



Angelos Chaniotis

Epigraphic Bulletin for Greek Religion 2008 (*EBGR* 2008)

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The 21st issue of the *Epigraphic Bulletin for Greek Religion* presents a selection of the epigraphic publications of 2008 and many additions to earlier issues. Following the practice of the most recent issues, emphasis was placed on the presentation of new corpora and editions of new texts, rather than on summarizing books or articles that use epigraphic material. Several geographical and thematic corpora take the lion's share in this issue; they assemble epitaphs from Attica (13) and Kos (19); the late antique inscriptions of Athens (145); the inscriptions of Aigina (62), the cities of Achaia (136), Thespiai (137), Miletos (69), Boubon (90), Kaunos (109), the Burdur Museum (70), and the area of Mt. Hermon in Syria (5); dialect inscriptions of Sicily (40); and inscriptions pertaining to the cult of the Great Gods in Samothrace (38).

There are numerous new texts of great interest, of which I mention a few. An inscription from the oracle of Apollon Selinaios contains the first sacred manumission from Euboea (121). There are several cult regulations, of which the one from Karystos concerning priestly perquisites (26) and several fragments in Miletos (69) deserve special mention. An honorary decree of the cult association of Agathe Thea in Athens describes the duties of the association's supervisor, such as the preparation of the goddess' throne and the setting up of a torch in all meetings of the association (155). In Miletos, an unusually large number of oracles of Apollon Didymeus requested the erection of altars for the cult of various gods (69). An honorary inscription from Olbia presents evidence for the distinctions made in ritual between citizens and foreigners: the use of separate altars (75). A new inscription from Delion with the accounts of the local agonistic festival provides information concerning the various expenses and the funding of festivals (21). In Miletos, a fragment attests to the phenomenon of leaving bequests to sanctuaries (60). A new inscription from Kos attests for the first time to the festival Tycheia on this island (20). A new honorary decree of Mylasa (73) establishes a commemorative anniversary for the restoration of freedom and democracy and introduces the cult of Olympichos (73). In Kos, a letter of Emperor Claudius clearly shows the importance of reciprocity in imperial cult: the emperor explicitly states that he grants privileges to the cities that performed sacred celebrations for him (20). A new fragment of the philosophical inscription of Diogenes of Oinoanda criticizes Apollon's oracles (64); the fact that a roughly contemporary oracle from Miletos designates Apollon as the god who does not lie (*apsseudestatos*, 69) certainly is a response to such critics. A dedication from the area of Sidon refers to one god (Melikertes) serving as messenger of another (3), which provides new evidence for the concept of the divine in the Imperial period. In a funerary epigram from Athens (96), Apollonios explains how he selected a place in the countryside to construct his grave following advice given to him in a dream and by means of an oracle. Finally, an Athenian curse tablet from the sanctuary of Polykrates and Palaimon is the first *defixio* known with certainty to have been found in a shrine (81).

The inscriptions discussed in this issue, both the inedita and texts contained in corpora, are of interest for a variety of subjects: cult offices, sacred property, festivals and contests, rituals, eschatological ideas – for instance the belief that a privileged position in the underworld has to be earned through moral qualities (13) –, magic, the relation between Christianity and

paganism (e.g. 51. 107), the convergence of religious vocabulary, the shaping of religious identities in Late Antiquity (13), and religious mentality. As regards the latter, I single out a grave epigram from Thespiæ, in which a woman who died young bitterly complains that the Muses did not listen to the prayers of her father, who was a priest (137). Finally, I point to several texts that show the importance of dedications in families' commemorative activities. In the sanctuary of Apollon Lairmenos near Hierapolis a man chose the altar of Artemis to announce the dedication of a slave because this altar had been dedicated by his father (1); and in Thespiæ a priestess commemorated the fact that a statue of Dionysos had been dedicated by her ancestors (137).

The principles explained in *Kernos* 4 (1991), p. 287-288, and *Kernos* 7 (1994), p. 287, also apply to this issue. Abbreviations that are not included in the list are those of *L'Année Philologique* and J.H.M. STRUBBE (ed.), *Supplementum Epigraphicum Graecum. Consolidated Index for Volumes XXXVI-XLV (1986-1995)*, Amsterdam, 1999, as well as of later volumes of the *SEG*. If not otherwise specified, dates are BCE. Georgy Kantor (New College, Oxford) summarized Russian publications; Michael Anthony Fowler (Columbia University) improved the English text.

Abbreviations

<i>Ancient Macedonia VII:</i>	<i>Ancient Macedonia VII. Macedonia from the Iron Age to the Death of Philip II. Papers Read at the Seventh International Symposium Held in Thessaloniki, October 14-18 2002</i> , Thessaloniki, 2007.
<i>Bosporskij fenomen 2:</i>	<i>Bosporskij fenomen: Sakralnyj smysl regiona, pamiatnikov, nakhodok</i> 2, St. Petersburg, 2007.
<i>Cirene e la Cirenaica:</i>	L. GASPERINI – S.M. MARENGO (eds), <i>Cirene e la Cirenaica nell'Antichità</i> , Tivoli, 2007.
<i>Eucharisterion:</i>	A.D. STOLYAR <i>et al.</i> (eds), <i>ΕΥΧΑΡΙΣΤΗΡΙΟΝ: Antikovedchesko-istoriograficheskoj sbornik pamiati Ya.V. Domanskogo</i> , St. Petersburg, 2007.
<i>Festschrift Schwertheim:</i>	E. WINTER (ed.), <i>Vom Euphrat bis zum Bosphorus. Kleinasien in der Antike. Festschrift für Elmar Schwertheim zum 65. Geburtstag</i> , Bonn, 2008 (<i>Asia Minor Studien</i> 65).
<i>Koinè pontique:</i>	A. BRESSON – A. IVANTCHIK – J.-L. FERRARY (eds), <i>Une koinè pontique</i> , Bordeaux, 2007.
<i>Mikros Hieromnemon:</i>	A.P. MATTHAIΟΥ – I. POLINSKAYA (eds), <i>Μικρός Ἱερομνήμων. Μελέτες εἰς μνήμην Michael H. Jameson</i> , Athens, 2008.
<i>Thrace in the Graeco-Roman World:</i>	A. IAKOVIDOU (ed.), <i>Thrace in the Graeco-Roman World. Proceedings of the 10th International Congress of Thracology, Komotini-Alexandroupolis 18-23 October 2005</i> , Athens, 2007.

Selected Topics

Geographical areas (in the sequence adopted by *SEG*)

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1) E. AKINCI ÖZTÜRK – C. TANRIVER, “New *katagraphai* and Dedications from the Sanctuary of Apollon Lairbenos”, *EA* 41 (2008), p. 91-111 [*BE* 2009, 483]: Ed. pr. of 23 new inscriptions from the sanctuary of Apollon Lairbenos northeast of Hierapolis (*cf.* *EBGR* 2000). They consist of dedications of slaves, *threptoi*, and free individuals (*katagraphai*: 1-3, 5-11, 13-18), dedications (4, 12, 19-22), and possibly a confession inscription (23). They all date to the Imperial period (c. 170-230 CE). The dedications of slaves (1, 13), *threptoi* (2, 5-11, 14-15), and free persons (3) are introduced with the verb *καταγράφω* (1-3, 5-11, 13-14) followed by the name of the god in the dative (Helios Apollon Lairmenos: 1, 2, 5, 7, 8, 14-15; Helios Apollon Lairbenos: 11; Apollon Lairmenos: 3, 13; Helios Apollon: 6; Helios Apollon Laimenos: 9). Some of the dedications of slaves took place upon divine command (1, 5: *κατ’ ἐπιταγήν*; 15: *ὡς ἐδῆλωσε ὁ θεός*). In the case of n° 14 it is reported that a man made the registration ‘on the altar of Artemis, a dedication of my father’ (*ἐς τὸν βωμὸν τῆς Ἀρτέμιδος, ἀναθήματος πατρικοῦ μου*) [for such cases of commemoration and emotional attachment see *EBGR* 2007, 30 bis; *cf.* an inscription from Thespiiai (*infra* n° 137) that commemorates the fact that the ancestors of a priestess had dedicated a statue of Dionysos; *cf.* MAMA VIII 446: *προγονικὰ ἀναθήματα*]. The slaves became property of the god (1: *ἱερὸς τοῦ θεοῦ*; 5, 8, 11, 15: *ἱερά*; 7: *ἱερός*), but remained free. In one case, the dedicated individual was an alumna of a *hieros* and his wife, a *hiera* (15). Fines, payable to the sanctuary (2), the sanctuary and the fiscus (1, 5-11, 13-18), the sanctuary, the fiscus, and the city of Motella (3) were imposed on those who violated the act of dedication – especially by enslaving the dedicated individual, as it is stated in n° 14 (*ἐπενικαλέσει ... ὡς εἰς δουλίαν ἀνθρώπου*). In one case (13) before the slave was dedicated to Apollon, he had been set free ‘through the archives in Motella’. The free status of the dedicated individuals [from the perspective of secular law; see *EBGR* 2006, 121] is confirmed by the text n° 14 which explicitly states that a *hieros* was to become free (*εἶναι αὐτὸν ἱερὸν καὶ ἐλεύθερον*). As M. RICL (“Donations of Slaves and Freeborn Children to Deities in Roman Macedonia and Phrygia: A Reconsideration”, *Tyche* 16 [2001], p. 155f.) has pointed out, ‘the master had first relinquished all his rights over the slave, then handed him over to the god and finally had him registered under the god’s name’ [the expression *ἀπὸ σήμερον ἔστω* (1), unparalleled in this sanctuary, is often attested in manumissions]. The texts nos 2 and 7 are of particular interest, because the dedicants also bestowed a workshop, a house, and tools upon their dedicated *threptoi* (*cf.* *EBGR* 2000, 169 n° K43). It is assumed that the dedicated alumni run the business being accountable to the sanctuary. *Dedications*: A man from Hierapolis living at Mossyna dedicated to Helios Apollon Lairmenos *ἐπήκοος θεός* a statue, together with his wife and children, as thanksgiving (*εὐχαριστήριον*; 4). A man, together with his wife and children, dedicated to Apollon Lairmenos *ἐπιφανέστατος θεός* a statue of Artemis Kynagos and a deer together with its base (12). A man from Motellokepos dedicated an intercolumnium to Apollon Lairmenos making a prayer (19, *εὐξάμενος*). N° 20 is a nice expression of piety and devotion: ‘I Apphia, daughter of Alexandros, from Motella, after having become ... set this up for Helios Lermenos as he has listened to all my prayers’ (*κατὰ ὥς μοι πάντα ἐπήκουσε*); the scribe seems to have forgotten a word (e.g. ‘after having become healthy’). Another dedication to Apollon Lairmenos was made in fulfilment of a vow (21). It is not clear if n° 24 is a dedication to *ἐπιφανέστατος θεός* Helios Apollon Lairbenos or a *katagraphē*. In n° 22 only the epithet Larbenos is preserved; n° 25 is a small fragment. The authors interpret n° 23 as a confession inscription, restoring *[κολασθ]εῖς ὑπὸ τοῦ – θεοῦ Ἡλίου Ἀπόλλωνος Λαιρβηνού* [‘after having been punished by the god Helios Apollon Lairbenos’] [but other verbs (e.g. *[σωθ]εῖς* or *[ἰαθ]εῖς*) can be restored, in which cases the text is a dedication].

2) E. ALBANIDIS – S. GIATSI, “Athletic Games in Thrace During the Imperial Era”, *Nikephoros* 20 (2007), p. 177-197 [*BE* 2009, 327]: A.-G. give an overview of the various agonistic festivals held in Thrace in honour of deities and Roman emperors: Philippopolis: Pythia, Kendreisia;

Perinthos: Pythia, Aktia, Severeia; Byzantion: Antoniniana Sebasta; Anchialos: Severia Nymphia; Odessos: Darzaleia; Coelum: Hadriana; Philippi: Great Asklepieia; Serdica: Pythia.

3) J. ALIQUOT, "Inscriptions grecques et antiquités de Haloua", *BAAL* 8 (2004), p. 301-314 [BE 2006, 465; SEG LIV 1630]: Ed. pr. of an interesting dedication from Haloua (Mt. Hermon, territory of Sidon). The dedication to a local god was made upon the divine command of a local god, which was transmitted to the worshipper through the mediation of another god: διαταγῇ θεοῦ ἀγείου Ρεμαλα, κατὰ κέλευσι[ν] θεοῦ ἀγγέλ[ου] Μελικέρτ[ου] (156 CE). A. points out that the word διαταγή, common in the New Testament, was hitherto unattested in a pagan context. It is not clear if the genitive Ρεμαλα is to be understood as the genitive of the name of the cult founder ('god of Remalas') or as a toponym. Another Phoenician dedication in the area of Tyre refers to an 'angel god of Milkashtar'. In the new text, one observes a conflation of Melikertes with his angel. Thus, Melikertes occupied a position between the great local god (the god of Remala) and his worshippers [for the concept of a hierarchy of gods in this period see A. CHANIOTIS, "Megatheism: The Search for the Almighty God and the Competition of Cults", in S. MITCHELL – P. VAN NUFFELEN (eds.), *One God: Pagan Monotheism in the Roman Empire*, Cambridge, 2010, 112-140]. A. discusses the cult of Melikertes and Leukothea in this area and the belief in divine messengers.

4) J. ALIQUOT, "Leucothéa de Stageira", *Syria* 79 (2002) [2004], p. 231-248 [SEG LII 1587]: A. republishes a very interesting dedication to Leukothea on behalf of the Emperor Trajan from 'Ayn al-Burj (ancient Segeira; OGIS 611; IGR III 1075). The dedication was made by an individual, who states that he was a relative of a certain Neteiros: Νετειρου τοῦ ἀποθεωθέντος ἐν τῷ λέβητι. The interpretation of this phrase has been the subject of a long controversy. More recently, M. SARTRE ("Faits divers et histoire des mentalités : à propos de quelques noyés et de trois petits cochons", *Syria* 70 [1993], p. 51-67) interpreted it as a reference to the accidental death of a boy, which was considered a sign of divine election, whereas C. BONNET ("De l'histoire des mentalités à l'histoire des religions : à propos de Leucothéa et de trois petits cochons", *Studi epigrafici e linguistici sul vicino oriente antica* 14 [1997], p. 91-104) thought of an initiation rite modeled on the myth of Melikertes, who was immersed by Leukothea in a cauldron; the rite was understood as the symbolic death and divine rebirth of the initiate Neteiros. But as A. points out, in the Imperial period ἀποθεώω can also have the meaning 'to die' or 'to be buried', with the additional connotation 'to receive funerary honours' (e.g. SEG VII 268); λέβης ('cauldron') is a common designation of funerary urns. According to A.'s interpretation, Neteiros received funerary honors and was buried in a *lebes*. The phrase δι' οὗ αἰ <ἐ>οργαί ἔχονται seems to refer to Neteiros' father, who was responsible for the festival. Menneas, who supervised the building activities at that site, recorded his family's connection with the sanctuary, in which a family member was buried. In Syria, epitaphs can be perceived as dedications to the gods (cf. SEG XXXVII 1538 = MERKELBACH-STAUER, SGO IV 21/24/02); the grave of Neteiros was an annex to the nearby temple of Zeus.

5) J. ALIQUOT, *Inscriptions Grecques et Latines de la Syrie. Vol. 11, Mont Hermon (Liban et Syrie)*, Beirut, 2008 [BE 2009, 512]: Corpus of the inscriptions from the area of Mt. Hermon. New texts are marked with an asterisk. West Hermon. *Haloua*: For the dedication to the god Remalas (1) see *supra* n° 3. *Deir el-Achaïyer*: An inscription commemorates the construction of a *diphros* during the term of Beeliabos as a high priest of the gods of Kinoreia (4); the *diphros*, a sort of throne, may have been used for the carrying of divine images in processions. *Kfar Qouq*: A dedication in fulfillment of a vow (5: εὐχόμενος). *Aaiha*: A building inscription commemorates the erection of a building during the term of a priest; the building was constructed with sacred funds (7: ἐκ τῶν ἱερατικῶν) ['funds of/for the priests']. *Ain Horbé*: Dedication of an altar to Theos Patroios by a couple for the well-being of their children (12: εὐχόμενος ... ὑπὲρ

τέ[κν]ων). This god is to be identified with Zeus Patroios, who is mentioned in a building inscription (14). A commemorative inscription for a priest (μνησθῆ ... ἱερεὺς) is engraved on a rock in front of the temple. *Ain Aata*: Two epitaphs of Iulius Kanthouros, priest of a god and a goddess, whose names are not preserved (15, *16) [in 16, read θεᾶς, not θεᾶς]. *El-Habbariye*: A dedication on behalf of emperors (17).

East Hermon. *Jdeidet Yabous*: Reference to a priest in a dedication or building inscription (*19). *Rakhlé*: Numerous inscriptions, mostly referring to construction work, were found in the sanctuary of Leukothea. The goddess is named in some texts (21: Leukothea; 22: Thea Leukothea Rachlas), in others she is referred to as 'the goddess' (22, 27; cf. 20: Thea Moithou, 'the goddess of Moithos'). The texts illuminate the financial administration of the sanctuary, by referring to the office of the 'sacred treasurers' (*hierotamiai*). The *hierotamiai* (23, 28), the priest (*22; cf. 25, 29), or jointly a *hierotamias* and a priest (24), supervised the building works, which consisted of the erection or restauration of an *oikos* (*22), a door (23), a wall with three niches (27), a porticus (28). The constructions were funded 'from the funds of the goddess' (27: ἐκ τῶν τῆς θεοῦ; cf. 23), 'from the funds of the goddess, from the interest' (from loans; ἐκ τῶν τῆς θεοῦ ἀπὸ τόκου), from the surplus of sacred funds (24: ἐκ περισειῶν). One of the *hierotamiai* was the son of a priest (23). Construction of a wall with three niches was under the responsibility of a priest. Two private dedicatory inscriptions were found in another sanctuary (*31, 32; 'sanctuaire ouest'). One of the dedications is interesting because the usual formula 'he/they dedicated' is supplemented with the phrase 'with zeal' (*31: μετὰ σπουδῆς), thus highlighting the dedicants' devotion. Two further dedications were not found in situ. One of them was made upon divine command (*34: κατὰ κέλευσιν). The second text is engraved on a bronze lamp and commemorates the dedication of a *lychnia* ('lampadaire') and a *lychnos* to Leukothea (35). *Qalaat Jendak*: A priest together with his wife and children dedicated a niche to Zeus Megistos in expression of their devotion (εὖσεβούντες; 38). *Ain el-Bouj*: The most important text is the well-known dedication of Menneas to Leukothea of Stageira (39), for which see *supra* n° 4. *Qasr Antar*: A stele was dedicated to a Theos Megistos (40), probably Baal of Mt. Hermon, upon his command (κατὰ κέλευσιν), by a group designated as 'those who take the oath' (οἱ ὀμνόντες). The last phrase (ἐντεῦθεν) may be directed to those who were not allowed to enter the sacred place ('go away from here'). It has been suggested that the oath may be related to an initiatory cult or an association. A. discusses the possible association of this text with the apocryphal *Book of Enoch*, which narrates of the descent of 200 angels on Mt. Hermon and committing themselves under oath to the corruption of mankind. *Rimé*: A dedication of a temple for Theos Andrios (sc. Theandrios, Theandrites; 41). *Arné*: A text commemorates the decoration of a temple of Zeus of the village of Ornea (42) and of other buildings using sacred funds (ἐκ τῶν τοῦ αὐτοῦ θεοῦ). *Kafir Hanvar*: An inscription on an altar commemorates the devotion of a certain Lucius from Akraba to Thea Syria Hierapoliton (A), i.e. Atargatis (B). Lucius designates himself as the goddess' slave (A: δοῦλος) and the goddess as his mistress (B: κυρία). He reports that he dedicated an altar, coming to this place twenty times, 'filling 40 sacks' (A). He was sent by the goddess (B: εὖσεβῆς καὶ πεμφθεὶς ὑπὸ τῆς κυρίας Ἀταργάτη[ς]), performing another 24 transportations (ἀγωγὰι), bringing each time as a gift (δ<ω>ροφόρησε ἐκάστη ἀγωγῇ) two sacs (cf. the *sacculi* of wandering priests in Apuleius, *Metamorphoses* VIII, 28). *Hiné*: An inscription commemorates the construction of a peribolos and another building. The construction was funded ἐκ τῶν [ἐρ]ατι[κ]ῶν π[ρο]σόδων ('sur les revenus du trésor sacré') [more accurately: 'from the priestly revenues']. Another inscription commemorates further building works funded by the sacred funds (47: ἐκ τῶν π[ρο]σόδων τοῦ θεοῦ); the supervisors of the construction advanced the money ([π[ρο]ο[ρ]α] <ν>ηλώσαντες) [if we restore ([π[ρο]ο[ρ]α] <ν>ηλώσαντες, they paid part of the expenses]. A basin was dedicated by a

sacred treasurer (*hierotamias*, 52). *Beit Saber*: A dedication was made by a priest after the end of his service (*54: ἱερόσας).

In an Appendix, A. presents the inscriptions from south Hermon. *Qalaat Boustr*: A dedication or construction is dated with reference to a priestess (A1). *Har Senaim*: see *infra* n° 35. *Tel Dan*: Dedication to Theos ho en Danois by Zoilos in fulfilment of a vow (A12: εὐχὴν) [EBGR 1992, 227]. *Kaisareia-Paneas*: For a group of dedications to an anonymous god of Panias (A1-A12) see *infra* n° 35. Two metrical dedications (A13, A14) by the priest (A13: ἀρχιερεὺς) Victor, son of Lysimachos commemorate his dedications (148 CE). He dedicated a statue of a goddess (Maia, Echo or Nemesis) to Zeus Pan, ‘who loves Echo’ (φιλευχῶ Διόπανι). The text is to be seen in the context of divination. The second dedication is addressed to Pan and the Nymphs; Lysimachos and his sons dedicated an image of Hermes, making a prayer (συνευξάμενος). A priest of Pan dedicated a statue of kyria Nemesis and her temple, with its decoration and an iron grille for the salvation of the emperors (A16). A magistrate dedicated together with his family a statue of kyria Echo, after receiving an oracular command in a dream (ὄνιζω χρησμοδο[τη]θεὶς; A17, 221 CE). A fragmentary dedication for the salvation of the emperors (A18) refers to gratitude (χαίς). Another fragmentary dedication (*A19) probably mentions a dedication in fulfilment of a vow ([εὐ]χὴν). There are also two Latin dedications, one to Pan (A15), the other *pro salute* of Elagabal (A21).

Afterlife: We note the use of the term ἡρώιον for the grave (8, 9, 11) and of ἡρώς, ἡρώσσα (36) for the deceased individual.

6) M. ALONGE, “The Palaikastro Hymn and the Modern Myth of the Cretan Zeus”, in *Mikros Hierommemon*, p. 229-249: The famous hymn of Zeus from Palaikastro has often been used by the proponents of the theory of cult continuity from Minoan to post-Minoan Crete. A. points to the weaknesses of this theory and of the perception of Cretan Zeus as a successor of a Minoan fertility god. A recently published treaty oath from Eleutherna (*SEG* LIV 841; *infra* n° 147) shows that Zeus and Welchanos, an indigenous god, were regarded as separate gods. A. understands the word κοῦρος as a reference to the baby Zeus. Although he does not think that Zeus was worshipped as a baby at Palaikastro, he interprets the hymn as a ‘hymn to a baby Zeus’ commemorating the god’s first arrival to Crete; the dancers who performed it may have impersonated the Kouretes.

7) A. ANDREIOMENOU, *Τανάγρα. Ἡ ἀνασκαφὴ τοῦ νεκροταφείου (1976-1977, 1989)*, Athens, 2007: In her report on the excavation of the cemetery at Tanagra, A. presents 73 graffiti and dipinti on vases (usually on kantharoi) found in the deposit of a sanctuary of Herakles (p. 31-46; 5th-4th cent.). The texts are dedications to Herakles (τὸρααλῖ: 1-4, 16, 40-41, cf. 44-45; τὸρααλ(ε)ῖος: 42-43; cf. the use of the verb ἀνέθεκε: 13-15, 17-19; ἱαρός: 20-39, cf. 68-69).

8) C. ANTONETTI, “Un frammento inedito dei rendiconti degli ieropi di Delo”, in G. CRESCI MARRONE – A. PISTELLAZO (eds), *Studi in ricordo di Fulviomario Broilo. Atti del Convegno, Venezia, 14-15 ottobre 2005*, Padova, 2007, p. 9-23 [*BE* 2008, 451]: Ed. pr. of a fragmentary account of the Delian *hieropoioi* (c. 177) kept in a private collection. The preserved lines contain the accounts for the festivals of the Posideia (cf. A1: [Ποσ]ειδῶνι Ὀρ[θωσίω]) and the Eileithyia (A10: [λ]όγος τῶν εἰς Εἰλ[ειθυίαν] and a list of expenses over the year (face B with references to the months Galaxion, Artemision, Thargelion, and Panamos). The accounts refer to expenses for the purchase of various items (wine and other foodstuffs, tiles, sacrificial animals, oil, wreaths, charcoal; cf. A6: [ἐ]πιπλαγχνίδιο[ι]), prizes for victors (A8: νεκτητή[ριον ἀμύλλης]), choruses (B 15), the purification of the sanctuary (B1, 22), and rites for Leto, Zeus Soter (B3), Eileithyia (B11), and the Dioskouroi (B18).

9) R. ARDEVAN – V. WOLLMANN, “Eine griechische Inschrift aus Ilişua (Dakien)”, in L. MIHAILESCU-BÎRLIBA – O. BOUNEGRU (eds), *Studia historiae et religionis Daco-Romanæ in honorem Silviu Sanie*, Bucharest, 2006, p. 259-265 [BE 2008, 344]: Ed. pr. of a dedication found at Ilişua (Dacia), near the camp of the ala I Tungrorum Frontoniana (2nd cent. CE). Zamannisthes (a settler from Asia Minor) made a dedication to the Chthonian Gods in fulfilment of a vow [*non vidimus*; see A. Avram, BE 2008, 352].

10) P. AUPERT, “Hélios, Adonis et magie : les trésors d’une citerne d’Amathonte (Inscriptions d’Amathonte VIII)”, *BCH* 132 (2008), p. 347-387. Ed. pr. of two inscriptions found in a cistern near the north wall of Amathous. The first object is an inscribed wine jug (ἀπορρυσικός) dedicated by Onesikrates to Helios Adonis after a prayer (εὐξάμενος) on 7th Rhomaïos of 18 CE. A. discusses in detail the cult of Adonis and Aphrodite in Amathous, in association with the cult of Egyptian deities. The cult, originating in Byblos, was actively promoted by the Ptolemies. The new text provides evidence for solar syncretism in the early Imperial period. The second text is a defixio on a lead tablet dating to the 7th cent. CE. A text is written on either side of the drawing of a man, covered with magical signs: (left) Δαμ(ά)τρι φημὸ τοῦτις (right) ἡ ὄσχισι(ς) οἴην πονᾶ (‘je lie Damatri par un sort en ces termes : que la copulation (ou les bourses) oïin, lui fasse(nt) mal’).

11) A. AVRAM – C. CHIRIAC – I. MATEI, “Defixiones d’Istros”, *BCH* 131 (2007) [2009], p. 383-420: Ed. pr. of eight lead tablets with defixiones from Histria (4th cent.). The longest text (1) is a judicial defixio against Diogenes and those who supported him in a trial, possibly as witnesses (τῶν συνεπιόντων). The defixio was deposited in the grave of Aristoboulos (γράφω ... παρ’ Ἀριστοβόλου). An unusual element is the use of the verb γράφω (γράφω ... ὄνομα ... καὶ λόγος ... καὶ λόγος καὶ δύναμιν). In the beginning of line 2 the name Ἀγαθήνορος is ‘broken’: The scribe wrote ANOPO, adding ΓΑΘΗ between lines 1 and 2; the eds. suspect that this was done on purpose by the scribe, in order to destroy the name of one of his opponents (cf. SEG XLIX 322). [This is quite probable: in this way a name that contains ἀγαθός is transformed into a name that conveys ἄωρος]. The other defixiones are addressed against groups of men (2, 4?) and men and women (3); two tablets are very fragmentary (5, 6), another one is illegible (7). The last text (8) is a name inscribed on the lid of a lead box which probably contained a voodoo doll; similar lead boxes have been discovered in Athens and Pantikapaion (for a list see p. 417-420). The authors present an annotated list of defixiones found in the area of the Black Sea (Olbia, Chersonesos, Pantikapaion, South Russia).

12) M. BĂRBULESCU – A. CÂTEIA, “Pater nomimos în cultul Hecatei la Tomis”, *Pontica* 40 (2007), p. 245-253 [BE 2008, 369]: Ed. pr. of the epitaph of a man (Roman citizen), who bears the titles πατήρ νόμιμος καὶ ἱερεὺς Σωτείρης Ἐκάτης (Tomis, 2nd cent. CE). The title *pater nomimos* is attested in the context of the cult of Mithras in Aquileia (*ILS* 4251) and Sidon (*SEG* LII 1591-1593), in the latter city also in connection with the cult of Hekate. In Histria, the title was used by the priest of a cult association of Hekate.

