀνέθεκε τῷ Ἀνακτι, 5th cent.). The recipient of the cult may be Kastor or Apollon. [AC]

234) S.Y. SAPRYKIN, "The Chersonesus Proxenia of a Sinopean", *VDI*, 227 (1998.4), p. 41-65: Ed. pr. of a proxeny decree of the Tauric Chersonesos for a man from Sinope (c. 106-114 A.D.); in that year Parthenos, the city's patron goddess, had occupied the office of the eponymous basileus. The most interesting feature of the text is the enactment formula: the document had been sealed (l. 33: ἐσφραγίσαντο) by various magistrates, including the Thea Parthenos and her priest T. Flavius Parthenokles. [AC]

235) A. SARTRE-FAURIOT, "Culture et société dans le Hauran (Syrie du sud) d'après les épigrammes funéraires (III^e-V^e siècles ap. J.-C.)", *Syria* 75 (1998), p. 213-224: In this interesting study of literary motifs and sources of inspiration in the funerary epigrams of the Hauran region we single out the discussion of pagan mythological motifs (Nymphs, Nereides, Rhadamanthys, Plouton, Persephone) in epigrams for Christians (223f.) [cf. *supra* n° 180]. [AC]

236) M.H. SAYAR, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften*, Vienna, 1998 [*BE* 1999, 382]: S. studies the topography and history of Perinthos/Herakleia, collects the literary testimonia and compiles a corpus of the inscriptions of Perinthos and environs (new texts are marked with an asterisk). *Dedications*: to Apollon Lykios (50, 2nd/3rd cent., εὐχήν), Apollon Toro[ntenos?] (51) [cf. *infra* n° 237], Hera (*289, 1st/2nd cent., at Aytepe, as δῶρον), Isis Aphrodite (42 = *SIRIS* 128, 3rd/2nd cent., by a priest), Homonoia (55, 2nd/3rd cent.), Thea Hygieia (304, 1st cent. A.D., at Gümsüyaka), Theos Hypsistos (47, 3rd/2nd cent., as δῶρον; *302, at Değirmenköy, as εὐχαριστήρια), Zeus Loph(e)ites (48, 1st/2nd cent., for a friend; 49 B, 2nd cent. A.D., by a priest). A dedication to Zeus Ζβελσουρδος and Domitian (44 = *IGR* I 781, 88-90 A.D.) indicates the foundation of a new cult (l. 10f.: πρῶτος | καθιέρωσεν). Other dedications include: a statue of a heros erected by a man on his land (45, 3rd cent. A.D.: Ἦρωα | ἔθηκεν ἐς τὰ ἴδια) [but see C. BRIXHE, *BE* 1999, 382: "pour ses biens/ses affaires"]; two thanksgiving dedications (εὐχαριστήριον) probably made to the Thracian rider (*46, 2nd/3rd cent.; 294, 1st cent. A.D., at Tzurulon); an epigram that mentions a statue erected by the city to Herakles, honored as its ktistes (52, Imperial period); a relief representing Herakles and Tyche dedicated to Agathe Tyche (53, Imperial period); an altar (*60); la column in a grave with a badly preserved inscription may have been reused there; the last line (ΕΥΧΙ εὐχαριστήριον) suggests a dedication (*315, 3rd/4th cent.). *Sanctuaries*: A sanctuary is mentioned in n° 1 (4th/3rd cent.). A fragmentary document (4, Hellenistic) refers to fines paid to deities (l. 10); Zeus Boulaioi is mentioned in l. 8. *Festivals and agons*: The agons attested at Perinthos are the Megala Oikoumenika Aktia (*30, 31, 3rd cent. A.D.) and the Pythia (31, 3rd cent. A.D.); the

agonothetes is mentioned in several texts (2, *30, 72, 297, 1st B.C.-3rd cent. A.D.); there is also evidence for dramatic agons (2, 3rd cent.). A panegyris (*35, 2nd cent. A.D.) may be connected with an agreement of concord between Perinthos and another city. An agonistic inscription commemorates victories at many festivals of the Imperial period (31 = *IGR* I 802, 3rd cent. A.D.; cf. 32). *Myths*: One of the phylai of Perinthos derives its name from Theseus (*154: Θησεΐς). *Priests*: There are a few attestations of priests: an eponymous priest (4, Hellenistic), two priests of an unnamed deity (*30, 3rd cent. A.D.; 42, 3rd/2nd cent.), and a priest of Zeus Lopheites (? , 49 B, 2nd cent. A.D.). *Associations*: A dedicatory inscription attests a Dionysiac association, its seat (Βακχεῖον), and officials (hieromnemon, archimystes, and hierews; 56, c. 196-198). Another inscription of a Dionysiac association cites a Sibylline oracle (ἐπὶ ἅνδ' ὁ βάκχος εὐάσας πληγήσεται, τότε αἷμα καὶ πῦρ καὶ κόνις μίγῃσεται; 'whenever a bakchic mystes cries out the Bakchic cry and is being hit, blood, fire and dust mix') and gives the names of the officials (archiboukolos, archimystes, speirarchos) and three mystai (57, Imperial period). The association (σπεῖρη) of the Σπαργανῶται ('children in swaddling-clothes') is mentioned in a funerary inscription as the recipient of a fine (*146, 1st/2nd cent.); as the word σπεῖρη implies, it was dedicated to Dionysos [cf. *infra* on grave cult]; another speire is attested at Yeniçiftlik, near Perinthos (280, 1st/2nd cent.). Several texts concern the religious activities of professional associations: an officer of an association of barbers (συναγωγή τῶν κουρέων περὶ ἀρχισυνάγωγον Γ. Ἰούλιον Οὐάλεντα) dedicated an altar as a gift (δῶρον) together with another person (49 A = *IGR* I 782, 1st cent. A.D.); the other side of the same base is inscribed with a dedication to Zeus Lopheites by his (?) priest as a gift to the young goldsmiths (49 B, 2nd cent. A.D.); an association of sack-bearers dedicated a statue and an altar (58); another dedication was made by dealers in petty wares (59, Imperial period). *Emperor cult*: Many texts refer to the neokoreia awarded to Perinthos in 196 A.D. (10, *11, 40, 56, 307) and to the second neokoreia awarded under Elagabalus (12, 13). A sanctuary and statues were dedicated to Hadrian Zeus Olympios and Eleutherios and Sabina Neotera Demeter (37 = *IGR* I 785). A man served as high priest and agonothetes of the city's emperor cult; his wife served as high priestess (72, 1st cent. A.D.) [for this phenomenon cf. *supra* n° 115]. An epitaph was made for the daughter of a hymnodos – probably in the service of the emperor cult (158, 3rd cent. A.D.). *Oaths*: A fragmentary treaty between Antiochos III and Perinthos preserves part of the oath, which invokes Poseidon, all the gods and goddesses, and Tauropolos (*3a, c. 195). *Funerary cult and afterlife*: The rare terms ὑπόρυκτον (130, 3rd cent. A.D.) and καταβατή (131, 3rd cent. A.D.) designate underground graves (cf. the more common word λατόμι(ο)ν). The Sun is invoked on an epitaph as protector of the grave (175, 3rd cent. A.D.: Κύ[ριε] Ἥλιε β[λέπε]); there are several Christian funerary imprecations (180, 184-186, 199, 4th/5th cent.), some of which apply traditional curse formulas (180, 184). Professional and cult associations often appear as recipients of the fine assessed for violating graves in the Imperial period (butchers: *117; masons: 131; an unknown association: *118; cf. the cult association of the Sparganiotai: *146; 179; textile workshop; 311; the emporion); [this suggests that the associations looked after the graves of their members; cf. *supra* n°s 127 and 236]; the term ἀφηνώϊζω ('erect a grave') is used for the grave of a seven year old boy (139, 1st/2nd cent.); a deceased person is called ἥρως ἐπιφανής (145, 1st/2nd cent.). After a dream Zosimos erected a funerary altar for his brother Gamikos, who is called an ἥρως (282, 1st/2nd cent.). The formulaic expression οὐκ ἤμην κέ ἐγενόμην, οὐκ εἰμὶ καὶ οὐ μέλει μοι (*142, 2nd cent. A.D.) expresses the vanity of life. One epigram is more eloquent (*146, 1st/2nd cent.): 'What is the point of saying "hail, passers-by"? Life is what you see here; a singing cicada stops soon; a rose blossoms, but it soon withers; a skin had been bound, now unfastened it has given up its air; when alive the mortal speaks, when he dies he is cold; the soul is carried away, and I have been released' (καὶ τί τὸ χαίρειν, ὃ παροδεῖται; ταῦτ', ὥς ὁρᾷ(ε), ὁ βίος· τέτ(τ)ιξ κελάδων, παύσατον εὐθύς· ἤνθησε ῥόδον, εὐθύς μεμάρα(ν)ται· ἄσκος δέδετο, (ἐ)λύθη, πνεῦμα ἀπέδωκε· βροτὸς ὧν λαλεῖ, νέκυς ὧν ἐπάγῃ· ψυχὴ φέρεται κἀγὼ

