



Angelos Chaniotis et Eftychia Stavrianopoulou

Epigraphic Bulletin for Greek Religion 1993-1994

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Référence électronique

Angelos Chaniotis et Eftychia Stavrianopoulou, « Epigraphic Bulletin for Greek Religion 1993-1994 », *Kernos* [En ligne], 10 | 1997, mis en ligne le 12 avril 2011. URL : <http://kernos.revues.org/666>

DOI : en cours d'attribution

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

<http://kernos.revues.org>

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Epigraphic Bulletin for Greek Religion 1993-1994 (*EBGR*)

From the first publication of *EBGR* in 1991 the chronological gap between the publication of a book or an article and its presentation in this bulletin has been relatively long, *i.e.*, four years. In this issue we will begin an attempt to reduce it. The seventh issue of *EBGR* presents the publications of 1993, part of the publications of 1994, and several addenda to *EBGR* 1991-1992. Several publications of 1992 and 1993, which unfortunately were not accessible on time, will be presented in the next issue.

The principles explained in *Kernos*, 4 (1991), p. 287-288 and *Kernos*, 7 (1994), p. 287 also apply to this issue. As usual, works devoted exclusively to aspects of Greek religion (marked with an asterisk) are presented very briefly. The abbreviations used are those of *L'Année Philologique* and the *Supplementum Epigraphicum Graecum*. We are very much obliged to Oliver Hoover, M.A., for improving the English text.

Additional abbreviations

- Accounts Lewis*: R. OSBORNE – S. HORNBLLOWER (eds), *Ritual, Finance, Politics: Athenian Democratic Accounts Presented to D.M. Lewis*, Oxford, 1994.
- AEMT*, 4: ΥΠΟΥΡΓΕΙΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΘΡΑΚΗΣ – ΥΠΟΥΡΓΕΙΟ ΠΟΛΙΤΙΣΜΟΥ – ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ, *Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη*, 4 (1990), Thessaloniki, 1993.
- AEMT*, 5: ΥΠΟΥΡΓΕΙΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΘΡΑΚΗΣ – ΥΠΟΥΡΓΕΙΟ ΠΟΛΙΤΙΣΜΟΥ – ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ, *Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη*, 5 (1991), Thessaloniki, 1994.
- Ancient Macedonia V*: *Ancient Macedonia V. Papers Read at the Fifth International Symposium Held in Thessaloniki, October 10-15, 1989*, Thessaloniki, 1993.
- Aphieroma Vanderpool*: P.I. PHILIPPOU-ANGELOU (ed.), *Πρακτικὰ Δ' Ἐπιστημονικῆς Συνάντησης Ν.Α. Ἀττικῆς. Καλύβια Ἀττικῆς, 30 Νοεμβρίου - 3 Δεκεμβρίου 1989. Ἀφιέρωμα Eugene Vanderpool - Κώστα Δ. Σωτηρίου*, Kalyvia 1992.

- Ariadne*: Πανεπιστήμιο Κρήτης, 'Αριάδνη. 'Επιστημονική 'Επετηρίδα της Φιλοσοφικής Σχολής, Ρέθυμνο.
- Boeotia Antiqua IV*: J.M. FOSSEY – J. MORIN (eds), *Proceedings of the 7th International Congress on Boiotian Antiquities* (Boeotia Antiqua IV), Amsterdam, 1994.
- Les bois sacrés*. *Actes du colloque International organisé par le Centre Jean Bérard et l'École Pratique des Hautes Études, Naples, 23-25 novembre 1989*, Rome, 1993.
- Cappadoce*: B. LE G UEN-POLLET – O. PELON, *La Cappadoce méridionale jusqu'à la fin de l'époque romaine. État des recherches. Actes du Colloque d'Istanbul, 13-14 avril 1987*, Paris, 1991.
- DT*: G. AUDOLLENT, *Defixionum Tabellae*, Paris, 1904.
- Erforschung Kleinasiens*: G. DOBESCH – G. REHRENBÖCK (eds), *Die Epigraphische und alttumskundliche Erforschung Kleinasiens: Hundert Jahre Kleinasiatische Kommission der Österreichische Akademie der Wissenschaften. Akten des Symposiums vom 23. bis 25. Oktober 1990* (TAM, Ergänzungsband 14), Wien, 1993.
- Grandi santuari*: A. MASTROCINQUE (ed.), *I grandi santuari della Grecia e l'Occidente*, Trento, 1993.
- Héracles*: C. BONNET – C. JOURDAIN-ANNEQUIN (eds), *Héraclès d'une rive à l'autre de la Méditerranée. Bilan et perspectives. Actes de la Table Ronde de Rome, 15-16 septembre 1989*, Bruxelles-Rome, 1992.
- L'Illyrie*: P. CABANES (ed.), *L'Illyrie méridionale et l'Épire dans l'antiquité. II. Actes du II^e colloque international de Clermont-Ferrand (25-27 octobre 1990)*, Paris, 1993.
- I.Ko.Ko*: A. BERNAND, *De Koptos à Kosseir*, Paris, 1972.
- Lykien-Symposion*: J. BORCHHARDT – G. DOBESCH (eds), *Akten des II. Internationalen Lykien-Symposiums*, Wien, 6.-12. Mai 1990 (TAM, Ergänzungsband 17), Wien, 1993.
- Orfeo*: A. MASARACCHIA (ed.), *Orfeo e l'orfismo. Atti del Seminario Nazionale, Roma-Perugia 1985-1991*, Roma, 1993.
- Rupes loquentes*: L. GASPERINI (ed.), *Rupes loquentes. Atti del Convegno internazionale di studio sulle Iscrizioni rupestri di età romana in Italia, Roma-Bomarzo 13-15. X. 1989*, Roma, 1992.
- Sculpture*: O. PALAGIA – W. COULSON (eds), *Sculpture from Arcadia and Laconia. Proceedings of an International Conference held at the American School of Classical Studies at Athens, April 10-14, 1992*, Oxford, 1993.
- Self-Definition*: A. BULLOCH – E.S. GRUEN – A.A. LONG – A. STEWART (eds), *Images and Ideologies: Self-Definition in the Hellenistic World*, Berkeley, 1993.

Selected Topics

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

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- various expressions: ἀρεταί 178; βάσκανος δαίμων 57; ἐλάστερος 121; ἐπευχῆ 219; εὐσέβεια / εὐσεβής 146. 153. 226; θρησκεύω 153; μιαρός 121; ὄσιον 44; ὄσιος 73; φιλόθεος 153

1) I.M. AKAMATIS, 'Ἡ ἀγορά τῆς Πέλλας, in *AEMT*, 4, p. 143-154: A lead tablet with a defixio was found in a grave in the cemetery southeast of the agora of Pella (ca. 350 BC); another three defixiones were found in the 'Eastern cemetery' of Pella (p. 148 with note 20). [AC]

2) I.M. AKAMATIS, 'Ἀγορά Πέλλας, in *Egnatia*, 4 (1993/94), p. 231-247: Mention of a kantharos dedicated to Zeus Ph[atr]ios or Ph[ilios] (Pella, Agora, late 4th cent. BC). [AC]

3) S.B. ALESHIRE, *The Demos and the Priests: The Selection of Sacred Officials at Athens from Cleisthenes to Augustus*, in *Accounts Lewis*, p. 325-337: A. discusses the means by which sacred officials were selected in Athens. The epigraphic evidence shows that the gene which provided the hierophantes and the dadouchos of the Eleusinian Mysteries and the priests of (Poseidon) Erechtheus and Athena Polias did not fill these priesthoods by allotment as mentioned in the Patmos Lexicon. The hierophantes and the dadouchos were elected by the Eumolpidae and the Kerykes respectively, while the Eteoboutadae transmitted the priesthoods of Poseidon Erechtheus and Athena Polias by inheritance. Yet it is possible that allotment was applied, after a short list had been compiled somehow. This restricted allotment may have been one of the means (or the primary means) of filling gentilician priesthoods in Athens between the fifth century and 21 BC. Then the method of appointment for many, if not all, gentilician priesthoods changed, from restricted sortition to direct election probably by the members of the genos which controlled the priesthood. [ES]

4) V. ALLAMANI-SOURI, 'Ἡρακλῆς Κυναγίδας καὶ κυνηγοί. Νέα ἐπιγραφικὰ στοιχεῖα ἀπὸ τῆς Βέροιας, in *Ancient Macedonia V*, p. 77-107 [BE 1994, 395]: Ed. pr. of a list of κυνηγοί (Beroia, 121/20-111/10). The new inscription shows that two kynegoi served as priests of Herakles Kynagidas annually; it is not clear what other function the kynegoi had [cf. *infra* n° 110]. The cult of Herakles Kynagidas was epichoric in West Macedonia. The list was inscribed successively, year after year [on such lists of priests and magistrates cf. A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, p. 186f.]. The sanctuary of Herakles Kynagidas in Beroia may have been closed after the Roman conquest, due to the close connection of the Macedonian dynasty with this cult, and re-established in 121 BC, the year in which the present list begins. [AC]

5) V. ALLAMANI-SOURI, *Τιμητικές ἐπιγραφές ἀπὸ τὴν ἀρχαία Βέροια*, in *AEMT*, 5, p. 39-48 [BE 1994, 396]: A.-S. presents two honorific inscriptions from Beroia. One of them was set up for Ti. Claudius Aelianus Alexandros and his wife Avidia Ammia from Astaia (1st/2nd cent.). Alexandros served as agonothetes of the Koinon of the Macedonians and high priest of the provincial emperor cult; in the same year his wife served as priestess of the (civic?) emperor cult (ἱέρεια τῶν Σεβαστῶν). The second honorific inscription was written on an altar erected by the synhedroi of the Macedonian Koinon for Septimia Silvane Kelereine, the daughter of the president of the Koinon (Makedoniarches), Septimius Silvanus Celer, and the high priestess of the provincial emperor cult, L. Aurelia Trevonia Nikomacha (3rd cent.). [AC]

*6) D. ALLGÖWER, *Antiochos Ier de Commagène entre sceptre et diadème*, in *AION (arch.)*, 15 (1993), p. 257-287: The cult reforms of Antiochos I of Kommagene and his religious buildings (hierotheson of Nemrud Dag, temene) combine Greek and Iranian elements and should be interpreted in the light of Antiochos' royal ideology. [AC]

7) P. AMANDRY, *Notes de topographie et d'architecture delphiques. IX. L'opisthodom du temple d'Apollon*, in *BCH*, 117 (1993), p. 263-283 [BE 1994, 94]: The monument set up in the opisthodom of the temple of Apollon in Delphi, contemporary with the erection of the temple may be either a statue of Apollon dedicated by the amphictiony after the 3rd Sacred War or the omphalos; the accounts of the construction of the temple do not exclude the latter assumption [cf. *EBGR* 1992, 2]. [AC]

8) I. ANDREOU – I. ANDREOU, *Τὰ ἐπιγράμματα τῆς Ἀμβρακίας καὶ τὰ ἀπαράδεκτα μιᾶς ἐρμηνείας*, in *AD*, 43 Mel. (1988) [1995]: A.-A. insist on the reading πυραὶ βῶν (not Πυραιβῶν) in the first line of the epigram of a cenotaph excavated in Ambrakia (7th/6th cent.) [EBGR 1991, 5]. The offering of sacrifices of oxen for the Ambrakian warriors buried in the cenotaph can be confirmed by the find of the bones of oxen during the excavation. [AC]

9) S. ANEZIRI, *Zwischen Museen und Hof*, in *ZPE*, 104 (1994), p. 179-198 [BE 1995, 607]: A. collects the epigraphic testimonia related to the association of the Dionysiac technitai on Cyprus and discusses in detail the organisation of the association and its history. She demonstrates that the Ptolemies played an active part in the foundation of the synod and retained close relations with it (particularly Ptolemy VIII). The prominent position of the synod can be explained in view of the rôle of Dionysos in the dynastic legitimation of the Ptolemies. The synod of the Dionysiac artists was responsible for the musical and dramatic festivals, which played an important part in Ptolemaic self-representation. [ES]