13) V.N. BARDANI – G.K. PAPADOPOULOS, *Συμπλήρωμα τῶν Ἐπιτομῶν Μνημείων τῆς Ἀττικῆς*, Athens, 2006: The authors present a collection of more than 3,400 grave inscriptions from Athens and Attika (mostly published) that have not been included in *IG* II². *Afterlife and death*. Some grave epigrams are of interest in connection with ideas about death and afterlife. As is often the case in epigrams of the Hellenistic and Imperial period, several epigrams make a distinction between the body and the soul (1206, 1621, 1923), claiming that the soul has joined the virtuous (1206, 1st/2nd cent.: ψυχὴ δ’ εἰς ἀγαθῶν εἵκεθ’ ὁμηγύρ[ιας]) and the *aithe*r (1923, 1st/2nd cent.: [ψυ]χὴ δ’ αἰθέρα εἰσανέβη; 2881: ἀλλ’ εἰς αἰθέρα ψυχὴ διέπτη καὶ σύνεστιν). [I note the expression ἀγαθῶν ὁμήγουρις, which alludes to the belief that a privileged position in the underworld is reserved for the virtuous (ἀγαθοί) and the pious (εὐσεβεῖς), in other words it has to

be earned through moral qualities – as opposed to the belief that this can be achieved through initiation and the automatism of a ritual; cf. EBGR 2000, 31.] Naturally, there are references to the Fate or the Fates, from whom there is no escape (e.g. 1375 = CEG II 586: Μοῖρας εἰς τὸ χρεὼν δίδονται; 2498: [Μοῖραν φυγεῖν οὐκ] ἔστι διὰ τὸν δαίμονα). [N° 2705 attributes death to an envious daemon (φθονεῶ δαίμονι χρησάμενος) and should probably not be regarded as a Christian epitaph; on this expression cf. *infra* n° 137.] *Funerary practices*: In an interesting epigram the deceased man is presented asserting that he was buried by the hands of his wife and children without tears (1375 = CEG II 586: οὐκ εἰς δ' ἐγ' χερσὶ τέκνων ἀλόχου τε ἄδ[α]ρχ[υ]τ[ι] [ε]ῖξυνέτου Μοῖρας εἰς τὸ χρεὼν δίδονται) [for references to the physical contact between the bereft and the deceased during the burial see EBGR 2006, 26].

The epigrams for two individuals who lived an exceptionally long life – a woman who died at the age of 90 (411 = CEG II 592, c. 300) and a man who reached 105 years (821, late 4th cent.) – highlight the fact that they went to their death happy and envied by others (411: εὐθ[α]νάτως δὲ στεῖχω ζηλωτὴ Φερσεφόνης θάλαμον; 821: εὐδαίμων ὁ θανών ... ἔβη ζηλωτὸς ἐς Ἄιδου). One notes the different perspective of the underworld for the two genders: the epigram for the woman designates it as Phersphone's chamber, that for the man as the house of Hades. The epigram for the woman also presents her as confirming that her daughter had carried out the burial in a pious and proper manner (εὐσεβία θυγατρὸς δὲ ἐτάφην ὥσπερ με προσήκει). Two texts offer consolation. The underworld is a place free of grief (2617: 'may that place be free of grief for you', καὶ σοὶ ἀλύπητος μὲν ἐκεῖ τόπος); death means the end of worries (1766, undated: 'you have found it; have no worry!', εὕρηκες αὐτό· ἀμερίμναι). Another fragmentary text claims that the love of a husband shall be stronger than death; neither Acheron's cold water nor the drink of Lethe shall reduce his desire; according to the restoration, Persephone herself would feel pity for his loss (2630: [ἀλλ]ὰ κρυεροῦ πι[ο]ταμοῦ πότος οἵ[ο]ποτε Λήθη [ἐκ] κρα[δί]της ἔλασσει τὸν π[ό]θον) ὅσσον ἔχω ... [καὶ] αὐτὴ Πε[ρ]σεφόνη δὲ ἔλσει, Μ[α]κρίνη, [οἶ] ἔπαθον). Several epitaphs were set up for cult officials or religious experts: an epigram for the diviner and soldier Kleiobolos (148 = CEG II 519, c. 375-350); a fragmentary text that mentions a *hierophylax* (1766, undated). As one can judge from the words [μυσ]τιπλόων δαί[δ]ων and μεγάρους in an epigram (2994 = IG III 1393), it must be related to the Eleusinian mysteries. N° 2983 may be a dedication to Artemis and not an epitaph. There are numerous boundary stones of graves (ὄρος, ὄρος θήκης, ὄρος μνήματος, ὄρος σήματος; 2569-2605). The deceased is only rarely called *heros* (2262, 2959).

Funerary imprecations: Curses against the violators of graves only appear in Christian epitaphs. [I list them here because of their affinity with pagan funerary imprecations (for which see J. STRUBBE, *Ἀραὶ Ἐπιτύμβιοι. Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor. A Catalogue*, Bonn, 1997). N° 2747 [IG II² 13517] is an interesting case, as the reference to 'the powers in the air and on the earth and under the earth' (ἔχῃ πρὸς τ[ὸ]ν [Θ]εὸν τὸν [π]αντοκράτορα καὶ πρὸς τὰς ἐν ἀέρι καὶ ἐν [γῇ] καὶ κατα[χ]θονίας δυνάμεις) corresponds to a common pagan formula (e.g. STRUBBE, *Ἀραὶ Ἐπιτύμβιοι* n° 40: θεοὺς σχοῖη ἐπουρανίους τε καὶ ἐπιγείους καὶ ἐναλίους καὶ καταχθονίους καὶ ἡρώας κεχολωμένους; cf. the fragment n° 2884 which refers to the Trinity but also to δυνάμεις and ἐν τῷ ἀέρι). The common pagan curse formulas λόγον δίδωμι (e.g. 'he shall be accountable in front of the god NN') and ἔχειν πρὸς (e.g. 'he shall face the god NN') were adjusted to the belief in the Christian god (2665: λόγον δώσῃ τῷ Θεῷ καὶ ἀνάθεμα ᾗτω μαρὰν ἀθάν; 2775: δ[ί]ω[η] τὸν λόγον Θ(ε)ῷ; 2747: ἔχῃ πρὸς τ[ὸ]ν [Θ]εὸν τὸν [π]αντοκράτορα; 2848 = IG II² 13519: ἔχῃ δὲ πρὸς τὸ [φο]βερόν β[η]μα τοῦ [Θεοῦ ἐν] ἡμέρᾳ κρίσεως; cf. 2284: πρὸς Ἀγίαν Τριάδα). A curse envisages for the culprit a punishment attested in pagan curses: denial of burial (2996: μηδὲ τάφου τοίχῃ). In some cases we find general references to curses (2817 = IG II² 13571: κατάρῃ καὶ πανάρῃ τοῖς ὁστοῖς αὐτοῦ]; 2876: ἀρὰν ἔχέτω; 2860: ἔχῃ δὲ τὸ ἀνάθεμα), but many expressions are specifically Christian (2869 = IG II²

13540: ‘may he not inherit the light of God’, τὸ φῶς τοῦ Θεοῦ μὴ κληρονομήσῃ), usually referring to Judas and to the crucifixion (2681 = IG II² 13523: ‘he shall have Judas’ lot and everything shall be darkness for him and God shall destroy him on that day’, ἔχει τὴν μερίδαν τοῦ Ἰούδα καὶ γένηται αὐτῷ πάντα σκότος καὶ ἐξολεθρεύσῃ ὁ Θεός) αὐτὸν ἐν τῇ ἡμέρᾳ ἐκίνῃ; cf. 2700: ὁ Θεός) ὁ κατακρίνας τὸν Ἰούδαν μέχρι τῆς συντελείας τοῦ αἰῶνος, αὐτὸς τὸ κατὰκριμα δώῃ; 2747: ἔχει ... τὴν μερίδα μετὰ τῶν ἰσχυρότων ἄρον σταύρωσον αὐτόν; 2895: τὸ κατὰκριμα τοῦ Ἰούδα ἐχέτω). Such convergence and divergence of religious vocabulary is important for the study of the shaping of religious identities in Late Antiquity.

14) A. BERNABÉ, “Some Thoughts about the ‘New’ Gold Tablet from Pherai”, *ZPE* 166 (2008), p. 53-58 [BE 2009, 60]: B. presents a new critical edition of the ‘Orphic’ tablet from Pherai (see *EBGR* 2005, 117): πέμπε με πρὸς μυστῶ<ν> θιάσους· ἔχω ὄργια [Βάκχου] | Δῆμητρος Χθονίας <τε> τέλη καὶ Μητρὸς Ὀρεΐ[ας]. He provides numerous examples for the combination of ὄργια and τέλη/τελεταί and argues that these words are objects of ἔχω in the double sense of ‘I know/I possess’. He prefers the restoration Βάκχου, presenting strong arguments for placing this tablet in an Orphic context: the presence of Orphics in Pherai; the use of a gold tablet; the fact that deceased person addresses Persephone (line 1: πέμπε με); the reference to θιάσοι; the association of Orpheus with both Demeter Chthonia and Meter Oreia. The new text adopts the performative schema of many similar tablets: the deceased individual declares the fact that he has celebrated the rites (ἔχω ὄργια) and requests a privileged position in the underworld.

15) A. BERNABÉ – A.I. JIMÉNEZ SAN CRISTOBAL, *Instructions for the Netherworld. The Orphic Gold Tablets*, Leiden, 2008 [BE 2009, 62]: Corpus of the known Dionysia-Orphic tablets with a critical edition, translation, commentary, and general discussion of their content and religious context, i.e. Orphic ideas and their diffusion.

16) G. BEVILACQUA – F. FERRANDINI TROISI, “Due amuleti funerari dalla necropoli occidentale di Egnazia”, *ASAA* 85 (2007), p. 249-261: Ed. pr. of two gold laminae with amulets found in two separate graves in Egnazia (Apulia, 4th cent. CE). The texts consist of Egyptian magical words and names of Egyptian gods (‘il nome grande plethi Moui Sro Pan Ra il grande, re degli dei, erane Kneph’), followed by the formula διαφυλάξετε κύριοι θεοὶ τὸν φοροῦντα and possibly the phrase ὕμῶν τὰ ὀνόματα. The two texts provide evidence for the diffusion of magical practices, with Egyptian connections, in Apulia.

17) I. BÎRZESKU, “Zu den ältesten Steininschriften aus Istros”, *Dacia* 51 (2007), p. 133-137 [BE 2008, 376]: B. presents revised texts of the earliest dedications from Histria, a dedication by Telon and a dedication to Apollon (*I.Histriae* 102-103, c. 550-500).

18) J.-F. BOMMELAER, “À nouveau les comptes de Delphes et la reconstruction du temple d’Apollon au IV^e siècle av. J.-C.”, *BCH* 132 (2008), p. 221-255: B. studies the Delphic accounts concerning technical and financial aspects of the reconstruction of the temple of Apollon at Delphi in the 4th cent.

19) D. BOSNAKIS, *Ἀνέκδοτες ἐπιγραφαὶ τῆς Κῶ. Ἐπιτύμβια μνημεῖα καὶ ὄροι*, Athens, 2008 [BE 2009, 402-403]: Ed. pr. of 308 epitaphs from Kos [for another large collection of Koan epitaphs see *EBGR* 2007, 132]. A large number of the new texts are boundary stones of the burial grounds (ὄρος θηραίων/θηρῶν) both of individuals (257-272) and of cult associations (273-287), typical for Kos (c. 3rd cent. BCE-2nd cent. CE). Usually, the name of the associations (θίασος, θιασῖται) consists of names deriving from the name of a deity (e.g. Agathodaimonistai) followed by the name of the chairperson (οἱ σὺν + name); in one case the association consists of individuals from Herakleia Pontike (276: θίασος Θερραίων Ἡρακλεωτῶν). The thiasoi attested in this collection of texts were dedicated to the worship of Agathos

Daimon (277-279), Aphrodite (280-281), Homonoia (283-285), Nike (282), and Osiris (286), Poseidon (287). In the case of the thiasos of the Aphrodisiasts, the association was chaired by a woman (280-281). From among the other epitaphs, we single out a grave designated as property of 'the good spirits' of a Roman woman (186: Δαϊμόνων ἀγαθῶν Λαιλίας Εὐδοσίας); the grave of a woman who served twice as priestess and as high priestess (229): Αὐρ. Πλουτ. Ὑγίας, | [-] λίου ἱερέας β' | καὶ ἀρχιερέας; B. suspects that the woman was a priestess of Helios and wonders whether Ὑγία is a personal name or the name of the goddess. [Should we read Πλουτυγίας? It would be rather strange if the first name were abbreviated (Πλουτ.). Theophoric names composed of the names of two deities (in this case Ploutos and Hygieia) are not uncommon (e.g. Serapammon).] A man had the personal name Hieratikos (177).

20) D. BOSNAKIS – K. HALLOF, "Alte und neue Inschriften aus Kos II", *Chiron* 38 (2008), p. 205-242 [BE 2009, 404]: B.-H. publish or republish inscriptions from Kos. A dossier of letters of Emperor Claudius (25-29), in which his physician C. Stertinus Xenophon is referenced, may be part of a collection of documents concerning this prominent Koan. In the first letter (25, 47/48 CE) the emperor refers to an embassy from Kos that brought him a decree and informed him about celebrations in his honour either after the suppression of a conspiracy or after his return from Britain: '(through what is written in the decree) I recognize the continuous positive attitude that you have towards me not only from the fact that you have sacrificed to the local gods (τοῖς ἐπιχωρίοις θεοῖς), giving tokens of gratitude (χαριστήρια ἀποδίδοντες) for our rescue, both as a community and privately, dressing in white garments and wearing wreaths (λευχαιμονοῦντες καὶ στεφανηφοροῦντες); I have also acknowledged the fact that after the contest for the gods you performed for me the most sublime celebrations for the future times (τὰς ὑπάτας εἰς τοὺς μέλλοντας παν[ηγύ]ρ[ε]ις ἃς ἐποιήσασθε ἔμοι μετὰ τὸν ἀγῶνα τῶν θεῶν), praising the unshaken preservation of our rule, in a manner worthy of the already existing privileges that I grant the people for ever, finding new benefactions for the common good for all the cities that perform sacred celebrations for us (τὰς εὐ[ε]ργεσίας προσευρίσκων πρ[ὸς τὸ κοινὸν] ἐπιτήδειον πά[σ]α[ι]ς τε πόλε[σιν] πανηγύρεις ἱερὰς ἡμε[ῖ]ν ἀγούσας)'. A small fragment of a letter from the same dossier preserves only a few letters (28 = *Isr.Cos* ED 125); the text refers to the freedom of Kos and to the 'sanctuary of the god' (sc. the Asklepicion). Among the other inscriptions we mention an inscription commemorating a gladiatorial event, during which 23 gladiators were killed and one was pardoned (30, 1st cent. CE: (ὑπόμνημα) μονομάχων εἰκοσιτριῶν, χωρὶ τοῦ χαρισθέντος τῇ πόλει μονομάχου, τῶν σφαγέντων ἐν ταῖς δοθείσαις φιλοδοξίαις). The event was organised by a man and his daughter. No office is mentioned, and this is in accordance with the fact that in the early Imperial period gladiatorial combats were organised by private individuals. An honorary inscription was set up for a pious woman who occupied numerous priesthoods (32 = *Isr.Cos* EV 226, c. 14-37 CE): the people honoured her for her piety towards all the gods (τὰς εἰς [τοὺς θεοὺς πάντας] εὐσεβίας). The woman was a priestess of Asklepios, Hygieia and Epione, Rhea, the Twelve Gods, Zeus Polieus, Athena Polias, and Tiberius, as well as former priestess of Apollon Delios and Apollon Karneios [on Apollon Delios and Artemis Delia see *EBGR* 2006, 54]. A fragmentary honorary inscription lists among the services offered by the anonymous benefactor the restoration of buildings, possibly after the earthquake of 47 CE (33). The earthquake had damaged the quadriga of Victory and the Emperor and other statues near the sanctuary of Asklepios; the text also refers to the asylia of Kos and the temple of the Augusti. A fragmentary document records an endowment (ἀντιέρωσις) made by Euphrosynos (35, 3rd cent. CE). The money was to be spent for the performance of *rosalia* on the graves of certain individuals on the festival of Tyche ([-] νεμητὰς ἐπὶ τὰ μνημεῖα αὐτῶν τοῖς Τυχείοις ῥόδα προσφέρονταις). This is the first attestation of the Tycheia in Kos; this festival was attested in Lampsakos (*ILampsakos* 13).

21) C. BRÉLAZ – A. ANDREIOMENOU – P. DUCREY, “Les premiers comptes du sanctuaire d’Apollon à Délion et les concours pan-béotien des *Delia*”, *BCH* 131 (2007) [2009], p. 235-308: Ed. pr. of the first part of an important epigraphic dossier from Dilesi (ancient Delion, on the territory of Tanagra). The dossier consists of three financial documents: the accounts of the *agonothetes* (a man from Orchomenos) of the Pamboiotian contest of the *Delia* during the archonship of Theochares (I); undetermined accounts of the same year (II); and a summary of the interest paid by the *polemarchoi* in a period of 5 years (III). The accounts of the *agonothetes* list the amount he received as interest from the sacred funds (ἱερὰ χρήματα) and the expenses. These expenses give us an excellent insight into costs in connection with festivals and contests. Money was spent for a sacrifice to Apollon on the occasion of the procession of the *theoroi*, followed by a banquet; for a sacrifice during the oath ceremony for the artists, the athletes, and the *theoroi*; for laurel wreaths, bands, lamps, and torches; for the gilding of crowns; for the preparation, decoration, and gilding of a prize shield (εἰς τὴν τοῦ ὅπλου τοῦ ἀριστείου παρασκευήν); for the asyilia of the *theoroi*, the officials, and the other individuals, to whom the law granted asyilia (εἰς τὴν ἀσυλίαν τῶν θεωρῶν καὶ ἀρχαίων καὶ τῶν ἄλλων τῶν ἐκ τοῦ νόμου); for the assistant scribe; for the servants (ὕπηρέται); for cleaning the shields used in the race of armed men (ὅπλων ἐκκαθάρσεως τῶν εἰς τὸν ὀπλίτην); for the transportation of the ‘table’ from Tanagra to Delion and back (τραπέζης καταφορᾶς ἐπὶ Δήλιον καὶ ἀναφορᾶς εἰς Τάναρον); for the oil provided by the gymnasiarchos; for the travel expenses of men sent to Thebes and Athens to purchase weapons. The text concludes with a short, fragmentary report of the *agonothetes*, stating that he had provided the crown for the victor in a race of men (stadion?) at his own expense, and that he handed over money (?) to his successor, who had already been elected, and to other men.

22) A.M. BUTYAGIN – A.P. BEKHTER, “Novye nadpisi iz Mirmekija”, in *Eucharisterion*, p. 72-81: Ed. pr. of a dedication made to Demeter Thesmophoros by a woman after a prayer (εὐχα[μένη], Myrmekion, c. 300); in line 5, the eds. restore [μεθεο]ύση, i.e. Demeter is regarded as a ruler of this site.

23) S.G. BYRNE, “The Dedication of the Orgeones of Prospalta IG II² 2355”, in *Mikros Hieromnemon*, p. 117-132: B. discusses a dedication to Asklepios by the orgeones of the deme of the Prospaltioi. Under the heading Οἱ ὀρ[γ]εῶνες τῷ Ἀσκληπιῳ: ἀνέθεσαν | Προσπάλτιοι the names of 16 men are listed in two columns. As one may infer from the names and patronymics, membership was hereditary. The heading Προσπάλτιοι ‘does not mark those names off from others of different demes. ... The rubric Προσπάλτιοι is used ... to give a label to these particular orgeones, as if to declare that this is the Prospaltian association of orgeones’ (cf. IG II² 2967). Because of the form ἀνέθεσαν, instead of ἀνέθηκαν, B. dates this text to the 4th cent. He argues that IG VII 33 ([οἱ] <δ>ε ὀργεῶ <ν>ες <τ>ῶν θεῶν), found in Megara, is a similar dedication of orgeones, probably from Eleusis.

24) J.-D. CAHN AG, Basel, *Auktion 5. Kunstwerke der Antike, 23. September 2005*, Basel, 2005 [SEG LVI 2047]: One of the objects offered for sale is a statuary group representing two women (unknown provenance). An inscription on the base (read by R. TYBOUT in SEG) mentions that these statues were dedicated by a sculptor ‘in accordance with the command of the goddess’ (κατ’ ἐπιταγὴν τῆς Θεοῦ; 96 n° 158, 2nd cent. CE).

25) M.L. CALDELLI, “Virgilio, Eneide V: I giochi funebri e le realtà sportive”, in G. PACI (ed.), *Contributi all’epigrafia d’età Augustea. Actes de la XIII^e rencontre franco-italienne sur l’épigraphie du monde romain*, Macerata, 9-11 settembre 2005, Tivoli/Rome, 2007, p. 91-114: C. places Vergil’s description of the funeral contests for Anchises (*Aen.* V) in the context of the Augustean agonistic culture, focusing in particular on the literary and epigraphic evidence for the Aktia of Nikopolis.

26) M.A. CHIDIROGLOU, “Η Κάρυστος κατά τούς πρώιμους ιστορικούς χρόνους. Πορίσματα τῆς ἀνασκαφικῆς ἔρευνας στήν Πλακαρχή”, *Archeion Euboikon Meleton* 35 (2003/04) [2006], p. 69-80 [BE 2007, 325; SEG LVI 1037]: C. presents a fragmentary cult regulation copied by D. Keller at Plakari (area of Karystos, Euboea, 4th cent.). [D. KNOEPFLER, BE 2007, 325, recognizes the content as referring to sacrifices (cf. the words κωλή, χορδή, and δέσμα in lines 3-6). As I noted in SEG LVI 1037, the text refers to the part of the victim that was given to the priest. One recognizes forms of μέρος or μερίς (line 1) and δίδωμι (line 2), followed by references to parts of the victim (line 3: κωλή; lines 4f: γλώσσα; line 5: χορδῆς; line 6: [τὸ δ]έσμα, if it is not Ἐρμαῖ). Χορδή (ἡμίκραυρα χορδῆς) is often mentioned in Athenian sacrificial calendars (e.g., IG II² 1356; cf. χορδῖον in LSAM 44 line 10). There are also references to a θεωρός (? line 6) and payments.]

27) CHRISTIE’S, London, *Antiquities, Wednesday 25 October 2006*, London, 2006 [SEG LVI 2044]: We present two inscribed objects offered for sale; the readings are by R.A. TYBOUT (SEG). 1) An altar with the inscription εὐκαρπίας or [ὑπερ] εὐκαρπίας (88 n° 143). 2) A bronze votive hand with a four-line Greek inscription incised on the palm (89 n° 144, 1st/2nd cent.). 3) A Solomon amulet with the inscription Εἰς Θεὸς ὁ νικῶν τὰ κακά (89 n° 145).

28) CHRISTIE’S, New York, *Antiquities, Thursday 7 December 2006*, New York, 2006 [SEG LVI 2039, 2058]: The items offered for sale include the following inscribed objects of unknown provenance, mostly amulets. The texts were read by R. TYBOUT (SEG): 1) An inscribed bronze helmet dedicated in a sanctuary (ἱερο[-], c. 550-500, p. 72 n° 76). 2) A Chnoubis-amulet with the texts Χνοῦβις (A), Ἰω Σαβαωθ Αβρασαξ Μιχαήλ ἐμ(?) (B), Οὐρηλ, Σουρηλ (C; 58 n° 313); 3) Amulet with ΑΙΩ and a sequence of vowels (59 n° 315). 4) Amulet with the rider Solomon and the text Σολομών and σφραγίς θεοῦ \$\$\$ (59 n° 314).

29) K. CLINTON, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme. Volume II. Commentary*, Athens, 2008 [BE 2009, 224]: After a short but very useful introduction to the sanctuary of Demeter and Kore at Eleusis, its administration, the mystery cult, the sacred officials, festivals (Lesser Mysteries, Eleusinia, Proerosia, Haloa, Chloia, Kalamaia), the deme festivals (Dionysia, Thesmophoria, festival of Herakles in Akris), and the imperial cult, C. discusses in detail the texts contained in the first volume (see EBGR 2005, 39) [cf. the remarks of S. FOLLET, BE 2009, 224].

30) K. CLINTON, “Preliminary Initiation in the Eleusinian Mysteries”, in *Mikros Hierommemon*, p. 25-34: Inscribed boundary stones in the sanctuary of the Great Gods in Samothrace prohibit entrance to those who have not been initiated (*Samothrace* II 1, 62: ἀμύητον μὴ εἰσέναι εἰς τὸ ἱερόν). But since in order to get initiated, one had to enter the sanctuary, the term ἀμύητος does not designate those who were not *mystai* but those who had not performed a rite that qualified them for initiation. This ‘preliminary initiation’ (μύησις) is indirectly attested for the Eleusinian Mysteries. The pilgrims underwent this rite either in the court of the sanctuary of Eleusis or in the Eleusinion below the Acropolis (cf. IG I³ 6 = *I.Eleusis* 19 C 20-31 and 43-46). The public slaves who cleaned the sanctuary in Eleusis and the men who transported stone from Pentele to the sanctuary had to undergo this *myesis* in order to be able to enter the sanctuary (*I.Eleusis* 159 lines 24 and 62; cf. *I.Eleusis* 177 for myesis of public slaves c. two weeks before the Lesser Mysteries). The rite was carried out by the Eumolpidae or the Kerykes (*I.Eleusis* 138) and involved sacrifice (πρόθυμα; cf. *I.Eleusis* 19 C 42; 159 line 62; 177 line 269), and probably purification, instruction, and the closing of the initiate’s eyes, thus providing a foretaste of the experience during the Mysteries. It took place a few weeks before the Greater and Lesser Mysteries.

31) J. CROUWEL *et al.*, “Geraki, an Acropolis Site in Lakonia. Preliminary Report on the 11th Season (2005)”, *Pharos* 13 (2005), p. 3-28 [BE 2007, 32]: C. mentions a stamped tile that refers to Apollon and the inhabitants of Geronthrai (Geronthrai in Lakonia, Hellenistic, p. 14f.). According to C. this tile was from the sanctuary of Apollo (*cf.* Paus., III, 2, 6-7) [but M. SÈVE, BE 2007, 32, observes that the letters in line 1 ([--]λλων[--]) may be part of a theophoric name; see also *infra* n° 32].

32) J. CROUWEL – M. PRENT – D.G.J. SHIPLEY, “Geraki, an Acropolis Site in Lakonia. Preliminary Report on the 13th Season (2007)”, *Pharos* 15 (2007), p. 1-16: S. restores the text on a tile found at Geraki (Lakonia) as [Ἀπό]λλων[ος] | [Ἐρ]ο[υ]θρά[τα] (p. 11-13). This cult epithet is unattested.

33) K.F. DALY, “Two Inscriptions from the Athenian Agora, I 7571 and I 7579”, *Hesperia* 76 (2007), p. 545-554 [BE 2008, 199]: Ed. pr. of a list of prytaneis from Athens (191/2 CE). The recipients of free meals (*aisitai*) in the list include, as is common in this period, Eleusinian officials: a *hierophantes*, a *dadouchos*, a *hierokeryx*, the ‘altar priest’ (ἐπὶ βωμῶ), the priest of Phosphoroi, and a certain Aurelius (probably Aur. Alkamenes), who is characterized as πυρφόρος ἐξ Ἐλευσίνος. This hitherto unattested title distinguishes the πυρφόρος ἐξ Ἐλευσίνος from the one ἐξ Ἀκροπόλεως.

34) A. DIMARTINO, “Per una revisione dei documenti epigrafici siracusani pertinenti al regno di Ierone II”, in C. MICHELINI (ed.), *Guerra e pace in Sicilia e nel Mediterraneo antico (VIII-III sec. a.C.)*, Pisa, 2006, p. 703-717 [SEG LVI 562, 1103]: D. assembles inscriptions concerning the rule of Hieron II of Syracuse (270-215 BCE). They include the following dedications: of the Syracusans to all the gods (IG XIV 2); of the Tauromenians to Zeus Olympios in Olympia (ISE I 58); of the Syracusans to Zeus Hellanios (*Syll*³ 428); of Nereis and Gelon to Apollon in Delphi and Zeus in Olympia in honor of the Epeirotan royal house (*F.Delphes* III.4.235; *IrO* 310); and of a Syracusan king to Demeter and Kore (SEG XXXIV 979).