λέλυμαι); [for the assimilation of mortals to a skin full of air cf. EPICARMOS, *Fragmenta Pseudoepicharmea* fr. 246 Kaibel: ἄσκοι πεφυσσάμενοι; the expression κἀγὼ λέλυμαι may be associated with the release of the initiate in the Dionysiac mysteries, as the deceased person was member of a σπεῖρη, i.e., a Dionysiac association]. The epigram for an 18 year old student of oratory from Ephesos expresses the hope of life after death (213, 1st/2nd cent.: 'I dwell in the sacred house of the heroes, not that of Acheron; for this is the end of life for the wise men'; ναῖω δ' ἡρώων ἱερὸν δόμον, [ο]ὐκ Ἀχέρωντος· τοῖον γὰρ βιότου τέρμα σοφοῖσιν ἔνει) [cf. *supra* n° 180]. The living are called οἱ ἐπάνω (*97, 1st/2nd cent.). *Superstition*: A gold amulet is inscribed with the acclamation εἰς Ζεὺς Σέραπις (*43, 1st/2nd cent.). [AC]

236bis) M.H. SAYAR, "Weihung für Zeus Antigonaios", *EA* 30 (1998), p. 143-144: Ed. pr. of a bust of a bearded man (a god), dedicated to Zeus Antigonaios in fulfillment of a vow (2nd/3rd cent.); the provenance of the monument must be northeast Lydia, where dedications to Zeus Antigoneos, Antigonios or Antigonaios have been found [see *EBGR* 1994/95, 225]. The god's epithet derives from the name of the cult founder, probably a man (not necessarily a Macedonian king) by the name of Antigonos (cf. K.J. RIGSBY, "Review of H. MALAY, *Greek and Latin Inscriptions in the Manisa Museum*, Wien, 1994 (*TAM*, *Ergänzungsband* 19) [*EBGR* 1994/95, 225]", *AJPh* 117 [1996], p. 169). [DE Hoz, *supra* n° 67, p. 55, prefers an association with a Hellenistic king; cf. Zeus Seleukios in *TAM* V 2, 1306]. [AC]

237) M.H. SAYAR, "Weihung für Apollon Torontenos", in *Stephanos nomismatikos* p. 585-590: Ed. pr. of a dedication to Apollon Torontenos made by a man for himself and for his two sons in fulfillment of a vow (Tepeköy, north Propontis, c. 1st cent.); this is the first attestation of this epithet which may also be restored in an inscription from Perinthos (*supra* n° 236). The exact location of Apollon's sanctuary is not known, but two fragmentary statues have been found on a hill near Tepeköy. [AC]

238) S. SCHORNDORFER, *Öffentliche Bauten hadrianischer Zeit in Kleinasien. Archäologisch-historische Untersuchungen*, Münster, 1997: S. studies the public buildings constructed during the reign of Hadrian in Asia Minor, often on the occasion of or after his visit to a city. We single out the discussion of the buildings of religious character (p. 31-83), esp. restoration work carried out in the sanctuaries of Apollon at Klaros, Didyma, and Xanthos; in the Asklepieion of Pergamon; and in the sanctuaries of traditional local deities (Dionysos in Teos, Zeus at Aizanoi). Hadrian was motivated not only by the necessity of repairs and his interest to restore the financial and administrative basis of the sanctuaries, but also by his antiquarian interests, his liberalitas after natural catastrophes, and his interest in mystery cults (p. 47f.). In a few cases the building activity concerned new cults (Antinoos at Bithynion, Zeus Asklepios in Pergamon, possibly Egyptian cults) and the emperor cult. S.'s catalogue (p. 135-203) presents the literary and epigraphic evidence (for Greek inscriptions see n°s 1, 3, 6, 11-12, 17, 20, 24-31, 33-46, 50-53, 55, 57-59). [AC]

239) D. SCHÜRR, "Nymphen von Phellos", *Kadmos* 36 (1997), p. 127-140: S. studies bilingual and Lykian inscriptions primarily from Antiphellos and suggests that Leto and the Nymphs were divinities expected to punish the violator of graves in the territory of Phellos. [JM]

240) S. SCULLION, "Three Notes on Attic Sacrificial Calendars", *ZPE* 121 (1998), p. 116-122: S. discusses briefly some aspects of the sacrificial calendars of Thorikos (*SEG* XXXIII 147) and Marathon (*LSCG* 20). In the Thorikos Calendar the term ΕΠΑΥΤΟΜΕΝΑΣ occurs twice (l. 14 and 47). It does not specify a place but a ritual procedure: ἐπ' αὐτῷ

μένας (= ἐπ' αὐτοῦ μείνας), "remaining on the spot" (= consumption of the sacrificial victim on the spot). Five sacrifices are mentioned in l. 52-57: Athena twice, Aglauros, and Kephalos but the last recipient Π[.....] (l. 56) is uncertain. All four conjectures suggested hitherto (Π[ανδώραι], Π[οσειδῶνι], Π[ανδρόσωι], Π[ροκρίδι]) are worthy of consideration. As the recipient of the sacrifice in l. A 28 of the Marathonian sacrificial calendar S. proposes [Ῥέαι Μητρί Θε]ῶν, although there is no precise cultic parallel for this nomenclature. [JM]

241) J.W. SHAW – M.C. SHAW (eds), *Kommos. An Excavation on the South Coast of Crete by the University of Toronto and the Royal Ontario Museum under the Auspices of the American School of Classical Studies at Athens. Volume I. The Kommos Region and Houses of the Minoan Town. Part I. The Kommos Region, Ecology, and Minoan Industries*, Princeton, 1995 [SEG XLVII 1397]: Ed. pr. of two dedications to Artemis found at Kalamaki (near Kommos, Crete, 1st/2nd cent.; p. 370-372); both dedications were made in fulfillment of a vow (εὐχὴν). Another dedication to Artemis had been found at the same site (*I.Cret.* I, xxiii 6). [The second text is the dedication of a woman (Σωτιῶ Σεκύδω), not of a man (Σωτίφ Σεκύδω)]. [AC]