10) R. ARENA, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia. Iscrizioni di Sicilia II. Iscrizioni di Gela e Agrigento*, Milano, 1992 [SEG 42, 822]: Collection of the archaic Greek inscriptions of Gela, Akragas, and Kamarina [cf. the corpus of L. DUBOIS: *EBGR* 1989, 29], with the Greek text, a basic [but not full] bibliography, and some linguistic remarks. *Gela*: Most dedications are graffiti on vases dedicated to various deities, i.e., Antiphamos (29), Athena (8), (Demeter) Thesmophoros (48, ἐκ τῶν Δικαιῶς σκανῶς) [see *EBGR* 1989, 29], Hera (2, 67), and (Hera) Pedio (78-79, i.e., ἐν Πεδίῳ); a vase was dedicated by a cult association (43, φιάσος = θίασος). Two dedications were made by Geloan victors in Olympia (4, by Pantares to Zeus) and Delphi (46, by Polyzaos to Apollon). The corpus also includes a few defixiones (47 + 80, 73?). *Akragas*: In addition to two defixiones (90, 117) I single out an unpublished block, perhaps inscribed with a dedication to Zeus Naïos (97, Δ[ι] τῷ Ναίῳ?), a vase inscribed with the name of Herakles (100), and an enigmatic text mentioning a debt to a goddess (118). *Kamarina*: Four defixiones (142-145). [AC]

11) R. ARENA, *Le iscrizioni antiche di Gela e Agrigento: problemi di lettura*, in *Acme*, 47 (1994), p. 5-14: The name Μάξαν which appears on a tessera from Kamarina (F. CORDANO, *Le tessere pubbliche del tempio di Atena a Kamarina*, Roma, 1992, n° 18) is Greek. It is related to the word μαζῶνες which designates a Dionysiac association in Figaleia (*IG* V 2, 178 = *DGE* 677g). Another name attested in the tesserae of Kamarina and related to religion is Ναμοναῖος (<νεομηνία). [AC]

12) R. ARENA, *Tra linguistica ed epigrafia*, in *ZPE*, 103 (1994), p. 155-158: A. proposes a different reading and interpretation of an archaic inscription from Naxos on Sicily (*SEG* 35, 1014): γῶρα[ος]/ βύρος/ ἐνβυο[ί]: "cippo del γῶραξ per la divinità Enio" [on Enyo cf. *SEG* 42, 872]. [ES]

13) I. ARNAOUTOGLU, *APXEPANIΣTHS and its Meaning in Inscriptions*, in *ZPE*, 104 (1994), p. 107-110: A. examines separately the documents pertaining to the function and position of the ἀρχερανιστής in the associations of Athens and Rhodes. While in Rhodes this office was prominent and the archeranistes exercised authority over the fellow ἐρανισταί, the prominence of the archeranistes in the associative context in Athens is doubtful. [ES]

14) I. ARNAOUTOGLU, *The Date of IG² 1273*, in *ZPE*, 104 (1994), p. 103-106 [BE 1995, 230]: The only epigraphical testimony for a group of thiasotai worshipping Meter Theon in Athens (*IG* II² 1273) should be dated during or after the archonship of Nikias II (281/80 BC). An orgeon for the cult of Meter Theon is also mentioned in *IG* II² 1316 (246/5 BC). The different date of the two inscriptions implies either that there were two associations (thiasotai, orgeones) for the cult of Meter Theon in Piraeus in the 3rd cent. BC, sharing the same facilities, or that the shrine changed hands, from the thiasotai to the orgeones, sometime between 284/3 and 246/5 BC. [ES]

15) P. ATHANASSIADI, *The Fate of Oracles in Late Antiquity*, in *Δελτίον Χριστιανικῆς Αρχαιολογικῆς Ἡταρείας*, 15 (1990), p. 271-278: After a period of great growth of oracles under the Antonines, in the course of the 3rd and 4th cent. AD the oracles of Didyma and Delphi clearly declined. Divination retained its importance throughout Late Antiquity, but in this period the means of divination were primarily dreams and healing oracles. Despite the decline of the oracular sites, the Christians continued a polemic against oracles, which, however, has an historical relevance only for the period of the Antonines. [AC]

16) M. BARRA BAGNASCO (ed.), *Locri Epizefiri. IV. Lo scavo di Marasà Sud. Il sacello tardo arcaico e la "casa dei leoni"*, Firenze, 1992: The volume presents the results of the excavation in the southern section of the Marasà area, a zone outside the city walls of Lokroi, where a sanctuary of Aphrodite existed from the 7th to the middle of the 4th cent. BC. A graffito (p. 14), and a dedication

to Aphrodite (p. 15) permit this identification (p. 14f.). A roof tile bears the stamp ἱερ[ά] (p. 323). [On these texts cf. *EBGR* 1990, 18]. [AC]

17) E. BERNAND – A.J. DREWES – R. SCHNEIDER, *Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite*, Paris, 1991 [SEG 42, 1637-1640, 1646, 1655, 1656]: B. gives a new edition of the Greek inscriptions from Axoum, Adoulis, and Meroe, which include the res gestae of Ptolemy III (276, *OGIS* 54), and res gestae of local rulers mentioning the cult of Ἀρης Ἀνίκητος Ἀξωμίτης (269-271, 277, 286, 286 A), Zeus, and Poseidon (277). [AC]

18) E. BERNAND, *Un prêtre de la déesse Triphis*, in *ZPE* 96, (1993), p. 64-66 [BE 1993, 686]: Ed. pr. of an inscription, known from the French market of antiquities, which records the τόπος of a priest of Thriphis. This Egyptian goddess is rarely attested, and it seems that she was worshipped basically in Panopolis, the probable provenance of the new inscription. The inscription probably refers to a space (topos) reserved for the priest in the precinct of the goddess or in the building of a cult association [cf. *infra* n° 19]. [AC]

19) E. BERNAND, *Topos dans les inscriptions grecques d'Égypte*, in *ZPE*, 98 (1993), p. 103-110 [BE 1994, 675]: The word τόπος has a broad semantic field in the Greek inscriptions of Egypt: 'area' (often in texts referring to grants of asylum), 'building' (often 'sacred building'), 'sacred area', 'space' (often space reserved for associations, artisans, or tradesmen). In contrast to the ancient reader of an inscription, who could easily infer the exact meaning of the word from the topographical context, the modern reader often lacks a clue for its interpretation. [AC]

20) F. BERTI, *Mission archéologique italienne de Iasos. Comptes rendus des travaux de 1991*, in *XIV. Kazi Sonuçları Toplantısı, Ankara 25-29 mayıs 1992*, Ankara, 1993, vol. II, p. 91-115 [BE 1994, 530]: A dedication to Zeus Meilichios was found in Iasos (imp., p. 97, fig. 5). [AC]

21) M. BESSIOS, *Μαρτυρίες Πύδνας. Τὸ ψήφισμα τοῦ Ἀπόλλωνος Δεκαδρύου*, in *Ancient Macedonia V*, p. 1111-1121 [BE 1994, 389]: B. presents the transcription of a decree of Pydna (2nd cent. BC?) honouring two citizens of Demetrias, who ἀποκαθεστάκεισαν τὸ ἄγαλμα τοῦ Ἀπόλλωνος τοῦ Δεκαδρύου, at the request of the city. B. suggests that the persons honoured were sculptors who repaired the statue [on the restoration of statues cf. SEG 42, 1833]. The new text attests for the first time the cult of Apollon Dekadryos and his temple in Pydna (l. 26f.). The epithet derives from a place name ('the ten oak trees') [cf., e.g., Zeus ἐκ Διδύμων Δρυῶν: G. PETZL, *Die Beichtinschriften Westkleinasiens*, Bonn, 1994, n° 9-12]. The decree was proposed by the priest of Apollon Dekadryos. [This is, however, no evidence for B.'s assumption that he was the eponymous priest of Pydna]. [AC]

22) J. BINGEN, *La lex sacra SB I 3451 = LSCG Suppl. 119 (Ptolémaïs, Haute-Égypte)*, in *CE*, 68 (1993), p. 219-228 [BE 1994, 687]: B. discusses a lex sacra from Ptolemais (*LSS* 119, 1st cent. BC), republished recently – with translation and commentary by A. BERNAND [*EBGR* 1992, 12 n° 47]. The text concerns itself with the purity (ἀγνεύειν) of those who enter a sanctuary. B. restores several passages of the text and argues that the words ἀπὸ πάθους ἰδίου καὶ ἄλλοτρίου] do not refer to death, but to disease. His translation, after his restorations, reads: "Ceux qui pénètrent dans le sanctuaire doivent respecter les délais de purification suivant les prescriptions ci-dessous: (pour l'impureté provenant) de sa propre maladie ou de celle d'une autre personne (?), sept jours; d'un décès, X jours; d'un avortement ..., X jours; d'une accouchée qui allaite, X jours; si elle s'est séparée de l'enfant, 14 jours; les hommes après des relations avec une femme, 2 jours; les femmes suivent les mêmes prescriptions que les hommes, (cependant, pour l'impureté provenant) d'un avortement, 40 jours; celle qui a accouché et qui allaite, 40 jours; mais, si elle s'est séparée de l'enfant, X jours; pour les menstruations, 7 jours; après des relations avec un homme, 2 jours et elle (apportera?) du myrte." [AC]

23) W. BLÜMEL, *Two new inscriptions from the Cnidian Peninsula: Proxeny Decree for Epameinondas and a Funeral Epigram*, in *EA*, 23 (1994), p. 157-159 [BE 1995, 20]: Ed. pr. of a funerary epigram for the priest Phileratos (Knidos, 4th cent. BC). The epigram describes his priestly duties: when offering a sacrifice, he wore a wreath on his head; the most important of these sacrifices was the sacrifice of bulls offered to the immortal gods for the people of Knidos; the thighs of the bulls were burnt on the altar (τάϋρων τε ἐπὶ μηρία ἔκαυσας). [ES]

24) W. BLÜMEL, *SGDI 5727 (Halikarnassos): Eine Revision*, in *Kadmos*, 32 (1993), p. 1-18: Republication, with new readings, of an inscription of Halikarnassos which records the confiscation and selling of the property of debtors of Apollon, Athena, and Parthenos (*SGDI 5727*, 5th/4th cent.). B. comments on some personal and place names. [AC]

25) W. BLÜMEL – H. MALAY, *Inscriptions from Aydin Museum*, in *EA*, 21 (1993), p. 129-138 [*BE* 1995, 517]: Ed. pr. of inscriptions in the Museum of Aydin, including a dedication to Hadrian Soter and Ktistes and Sabina (1), a text mentioning a high priest (6, imp.), and a funerary imprecation (13, imp., ἐξώλης γένοντο). The honorific inscriptions for two pleistonikai, an auletes (4, imp.), and an athlete (5, early 3rd cent. AD) mention numerous agons: Sebasteia in Argos, Olympia Komodeia in Sparta, Haleia in Rhodos, Hadriana Olympia in Smyrna, Barbilleia, Ephesia and Hadrianeia in Ephesos, Traianeia in Pergamon, Didymeia Komodeia in Miletos, Pythia in Tralleis, Sebasteia Koina Asias in Sardeis, Apollonia Isopythia in Hierapolis, Eusebeia in Puteoli, Sebasta in Neapolis, and Eleusinia in Taras (4), Panathenaia in Athens, Antoneia Severeia in Mantinea, Haleia in Rhodos, Traianeia in Pergamon, Olympia in Ephesos, Olympia and Pythia in Tralleis, Apollonia Isopythia in Hierapolis, and Antoneia Severeia in Kappadokia (5). [AC]

26) M.P. BONZ, *Differing Approaches to Religious Benefaction: The Late Third-Century Acquisition of the Sardis Synagogue*, in *HTR*, 86 (1993), p. 139-154: The South Hall of the bath-gymnasium complex at Sardeis was possibly constructed as the meeting place of the sacred gerousia, but was taken over by the Jewish community in the late 3rd cent. AD. B. argues that Sardeis relinquished a major portion of the monumental bath-gymnasium complex to a private religious association in exchange for some measure of financial relief. She explains why the Jewish community and not a pagan religious association assumed possession of this public space by contrasting the pagan and Jewish approaches to sacred benefaction. While the financing of pagan religious associations relied heavily on a few wealthy patrons and was seriously affected by the economic crisis of the 3rd cent., the Jewish community possessed a flexible and broadly based revenue structure, consisting of both large and small private donations and a well-supported common fund. [AC]

27) J. BOUSQUET – Ph. GAUTHIER, *Un juge de Xanthos à Angeira de Pisidie*, in *REG*, 106 (1993), p. 12-23 [*BE* 1994, 592]: Ed. pr. of an honorific decree of Angeira (Pisidia) for a judge from Xanthos and his secretary (Xanthos, 2nd cent. BC). The Xanthians, the judge, and his secretary are granted prohedria in the athletic contests of Angeira. The honours were to be announced in the agons at Angeira and Xanthos. [AC]