35) S. DAR – N. KOKKINOS, “The Greek Inscriptions from Senaim on Mount Hermon”, *Palestine Exploration Quarterly* 124 (1992), p. 9-25 [SEG XLII 1408-416]: Ed. pr. of 9 altars from the sanctuary of Senaim, on Mount Hermon, near Caesarea Pania (2nd/3rd cent.) [republished with improvements by J. ALIQUOT, *supra* n° 5 A2-10; we incorporate his remarks in this lemma]. The identity of the god or gods cannot be determined (Zeus, Helios, Sarapis?). An inscription on a limestone altar records that it was dedicated by three men when another individual, whose name is partly preserved, was *κάτοχος τοῦ θεοῦ*. *Katochoi* (‘temple-seekers’ or ‘temple-recluses under a vow’) are known to have commissioned and supervised dedications in Syria [ALIQUOT (A2) observes that the *katochoi* are attested as a separate group than the priests. They were usually wealthy devotees responsible for construction work in sanctuaries. He favours the interpretation of the term *katochos* as ‘one possessed by a god’ (‘qui est maintenu, possédé’)]. A man who served as ἐπὶ τὰ ἄκτα (α) (*actuarius militariensis*?) made a dedication for the salvation and victory of the emperors M. Aurelius and L. Verus (2) [P.-L. GATIER, BE 1993, 629, tentatively suggest reading Ἀκτα[α] (i.e. the local agonistic festival Aktia. This is rejected by ALIQUOT (A3)]. Other dedications were made upon prayer (3: εὐχόμενος) or in fulfilment of a vow (5: εὐχῆς ἔνεκεν). A very fragmentary dedication is restored as [-]ον Ἀνφί[α]ς [ἀφιέρω]σεν τῷ θεῷ εὐχῆς (sc. ἔνεκεν) [these restorations are not adopted by ALIQUOT (A5)]. The eds. tentatively interpret the text ΙΔΙΔΕΟ (8) as a dedication to Zeus Idaios (Δι’ Ἰδαίου) [this is rejected by ALIQUOT (A9)].

36) F. DAUBNER, “Der pergamenische Monat Eumeneios”, *EA* 41 (2008), p. 174-180 [BE 2009, 419]: D. argues that the month Eumeneios (*IrPergamon* 249) does not derive from a king Eumenes, but more probably from Zeus Eumenes.

37) J.-C. DECOURT – A. TZIAFALIAS, “Mythological and Heroic Names in the Onomastics of Atrax (Thessaly)”, in E. MATTHEWS (ed.), *Old and New Worlds in Greek Onomastics*, Oxford, 2007, p. 9-20: After presenting an overview of the c. 600 names attested in Atrax in Thessaly, D.-T. briefly mention the theophoric names and focus on names inspired by myths and heroes (rivers: e.g. Peineiodouros; heroes: e.g. Phorbas, Kaineus, Hoplon, Protesilaos, Neoptolemos, Phoinix etc.).

38) N.M. DIMITROVA, *Theoroi and Initiates in Samothrace. The Epigraphic Evidence*, Princeton, 2008: D. presents a thorough study for the evidence of *theoroi* in Samothrace, including an introduction to the etymology and function of *theoroi* and the epigraphic evidence for *theoroi* in general and in Samothrace in particular (p. 9-20). The main part of the book is a corpus of attestations of *theoroi* (p. 21-74 n^{os} 1-20, 22-25; n^{os} 14-17 and 19 list both *theoroi* and initiates) and initiates (p. 77-238) in Samothrace. *Theoroi*: Four of the inscriptions mentioning *theoroi* are dedications: by *theoroi* of Patara (21) and Paros (27-28) and by the Thessalian Koinon (26). There are a few inedita. N^o 11 attests *theoroi* from Kos, Bargylia, Klazomenai, and the association of Dionysiac artists [of Ionia and Hellespont? (cf. n^o 10)]. The *theoroi* mostly came from Thrace, the Aegean islands, and Asia Minor; on the contrary there are only rare attestations of *theoroi* from Thessaly, Athens, and the Peloponnese. *Mystai*: The epigraphic evidence for initiates (n^{os} 29-167) is arranged according to their origins. D. discusses the information provided by these texts for the provenance of the initiates (Athens, the Peloponnese, Thessaly, Illyria, Macedonia, Thrace, the Aegean Islands, the west and north Shore of the Black Sea, Sicily and Rome, Asia Minor, Syria, and Egypt); the status of the initiates (mostly men, some women, many slaves and freedmen); the stages of initiation; the existence of an annual festival (n^o 103; p. 243-249). The evidence consists of records of *mystai* (30-146) and an epitaph (29). Among the inedita we note n^o 31 which records initiates from Alexandria (the first attestation of an initiate from this city), Tegea, Thera, Torone, and Aspendos, and n^o 46 commemorates the initiation of Rhaskos, the son of the Thracian king C. Iulius Rhoimetalkes II, and Queen Antonia Tryphaina, wife of King Kotys VIII of Thrace (c. 40-45 CE), in addition to *mystai* from Abydos, Odessos, and unknown origin as well as several freedmen. Some of the texts provide information about the context of initiation. One of the initiates from Tralleis was responsible for the announcement of the *Pythia* of Tralleis (47): καταγγελεύς τοῦ ἱεροῦ καὶ στεφανίτου ἀγῶνος τῶν Πυθίων καὶ ἱεραγωγός. An architect from Kyzikos was initiated when the Kyzikenes sent him to Samothrace for some construction work (56 lines 13f.: ἐνεκα τῆς Ι[-] ποῖας καὶ τῶν ἱερῶν εἰσόνων) [probably ν[εω]ποῖας]. N^o 49 commemorates the initiation of the crew of two ships that had fought against pirates; it also contains an honorary decree for foreign judges; judges are also recorded as initiates in n^o 62. Also Roman military personnel was initiated in Samothrace (57). A fragmentary text refers to a *historiographos* (126, ineditum). In appendices, D. republishes other relevant inscriptions concerning initiates (p. 239-242, 257f.) and *theoroi* (251-255). These texts include: prohibitions preventing uninitiated individuals from entering the sanctuary (168 = *LSCG Suppl.* 75; 169 = *LSCG Suppl.* 75a); an honorary decree for a Ptolemaic governor of Hellespont and Thrace (170); a decree of Odessos concerning the mysteries of Samothrace (171 = *IGBulg* I² 42); a Koan decree mentioning *theoroi* sent to Samothrace (p. 251 n^o 1); honorary decrees of Samothrace for a Koan proxenos (p. 251f. n^o 2), *theoroi* from Iasos (p. 253 n^o 3), and poets, who performed in Samothrace (253f. n^{os} 4-5); and inscriptions from Rhodes, Tomis, and Dionysopolis referring to initiates (257f.).

39) N. DIMITROVA, “Priestly Prerogatives and *hiera moira*”, in *Mikros Hieromnemon*, p. 251-257 [BE 2009, 132]: D. discusses the term ἱερὰ μοῖρα, which is found as one of the priest's prerogatives in cult regulations (*LSAM* 48, 52b) and sales of priesthoods (*LSAM* 40, 44, 63) in

Asia Minor. She argues that *ἱερὰ μοῖρα* meant 'divine portion'; this 'divine portion' occasionally functioned as a priestly perquisite. It denoted the tail or lower back of the victim.

40) L. DUBOIS, *Inscriptions grecques dialectales de Sicile. Tome II*, Geneva, 2008 [BE 2009, 559]: Corpus of the dialect inscriptions of the colonies of Euboea (Katane, Leontinoi, Naxos, Stielana), Megara (Selinous), Corinth (Syracuse, Kamarina), Rhodes (Akragas, Gela), as well as the cities in west (Motye, Lilybaion, Iattas, Entella, Segesta, Mytistratos, Sichana, Sipana), and central Sicily (Troina/Engyon, Echeltra, Palagonia, Centuripe, Morgantina, Adrano). Most of these texts were also included in R. ARENA's collections summarized in *EBGR* 1989, 6 and 1993/94, 10. *Naxos*: A dedication to Enyo (2, late 7th cent.). *Leontinoi*: A dedication to the Dioskouroi (11, 5th cent.). A vase was donated on the occasion of a funerary banquet (10, 5th cent.: *Νικομέδης Παρ[ο]μένιος ἐπὶ νεκυστο*). [D. rightly rejects my suggestion that it may be a reference to the month Nekysios (*EBGR* 1996, 232), since this month is not attested in Sicily and month names are not introduced with *ἐπὶ*. Since the inscription is written on the rim of a vase, in a circle, it is not clear where it starts. The personal name may be in the genitive: *ἐπὶ νεκυστο Νικομέδιδου Παρ[ο]μένιος* ('on the occasion of the funerary banquet for Nikomedes, son of Parmenes').] *Katane*: Dedications to Demeter and Kore (14, c. 300; by a man and his family), Herakles (17.2), and Leukatheia (17.2). *Selinous*: For the well-known regulation concerning purification (18) see *EBGR* 2004, 74; D. presents a line-by-line commentary. The other texts are curse tablets (26-38), for which see *EBGR* 2004, 151 and 2005, 16 and 99. *Kamarina*: Legal documents are dated through reference to the eponymous *theokolos* (52, 53). A sale contract refers to a quarter named after Herakles (51: *λαύρα τοῦ Ἡρακλέους*). Another contract concerning the sale of vineyards and the adjacent land excludes some sacred objects or property from the transaction (*πλὴν τῶν ἱερῶν*; e.g. altars, shrines etc.). A third contract (60) mentions a small temple (*ναῖδιον*) near a potter's workshop. Three curse tablets (61-63, 5th-3rd cent.) primarily consist of names; we note the expression *ἐξώλης οἶδε* in one of them (62). *Gela*: A strigilis was intended as a prize in a contest (74, c. 400: *ἄθλον*). *Akragas*: The most interesting text is a document introduced with the enigmatic phrase *θυγατέρας ἐθήκατο* (76, late 5th cent. BCE). This was originally interpreted as a dedication of three girls (*EBGR* 2004, 180) and is now interpreted as an adoption document (*EBGR* 2005, 107 and A.V. WALSER, "Θυγατροθεσία: Ein neues Zeugnis aus Kaunos für die Adoption von Frauen", *EA* 37 [2004], p. 101-106) [but cf. my objections in *EBGR* 2005, 107: the adoption of women was practiced for specific reasons, usually in order to make sure that certain privileges (e.g. priesthoods) remain in a family; one adopts one girl, not three at the same time. In a legal document concerning the adoption of (free) women one expects that their father's name is given]. A curse tablet (77, c. 500) concerns a lawsuit; we note the expression [*γράφω κα(ι) ἔνπαλι γράφα*] ('je les inscris (dans le plomb) et c'est à l'envers que je les inscris'). The nature of a lead tablet with the expression *παρκατίθεται ... παρ τῷ ἡρακλεῖ* (78, Palma di Montechiaro, 4th cent.) is not certain: curse tablet, manumission record, or deposition of money? *Lilybaion*: For a curse tablet (80) see *EBGR* 1998, 135. *Segesta*: A reference to an eponymous *hieromnemon* (89, c. 250). *Mytistratos*: Two dedications to anonymous deities (91, 5th cent.). *Adrano*: A vase was dedicated to Herakles (106, 4th cent.: *ἱερὸς Ἡρακλ[έ]ος*); an altar was dedicated by *hierothytai* to Adranos (107, c. 200). *Agyrion* (area of): Sale contracts are dated with reference to an eponymous priest (110-111, 3rd cent.). *Aetna-Inessa*: A dedication of unknown date was made by a bronze-smith (114: *μνᾶμα [ἄ]νέθηκεν εὐχάν*). *Unknown provenance*: A puzzling text (115) may refer to a dedication (*ΑΠΑΡΧΗΝ = ἀπαρχήν?*). An inscribed lead tablet seems to be a curse tablet, but with unique formulations (A: *Φιδίας ἐφέται εὐτυχεῖν*. 'Phidias aspire à réussir'; B: *[-] Σοῖς καὶ Ἐπίδαμος καὶ Φερσέφασσα Πασικ[ρ]άτεος δαιτὶς [-]ΙΑΙ[-]ρον ἕξος πάντα τὰς τάφρου αὐτοῦς κατὰ τὰν δίκην τὰν ἐπιφέροντι τὰν Θεόν*). A dedication to Apollon Patroios is designated as a tithe (*dekata*, 121, 5th cent.) [it is not accurate that 'la consécration d'une dîme ne semble pas

attestée en Sicile; on *dekate* in Sicily and the proverbial expression Συρακουσίων δεκάτη see EBGR 2005, 130].

41) N. EHRHARDT, “Der Bürger als Heros: Staatsbegräbnis und Öffentlichkeit in Kyzikos”, in *Festschrift Schwertheim I*, p. 187-196: E. discusses the decree of Kyzikos concerning the funeral of Apollonis (SEG XXVIII 953, c. 25-50 CE) and places it in the context of the attribution of heroic honours to benefactors in the Hellenistic and Imperial period. He discusses in particular the measures taken by this and similar decrees in order to increase public participation in the funeral and the commemoration of the benefactor (closing of temples, attendance of the funerary procession, burial within the city walls, erection of statues, annual commemorative rites).

42) G. EKROTH, “Meat, Man, and God. On the Division of the Animal Victim at Greek Sacrifice”, in *Mikros Hierommemon*, p. 259-290: Drawing on inscriptions (cult regulations) and iconography, E. studies the practicalities of how the meat of the sacrificial animal was divided and distributed (butchering, choice portions and their recipients, equal portions, the timing and location of the meat’s distribution, and the place of the meat’s consumption).

43) F. ERTUĞRUL, “Some New Inscriptions from Tralleis and Aphrodisias”, *EA* 41 (2008), p. 87-90 [BE 2009, 441]. Ed. pr. of 5 inscriptions. *Tralleis*: The people honour a priest of Dionysos Bakchios (1, late Hellenistic/early Imperial period). The cult of Dionysos Bakchios was already attested in Tralleis (*I.Tralleis* 3). A building inscription commemorates the Asiarch Kydoros, otherwise unattested; he donated a building as *summa honoraria* for the office of the stephanephoros (2, Imperial period). *Aphrodisias*: Two statuettes representing an eagle were dedicated to Zeus by Adrastios (4) and Meltine (5) in fulfilment of their vows. [For a similar statuette dedicated to Zeus Nineudios see SEG LIV 1037 = EBGR 2004, 43; the two new statuettes were probably also dedicated to Zeus Nineudios. Meltine must be the same woman as a certain Melitine, who made another dedication to Zeus Nineudios on behalf of her son (unpublished text found in 2007: Μελιτίνη ὑπὲρ ΕΕ[ε. 5]χίου τοῦ | υἱοῦ Διὶ Νινεῦδιφι κατ’ εὐχ[ήν]). It should be noted that an eagle appears on an altar next to Ninios in the mythological reliefs of the civic basilica at Aphrodisias. Local mythographers associated Ninios with the early name of Aphrodisias, Ninoe, which in its turn is connected with the epithet of Zeus Nineudios.]

44) R. ÉTIENNE – F. PROST, “Claros, les modèles delphiques au pays des Létôïdes”, *Arkeoloji Dergisi* 12 (2008.2), p. 75-87: The authors discuss the development of the cult and the oracular practices in Klaros and the shaping of a local cultic profile in the context of Greek religion and as a response to the cult of Apollon in other sanctuaries. They briefly discuss the activity of Timonax (mid-sixth century), probably the first priest of the sanctuary (p. 83f.). They argue that the cult of Apollon presents a synthesis of different Apollonian traditions referring to the myths of his birth and his functions as an oracular god and as a patron of music. There is no evidence for oracular activity earlier than the Hellenistic period. In this context, they briefly present two unpublished inscriptions: a record of the visit of hymnodoi from Hadrianopolis (p. 81 note 33) and an important decree of the Ionian Koinon concerning the re-organisation of the festival of the Klaria and the participation of the Ionians (3rd cent.). The decree refers to the problems caused for the pentaeteric Klaria by the wars and to Apollon’s wish to see his festival re-established, expressed through his epiphany and presence in the city (τὴν ἐπι[φάν]ειαν τὴν ἑαυτοῦ καὶ τὴν ἐνδημίαν ἐν Κλάρωι) as well as through oracles and signs ([ἄμ]α τε σημείων κ[αὶ] οἰ[κ]ω[ν]ῶν [φρανέν]των ἐξενεχθέντων δὲ [Κο]λοφωνίοις καὶ χρησμῶν παρὰ τοῦ θεοῦ δι’ ὧν ταῦτά τε δεδήλωται καὶ προστέταχεν Κολοφωνίοις τὴν τε πανήγυριν καὶ τοὺς ἀγῶνας κατὰ πενταετηρίδα συντελεῖν ἐν Κλάρωι κατὰ τὰ πάτρια). The Ionians were to attend the festival by sending a *theoria* every four years and participating in the customary sacrifice to Apollon Klarios and Artemis Klaria [on the development of the cult in Klaros see also *infra* n° 47].

45) E. FABRICOTTI, “Arulette di Cirene”, in *Cirene e la Cirenaica*, p. 267-302 [BE 2008, 601]: F. presents small altars from Kyrene (Imperial period), among them altars dedicated to Sarapis and Isis (7), Demeter and Kore (8), and Iatros and Iaso (9).

46) M. FACELLA – E. WINTER, “Neue Inschriften für Iuppiter Dolichenus aus dem östlichen Mittelmeerraum”, *Festschrift Schwertheim I*, p. 217-228: Ed. pr. of one Greek and two Latin dedications to Iupiter Dolichenus. The fragmentary Greek text (1, from Dülük Baba Tepesi near Doliche) is a dedication to Theos Epekoos Dolichenos by a group of individuals after a prayer (εὐχόμενοι). A Latin text from the same site is addressed to Iupiter Optimus Maximus in fulfilment of a vow. The second Latin text (to Iupiter Optimus Maximus Dolichenus), from Zela, is a dedication *pro salute* of an emperor.

47) J.-L. FERRARY, “Les apports du dossier des mémoriaux de délégations de Claros dans les Fonds Louis Robert”, *CRAI* (2008), p. 1377-1404: F. surveys the inscriptions that commemorate the visits of delegations of foreign cities to the sanctuary of Apollon in Klaros (c. 105-35 CE) and gives an overview of their contribution to the study of the cult. The inscriptions mention the names of the main cult officials: the priest of Apollon and the *thespiodos* (both serving for life), the annual prophet and his secretaries. The *thespiodos* is attested for the first time around 130 CE and from 181 CE he is mentioned before the priest; in the two last records, the *thespiodos* for life Ti. Iulius Nereus changes his title and uses the title *hypphetes*. It seems that the *thespiodos*, who served for life was the true successor of the original *hypphetes*, who came from Smyrna in the Hellenistic period, when the oracular practice started; on the contrary, the *prophetes* was selected on an annual basis from among the elite families and his prestige was based on social position, not divinatory inspiration. F. suspects that the position of the *thespiodos* was upgraded under Hadrian or Antoninus Pius and finally assumed the old title of the *hypphetes*. The delegations came from cities in Asia Minor (especially recent foundations and cities in areas that were Hellenized in relatively late times) and Crete, and less frequently from Achaia, Macedonia, Thrace, and the east and north coast of the Black Sea. Regular visits are attested especially for Laodikeia on Lykos, Chios, Phokaia, and Herakleia Salbakis. Of course, one has to consider the fact that the epigraphic commemoration of a visit was not obligatory. The participation of choruses of young men (from Akmonia, Amaseia, Aphrodisias, Chios, Herakleia Salbakis, Hierapytna, Ikonion, Laodikeia on Lykos, Lappa, Phokaia, and Tabai) was very important; the singing of hymns must have been requested by the god through an oracle, possibly as an expression of gratitude. The choruses of young men, some of which are designated ἀμφιθαλῆς ἑφηβοί or ὁμνωδοί, were accompanied by adults (chorus masters, teachers, *paidonomoi*, supervisors, heralds, *choregoi*); the visit to the sanctuary and the singing of hymns played an important part in the education of the youth. One of the *choregoi* from Chios, T. Flavius Stratonikos Megenor, was a descendant of Homer (*Homerides*). In some cases, the memorials of visits refer to the consultation of the oracle and an initiation of some sort (μυεῖσθαι, ἐμβατεύειν, παραλαμβάνειν/ἐπιτελεῖν τὰ μυστήρια). Only in one case it is mentioned that a chorus (sent from Lappa on Crete) was also initiated, due to the *theopropos*’ piety (ἐμυήθησαν τῷ θεῷ διὰ τὸ φιλότιμον καὶ φιλόθεον τοῦ θεοπρόπου, συνμυηθέντος καὶ αὐτοῦ). The term ἐμβατεύειν must denote the entering of the subterranean part of the sanctuary and the performance of rites; these mysteries may be a recent innovation (2nd cent. CE?), possibly the result of competition among sanctuaries. F. discusses also the eras used in the dating formulas and the honorary titles of the cities.

48) S. FOLLET – D. PEPPAS-DELMOUZOU, “Inscriptions du Musée épigraphique”, *BCH* 132 (2008), p. 473-553: The authors present 39 texts, both inedita and published texts in the Epigraphical Museum in Athens, whenever revisions and joints of fragments permit new restorations. A fragmentary decree mentions the priest of Zeus Eleutherios and Homonoia of

the Hellenes (1, late 1st cent. BCE/early 1st cent. CE). A *hieraulēs* is mentioned in a fragmentary document (7, 2nd cent. CE). A list of recipients of free meals (10; part of *IG* II² 1808) includes a *hierophantes* (late 2nd cent. CE). A revised agonistic inscription honors a victor in a chariot race at the Eleusinia (12, 2nd/1st cent.). A list of victories of a herald (14, 2nd cent. CE) is very fragmentary, but one recognizes victories in the agonistic festival Antoneia and in contests in Sparta and in Asia. A victor from Ephesos made a dedication (15, Imperial period). An honorary inscription for Septimios Euodos of Smyrna, a *hieroneikes* (16, Imperial period), mentions the fact that he was the *agonothetes* of a pentaeteric contest of boys and of another fifty or sixty sacred contests. A fragmentary building inscription mentions a priest (21, 1st cent. BCE/CE). The authors republish three funerary epigrams. N^o 35 is the epigram of a foreigner who came to Athens, to the land of pious people, serving as the priest of a goddess, perhaps the Great Mother (ζάκορος δ' ἄλλας εὐ[αν]τήτου θ[εοῦ]; mid-2nd cent. CE). The epigram for the priestess Attikia (τῇ θεοειδεστάτῃ ἱερεῖα τὰ ὅσια καὶ Ἀθήνησι φ[ρο]νούσῃ) mentions that she was buried in the place of her ancestors in Karia; on her cenotaph in Athens she received a plaque instead of libations (θήμενοι πλά[κα γ' ἀντ]ι χοάων; 36, 4th/5th cent.).

49) J. FOURNIER – P. HAMON, “Les orphelins de guerre de Thasos: un nouveau fragment de la stèle des braves”, *BCH* 131 (2007) [2009], p. 309-381: After the discovery of a fragment belonging to a Thasian decree concerning public funerals and sacrifices for the *Agathoi*, the war dead (*LSCG Suppl.* 64, c. 360-350), the authors publish the entire document. The new fragment shows that this regulation was a decree and not a law and that it dealt also with privileges awarded to their orphans. The *Agathoi* were honored with a heroic sacrifice (perhaps during the Ἡεροξείνια), to which their fathers and sons were invited (p. 318-322). The new fragment contains regulations concerning the support offered to the orphans of the war dead.

50) J.L. GARCIA-RAMON – B. HELLY – A. TZIAFALIAS, “Inscriptions inédites de Mopseion”, in M.B. HATZOPOULOS – V. PSILAKAKOU (eds), *Φωνὴς χαρακτὴρ ἐθνικῶς. Actes du V^e Congrès International de dialectologie grecque (Athènes 28-30 septembre 2006)*, Athens, 2007, p. 63-103: Ed. pr. of 8 dedications and 7 honorary decrees from the Thessalian city of Mopseion. The dedications are addressed to Asklepios (11-13; n^o 13: after a prayer, εὐχόμενος), Artemis Ourania (14, as a vow, εὐχὴν), Artemis Phosphoros (15), and anonymous deities (10 and 17). N^o 16 is a dedication of an image of Apollon Lykeios ([Οἰκο]νομία Θ[.]ΚΕ Ἀπόλλωνα Λύκειον) [possibly θ[.]ῆ[.]ε (‘set up’)]. The relief shows a female figure with a torch and a phiale (left) and a male figure with a double axe. Two of the citizenship grants (4 and 6) mention that the recipient shall have the right to occupy offices, including priesthoods (λειτορίαι).

51) S. GIANNOBILE, “Una preghiera cristiana da Reggio Calabria contro l'emicrania, il mal di testa e l'oftalmia”, *ZPE* 167 (2008), p. 135-143: G. republishes a lead tablet from Reggio Calabria (7th/8th cent. CE; cf. L. D'AMORE, “Una preghiera esorcistica da Reggio Calabria (VII-VIII secolo)”, *MedAnt* 7.2, 2004, p. 751-770), which contains an invocation of the Triad for the protection of the bearer from evil, migraine, head-ache, impure spirit (πᾶν ἀκάθαρτον πνεῦμα) and inflammation of the eyes.

52) K. GÖRKAY, “A Building Inscription from Erythrae: A Temple or Sacred Chamber to Dionysus Propator, Antoninus Pius, and His Sons”, in *Festschrift für Elmar Schwertheim* I, p. 269-275 [*BE* 2009, 27]: A new fragment of *I.Erythrai* 132 permits a better reconstruction of this inscription (Erythrai, 161 CE). It commemorates the dedication of a *hieros oikos* to Dionysos Propator, Antoninus Pius, Lucius Verus, and Commodus by a priest of Dionysos and a second individual at their expense. G. interprets the epithet *propator* as referring to a paternal association between the god and both the Dionysiac artists and the imperial family (perhaps traced back to the support offered by Hadrian to the Dionysiac artists). Hadrian was worshipped as

Neos Dionysos and his visit to Erythrai in 123/124 CE was celebrated by the city with the agon *Hadrianeia Epibateria* (I.Erythrai 60).

53) M. GONZALES, “New Observations on the Lindian Cult-Tax for Enyalios (*SEG* 4.171)”, *ZPE* 166 (2008), p. 121-134 [*BE* 2009, 398]: G. republishes and translates the Lindian decree that concerns the payment by all soldiers of a 1/60-tax on their salary to Enyalios (*SEG* IV 171 = *LSCG Suppl.* 85). Following W.K. Pritchett’s interpretations of ο[ἷ κα] στρατε[ύω]νται ἐκ Λίνδο ἢ [δ]αμ[οσ]ία ἢ ἰδίαι (‘whoever campaigns from Lindos, either at public or at private expense’), G. argues that the text envisages soldiers paid by the state ([δ]αμ[οσ]ία) and soldiers paid privately (ἰδίαι); this decree should be seen in the context of Rhodian military euergetism. [The aim of the decree was to make sure that all soldiers paid a due to Enyalios; for its proposer, it was irrelevant who sponsored their salary: the state or a benefactor. On the contrary, what was relevant was that soldiers employed by others than the Lindian community would not evade this taxation. This is why I prefer the traditional interpretation: ‘whoever participates in a public or private military expedition setting out from Lindos’. The text makes a distinction between soldiers participating in campaigns of the community and mercenaries.] G. also studies the topography of the shrine of Enyalios and the cult of this god, especially the sacrifice of a boar, a dog, and a kid.

54) GORNY & MOSCH, *Giessener Münzhandlung. Auktion 150. Kunst der Antike, 11. Juli 2006*, Giessen, 2006 [*SEG* LVI 2041-2042]: The inscribed objects offered for sale include a dedication to Leukothea after a prayer (εὐχόμε[νος]; unknown provenance, 4th/3rd cent., 117 n° 308; text read by R.A. TYBOUT in *SEG*).

55) GORNY & MOSCH, *Giessener Münzhandlung. Auktion 154, Kunst der Antike, 12. Dezember 2006*, Giessen, 2006 [*SEG* LVI 2045]: The objects offered for sale include the following (texts read by R. TYBOUT in *SEG*). 1) A votive relief of unknown provenance (2nd/3rd cent., 123 n° 315). It was dedicated to the Fair Maidens (καλαῖς κόραις) by two women in fulfilment of a vow (εὐχὴν). R. TYBOUT identifies these maidens as Nymphs. 2) A Solomon amulet with the text [Εἰς Θεό]ς ὁ νικῶν τὰ κα(κά) (72 n° 127, 5th cent. CE).

56) P. GOUW, “Hadrian and the Calendar of Greek Agonistic Festivals. A New Proposal for the Third Year of the Olympic Cycle”, *ZPE* 165 (2008), p. 96-104: The letters of Hadrian from Alexandria/Troas provide valuable information concerning the organisation of agonistic festivals during his reign (see *EBGR* 2007, 111). G. proposes a new interpretation of the passage that refers to the festivals that took place in the last two years of the *periodos*. According to the ed. pr., the Panathenaia took place in July/August of the third year whereas the Pythia and the Isthmia took place in the fourth year of the *periodos*. G. presents a different reconstruction of the sequence of festivals in the third year: Panathenaia in Athens (spring), Koina Asias in Smyrna (mid-April), Koina Asias/Augousteia in Pergamon (late May), Hadrianeia in Ephesos (early July), Pythia in Delphi (late August), Isthmia in Corinth (autumn).