242) E. SIMANTONI-BOURNIA, "Kleinfunde aus dem Heiligtum von Iria auf Naxos", *MDAI(A)* 113 (1998) [2000], p. 61-74: Ed. pr. of an inscribed seal made of bone (or ivory) found in a sanctuary at Iria on Naxos (late 8th or early 7th cent.). The seal shows a bearded warrior (?) who is about to grasp a woman by the hair (probably a mythical scene: Menelaos and Helena or Orestes and Klytaimnestra). The inscription is difficult to read, but it may name Aphrodite (ΑΠΡΟΔ[IT]E) [more likely in the genitive]. [AC]

243) R.M. SIMMS, "The Phrearrhian *lex sacra*. An Interpretation", *Hesperia* 67 (1998), p. 91-107: S. reconsiders a fragmentary *lex sacra* of the Attic deme Phrearrhioi (c. 300: SEG XXXV 113). The divinities mentioned in the regulation are Demeter (l. 2: Thesmophoros, l. 12-13: Phrearrhios?), Kore (l. 13), Plouton (l. 7, 19), and Iakchos (l. 26). The sacrificial victims include a pregnant (?) sow for Demeter Thesmophoros, a male bovid for Demeter Phrearrhios and Kore, and a ram for Plouton. S. doubts whether the rites described in this text belonged to the deme of the Phrearrhioi. In comparison to other *leges sacrae*, the Phrearrhian text is exhaustively detailed, because according to S. it describes rites outside the sphere of local priestly knowledge and experience – rites that probably took place outside the deme. The mention of Iakchos is of some importance, since this god is unattested outside the religious sphere of the Eleusinian Mysteries. Certainly relevant is also the reference to the Eleusinion (l. 18), a sanctuary containing three altars of uncertain attribution (l. 9, 18, 15), and a fourth one of Plouton (l. 19). S. argues that the City Eleusinion is the venue of the *lex* and that the rites are the Mysteries described in the inscription. Important elements of the City Eleusinion (three altars, a sanctuary of Plouton with altar; cf. *IG* II² 1672) are identical to those of the Eleusinion mentioned in this *lex*. According to this interpretation, l. 1-27 deal with the general sacrifices on the 16th Boedromion, while l. 27-32 handle the Epidauria on the 17th Boedromion. It seems that the *lex Phrearrhia* describes offerings and ceremonies at the Eleusinian Mysteries provided to the state on behalf of the deme of the Phrearrhioi. [JM]

244) K. SISMANIDIS, "Ἀρχαῖα Στάγειρα 1990-1996", *AEMTh* 10 A (1996) [1997], p. 279-295: Ed. pr. of an Archaic dedication (283, Stageira: Κάρ[ανος] | καλὸς | Πυθογέν[ους] | ἔδωκε). [AC]

245) M. SLAVOVA, "Lines 26-32 of the Horothesia of Dionysopolis (*IGBulg* V 5011)", in *ZPE*, 120 (1998), p. 99-106: See *supra* n° 184.

246) S.R. SLINGS, “ΔΕ or ΔΗ in a defixio from Olbia?”, *Mnemosyne* 51 (1998), p. 84-85: S. reads ἐγὼ δέ (not δή) σε τειμήσω in a *defixio* from Olbia (*SEG* XXXVI 673; cf. *EBGR* 1997, 185). The text should be dated to the 3rd (not the late 4th) cent. [AC]

247) N.P. SOROKINA, “A Fragment of a Glass with a 1st Century A.D. Inscription from Gorgippeia”, *VDI* 227 (1998.4), p. 37-41: Ed. pr. of a glass vase found at Gorgippeia (1st cent. A.D.), probably of Syrian (or Cypriote) manufacture, with the wish λαβὲ τὴν νίκην ('have success/victory'). [AC]

248) M. STEINHART, “Bemerkungen zu Rekonstruktion, Ikonographie und Inschrift des platäischen Weihgeschenkes”, *BCH* 121 (1997) [1998], p. 33-69 [*BE* 1999, 269; *SEG* XLVII 535]: S. studies the form of the dedication of the Greeks in Delphi after the Persian Wars (*Syll.*³ 31 = MEIGGS-LEWIS, *GHI* 27). This monument can be restored as a tripod, the central support of which was the 'serpent column'. The serpents may be an allusion to the help offered by the heroes in the battle at Plataiai. There is no sign of any Spartan influence in the inscription on the column. The arrangement of the names of the allies on the column possibly corresponds to the same geographical principles which can be seen in the lists of the theorodokoi. [AC]

249) G. STEINHAUER, “Unpublished Lists of Gerontes and Magistrates of Roman Sparta”, *ABSA* 93 (1998), p. 427-447: Ed. pr. of 16, mostly fragmentary, lists of gerontes and magistrates from Sparta. Priests are named in several of them (1 and 13, 1st and 2nd cent. A.D.: hierous; 5, c. 160-165 A.D.: a high priest of the Sebastoi). There are also two dedications to the Theoi Dioskouroi (4 and 6, 2nd cent. A.D.). [AC]

250) G. STEINHAUER, “Demendekrete und ein neuer Archon des 3. Jahrhunderts v. Chr. aus dem Aphrodision von Halai Aixonides”, *MDAI(A)* 113 (1998) [2000], p. 235-248: A sanctuary excavated in 1971 at Ano Voula (ancient Halai Aixonides) can be identified as a sanctuary of Aphrodite (cf. *IG* II² 2820) thanks to the mention of an Aphrodision in a new fragmentary demotic decree (1, 3rd cent.). Another demotic decree honors the tamias and the hieropoioi for performing their duties conscientiously (offering of sacrifices, building projects: 3, c. 290). [AC]

251) D. STRAUCH, “Aus der Arbeit am Inschriften-Corpus der Ionischen Inseln: *IG* IX 1² 4”, *Chiron* 27 (1997), p. 209-254 [*SEG* XLVII 606-607]: Ed. pr. of two dedications from Korkyra: a dedication to Hygieia (11, 4th cent.) is the first attestation of her cult in Korkyra; the second text commemorates the dedication of a statue to the gods (12, 3rd/2nd cent.). [AC]

252) R.S. STROUD, *The Athenian Grain-Tax Law of 374/3 B.C.*, Princeton, 1998 (*Hesperia*, Suppl. 29) [*BE* 1999, 186]: Ed. pr. of an important document concerning the grain supply of Athens (374/73 B.C.). The new text provides important information on the sanctuary of the Aiginetan heros Aiakos (p. 85-104), founded in the Agora in c. 500 (cf. *HEROD.* V, 65-96; *P.Oxy.* 2087) and still in use until at least 374/73. The law instructs the Athenians to heap up a large quantity of grain in the temenos of Aiakos and to make sure that the Aiakeion was roofed and equipped with a door, presumably to protect the grain (l. 14-16). Aiakos' temenos may be identified with the large rectangular enclosure in the southwest corner of the agora. This sanctuary may also be mentioned also in *IG* I³ 426 (l. 3: τὸ Αἰ[άκειον], 414 B.C.). [AC]

253) J.H.M. STRUBBE, “Epigrams and Consolation Decrees for Deceased Youths”, *AC* 67 (1998), p. 45-75 [*BE* 1999, 445]: S. studies the consolatory motifs in epigrams and consolation decrees for deceased youths against their sociological background (late Hellenistic-Imperial period). A common motif in the funerary epigrams is the sorrow of

the parents who have been deprived of the care that the child would have given them. Comforting thoughts include the idea that death is the common fate of all men and a liberation from pains; the belief that the premature death of a child is a sign of divine selection; the expectation that the child lives with the gods, has been heroised, deified or has been transformed into a star [*cf. supra* n° 180]; and the idea that the child had already reached the summit of his abilities at an early age; the building of the grave is also thought to bring consolation. These ideas find close parallels in literary consolations (*e.g.* in PLUT., *Consolatio at uxorem* and *ad Apollonium*), but are absent from the consolation decrees which were issued by cities. The cities viewed the premature death of men in the same way as they viewed the death of adult members of the elite: primarily as a loss of potential magistrates and benefactors. [AC]