28) J. BOUSQUET – Ph. GAUTHIER, *Inscriptions du Létôn de Xanthos*, in *REG*, 107 (1994), p. 319-361 [*BE* 1995, 555]: 1) Ed. pr. of a decree of Xanthos concerning its sympolity with Myra (after 167 BC). The dating formula mentions the Xanthian priests of Apollon and Dea Roma as well as a priest πρὸ πόλεως. This decree is the earliest attestation of the cult of Dea Roma in Lykia; the priest of Dea Roma enjoyed the privilege of being one of the epymous officials, but is mentioned after the priest of Apollon. It is not clear whether he served for one year or longer. G. argues convincingly that the priesthood pro poleos was held from 206/5 on by the members of the same family. The sympolity treaty was to be inscribed in the temple of Leto in Xanthos and the temple of Artemis in Myra. This implies that Artemis was the principal deity of Myra and sheds new light on the relationship between Artemis and Eleuthera, who bears the epithet ἀρχηγέτις of Myra. L. ROBERT's view that Artemis and Eleuthera were two distinct goddesses has to be reconsidered [on the identification of Artemis with Eleuthera cf. *infra* n° 97]. 2) Ed. pr. of two epidosis-lists (second half of the 2nd cent. BC) concerning repairs in the temple of Leto and contributions for the gilding of the statues of Apollon, Artemis, Leto, and Parthenon. B. argues that Parthenon is related either to the cult of Elijāna, mentioned in the trilingual inscription of Xanthos (ca. 350 BC) or to the cult of the Nymphs. The Nymphs are mentioned twice in unpublished Hell. inscriptions; one of them is a dedication addressed to Leto, Apollon, Artemis, and the Nymphs. [ES]

29) A. BRUGNONE, *Epigrafia greca*, in *Kokalos*, 39/40 (1993/94), p. 487-514: Review of the recent epigraphic research in Sicily with ample bibliography, among other things about inscriptions of religious interest (the cult of Γενέτορες in Nakone, the financial administration of sanctuaries, dedications, Orphic texts, defixiones) [cf. N. CUSUMANO, *Storia delle religioni*, in *Kokalos*, 39/40 (1993/94), p. 623-651]. [AC]

*30) U. BULTRIGHINI, *Divinità della salute nella Creta ellenistica e romana. Ricerche preliminari*, in *RCCM*, 35 (1993), p. 49-118: This important contribution to the Cretan cults deals particularly with deities which protected health (Asklepios, Eileithyia, the Nymphs), their diffusion, their increasing popularity in Hellenistic and imperial times, and the topography of their sanctuaries. B. presents an impressive dossier of literary, epigraphical, numismatical, and archaeological testimonia for the numerous cities of the island. Besides the prominent Asklepieion at Lebena, whose history, cult, administration, and healing miracles are well documented (p. 81-99), and the Asklepieion of Lisos, which served as the religious center of the koinon of the Oreioi (p. 102-113), sanctuaries of Asklepios existed in the tribal state of the Arkades, in Aptera, Chersonesos, Gortyn, Itanos, Knossos, Lasaia, Olus, Priansos, and probably in Lato and Pyloros. [Another Asklepieion existed in the area of Agiopharango: *SEG* 42, 804; *EBGR* 1991, 251]. B. locates two other Asklepieia in Larisa, near Hierapytna, following a suggestion made by K.J. RIGSBY (p. 62f. on *I.Cret.* III, iii 5) [the location of this sanctuary in the tribal state of the Arkades is preferable: see A. CHANIOTIS, *Die Verträge zwischen kretischen Poleis in der hellenistischen Zeit*, Stuttgart, 1996, p. 436-438] and Apollonia (p. 76-79, on *I.Cret.* IV 182) [see, however, CHANIOTIS, *o.c.*, p. 47: Rhaukos]. Cults of the Nymphs are attested in several areas (Itanos, Lebena, perhaps Polichna). The cult of Eileithyia was prominent in Lato, Inatos, and Amnisos. [AC]

31) A. BUONOPANE, *Regio X. Venetia et Histria*, in *Supplementa Italica. Nuova Serie* 11, Rome, 1993, p. 159-218: B. gives a new edition of a block inscribed with the names Εἰσιτύχη / Ἔρως (Mama, 2nd/3rd cent.) [cf. *SEG* 42, 963]. It is not clear if it is a dedication to Isityche (Isis Tyche) by Eros, or if the text refers to representations of Isis and Eros which stood on the block. [AC]

32) M.D. CAMPANILE, *Osservazioni sul culto provinciale di Augusto in Asia Minore*, in *Epigraphica*, 55 (1993), p. 207-211: C. studies the development of the title used for the high priests of Augustus in Asia from 29 BC, when he permitted the erection of the first temples, until the middle of the 1st cent. AD. The earlier form included Augustus' titulature in detail (ἀρχιερεὺς θεῶν Ῥώμης καὶ Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ). It was replaced through the form ἀρχιερεὺς Ἀσίας after the death of Augustus. [AC]

33) M.D. CAMPANILE, *I sacerdoti del Koinon d'Asia (I sec. a.C.-III sec. d.C.)*, Pisa, 1994: C. offers a complete prosopography of the known archiereis and Asiarchs of Asia and of their families. She discusses in detail the social aspects of these magistracies (social background, family, career). On two controversial issues, *i.e.*, whether the titles Asiarch and archiereus designate two different offices and whether women served as high priestesses in their own right, C. very prudently rejects the views expressed by R.A. KEARSLEY [cf. *EBGR* 1988, 81 and in the same sense *infra* n° 85] and argues that Asiarchs are identical with high priests and that the high priestesses served in this office only as members of the family of an archiereus and not as separately elected magistrates [cf. *EBGR* 1992, 96 and 244; *infra* n° 205]. [ES]

34) M.D. CAMPANILE, *I sommi sacerdoti del Koinón d'Asia: Numero, rango e criteri di elezione*, in *ZPE*, 100 (1994), p. 422-426 [*BE* 1994, 470]: C. discusses the criteria for the election of the high priests of Asia as well as how they were assigned to the different cities with temples dedicated to the cult of the emperor(s). C. argues that the high priests were not assigned to the cities with a neokoreia according to their own place of origin, but according to the number of votes they received and according to the chronological order in which a city had received the right of a neokoreia. Thus, the candidate with the relative majority of votes was assigned to Pergamon, the first city to receive a neokoreia, the second candidate was assigned to Smyrna, the second city to be awarded a neokoreia and so on. Thus, there were no rank distinctions between the cities of the conventus with the title of neokoros, but only a 'chronological' priority. [ES]

35) G. CAPDEVILLE, *De la forêt initiatique au bois sacré*, in *Les bois sacrés*, p. 127-143: Through an analysis of basically literary sources C. discusses the significance of the forest covered mountain for the rites of passage of the youth in the ancient Mediterranean, particularly in Rome, Crete, and Cyprus. Besides athletic exercises and hunting [cf. *infra* n° 110] the initiation also included the furnishing of the timber necessary for ancient metallurgy. The proximity of foundries, sacred groves, and sanctuaries (*e.g.*, in the sanctuary of Apollon Hylates at Kition and in the Hephaisteion of Athens) should be explained in light of such initiatory practices. In this context C. extrapolates

from the Cretan epigraphic evidence the importance of Zeus and his sanctuaries (Idaeon Cave, Palaikastro) for the initiation of the youth. [On Cretan initiation rituals see also *EBGR* 1992, 21. To the Cretan evidence collected by C. one should add the finds from the sanctuary of Hermes Kedrites ('Hermes of the Cedar') at Kato Simi, on the Hieron Oros ('Sacred Mountain'). These demonstrate the importance of extra-urban sanctuaries located on the mountains and associated with sacred groves for Cretan rites of passage and confirm the information given by EPHOROS (ap. STRAB., X, 4, 21 C 483); see A. LEBESSI, *Τὸ ἱερόν τοῦ Ἑρμῆ καὶ τῆς Ἀφροδίτης στὴ Σύμη Βιάννου. I.1. Χάλκινα κρητικὰ τορεύματα*, Athens, 1985, p. 188-198; cf. A. CHANIOTIS, *Von Hirten, Kräutersammlern, Epheben und Pilgern: Leben auf den Bergen im antiken Kreta*, in *Ktēma*, 16 (1991), p. 103f. C.'s view that the Idaeon Cave was in the territory of Axos, supported only by APOLLONIUS (*Arg.*, I, 1129-1131) is clearly contradicted by the classical and Hell. documentary sources; see more recently A. CHANIOTIS, *Habgierige Götter – habgierige Städte: Heiligtumsbesitz und Gebietsanspruch in den kretischen Staatsverträgen*, in *Ktēma*, 13 (1988) [1992], p. 34f.] [AC]

36) J.-Y. CARREZ-MARATRAY, *Une énigme du sphinx: I.Metr. 130*, in *ZPE*, 95 (1993), p. 149-152: Discussion, with new readings, of the metrical inscription written on the platform in front of the sphinx at Gizeh (*I.Metr.* 130). The first line reads: "Ἡδε κυρεῖ πάντ(ω)ν σφίγξις καὶ θεῖον ὄραμα" ("elle est pour tous un casse-tête et un divin spectacle"); in the 6th line C. reads [ξ]εῖνον (μὲν τὸ θέαμα. C. recognizes an acrosticon (HΞΦΙΓΞ). The whole epigram, which is itself a puzzle, alludes to the enigmatic nature of the sphinx. [AC]

37) A. CHOREMI, in *AD*, 44 Chron. (1989) [1995], p. 18-21: An inscribed base of a statue dedicated by Kyzikos to Hadrianos Olympios (called εὐεργέτης) was found in Athens (p. 20). [AC]

38) A. CHOREMI, in *AD*, 45 Chron. (1990) [1995], p. 16: An honorific inscription for emperor Nero, called Neos Apollon, was found in Athens. [AC]

39) A. CHOREMI, in *AD*, 45 Chron. (1990) [1995], p. 19-22: The boundary stone of a temenos of Asklepios and Hygieia (2nd cent. BC) was found in Athens (p. 21, pl. 14a). [AC]

40) A. CHRYSOSTOMOU, in *AD*, 45 Chron. (1990) [1995], p. 371-372: A dedication to Artemis Agrotera (Promachi, Almopia, AD 243) [see *infra* n° 178]. [AC]

41) A. CHRYSOSTOMOU, *Ancient Almopia from Prehistoric Times to the Early Byzantine Era*, Thessalonike, 1994 (in Greek and English): The cults of the Almopia region in Macedonia (p. 76-85) include those of Artemis Agrotera, Dionysos (and his mysteries), Hermes, Poseidon, Sarapis, Zeus Hypsistos, Zeus Meilichios, and the rider god. C. presents an inscription found in 1989 which records a dedication made to Artemis Agrotera from the revenues of her sanctuary (Promachi, AD 242/3) [now published in *infra* n° 178]. [AC]

42) P. CHRYSOSTOMOU, *Δυτικομακεδονικά εύχαριστήρια στοῦ Δία Ὑψίστο*, in *AEMT*, 5, p. 97-110 [*BE* 1994, 380]: C. presents the monuments related to the worship of Zeus Hypsistos, a weather-god, in Western Macedonia. Many of these dedications (usually representations of eagles) are unpublished. I single out the inscribed dedications from Beroia (p. 99 n° 4), Kyrros (p. 100 n° 1), Anydro (p. 100), and Belbendos (p. 102). The stele from Beroia was dedicated by the 34 members of a cult association. C. also mentions an unpublished dedication to Zeus Kronides from Aiane (p. 101, pl. 10d). The earliest monuments, dating from the Hell. period, were found in Aiane, where the cult probably originated. [AC]

43) G. COLONNA, *Doni di Etruschi e di altri barbari occidentali nei santuari panellenici*, in *Grandi santuari*, p. 43-67: C. collects and discusses the archaeological, literary and epigraphic evidence for dedications of non-Greeks, especially Etruscans (Tyrrhenoi), in Delphi and Olympia, focusing on the dedications of Arimnestos in Olympia (PAUS., V, 12, 5) and the dedication (of a lebes?) by the Tyrrhenoi in Delphi. C. also mentions an unpublished dedicatory inscription of an Etruscan in the temple of Aphaia in Aigina [= *infra* n° 123]. [AC]