57) F. GRAF – S.I. JOHNSTON, *Ritual Texts for the Afterlife. Orpheus and the Bacchic Gold Tablets*, London-New York, 2007 [*BE* 2009, 298]: The authors present 39 Orphic tablets (Greek text and translation) and a thorough study of their content and religious context. *Inter alia*, they summarize the history of research and discuss the relevant myth of Dionysos, the eschatology behind the tablets, and the initiation rites. In an appendix, they present inscriptions from Olbia that have been associated with the Orphic circle (*IGDOP* 92, 94, 95), col. I of the Gurôb Papyrus 1, and the edict of Ptolemy I concerning Dionysiac initiations (late 3rd cent.).

58) E. GRZYBEK, “Rhodische Inschriften”, *ZPE* 165 (2008), p. 67-83 [*BE* 2009, 399]: Ed. pr. of two honorary inscriptions from Rhodes (early 1st cent.). According to the first text the cult association of ‘the Σαμοθρακιστῶν Πτολεμαῖοι Κλεπατρεῖοι Βερενικεῖοι who were jointly

initiated in the mysteries of Samothrace together with the archon Andronikos' honoured a certain Apollodotos. The association's name implies that it was founded in honour of the Ptolemaic royal family (probably of Ptolemy IX, Kleopatra IV and Berenike III, c. 116-80). At least an additional seven associations of Samothracians existed in Rhodes: Σαμοθρακισαὶ καὶ Λημνισαὶ τοὶ συνστρατευσάμενοι; Σαμοθρακισαὶ Ἀφροδισιασταὶ; Σαμοθρακισαὶ μεσόνεοι ('the rowers'); Σαμοθρακισαὶ Ἀφροδισιασταὶ Βορβορίται; Σαμοθρακισαὶ μεσόνεοι Δαμασίλει; Σαμοθρακισαὶ Νικοστράτειοι συνμύσται συνστρατευσάμενοι; Σαμοθρακισαὶ Σωτηριασταὶ Ἀριστοβουλιασταί. These separate associations were defined according to different criteria, such as the occupation of their members, the worship of an additional deity, their different founders, and the joint initiation of their members in the Samothracian mysteries. Apollodotos is known also from a list of the members of an association who had donated gold crowns and silver masks (MAIURI, *Nuova Silloge* 27a); Apollodotos' presence in this association suggests that the association was dedicated to the worship of the Samothracian Gods. The second honorary inscription was set up for Apollodotos' father who served as choregos of the *pyrrhiche*-dance and who had won a competition at the Halieia.

59) W. GÜNTHER, "Pan im 'Hain des Phoibos'. Zu einem Inschriftenfund aus Didyma", in R. BIERING – V. BRINKMANN – U. SCHLOTZHAUER – B.F. WEBER † (eds), *Maiandros. Festschrift für Volkmar von Graeve*, Munich, 2006, p. 105-110; Ed. pr. of an interesting dedicatory epigram from Didyma (Miletos, 2nd/3rd cent.). It commemorates the dedication of a statue to Pan ([ε]ὐαστήρι θεῷ χιμαρῆποδι) in the sacred grove of Apollon ([Φ]οῖβου ἐν ἄλσει). The dedicant, Artemidoros, served as *prophetes* ([Α]ρτεμίδωρος [ἐ]μὲν ὄντι [π]ροφητορῇ). The grove of Apollon at Didyma is mentioned by Strabo (14.1.5; cf. MERKELBACH-STAUER, *SGO* I 84: ἄλλος αὖ τῷ λεγομένῳ παραδείσῳ).

60) W. GÜNTHER, "Der Gott als Erbe – eine neue Inschrift aus Didyma", *Chiron* 38 (2008), p. 111-116 [BE 2009, 432]; Ed. pr. of an honorary inscription from Miletos. A certain Melanthios was honored for bequeathing his property to 'the god' and the people (καταλ[ιπὼ]ντα κληρονόμον τὸν θεῖον καὶ τὸν δῆμον) and for funding the construction of the theatre (1st cent. CE). A similar phenomenon, i.e. leaving one's property to the divine patron of a city, is attested in Ephesos (for Artemis Ephesia: *IEphesos* 612, 692, 731). The divine recipient must be Apollon Didymeus, since we know from Ulpian (*FIRA* II² 285 cap. 22.6) that Apollon Didymeus was excluded from restrictions concerning sanctuaries as recipients of bequests.

61) A. HAJDARI – J. REBOTON – S. SHPUZA – P. CABANES, "Les inscriptions de Grammata (Albanie)", *REG* 120 (2007), p. 353-394 [BE 2009, 604]; The authors present an overview of their research at Grammata (Illyria), where c. 100 graffiti have been recorded. These graffiti, from the 3rd cent. BCE to the Byzantine period, were written by sailors. The ancient graffiti address the Dioskouroi (and in a few cases Isis) as protectors of sailors. In an appendix 25 graffiti are presented. These graffiti usually consist of the formulaic expression ἐνὶ νόῳ παρὰ τοῖς Διοσκόροισι, followed by the name of an individual and a reference to a group (fellow slaves, fellow soldiers, family members) with or for whom the commemorative inscription was written.

62) K. HALLOF, *Inscriptiones Graecae. Voluminis IV edito altera, fasciculus II. Inscriptiones Argolidis, Fasciculus II. Inscriptiones Aeginae Insulae*, Berlin, 2007: This *IG* volume contains the inscriptions of Aigina (746-1075) and *pierrres errantes* found on this island (1076-1239). We only summarize the content of the Aiginetan inscriptions. On the inscription that mentions Zeus Pasios (1061) see *infra* n° 134. An honorary decree for Attalos I refers to the kinship of Aiakos and Herakles. *Dedications*: to Aphea (*1023, 1024-1035), Athena (755), Dionysos (*763), Herakles (1068), the Nymphs (*1069), Pan (*1036), Zeus and Athena (765, by soldiers), Zeus, Athena,

and Artemis (767), and anonymous deities (756-759, *761, 762, *766, 770; unclear: 764). Several dedications are connected with the heroic cults of Thebasimachos (754), Ion (769), and 'the boy hero' (768: [π]αιδὶ ἤρωϊ). A dedication is qualified as δῶρον (762). A late antique epigram, inscribed on the base of a statue of Pan, is an interesting piece of evidence for late paganism (786, 359 CE). *Festivals*: A series of inscriptions (835-847, 3rd cent. CE) commemorated banquets (δημοθoinήσας), to which the sponsors invited the 'sacred pentapolis' (835: καλέσας τὴν ἱερὰν πεντάπολιν; cf. 836-837, 839, 841, 843), all the citizens (836, 841) and their wives (841), and many slaves (835, 841), and made the customary donations to the council (838). Announcements were made during the dramatic contests at the Attaleia, Eumeneia, and Nikephoria (749), Dionysia (749-750), Herakleia (750), and Rhomaia (750). The grave epigram for the boy Themistokles mentions the fact that he had won an agonistic festival (933: παῖδα ἀεθλοφόρον). There are also references to a *heorte* (751) and a sacrifice (*752) in unclear contexts. *Sanctuaries*: Two inventories list cult objects and dedications in the sanctuaries of Mnia and Auxesia (787, late 5th cent.) and Apha (1037). A building inscription in the sanctuary of Apha commemorates the construction of an *oikos*, an altar, the ivory parts of a statue (χόλεφρας ποτεποιέθε), and the wall of the precinct (? 1038, c. 550). Boundary stones marked precincts of Athena (792-797), Apollon Patroios (*789), Apollon and Poseidon (798-801), Zeus (*791), Zeus Hellanios (1055-1057), and anonymous gods (788, *790, 802-804). It is unclear whether an inscribed stone mentioning Aphrodite Epilimenia was a boundary stone (or an anchor?, 1005). *Ruler cult*: The *Attaleion* is mentioned in an honorary decree for a Pergamene officer (749 line 46). The recipient of a dedication who is called ἄρ' Ἡλίου νέος Διόνυσος θεὸς μέγας ἐπ' ἡκοος must be an emperor, probably Caracalla (760). *Cult officials*: *agonothetes* (782), priest of Apha (1038). *Cult associations*: Three epitaphs mention *thiasitai* (968) and *thiasoi* (971, 972) among those who offered funerary crowns. *Funerary cult*: A funerary imprecation uses the formulation αἰ δὲ μή, αὐταντὸν αἰτίασῃ (880) [on this expression cf. SEG XXVI 1225; *IEphesos* 568; *ITralles* 245]. An epigram for a boy refers to the inescapable power of the fates (933: τὴν Μοιρῶν οὐ προφυγῶν δύναμιν). *Magic*: A curse tablet in a judicial context (*1012, 5th/4th cent.) is fragmentary, but one recognizes a *historiola*: 'just as Hephaistos bound ... and as Zeus, son of great Kronos, bound Prometheus with force and might ...', in the same way the defigens expects to be victorious in a lawsuit (ὥς Ἐφραιστος ἐδέσατο ... τε παῖς Ζεὺς μετ' ἄλλο Κρόνον κατέδεσεν ... Προμηθεά βίαι κράτε[ι] ...; the rest of the reading is not clear, probably because of scribal errors. J. Curbera (apud IG) plausibly suspects that this is what the scribe intended to write: ὥς Ἐφραιστος ἐδήσατο ματέρᾳ τὰν αὐτοῦ δεσμοῖς κρατεροῖς). An amulet (1011, Late Antiquity or later) mentions Abrasax, Iao, and the seven angels.

63) K. HALLOF, "Ein Dekret aus Kyzikos?", in *Festschrift für Elmar Schwertheim* I, p. 309-311: A re-examination of epigraphic fragments from Kos reveals that they belong to a single opisthographic stela containing decrees concerning the asyilia of Kos and the expansion of the agon of the Asklepieia (SEG LIII 852+853; cf. EBGR 2003, 18). Six decrees on side B were issued by cities in Asia Minor, visited by the *architheoros* Hippotas; these cities include Kalchedon, Kios, Kyzikos (?), and unknown Ionic cities. This sequence reflects the itinerary followed by the *theoroi*. Three decrees on side A were issued by Aeolic cities. H. presents the text of the decree that can be attributed to Kyzikos.

64) J. HAMMERSTAEDT – M.F. SMITH, "Diogenes of Oinoanda: The Discoveries of 2008", *EA* 41 (2008), p. 1-37 [BE 2009, 471]: Ed. pr. of new fragments of the inscription containing excerpts of the philosophy of Epicure from Oinoanda. In one of the fragments (NF143) the Delphic oracle is criticized with reference to the oracle given to Croesus: 'Why does he (Apollo) give oracles to any who want them against those who have committed no sin, either big or small, against him? For this is incompatible with the majesty of a god (οὐ γὰρ τοῦτο γὰ θεοῦ σεμνότητος). Moreover, he also takes bribes.' Apollo is also criticized for oracles given to

Archilochos, but only the beginning of the relevant passage is preserved. Another fragment (NF155) preserves a maxim, probably composed by Diogenes and expressing the view that the world was not created by a divine creator and is perishable: ‘Although Plato was right to acknowledge that the world had an origin, even if he was not right to introduce a divine craftsman of it, instead of employing nature as its craftsman, he was wrong to say that it is imperishable.’

65) P. HAMON, “Kymè d’Éolide, cité libre et démocratique, et le pouvoir des stratèges”, *Chiron* 38 (2008), p. 63-106: In a study dedicated to the office of the strategoi in Kyme, H. presents an improved edition of a decree concerning this office (see *infra* n° 108). In lines 9f. he restores τᾶς ἀγαθᾶς Τύχας μετὰ [τᾶς τῶν ἄλλων θεῶν εὐνοίας. He comments on the theme of piety (71-74; cf. the invocation of Zeus Heraios, Zeus Basileus, Zeus Homonoios, Homonoia, Dike, Epiteleia ton Agathon in the reconciliation decree of Mytilene: *SEG XXXVI* 750). The gods had given oracles (ἐξέδωκαν τοῖς χρησμοῖς), possibly during a political crisis. In line 11 H. reads τοῖς θεοῖσι εὐδεκτα ἔμμεναι (not εὖ δεκτά); this phrase does not refer to sacrifices, but to the favourable reception of the decree by the gods.

66) A. HERDA, *Der Apollon-Delphinios-Kult in Milet und die Neujahrsprozession nach Didyma. Ein neuer Kommentar der sog. Molpoi-Satzung*, Mainz, 2006: H. presents a critical edition and a thorough commentary of the cult regulation of the Milesian *molpoi* (*LSAM* 50; *Milet* I.3.133). He argues that the rites of the *molpoi*, rites of very ancient origin, were written down in the late Archaic period (c. 540 or 525) and underwent several revisions until the late Hellenistic period (c. 200). According to his interpretation, the largest part of the inscription treats rituals of the festival of Apollon, which started on his sacred day (the 7th of Taureon) and continued to the 10th of the month. This festival was the New Year’s festival in Miletos, which included the inauguration of the new *aisymnetes*, the oath of the representatives of the tribes, sacrifices performed by the *stephanephoroi*, i.e. new and the retiring *asymnetes*. In connection with this festival, the young men of Miletos completed their ‘initiation cycle’ and were accepted into the citizen-body, performing choral contests. After these rites for Apollo Delphinios on 10th Taureon a procession from Miletos to the sanctuary of Apollo in Didyma took place. [For some criticism and a more detailed summary see my review “The Molpoi Inscription: Ritual Prescription or Riddle?”, *Kernos* 23 (2010), p. 375-379.]

67) A. HERMARY, “Un nouveau vase inscrit de Kafizin”, *CCEC* 36 (2006), p. 63-72 [*BE* 2008, 118; *SEG LVI* 1830 ter]: More than 300 inscribed vases were found in the sanctuary of the Nymphs at Kafizin on Cyprus (I.B. MITFORD, *The Nymphaeum of Kafizin. The Inscribed Pottery*, Berlin, 1980). They are connected with the rituals of an association. H. publishes a new inscribed vase dedicated by Onesagoras, who is known from several other dedications (224/3 BCE). The vase is decorated with alternating bearded heads and branches or small trees. The text follows the usual formula, addressing the Nymph (Νύμφηι τῇ ἐπεὶ τοῦ στόρυφειγγος) and wishing for the dedicant’s well-being (ἐπ’ Ἀγαθῇ Τύχῃ καὶ Δαίμονι, ἐμὲ καὶ ἄλλα πολλὰ)].

68) A. HERMARY, “L’offrande de la Parienne Krinô à l’Artémis Délienne”, in E. SIMANTONI-BOURNIA – A.A. LAIMOU – L.G. MENDONI – N. KOUROU (eds), *Ἀρτέμιον ἔργα. Τιμητικὸς τόμος γιὰ τὸν καθηγηγῆ Βασιλῆ Λαμπρινουδάκη*, Athens, 2007, p. 485-493 [*BE* 2008, 85]: H. discusses an inscription from Delos (*I.Delos* 53, 4th cent.) recording the dedication of a statue by Krino of Paros to Artemis Delia. Krino fulfilled a promise made by her father (πατὴρὸς ὑποσχεσίην, τελέσας εὐχὴν), to dedicate her statue (μ’ ἀνέθηκεν ... ἰσόμετρον; m’a consacrée ... de taille naturelle). Taking into consideration several parallels (Palaiphaphos 30.37 ed. Pesta: ἐαυτῆς [εἰκόνα] ἰσόμετρον; Cass. Dio 49.11.2: ἡγάλαμα αὐτῆς ἰσόμετρον τῷ τῆς θεοῦ; Platon, *Phaidros*, 235d: χρυσοῦν εἰκόνα ἰσομέτερον), H. argues that the term ἰσόμετρος designates a statue of exactly the same size as Krino. He observes that the vertical arrangement of the inscription

imitates the arrangement of inscriptions on Archaic columns or pillars supporting statues (e.g. *I.Delos* 15) and adduces a contemporary statue of Artemis Delia dedicated by Areis of Paros (*IG XII* 5, 211) as an example of an archaizing dedication [on Apollon Delios and Artemis Delia see *EBGR* 2006, 54]. The remains of Krino's feet on the plinth show that she was represented in an archaizing posture, with one supporting leg and the other slightly bent. In Athens, the thesmothetai who violated a law were expected to dedicate a statue of their size in Delphi (Plut. *Solon* 25.3). It is not clear whether the promise made by Krino's father was connected with a wrongdoing. [In cases of wrongdoing, the wrongdoer, the dedicant, and the individual whom the image represents are one and the same. It is more probable that Krino's father vowed to dedicate a statue in his daughter's size if she successfully faced a disease or another crisis.]

69) P. HERRMANN – W. GÜNTHER – N. EHRHARD, *Inscripciones von Milet. Teil 3. Inscripten n. 1020-1580*, Berlin, 2006: This volume presents 561 inscriptions from Miletos, including many inedita. Many of these texts are of great religious interest. For the honorary inscription for C. Iulius Epikrates (1131) and its relation to the imperial cult see *EBGR* 1994/95, 166. *Cult regulations*: Many cult regulations included in *LSAM* are republished: a cult regulation concerning sacrifices (1217 = *LSAM* 43); decrees concerning priestly perquisites (1219 = *LSAM* 44; 1220 = *LSAM* 45; 1221 = *LSAM* 46); a regulation concerning the sale of the priesthood of Dionysos (1222 = *LSAM* 48); a regulation concerning the cult of Artemis Boulephoros Skiris (1225 = *LSAM* 47). Three fragments consisting of a few letters (*1215) are part of the Archaic sacrificial calendar (*LSAM* 41). Among the new cult regulations, most of which are very fragmentary, the most important text is a decree concerning the foundation of a sanctuary and the establishment of a new cult upon an oracle (*1224, early 3rd cent.). The people were to provide the necessary funds for a sacrifice and an *agorsis*, probably collection of gifts (lines 6-8); these expenses were to be included in the budget for the month Anthesterion. A small fragment mentions the Nymphs (*1216). A decree concerns the cult of Poseidon Helikonios (1218, 437/6 BCE), another fragmentary decree pertains to the priesthood of another god (Dionysos?, *1223). It is not clear whether a small fragment that mentions Artemis (*1437) is part of a cult regulation.

Myths: An honorary inscription for Julian mentions the fact that Miletos was the 'nourisher of Apollon Didymeus' (τροφὸς τοῦ Διδυμέου Ἀπόλλωνος, 1112).

Dedications: A man is honoured for dedicating bowls to Apollon Termintheus in Myous (1029). Dedications are addressed to: Aphrodite (1280-1281, *1282-*1283), Aphrodite in Oikous (1279), Aphrodite Ourania (*1285), Apollon (*1237, a tripod; *1238), Apollon Auleites (*1226), Apollon Didymeus (*1227-*1231), Artemis Kithone (1239, a perirhanterion), Artemis Lochie (*1240), Athena (1272, by a victorious athlete; 1273-1274, *1275), Athena Assesia (1276-1278), Demeter (*1289), Demeter Argasis (*1288), Dionysos (*1291), Dionysos and Artemis (*1292), Dionysos and the Muses (*1293, by a victor at the Mouseia in Thespiā), Hekate (*1295, Ἑκά[τη?] ὕγαλμα), Meter (1297, *1320?), Nemesis (1309), the Nymphs (1298-1300), Poseidon Asphaleios (*1317), Theos Hypsistos (*1255), Zeus (*1264?), Zeus Helios (*1261), Zeus, Hermes, and the Olympian gods (*1263), Zeus Labraundos (*1267), Theoi Pantes (*1313), Egyptian gods (Boubastis: *1301; Horus Apollon Harpokrates epekoos: *1303), anonymous goddesses designated as ἄνασσα (1244), ποτνία (1290), and βασιλίδες (*1305, possibly Demeter and Kore: a woman dedicated a *megaron*), and a god designated as βασιλεὺς ἄναξ (*1304, the autochthonous Anax and king Asterios?); the recipient is not known in several cases (*1314, *1316, *1318, *1319, *1321-*1322). The cause of the dedication is sometimes mentioned: fulfilment of a vow (εὐχὴν: *1226, *1240, *1261, 1280-1281, *1282-*1283, *1288, *1289, *1304, 1309, *1321), offering of a tithe (1279: δεκάτη), and expression of gratitude (*1318: [(εὐ)χαριστή]ριον). Two dedications were decorated with representations of

ears in relief, an allusion to the willingness of the god to listen to a prayer (1303, 1320). Altars were erected for Aphrodite Ourania (*1284), Apollon Didymeus (*1232), Apollon Didymeus and Artemis (*1233), Apollon Didymeus Soter (*1234-1236), Apollon Didymeus Soter and Zeus Labraundos (Λαβραυονδος) Soter (*1269), Artemis Boulaia (? 1242) [on cult of gods as *boulaioi* see EBGR 2006, 57], Artemis Pyth(e)ie (*1241), Artemis Pythie, Hadrian, and Zeus Hypsistos (*1326), Helios (*1306), Hermes (*1286, κατὰ χρησμόν; *1287), Hestia Sebaste (*1307), Isis (*1302), the Kairoi (*1308), Poseidon Asphaleios (*1294, κατὰ χρησμόν), Tyche Agathe (*1310), Tyche Enoikidia (*1312: κατὰ χρησμόν), Tyche and Aphrodite (*1311), Zeus Soter, Leto, Apollon, and Artemis (*1245), Zeus Soter (*1246-1247), Zeus Aitherios Soter and Apollon Didymeus (*1248), Zeus Apa[-] (*1249), Zeus Apotropaïos (*1250), Zeus Hypatos and Apollon Didymeus Soter (*1251), Zeus Hypsistos (*1252, κατὰ χρησμόν; *1252-1253), Zeus Kataibates (*1256), Zeus Keraunios Soter (*1257), Zeus Kronion (1258), Zeus Labraundos (*1265-1266), Zeus Labraundos and Zeus Lepsynos (*1270, ἀφιδρομα), Zeus Larasios and Hera (*1271), Zeus Megistos Helios (*1260), Zeus Olympios Pisaïos (*1259), and an anonymous god (1315). We notice an unusually large number of oracles (of Apollon at Didyma) requesting the erection of altars for the cult of various gods (κατὰ χρησμόν: *1252, *1268, *1286, *1294, *1312). In one case the inscription provides more information (*1268). Poseidonios erected an altar upon an oracle (βωμός κατ[ὰ] χρησμόν) fulfilling a vow to the gods who heard his prayers (θεο[ί]ς ἐπηρώοις): (Zeus) Ktesios, Meilichios, and Kronion; the name of Zeus Labraundos (Λαβρενδος) was added later to this list. The Διὸς Ἐλπίδων βωμός (*1262) may be an altar of 'Zeus of the Hopes' or 'the Hopes of Zeus' [rather of 'Zeus and the Hopes'; as N. EHRHARD points out, there is a dedication for Elpides Agathai in Miletos (*Milet* I.7.286). The cult of some personified emotions (Phobos, Eros) is attested]. A relief has labels of the represented figures: Kourotrophos, Leto, Apollon, and Artemis (1296).

Festivals: An inscription found in Kos contains the Milesian decree concerning the upgrading of the Didymeia to a 'crown contest'. The decree mentions the consecration and asyilia of Miletos and its territory because 'of the union of Zeus and Leto that took place in this site and because of the god's oracles'; an embassy was to be sent to Kos in order to invite the Koans to the festival (1052, c. 210). A letter of Marcus Aurelius and Commodus confirms the promotion of an existing context (probably the Megala Didymeia Kommodeia) to the rank of an *eiselastic* contest (1075, 177 CE). A decree honouring an athlete, probably a winner at the Olympic games, is an interesting piece of evidence for the material rewards of victorious athletes; he received a crown worth 50 Dareikoi (*1022, c. 350) [cf. EBGR 2007, 112]. Agonistic inscriptions (1363-1370, cf. 1443-1444) mention the following festivals: Isthmia (*1363), Nemea, Heraia, Sebasta in Neapolis, Koina of Asia in Laodikeia, Eleutheria in Plataia, Didymeia, and Pythia in Tralleis (*1365), Pythia, Aktia, Balbilleia in Ephesos, Kaisareia in Isthmos, Aspis in Argos, Koina of Asia in Pergamon (*1366, a boy wrestler who later turned into a pankratiast); Pythia, Kapitolia (1367-1370). Honours were announced at the Dionysia in Miletos (*1026, *1030, *1033, 1038, 1039). A small fragment of an imperial letter seems to refer to privileges of the Dionysiac artists (*1079). An Athenian decree honours the members of a Milesian delegation (*architheoroi, theoroi*, 1038, 2nd cent.).

Sanctuaries: Public documents were set up in the sanctuary of Apollon Delphinios (1023, 1055 and Apollon Terminus in Myous (*1030, 1040). For a temple inventory (1357) see EBGR 1988, 63. Two further temple inventories from the sanctuary of Apollon Didymeus list clothing items and metal objects (*1358-1359).

Ruler cult: A decree concerns the creation of a priesthood for Eumenes II and provides for the election of a committee which would draft the conditions for the sale of the priesthood (1040, c. 158). An altar for Arsinoe Philadelphos (*1323) is to be added to the abundant evidence for her cult. As regards the imperial cult, Drusilla was identified with Aphrodite (*1095) and

Hadrian received numerous dedications, in which he is identified with Zeus Olympios (*1327-1331, 1338, *1342-1343) and Zeus (1337) and honoured as saviour (*soter*), oikistes, and benefactor (*1324-1326, 1327, *1328-1334, 1335, *1336, 1337-1338, *1339, 1340, *1341, *1342, *1344); in some cases he received dedications jointly with the local gods, Apollon Didymeus (*1333, *1347, *1349) and Artemis Pythie (*1346; *cf.* 1326). The emperors, to whom three other dedications were made (*1350-1352; *1352 jointly with Apollon) cannot be identified. For priests of the imperial cult see *infra*. There is evidence for the organisation of gladiatorial combats and *venationes* in connection with the imperial cult (1141; *cf.* 1371-1378).

Rituals: A decree concerning taxes contains prescriptions for the oath ceremony: 'they shall stand in front of the altar and they shall be sworn by the high priest and the magistrates who leave office through the sacred herald, taking the oath on burning victims (ἐπὶ ἱερῶν ἐμπύρων)'. Apollon Didymeus and Caesar Augustus are invoked in the oath (1044, 1st cent. BCE/CE). An honorary inscription for prytaneis (1425) lists the services that they performed, including sacrifices (ἵτας θυσίας ἔθυσαν καὶ ἐκαλλιέσθησαν προδραπα[ν]ήσαντες τὰ ἱερεῖα τῷ Ἀπόλλωνι); the text also mentions a ἱερὸς παῖς, a slave owned by the sanctuary. A procession is mentioned in a small fragment (*1457). A decree concerning *isopolity* with Amyzon (found in Amyzon, Hellenistic) mentions a prayer addressed to Apollon Delphinios and the other gods in his precinct (ἐντεμένιοι θεοί; *I.Amyzon* 27 = 1050).

Divination: Saturnina was selected as priestess of Athena Polias πρὸ πόλεως for life by Apollon Didymeus (ὅπρὸ τοῦ ἀψευδέστατου θεοῦ Διδύμεως Ἀπόλλωνος) through an oracle (ὅπρὸ τῶν θειῶν αὐτοῦ λογίων). The oracle is quoted in the inscription set up in her honour (1142). With its 15 hexameters, it is the longest metrical oracle from Didyma; it refers to Athena's birth, highlights her importance as protector of citadels and the arts, and recommends the selection of a married woman of noble birth as her priestess. This text is of interest for its reference to the reliability of Apollon's oracles (ἀψευδέστατου; *cf.* SEG XL 956; *I.Didyma* 83). For four other oracles, published recently (1353-1356), see EBGR 2002, 41.