254) E. SUÁREZ DE LA TORRE, "Les dieux de Delphes et l'histoire du sanctuaire (des origines au IV^e siècle av. J.-C.)", in *Panthéons des cités*, p. 61-89: Although the literary sources attest the existence of many deities in the Delphic sanctuary before the 4th cent. (*e.g.* Athena, Dionysos, Hermes, and Poseidon), only Apollon appears in the epigraphic material of the same period. The *lex sacra* of the Labyadai (CID I 9 D 2-25) fills this gap: as early as the end of the 6th cent. sacrifices are attested in honor of the Dioskouroi, Herakles, Demeter, and a deity with the epiklesis Telchinios or Telchinia. Only in the 4th cent. do inscriptions from the sanctuary begin to mention other deities besides Apollon (*e.g.* a Damatrimon: SEG XXVII 119, 2nd cent.). [JM]

255) V. SUYS, "Déméter et le prytanée d'Éphèse", *Kernos* 11 (1998), p. 173-188: A *lex sacra* of Ephesos (LSS 121, 3rd cent. A.D., an excerpt of an earlier law) shows that Demeter Karpophoros (not Hestia) was the patron goddess of the prytaneion of Ephesos and of the city's hearth. This position is related to her role as patron of agriculture and to the banquets that took place in the prytaneion; further it possibly antedates the introduction of civic institutions and may be connected with a royal family. S. discusses in detail the evidence for the ritual of the *kalathephoria* in connection with the cult of Demeter and Kore (*cf. I.Ephesos* 3252). [AC]

256) I. TASSIGNON, "Sabazios dans les panthéons des cités d'Asie Mineure", *Kernos* 11 (1998), p. 189-208: T. collects and discusses the iconographic and epigraphic evidence for the cult of Sabazios in Asia Minor (*esp.* in Karia and Lydia). Sabazios was usually associated with local gods, *esp.* Artemis Anaitis and Meter Hipta, but also with Zeus and Hermes. [AC]

257) P. THEMELIS, "Ἀνασκαφὴ Μεσσηνίας", *ΠΑΑΗ* 152 (1997). [1999], p. 79-113 [*SEG* XLVII 389, 391, 399, 422]: The new epigraphic finds from Messene include: a boundary stone (?) of the sanctuary of Demeter and the Dioskouroi (p. 91: Διοσκόρων; undated) [*cf. infra* n° 258]; a signet ring inscribed with the name of Sarapis (a sanctuary of Isis and Sarapis is mentioned by PAUS. IV, 32, 6); the epitaph of a man who is called a heros (p. 82, 3rd cent. A.D.). Four ephebes dedicated the statue of their epistates to Hermes and Herakles in the gymnasium (p. 99, 2nd cent.); a posthumous honorary inscription for Dionysios, who is called a heros, was inscribed later on the same base (p. 97, 1st cent. A.D.); according to another inscription (SEG XXIII 205+207) Dionysios had contributed money for the construction of the temple of Demeter. [AC]

258) P. THEMELIS, "The Sanctuary of Demeter and the Dioscouri at Messene", in *Ancient Greek Cult Practice*, p. 157-186: T. identifies the sanctuary V-V in Messene founded in the 7th cent. with that of Demeter and Kore (PAUS. IV, 31, 9), in which the Messenian Hero and the Dioskouroi were also worshipped. In the building were found two stamped tiles of the 4th cent. (a. $\epsilon\pi\alpha\lambda\lambda\alpha\iota$ / $\epsilon\pi\iota$ Φιλ[.....] b. $\epsilon\pi\iota$ $\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\omega\varsigma$ / $\epsilon\upsilon\lambda\alpha\mu\epsilon\rho\upsilon$). In

compartment n° 9 were found two bronze shields (4th/3rd cent.). One of them carries the following dedicatory inscription: Τῷ Πολυδ/έκῃ ἀνέθηκε / Καλλιπίδας / καὶ τοὶ συμπειθ[όμεν]/οι. [JM]

259) P. THEMELIS, “Ὁ Δαμοφῶν στὴν Κύθνο”, in *Kea-Kythnos*, p. 437-448: Ed. pr. of an honorary decree of Kythnos found at Messene for the famous sculptor Damophon (cf. *EBGR* 1993/94, 239) who is honored for his piety (l. 103: θεοσέβειαν). Upon invitation of the Kythnians he made and dedicated a statue (probably of Aphrodite). The stele with the decree was dedicated in the sanctuary of Aphrodite, which has been recently located in the ancient city of Kythnos (*EBGR* 1997, 262 = *SEG* XLVII 1300) [see also A. MAZARAKIS AIINIAN, “The Kythnos Survey Project: A preliminary report”, in *Kea-Kythnos*, p. 373]. [AC]

260) J. TOBIN, “The Curse Inscriptions of Herodes Attikos”, in *Preatti XI Congresso*, p. 535-542: PHILOSTRATOS (*Vit.Soph.* II 559) narrates that Herodes Atticus set up statues of his foster sons with curses directed against anyone who should mutilate or move them. 25 such inscriptions have been found (including similar monuments for Herodes' wife Regilla). These monuments preserve three different clauses which were probably composed at different times. The first clause contains a common curse formula [the ‘curse of earth and sea’ in combination with the ‘curse with ἐξώλης vel sim.’ in the typology of STRUBBE, *Arai*, p. 293-295]; the second clause – attested only in the Herodean imprecations – urges the passers-by to leave the *epithemata* (things placed on the top of the sculpture?), the *hypostemata* (the herm's shaft?), and the bases undamaged; the third clause expands the curse upon those persons who incite others to damage the monuments. These monuments cannot be used as chronological indicators for the death of Herodes' foster children. The addition of the curses may reflect a response to threats made against Herodes and his foster children. [For a collection of these texts with commentary, see EAD., *Herodes Attikos and the City of Athens. Patronage and Conflict under the Antonines*, Amsterdam, 1997, p. 113-160]. [AC]

261) K. TOMASCHITZ, *Unpublizierte Inschriften Westkilikiens aus dem Nachlass Terence B. Mitfords*, Vienna, 1998 (*TAM*, Ergänzungsband 21): Ed. pr. of 45 inscriptions copied by T.B. MITTFORD in West Kilikia (1968-1975); all the texts date to the Imperial period. *Serniçbeleni* (territory of Side): A bronze statue (ἄγαλμα) was dedicated to Theos Ares by a man upon divine command (by means of an oracle?; l. 3: χρηματισθεὶς ὑ[πὸ τοῦ θεοῦ]) probably after a relative had been healed by the god (l. 5f.: [ὑγιούς γε]νομένου?). The rare word ἀπεύχομαι (‘make a vow’) is used in a dedication (3). An honorary inscription was set up for a priest of Apollon (4). *Pisarissos*: Two inscriptions report that a woman erected her own statue and that of her husband, who had served as priest of Zeus Pissarisseon (9 A-B); according to custom, the donor had to provide a banquet for the kome when the statues were erected (ἀπέδωκεν τῇ κώμῃ καὶ ὑπὲρ τῆς ἀναστάσεως τοῦ ἀνδριάντος τὸ ἐξ ἔθους ὀφειλόμενον δεῖπνον). Five inscriptions commemorate the civic services of a veteran and members of his family (10 A-E). His wife (?; 10 B) served as priestess of Athena (τῇ ἀγιωτάτῃ θεῷ Ἀθηνᾷ); her love for her husband was stronger than death ([γενο]μένη φίλανδρον, ὥς καὶ θανάτου καταφρονήσαι); [this may imply that she committed suicide upon her husband's death; for this phenomenon see *EBGR* 1990, 311]. An interesting epigram for a woman (10 C, the priestess of Athena?) praises her for her piety (θεοὶς ἐν τ' ἀνθρώποις ὀνομαστὴ εὐσεβίης, κάλλους, σωφροσύνης ἔνεκεν); she had erected a beautiful statue of her husband (Φιδιακῆς τέχνης εὐμορφότερον τόδ' ἄγαλμα). An honorary inscription was set up for another female member of this family who served as priestess of Plouton and Kore, the Greatest Gods (μεγίστοις θεοῖς). *Kolybrassos*: A dedication to Trajan (13). *Senir* (territory of Kasai): A man dedicated a porticus to Asklepios in fulfillment of a vow (17). *Hamaxia*: One of the inscriptions on the exedra of a prominent family commemorates the dedication of a series of constructions for the cult