44) Th. CORSTEN, *Die Inschriften von Prusa ad Olympon II (IGSK, 40)*, Bonn, 1993 [*BE* 1994, 571]: In the second part of the corpus of Prusa [cf. *EBGR* 1991, 50] C. discusses the topography and the history of the city, the local agons Olympia and Pythia (p. 49), the magistracies (priest of Augustus and sebastophantes, high priest, agonothetes, priest of Zeus Olympios) and the cursus

honorum (p. 53-61). Numerous cults are attested through inscriptions and coins (p. 69-73: Apollon, Asklepios, Dionysos, Hermes, Hosion kai Dikaion, Kybele, Nemesis, the Thracian rider god, Sarapis and Isis, Zeus Olympios). From the representation of a series of divinities (Aphrodite, Artemis, Athena, Demeter, Dikaioyne, Eirene, Eros, Hades-Sarapis, Helios, Herakles, Hygieia, Nike, Pan, Poseidon, Roma, Selene, Thanatos, Telesphoros, Tyche) only on coins C. infers that they were worshipped in Prusa (p. 70 note 8: "Da die Prägung von Scheidemünzen im Kleinasien der Kaiserzeit der Hoheit der Städte unterlag, sind die auf den Münzen abgebildeten Götter als Zeichen der städtischen Kulte zu werten") [but see the remarks of J. NOLLÉ, in *EBGR* 1992, 161]. The volume also contains the testimonia about Prusa in inscriptions found in other areas (p. 76-82) and inscriptions of unknown provenance in the Museum of Bursa. The latter include many unpublished texts (marked with an asterisk). Korragos, the Attalid governor of Hellespont, is honoured because he contributed sacrificial animals and persuaded a king to return hiera temene to a city (1001, early 2nd cent. BC). *Dedications* to: Apollon Leonteios (*1017, late Hell.?), Apollon (*1018, 3rd cent. AD: θεῷ ἐπικόφ τῷ δήμῳ Ἀπόλλωνι κατὰ κέλευσιν τοῦ [θ]εοῦ; an altar and a hypostyle), Asklepios and Hygieia (1019, 2nd cent. AD), Dikaion (*1012, 1st/2nd cent. AD; a temenos), Hermes Meletenos (1020, late Hell.?), Meter Dindymene (1021, late Hell.?), Zeus Basilikos (*1016), Zeus Bronton (*1014, *1015, κατ' ἐπιταγήν; 1st-3rd cent. AD), Zeus Hypsistos (*1013, late Hell.?), and to a god with the epithet Soter (*1023, imp.); the addressees of two other dedications (*1024 and 1025) are unknown. A dedication to Proustene or Groustene (*1022, 2nd/3rd cent.) [the photograph suggests the reading Γρουστινή, but C. BRIXHE – A. PANAYOTOU, in *BE* 1994, 581, suggest Πουστινή], a hitherto unattested goddess, whose epithet derives from a place name, was made by a woman for the welfare (ὕπὲρ σωτηρίας) of certain persons and for all the Koromanenoi who participated in the worship in her sanctuary (καὶ ὑπὲρ [τῶν] Κορομανηνῶν πάντων [τῶν] θυσιαζόντων εἰς τὸ ἱερόν). A fragmentary epitaph possibly expresses the idea that it is impious (οὐχ ὅσιον) not to offer the customary burial honours (1027, 2nd cent. AD). [It is more probable that this expression refers to the premature death of the two young men; cf. the commentary of C. for *1030 with further parallels of the formulaic expression οὐχ ὅσιως]. A grave epigram for a mystes of Isis (1028 = *SEG* 28, 1585, late Hell.?) is discussed by R. MERKELBACH. It expresses the idea that the deceased has reached the 'harbour of the blessed' (μακάρων δ' ἔδραμον εἰς λιμένας). The mystes had performed a ceremony reserved for the initiates, in which a bed covered with linen cloth was used (δέμνια γὰρ λινόπεπλα θεᾶς ἄρρητα βεβήλοις Αἰγύπτου τραφεροῖς δώμασιν ἀρμοσάμαν). The text also alludes to the funerary ceremony performed for the initiate (τιμῆεις δὲ βροτοῖσι θανάων, τὰν ἐπίσαμον φάμαν Ἰσιακῶν μάρτυρ' ἐπεσπασάμαν). A grave inscription was set up by the professional association of σακκοπλόκοι for a συνθιασίτης (*1036, 2nd cent. AD). In the context of funerary cult notice the use of the terms ἥρωας for the deceased (1027, 2nd cent. AD), περίκηπος (a garden near a grave: *1066, 2nd cent. AD), σκάφη (sarcophagus: *1084, 3rd cent. AD). [AC]

45) F. COSTABILE (ed.), *I ninfei di Locri Epizefiri. Architettura, culti erotici, sacralità delle acque*, Catanzaro, 1991 [*SEG* 42, 906, 907]: The volume presents an exhaustive study of the sacred caves/nymphaea at Lokroi (Grotta Caruso, Grotta dell'Imperatore), the finds and related objects (terracotta figures and clay models of nymphaea), the cults of the Nymphs and related deities (Aphrodite, Persephone, Demeter, Pan, Dionysos, Zeus, the Dioskouroi, Artemis, Kybele), and the cult of the heroized boxer Euthymos (early 5th cent.), who was regarded as the son of the river god Kaikinos. C. presents and discusses the partly unpublished clay tablets and herms found in the Grotta Caruso inscribed with the name of Eythymos (Εὐθύμου ἱερά), with representations of three nymphs and a statue of a bull with human face standing before of an altar (4th/3rd cent. BC, p. 195-209) [cf. *EBGR* 1988, 5]. C. also mentions an unpublished *oxillum* inscribed with the name of Pan from Centocamera (4th cent. BC; p. 151, fig. 244). C. (p. 105) associates the use of the Grotta Caruso with prenuptial purificatory rituals and with the rite of katabasis prescribed for the nymphai before their wedding in the cathartic lex sacra of Kyrene (*LSS* 115) [cf. *EBGR* 1990, 241]. [AC]

46) L. COSTAMAGNA – C. SABBIONE, *Una città in Magna Grecia. Locri Epizefiri. Guida archaeologica*, Reggio Calabria, 1991: The archaeological guide of Lokroi presents photographs and brief discussion of several epigraphical finds, the financial tablets from the sanctuary of Zeus (p. 38f.) [cf. *EBGR* 1988, 118], a roof tile with the stamp ΔΙΟΣ (p. 85), graffiti-dedications to Kybele (7th/6th cent., p. 106) and Aphrodite (4th cent., p. 107, 112) [cf. *supra* n° 16], and a dedicatory inscription addressed to Zeus (?) Soter (3rd/2nd cent., p. 163). [AC]

47) N. CUCUZZA, *Leto e il cosiddetto Tempio di Rhea di Festos*, in *Quaderni dell'Istituto di Archeologia della Facoltà di Lettere e Filosofia, Università di Messina*, 8 (1993), p. 21-27: C. challenges the attribution to Rhea of a shrine excavated at the southwest corner of the Minoan palace of Phaistos. The archaeological finds and the evidence for the performance of initiatory rituals in Phaistos (the myth of the metamorphosis of Leukippos from girl to boy, the epigraphic evidence for the festival of the Ekdysia) support an attribution of this shrine to Leto Phytia [on the Ekdysia cf. now D.D. LEITAO, *The Perils of Leukippos. Initiatory Transvestism and Male Gender Ideology in the Ekdysia of Phaistos*, in *CIAnt*, 14 (1995), p. 130-163]. A Hell. epigram (*J.Cret.* I, xxiii 3, 3rd/2nd cent.) concerning the (mystical?) cult of Megale Meter suggests that Leto was associated with Meter Theon. [AC]

48) S. DAKARIS – A.Ph. CHRISTIDIS – J. VOKOTOPOULOU, *Les lamelles oraculaires de Dodone et les villes de l'Épire du nord*, in *L'Ilyrie*, p. 55-60 [BE 1993, 345]: More than 1,600 fragments of tablets containing questions addressed to Zeus Naios and Dione and oracular responses have been found in the oracle at Dodona; only 65 texts have been published [cf. EBGR 1991, 266]. The questions usually concern problems of everyday-life (family, health, occupation, finances). The authors present 8 texts (two of them already published) containing questions asked by individuals and by communities of Epirus (Apollonia, Bylliones, Epidamnus, Onchesmos, Chaones, Chemara, Orikos, 6th-3rd cent. BC). The questions are addressed with the verbs ἐπιστορεῖσθαι (M 38), ἐπερωτᾶν (M 177), and ἐπικοινεῖσθαι (M 33). The questions asked by individuals concern the desire for children (M 38), trade (M 4), and dwelling (M 526). Several questions were asked by communities. The Bylliones (M 827, ca. 360/340) asked to which god they should sacrifice for the welfare of their property (παμπασία). The question of Onchesmos (M 177, early 4th cent.) may have concerned a shortage of food. The Chaones (M 22, ca. 340/30, published) asked whether they should relocate a temple of Athena Polias. The Chemarioi (M 718, 4th cent.) were concerned about their settlement. The enquiry of Korkyra and Orikos (M 33, ca. 350-325, published) concerned the gods or heroes to whom they should sacrifice in order to safeguard welfare, security, and fertility. [AC]

49) G.B. D'ALESSIO, *Nota alla tavoletta plumbea di Phalasarna*, in *ZPE*, 97 (1993), p. 290 [BE 1994, 46; SEG 42, 818]: D. suggests the reading ὀλβιο[ς] ὃι κ(α)τὰ δὲ σ[κ]εδαθῇ κατ' ἀμαξιδόν 'ἰώ/ κ[αί] φρεσὶν αὐτὸς[ς] ἔχη μακάρων κατ' ἀμαξιδόν α[ῖ]δάν ("beato colui per il quale sia stato sparso sulla via carraia il grido 'io' ed abbia egli stesso nel cuore sulla via carraia dei beati la voce...") on the lead tablet with a magical poem from Phalasarna (Crete, 4th/3rd cent.) [cf. EBGR 1992, 112]. Thus the word φρεσσίδυτος should be erased from *LSJ*. [On the lead tablet of Phalasarna cf. *infra* n° 156 and W.D. FURLEY, *Zu Form und Funktion von ΕΠΩΔΙΑΙ in der griechischen Zaubermagie*, in G.W. MOST – H. PETERSMANN – A.M. RITTER (eds), *Philanthropeia kai eusebeia. Festschrift für Albrecht Dible zum 70. Geburtstag*, Göttingen, 1993, p. 80-104]. [AC]

50) R.W. DANIEL, *Ein magisches Bleitafelchen*, in *ZPE*, 100 (1994), p. 337-338 [BE 1995, 114]: Ed. pr. of a lead curse tablet (now in a private collection in Cologne, 2nd/4th cent. AD) against a woman, with magical signs and series of vowels (five Ω, ιααεηη). [AC]

*51) R.W. DANIEL – F. MALTOMINI, *Supplementum Magicum. Vol. I (Papyrologica Colonialensia, 16.1)*, Opladen, 1990: The first volume of the supplement to *PMG* contains 1 Latin and 50 Greek texts of Egyptian provenance, all published previously. The eds. provide translation and commentaries. 19 texts are pagan protective charms (3rd-4th cent.), usually written on papyrus; the only exceptions are a silver amulet against fever (2, 3rd cent.) and a stone falcon amulet (6). These objects aimed at protecting their owner in general (6, 7, 15) or in particular, from evil spirits (13), from the sting of the scorpion (16, 17), and from various diseases, i.e., from the inflammation of the ugrula (1: σταφυλοτόμος) [cf. EBGR 1989, 25], from fever (2-4, 9-12, 14, 19), and from tonsillitis (5). The Christian protective charms on papyrus (20-36, 4th-6th cent.) concern themselves also primarily with healing (20-23, 25, 26, 28-35). 15 erotic charms (2nd-4th cent.) were written on lead tablets (37-39, 41, 42, 46-50), on linen (44), on papyrus (40, 43, 45), and on a clay vessel (51). Several erotic charms (46-51) follow closely the formulary of *PMG* IV 335-433; three of them (49-51) were written by the same hand. [AC]