Priests and cult officials: These inscriptions attest to numerous priesthoods and religious functions, very often connected with the cult of Apollon in Didyma. Priesthoods: priest of Athena Nike (1086) and Theos Hypsistos (1139, ἱερεὺς τοῦ ἀγιωτάτου Θεοῦ Ὑψίστου Σωτήρος); priestess (*propolis*, of Artemis Boulaia?, 1242); priestess for life of the Kouretes (*1384); high priest of the civic imperial cult (1130, 1141, *1460); high priestess of the civic imperial cult (1142, *1160); high priest of Asia/Asiarches (1126, 1127, 1131, 1136, 1142, 1146, *1147, *1431). Other functions: *agonothetes* of the Megala Didymeia Kommodeia (*1143, *1152; *cf.* *1426; *agonothetes* and *panegyriarches*: 1145, *1151, *1162, *1431?); *amphibales* and *eisagogens* of the Megala Didymeia Kommodeia (1140; the *amphibales* cut the branches from the sacred tree for the winners of the contest; the *eisagogens* introduced the competitors); *hydraphoros* of Artemis Pythie (*1177, *1178, *1384, *1427); *hypochrestes* of the oracle of Apollon Didymeus (1145, *1174); *kotarchos* (i.e. priest of the Kabeiroi, *1174), *prokitharistes* and *pyrphoros* of Apollon Delphinios (1140) [on *prokitharistes* see EBGR 2006, 3]; *prophetes* (*1143, *1151, *1174); *prophetes* of Theos Hypsistos (1138, προφήτης τοῦ ἀγιωτάτου Θεοῦ Ὑψίστου); *pytharchis* in Didyma (*1292). There are several instances of accumulation of priestly offices: 1131, 1140 1143, *1151, *1174. Apollon served as stephanephoros (1056). *Associations*: Apellas, a *prokitharistes* of Apollo, served as high priest of the local association of Dionysiac artists (1140, ἀρχιερεὺς τῆς τοπικῆς συνόδου). A boundary stone marked the temenos of the Xynchidai, a family group or an association (*1385).

Varia: An unusual text is a list of epithets of Zeus, perhaps from a gymnasium (1395); the following epithets, in alphabetical order, are preserved Ἀρωγός, Ἀνώλεθρος, Ἀγοραῖος, Αἰγιόχος, Ἀφθίτος, Ἀποβατήριος, (for a parallel in a papyrus see EBGR 2004, 153). For a Late Antique epigram (1401) see EBGR 2000, 53.

70) G.H.R. HORSLEY, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum*, London, 2007: Corpus of inscriptions preserved in the Museum of Burdur (Pisidia). We do not list the inscriptions that we have already summarized in *EBGR* 1992, 31 (21); *EBGR* 1999, 52 (dedications to Rider Gods); *EBGR* 2000, 79 (10 = 104d; 12 = 104e); *EBGR* 1994/95, 98 (dedications to the Dioskouroi); new texts are marked with an asterisk; all texts date to the Imperial period. Dedications to: Agathos Daimon (*1, κατὰ κέλευσιν); Angdeisis Thea Epekoos (2, by a priestess); Apollon (3-4, *5, *6, 7, *8, 9-12, *13, 17, *18), Apollon at Perminous/of the Perminoundeis (14, 15; cf. *EBGR* 2000, 79), Apollon and Hosion kai Dikaion (*19), Artemis epekoos (20, by a sacred slave, *hierodoulos*), Asklepios epekoos (*23, a statue of his mother, Koronis), Demeter and Kore, *kyriai* (*24, by a *didaskalos*) [the dedicant does not have a patronymic, possibly a slave], Dionysos (*25, by a couple serving as priests; cf. 114), the Dioskouroi (26-35; n^{os} 36-45 are anepigraphic; 31: *epekooi*; *euangelioi*: 32; *soteres*: 33, 34), Hagnai Theai (48-49, both by the same retiring priest), Hera epekoos (*50, by a *hierodoulos*; *51), Herakles (*52, *53, 54-57, 59-62, *63, 64-65, *66, 67-82; in n^{os} 79-83 Herakles is called θεὸς Ἡρακλῆς; n^o 58 is anepigraphic), Herakasbos (83; a merging of Herakles and Kakasbos?), the Twelve Gods (46; 47 is anepigraphic), Hermes (*84, by a mason; *85-*86; 87-88 are anepigraphic), Hermes epekoos (89), Hosios Dikaos (*90, by a slave and his daughter), Hosios kai Dikaos (*91-*93), Kakasbos (94, *95, 96-102); a statue of Asklepios was dedicated to an anonymous god (*22). Three dedications were made upon divine command: κατὰ κέλευσιν τῶν θεῶν (*93, to Hosios kai Dikaos); <κατ> ἐπιταγή (33, to the Dioskouroi) [ΕΠΙΤΑΓΗ on the stone; <κατ> ἐπιταγή<v> or ἐπιταγή?]; κατ' ἐπιταγὴν (46); many dedications were made in fulfilment of a vow: εὐχῆ: 4, 15, 80, *86; εὐχὴν: 7, *8, 10-12, *13, 14, *18, *19, 20, *24, 26-32, 34, *50, *51- *53, 54-57, 59-62, *63, 64-65, *66, 67-77, 79, 81-83, *85, *90-*93, 94, *95, 96-102; εὐχὴν .. ὑπὲρ σωτηρίας: 3. We note the dedication of a προσκυνητήρ (possibly furniture used by worshippers to prostrate themselves), a table for offering (τράπεζαν), and wine mixing-bowl (κρατήρ; 9).

71) S. HUBER, "Un mystère résolu : Athéna sur l'Acropole d'Érétrie", *AK* 50 (2007), p. 121-128 [*BE* 2008, 266]: In a report on excavations on the Acropolis of Eretria, H. mentions the discovery of a limestone statuette of a lion (of the 'Cypro-Ionian' type). An inscription on the statuette (Α0εναίτες) permits the identification of the deity that was worshipped on the Acropolis as Athena (127).

72) J. HUPE, "Überlegungen zu den Statuenweihungen des Posideos an Achilleus und rhodische Gottheiten aus Neapolis Scythica", *Eurasia Antiqua* 9 (2003), p. 281-301 [*SEG* LV 849 bis]: H. republishes a dedication to Ἀχιλλεύς νήσου μεδέων from Neapolis Scythica (*IOSPE* I² 672, 2nd cent.). The dedicant, Posideos, is known as the sponsor of bronze statues dedicated to Zeus Atabyrios (*IOSPE* I² 670), Athena Lindia (*IOSPE* I² 671), and Rhodos (*SEG* LV 849 ter) in Neapolis, and to Aphrodite Euploia (*IOSPE* I² 168) in Olbia. Posideos' preference for Rhodian cults and the occurrence of the word *χαριστήριον* in his dedications, unusual in the North Pontic area, support the assumption that he originated in Rhodes or the Rhodian Peraia. As a member of the Rhodian aristocracy of traders, he entertained contacts with Olbia, where he was awarded citizenship. Because of his military experience in fighting against pirates, he was recruited by a Skythian dynast (King Skilouros?) to fight against the Satarchaioi (*IOSPE* I² 672).

73) S. ISAGER – L. KARLSSON, "A New Inscription from Labraunda. Honorary Decree for Olympichos: *I.Labraunda* no. 134 (and no. 49)", *EA* 41 (2008), p. 39-52 [*BE* 2009, 47]: Ed. pr. of a large fragment of a stele from Labraunda, which joins an already published small fragment (*I.Labraunda* 49, c. 150-100). The stele contains an honorary decree – probably of Mylasa – for Olympichos, a Karian dynast in the late 3rd cent., establishing a commemorative anniversary for the restoration of freedom and democracy and introducing his cult. The beginning of the

text is lost and only the section containing the honors is preserved. A bronze statue group was to be erected in the 'sacred agora' (restored), depicting Demos crowning Olympichos. Opposite this statue group an altar was to be erected 'similar to the one for Maussollos in the sanctuary of Zeus Labraundos. In his honor a procession and a sacrifice shall be performed (συντελεῖν αὐτῷ πομπὴν καὶ θυσι[αν]) every year on 14th Apellaios, the day on which the people regained its freedom and democracy. Two bulls shall be sacrificed for him (θύειν δὲ αὐτῷ ταύρου[ς] δύο) and the priests, the winners in crowned contests and the board of magistrates shall participate in the banquet (εὐωχεῖσθαι). The priests shall take care of the sacrifice and the banquet (θολή), and the treasurers shall make the expenses from the common revenues. A truce for all (ἐκεχειρία) shall reign for three days. The citizens and all the others shall come together wearing crowns (συνεῖ[ναι] ἐστεφανωμένους) during these days. He shall also be praised in a hymn during the quadrennial Taureia in the same way as for the city founders (ὕμνεισθαι [δέ καὶ ἐν τῇ πενταε]τηρίδι τοῖς Ταυρείοις κατὰ τὰ αὐτὰ καὶ τοῖς τῆς πόλεως κτ[ίσταις]). The honors for Olympichos were to be announced during the athletic contest in honor of Zeus Osogo and the decree was to be set up in the sanctuary of Zeus Labraundos and in another location.

74) A.I. IVANCHIK, "The First Steps of Olbian Epigraphy. An Unknown Manuscript of Egor Köhler", in *Eucharisterion*, p. 182-213 (in Russian) [BE 2008, 398]: Based on notes of Egor Köhler for *IG*, now kept in the *IG* archive in Berlin, I. publishes a fragmentary dedication to Apollon Prostates by a board of generals from Olbia (Imperial period, p. 209-212) and republishes a similar dedication of a silver statue of Nike (c. 220 CE; *SEG* XLVI 948 bis: ὑπ[έρ] τῆς πόλεως εὐ[στα]θείας καὶ τῆς [ἐαυ]τῶν ὑγείας).

75) A.I. IVANTCHIK, "Une nouvelle proxénie d'Olbia et les relations des cités grecques avec le royaume scythe de Skilouros", in *Une koinè pontique*, p. 99-110 [BE 2008, 399]: I. presents a new edition of a proxeny decree of Olbia for a man from Smyrna (c. 150-100), combining three fragments (*I.Olbia* 27; *SEG* XXXI 712). Stephanos and his descendants were granted access to the council and the assembly immediately after the discussion of matters pertaining to gods and kings (lines 17-18: ἐ[φοδὸν ἐπὶ τὴν βουλὴν καὶ] τὸν δῆμον πρῶτοις μετὰ τὰ [ἱερὰ καὶ βασιλικά]) and the right to offer sacrifices on the same altars as the citizens (lines 19-20: θύειν ἐπὶ τῶν αὐτῶν βωμῶν ὧν μέτεσ[σι] καὶ τοῖς ἄλλοις πολεῖταις; cf. *Staatsverträge* 408 lines 2-4). The decree was published in the sanctuary of Apollon.

76) A. IVANTCHIK – V.V. KRAPIVINA, "Nouvelles données sur le collège des agoranomes d'Olbia", in *Une koinè pontique*, p. 111-123: Ed. pr. of a dedication made to Hermes Agoraios by the board of *agoranomoi* for the well-being of the city and for their own health (ὑπὲρ τῆς πόλεως καὶ τῆς [ἐαυ]τῶν ὑγείας; Olbia, c. 110 CE). The dedicated object was a silver statuette of Nike. A second dedication by a board of magistrates is only partly preserved (c. 165 CE).

77) A.I. IVANCHIK, T.L. SAMOJLOVA, "Sinkreticheskie kulty greko-egipetskikh bogov v Tīre", in *Bosporskij fenomen* 2, p. 150-156: Ed. pr. of a dedication to Sarapis, Isis, and Anoubis and the *synnaoi theoi* (Tyras, 2nd/1st cent.). The authors discuss the evidence for the cult of the Egyptian deities at Tyras.

78) A.I. IVANTCHIK – V.P. TOLSTIKOV – A.V. KOVALCHUK, "A New Funerary Epigram from Pantikapaion", *VDI* 260 (2007.1), p. 107-117 (in Russian) [BE 2008, 425]: Ed. pr. of a funerary epigram from Pantikapaion (1st cent. BCE/CE). The deceased person, a twenty-year-old man, asserts that he has reached the place of the blessed in Hades (ἐπεὶ [τ]ὸν [χ]ῶρον εὖσεβέων ἄιδει [ᾗ]λθῃ; cf. *IOSPE* I² 226 and *CIRB* 131).

79) C.P. JONES, "Augustus and Panhellenes on Samos", *Chiron* 38 (2008), p. 107-110 [BE 2009, 407]: A small fragment from Samos (*IG* XII.6.440) inscribed with a dedication to Thea Rhome

and another deity or individual (line 1) and making reference to the Panhellenes (line 2) is a dedication to Augustus and not to Hadrian. Although Samos could have been a member of the Hadrianic Panhellenion, joint dedications to Dea Roma and another individual usually involve Augustus. Before Hadrian's Panhellenion, the league of various regions in central Greece (Boiotians, Euboians, Lokrians, Phokians) used the term Panhellenion as its name. The Panhellenes are also mentioned in an honorary inscription of Kolophon for Augustus (*SEG* XLVIII 1593, c. 30-27). J. argues that the Samian inscription was dedicated to Dea Roma and the later Augustus some time after the battle of Actium. In the inscriptions from Kolophon and Samos the term Panhellenes possibly designates the league of the Greeks of the province of Asia. They honored Octavian in Samos, one of his favorite places, which in this period unsuccessfully petitioned him to receive freedom (this privilege was granted later).

80) C.P. JONES, "A Hellenistic Cult Association", *Chiron* 38 (2008), p. 195-204: J. republishes a decree of an association issued after the death of the association's priestess (see *EBGR* 2007, 66). According to his translation of the opening phrase of the document ('the association of hero-worshippers who gather for Harpalos, Athenodoros, Menodote, and Zotas'), the decree was issued by an association dedicated to the heroic cult of these individuals. After her death, the priestess Stratonike was to join the group of the recipients of the rites. The word ἀποθέωσις is used in this text as an indication of the fact that the priestess has now joined the gods, rather than as a euphemism for death. The συνβοληφόροι listed on side B are members of the association who made contributions (not 'bearers of sacred symbols').

81) D.R. JORDAN, "An Athenian Curse Tablet Invoking Palaimon", in *Mikros Hierommemon*, p. 133-144 [*BE* 2009, 177]: Ed. pr. of a lead curse tablet from Athens (late 4th cent.), the first Athenian defixio known with certainty to have been found in a shrine, that of Polykrates and Palaimon. Defixiones deposited in sanctuaries have been found elsewhere, mostly in sanctuaries of Demeter (Selinous, Rhodes, Mytilene, Knidos, Morgantina, Corinth). It was found rolled up and pierced with a nail. The text is written sinistrorsum. Two operations were envisaged: the first is analogical, in which the tablet itself was to represent the intended victims (backward spelling, piercing the tablet with a nail), the second is an appeal for vengeance for injustice suffered. The defixens curses (καταδῶ πρὸς τ[ὸν Π]αλαίμωνα) Aristophanes and another seven men in the context of a lawsuit. 'I beseech you, o Palaimon: become a punisher of those whom I have listed for you, and to the judges let them seem to speak unjust things, and for the witnesses may what they do be useless. And bind their hands, tongue, soul, and their works, for unjust things they both do and say. Acting unjustly, may then (Aristophanes) find you [--]' (δέρομαί σου, ὦ Παλαῖμον, τιμωρὸς γένοιτο τούτων ὧν ἀπέγραψά σοι, καὶ δικασταῖς <ς> ἄδικοι δοκῶεν λέγειν, καὶ μάρτυσιν ἅτε πρῶτο[υ]σιν ἄχρεια γένη. Καὶ δέσμευσον αὐτῶν χεῖρας, γλῶτταν, ψυχὴν καὶ ἔργα τὰ τούτων· ἄδικοι γάρ καὶ ποιῶσιν καὶ λέγουσιν. Ἀδικῶν οὖν ΕΥΟΥΣΥΜΩ σου τυχεῖν Ἀριστοφάν(ης)). J. comments on the formulas in detail. Usually, the object of καταδῶ πρὸς is Hermes; it is possible that when the writer asked Palaimon to become his avenger, he was evoking the verb παλαίω ('to wrestle'). The sanctuary of Palaimon was visited by the Sidonians; the defixens might have been a Sidonian himself. J. points to the affinity of this text with 'prayers for justice'.

82) D.R. JORDAN – J. CURBERA, "A Lead Curse Tablet in the National Archaeological Museum, Athens", *ZPE* 166 (2008), p. 135-150 [*BE* 2009, 178]: One of the most famous and longest curse tablets, an Athenian defixio of the 4th cent. listing the names of almost one hundred individuals, has been associated with political conflicts in Athens (E. ZIEBARTH, "Neue Verfluchungstafeln aus Attika", *SB Berlin* 33 [1934], p. 1023-1027). However, the earlier editions were not accurate (cf. D.R. JORDAN, "A Survey of Greek Defixiones Not Included in the Special Corpora", *GRBS* 26 [1985], p. 164 n° 48). J.-C. present an improved new edition

with detailed prosopographical commentary. The study of the prosopography shows that the traditional date around 323 BCE should be corrected (c. 345-335). Of the 98 individuals cursed, 30 are known Athenians, including both individuals known to have supported Demosthenes as well as some of the orator's opponents; consequently, a political motivation cannot be determined. In lines 119-123 four *λαικάστρια* and a *λαικαστής* are cursed (i.e. individuals who performed fellatio) [see now S.C. HUMPHREYS, "A Paranoiac Sycophant? The Curse Tablet NM 14470 (D. R. Jordan and J. Curbera, "ZPE" 166, 2008, 135-150)", *ZPE* 172 [2010], p. 85-86]. If these terms were not used merely in an insulting way, they may point to the particular occasion that originated the curse, possibly a conflict in an upper-class private club. The other victims include four women, two metics, and seven persons with professional designations (a painter, a secretary, and five traders). The text is written on both faces of a lead tablet. The curse formula *καταδῶ, κατορύττω, ἀφανίζω ἐξ ἀνθρώπων* (cf. AUDOLLENT, *DefixTab* 49) is written in larger letters that run across the top of the tablet; under this line the names of the cursed individuals are arranged in columns. This layout, known from official inscriptions, is connected with the known magical practice of using symbols of authority of the real-life world.

83) O. KAKAVOGIANNI, "Μερέντα", *AD* 56-59 (2001-2004) [2010], p. 343-353 [*SEG* LIII 210]; Ed. pr. of a dedication to Zeus Phratrios by his priest found in a shrine of this god (Myrrhinous in Attica, 4th cent.): *Ξενοφῶν ἱερεὺς ἀνέθηκε παῖς Φιλοξένο | μνημεῖον αὐτοῦ καὶ με Φρατρίῳ Δί* ['Xenophon, the son of Philoxenos, being a priest, dedicated me as well as his memorial to Zeus Phratrios'; the dedicated object was one of several dedications by Xenophon in commemoration of his service as a priest'].

84) M. KANTIRÉA, *Les dieux et les dieux augustes. Le culte impérial en Grèce sous les Julio-claudiens et les Flaviens. Études épigraphiques et archéologiques*, Athens, 2007 [*BE* 2008, 202; 2009, 297]: K. studies the early phase of the imperial cult in Greece (Athens, Peloponnese, Boeotia, Delphi, Lokris, Phokis, Thessaly, Keos). She discusses the historical background and predecessors of the imperial cult, i.e. the Hellenistic ruler cult and the cult of Roman generals as a response of Greek cities to benefactions (p. 21-39). The main part of the book is dedicated to the introduction of the cult of Augustus, its connection with the traditional pantheon of Greek cities, and the establishment of a dynastic cult during the Julio-Claudian era (41-84); the development of cultic honours under the Flavians (p. 84-87); the part played by the imperial cult in the urban space (sanctuaries, temples, dedications; p. 89-158); and the role of the elites in the development of the imperial cult (p. 159-193). In appendices she presents a selection of important epigraphic sources, a prosopography of 100 individuals connected with the imperial cult, and a list of imperial statues. Several tables list the monuments for emperors and members of the imperial family, joint dedications for emperors and gods, evidence for the assimilation of emperors and members of the imperial house with gods, agonistic festivals dedicated to emperors, honorary inscriptions for individuals involved in the imperial cult, and honorary inscriptions for emperors.

85) M. KANTIRÉA, "Le culte impérial à Chypre : relecture des documents épigraphiques", *ZPE* 167 (2008), p. 91-112: K. gives an overview of the imperial cult in Cyprus, focusing on the office of the high priest, the association of the imperial cult with traditional deities and cult places, the cult of the emperor in the gymnasium, and family relations between high-priests.

86) K. KARILA-COHEN, "La Pythaidé et la socialisation des élites athéniennes aux II^e et I^{er} siècles avant notre ère", in J. COUVENHES – S. MILANEZI (eds), *Individus, groupes et politique à Athènes, de Solon à Mithridate*, Tours, 2007, p. 365-383 [*BE* 2007, 205]: A study of the prosopography of the Athenian lists of participants in the Pythais in 138/7, 128/7, 106/5 and 98/7 shows the predominant participation of members of elite Athenian families. This pilgrimage was an

important factor in elite display and the creation of social identity [for an earlier article by the same author on the same subject see *EBGR* 2005, 76].

87) G. KAVVADIAS, “Νεκροταφείο στην οδό Κουντουριώτου στο Ἄργος”, in *Α' Ἀρχαιολογική Σύνοδος Νοτίας καὶ Δυτικῆς Ἑλλάδος. Πάτρα, 9-12 Ἰουνίου 1996*, Athens, 2006, p. 325-334 [*SEG* LIII 298 bis]: Ed. pr. of an interesting grave inscription for the athlete Demophilos (329-331 n° 8; Argos, 1st cent. BCE/CE). The inscription was engraved on a memorial erected at public expense (ὁ δᾶμος ὁ τῶν Ἀργείων τὸ μνήμα ἐποίησεν). ‘After having won many contests at the Nemeia, he considered it better to die in the stadium than to quit’. The memorial closes with a dialogue between Hades and the Sun. Hades says, ‘I have never seen such a young man’, and the Sun responds, ‘You snatched him away, although he was mine’ (Ἄιδας ἑλπί: «τοιόνδ' ἐγὼ οὐποτ' ἔσιδον [χ]οῦρον» ὁ δ' ἑλπίος: «τοῦτ' ἐμὸν ἀρπάσας»).

88) D. KNOEPFLER, *Apports récents des inscriptions grecques à l'histoire de l'antiquité*, Paris, 2005 [*SEG* LV 564bis]: In his inaugural lecture in the Collège de France, K. discusses numerous new epigraphic finds, including a Boiotian inscription (p. 73-87), originally published by C.C. VERMEULE III, *Sculpture in Stone and Bronze in the Museum of Fine Arts, Boston. Additions to the Collections of Greek, Etruscan and Roman Art, 1971-1988*, Boston, 1988, p. 27f. K. rejects an early Hellenistic date and shows that this text is not a dedication by an ambassador of the Arkadian Koinon but rather a decree of the Boiotian Koinon (c. 369/8). The relief in the pediment represents the boy Herakles strangling the snakes sent by Hera; a panel under the pediment is decorated with a representation of the Dioskouroi and Athena Alea; their names are inscribed on the upper frame of the panel; a lower panel is decorated with the prow of a warship. These images suggest that the honoured individual, the Lakonian Timeas, was a man from Therapne, where there were sanctuaries of both the Dioskouroi and Athena Alea. Therapne liberated itself from Spartan domination in 369/8, during Epameinondas' campaign in Lakonia; the combats took place near the sanctuary of Athena Alea and the house of the Tyndaridai (Xen., *Hell.* 6.5.27-32). A Theban garrison was established for several years at the harbour in Gytheion. The warship represented in the lower relief panel is not the Argo (as suggested by Vermeule), but a warship [*cf. infra* n° 103].

89) D. KNOEPFLER, “Amarnthos 2007. Bilan et perspectives”, *AK* 51 (2008), p. 165-171: K. reports the discovery of a small marble fragment during a Swiss excavation west of the hill Paliochora in Amarnthos (near Eretria). Only the letters [-]υη0[-] survive, probably part of the place name (ἐν Ἀμαρύνθωι?). This discovery favours the identification of this site with the famous Artemision of Amarnthos. A lead weight with the name of Artemis (*IG* XII 9, 893) has also been found west of the hill.

90) C. KOKKINIA, “The Inscriptions of Boubon: a Catalogue”, in C. KOKKINIA (ed.), *Boubon: The Inscriptions and Archaeological Remains. A Survey 2004-2006*, Athens, 2008 [*BE* 2009, 470]: K. presents a catalogue of 102 inscriptions found in Boubon and its vicinity (*cf. EBGR* 1998, 187). For n° 1 see *EBGR* 2007, 97, where a different restoration of the clause concerning the treaty-oath is suggested. *Ruler cult*: Numerous texts, mostly honorary inscriptions on bases of statues of emperors and members of the imperial family, were found in the Sebasteion (6-22). An inscription commemorates the consecration (ἀφιέρωσεν) of a building (probably the Sebasteion) to Nero through the governor Licinius Mucianus (9). Also a dedication to Drusus (4) is connected with the imperial cult. The civic emperor cult was served by a priest and a priestess (*cf.* 26: τῶν γονέων ... ἱερασαμένων τῶν θεῶν Σεβαστῶν; *cf.* 31): two honorary inscriptions were set up for women, who had served as priestesses (ἱερασαμένην τῶν θεῶν Σεβαστῶν) together with their husbands (23: three times; 28). There are indirect references to the provincial emperor cult: three honorary inscriptions mention the fact that the honoured individuals were relatives of Lykiarchai (24, 26, 27) [on the identity of Lykiarches and high

priest see *EBGR* 2006, 42]. A former Lykiarches served as an agonothetes of a local agonistic festival (33, 34). *Festivals*: A local quadrennial contest (33-34: θέμις τετραετηρική) included competitions in wrestling (men) and pankration (boys). A former Lykiarches served as agonothetes. The offering of banquets during festivals is mentioned in the honorary inscription for a certain Menestheus who was granted 'free meals at public sacrifices' (6: σιτήσῃ ἐν ταῖς δημοτελέσι θυσιαῖσι). *Dedications*: A dedication to Theos Alandros (a rider god) was made in fulfilment of a vow (101). A board of agoranomoi dedicated a statue (*andrias*) to a god, after their term in office, in accordance with the promise they had given (71) [as *summa honoraria*?]. A similar dedication of agoranomoi (72) suggests that the addressee was Ares (72: Megistos Theos Ares). *Funerary cult, afterlife*: An epitaph mentions the obligation of a man's heirs to perform a sacrifice and a feast in the month Artemision (58: εὐοχηθήσονται δὲ καθ' ἕ[τε]ρος καὶ θυσιάσουσιν οἱ κληρονόμοι μου ἐν μηνὶ Ἀρτεμεισίῳ). The epitaph of a young man has the standard phrase 'it is not bad to die, for this is what destiny has designed, but to die prematurely and earlier than one's parents' (38 = *GI* 1665 = MERKELBACH – STAUBER, *SGO* IV n° 17/2/1). The unique feature of this text is, however, that the standard phrase is presented as the oracular pronouncement of a certain Kerellaos, a chief diviner: Ἀδρ. Εὐτυχ[ι]-, μνήμης χάριν Κερελλαῖος μαντιάρχης ταῦτα λέγει: οὐ κακὸν ἐστὶ τὸ θανεῖν, ἐπεὶ τό γε Μοῖρ' ἐπέκλωσεν, ἀλλὰ πρὶ[ν] ἡλικίας καὶ γον[έ]ων πρότερος [one may suspect that the young man's relatives consulted an oracle after his death and received this response]. Another epitaph offers consolation through the stereotypical phrase 'I was, I have been, I am not, I do not care', which denies existence after death (ἤμην, ἐγενόμην, οὐκ ἴμι, οὐ μέλι μου; 49). Four epitaphs mention the erection of funerary altars (βωμός: 66, 80, 84, 93).

91) L. KOLONAS, "Ἡ ἀνασκαφή τοῦ ἱεροῦ τῆς Ἀρτέμιδος στὸν Δρυμόνα Αἰτωλοακαρνανίας", in *Α' Ἀρχαιολογικὴ Σύνοδος Νοτίας καὶ Δυτικῆς Ἑλλάδος. Πάτρα, 9-12 Ἰουνίου 1996*, Athens, 2006, p. 493-498 [*SEG* LVI 609-6011]: K. presents inscriptions found in a deposit in a sanctuary of Artemis at Drymonas (territory of ancient Alyzia). The base of a dedication was re-used and inscribed with a Hellenistic text that prohibits throwing bones in the sanctuary (μὴ ἀποστεύειν ἐν τῷ ἱερῷ). Two other bases were inscribed with dedicatory inscriptions (Hellenistic). The first records a dedication made by a woman to Epikrateia, i.e. Artemis Epikrateia (an unattested epithet). Only the name of Artemis can be recognized in the other.

92) L. KOSTAKI, "Πάντα πλῆρη θεῶν εἶναι: Παρόδια ἱερὰ στὴν ἀρχαία Ἀθήνα", in *Mikros Hieromnemnon*, p. 145-177 [*BE* 2009, 152]: K. studies a very interesting and rather neglected aspect of the religious topography of Athens: the existence of small shrines, heroa, sanctuaries, and precincts on streets, incorporated into the urban setting, near houses (e.g. *IG* I³ 426 lines 66-69) and workshops as well as near the city walls (6th-5th cent.). Such sanctuaries are attested through literary sources, inscriptions (especially boundary stones, e.g. *SEG* XXIV 58+XXVI 52), and archaeological finds. They were often under the responsibility of families, phratries, and cult associations. Such sanctuaries include the Melanippeion, Eileithyion, Eurysakeion, Bouzygion, Anakeion, Hyakinthion, the sanctuary of Kodros, Basile, and Neleus, and shrines of Herakles, Zeus Phratrios and Athena Phratria, and Apollon Agyieus.