of Hermes ([τὸν ναὸν?] καὶ τὴν βάσιν τοῦ Ἑρμοῦ καὶ τὸν Ἑρμῆν καὶ τοὺς βωμοὺς καὶ τὴν τράπεζαν καὶ τὸν κἀνκ[ελον]). *Korakesion*: Two dedications were made to anonymous deities (24-25); [n° 24 ('Ερμῆς Θεοδώρου εὐχή[v])] is not a dedication to Hermes but a dedication of Hermes, son of Theodoros). The prayer of Traianos (26: εὐχή Τραϊανοῦ) may be Christian or Jewish. *Syedra*: An honorary inscription for a high priest of Divus Augustus (27). *Iuliosebaste*: An honorary inscription for a priest of Augustus (35). [AC].

262) R.S.O. TOMLIN – M.W.C. HASSALL, "Roman Britain in 1997. II. Inscriptions", in *Britannia* 29 (1998), p. 433-445: Ed. pr. of a new fragmentary *defixio* found in the temple of Mercury on West Hill (Uley, Gloucestershire) probably referring to stolen property (p. 433f.) [cf. *EBGR* 1994/95, 159; 1996, 109]. [AC]

263) M. TORTORELLI GHIDINI, "Dioniso e Persefone nelle lamine d'oro di Pelinna", in *Mathesis e Philia*, p. 79-85 [SEG XLVII 753]: T. reprints the text of the 'Orphic lamella' of Pelinna (late 4th cent.; SEG XXXVII 497; *EBGR* 1997, 138, 149, 320, 375, 380, 399) and discusses the role of Dionysos in the 'Orphic' texts, the possibility of a Cretan origin of Dionysiac orgiastic cults, the reference to wine as a symbol of the salvation of the mystes, and the affinity between the Thessalian text and the 'Orphic' texts from Thourioi (SEG XXXVII 820; XLI 887) and Olbia (*IGDOP* 94; SEG XXVIII 659-661; XLVI 950). She suggests that the verbs πίπτειν and θρώσκειν reflect the orgiastic and mystic character of Dionysos. [AC]

264) J. TOULOUMAKOS, "Historische Personennamen in Makedonien der römischen Kaiserzeit", *Zant* 47 (1997) [1998], p. 211-226 [SEG XLVII 866]: T. studies personal names in Roman Macedonia that were inspired by personalities of Greek and Roman legend and history. We single out two important groups: names deriving from mythology (Atreides, Danae, Harmonia, Hermione, Hyakinthos, Orestes, Orpheus, Semele, Theseus) and names related to epic poetry (Achilleus, Briseis, Helena, Helenos, Hektor, Ilias, Menelaos, Nestor, Parthenope, Priamos, Thetis). Although names related to literary education and the local history were used primarily by members of the local elite, they are also attested for slaves. Major factors that influenced the use of such names were literary education and the popularity of epic poetry in Macedonia (cf. *EBGR* 1996, 2; SEG XLV 785), the classicising tendencies of the Roman Imperial period, the local historical consciousness (esp. the popularity of Alexander the Great) [cf. *supra* n°s 56 and 188] and the cultural memory of the Macedonians. [AC]

265) J. TRÉHEUX – P. CHARNEUX, "Décret du peuple athénien pour Pausanias de Melitè, gymnasiarque à Délos", *BCH* 121 (1997) [1998], p. 154-172 [SEG XLVII 1218]: Ed. pr. of an honorary decree for Pausanias, gymnasiarchos in Delos in 158/57. Among his other duties as a gymnasiarchos it mentions the offering of sacrifices to the gods and the benefactors (l. 15-17). [AC]

266) J. TRÉHEUX – P. CHARNEUX, "Décret des Athéniens de Délos en l'honneur d'un épimélète de l'île", *BCH* 122 (1998), p. 239-276: Ed. pr. of an honorary decree for Ophelas of Athens, who served as epimeletes of Delos in 147/46. Ophelas is praised among other things for his cultic activities (l. 9-13): he offered a sacrifice at his inauguration (l. 9: τὰ τε εἰσιτήρια ἔθυσεν) [cf. *EBGR* 1996, 19] and all the other sacrifices for which he was responsible (l. 10: τὰς καθηκούσας αὐτῷ) on behalf of the Athenians, the Romans, and their friends and allies (l. 13: ἐκαλλιέρησεν); he organised the procession of the Theseia and sacrificed an ox (l. 13-14: συνετέλεσεν δὲ καὶ τὴν πομπὴν τῶν Θησείων καὶ ἐβουθύτησεν); he financed the gymnical competition (of the Theseia) providing beautiful prizes at his own expense. [AC]

267) D. TRIANTAPHYLLOS, "Παραδόσεις - Περισυλλογές. Σαμοθράκη", *AD* 49 B2 (1994) [1999], p. 625 [*SEG* XLVII 1337]: T. presents a funerary (?) stele of Korrané who is designated as ἱερά, 'sacred slave' (Samothrake, undated). [AC]

268) C. TRÜMPY, "Feste zur Vollmondszeit: Die religiösen Feiern Attikas im Monatslauf und der vorgeschichtliche attische Kultkalender", *ZPE* 121 (1998), p. 109-115 [*BE* 1999, 179]: A close study of the dates of the Attic festivals demonstrates that most of them were celebrated between the 11th and 20th day of the month; this observation supports the assumption that the most important festivals – the festivals after which the months were named – took place around the middle of the month, i.e., on (or close to) full moon. The festivals of Apollon are an exception. The sacred calendar of Attika before c. 1000 B.C. probably consisted of the following main festivals: Kronia, Thesmophoria, Pyanopsia, Apatouria, Maimakteria, Posidea, Lenaia, Anthesteria, Elaphebolia, Mounychia, Thargelia, and Skira. [AC]

269) K. TSAKOS, "Ἡ ἐξαργύρωση τοῦ θρησκευτικοῦ συναισθήματος", in D. VASSILIKOU – M. LYKIARDOPOULOU (eds), *Coinage and Religion. The Ancient World – The Byzantine World. Proceedings of an one-day colloquium*, Athens, 1997 (*OBOLOS*, 2), p. 33-48 (Engl. translation): T. presents an overview of the revenues of sanctuaries with a focus on ex-voto made of war booty (e.g. MEIGGS-LEWIS, *GHI* 16), offerings made at weddings (*SEG* XLI 182) and to the θεσσαυροί (e.g. *LSCG* 69, 72, and 73), revenues from sacrificial animals (e.g. *I.Beroia* 16; *LSAM* 13 and 24), and the payment of fines (e.g. *LSCG* 69 and 122; *LSS* 81). [AC]