*52) R.W. DANIEL – F. MALTOMINI, *Supplementum Magicum. Vol. II (Papyrologica Coloniensis, 16.2)*, Opladen, 1992: The second volume of *Suppl. Mag.* contains 48 texts, all previously published, with translation and commentary. Seven texts (52-58, 1st-5th cent.) are pagan curses, written on lead (53-55, 57), on a wooden tablet (52), and on papyrus (56). These curses demonstrate a variety of causes: neglect of burial (52), agonistic rivalries (53), the conflict of a master with his slave (56?), and perhaps a legal conflict (54 = *DT* 38); two texts are 'wrath-restrainers' (57, 58). Four Christian curses (59-62, 6th cent.) aim at the punishment of persons; two of them (59-60) are the well-known curses of the Christian Sabinos, who cursed his daughter and her husband. Sabinos had himself buried with one of the curses (59), while the hexameters on the other curse were to be inscribed on his gravestone (60). The volume includes also two charitesia (charms to win favour) written on papyrus (63-64, 2nd-3rd cent.), two divinatory charms written on a terracotta sherd (65, 3rd cent.) and on a lead tablet (66, 3rd/4th cent.), three charms of uncertain nature written on ostraca (67, 68) and on papyrus (69), and 31 formularies (70-100, 2nd cent. BC-5th cent. AD). The formularies contain erotic charms (71-73, 82, 83?), spells designated to separate a man from a woman (95), to secure favour (97), or to call in customers (97), protective charms (84), charms dealing with a variety of diseases (headache, fever, insomnia, sciatica, etc.: 72, 74, 78, 79, 82, 88, 92, 94, 96, 99), charms against scorpion sting (89), spells for the successful operation of a workshop (99), Homeric oracles (77), instructions for the making of an amulet (80, 81?), charms inducing prophetic dreams (85, 90), spells for the identification of a thief (86), and a lamp divination (93). Several formularies (76, 79, 82) contain short prescriptions for various purposes, e.g., for the relaxation of an erect penis, for picking someone up at the baths, for amorous dalliance with a woman, for frequent sexual intercourse, for causing a fight at a banquet, and for turning wine sour (76, cf. *PMG* VII 167-185), for promoting conception, for inducing a prophetic dream, for restraining wrath, for winning a trial, for curing fever (79). One text contains a prose hymn to the great god (87). Three texts (96-98, 5th/6th cent.) originate in the same magical workshop and suggest mass production. Detailed indices of personal and place names, names of gods, daemons, angels, etc., of Greek, Latin, and magical words, and of vowel combinations, make the two volumes of the *Suppl. Mag.* an indispensable instrument of work. [AC]

53) J.-C. DECOURT, *À propos de quelques inscriptions lyonnaises*, in *RPh*, 67 (1993), p. 237-250: The formulaic expression $\chi\alpha\iota\tau\epsilon\ \kappa\alpha\iota\ \beta\upsilon\lambda\alpha\iota\upsilon\epsilon$ which occurs in grave inscriptions (addressed to the passers-by) should not be taken as an indication that the deceased was the follower of an Oriental salvation cult or a Christian. It is a widespread expression of greeting which says nothing about the religious beliefs of the person buried in the tomb. [AC]

54) J. DE LA GENIÈRE, *L'inizio della romanizzazione a Claros*, in *Grandi santuari*, p. 69-79: Recent excavations in the sanctuary of Apollon at Klaros have revealed building activities in the last quarter of the 2nd cent. BC, including the construction of a new altar for Apollon. G. reports (p. 78) the discovery of a decree of the Ionian Koinon (3rd cent. BC) which relates to the reorganization of the pentaeteric festival (sacrifices and agon) at Klaros. [AC]

55) N. DESHOIRS, *La légende et le culte de Messène ou comment forger l'identité d'une cité*, in *REG*, 106 (1993), p. 39-60: D. discusses the literary, epigraphic, and numismatic evidence for the cult of Messene, the eponymous heroine of Messene and legendary founder of the mysteries of Andania, the contribution of her myths to the construction of the Messenian identity, and her association with Asklepios. The cult must be older than the foundation of Messene in 370/69. [On her temple in the Asklepieion of Messene see now P. THEMELIS, in *PAAH*, 1987, p. 85f.]. [AC]

56) H. DEVIJVER, *The Inscriptions of the Neon-Library of Roman Sagalassos*, in M. WAELKENS – J. POBLOME (eds), *Sagalassos II. Report on the Third Excavation Campaign of 1992*, Leuven, 1993, p. 107-123: Ed. pr. of seven honorific inscriptions for the members of a prominent family of Sagalassos, found in 1992 in the walls of the library (ca. AD 120) [cf. M. WAELKENS – L. BAERT-HOFMAN, *The 1992 Excavation Season at Sagalassos*, in *XV. Kazi Sonuçları Toplantısı, Ankara 24-28 mayıs 1993*, Ankara, 1994, vol. II, p. 373-407]. T. Flavius Neon (3) served as the first high priest of the emperors ($\alpha\rho\chi\iota\epsilon\rho\acute{\epsilon}\alpha\ \tau\omega\upsilon\ \Sigma\epsilon\beta\alpha\sigma\tau\omega\upsilon\ \pi\rho\omega\tau\omega\upsilon$) and agonothetes for life under the Flavians, his grandson T. Flavius Severianus Neon (1) served as agonothetes $\acute{\epsilon}\kappa\ \tau\omega\upsilon\ \iota\delta\iota\omega\upsilon\ \delta\iota'\ \alpha\iota\omega\upsilon\varsigma$; two other members of the family received heroic honours ($\kappa\eta\rho\omega\alpha$: 2, 4). [AC]

57) M.W. DICKIE, *An Epitaph from Stratonikeia in Caria*, in *ZPE*, 100 (1994), p. 109-118: In an analysis of the grave epigram for a youth from Stratonikeia [*SEG* 38, 1103; *EBGR* 1988, 181] D. discusses in detail the motif of βάσκανος δαίμων. This text attests the image of Hades' causing his own eyes to waste away out of envy at the beauty of the young man. [AC]

58) M.W. DICKIE, *The Identity of Philinna in the Philinna Papyrus (PGM² XX.15; SH 900.15)*, in *ZPE*, 100 (1994), p. 119-122: D. argues convincingly that Philinna, the Thessalian woman to whom a spell contained in the Philinna Papyrus is ascribed, should be identified with one of the wives of Philip II of Macedonia and mother of Philip IV Arridaïos. [AC]

59) M.P.J. DILLON, *The Didactic Nature of the Epidaurian Iamata*, in *ZPE*, 101 (1994), p. 239-260 [*SEG* 42, 293]: In this thorough study of the healing miracles recorded in Epidauros D. exploits the inscriptions to offer a full picture of the ritual practices involved in the Asklepieion (abstinence, ritual bathing, payment of a fee, sacrifice, incubation, demonstration of faith, healing, thanksgiving). The iamata should be interpreted as aretalogies, intended to demonstrate the power of the god. D. also offers a provisional text of healing miracle n° 47, with a critical apparatus by R. MERKELBACH. [ES]

60) C. DOBIAS-LALOU, *Les dépenses engagées par les démiourges de Cyrène pour les cultes*, in *REG*, 106 (1993), p. 24-38 [*BE* 1994, 73, 701]: D. discusses the accounts of the demiourgoi in Kyrene which record expenses for certain cults (*SEG* 9, 13 l. 10-21, ca. 335 BC) [*cf.* *EBGR* 1988, 29] and presents a new document of this genre. D. observes that these accounts follow the same pattern: a dative indicates the recipient of the expenses (Ἀρτάμιτι, κάρυξι); the activity for which the expenses were made is expressed with an accusative (τροφά), a genitive of cause (τροφῆς), or a prepositional expression (ἐς τὸν κόσμον). The passage of the accounts discussed here should be translated as follows: "à l'ourse, pour les cérémonies en l'honneur d'Artémis Katagōgis; à la prêtresse d'Athèna, nourriture; à la meneuse de procession (περιάκτρια), par sa parure; aux trois chœurs tragiques, un bœuf chacun, au chœur dithyrambique, un bœuf, aux chefs de chœurs; aux trois hérauts pour leurs vêtements et leur nourriture (or possibly "aux chefs de chœurs et aux trois hérauts); aux joueur d'aulos, au secrétaire, au trésorier, au sacrificateur, aux gardes; éclairage aux torches (λυχνοκατία) en l'honneur d'Iatros à l'approche du soir; les cuisses de chaque bœuf atteignant treize statères par bête." The accounts show that the demiourgoi, who administered the revenues of the sanctuary of Apollon, were also responsible for expenses for other gods, i.e., Artemis, Athena, Dionysos, and Iatros. The 'bear' is a priestess also mentioned in the cathartic law of Kyrene (*LSS* 115), of which D. gives a new text and translation ("une femme enceinte, avant d'accoucher, descendra chez Artamis au nymphée (i.e., an area reserved for nymphai) et donnera à l'ourse les pattes, la tête et la peau (de la victime)" [on this text see also *EBGR* 1990, 241]. D. presents the evidence for the cult of Athena in Kyrene. The term περιάκτρια does not designate a device for changing the stage-design, but is the title of a woman responsible for a procession. The exact nature and place of the performances of tragic choruses is not known. Iatros is a well known healing deity of Kyrene, identified with Asklepios by PAUSANIAS (II, 26, 9), but also known from the epigraphic evidence as an autonomous deity; thus Iatros should not be interpreted simply as an epiklesis of Asklepios, but as an hypostasis of this god. [AC]

61) F.K. DÖRNER, *Epigraphische Forschungen in Kommagene*, in *Erforschung Kleinasiens*, p. 49-58: The history of the discovery of and the research on the cult reforms of Antiochos of Kommagene. [AC]

62) A. DOUZOUGLI – K. ZACHOS, *Ἀρχαιολογικὲς ἔρευνες στὴν Ἥπειρο καὶ τῇ Λευκάδα, 1989-1990*, in *Epeirotika Chronika*, 31 (1994), p. 11-50: Presentation of two honorific inscriptions for two victors of the stadion race (in the age-class of paides); the first boy was winner at the Great Aktia, the second at an agon in Larisa [= *infra* n° 276]. The texts were probably found in the gymnasium of Nikopolis (imp., p. 43 n° 11). [AC]

63) S. DROUGOU, *Βεργίνα: Ἱερὸ Μητέρας τῶν Θεῶν - Κυβέλης*, in *AEMT*, 4, p. 5-20 [*BE* 1994, 393]: A sanctuary excavated in Vergina could be identified as a shrine of Meter Theon / Kybele (4th-2nd cent. BC), thanks to a kantharos (ca. 300 BC) bearing the dedication Μητρὶ θεῶν καὶ συντελήαι[ι]. The word συντέλεια probably designates a cult association. [AC]

64) M. EGETMEYER, *Wörterbuch zu den Inschriften im kyprischen Syllabar (Kadmos, Suppl. 3)*, Berlin-New York, 1992: This invaluable lexicon of the words and names attested in the inscriptions of the Cypriote syllabary can be used by scholars who have not been initiated into the secrets of the early Cypriote script and language with the help of a Greek alphabetical index (p. 273-301), which, however, does not contain every word and name. I single out the names and epithets of gods and the month names I was able to locate in the syllabic part of the lexicon. Divine names and epithets: Aphrodite (a-po-ro-ti-ta-i; Anassa: wa-na-sa-se; Golgia: ko-lo-ki-a; Mychoia: mu-ko-i-a?; Paphia: pa-pi-a), Apollon (a-po-lo-ni; Amyklaios: a-mu-ko-lo-i; Daphnephoros: ta-u-ka-na-po-ri-o; Heleitas: e-le-i-ta-i, *i.e.*, ἐν ἑλεί; Hylatas: u-la-ta-i; Megistos: me-ko-to, Tamasios: ta-ma-si-o), Artemis (a-ra-te-mi-ti; Agrotera: a-ko-ro-te-ra), Asklepios (a-sa-ka-la-pi-o-i), Athena (a-ta-na), Demeter (ta-ma-ti-ri; Wolwea: wo-lo-we-a-i), Dionysos (ti-wo-nu-si-o; Lenaïos: le-na-i-yo; Sikytes?: su-ki-ta-i), Hera (e-ra-i), Hermes (e-re-ma-o), Nympe (nu-pa), Zeus (ti-wo); *cf.* the epithets Amphidexios (a-pi-te-ki-si-o, Herakles or Apollon?) and po-?e-o-se (Phorieos?). Month names: a-ku-we-u-su-ti-ri-yo (month of Apollon Agyieus), Aphrodisios (a-po-ro-ti-si-yo), a-za-ra-wo-ne [*cf. infra* n° 65], Dystros (?), tu-[so-to-rol], Korwewiyo (ko-ro-we-wi-yo), Belchanios (wa-la-ka-ni-o), Megalatheos or Megalantheos (mi-ka-la-te-o), ta-wa-ki-si-yo, and Warmiyon or Warimiyon (wa-ri-mi-yo-ne). [AC]