93) A.V. KOVALCHUK, "Cherepitsa s imenem Afrodity iz Kep", in *Bosporskij fenomen* 2, p. 314-316 [*BE* 2008, 421]: Ed. pr. of six stamped tiles from Kepoi (North Shore of the Black Sea, 3rd/2nd cent.) with the abbreviated name of Aphrodite (Ἀφροδῖτ., Ἀφρ.). These tiles were used in a temple of Aphrodite, which may be identified with a building excavated in 1963.

94) C. KOUKOULI-CHRYSANTHAKI, "Ἀρχαῖος οἰκισμὸς Δράμας. Νέα ἐπιγραφή ἀπὸ τοῦ ἱεροῦ τοῦ Διονύσου", in *Ἡ Δράμα καὶ ἡ περιοχή της. Ἱστορία καὶ πολιτισμός. Πρακτικὰ Δ' Ἐπιστημονικῆς Συνάντησης, Δράμα, 16-19 Μαΐου 2002*, Drama, 2006, p. 57-74: Archaeological finds in the modern town of Drama point to the existence of a sanctuary of Dionysos, in use from the 5th

cent. BCE to the Imperial period. Its exact location is not known. An inscription found in 1993 records a dedication made by an officer and a group of soldiers (οἱ μεθ' αὐ[τ]οῦ Τραλῆς) to Dionysos Soter in expression of gratitude (εὐχαριστήριον; late 3rd/early 2nd cent.). These men, members of the Thracian or Illyrian tribe of the Tralleis, must have made the dedication after a battle.

95) P. KRENTZ, "The Oath of Marathon, not Plataia?", *Hesperia* 76 (2007), p. 731-742: A stele at Acharnai, set up by a priest in the 4th cent., contains an oath that has traditionally been interpreted as the oath sworn by the Athenians (and the Greeks) before the battle at Plataiai, 'when they were about to fight against the barbarians' (Lykourgos, 1, 18 and Diod., XI, 29, 3). Pointing to differences between the reports of the literary sources on the oath of Plataiai and the text of the inscription, K. argues that this oath is the one sworn by the Athenians before the battle of Marathon. The explicit mention of Sparta and Plataia, the pledge to bury the dead where they would fall, the reference to 'fellow-fighters' and not to allies, as well as to *taxiarchoi* instead of *lochagoi*, and the pledge to destroy only Thebes make better sense in the context of the Battle of Marathon.

96) C.B. KRITZAS, "Επιγραφικὸ Μουσεῖο", *AD* 56-59 (2001-2004) [2010], p. 117-132: K. presents the text of a long funerary epigram from Athens (2nd/3rd cent., p. 120). Apollonios, a man who practiced justice and wisdom, followed advice given to him in a dream and by means of an oracle to construct his grave at a particular place in the countryside (τοῖον ἐγὼ τόπον εἰργασάμην χρησμοῖς καὶ ὀνειροί[ς] πιστεύσας· μόνον γὰρ ἐχρηζέ με θεῖος ὄνειρος καὶ χρησμός· εἰς τόνδε τόπον βίτου παυσθέντα οἰκῆσαι) [now published by C.B. KRITZAS, in O. GARTZIOU – C. LOUKOS (eds), *Ψηφίδες. Τόμος ἀφιερωμένος στῇ μνήμῃ τῆς Στέλλας Παπαδάκη* (Herakleio 2009)]. Divine providence gave him a good death in his sleep (καὶ τοῦδε τυχών, θείαισι προνοίαις ... ὕπνῳ ληφθεὶς μελιηδέϊ θυμὸν ἀνήκα). K. also presents a relief stele of unknown provenance (Megaris or Attika) dedicated by a woman to Ino (3rd cent., p. 123).

97) S.D. LAMBERT, "Aglauros, the Euenoridai and the Autochthon of Atlantis", *ZPE* 167 (2008), p. 22-26 [*BE* 2009, 186]: L. discusses a new Athenian decree (see *infra* n° 106) that mentions rites connected with the dressing of a statue (Athens, c. 150). While G. Malouchou attributed this decree to the genos of the Euenoridai, L. favours its attribution to the city of Athens: the fragmentary text refers to rites to be performed by various people, not necessarily all of them by the Euenoridai; the vestment of Athena was a polis matter (*cf.* *IG* II² 1060+1036). L. argues that the references to vestment (ἐνδύναι, ἀμφέσσει) refer to the statue of Athena and not to the statue of Aglauros, and that some aspect of the ritual took place in the sanctuary of Aglauros (perhaps during the rite of the Kallynteria). The Euenoridai must have been a traditional Attic genos, named after Euenor, an autochthonous inhabitant of Atlantis (Plato, *Kritias* 113c-d). In Plato's Atlantis myth, Euenor corresponds to Kekrops and his daughter Kleito, with whom Poseidon begat five pairs of twin sons, to Aglauros. The Euenoridai had some relationship with the Salaminioi, who supplied the polis priestess of Aglauros and Pandrosos, and the Praxiergidai, responsible for the vestment of Athena's statue; the Praxiergidai and the Euenoridai may have been jostling for a position in connection with cults on the Acropolis. If Aglauros was served both by a priestess and a priest, the priest in lines 5f. may be her priest, supplied by the Euenoridai.

98) S.D. LAMBERT, "Polis and Theatre in Lykourgan Athens: the Honorific Decrees", in *Mikros Hieromnemon*, p. 53-85: A special assembly took place in Athens in the theatre of Dionysos after the City Dionysia in Elaphebolion. L. republishes ten honorific decrees that were passed by this assembly in 332-322 (*IG* II² 345+add., 346, 347, 351+624, 372+add., 551; *SEG* XXVI 76-77; XXXV 71; XXXVI 149). Although the subject of the fragmentary decrees

is not always clear, it seems that all of them honour men, Athenians and foreigners, for their services to the festival (artists, poets, benefactors etc.).

99) V. LAMBRINOUDAKIS, "Interrelations between the Aegean and the Levant during the Late Classical Period: The Case of Two Inscriptions from Naxos", in N.C. STAMPOLIDIS (ed.), *Γενέθλιον. Αναμνηστικός τόμος για την συμπλήρωση εβδομήντων χρόνων λειτουργίας του Μουσείου Κυκλαδικής Τέχνης*, Athens, 2006, p. 275-280: Ed. pr. of a bilingual Greek-Phoenician stele found in Naxos but originally from Rheneia (c. 300). A Levantine association (συνθιασῖται) set up the epitaph for one of its members

100) N. LANÉRÈS, "L'éphèbe au serpent de Magoula. Propositions pour la relecture d'une inscription archaïque laconienne", *REG* 121 (2008), p. 1-16: A fragmentary stele from Lakonia (IG V.1.457, late 6th cent.) with a representation of a young man and a snake is a dedication to the Dioskouroi (Διοσκόροι, i.e. dative dual).

101) M.L. LAZZARINI, "Aiòn: eternità e memoria. Due chiodo bronzei iscritti della piana lametina", in B. ADEMBRI (ed.), *ΑΙΜΙΝΗΣΤΟΣ. Miscellanea di studi per Mauro Cristofani*, Florence, 2006, p. 150-153 [*SEG* LVI 1117]: Ed. pr. of two inscribed bronze nails (Lamezia Terme, 4th/3rd cent.). The small nails (2 cm) were bent; the word αἰῶνος was circumscribed around the lower surface of the nailhead. These objects should be distinguished from magic nails attested in the Imperial period. L. interprets them as grave gifts intended to symbolize the permanence of death and associates them with Orphic ideas.

102) N.A. LEJPUNSKAJA – A.S. RUSJAEVA, "A Private Museum in Olbia of Pontos", *Bosporskie issledovanija* 11 (2006), p. 108-126 (in Russian) [*BE* 2009, 368; *SEG* LVI 905-907]: Ed. pr. of three vases with graffiti and a statue of an enthroned Muse found together in a monumental house with an altar, located in the northern part of the lower town of Olbia (4th/3rd cent.). As can be inferred from these graffiti, this building served as a shrine of the Muses. One of the vases is inscribed with the word Mouseion (3). The other two name Apollon, Helios, Plouton, Poseidon, the Muses, Nike, and Theos (1); Mneme, Eros, the Muses, and Polymedon (the dedicant?; 2). [A. AVRAM, *BE* 2009, 368, points out that a Mouseion was founded in the same period in Histria (*I.Histriae* 1 line 15)].

103) E. MACKIL, "A Boiotian Proxeny Decree and Relief in the Museum of Fine Arts, Boston and Boiotian-Lakonian Relations in the 360s", *Chiron* 38 (2008), p. 157-194 [*BE* 2009, 260; *SEG* LV 564 bis]: M. studies a stele with an honorary decree of the Boiotian Koinon for Timeas [see *supra* n° 88]. She discusses in detail the relief (p. 165-171) and the historical context. According to her interpretation, Timeas was not a perioikos from Therapne but a Spartan, possibly exiled from Sparta. The text may date to the period of the Boiotian shipbuilding program of c. 365-363.

104) I.A. MAKAROV, "The Bosporos, Thrace and Tauric Chersonesos in the First Quarter of the 1st Cent. CE", *VDI* 263 (2007.4), p. 62-69 (in Russian) [*BE* 2008, 410]: Ed. pr. of a dedication from Chersonesos in Tauris on behalf of the Thracian king Kotys VIII to gods designated as *theoi ephekooi* (12-19 CE). The dedication is likely connected with the marriage of the Bosporan king Aspourgios (of whom the city was then a protectorate) to Gepaipyris, probably a sister of Kotys VIII.

105) C.G. MALACRINO, "Il santuario di Eracle Kallinikos *epi limeni* e lo sviluppo del porto di Cos in età ellenistica", *NAC* 35 (2006), p. 181-219 [*BE* 2007, 25; *SEG* LVI 982]: The author studies the architectural development of the harbour area, focusing on the sanctuary of Herakles. A sanctuary of Aphrodite Pandemos and Pontia had been previously founded here, probably in connection with the synoikismos of 366. The construction of a new fortification wall in the late 4th cent. allowed space for the foundation of a temenos of Herakles near the sanctuary of

Aphrodite. The earliest attestation of this cult is a sacrificial calendar (*PH* 39; *Iscr.Cos* ED 140; *LSCG Suppl.* 151 C; late 4th cent.) mentioning an Ἡράκλειον (the sanctuary in the harbour or the sanctuary founded by Diomedon?) and a second sanctuary of Herakles at Κο[νίσαν]ον. In the 3rd cent. part of a stoa served as a propylon of the sanctuary. After the earthquake of 198 (*Iscr.Cos* ED 178), reconstruction in this area resulted in its monumentalization. The sale of the priesthood of Herakles Kallinikos (*Iscr.Cos* ED 238) is attested in the early 2nd cent. In the late 2nd cent. there is evidence for two sanctuaries of Herakles Kallinikos, one in the agora (ἐπὶ ἀγορᾷ) and another in the harbour (ἐπὶ λιμάνι; *Iscr.Cos* ED 180 lines 8f.).

106) G.E. MALOUCHE, “Νέα ἀττική ἐπιγραφὴ”, in *Mikros Hieronymemon*, p. 103-115 [*BE* 2009, 185]: Ed. pr. of a fragmentary decree from Athens (mid-2nd cent.). The text concerns ritual matters. There is a reference to the dressing of a cult statue (line 2: ἐνδύειν καὶ ἀμφιέναι), to the sanctuary of Aglauros (line 3), the hitherto unattested *genos* of the Euenoridai (line 4), a prayer (line 3: κατε[ύχ-]), a priest and sacrifices on behalf of the council, the people, and the land’s produce (lines 4-6), and to Hestia (line 8). M. suggests that all these rites were performed in the area of the Aglaureion [see the comments of S.D. LAMBERT, *supra* n° 97].

107) F. MALTOMINI, “Due nuovi testi di magia rurale”, *ZPE* 164 (2004), p. 159-183 [*BE* 2009, 489]: Ed. pr. of two lead tablets from Asia Minor (Bithynia?, now in a private collection) with an invocation of the Christian god to drive away disease from humans and harmful insects from the fields. The first text applies ‘analogical magic’. Just as the ocean and the springs have water, the sun chariots, the heaven stars, and the moon waves, so should the owner’s vineyards prosper. M. discusses the expression ἥλιος (οὐκ ἀπορεῖ) ἀρμάτων which may originate in an older pagan magical text. The second text is fragmentary. In an appendix M. presents a very useful list of 20 magical texts that promote the fecundity of the fields.

108) G. MANGANARO, “Doveri dello stratego nella Kyme eolica, a regime democratico, nel III sec. a.C.”, *EA* 37 (2004), p. 63-68 [*SEG* LIV 1229; *BE* 2005, 396]: Ed. pr. of a fragmentary inscription from Kyme (3rd cent.) concerning the office of the *stratego*i and the protection of democracy. In the *narratio*, there is a reference to the piety of the city (line 6: τὰν πρὸς τοῖς θεοῖς εὐσέβειαν). The freedom of the city is attributed to divine protection (lines 9-10: σ[υ]νναντιλαμβανομένης τᾶς ἀγαθᾶς Τύχας μετὰ [- - -] τῶν θεῶν εὐνοίας, οἵτινες ἐξέδωκαν τοῖς χρησμοῖς) [for an improved restoration see *supra* n° 65].

109) C. MAREK, *Die Inschriften von Kaunos*, Munich, 2006: M. presents a corpus of the inscriptions of Kaunos, which also includes a collection of the literary and epigraphic testimonia for this city, and a study of its topography, history, and institutions. Many texts are of religious interest. New texts are marked with an asterisk. We single out several significant inscriptions. A fragmentary *lex sacra* concerns sacrifices (θῦειν, καλλιερεῖν) and the cult of Poseidon, Poseidon Asphaleios, Themis, Artemis, Apollon (31 = *LSAM* 87, late Hellenistic or early Imperial period). A decree of the *synodos* of the Euxineis, probably a village (33, Hellenistic), aimed at the continuation of a cultic tradition (καλῶς ἔχον ἐστὶν π[ρ]όνο[ι]αν ἐκτενεῖν ποιεῖσθαι) ἵνα αἱ προγον[ι]καὶ [σ]ύνοδοι καὶ θ[ι]υσίαι φυλάσσωνται) and the maintenance of the altars, the trees, and a hut (καλυβός). The responsibility was assigned to the *hierokeryx* (for the altar), the *dikastai*, i.e. probably the magistrates of the village (for the hut), and volunteers (for planting of trees and for taking care of trees for five years). Upon successful fulfilment of this service, these individuals were to be crowned during the annual gathering at the festival Katasporia (a fertility festival). Individuals were encouraged to donate money, from 30 to more than 500 drachmai; the larger the amount the greater the honour. The honours started with the annual crowing of the sponsor at the Katasporia; a larger amount added a golden band to the crown; an even larger amount made this honour hereditary, and the donor was annually honoured during two festivals (the Katasporia and another festival); finally, for a still larger amount the annual heredi-

tary crowning at the two festivals was supplemented with double portions of the sacrificial meat. A dossier of documents concerns the participation of Kaunos in the mysteries of Samothrace (*28, 1st cent. CE). The dossier consists of a fragmentary honorary decree of Samothrace (one recognizes the word *θεωρία*) and a decree of Kaunos concerning the election of *hieragogoi*, who were to lead a group of young men to a pilgrimage to Samothrace. One of the best known documents of Kaunos is an endowment aiming at relieving traders from customs and taxes (35, c. 117-138); *inter alia* the traders were freed from a donation to Aphrodite (Euploia) (C 6-7: μήτε ἀπ' αὐτῶν τῶν ἱσαγομένων λαβεῖν τι τέλους ἢ φιλανθρωποῦ ὀνόματι εἰς Ἀφροδείτην; cf. C 14f., D5, 12, E 10). *Cult officials*: The documents are dated with reference to the eponymous priest (*4, *6, 19, 28, *37, 39, *40, *41, 56). Other cult officials: priests of Nike and Zeus Olympios (*73), Dea Roma (*92, *96), Zeus Polieus and Leto τῇ πρὸς τοῖς θερμοῖς, i.e. Leto, whose sanctuary was near the hot springs (*139); stephanephoroï of the god Basileus (36, *139, 142). The *hieragogoi* were responsible for leading pilgrims to the sanctuary of Samothrace (*28; *8). *Sanctuaries*: Official documents were published in the sanctuary of Apollon (*10, 20, *34), which served also as a bank (*34 lines 10f.). An inscription commemorates the foundation of a sanctuary of Zeus Xenios and Meter (75, Hellenistic?: ἱερὸν Διὸς Ξενίου ὕδρουται Ἱερὸν [τῆς] Μητρὸς [Ἰδ]ε[υ]τα[ι]). The fragmentary text mentions *thiasitai* and a dream ([χ]αθ' ὄραμα). *Dedications*: Several dedications were made to the Egyptian gods, often upon divine command: to Isis (*66, Hellenistic; κατὰ πρόσταγμα); Sarapis, Isis, and the Theoi Adelphoi, i.e. Ptolemy II and Arsinoe (*67; κατὰ πρόσταγμα); Sarapis (*68, 69, *70), Sarapis and Isis by former priests (*71, *72: χαριστήριον). In three cases the dedicants were former priests (*70-*72; the priest in n° 72 is that of Sarapis). Other dedications are addressed to the god, i.e. Basileus (*45, 5th/4th cent.); Zeus Xenios (*74); an anonymous god (*79); to the gods (55, 58, *59, *73). Dedications were made by magistrates (58), the winner in an equestrian contest at the Delia (61) and at the Nemea (63), and a tragic poet who won a victory at the pentaeteric festival for Leto and Dea Roma (62). The dedicated objects include a baetyl (*80). Honorific statues were dedicated to the gods (46-53, *92): of the Hekatomnids (46-48); of members of the family of Protogenes (49-53, early 3rd cent.; 49: πᾶσι ἀθανάτοις; 50: Οὐρανίδαις). Inscribed altars attest the cults of Apollon (57), Ge (*78), Zeus Soter (*76), Zeus Hedraios and Ge (*77, Imperial period; Zeus Hedraios is known in Patara). *Ruler cult*: An altar attests the cult of Arsinoe Philadelphos (54); Ptolemy II and Arsinoe were also worshipped together with the Egyptian gods (*67). The imperial cult is indirectly attested through references to the high priest of the imperial cult (35, *140) as well as to priests and priestesses of the Augusti (*140bis, 141, 142, *143); there is also a reference to the high priests of the Lykians (*137). In one case (*140bis) it is stated that a woman served as priestess of the emperors together with her husband (ἱερασσάμενην τῶν Σεβαστῶν σὺν τῷ ἀνδρὶ) for a period of four years (κατὰ πενταετηρίδα). *Festivals and contests*: The local benefactor Agreophon served as agonothetes for the celebration of a pentaeteric athletic and musical contest (ἀγωνοθέτης γενόμενος ἐν πενταετηρίδι; 30). An individual made an endowment for the organisation of a musical agon (*34, 111 CE). An inscription contains a list of victors in musical festivals; only the name of the (local) Ptolemaia can be recognized (*37, Hellenistic). Honours for Kaunian judges sent to Smyrna were to be announced at the Dionysia in Smyrna (17-18) and the *mousikos agon* in Kaunos (19, Hellenistic); two inscriptions attest the honour of *probredria* during contests (*90, *102). *Divination*: The Kaunians sent Menodoros of Imbros to the oracle of Apollon in Gynos to receive instructions concerning the propitiation of the gods in order to safeguard fertility (56: τῖνας θεῶν ἱλασκομένου αὐτοῦ καρπο[ι] καλοὶ καὶ ὀνησιφόροι γίνοντο). The oracle recommended the worship of Apollo and Zeus Patroios (Hellenistic). *Associations*: An inscription lists individuals who made contributions to a thiasos (εἰς τὴν ἐπα[ύ]λῃσιν τοῦ θε[ῶ]ς; 39, Hellenistic). Myths: Two tribes were named after mythical figures: Kranaos > Kranaïs and Rhadamanthys > Rhadamanthis (64, *65). *Funerary cult*: A long decree concerns the

public funeral of Agreophon, a local benefactor, and his burial in the gymnasium (30, late 1st cent. CE).

110) G. MARGINESU, *Gortina di Creta. Prospettive epigrafiche per lo studio della forma urbana*, Athens, 2005 [BE 2007, 28; SEG LV 989]: M. summarizes the archaeological and textual evidence for the early history of Gortyn and discusses in detail the inscriptions, which provide information concerning the formation and development of the polis, its topography, the organization of public space, including the sanctuary of Apollon Pythios (Πύθιον). Inscriptions of religious significance include a regulation concerning funerals (*I.Cret.* IV 46; p. 68f.) and a document concerning the establishment of freedmen in a location (Latosion) named after Leto (*I.Cret.* IV 78; p. 70-74). In an appendix, M. republishes with an Italian translation the most important texts, on which his study is based.

111) M. MARI, "The Ruler Cult in Amphipolis and in the Strymon Valley", in *Thrace in the Graeco-Roman World*, p. 371-386: M. discusses the evidence for ruler cults in Macedonia, Thrace, and Thasos (on p. 385, there is a list of the relevant epigraphic testimonia). M. argues that Philip II received a cult in Amphipolis already in his lifetime. The identity of a King Philip, who according to several inscriptions was recipient of a cult, is debatable (Philip II or Philip V). Observing that the epithet *soter* was usually attributed to a living king for recent services and taking into consideration the letterforms of the relevant inscriptions, M. suggests that Antigonos *Soter* in Oreskeia (SEG XLVIII 812) probably is Antigonos Doson rather than Gonatas; the Philippos *Soter* in inscriptions from Maroneia (*I.Thrac.Aeg.* E186), Nikiti (SEG L 606), and Thasos (*Recherches – Thasos* II n° 405) is Philip V.

112) N. MARKOV – Z. VELICHKOV, "Late Antique Bone Amulet from Serdica", *Archaeologia Bulgarica* 11 (2007.2), p. 45-49 [BE 2008, 97]: Ed. pr. of a bone amulet found in the theatre of Serdica, with an inscription on the obverse (Αρααφ Σολο|μόν Σ|τισιν[ος]) and two concentric circles (a pair of eyes?) on the reverse.

113) A.P. MATTHAIΟΥ, "Νέο θραῦσμα τῆς ἐπιγραφῆς IG II² 1195", in *Mikros Hieromnemon*, p. 87-102: Ed. pr. of a small fragment of a demotic decree (Athens). M. shows that it is part of a stele with the last lines of an Athenian decree and a decree of the deme of Kollytos (*LSCG* 38 = IG II² 1195 + 620 + SEG XLIV 42; cf. EBGR 1993/94, 241 and 268), of which M. presents a new critical edition. Contrary to what was hitherto thought, the demotic decree is not a cult regulation and does not concern a sacrifice to Agathe Tyche (the invocation ἀγαθῇ τύχῃ was misunderstood). Eukadmides proposed to vow to the gods and heroes a procession and a sacrifice if the undertaking of the deme would come to a good end; he also proposed to offer a bloodless sacrifice (πόπανα, πελανός) to the gods and heroes annually, starting with the year after the archonship of Hegemon (327/6). The subject of the decree is not very clear; the demotai were asked to offer loans, possibly in order to face a shortage of grain.

114) F. MELLO, "Ἀ φράτρα τοῖς φαλείοις: Rhētra e le wratrai olimpiche", *ZPE* 167 (2008), p. 50-66: After examining in detail the use of the term φράτρα in a series of early documents from Olympia (*IrO* 2, 7, 9, 16; SEG XLII 373) and in [later] literary sources, M. argues that the term designates oracular responses and not agreements.

115) L. MIGEOTTE, "Téménè dèmosia", in P. BRILLET-DUBOIS – E. PARMENTIER (eds), *Φιλολογία. Mélanges offerts à Michel Caseritz*, Lyon, 2006, p. 187-195 [BE 2007, 85; SEG LVI 2125]: Collection and discussion of inscriptions that record donations by individuals jointly to gods and to the city/the people. Such public *temene* (τεμένη δημόσια) were sacred property managed by the city.

116) E. MIRANDA, "Iscrizioni dalla Caria nel Museo di Denizli-Pamukkale", *PP* 60 (2005), p. 379-391 [SEG LV 1410-1411]: Ed. pr. of the following inscriptions from Attouda (Imperial

period): 1) An epigram in honour of an athlete who won a victory at the local Pythia (στέφομαι Πιοίθι' ἐμῆς π[α]τρίδος; p. 388f.); 2) an honorific inscription for a victor in the pankration in an agonistic festival (389f.).

117) S. MITCHELL, "The Treaty between Rome and Lycia of 46 BC (MS 2070)", in R. PINTAUDI (ed.), *Papyri Graecae Schoyen*, Florence, 2005, p. 165-258 [BE 2006, 143; SEG LV 1452]. Ed. pr. of a bronze plaque of unknown provenance containing the oath (ὄρκος, ὀρκομῶσιον) of a treaty between the Lykian Koinon and Rome (46 BCE). We note the expression τοῦτο τὸ ὀρκομῶσιον ἔτεμεν (line 75) in the clause that refers to the oath ceremony performed in the presence of representatives of the two parties; the Roman representatives were probably *fetiales*.

118) A. MORENO, "Hieron: The Ancient Sanctuary at the Mouth of the Black Sea", *Hesperia* 77 (2008), p. 655-709: M. gives an overview of the history and topography of the sanctuary at Hieron (entrance of the Black Sea) and collects the relevant testimonia. They include a regulation concerning the sale of the priesthood of the Twelve Gods (I3 = *I.Kalchedon* 13 = *LSAM* 2, 3rd cent.); a dedication made by the crew of a Koan warship (I5 = *I.Kalchedon* 15, 82 BCE); and a dedication to Zeus Ourios (I6 = *I.Kalchedon* 14).

119) I.S. MOYER, "Notes on Re-reading the Delian Aretalogy of Sarapis (*IG* IX.4 1299)", *ZPE* 166 (2008), p. 101-107 [BE 2009, 396]: On the basis of letterforms, M. dates the Delian aretalogy of Sarapis (*IG* XI.4.1299) to the late 3rd or early 2nd cent. and makes minor editorial suggestions. As regards lines 43-46, M. modifies Wilamowitz's conjecture and reads ἀντιπάρτοιο καθυπνώοντι. His translation of these lines reads: 'You heard the father's successor praying at night to put a brazen image in the temple, and to finish it well: for having appeared to him as he slept in his bed, you ordered him to fulfil his obligation.' One of the major themes of this poem is the hereditary succession of the priests of the Sarapieion.

120) T.H. NIELSEN, "A Note on the Bronze Bull of Aleatis from Nemea (= *SEG* 11, 292)", *ZPE* 167 (2008), p. 73-74 [BE 2009, 228]. A bronze votive bull dedicated in Nemea (*SEG* XI 292: Ἀλεᾶτις ἀνέθεκε) was dated by its editor, H.N. Couch, to c. 368. N. shows that this date is based on the misinterpretation of the personal name Aleatis as an ethnic, and the erroneous view that Alea was affected by the synoecism of Megalopolis in 368 (Paus. VIII, 27, 3, where the name Alea has been corrected to Asea). Consequently, there is no evidence for cult activity in Nemea between the destruction by fire in c. 415 and the rebuilding around 330.

121) V. NIKOLOPOULOS, "Μαντεῖο τοῦ Ἀπόλλωνα στις Ροβιές Εὐβοίας", *Ἀρχεῖον Εὐβοϊκῶν Μελετῶν* 35 (2003/04) [2006], p. 9-18 [BE 2007, 333; SEG LVI 1029-1030]: Ed. pr. of an important inscription (2nd/1st cent.) found at Rovies, in the territory of Histiaia (Euboeia), at the site of a sanctuary of Apollon. It is the first manumission in the form of a dedication of a slave to a deity from Euboeia. A man dedicated a female slave to Apollon Selinaios, obliging her to serve the god (ἀνέθηκεν Ἀφρ[ο]δίσιαν ἐλευθέραν τῷ Ἀπόλλωνι τῷ Σελινάϊω ἱεράν, λειτουργοῦσαν τῷ θεῷ). The gods and the participants in a sacrifice were invoked as witnesses (μάρτυρες θεοὶ καὶ θύ[ταί]). N. identifies the site as the oracle of Apollo Selinountios, mentioned by Strabo (X, 1, 3). The epithet of the god derives from σέλινον (celery), not Selinous, and might indicate a possible chthonic character for this cult. Another small fragment mentions a priestess.