270) K. TSANTSANOGLU, "IG III.3.110: "Ενας ἀττικὸς κατάδεσμος", in D. LYOURLIS – K. MINAS (eds), *Φιλερήμου ἀγάπησις. Τιμητικὸς τόμος γιὰ τὸν καθηγητὴ Ἀγαπητὸ Γ. Τσοπανάκη*, Rhodes, 1997, p. 703-719 [*SEG* XLVII 274; *BE* 1998, 70]: T. republishes a puzzling Attic *defixio* (*DTA* 110), taking into consideration an unpublished paper of D.R. JORDAN. T. recognizes that the scribe intentionally confused the sequence of the lines in observance of the *similia similibus* formula: just as the sequence of the lines is irregular and confused, so should Protos, his collaborator Knemaios, and the potential buyers of an item meet with difficulty (I. 1-4: ὥσπερ ταῦτα ἀνα(ν)τι[α], οὕτως καὶ... ἀνα(ν)τία εἴη; cf. *SEG* XXIV 263; *DTA* 21, 64, 66, 88, 107, 109). We present T.'s translation of the text read in the proper order: "I bind Protos. Exactly as these are reverse, similarly things should be reverse for Knemaios, the collaborator of Protos, the corrupt, stigmatized criminal; the same, if he sells out; I bind the buyers, Protos, and their skill/occupation". [AC]

271) P. TSATSΟPOULOU, "Μεσημβρία-Ζώνη 1995", *AEMTh* 9 (1995) [1998], p. 441-446: Report on the discovery of a dedication made to Aphrodite by a man and telonai (Mesembria Aigaia, 4th cent.). [AC]

272) E.M. TSIGARIDA, "Ἀνασκαφικὴ ἔρευνα στὴν περιοχή τῆς ἀρχαίας Σάνης-Οὐρανούπολης 1990-1996", *AEMTh* 10 A (1996) [1997], p. 333-346 [*BE* 1998, 273; *SEG* XLVII 947]: Ed. pr. of a fragmentary delimitation found at Sane in the Chalkidike (5th cent.). It seems to concern the land of a sanctuary (l. 5: [ἰ]ερό[ν] or [ἰ]ερό[ν]) [cf. EAD., "Πρώτες ἀνασκαφικὲς μαρτυρίες γιὰ τὴν ἀρχαία Σάνη", in A.N. BALKAS (ed.), *Ἄνδρος καὶ Χαλκιδική. Πρακτικὰ Συμποσίου, Ἄνδρος, 23 Αὐγούστου 1997*, Andros, 1998, p. 84]. [AC]

273) A. TZIAFALIAS, "Περισυλλογή - Παράδοση ἀρχαίων. Νομός Τρικάλων. Νομός Λάρισας", *AD* 48 B1 (1993) [1998], p. 253-260 [*SEG* XLVII 686]: This report has been summarized in *EBGR* 1997, 383, but I would like to draw attention to the epitaph of Polycharmos, 'a hunter', at Atrax (p. 254 n° 10: Πολύ[χ]αρμος κυναγός, 3rd cent.). The designation as kynagos may be more than praise of his hunting skills. In Hellenistic Macedonia the word kynegos/kynagos designates a group of young men associated with

the cult of Herakles Kynagidas (see M.B. HATZOPOULOS, *Cultes et rites de passage en Macédoine*, Athens, 1994, p. 100-111). [AC]

274) A. TZIAFALIAS, "Ἀτραξ", *AD* 49 B1 (1994) [1999], p. 339-341 [*SEG* XLVII 676, 678, 679]: Ed. of a dedication to Theoi Pantes and Pasai (1, Atrax, 3rd cent.), a dedication to Aphrodite (16, 2nd cent.), and a dedication made by an archidaphnophoros and his syndaphnophoroi (21, Atrax, late 5th cent.). [AC]

275) I.Z. TZIFOPOULOS, "Hekate? Street: A Horos from 'Ἡλιόκαστρο of Hermione", *Horos* 10-12 (1992-1998), p. 251-258 [*BE* 1999, 239]: Ed. pr. of a boundary stone from Heliokastro, 9 kms north of Hermione: ἡὸρος | ἡοδὸ | Ἡεκάτας (or Δεκάτας) ('boundary marker of the street of Hekate'). The lettering suggests a date in the first half of the 5th cent. The stone was not found *in situ* but originates from the territory of ancient Eileoi. T. suggests that the Hekate street may have been a) a ceremonial pathway to the temple of Demeter and Kore at Eileoi (PAUS. II, 34, 6), or b) a street leading to or dominated by something consecrated to Hekate, or c) both. [JM]

276) I.Z. TZIFOPOULOS, "'Hemerodromoi' and Cretan 'Dromeis': Athletes or Military Personnel? The Case of the Cretan Philonides", *Nikephoros* 11 (1998), p. 137-170: T. demonstrates that the hemerodromos Philonides of Crete, known from two dedications to Zeus Olympios in Olympia (*IvO* 276, late 4th cent.) was not a victorious athlete but a member of the military personnel of Alexander the Great. The military function of the Cretan hemerodromos is closely connected with the military institution of the dromeis in Crete, which corresponds roughly to the Athenian ephebeia. In this context T. discusses in detail the importance of running competitions in Cretan festivals, the cult of Hermes Dromios (*I.Cret.* II xxiii 10), the festival Dromeia in Priansos (*cf. I.Cret.* III iii 4), and the position of the dromeis in the Cretan age-classes (c. 20-30 years old?). [AC]

277) I.Z. TZIFOPOULOS, "Ὁ "Ὀρφισμὸς" στὴν Κρήτη", *Θαλλώ. Περιοδικὴ ἔκδοση τοῦ Συνδέσμου Φιλολόγων Νομοῦ Χανίων* 10 (1998), p. 81-96: T. gives an overview of the 'Orphic/Dionysiac' texts hitherto found on Crete. Among the regions of Greece, Crete has presented so far the largest number of such texts (nine: *I.Cret.* II xii 31a-c, 31 bis; *I.Cret.* II xxx 4; N.M. VERDELIS, "Ὀρφικὰ ἐλάσματα ἐκ Κρήτης", *AEph* [1953/54], p. 56-60 A and B; two new texts from Sfakaki) [for one of them see *supra* n° 89], all of them found in Eleutherna and its vicinity (Rethymnon, Mt. Ida). This concentration may be related to the existence of a mystery cult in the Idaean Cave. A particular feature of the Cretan lamellae (*I.Cret.* II xii 31 bis; *supra* n° 89) is the reference to Plouton whose role in the eschatological ideas of the initiates is confirmed by the iconography of an Apulian krater [see *EBGR* 1996, 127]. [AC]

278) Y. USTINOVA, "Aphrodite Ourania of the Bosphorus: The Great Goddess of a Frontier Pantheon", *Kernos* 11 (1998), p. 209-226: The prominent cult of Aphrodite Ourania in the Kimmerian Bosphoros (*cf. CIRB* 7, 13, 17, 30, 31, 75, 971, 972, 1041, 1043, 1111, 1234) was the result of the amalgamation of Greek and Iranian religious beliefs. The local goddess Argimpasa was identified with Aphrodite Ourania whose cult was brought over by the Greek colonists and who was worshipped at Apatouron (a local toponym which possibly means 'mighty water' and is not related to the festival of the Apatouria). [AC]

279) A.D. VAKALOUDI, "Ἀποτροπαϊκὰ φυλακτὰ τῆς πρώτης βυζαντινῆς περιόδου: Ἡ λειτουργία τῶν ἀπεικονίσεων καὶ τῶν ἐπωδῶν. Ὁ ρόλος τῶν Χριστιανῶν Ἀγίων", *Byzantina* 19 (1998), p. 227-224: V. studies the iconography of early Christian amulets (a horseman killing a female daemon; Solomon as a rider and an orator; the evil eye;

animals and monsters; the Holy Mary; the enthroned Jesus), the presence of pagan symbolism (Medusa, Hekate), the magical formulae (palindromic texts, vowels, Michael, Aphrodite, words of the same semantic field as 'bind' and 'adjure'), and representations of Christian saints. [AC]