65) M. EGETMEYER, *Zur kyprischen Onomastik*, in *Kadmos*, 32 (1993), p. 19-38: a) The 'Bulwer Tablet' from Cyprus (ICS 327, 6th/5th cent.) [*cf. infra* n° 170] contains 11 month names. E. discusses the name *a-za-ro-wo-ne* (*Azarwos), which he associates with the verb ἀζειν. It is the only Greek month name deriving from this verb (the etymology of Agrionios is different). [For the notion of 'gathering' in a month name, *cf.* the month Apellaios: see W. BURKERT, *Apellai und Apollon*, in *RhM*, 118 (1975), p. 1-21]. b) The name *te-na-o-se* known from a Cypriote grafitto in Karnak should be identified with Τῆναός; it is related to other names composed with the word θεός (θε- through hyphaeresis), such as Thennos, Themnastos, etc. c) A dedication found in Tala near Paphos [EBGR 1988, 110] is addressed to a goddess with the epithet *wo-lo-we-a-i*. E. argues that this epithet does not derive from a place name, but is related to the root *wel- ('wind'). It must be an epithet of Demeter, the goddess of corn (*cf.* Demeter Hymalis, Ompnia, Sito, and Soritis). [AC]

66) N. EHRHARDT, *Zwei archaische Statuen mit Nymphen-Weihungen aus Milet*, in *EA*, 21 (1993), p. 3-8: E. republishes two archaic dedications to the Nymphs in Miletos (C. BLÜMEL, *Die archaischen griechischen Skulpturen der Staatlichen Museen zu Berlin*, Berlin, 1964², p. 65 n° 71, who attributed it to Samos; SEG 36, 1056; E. gives new readings) and discusses the evidence for the cult of the Nymphs in archaic Miletos (LSAM 50 l. 29; V. VON GRAEVE, in H. KYRIELEIS, *Archaische und klassische griechische Plastik*, 1986, I, p. 24f.). [AC]

67) H. EICHNER, *Probleme von Vers und Metrum in epichorischer Dichtung Altkleinasiens*, in *Erforschung Kleinasiens*, p. 97-169: Metrical analysis of the Lykian and Greek version of the epigram of the Lykian ruler Gergis (CGE 177, 5th cent. BC), who set up a stele for the Twelve Gods in the agora of Xanthos, commemorating his victories. The Greek version may have been influenced by the meter of the Lykian poem (p. 137f.). [AC]

68) K.-L. ELVERS, *Der "Eid der Berenike und ihrer Söhne": eine Edition von IG Bulg. III 2, 1731*, in *Chiron*, 24 (1994), p. 241-266 [BE 1995, 433; SEG 42, 661]: E. publishes for the first time the full text of an oath (imitating the formal features of a decree) taken by Berenike and her sons with regard to the safe departure of a suppliant from a sanctuary (Seuthopolis, early 3rd cent. BC). The inscription, discussed in detail by E., is important for two reasons. It presents an interesting case of asyilia and describes the guarantee given to the suppliant. It also provides much evidence for the Greek cults in Thrace, attesting for Seuthopolis a sanctuary of Φωσφόρος (Artemis or Hekate), an altar of Apollon, whose cult had been introduced by the Macedonians, in the agora of Kabyle, an altar of Dionysos (for a priest with a Thracian name see *IGBulg.* III 2, 1732), and a sanctuary of the Great Samothrakian Gods (this is the earliest mention of this cult outside Samothrake). E. discusses the introduction of these cults and the question of the ethnic identity of the cult officials. Elements, such as the existence of sanctuaries with altars in the agora of the city, can be interpreted as a conscious (but perhaps isolated) effort to imitate Greek culture. [ES]

69) H. ENGELMANN, *Der Kult des Ares im ionischen Metropolis*, in *Erforschung Kleinasiens*, p. 171-176: Coins and inscriptions show that Ares was in addition to Meter the main deity of Metropolis in Ionia. The cult personnel consisted of a priest, a priestess (unusual for his cult), and δῆκονοι, who were not slaves but citizens. E. quotes passages of an unpublished Hell. decree, found recently, which concerns the reorganization of the Ares cult ἐπὶ σωτηρίᾳ καὶ ὁμονοίᾳ [τῶν πολλῶν]. With the support of the banker Hegesias the number of sacrificial animals was increased. This decree was added to an already existing lex sacra about the cult of Ares (ὑποταγέτω ὑπὸ τὸν ἱερὸν νόμον) and was inscribed ἐπὶ μίαν τῶν παραστ[άδων] τῶν ἐν τῷ ἱερῷ τόπῳ τοῦ Ἄρεως. Ares' temple was on the acropolis. In Metropolis, the Greek Ares was probably identified with an old indigenous god, who was worshipped together with female companions (cf. the Ἀρεΐαι in Savatra: IGR III 1481). [AC]

70) H. ENGELMANN, *Zum Kaiserkult in Ephesos*, in *ZPE*, 97 (1993), p. 279-289 [BE 1994, 497; SEG 40, 1001]: E. discusses a series of aspects of the imperial cult in Ephesos. a) The location of the Sebasteion of Ephesos has been the subject of a long controversy. E. attempts to solve it by arguing that Ephesos had two Sebasteia. The existence of a Sebasteion within the Artemision may be safely inferred from *I.Ephesos* 1522; this text belongs to a dossier related to the measurement and registration of the sacred property of Artemis undertaken under the proconsulship of Asinius Gallus (AD 5/6; cf. *I.Ephesos* 1523-1524); it records the construction of a wall around the Sebasteion. E. suggests the existence of a second Sebasteion in the city by pointing to the importance of Augustus' cult in Ephesos, (cf. the existence of a phyle called Sebaste, of an association of hymnodoi, of the agon Ephesia Sebasta, and of a priest of Augustus). In addition to that, OGIS 458 + SEG 4, 490 (letter of the proconsul and decree of the province Asia, 9 BC) imply the existence of Kaisareia in all the metropoleis of Asia. b) The dedicatory inscription of Apollonios Passalas (*I.Ephesos* 902) which records the setting up of a statue of Augustus and the dedication of a temenos does not prove the existence of a Sebasteion in the agora ('Stadtmarkt'). c) A series of inscriptions shows that one of the Augustea of Ephesos possessed a collection of works of art (statues). d) *I.Ephesos* 412 does not prove P. SCHERRER's view that the altar found west of the Artemision was dedicated to Augustus. e) Two inscriptions (*I.Ephesos* 1265 and *JÖAI* 53, 1981/82, p. 142 n° 149) show that Artemis was worshipped as protector of the imperial family (Σώτειρα Σεβαστοῦ γένους). f) A large number of inscriptions found in and near the agora makes the existence of a gymnasium in this area probable (early hell.-early imperial times). [AC]

71) H. ENGELMANN, *Zum Opisthodom des Ephesischen Artemisions*, in *ZPE*, 102 (1994), p. 188-190 [BE 1995, 489]: E. gives a new edition and commentary of a fragmentary inscription from Ephesos which refers to a member of the cult personnel of the Artemision (SEG 34, 1100). According to E.'s emendations it is an honorific inscription for an hieros, a person dedicated to Artemis and serving in her temple as ἀκροβάτης, i.e., member of a collegium in charge of the sacrifices offered to Artemis, and as ἀντιγρ[αφεὺς] ὀπισθο[δόμου], i.e., supervisor of the objects deposited in the opisthodom. This opisthodom, which is hitherto archaeologically unattested, may have functioned as treasury and/or archive. [ES]

72) H. ENGELMANN – A.B. ÜNER, *Inschriften aus dem Museum von Karaman (Lycaonia)*, in *AnzWien*, 129 (1992) [1993], p. 1-24 [EBGR 1992, 65], *Addenda*: E.-Ü. discuss (p. 8) the expressions ἀνιστάναι τινα ἀετόν and ἀνιστάναι τινα λέοντα (32) [other examples: G. LAMINGER-PASCHER, *Die kaiserzeitlichen Inschriften Lykaoniens*. 1, Wien, 1992, n° 67 = EBGR 1992, 126]; they are not related to grades of initiation in the mysteries of Mithras, as suggested by some scholars, but they denote the erection of a grave monument in the form of an eagle or a lion ('to set up for NN an eagle', 'to set up for NN a lion'). Also notice that the funerary imprecation n° 29 is the same as n° 150 in the corpus of LAMINGER-PASCHER (o.c.). [AC]

73) M. ERRINGTON, *Inschriften von Euromos*, in *EA*, 21 (1993), p. 15-31 [BE 1995, 521, 523, 524, 525, 527, 528, 529, 530]: Ed. pr. of inscriptions found during restoration work in the temple of Zeus Lepsynos at Euromos. Two proxeny decrees (1-2, 4th-3rd cent.) set up in this sanctuary, mention the eponymous priest (1). Among other privileges, the proxenoi received a portion of the sacrificed animals, participated in the processions with other selected persons (συμπομπενέτω δὲ αἰὲ ὅταν παρῇ μετὰ τῶν καταλεγόμενων εἰς τὰς ἱεροποιάς), and had the right to recline in the banquet beside the priest (1 l. 11-15; 2 l. 7-15); the latter honour is very rarely attested [for parallels see C. BRUXHE, in BE 1995,

521). A benefactor (4, ca. 201 BC) was honoured with prohedria in the agons and had a privilege with regard to sacrifices (l. 19f.: προθύεσθαι δ' αὐτῷ [ἐξείναι --- τῷ ἱε]/ρεῖ ἱερεῖον τέλειον). Another honorific decree, inscribed in the temple of Zeus Lepsynos, mentions the office of the neopoiai (7, late 2nd cent.). A fragmentary decree (5, after ca. 197 BC) concerns the introduction of new magistracies in Euromos (kosmoi, prostatai) probably after the treaty between Antiochos III and Euromos. A priest of Zeus Kretagenes (and Diktynna?) may have served as stephanephoros [for the introduction of Cretan cults in Karia cf. C. BRIXHE, in *BE* 1995, 525]. A boundary stone of a sanctuary (8, 2nd cent.) is inscribed with a metrical *lex sacra*, prohibiting the entrance to the sacred precinct (εὐῆρον, ἱερὸς δόμος, τέμενος) to persons who had committed unjust deeds or whose thoughts were impure (εἰ δ' ἀδίκων ψαύεις... καὶ σοι νόος οὐ καθαρεύει), threatening them with punishment, and welcoming the ὅσιοι, those who were just and whose mind was pure (εἰ καθαρὰν... φέρεις φρένα καὶ τὸ δίκαιον ἥσκηκες ψυχῇ) [for a detailed commentary see E. VOUTIRAS, *Zu einer metrischen Inschrift aus Euromos*, in *EA*, 24 (1995), p. 15-19]. The demos dedicated a statue of Kalliteknia of Augustus [*i.e.*, Julia: BRIXHE, *ibid.*]; her priest was also priest of the Dioskouroi (9, 1st cent. BC/AD) [cf. the restoration of BRIXHE, *ibid.*]. Another dedication is addressed to Zeus Soter (10, 1st cent. AD). [AC]

74) C.A. FARAONE, *Notes on Three Greek Magical Texts*, in *ZPE*, 100 (1994), p. 81-85 [*BE* 1995, 115]: a) The last verse of an erotic defixio [*EBGR* 1988, 78] contains the name of the Nymph Phoebe (Φοῖβη ἰοχέαιρα ΟΙΩΑΙΑΙΩ πρόσκοπε ἰοδάμασσα), as already suggested by R. MERKELBACH (*Suppl. Mag.*, I, p. 204). The imagery of archery in this verse (ἰοχέαιρα, ἰοδάμασσα) suggests that Phoebe may have been a poetic name for Artemis. b) F. discusses the ἰαλδα-*logos* identified by K. PREISENDANZ (*PGM* I 203-207; IV 1196-99; XIII 971-74) and attested in numerous magical papyri. The ἰαλδα-*logos* seems to be particularly associated with the sun. The syllable φρι is probably the Greek rendition of the name of the sun-god Re; the recent find of a lead disk from Nemea corroborates this interpretation. c) The formula δῶσω ὑμῖν "Ὅσιριν Νοφριωθ... καὶ ἔρι τὸ ψυχρὸν ὕδωρ in an erotic spell (*Suppl. Mag.*, I, 45 l.12-15) is a combination of two common formulas of blessing ("may Osiris be benevolent to you" and "may Osiris draw for you cool water"). [ES]