122) J. NOLLÉ, "Die Inschriften", in D. BERGES, *Knidos. Beiträge zur Geschichte der archaischen Stadt*, Mainz, 2006, p. 60-62: N. presents eight inscriptions found in the sanctuary of Apollon Karneios at Emecik (Old Knidos). In two of them, on a terracotta statuette (1, 7th/ 6th cent.) and on a dish (2), the verb ἀνέθηκε is preserved. The most important find is a fragmentary cult regulation (5, c. 150-100) prescribing the payment of dues (ἀπαρχαί) by those who offered sacrifices. The amount depended on the victim: half an obol for most victims, one obol for a sheep, one drachma for a grown ox or cow (ἀπὸ ἱερείου ἐκά[στου] ἡμιοβόλιον, τοῦ δὲ ἀρν[είου]

ὁβολόν, τοῦ δὲ [...], τοῦ δὲ ἐντέλεο]ς βοός δὲ δραχμά[ν, τοῦ δὲ --]). There is also an honorary inscription for C. Iulius Theopompos (7 = *I.Knidos* 701) and a list of contributors (8, Imperial period). For a dedication by a prophetes (6) see *EBGR* 2000, 14.

123) M. OIKONOMAKOU, “Κερατέα”, *AD* 56-59 (2001-2004) [2010], p. 357-359: O. mentions the discovery of a kantharos with a graffito on its base (Keratea, near Athens, 4th cent.) [I read BAXXHON = Βακχεῖον].

124) M. OLLER GUZMÁN, “Quelques remarques à propos de deux nouvelles dédicaces à Thétis et Achille trouvées à Apollonia d’Illyrie”, *ZPE* 167 (2008), p. 75-80 [*BE* 2009, 291]: The author discusses two dedications to Achilles and Thetis from Apollonia (*EBGR* 2007, 24). He points out that the joint cult of Achilles and Thetis is rare (*I.Erythrai* 201 and *IOSPE* I² 142). She rejects the possibility that the two dedicants were mother and son. The hitherto unattested term συναμφιπολεύσας is used in the same sense as συνιεράομαι, συνιερατεύω, i.e. to refer to a woman who was associated with the priesthood of a man, usually their husband or another male relative. Adducing evidence for the cult of Thetis in Leukas (*IG* IX² 1, 1238), of the Nereids in Korkyra (*Schol. Apoll. Argon.*, 1217-1219) and in Corinth (Paus., II, 1, 7-8), and of Amphitrite at Penteskouphia (*IG* IV 210-300), O. suspects that the cult of the Nereids and Thetis, associated with that of Achilles, originates in Corinth and was transferred from there to the Corinthian colonies.

125) I.A. PAPANGELOS, “Η Σάουτη τῆς Σιθωνίας”, in *Ancient Macedonia* VII, p. 715-726 [*BE* 2008, 341]: Ed. pr. of a dedication by two magistrates (Sarte, Chalkidike, late 6th cent.).

126) N. PAPA ZARKADAS – P. THONEMANN, “Athens and Kydonia: Agora I 7602”, *Hesperia* 77 (2008), p. 73-88: P.-T. republish a fragmentary Athenian decree concerning the relations between Athens and Kydonia (*SEG* LIII 140, late 3rd cent.). The decree refers to the kinship between the two cities, which P.-T. attribute to the mythical traditions according to which both Ion and Kydon, the eponymous heroes of the Ionians and Kydonia respectively, were regarded as sons of Apollon.

127) R. PARKER, “A Festival that Moved, and Other Problems Relating to Skirophorion”, in *Mikros Hieronmemon*, p. 35-39: According to Lysias 26 (382 BCE), the sacrifice to Zeus Soter was offered on the last day of the Athenian year, the 30 Skirophorion; on that day a court could not be summoned. And yet, inscriptions attest more meetings of the assembly for 30 Skirophorion (after c. 350) than for any other day of the Athenian year. One cannot assume that this was a small-scale sacrifice that did not prevent meetings of the assembly, since the ‘skin sale records’ (*IG* II² 1496 lines 88f. and 118) reveal the very large scale of the sacrifice to Zeus Soter. It is more probable that the date of the sacrifice moved, as the cult of Zeus Soter developed in the 4th cent. In *IG* II² 1496 line 120 P. suggests the restoration [ἐξ Ἀναξίων] on this festivals cf. *EBGR* 2007, 62].

128) A. PATAY-HORVATH, “A Laconian Bronze Disc from Olympia”, *Peloponnesiaka* 27 (2006), p. 283-302 [*BE* 2009, 231]: Ed. pr. of an inscribed bronze disc from Olympia (6th cent.), made by Hermesios the Lacedaimonian and dedicated by the Aiginetans [see *infra* n° 129].

129) A. PATAY-HORVATH, “Eine beschriftete Bronzescheibe aus Olympia”, *Tyche* 22 (2007), p. 123-140 [*BE* 2009, 231]: P.-H. interprets the bronze disc found in Olympia [see *supra* n° 128] as belonging to the statue of an athlete.

130) N.A. PAVLICHENKO, “A New Inscription from Hermonassa”, in *Bosporskij fenomen* 2, p. 304-306 [*BE* 2008, 420]: Ed. pr. of a dedication made to Apollon for the well-being of King Pharnakes II (Hermonassa, c. 63-47). The dedication was made by Ma, ‘priestess of the

goddess', in fulfilment of a vow. 'The goddess' [sc. Ma] is mentioned in some inscriptions in Bosphoros (e.g. *CIRB* 976 and 1005).

131) F. PERSONJA, "L'espansionismo selinuntino di VI secolo alle luce delle testimonianze epigrafiche e letterarie", *ZPE* 167 (2008), p. 113-118: A cippus marking a sanctuary of Herakles, set up by Aristylos at Monte Castellazzo di Poggioreale (M. GUARDUCCI, "Nuove note di epigrafia siceliota arcaica", *ASAA* 27-28 [1959-60], p. 272-275) should be seen as evidence for the territorial expansion of Archaic Selinous.

132) M. PETRITAKI, "2001-2004. Ἀνασσαφινῆς ἐργασίες", *AD* 56-59 (2001-2004) [2010], p. 441-457: A fragmentary dedication to Asklepios was found together with fragments of statues of boys and girls in Piraeus, near the Asklepicion (4th cent., p. 445).

133) M. PLATONOS, "2002. Ἀνασσαφινῆς ἐργασίες", *AD* 56-59 (2001-2004) [2010], p. 396-418: P. mentions the discovery of a fragmentary inscription in the area of two rural sanctuaries in Acharnai (p. 405, 4th cent.). The text records the fact that a certain Dionysios crowned an individual in accordance with a decree of the demos; the honoured man had planted trees in a sanctuary of Dionysos (τὰ δένδρα φυτεύσας).

134) I. POLINSKAYA, "On the Aiginetan Cult of Zeus Pasios. A New Edition of *SEG* XI 2", in *Mikros Hieromnemón*, p. 211-227: P. republishes an inscribed architectural block from Aigina (*SEG* XI 2, 5th cent.), which names Zeus Pasios. The use of the verb πεδαιφένειν (i.e. μεταφένειν), probably in the context of a prohibition, suggests that this text was a regulation forbidding the removal or transportation of an object.

135) C. PRÊTRE, "Erreurs de graphie involontaires et volontaires dans les inventaires déliens : de la création d'hapax à l'usurpation d'identité", *Tekmeria* 8 (2003-04), p. 85-101 [*BE* 2007, 417; *SEG* LV 891]: Based on a study of unique and rare terms in the Delian inventories, P. argues that the administrators aimed at displaying the sanctuary's reputation by using foreign words (e.g. καβάσα) and technical terms (e.g. βουβάλια, βουβάλιον, βουπάλινα, κολοβάφινος). Sometimes the names of dedicants were changed (e.g. from Βάτησις-Πάτησις to Δᾶτις; from Ἀμεινώδης to Ἐπαμεινώδης) in order to increase the sanctuary's glory through reference to famous dedicants.

136) A.D. RIZAKIS, *Achaïe III. Les cités achéennes: épigraphie et histoire*, Athens, 2008 [*BE* 2009, 229]: R. presents an overview of the history and institutions of the cities of Achaia and (re)publishes the inscriptions of Aigai, Aigeira, Aigion, Donoussa, Dyme, Keryneia, Leontion, Olenos, Pellene, Pharai, Rhypes, Tritaia. *Dyme. Leges sacrae*: A regulation concerning the festival of Demeter (Damatria) did not allow women to wear expensive gold jewellery, purple clothes, and make-up (6 = *LSG* 33, 3rd cent.). *Cults*: Aphetos, Aphrodite, Anyalios, and Artemis were regarded as protectors of Dyme (7, Hellenistic). The funerary epigram for the mythical hero Polystratos, a companion of Herakles, inscribed in the Hellenistic period, is an interesting testimony for heroic cult (22, c. 200). A gymnasiarchos made a dedication to Hermes and Herakles (8, 2nd/1st cent.). A dedication to Stata Mater (9) and Venus Augusta (10) date to the period of the Roman colony. A *theokolos* dedicated a bronze bowl during his term in office (11, 4th cent.; other references to *theokoloi*: 2, 3, 5). Honorary statues were dedicated to the gods (12, 13, 50). Public documents were inscribed in the sanctuary of Apollon (1). *Sacrilege*: A document (2) records the condemnation to death of individuals who stole sacred objects (ἐροφώρεον) and forged bronze coins (2, 2nd cent.). *Oath*: A decree concerning the award of citizenship to foreigners (3, 3rd cent.) mentions oath ceremonies (νόμιμος ὄρκος); new citizens had access to the office of the *theokolos*. *Festivals*: Several Latin texts commemorate the magistrates who were responsible for the organisation of *ludi* (19, 20). *Ruler cult*: A dedication to Augustus by a libertus (14).

Pharai: A former gymnasiarchos made a dedications to Hermes and the Dioskouroi (62*, 2nd cent.). The text of συνέργοι τοῦ ἡρώος Θράσωνα Ξενοφώντος (63, Hellenistic) is unclear. Did the members of an association of *hieroi* (συνέργοι) dedicate a statue of a deceased member of the association (*heros*), or were they members of an association of *hieroi* dedicated to the cult of a heros? A fragmentary Latin text mentions a sacerdos (64).

Rhyes: The dedication to Artemis φαοντία (113, early 5th cent.), patron of the winds (?), was presented in EBGR 2004, 213.

Aigion: A small fragment preserves part of a treaty oath between the Achaian League and Koroneia (120, late 4th cent.); only the formula [εὐορχέοντι μὲν μοι εἴη τὰγαθὰ ἐ]πιτορχέον[τι δὲ τὰναντία] is preserved. A document concerning the delimitation of territory mentions a sanctuary of Nikeia, i.e. Victory (lines 1, 5, and 6) which was located on the frontier (121, c. 250). *Dedications* to: Aigeus (122, a bronze jug, c. 450-440); an anonymous deity (123); Isis (124, an incense-burner, as δῶρον, 2nd/3rd cent.). The statue of a victor in a race in the age class of the boys at the Sylleia and the Hemeresia in Lousoi was dedicated to the gods (125, c. 74-79). The Achaian general Kyklidas made a dedication to the gods after a victorious battle in the First Macedonian War (127, 209 BCE). Two gold leaves, one with the text μύστης (148, Hellenistic), the other with the names of two mystai (149), have been attributed to the Orphic-Dionysiac mysteries.

Aigeira: A dedication to Asklepios (171) and to an anonymous deity (172). A tile with the stamp *hieria* (183) must have been used in a sacred building.

Donoussa: Four votive pinakes were dedicated to the Nymphs (185, c. 540-500).

Pellene: A bronze snake was dedicated to (Zeus) Meilichios (186, 5th cent.: ἱερός ἐμὶ τῷ Μελλίχῳ τῷ Πελάνῳ). A plaque is inscribed with Ἰσις ἐπήκοος (187, 3rd cent.). *Dedications* to: Asklepios (188, εὐχήν, 2nd cent. CE), an anonymous deity (189, 3rd cent.), the gods (190 and 192, honorary statues, 3rd-1st cent.).

137) P. ROESCH †, *Les inscriptions de Thespies. Édition électronique mise en forme par G. ARGOUT, A. SCHACHTER et G. VOTTÉRO*, Lyon, 2007 [revised edition: 2009] [BE 2009, 257]: This electronic corpus of the inscriptions of Thespiiai is structured in 12 Fascicules. With its more than 1300 texts, the corpus provides an excellent panorama of religious life in Thespiiai. *Cult matters*: Two decrees mention in the preamble that they concerned a 'sacred matter' (περὶ ἱερῶν). One decree honours judges sent to Delphi (30 line 4), the other concerns the donation of land to the Muses (54 line 29). A fragmentary decree deals with sacred matters, including a sacrifice (43 bis, 3rd/2nd cent.). *Dedications*: On the dedicatory epigram of Hadrian to Eros (270) see EBGR 2004, 102. Dedications are addressed to Agathos Daimon (220-221); Aphrodite Euekoos (222); Apollon (224-228), Apollon Ptoios (223); Artemis (229-231), Artemis Agrotera (233-234), Artemis Eileithyia (236-248, 250, 251), Artemis Eileithyia and Lochia (249), Artemis Hegemone (235), Artemis Soteira (253), Artemis and Athena (232); Asklepios (254); Athena (255); the Daimones (329); Demeter (256), Demeter Achaia (257), Demeter Prostatia (258), Demeter Eleusinia and Kore (259; cf. 260), Demeter and Herakles (261), Demeter and Hermes (262); Dionysos (263, 344, 369-371); the Dioskouroi (264-266; 265: by a merchant; 266: by a limenarches); Eileithyia (252); Eros (269-271); the Eumenides (272); Helikon (273); Herakles (276, 276 bis, 277, 278-279), Herakles Leuktriades (277 bis), Herakles and Hermes (280); Hermes (281-283 bis, 284); the Homonoia between Thespiiai and Athens (331, 2nd cent. CE); Megale Meter (285, *286); the Muses (274, 275?, 287-314, 377, 387, 397; 312, 400-402, 404-405, 410, 418-419, 421-423, 429: a statue of Thamyris) [on the expression θαμυριδδόντων in 312 see SEG LV 562]; Pan (315); Poseidon (316); Themis (320); Zeus Karaios (323), Zeus Ktesios (324), Zeus Meilichios (325), Zeus Meilichios and Meiliche (326-327) [for such divine dyads (e.g. Pan-Pasa) see EBGR 2006, 97], Zeus Olympios (321); the gods (328); anonymous

gods (322, 332-340; 322: a group of statuettes of Zeus, Mnemosyne, and Apollon); the Egyptian gods (317-319); heroes: heros Kastorides (267), heros Kolon and Herois (330), Prokles (268). A large group of dedications consists of honorary statues dedicated to the gods, usually by family members (341-343, 345-348, 350-351, 353-354, 358, 367-368, 374, 388, 396, 399, 403, 406, 411-412, 414, 416, 420, 436). Images of individuals were dedicated by their respective fathers or mothers to Artemis Eileithyia (236, 242-252). Other dedicated objects include a cauldron (273), a tripod (287), a statue designated as *κολοσσός* (333), war booty (225: a lance), and an *ἐπιπουργον* (237). Very often dedications were made by cult officials during or immediately after their term in office: a priestess (240, 242, 334), a priest (255, 325, 327, 412), a former priestess (227, 235, 238-239, 249, 320, 335), a former priest (232), a former *agonothetes* (328), a board of *hierarchai* (329), a *hierophantes* (260), by magistrates (266, 282). A priest of Zeus Aithrios made a dedication to another deity: Athena (255). An *epimeletes* of the festival Herakleia dedicated a temple to Demeter Eleusinia and Kore from the festival's revenues (259: ἀπὸ προσόδων; on the connection between Demeter and Herakles cf. 261). An *agonothetes* of the Erotideia dedicated a statue of Eros and the door of the pronaos; he also repaired the sanctuary (269). A freedman and his wife dedicated statues of Isis and Harpokrates, a base, doors, altar, and the barrier of the precinct (319). An important group of dedications consists of statues of Mnemosyne and the Muses accompanied by epigrams describing their properties (289-301, 1st cent. CE). Occasionally, the motive of the dedication is stated: fulfilment of a vow (εὐχάν: 227, 249, 317, 317 bis, 318); commemoration (μνήμα: 263); after a dream (233-234: ἐνύπνιον ἰδῶσα; 278-279: κατ' ὄνειρον); following an oracle (287: κατ[ὰ] μαντεῖάν τῳ Ἀπόλλωνος τῳ Πτοίῳ). A man made a dedication to Dionysos in fulfilment of a vow for the god's protection (263: εὐχάν ἐκατέλεσαντι ... ἔργων ἀντ' ἀγαθῶν).

Cult officials: Lists of magistrates and other inscriptions attest numerous cult officials. Priesthoods: priest of Artemis (32), the Muses (156, 161, 165-167, 169-172, 175; cf. 1247), Zeus Aithrios (255), Zeus Meilichios (325), unknown gods (232, 327, 412, 426, 1237); priestess of Charops (354), Demeter (1134, 1338), Demeter Achaia (379), Dionysos (367; cf. 369), Isis (393), unknown gods (227, 235, 238-240, 242, 249, 320, 334-335, 353); high priest (374). Other cult officials: *aethlothetas* of the Muses (84), *agonarchos* (84, 283), *agonothetes* (328), *agonothetes* of the Mouseia (84, 156, 159-161, 165-167, 169-172, 175-178, 180, 184, 358-359, 361, 376, 377, 405), *agonothetes* of the Erotideia (269, 358-359, 360 bis, 374, 376, 377, 405), *epimeletes naon* ('supervisor of the temples', 84), *epimeletes* of the Herakleia (259), *hierarches* (53-55, 228, 329; responsible for the leasing of public and sacred land: 53-55), *hierarches* of the Mouseia (175), *hierommemon* (84), *hierophantes ex Eupatridon* (260) [the office reveals an influence from the Eleusinian cult; cf. 259: Demeter Eleusinia], *grammatistes hieron* ('scribe of the sanctuaries', 84), *prophetes* (223), *pyrphoros* at the Mouseia (156, 165, 167, 169-172, 176-177, 180, 184), *theoros* (84), *thytes* (1191), *silones* and *tamias* ἐπὶ τὸν καθιαιρωμένον [officials responsible for the purchase and management of grain with sacred money?] (84), *tamias* of the sanctuary of the Muses (55 line 21: ταμίης τῶν Μωσάων), *tamias hieron* (84). The priestesses of Demeter/Demeter Achaia served for life (379, 1138). The iteration of an office is attested a few times (for a priestess: 235; for an *agonothetes*: 405). An honorary inscription for a priestess commemorates the fact that her ancestors had dedicated a statue of Dionysos (1st cent. CE, 379: ἔργον δὲ τῶν Διόνυσον ἀναθέντων) [her statue was probably dedicated near the statue of Dionysos; for a reference to the dedication of an ancestor see *supra* n° 1]. A former priest of the Muses endowed 4,200 drachmas for the funding of the sacrifice of a cow during the pentaeteric Mouseia (54). A former priestess was honored by her family for her piety and modesty (354).

Festivals and contests: Numerous inscriptions provide information concerning the organisation of the Mouseia (152-185): a decree concerning the re-organisation of the festival (155); acceptance letters and decrees (152-154, 156-158); accounts (159); lists of victors (161-185); and dedications

of victors (204-207). The lists and dedications of victors show the transformation of the festival with the addition of new disciplines under the influence of political events (in particular the expansion of Rome) and its connection with the imperial cult. Similar evidence exists for the Erotideia (186-193: lists of victors) and the Pamboiotia (201-203: dedications of victorious teams). Honours were announced at the Mouseia (34) and the Erotideia (34). The Herakleia are attested through a dedication of the *epimeletes* of the Herakleia (259; cf. 215). Two other festivals are attested: Panamia and Thoia (215). An honorary epigram commemorates the foundation of an agonistic festival (362, 2nd/3rd cent.). A funerary epigram for a young man commemorates his service in Dionysiac choruses (1245, 3rd cent.: πολλά μεθ' ἄδυβόα δόναικος κυκλίοις ἐν ἀγῶσι θνακτα μέλψαντα ἐν χοροῖσιν Εὔιον). A fragmentary decree apparently concerns a celebration (33 line 3: ἀγωνο[-]; line 5: ἄγεσθα[ι]; line 9: [ἄκρ]οάματ[α]).

Sanctuaries: Two inventories list sacred property in the Heraion (38, early 4th cent.) and an unknown sanctuary (39). Several documents deal with the leasing of sacred land: land belonging to the sanctuary of Herakles, sacred land (ἱερὸς τόμος), a Nymphaion (48, 3rd cent.); land belonging to the Muses (54-55), and to Hermes (54, late 3rd cent.); a Nymphaion (56). Citizens and foreigners (58-61: Philetairos of Pergamon) donated land to the Muses (54-55, 58-61), Hermes (61), Agathos Daimon (66-67), and Dionysos (68-71). Money donated by Ptolemy IV was used for the purchase of sacred land of the Muses (62). The leasing document of a garden donated to the Muses stipulates that an area of 100 feet around the sanctuary of Zeus Meilichios [already existing in this garden] should remain uncultivated (55 lines 27f.). Boundary stones marked the land of sanctuaries of Agathos Daimon (66-67), Dionysos (68-71), Theos Tauros, i.e. the deified T. Statilius Taurus (72-80), the Augusti (81), an anonymous deity (63), and a cult association of worshippers of the Muses (65) [see EBGR 2004, 17]. Manumissions of slaves took place in the sanctuary of Asklepios (213: ἐναντίον τῷ Ἀσκληπιῷ; cf. 214, 216). The gods guaranteed the freedom (213, 215); the manumitted slave took an oath, which invoked Asklepios and promised to fulfill the obligation of *paramone*, serving their master until his death (213). One of the texts mentions an interesting rite: When the master died, the manumission became effective through a declaration on his grave (214: ἀπ[ο]καρυξάτω ἐπὶ τῷ μνάματ[ος]).

Imperial cult: A boundary stone marked the area of the sanctuary of the Augusti (81). Inscriptions connected with the imperial cult include dedications to Hadrian (435), Theoi Sebastoi and their house (426: a porticus and a building somehow associated with the bouleuterion), and the Gens Augusta and Roma (427: a porticus). *Cult associations:* A decree of an association (*synodos*) honours a pious (φιλόθεος) man for his services to the association (35, 1st cent.). On an association dedicated to the Muses (65: συνθυτῶν τῶν Μωσάων τῶν Εἰσιτοδείων) see EBGR 2004, 17. *Piety:* A woman who served as priestess of Isis made a donation for the festival of another god: Dionysos (Imperial period). The grave epigram for Kallityche bitterly complains that the Muses did not listen to the prayers of her father, who was a priest (1247, 2nd cent. CE: Μοῦσαι δ' εὐχολαΐσιν ἐπήκοοι οὐκ ἐγένοντο] πατρός ἐμοῦ ζακίου).

Funerary cult and afterlife: In numerous epitaphs the deceased individual is called *heros/herois* (747, 841, 937, 1053-1054, 1151, 1152, 1154-1155, 1157-1169, 1172-1206, 1224-1226, 1233-1236). A manumission record obliged the freedman to crown the grave of his former masters on the festivals Panamia, Thoia, and Herakleia; every second year he was to perform ἐμπορίδια (215). An epitaph rhetorically alludes to a public funeral (1061: ἡ δὲ πόλις πᾶσα μυραμένη). Death is sometimes attributed to an envious daemon (1247: φθονερῶ δαίμονι χρησαμ[ένη]; cf. 1252). An epigram for a man of letters, a certain Herodes [possibly Herodes Atticus; see SEG LV 564], states that he has joined the Muses as the tenth in their rank (1246, 2nd cent. CE: ψυχὴ δ' ἐν Μούσαις τάξιν ἔχει δεκάτην). *Funerary imprecations:* We note two curse formulae: 1260: κατὰραι καταπεσούναι ἐπὶ ζήσαςι δειναί (3rd/4th cent.); 1267 (Christian): ἀρὰ αὐτῷ ὑπὸ θεοῦ.

138) M.Ç. ŞAHİN, “New Inscriptions from Stratonikeia and its Territory”, *EA* 41 (2008), p. 53-81 [*BE* 2009, 459]: Ed. pr. of numerous inscriptions from Stratonikeia and Panamara. *Stratonikeia*: Dedications are addressed to Zeus Hypsistos (12, 2nd/3rd cent.), Zeus Panamaros (Imperial period; 13: εὐχαρι[- – ὑπὲρ σω]τ[η]ρίας; 14: εὐχ[α]ριστ[η]ριον) [probably εὐχαριστήριον in both cases], and to an anonymous deity (15: [ὑπὲρ] ἑαυτοῦ καὶ γυναικὸς καὶ τέκνων καὶ οἰκείων πάντων εὐχαριστή{P}ριον). A fragmentary dedication to Zeus Panamaros in fulfilment of a vow (43, Imperial period) is tentatively restored as follows: [τὸ παιδίον ὑπὲρ [τῆς πατρίδος ἀ]πώλεσα [ἀλλ’ εἰρήνην] εὖρον. [Since the dedication is explicitly designated as fulfilment of a vow (εὐχὴν), it is more likely that the dedicant made a vow for something that she had lost (ὑπὲρ [- – ὁ/ὄν/δ] ἀπώλεσα) and later found with the god’s help]. A fragmentary public document was to be inscribed in the sanctuary of Zeus Chryasorios (1, early 3rd cent.). A fragmentary inscription mentions the dedication of a statue by a group of men (line 7: καὶ τὸ ἀγαλ[μα ἀνέθηκαν]; 2, 3rd cent.). [As we may infer from references to grain (line 3: πυροῦ), concord (line 3), the seat of the strategoi (line 4: στρατήγιον), and a tower (line 5), the dedicants are somehow connected with a military context: a board of strategoi or (less likely) a group of soldiers]. A board of *chreophylakes* made a dedication to Zeus (restored) and the people of Stratonikeia (4, c. 150) [possibly the dedication of a structure connected with the *chreophylakion*]. An inscription honours a priest of Hekate, ἐπιφανεστάτη θεά (35, Imperial period). An inscription commemorates gladiatorial combats (ἄμλλα μονομάχων) that took place under the responsibility of a high priest (45, Imperial period).

Panamara. Several inscriptions (1-12) commemorate priests and priestesses and their services and benefactions. The benefactions consisted of the offering of banquets (1, 6), sacrifices (6), and olive oil (8). One priest served ἐξ ἐπανγελίας (2), others served during the celebration of festivals (ἐν Κομυρίοις: 2, 3; ἐν Ἡραίοις: 3; ἐν Ἡραίοις κατὰ πενταετηρίδα: 3, 5). One of the priests served for a second time (3). A text on an altar (12a) seems to contain a prohibition: [- – τ]ῶν θυσίων | [μηδέ]γα ἀναβαίνειν (S. restores: [ἐσχάρα? τ]ῶν θυσίων). A marble block commemorates the dedication of hair by two young men under two different priests (13).

139) M.Ç. ŞAHİN, “Two Lists of Priests from Koraia, a Phyle of Stratonikeia”, *EA* 41 (2008), p. 82-86 [*BE* 2009, 459]: Ed. pr. of two blocks decorated with engraved wreaths and successively inscribed with the names of priests. They were found 15 km east of Stratonikeia. The first list (c. 50-25) begins with the name of an eponymous *stephanephoros*, which is followed by the name of Iason, ἱερεὺς πρῶτον (L. 3); the next priest, Meganaxos, is designated as ἱερεὺς τὸ δεύτερον (L. 5). Another six names of priests follow. The name of the deity is not given; Ş. suspects that it was Zeus or another traditional local god. The beginning of the second list is not preserved. It contains the names of 12 priests, sometimes accompanied by the name of the eponymous *stephanephoros*. Five priests are designated as Κω(ρα)εὺς (Koraia was one of the tribes of Stratonikeia). The ed. assumes that all the priests were from Koraia, the settlement where the inscriptions were found. [The references to ἱερεὺς πρῶτον and ἱερεὺς τὸ δεύτερον at the beginning of the first list suggest that these were priests of a newly established cult. The reference to an eponymous *stephanephoros* shows that these were annual priesthoods.]

140) M.Ç. ŞAHİN, “Number ‘Nine’ in an Inscription from Aksaray”, *EA* 41 (2008), p. 86 [*BE* 2009, 495]: In view of the significance of the number nine in the Hittite myth of Kumarbi – certain gods served other gods for nine years –, Ş. suspects that ‘nine’ does not have its literal meaning but means ‘many’. An epitaph from Yehilova (*SEG* LII 1464 ter; *EBGR* 2002, 6; 2005, 46) states that those who would disregard the owner’s will and violate his grave would be punished with the offering of groups of nine animals. Ş. argues that ‘nine’ here means ‘many’.