280) J. VAN DER VLIET, "Cologne Coptic Magical Texts: Some Notes and Corrections", *ZPE* 122 (1998), p. 119-122: V. corrects the texts and the translations of four Coptic magical papyri at Cologne: a *defixio* (MEYER – SMITH, *supra* n° 181, text n° 96), a love spell (Inv. 1470), a spell for gaining influence (*ibid.*, n° 103), and a spell for protection (*ibid.*, n° 59). See *supra* n° 181. [AC]

281) C. VELIGIANNI-TERZI, *Wertbegriffe in den attischen Ehrendekreten der klassischen Zeit*, Stuttgart, 1997: In this useful study of the moral values referred to in the Athenian decrees of the Classical period we single out the discussion of the notion of piety (εὐσέβεια, p. 223). [AC]

282) A. VERBANCK-PIÉRARD, "Héros attiques au jour le jour : les calendriers des dèmes", in *Panthéons des cités*, p. 109-127: V. studies the hero cults in Attica using mainly the sacrificial calendars of Erchia (*LSCG* 18), Marathon (*LSCG* 20), and Thorikos (*SEG* XXXIII 147). Additional sacred calendars are used for comparison (e.g. *IG* I³ 244, 250, 259; *IG* II² 1363). The sacrificial victims for the heroes do not differ from the animals sacrificed to the gods, while the practice of holokauston is rare but not limited to heroes. Hero cults are the basic component of religious life in the Attic demes in the 5th and 4th cent. [JM]

283) H.S. VERSNEL, "καὶ εἴ τι λοιπὸν τῶν μερ[ῶ]ν [ἔσ]ται τοῦ σώματος ὅλ[ο]υ ... (... and any other part of the entire body there may be...). An Essay on Anatomical Curses", in *Symposium Burkert*, p. 217-267: V. discusses two different types of curses involving parts of the human body. His first category contains curses that function within the field of social competition (commerce and trade, athletics, love, and lawsuits). In such curses only those parts of the body are selected that are regarded potentially dangerous. The second category, for which V. introduces the term 'anatomical curses', comprises curses that contain extended lists of body parts or the complete anatomy in comprehensive formulas. These curses are characterised by an intense emotional involvement; their aim is not to bind, but to hurt. Most of them were found in sanctuaries of chthonic gods, which are not the usual find spots for *defixiones*. V. suggests a non-Greek origin for the 'anatomical curses'. [JM]

284) J.G. VINOGRADOV – A.S. RUSJAEVA, "Phantasmomagica Olbiopolitana", *ZPE* 121 (1998), p. 153-164 [*BE* 1999, 390]: V.-R. reject the readings and interpretations of ostraca from Olbia by A. LEBEDEV [see *EBGR* 1996, 153-154]. In the case of the first ostrakon (a curse against Pharnabazos) they confirm their reading and translation: Φαρνάβασζος φιλόκαλος· πρόοιδα τέθνηκας· ἡρημέω θεοπρόπος Ἑρμοῦ ("Pharnabazos, the lover of beauty; I, the prophet of Hermes, know beforehand that you are dead and I am calm"); Pharnabazos may be identified with the satrap Pharnabazos II (c. 411 B.C.). On the reverse side of the second ostrakon LEBEDEV had recognized the portrait of the accursed – a device sticks into his head from behind; on the basis of the victim's effeminate features he had suggested that he was a metragyrtes or a priest of Aphrodite. However, this drawing replicates a motif known from Olbian coins: the head of Athena and a dolphin (c. 480-470). The drawing should thus be interpreted as a wish for good luck for Aristoteles (priest of Hermes and former priest of Athena) whose name is written on the obverse. Two other ostraka, interpreted by LEBEDEV as curses, are dedications to the Eleusinian deities (Demeter, Persephone, Iakchos; cf. *IGDOP* 79) and to Demeter,

Persephone/Kore, Dioi Kabiroy, and Hera (*IGDOP* 85). V.-R. also present a new ostrakon addressed to Demeter. [AC]

285) P. VLADKOVA, "Graphites on Pottery from the Antique Ceramic Centres on the Territory of Nicopolis ad Istrum (Lower Moesia)", in *Preatti XI Congresso*, p. 587-596: V. presents a terracotta mold with a representation of an eagle and a stylized head; an inscription identifies the person as "Ἡλῖος (Nicopolis ad Istrum, 2nd/3rd cent.); this may suggest a cult of Helios. [AC]

286) CH. VLASSOPOULOU, "Μαρμάρινο ἀναθηματικὸ ἀνάγλυφο ἀπὸ τὴν Ἰουλίδα", in *Kea-Kythnos*, p. 459-467: V. presents a stele with a relief representation of a seated Athena (Ioulis on Keos, early 5th cent.). The existence of a sanctuary of Athena in Ioulis is also supported by an Archaic dedicatory epigram (*IG XII* 5, 611 = *CEG* 410). [AC]

287) I. VOKOTOPOULOU – S. PROTOSALTİ, "Νέα ἀνασκαφικὴ ἔρευνα τῶν δρόμων τοῦ οἰκισμοῦ τοῦ βορείου λόφου τῆς ἀρχαίας Ὀλύνθου, 1992-1994", *AEMTh* 8 (1994) [1998], p. 295-303 [*BE* 1999, 369; *SEG XLVII* 922]: Two new deeds of sale mention the month names Lenaion and Pantheon and eponymous priests (p. 298f.; Olynthos, c. 350) [*cf.* S. PROTOSALTİ, "Ανασκαφικὲς ἐργασίαι. Ὀλυνθος", *AD* 49 B2 (1994) [1999], p. 459]. [AC]

288) I. VOKOTOPOULOU, "Ὁ Κάσσανδρος, ἡ Κασσάνδρεια καὶ ἡ Θεσσαλονίκη", in *Μνήμη Μανόλη Ἀνδρόνικου*, Thessaloniki, 1997, p. 39-50 [*SEG XLVII* 940]: Ed. pr. of a grant of ateleia to Chairephanes by king Kassandros (Kassandreia, c. 306-298). The text mentions the month Athenaion, which was hitherto unattested for the Chalkidike but known in Demetrias. The recipient of the grant was a Hippotadeus, i.e., a member of a *genos* or a *deme* that derived its name from the Herakleid Hippotes, the father of Aletes, the legendary founder of Korinthos (Poteidaia's mother-city). The name of another subdivision at Kassandreia (Hippolyteus; *SEG XXXIX* 600) relates this city to Troizen. [AC]

289) G. VOTTÉRO, "L'alphabet ionien-attique en Béotie", in P. CARLIER (ed.), *Le IV^e siècle av. J.-C. Approches historiographiques*, Nancy, 1996, p. 157-181 [*SEG XLVII* 420]: V. republishes an inventory of sacred property (*SEG XXIV* 361, c. 376-371 B.C.) with French translation and attributes it to Thespiiai – not Chorsiai (p. 166-170). A small fragment of an inventory found at Thespiiai (P. ROESCH, *Chronique des fouilles en 1973*, *BCH*, 98, 1974, p. 645 n° 1) may belong to the same text (p. 167 note 13). [AC]