75) C.A. FARAONE, *Molten Wax, Spilt Wine, and Mutilated Animals: Sympathetic Magic in Near Eastern and Early Greek Oath Ceremonies*, in *JHS*, 113 (1993), p. 60-79: The 'oath of the Thera settlers' (purportedly a text of the 7th cent. BC) quoted in a 4th cent. inscription of Kyrene (MEIGGS-LEWIS, *GHI* 5) describes an oath ceremony in which wax images are involved. One of the arguments against the authenticity of this text is the claim that the use of wax effigies in magical rituals is unattested in Greece prior to the 4th cent. and must have been adopted by the Kyreneans long after the foundation of the city. F.'s study demonstrates that the melting of wax effigies and similar rituals of sympathetic magic (spilling wine, mutilating animals) are a commonplace in Near Eastern oaths of the respective period (8th-7th cent.) and were used by the Greeks and Romans [cf. *EBGR* 1990, 192] in particular situations, when compliance with the oath was believed to be exceptionally difficult for one or both parties; their closest parallels are not the private magic spells of the Hellenistic period. The oath ceremony described in the 'oath of the settlers' corresponds to practices common in archaic Greece. The evidence (*e.g.*, the similarity of the expression ὄρκια τέμνειν and *foedus ferire* with analogous Hebrew and Phoenician formulations, the invocation of particular gods as witnesses, and the use of sympathetic curses) suggests that the oath-ceremonies in the Eastern Mediterranean basin had reached some degree of standardization in the archaic period. [AC]

76) F. FERRANDINI TROISI, *Una piramidetta iscritta da Canosa*, in *Epigraphica*, 56 (1994), p. 196-199: Ed. pr. of a ritual prescription written on a pyramidal object made of clay (Canusium, 2nd cent. BC). The text reads: βλα. καίρειν· ὕν or βλα. καύσειν· ὕν. The first word is an abbreviation of *blamen (= flamen). T. relates this text to the cult of Zeus; the cult of Iupiter pluvialis is attested on a Latin inscription found at the same location. [ES]

77) D. FISHWICK, *The Caesareum of Alexandria Again*, in *AJAH*, 12.1 (1987) [1995], p. 62-72: F. reviews the ambiguous literary evidence for the existence of a heroon for Iulius Caesar in Alexandria; he argues that the heroon mentioned by CASSIUS DIO (51,15,5) was dedicated to Divus Iulius (not Marc Antony). The *Forum Iulium* completed by C. Cornelius Gallus (*AE* 1964, 255) must have been the Caesareum, whose construction started already under Kleopatra. [AC]

78) B. FORSÉN, *The Sanctuary of Zeus Hypsistos and the Assembly Place on the Pnyx*, in *Hesperia*, 62 (1993), p. 507-521 [BE 1994, 312]: F. discusses the sanctuary of Zeus Hypsistos on the Pnyx Hill, which – according to K. KOUROUNIOTIS and H. THOMPSON – was constructed before the 'Third Period of the Assembly Place' (1st cent. AD). F. presents a list of the anatomical votive plaques found in and near the sanctuary (p. 515f.), which were probably originally placed in the niches of the sanctuary; some of them are inscribed (no new texts). The study of the plaques indicates that the earlier dedications were periodically removed from the sanctuary and buried nearby. The floruit of the sanctuary was ca. AD 50-250. The recessed area to the east of the bema is not part of the sanctuary. [AC]

79) J. FOSSUM – B. GLAZER, *Seth in the Magical Texts*, in *ZPE*, 100 (1994), p. 86-92: F.-G. discuss the attestations of the name Seth in the magical / Gnostic literature and suggest that the Egyptian god Seth-Typhon was identified neither with the Jewish Seth, the son of Adam, nor with Jesus. [AC]

80) D.H. FRENCH, *Sinopean Notes 4. Cults and Divinities: The Epigraphic Evidence*, in *EA*, 23 (1994), p. 99-108: F., who prepares an account of the cults and divinities of Sinope in the pre-Roman and Roman periods, presents here a list of epigraphical sources on the subject (no new texts), reproducing only the texts which need emendations. The inscriptions are arranged chronologically. The texts of the 4th-3rd cent. include a dedication to Hestia Prytaneia by the prytaneis (1) and a text which mentions the priesthood of Poseidon Helikonios, a cult well attested in Priene and Miletos. The texts of the 2nd-1st cent. are a dedication to Zeus Dikaiosynos (1) and the funerary inscription of a priestess of Leukothea, whose cult is known from elsewhere in the Mediterranean in the Roman period. More numerous are sources from the imperial period (1st-3rd cent. AD). *Dedications* to: Asklepios Soter and Hygieia (1), Athena Polias and Soteira (2), Meter Theon (6, κατ' εὐχὴν), Theos Herakles (3), Theos Heliosarapis (7), Theos (Megas) Hypsistos (8, three texts), Zeus Helios Sarapis and Isis Myrionymos (9), and Zeus Helios Nau[.]menos (10). Other cults attested are those of Themis and Helios, Selene, Hermes, Hydrechoos and Seirios (11). Three inscriptions attest the emperor cult (12). *Cult officials*: a priest of Deus Mercurius (5) and a priestess of Isis (4). F. observes that the deities appearing in the inscriptions of the pre-Roman period are not attested in the imperial period. Hestia Prytaneia and Zeus Dikaiosynos are otherwise unattested in pre-Roman Asia Minor. The cult of Athena Polias and Soteira is attested only in the Roman period, and not in the classical period, as one would expect. The cult of the nymph Sinope, known from the numismatic evidence, is not attested in the epigraphic record. [ES]

81) D.H. FRENCH, *The Definition of Territories: Cappadocia*, in *Cappadoce*, p. 49-59: The inscriptions relating to the definition of boundaries in Kappadokia include an unpublished funerary altar dedicated by the slave of a procurator (ἐποίησε τὸν βομὸν σὺν πάσῃ τῇ κατασ[κ]ευῇ) to his wife; it was reused as a boundary marker for the Solotteis (p. 53, 4b1, pl. 1). [AC]

82) D.H. FRENCH, *Inscriptions from Gereade and Region*, in *EA*, 23 (1994), p. 113-117: Ed. pr. of two altars dedicated to Zeus and to Zeus Epidemios (1st-2nd cent. AD, Gereade = Kretia-Flaviopolis) [for Zeus Epidemios cf. *infra* n° 153]. [ES]

83) D.H. FRENCH, *Inscriptions in the Antakya and Gaziantep Museums*, in *EA*, 23 (1994), p. 118-123: 1) Ed. pr. of a square altar dedicated to Theos Megistos Kronos (Zeugma?, 3rd cent. AD); this is the first attestation of the cult of Kronos in Kommagene. 2) Ed. pr. of a miniature altar dedicated to Helios Mithras (3rd cent. AD); this is the first attestation of this cult in the region of Gaziantep (Doliche or Zeugma, rather than Nikopolis or Germanikia). [ES]

*84) E. FRÉZOULS, *Les cultes de la Lycie occidentale*, in *Lykien-Symposium*, vol. 1, p. 203-212 [BE 1995, 549]: Survey of the cults in Western Lykia, which comprises ca. 20 cities (among others, Xanthos, Tlos, Arsada, Komba, Nisa, Arykandos, Sidyma, Pinara, Patara, Phellos, Antiphellos, Araxa, Telmessos). Archaeological research has discovered some temples, but only a few could be attributed to specific deities (the Letoon and possibly a temple of Artemis at Xanthos, the Sebasteion of Sidyma). F. mentions an unpublished inscription of Kalyanda (p. 204 note 18) which mentions numerous divinities (Artemis, the Nymphs, Dionysos, Helios, Sarapis, and Demeter). More substantial is the contribution of coins and inscriptions. The deities commonly represented on coins are

Apollon and Artemis, who were introduced from Greece (*cf.* their Lykian names Puleni and Ertemi), but not Leto, an originally Anatolian goddess (called Eni mahanani or Eni qlahi ebiyehi). The Lykian inscriptions attest, in addition to these gods, the cults of the Nymphs (Eliyana), the Greek Aphrodite (Pedrite), Zeus, and the local gods Trosobios (Trzzubi), Kakasbos (Herakles), Trqqas, and Malija (Athena). The numerous Greek inscriptions not only attest the emperor cult and the worship of numerous divinities (Agathe Tyche, Aphrodite, Apollon, Ares, Artemis, Asklepios, Athena, Demeter, Dionysos, the Dioskouroi, Hekate, Helios, Hephaistos, Hera, Hermes, Hestia, Isis and Sarapis, Leto, the Nymphs, Pan, Poseidon, and Zeus, and an abundance of local gods, such as Kakasbos, the Kabeiroi, Theoi Loandei, the Theoi Agroteroi or Agreis, probably identical with the group of the Twelve Gods, and the Patroioi Theoi of Kadyanda, Patara, Pinara, and Xanthos), but they also provide information about sanctuaries, dedications, the motivation behind dedications, the religious feelings of individuals, festivals, cult officials, the protection of graves by gods, theophoric names, and mythology. The divinities most widely worshipped were the triad of the Letoon (Apollon, Artemis, Leto), Helios, and Zeus. [AC]

*85) S.J. FRIESEN, *Twice Neokoros. Ephesus, Asia, and the Cult of the Flavian Imperial Family (Religions in the Graeco-Roman World, 116)*, Köln-Leiden-New York, 1993: F. offers a comprehensive study of the provincial emperor cult in 1st cent. AD Asia. The six chapters are devoted to the early provincial cults in Asia (Pergamon, Smyrna, and Miletos) and the emperor cult in other provinces (p. 7-28), the inscriptions which relate to the temple for the emperor cult in Ephesos (p. 29-49), the development of the word neokoros and the history of the emperor cult in the 1st cent. (p. 50-75), the provincial high priesthoods (p. 76-113), the agons and the festivals connected with the emperor cult (p. 114-141), and the significance of the emperor cult (p. 142-168). F. dates the first neokoreia of Ephesos to the reign of Domitian and the dedication of the temple to AD 89/90. He supports the view expressed by R. KEARSLEY that the provincial high priestesses held this office (from the forties or fifties of the 1st cent. AD) in their own right and not as wives of high priests (p. 81-89). He also agrees that the Asiarchs designate a different office than that of the archiereis (p. 92-112) [*cf.* *EBGR* 1988, 81]. The volume also contains lists of the known high priests, high priestesses, and Asiarchs (p. 169-214). [Occasionally, F.'s interpretations are questionable. The translation of J. REYNOLDS, *Aphrodisias and Rome*, London, 1982, p. 167 n° 42 of the expression $\nu\alpha\omega\iota\ \tau\omega\iota\ \epsilon\nu\ \epsilon\phi\epsilon\sigma\omega\iota$ τῶν Σεβαστῶν κοινῶι τῆς Ἀσί[ας] as "in the provincial temple of the emperors at Ephesus" is preferable to F.'s "(because of) Asia's common temple etc." (p. 33 and 43). R. KEARSLEY's views concerning the archiereiai and the Asiarchs, which F. follows, have already been disproved with conclusive arguments by recent research; see *supra* n° 33]. [AC]

86) C. GALLAVOTTI, *Revisione di testi epigrafici*, in *Bollettino dei Classici*, 11 (1990), p. 127-159: G. restores several archaic metrical inscriptions, including a few dedications, and discusses the metrical structure and dedicatory formulas from the archaic to the imperial period. [AC]