141) M.H. SAYAR – H. ŞAHİN, “Zeus Kodopas. Eine neue Epiklese des Zeus aus dem Rauhen Kilikien”, *EA* 41 (2008), p. 113-124 [*BE* 2009, 500]: Ed. pr. of two dedications found at

Göztepesi (territory of ancient Korykos in Rough Kilikia). The first dedication was made by the city ὑπὲρ εὐανδρίας of an emperor (of the Severan dynasty), whose name was later erased. The dedication is addressed to Zeus Kodopaios Epineikios Topaiouchos. The second dedication is made by a man to Zeus Kodopaios in fulfilment of a vow. Zeus Kodopaios was worshipped in the same sanctuary as Zeus Korykios and Hermes Korykios. There is no relation between the epithet Kodopaios and the place names Kodapa in Karia and Kodopa in Lykia. A further dedication to this deity was found 5 km northwest of Göztepesi. It is addressed to Zeus Kodopas (Διὶ Κοδοπαῖ). S.-Ş. suspect that Kodopas is the name of a Luwian god, worshipped in this area and identified with Zeus; the epithet Kodopaios derives from Kodopas. [Since the alpha is written within the pi, I wonder whether we have an abbreviation (Κοδοπα(ιω)) instead of a variant of the epiklesis. The ending -aios suggests an epithet deriving from a place name – Kodopa, not to be identified with the homonymous Lykian city. If we retain the reading ΚΟΔΟΠΑ, is it Κοδοπαῖ (Zeus Kodopas) or Κοδοπαῖ (Zeus of Kodopas, i.e. of the cult founder)? Names of cult founders in the genitive, following the name of a god, abound; see e.g. *EBGR* 2000, 108 and 2003, 31.]

142) N. SHARANKOV, “The Thracian κοινόν: New Epigraphic Evidence”, in *Thrace in the Graeco-Roman World*, p. 518-538 [*BE* 2009, 337]: S. presents 14 recent epigraphic finds from Philippopolis concerning the Thracian Koinon (mostly inedita); for nos 1, 6 and 11 see *EBGR* 2005, 143 (1, 3, and 3a). Several texts provide the names of Thrakarchai/high priests of the koinon (1, 6-13; an updated list on p. 532). A Thrakarches served as *agonothetes* of a pentaeteric agon of the Thracian Koinon (6, 2nd/3rd cent.); it is the first attestation of this agonistic festival. An honorary inscription for Elagabal mentions the *neokoreia* of Philippopolis (7).

143) H. SIARD, “Dédicace d’un mégaron dans le Serapieion C de Délos”, *BCH* 131 (2007), p. 229-233: Ed. pr. of an inscription recording the dedication of a *megaron* upon divine command (κατὰ πρόσταγμα), found in Serapieion C in Delos (2nd cent.). Neither the location nor the nature of the structure designated as μέγαρον (a subterranean crypt?) nor its relation to the μέγαρον mentioned in another dedication (*LDél* 2047, 126/5 BCE) can be determined with certainty.

144) P. SINEUX, “Les récits de rêve dans les sanctuaires guérisseurs du monde grec : des textes sous contrôle”, *Sociétés et Représentations* 23 (Mai 2007), p. 45-65: S. gives an overview of the practice of incubation and the evidence for healing practices in sanctuaries of Asklepios (allusions to medical practices) as reflected by the records of healing miracles in Epidauros, Lebea, and Rome. He focuses on the active participation of priests in the ‘editing’ of the records of healing miracles; the priests drew information from a variety of sources, including individual dedications and healing reports, and used a variety of media in order to show the god’s power and to increase the credibility of the narratives.

145) E. SIRONEN, *Inscriptiones Atticae Euclidis anno posteriores. Pars V. Inscriptiones Atticae aetatis quae est inter Herulorum incursionem et imp. Mauricii tempora*, Berlin, 2008: The new volume of the Attic corpus contains inscriptions from the late 3rd to the 6th cent. CE. Many texts were included in *IG II²* (we mark with an asterisk those inscriptions that were not) and are well-known. The volume primarily contains Christian inscriptions but also numerous texts that contribute to the study of late paganism and the interaction between Christians and pagans. At times, it is not possible to assign a text to a religious group. For instance, the reference to god the father of all (θεῷ γεννήτορι πάντων) in the epigram for the governor of Achaia, Theodoros, is ambiguous (13276, c. 379-395 CE). *Late pagan philosophers*: Several texts are related to the activity of the late antique Neoplatonists and other philosophers: Iamblichos (*13277, late 4th cent.), Plutarch (13286, early 5th cent.), Syrianos (*13451), Proclus (*13452), Lachares (13454, late 5th cent.). *Late antique paganism*: As late as the early 5th cent. an honorand is called ‘dear to the immortals’

(φίλος ἀθανάτοις, 13282). In c. 408-410 CE, the statue of Herculus, *praefectus praetorio*, was erected near the temple of Athena (13284, στήσε παρὰ προμάχῳ Παλλάδι Κεχροπτή[ς], 13284). In the same period a fragmentary honorary epigram (for a priest?) refers to Rhea, the sanctuary of Pallas, and the celebration of the Panathenaic festival (? , *13287, 5th cent.). *Cult officials*: A fragmentary genealogical inscription lists the members of an elite family who occupied offices of the Eleusinian mysteries and other priesthoods (13620, early 4th cent.). An honorary inscription for the historian Dexippos refers to his service as *agonothetes* of the Great Panathenaia (13262, after 270 CE). Other inscriptions honour a *panegyriarches* (13273, early 4th cent. CE), and the *hierophantes* Erotios (13278, 4th cent.). *Dedications*: In addition to a dedicatory epigram to Pan, by Nikagoras the son of Dadouchos (13251), two dedications commemorate the performance of a *taurobolium* (13252-13253, 361-387 CE). Building inscriptions after the sack of Athens by the Heruli make allusions to myths and pagan gods (13289: Muses; 13293: Dionysos, φιλόργιος). *Festivals and rituals*: The sophist Plutarchos brought a ship to the temple of Athena during the Panathenaia (13281, early 4th cent.). *Afterlife*: Funerary epigrams for late pagans allude to ideas concerning the afterlife, in particular to the polarity between body and soul and the soul's ascent to heaven (epigram for the Neoplatonic Syrianos, *13451: [ψυχὴ ἀ]θανάτων ἐς πόλον αὐτίς ἔξῃ; epigram for Proclus, *13452: αἴθερ δὲ καὶ ψυχὰς χῶρος ἔεις λελάχοι; epigram for the philosopher Lachares, 13454: ἐν ἀθανάτοις βιοτεύει, late 5th cent.; cf. the reference to Rhadamanthys in the epigram for the proconsul Democrates, 13375, 4th/5th cent.). The ed. tentatively regards as Christian two epigrams with ambiguous vocabulary (13373, 4th/5th cent.: κάλλος ψυχῆς ἀθανάτης καὶ σώματος ... οὐρανόθεν μιν ὁρᾷ καὶ τέρεται ἡδὲ φυλάσσει, sc. πόσιν; 'sensus potius Christianus quam Neoplatonicus'; 13446, 4th/5th cent.: γῇ σῶμα κρύπτει τῇδε γ', ἀλλ' εἰς αἰθέρα ψυχὴ διέπτη καὶ σύνεστιν οἷς τὸ πρὶν· τὸ γὰρ γέρας τρόπου γε τοῦ χρηστοῦ λάχεν; 'ambo titt. possunt Christiani esse') [there is nothing Christian in these texts; these are typical motifs in late pagan texts, e.g. in Aphrodisias; see A. CHANIOTIS, "The Conversion of the Temple of Aphrodite at Aphrodisias in Context", in J. HAHN *et al.* (eds), *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity*, Leiden, 2007, p. 243-273, note 53].

Christianity: A Christian apotropaic text invokes Jesus and the angels (τὸ Χερουβὶ καὶ τὸ Σεραπὶ καὶ Μιχαὴλ καὶ Γαβριήλ) and asks them to drive away evil and unclean spirits (δίωκε πᾶν κακίον, πᾶν πονηρόν, πᾶν πνεῦμα ἀκάθαρτον, *13313). *Funerary imprecations*: For the relation of Christian funerary imprecations to their pagan counterparts see *supra* n° 13; several texts from SIRONEN's corpus are included in the collection of BARDANI and PAPADOPOULOS (*supra* n° 13): IG II² 13517 = n° 2747; 13519 = 2848; 13523 = 2681; 13540 = 2869; 13571 = 2817. The curses for violators of graves are very diverse: e.g. the culprit is cursed to be denied burial (13336: μήτε γῇ μήτε θάλασσα δέξῃ αὐ[τοῦ] τᾶ] ὅστᾱ; *13465: μηδὲ τάφου τύχη), to face the wrath of God (13473: τῆς τοῦ Θεοῦ ὀργῆς μεθέξετε), and to face divine justice (*13510: λόγον δώῃ τῷ Θεῷ καὶ ἀνάθεμα ᾗτω μαρὰν ἀθάν; *13525: δώῃ λόγον τῷ Θεῷ; cf. *13528). Some formulas are very general (*13389: ἀρὰν ἐχέτω; *13472: τὸ ἀνάθεμα ἔχι; cf. *13526), other are typical Christian, e.g. referring to the punishment of Judas (*13365, *13489).

146) K. SISMANIDIS, "Ἀρχαία Καλίνδοια. Ἡ συνέχεια τῆς ἔρευνας στὸ συγκρότημα τοῦ Σεβαστείου", *AEMTh* 21 (2007) [2010], p. 293-301: S. summarizes the results of the excavation in a building complex at Kalindoia (Macedonia), which has been identified as the Sebasteion (cf. *EBGR* 2003, 159; 2004, 251). The new finds include a small marble pillar, which according to S. supported a marble offering table. The text reads Τύχην | πόλεως | Ἀγρίππας | τοῖς κυ[ρίοις]. Agrippas, a slave, made this dedication to his masters (1st cent. CE). [The text shows that the pillar supported a statue of Tyche. The reversed epsilon suggests a date in the late 1st cent. CE at the earliest. Given the discovery of this dedication in the Sebasteion, the

κύριοι are either Flavia Mysta and her family, the founders of the Sebasteion (EBGR 2004, 251; SEG LIV 606), or the emperors (only if the text dates to the 2nd cent. CE).]

147) N.C. STAMPOLIDIS (ed.), *Ἐλεύθερνα. Πόλη – Ἀκρόπολη – Νεκρόπολη*, Athens, 2004 [SEG LIV 841, 843]: This catalogue of an exhibition on recent archaeological finds from Eleutherna on Crete includes numerous epigraphic finds. Among the inedita we single out a treaty between Eleutherna and Rhaukos (late 3rd cent.), presented by P. THEMELIS and A. MATTHAIOU (p. 156 n° 12). The text contains a long list of the gods invoked by the two parties. The following names are preserved: Zeus Idatas, Zeus Thenatas, Hera, Poseidon, Ares, Aphrodite, Athena, Apollon Delphinios, Artemis, Welchanos, the Nymphs, and all the gods. T. KALPAXIS (p. 225 n° 224) presents a gem of black stone (obsidian?); it is an amulet for the protection of the uterus. On the obverse it has the representation of a standing male figure with spear and shield, a hermaic stele or *xoanon*, a uterus, and a key, and on the reverse the magical word *Ορωριούθ*.

148) D. SUMMA, “Attori e choregi in Attica: iscrizioni dal teatri di Thorikos”, ZPE 157 (2006), p. 77-86 [BE 2007, 75; SEG LVI 46, 68, 199, 200, 231, 232]: S. re-examines a series of inscriptions (dedications, honorific decrees, regulations) that concern dramatic performances (only tragedy and comedy) in Thorikos (4th cent.) and the services provided by the *choregoi* (IG I³ 1027 bis; Addenda 258 bis; SEG XXXIV 107, 174; XLV 167).

149) P. THEMELIS, “Ἀνασκαφή Μεσσήνης”, PAAH 161 (2006) [2008], p. 31-67: Ed. pr. of several inscriptions found during the excavation in Messene: 1) An honorary inscription for Kleonymos, an otherwise unattested boxer who won in the Olympic games in the 1st cent. (p. 36). 2) Two manumission records were inscribed on the rim of seats in the theatre (2nd cent., p. 37-40). In both cases the name of the *agonothetes* (of the Dionysia) Nikodamos is followed by the name of the manumitted slave and the verb ‘I dedicated’: ἐπὶ ἀγωνοθέτα Νικοδάμ[ο]υ ἀπελευθέρως εἰμι [. . .] | Εὐθυμίδας ἀνέθηκε and [ἐπὶ ἀγων]οθέτα Νικοδάμου Σαυθίδας ἀπὸ Δάμου ἀπελευθέ(ρος) ἀνέθ(ηκε). T. suspects that the manumitted slave was a Dionysiac artist [This is very unlikely. The manumissions were recorded in the theatre because they were announced in the theatre prior to the theatrical performances. Manumission records have been found in theatres e.g. in Bouthrotos and Oiniadai (SEG LV 595)]. 3) A Latin dedication to the Emperor Marcus Aurelius (p. 46). 4) An honorary inscription mentioning an *agonothetes* (p. 47, 2nd cent. CE). 5) A dedication to Artemis found near the temple of Messene (p. 49, 3rd/2nd cent.). 6) A fragmentary inscription of 19 lines, which T. interprets as a contract (cf. line 18: ἐργολαβήσαντες) concerning the construction of dedications and fines to be paid in case of violation (p. 53f.). [This text is a decree concerning the acceptance of an endowment and regulating its administration; it refers to amounts of money and interest (line 8: τὰ διάφορα; line 9: ἔντοκα; line 13: ἐκ τῶν διαφόρων τοῦ τε ἀναθέμ[ατος]; line 18: ἔντοκα). In this text, ἀνάθεμα does not mean a dedication but endowed money (line 13: ἐκ τῶν διαφόρων τοῦ τε ἀναθέμ[ατος]). The verb ἐργολαβέω is not only used in connection with constructions but also with all sorts of undertakings; see e.g. SEG XXXI 122 line 20: οἱ δὲ ἐργολαβήσαντες ὕϊκον ἢ οἰνικόν.] 7) A small fragment on a bronze tablet (cult regulation?) mentions Artemis Limnatis (p. 58f.). 8) A list of ephebes is dated with reference to the priest of Zeus Ithomatas (p. 62-64). 9) A dedication to Zeus (p. 64, 2nd cent.). 10) A list of the sacred officials (*kistiokosmoi* and *prostatai*) of Kyparissia (p. 64, 4th cent.).

150) P. THONEMANN, “A Ptolemaic Decree from Kourion”, ZPE 165 (2008), p. 87-95 [BE 2009, 534]: T. presents an improved edition of an inscription from Kition (originally published by I. MICHELIDOU-NICOLAOU, whose restorations are superseded by this edition). The Epilykoi and Parepilykoi, two groups of unknown character, honoured Andronikos, priest of the (Ptolemaic) kings, for his services (40 or 34 BCE). Among other things, he offered the appropriate sacrifices to Apollon Hylates, the city’s patron, and to the other gods on behalf of

the kings (τῶι προηγουμένῳ | τῆς πόλεως Ἀπόλλωνι Ὑλάτῃ καὶ τοῖς ἄλλοις | [θεοῖς ὑπὲρ τῶν μεγίστων κυρίων βασιλέων | τὰς εἰθισμένους? καὶ προ|επούσας θυσίας ἔπε| [τέλεσεν]) and he offered a reception in the hearth of the pyrtaneion (τῆς ἐπὶ τῇ) ἐστίαν καταλογῆς καταξιώσας) to distinguished visitors, including scholars and theatrical artists ([φιλο]λόγους καὶ θεατρικούς).

151) S.R. TOKHTASYEV, “A New Curse Tablet from the North Shore of the Black Sea”, *VDI* 263 (2007.4), p. 48-49 (in Russian) [*BE* 2008, 405]: Ed. pr. of a defixio written on a lead tablet and folded fourfold (Olbia?, 4th cent.). The text consists of four names in the nominative.

152) R.S.O. TOMLIN, “Two Roman Lead Tablets from Leicester”, *ZPE* 167 (2008), p. 207-218: Ed. pr. of two lead tablets with curses against thieves, found in a house at Leicester (Ratae Corieltavorum, c. 150-250 CE). 1) ‘I give to the god Maglus him who did wrong from the slave quarters: I give him who (did) theft of <the cloak> from the slave-quarters; who stole the cloak of Servandus [the names of 19 suspects follow] ... I give that the god Maglus before the ninth day take away him who stole the cloak of Servandus’. [We note that the defixens reveals his name.] 2) ‘Those who have stolen the silver coins of Sabinianus, that is Similis, Cupitus, Lochita, a god will strike down in this *septonium* (i.e. a monumental façade with statues of the seven planetary deities), and I ask that they lose their life before seven days.’ The tablet may have been written to be thrown into the water, in front of the septonium. The deadline of seven days is probably connected with the seven statues; cf. AUDOLLENT, *DefixTab* 250 (seven days). The usual deadline in Britain is nine days (p. 215 n. 35).

153) R.S.O. TOMLIN, “Special Delivery: A Graeco-Roman Gold Amulet for Healthy Childbirth”, *ZPE* 167 (2008), p. 219-224 [*BE* 2009, 62 bis]: Ed. pr. of a gold amulet found south of Oxford (c. 250-350 CE); it is one of six such objects known in Britain. After a sequence of magical signs and magical names, the text reads: ποιήσατε τοῖς (ὁ)μετέροις ἁγίοις ὀνόμασι ἵνα τὸ ἐ(γ)κυνον κρατήσ(ει) καὶ τέξ(ε)τ(αι) ὁλοκληροῦσα καὶ ὕν(α)λινουσα Φαβία, ἣν ἔτεκεν Τερρε(ν)τία μήτηρ (ἔει) ὀνόματος τοῦ κυρίου καὶ μεγάλου θεοῦ (‘make with your holy names that Fabia whom Terentia her mother bore, being in full fitness and health, shall master the unborn child and bring it to birth; the name of the Lord and Great God being everlasting’). T. rightly observes that there is no reason to assume that the text is Christian [cf. the suggestions of M. SÈVE, *BE* 2009, 62 bis, on some readings].

154) S.S. TORJUSSEN, “An Inscribed Gold Olive Leaf from Daphniotissa Near Elis”, *ZPE* 166 (2008), p. 151-152 [*BE* 2009, 235]: T. discusses a gold leaf inscribed with the name of a woman, Palatha (Elis, 4th/3rd cent.; *SEG* XXXVIII 363). T. associates this leaf with a group of Dionysiac mystai. Similar leaves have been found in this part of the Peloponnese (Aigion and Elis).

155) I. TSIRIGOTI-DRAKOTOU, “Τιμητικὸ ψήφισμα ἀπὸ τὴν Ἱερὰ Ὁδό”, in N.C. STAMPOLIDIS (ed.), *Γενέθλιον. Αναμνηστικὸς τόμος γιὰ τὴν συμπλήρωση ἑξοσὶ χρόνων λειτουργίας τοῦ Μουσείου Κονσταντίνης Τέχνης*, Athens, 2006, p. 285-294 [*SEG* LVI 203]: Ed. pr. of an interesting honorary decree of the cult association (*ibiasos*) of Agathe Thea for a woman from Kallatis, who served in a generous manner in the annual office of the supervisor (ἐπιμελήτρια) of the association (Athens, 3rd cent.). She was appointed to this office by the assembly and by the priest and chairman (lines 3-5: κατασταθεῖσα ἐπιμελήτρια ὑπὸ τοῦ κοινοῦ τῶν θιασωτῶν καὶ τοῦ ἱερέως καὶ ἀρχερανοῦ ἐν τεῖ τῆς Ἀγαθῆς Θεοῦ συνόδῳ). Her duties included the preparation of the goddess’ throne and of a table of offerings and the setting up of a torch in all meetings of the association (lines 6-9: ἐπεμελήθη καλῶς καὶ φιλοτίμως τῆς τε στρώσεως τοῦ θρόνου καὶ τῆς ἐπιτραπέζωσας καὶ δάιδα ἔστησεν τῇ θεῷ ἐν πάσαις ταῖς συνόδοις ἐκ τῶν ἰδίων). She was honoured with a wreath. This honour was to be announced every year by the *hieropoioi* on the occasion of the announcement of the sacrifice and the announcement of the crowning of the

chairman of the association (lines 21-23: ἀναγορεύειν τὸν στέφανον τοῦτον ἀεὶ τοὺς καθισταμένους ἱεροποιούς ὅταν τὰ ἱερὰ ἀπανγγέλθῃ καὶ τὸν τοῦ ἀρχεραμιστοῦ στέφανον ἀναγορεύσωσιν).

156) E. VOUTIRAS – K. SISMANIDIS, “Δικαιοπολιτῶν συναλλαγὰι. Μιὰ νέα ἐπιγραφή ἀπὸ τῆς Δικαίας, ἀποικία τῆς Ἐρέτριας”, in *Ancient Macedonia* VII, p. 253-274 [BE 2008, 263, 339]: Ed. pr. of a very important inscription from Dikaia in the Chalkidike (c. 364), consisting of a dossier of seven documents: five decrees concerning the procedure agreed upon for the reconciliation of two parties at Dikaia after a civil war, for trials of past homicide cases, and for amnesty; an amendment excluding two citizens from amnesty, possibly because of their involvement in killings; and an oath to be sworn by all citizens [the Greek text presented below is based on the improved edition by E. VOUTIRAS (see *infra* n° 157)]. All the decrees seem to have been passed in a single meeting of the assembly. Perdikkas III of Macedonia (365-359) served as witness and guarantor of the reconciliation. The oath and the agreements were to be published in the sanctuary of Athena and in the agora. The documents provide information for the calendar of Dikaia, which was influenced by the calendar of Eretria. With the exception of the trials concerning the sons of Hieron, the trials were to take place on the same day (25th Daphnephorion) during the year of the current archon (Gorgythos); the trials and oaths concerning the sons of Hieron were to take place later, in Lenaion and Anthesterion. Since in Ionian calendars Lenaion and Anthesterion correspond to January/February and February/March, and since the trials in Daphnephorion preceded those for the sons of Hieron, and, finally, since the New Year started in Euboea at the winter solstice, then Daphnephorion must be the first month of the year (December/January). [This reconstruction of the calendar is rejected by D. KNOEPFLER, BE 2008, 263.] Apart from the evidence concerning the calendar, the provisions concerning the oath are of great interest. The oath was to take place in the three most sacred sanctuaries and in the agora [see *infra* n° 157] following the sacrifice of a boar; Zeus, Ge, Helios, and Poseidon were to be invoked; the arbitrators were to administer the oath (lines 5-8: ἔδοξε τῇ | ἐκκλησίῃ: τοὺς [π]ολίτας πάντας ὁμόσ[α]ν | τὸν ὄρκον τὸ[ν] | συγεγραμμένο[ν] ἐν τρισὶν ἱεροῖς τοῖς | [δ]ιγωτάτοις καὶ ἐν ἀγορῇ, Δία, Γῆν, [Ἡ]λιομ, Ποσειδῶ, κάπρ[ο]ν | ἱερούσαντας | ὀρκωσάτω δὲ Λύκιος καὶ οἱ συναλλασκται). The reconciliation included a purification ritual (ἀγνίξεν καὶ ἀγνίξεται). Citizens who were absent should take the oath within three days after their return and perform a purification ritual (lines 14-15: τὸ μὲν ἀπόδημον ὁμόσαι καὶ ἀγνισθ[ῆ]ναι ἐπειδὴν ἔλθῃ τριῶν ἡμερῶν); sick individuals were to be sworn in within three days after recovery. Those who refused to take the oath were to be punished with loss of citizenship and confiscation of their property, which would become sacred property of Apollon Daphnephorios; the same penalty was imposed for violations of the amnesty. The text of the oath is quoted at the end of the inscription. It obliges the citizens to respect justice, to leave the constitution unchanged, not to invite foreigners (or mercenaries) to harm the city, and to respect the amnesty. Those who would violate the amnesty were to be dragged from the altars (lines 73-75: ἄν τις μνησικαχῇ, οὐκ αὐ[τ]ῷ ἐπιτέψω καὶ ἀπὸ τῶν βωμῶν καθελέω καὶ καταιρεθ[ῶ] | σομαι). [The oath explicitly excludes from the right of supplication (taking refuge at an altar) those who violated the amnesty agreement; this confirms the assumption that there were legal mechanisms for the limitation of asyilia in Greece, as I argued in an earlier article (EBGR 1996, 38 bis; cf. EBGR 2007, 32)]. This oath is given priority over all other oaths (lines 82-84: εἴ τινα ἄλλον ὄρκ[ον] | ὤμοσα, λύω, τόνδε δὲ σπουδαιότατον ποιήσομαι). A clause refers to an otherwise unattested rite: ‘I receive a token from the altar from Apollon in accordance with the oath that I swore (lines 91-94: δέχομαι ἀπὸ τοῦ | βωμοῦ παραθήκην παρὰ τοῦ Ἀπ[ό]λ[λ]ωνος κατὰ τοὺς ὄρκους οὕς ὤμ[ο]σα); this token was a portion of the victim or another item placed on the altar. Apollon and all the other gods would punish those who would commit perjury after having received this token (lines 102-105: τιμωρήσειεν δὲ ὁ | [θ]εὸς παρ’ οὗ ἔλαβον τὴν παρ[α]θήκην μετὰ τῶν ἄλλων | θεῶν πάντων).

157) E. VOUTIRAS, “La réconciliation des Dikaïopolites : une nouvelle inscription de Dikaia de Thrace, colonie d’Érétrie”, *CRAI* (2008), p. 781-792: V. presents an improved edition of the new inscription from Dikaia (*supra* n° 156) and a French translation, and summarizes its content. He identifies the three sanctuaries in which the oath was to take place as those of Apollon Daphnephorios, Athena, and Artemis Amarysia.

158) A. WILLIAMS, “The Law Concerning the Little Panathenaia and the Leasing of the Νέα κατὰ διληρίαν”, *ZPE* 167 (2008), p. 33-36 [*BE* 2009, 174]: W. discusses the expression κατὰ διληρίαν, which is used in connection with the manner in which the area called Nea was to be leased by the Athenians in order to provide the funds for the celebration of the Lesser Panathenaia (*Agora* XIX L7 = P.J. RHODES – R. OSBORNE, *Greek Historical Inscriptions*, Oxford, 2003, n° 81). This term probably refers to the division of the land into double-kleros lots, perhaps ten, which were leased for ten years and garnered rent of c. 400 drachmas each.

159) V.P. YAYLENKO, “Dedicatory Graffiti from Pantikapaion and Its Area”, *Drevnosti Bospora* 9 (2006), p. 355-428 [*BE* 2009, 385; *SEG* LVI 911-912]: Y. presents 46 graffiti on vases (6th-3rd cent.) from the area of Pantikapaion. Y. identifies as dedicatory only the graffiti around the edge of these vessels. Only in some cases, the name of the deity is sufficiently preserved: Aphrodite (14), Apollon (1-3), (Apollon) Ietros/Iatros (6-7), Apollon Delphinios (8?), Artemis (10-11), Demeter (15-17), Dionysos (19-20), Herakles (36?, 37-38), Herakles Kallinikos (35), Hermes (21?, 22-25), Megale Thea (18), Zeus (40?, 42), Zeus Patroios (27-28), Zeus Soter (29, 31), Zeus Philetairos (32), Zeus Philios (33), Zeus Soter and Hermes Agathos (30). One of the graffiti commemorates a victory at the Apollonia (5). Y. also presents a new dedication to Apollon Delphinios (9) and republishes a dedication to Artemis Ephesie (13 = *SEG* XXXVI 721).

160) L. ZAMBITO, “Un’epigrafe da Modica. Superstizione e religiosità nelle campagne in età tardoantica”, *MEP* 11 (2006), p. 366-376 [*SEG* LVI 1097]: Z. republishes a Christian exorcistic prayer for a vineyard with olive-trees from Modica (5th cent. CE; *SEG* XLIV 781; see *EBGR* 2000, 19), with a few new readings and discussions of the angel’s names [*cf. supra* n° 107 for such magical texts that aimed at promoting fertility].

161) N.V. ZAVOYKINA, “AIDHS v bosporskikh epitafijakh”, in *Bosporskij fenomen* 2, p. 309-313 (in Russian): Z. offers some observations on mentions of Ἄιδης in Bosporan epitaphs. With the exception of the later Pantikapaian dipinto (*CIRB* 731), they are confined to a group of roughly contemporary epitaphs from Pantikapaion and Gorgippia (*CIRB* 119, 124-127, 129/130, 132, 139, 141, 146, 1192, c. 50 BCE-50 CE); the reasons for this phenomenon are not known.

162) E. ZWIERLEIN-DIEHL, *Siegel und Abdruck. Antike Gemmen in Bonn*, Bonn, 2002 [*SEG* LVI 2055]: This catalogue of an exposition at the University of Bonn includes many inscribed gems (2nd-4th cent.) with magical words (113-122). The inscriptions include well-attested *vores magicæ* (αρρωγρῶσαις: 116; νιχαροπληξ: 117; ορωριουθ: 118; σεμειλαμ: 113), magical names (Ιαω: 116), sequences of vowels (113, 115, 120), the palindromic text ἀβλαναθαναλβα (115), benedictions (εὐτόχη, Ἄσ|κλήπιός: 114; φύλαξον Ῥωμάναν: 115), and protective texts (σχίων, against lumbago: 118; uterine amulet: 120; πέπτε, for digestion: 119).

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