290) E. VOUTIRAS, *Διονυσοφῶντος γάμοι. Marital Life and Magic in Fourth Century Pella*, Amsterdam, 1998 [*BE* 1999, 346]: V. presents the final critical edition (with English translation) of the very important curse tablet found at Pella (*SEG XLIII* 434; *cf.* *EBGR* 1994/95, 113; 1996, 274). His comprehensive commentary deals with the archaeological context of the find and the date as well as with the personal names attested in the *defixio*, the dialect, the spell and the prayer (p. 35-67), the social context (especially marriage, prostitution, and polygamy), and the magical practices (p. 90-111). [AC]

291) E. VOUTIRAS, "Athéna dans les cités de Macédoine", *Kernos* 11 (1998), p. 111-129 [*BE* 1999, 317]: Collection of the archaeological, numismatic and epigraphic testimonia for the cult of Athena in Macedonian cities (Amphipolis, Beroia, Dion, Pella, Thessalonike). [AC]

292) R. WACHTER, "Eine Weihung an Athena von Assesos", *EA* 30 (1998), p. 1-8: Ed. pr. of an Archaic dedicatory inscription in the east-Greek alphabet on a bronze phiale in Basel (Antikenmuseum and Sammlung Ludwig, Inv.Nr. BS 540, c. 550-500): Δίας ἡμέας ἀνέθηκεν Ἀντιθάλεος τῇ Ἀθηνᾷ τῇ Ἀτῆσίῃ ἑκατόν ["Dias, son of Antithales, dedicated us

to Athena of Assesos, one hundred (of us)"]. The motive for the dedication is unknown, but W. suggests that at some point one hundred phialai were dedicated to Athena and that all of them bore the same dedicatory inscription. [JM]

293) K. WELCH, "Greek Stadia and Roman Spectacles: Asia, Athens, and the Tomb of Herodes Atticus", *JRA* 11 (1998), p. 117-145: W. examines the changes that occurred in Greek stadia as a result of interaction with the Roman world. Drawing on archaeological as well as literary and epigraphic evidence from Asia Minor and Athens, W. studies the precise function of Greek stadia in Roman times. W. argues that Greek stadia served as architectural venue for Roman spectacles that were almost exclusively held in connection with the imperial cult (venationes, gladiatorial shows, executions). W. ends her study with a re-examination of the problem of the location of the tomb of Herodes Atticus. [Note in this section (p. 143) that the south part of the long altar of Poseidon at Isthmia (31,65 m) belongs to the sanctuary of the 7th cent. and not to that of the Classical period, as W. states]. [JM]

294) D.R. WEST, *Some Cults of Greek Goddesses and Female Daemons of Oriental Origin*, Neukirchen-Vluyn, 1995: Using primarily literary sources in conjunction with the archaeological material, the epigraphic evidence and the papyri, W. discusses the Eastern influences on the Greek conception of some goddesses (Artemis, Athena, Britomartis, Demeter, Leto, Rhea). The most detailed section concerns the study of Hekate. W. discusses the etymology of the theonym Βριτόμαρτις in Cretan inscriptions (*I.Cret.* I ix 1; xvi 3; xviii 9); the form Βριτόμαρτις, attested in the literary sources, is earlier and derives from βριτύ ('sweet'; HESYCH., s.v. βριτύ) and the Akkadian mārtu ('girl'), p. 84-88. [JM]

295) H.-U. WIEMER, "Zwei Epigramme und eine Sonnenuhr im kaiserzeitlichen Sillyon", *EA* 30 (1998), p. 149-152: Ed. pr. of a funerary altar (Sillyon, Imperial period) inscribed with an interesting epigram: "Kidramyas has made both the grave and the sundial for the spirits (δαίμοσι) of Zobaliam, as reward for her marital love; after you have looked at the hours and at the grave, stranger, say: I, the wife of Kidramyas, should be remembered" (μνησθεῖν αὐή [Κι]δραμίου γαμέτις); the passer-by is asked to lend the deceased woman his voice. On a lateral face a second epigram commemorates the erection of the sundial: "I stand to show the distance Eos has covered and to point out that the grave of Zobalima is here" (Imperial period). Sundials were often erected on graves, but this is rarely mentioned in epigrams (cf. *I.Keramos* 11). [AC]

296) W. WISHMEYER, "Magische Texte. Vorüberlegungen und Materialien zum Verständnis christlicher spätantiker Texte", in J. VAN OORT – D. WYRWA (eds), *Heiden und Christen im 5. Jahrhundert*, Leuven, 1998, p. 88-122: Overview of the magic texts of late Antiquity (magical papyri, gems, amulets, p. 95-103) with particular attention to the interpenetration of pagan, Christian, and Jewish motifs and the confrontation of Christianity with magic. [AC]

297) A. WITTENBURG, "Grandes familles et associations culturelles à l'époque hellénistique", *Ktèma* 23 (1998), p. 451-456: W. studies the epigraphic evidence on foundations that were created by distinguished families in the 3rd and 2nd cent. in order to preserve the funerary cult. As case-studies W. uses the funerary cult of Epikteta on Thera (*IG* XII 3, 330), of Poseidonios in Halikarnassos (*Syll.*³ 734), of Artemidoros in Perge (*IG* XII 3, 1349), of Diomedon on Kos (Laum, *Stiftungen* n° 45). The aim of such foundations and their corresponding associations was to represent social prestige in a time marked by the diminishing influence of the local elites. Such associations also demonstrate the strong desire to introduce the cult into the public sphere. [JM]

298) C. ZACCAGNINO, "L'incenso e gli incensieri nel mondo greco", in A. AVANZINI, *Profumi d'Arabia. Atti del convegno*, Roma, 1997, p. 101-120: Discussion of the trade and the use of incense and incense burners (thymiateria) in the Greek world with particular focus on their use in sacrifices and in the funerary cult. [AC]

299) S. ZOUMBAKI – L. MENDONI, "Θεοὶ Σεβαστοί", in *Kea-Kythnos*, p. 669-678: After the discovery of a new fragment, *IG XII 5*, 629 can be restored as a dedication made by the high priest of the emperor cult to the Theoi Olympioi and the Theoi Sebastoi for the wellbeing of Augustus (Theos Kaisar Sebastos, Ioulis, before 14 A.D.). The dedication stood on the epistyle of a building, probably of the Sebasteion, which was probably located near the sanctuary of Apollon. The Theoi Sebastoi can be identified with Augustus and Livia. Z.-M. collect evidence for the designation of Livia as Sebaste in the Eastern provinces earlier than Augustus' death. This new evidence makes a re-examination of the date and the significance of references to the Theoi Sebastoi in the Greek East necessary. [For such unofficial designations cf. *EBGR* 1993, 219 (C. Iulius as Parthicus) and *SEG XLVII* 847 (Julia Sebaste in Apollonia)]. [AC]

300) A. ZUMBO, "*P. Ross. Georg. I 11: Hymnus in Dionysum (= fr. LVI Heitsch)*", in *Akten des 21. Internationalen Papyrologenkongresses*, p. 1068-1078: A fragmentary papyrus of the 3rd cent. A.D. (D.L. PAGE, *Select Literary Papyri*, London, 1950, p. 520-525) contains the last part of a hymn to Dionysos – a mythological narrative of the god's triumph over Lykourgos. Z. presents a critical edition of this text and argues that its sources are not only derived from the work of a mythographer, but also a *hieros logos* of a Dionysiac association. The text may be the work of an initiate who describes the punishment of Lykourgos as an allegory of the consequences the rejection of the Dionysiac initiation has. A *hieros logos* was probably also the source of OPIANOS (*Cyn.* 4, 230-319). [AC]

Angelos CHANIOTIS
Seminar für Alte Geschichte
Marstallhof 4

D – 69117 Heidelberg

e-mail: angelos.chaniotis@urz.uni-heidelberg.de

Jannis MYLONOPOULOS
Archäologisches Institut
Marstallhof 4

D – 69117 Heidelberg