87) Ph. GAUTHIER – M.B. HATZOPOULOS, *La loi gymnasiarchique de Beroia*, Athens, 1993 [*BE* 1994, 394]: Ed. pr. of a law (173 lines are preserved) which regulates in detail the function of the gymnasium of Beroia. The oaths quoted in the text and the provisions about the organization of the festival Hermaia are of religious interest. The gods invoked in the oaths of the gymnasiarchos (A 26-34) and his co-supervisors (A 55-62) are Zeus, Ge, Helios, Apollon, Herakles, and Hermes. The text also refers to oaths taken by the judges of the competitions at the Hermaia (B 49-51, 54-57). A long passage (B 45-71) describes in detail the festival of Hermaia, on which the editors provide ample commentary (p. 95-117). The festival took place in the last month of the year (Hyperberetaios) and lasted at least two days. The gymnasiarch offered a sacrifice to Hermes and then 'proposed' the prizes to be awarded to the victors of four competitions of young men (probably 18-30 years old): $\epsilon\upsilon\epsilon\chi\iota\alpha$, $\epsilon\upsilon\tau\alpha\chi\iota\alpha$, $\phi\iota\lambda\omicron\pi\omicron\nu\iota\alpha$, and (probably) the long race. The prizes ($\beta\epsilon\rho\lambda\alpha$) were financed from the revenues of the gymnasium (B 59-60). The gymnasiarchos nominated seven men, out of which three were chosen by lot to judge the competition of $\epsilon\upsilon\epsilon\chi\iota\alpha$ (*cf.* B 84-87 on the $\beta\rho\alpha\beta\epsilon\nu\tau\alpha\iota$). Under oath the gymnasiarch alone judged the competitions of $\epsilon\upsilon\tau\alpha\chi\iota\alpha$ and $\phi\iota\lambda\omicron\pi\omicron\nu\iota\alpha$; the different procedure is explained by the fact that in these two competitions the behavior of the young men throughout the whole year was considered. The gymnasiarchos was also responsible for order and for the punishment of violators. The winners were allowed to wear a wreath on the day of their victory; they were obliged to dedicate their prizes in the gymnasium within 8 months. The paidai and the neaniskoi

competed in the torch-race; the winners probably lit the altar where the final sacrifice took place. One month before the festival (Gorpiaios) the gymnasiarchos appointed three lampadarchai for the neaniskoi and another three for the paides. Each one of them provided the respective age class with olive oil for ten days (B 71-84). The hieropoioi, who were not civic magistrates but were chosen among the young men who attended the gymnasium, received up to two drachmas from every member of the gymnasium in order to offer a banquet (for the neoi); they also appointed their successors. The paidotribai received up to one drachma from each pais and offered a sacrifice on the same day as the hieropoioi (for the paides). They distributed the uncooked meat of the sacrificial animals [for similar sacrifices and competitions cf. the Koan inscription about the priesthood of Hermes Enagonios (*infra* n° 219)]. The stealing of objects from the gymnasium was punished as a sacrilege (B 99-101), since the gymnasium was consecrated to Hermes. G.-H. discuss the diffusion of gymnasia in Macedonia and correctly stress the local, Macedonian, character of the training offered in the gymnasium of Beroia, which was dedicated exclusively to the athletic and military education of the youth. [AC]

88) D.J. GEAGAN, *Children in Athenian Dedicatory Monuments*, in *Boeotia Antiqua* IV, p. 163-179 [BE 1995, 243]: The inscribed Athenian dedicatory monuments which name children can be classified into three categories: 1) Dedications to Eleithyia and Asklepios, primarily by women. These dedications reflect the dangers of childbearing and infancy. 2) Dedications mentioning girls who served as kanephoroi in various festivals (Panathenaia, Eleusinia, Epidauria) or in the service of various god (Dionysos and Meter Theon, Zeus Soter and Athena Soteira, Dionysos Lysios, Apollon in the Pythais) and young boys who carried the eiresione in the cult of Apollo. These monuments (with one exception) do not mention the name of the parent/parents who set them up. 3) Dedications naming girls who served as errepheoroi in the cult to Athena Polias, girls (kanephoroi), boys (paides pythaistai), and ephebes who participated in the Pythais, and – most common – children who became hearth initiates at the Eleusinia. All of these cult services were very important for the self-representation of the whole family. The projection of status through female as well as male children seems to have been the norm from the classical period down to ca. AD 100. [ES]

89) D. GERGOVA, *Common Elements in the Ritual Behaviour of Thracians and Macedonians*, in *Ancient Macedonia* V, p. 471-478: G. underlines the importance of banquets among the Thracians and the Macedonians as a ceremony bringing together mortals and immortals, and speculates about the religious significance of the Rogozen treasure [cf. EBGR 1989, 40] in the context of "the chthonic-solar Orphic religion" [sic!]. She suggests that the name Kotys is not that of the Thracian king, but that of the Thracian mother goddess (cf. the festival Kotytia) [on the Kotytia cf. *infra* n° 121], and that the inscriptions Κότυς Ἀπόλλωνος παῖς and ΔΙΑΥΚΑΙΜΟ indicate connections with the cult of Apollon and Zeus Dikaioi. [The first inscription clearly shows that Kotys cannot be the name of a mother goddess, the second has nothing to do with Zeus Dikaioi]. [AC]

90) M. GIANGIULIO, *Le città di Magna Grecia e Olimpia in età arcaica*, in *Grandi santuari*, p. 93-118: Survey of dedications of Greek cities of Sicily and Italy in Olympia and of the participation of their athletes in the Olympic games (6th-5th cent. BC) [cf. H. PHILIPP, *Olympia, die Peloponnes und die Westgriechen*, in *JdI*, 109, 1994, p. 77-92]. [AC]

91) M. GIANGIULIO, *La dedica ad Eracle di Nicomaco (IG. XIV 652)*, in A. MASTROCINQUE (ed.), *Ercole in occidente*, Trento, 1993, p. 29-48: Detailed commentary of the metrical dedication of the potter Nikomachos to Herakles (IG XIV 652 = CEG 396; S. Mauro Forte, territory of Metapontion, late 6th cent. BC) and discussion of the cultural relations between Greek colonists and indigenous population in archaic Lucania. [AC]

92) G. GIANGRANDE, *La lamina orfica di Hipponion*, in *Orfeo*, p. 235-248: G. presents a revised text of the Orphic leaf of Hipponion [without knowledge of several recent restorations: see EBGR 1991, 153; 1992, 192, 223; for a new edition see now C. RUSSO, *Dalla morte alla "vera vita": revisione autoptica della lamina di Hipponion*, in *Epigraphica*, 58 (1996), p. 35-50] and discusses a series of problems: a) two verses (2 and 14) are dactylic heptameters; b) the first line (ἐπεὶ ἄμ μέλλεισι θανεῖσθαι) should be translated as "when one is about to die"; c) the change of subject (l. 1 and 2) is normal in epic poetry and is not due to a lacuna; d) the adjective λευκός (l. 3), referring to a cypress, does not mean 'white', but 'light green' and indicates a young tree; e) the first line should be read as

Μναμοσύνας τόδε ἦριον ('this is the tomb of Mnemosyne') and has a metaphorical sense: the books are conceived as the tomb of spoken words (cf. THEMIST., *Or.* 4, 59 D). In an appendix G. presents the metrical structure of the poem in the light of recent publications (P. SCARPI – D.M. COSI – A. TESSIER, *I doni di Mnemosyne. Studi sulle laminette orfiche*, Firenze 1989; A. BERNABÉ, *El poema órfico de Hipponion*, in *Estudios actuales sobre textos griegos*, Madrid, 1992, p. 219f.) [not accessible to us]. [AC]

*93) D. GILL, *Greek Cult Tables*, New York-London, 1991 [*SEG* 42, 50, 51, 112, 1677]: G. presents a corpus of preserved cult tables (τράπεζαι, 68 entries) and discusses in detail their use making ample use of the epigraphic evidence, especially of *leges sacrae*. The cult tables were used widely for a variety of purposes, e.g., in divination, in theaters, in the grave cult for food offerings to the dead, for the setting out of the crowns of athletes, and for the storage of valuable objects. Their primary use was, however, in sacrifice; they differ from altars both in design and in use. The tables were used for unburned offerings, basically bloodless food offerings, secondarily for the carving of the meat of sacrificed animals. They were also used as dining tables, especially in ritual banquets (τραπεζώματα). G. argues that at trapezomata, originally, the god was thought as participating in a common meal with the humans, but later he was thought to be a spectator [on the theoxenia cf. *infra* n° 121]. The catalogue includes numerous inscribed tables. Some texts were unpublished: a dedication to Demeter, Kore and Zeus Euboulos (27, Naxos, 4th cent. BC), a dedication to Sarapis (40, Athens, 2nd cent. BC), and a table which mentions a festival (Herakleia?) at Diomeia (28, Athens, ca. 400 BC); several other unpublished texts are fragmentary (29, 52, and 60, Athens). The volume has a list of locations, but no index of divinities. [AC]

94) Z. GOČEVA, *Le culte des Cabires et des Nymphes en Asie Mineure et en Thrace*, in *Eos*, 79 (1991) [1992], p. 199-202: G. argues that the cult of the Kabeiroi in Samothrake originates in the Thracian population of Asia Minor and the Aegean islands. In Asia Minor and later in Thrace the Kabeiroi were worshipped together with a triad of Nymphs. [AC]

95) Z. GOČEVA, *Die Eigennamen der Stifter auf den Votivtafeln des Thrakischen Reiters und ihr ethnischer Charakter*, in L. MROZEWICZ – K. ILSKI (eds), *Prosopographica*, Poznan, 1993, p. 209-215: A cautious study of the names of the worshippers of the Thracian rider god shows that this cult did not lose its Thracian character in imperial times. Even dedicants, who do not have Thracian names, are most likely of Thracian origin. [AC]

96) H.R. GOETTE, *Neue attische Felsinschriften*, in *Klio*, 76 (1994), p. 120-134 [*BE* 1995, 66]: G. presents a series of inscriptions on rocks in Attika (mainly horos-inscriptions); he also discusses the drawing of an erect phallus found in the 'Temesios-farm' (valley of Agrilliza) and interprets the letter H beneath the drawing as the beginning of Hermes' name. [AC]

97) *Götter, Heroen, Herrscher in Lykien*, Wien-München, 1990: The catalogue of an exhibition on Lykia includes three inscribed altars found in Limyra (p. 132f.) dedicated to Artemis Pergaia (22, unpublished) [cf. *infra* n° 222], Artemis Eleuthera (23), and Artemis Thausike (24, presented by A. DINSTL), and an inscribed dedicatory relief from Myra representing the Twelve Gods of Lykia (p. 134, n° 26, presented by K. GSCHWANTLER). [AC]

*98) S. GOLDHILL, *Representing Democracy. Women at the Great Dionysia*, in *Accounts Lewis*, p. 347-369: G. discusses the Great Dionysia as a socio-political event and a socio-political institution within the new topography of democracy. The evidence does not allow a firm conclusion about the participation of women. [ES]

99) V. VON GRAEVE, *1991 yılı Milet çalışmaları*, in *XIV. Kazi Sonuçları Toplantısı, Ankara 25-29 mayır 1992*, Ankara, 1993, vol. II, p. 53-71 [*BE* 1994, 502]: G. reports the discovery of an archaic deposit in Miletos, containing inscribed sherds of vases dedicated to Aphrodite (p. 56, fig. 8-9) [cf. *infra* n° 100]. [AC]

100) V. VON GRAEVE, *1992 Milet çalışmaları*, in *XV. Kazi Sonuçları Toplantısı, Ankara 24-28 mayır 1993*, Ankara, 1994, vol. II, p. 83-99: Further inscribed vases dedicated to Aphrodite were found in a late archaic deposit in Miletos (p. 85, 91) [cf. *supra* n° 99]. [AC]

*101) F. GRAF, *Bois sacrés et oracles en Asie Mineure*, in *Les bois sacrés*, p. 23-29: The evidence of sacred groves in the oracular sanctuaries of Apollon at Didyma, Klaros, and Gryneion shows that they were not always connected with divinities of vegetation. Indeed, they represent the extra-urban space where the human encounters the divine. [AC]

102) GREEK MINISTRY OF CULTURE, *An Appeal by the Greek Ministry of Culture*, in *Sculpture*, p. 271-276: Among the objects stolen from the Museum of Tegea in August 1992 were a series of inscribed herms (2, 3, 4, 16). [The inscriptions read: 'Ἀφροδ[ι]ταιν Ὁ/Λυνπίαν (2), Ξαστρά/τα Ἀφροδίται (3), [Ἀ]γαθὸς Θεός (4), Μεγιστὸν Ἀρτεμι Σω/τείραι [...].]NOKIA (16)]. [AC]

103) Chr. HABICHT, *Attische Fluchtafeln aus der Zeit Alexanders des Großen*, in *ICS*, 18 (1993), p. 113-118 [BE 1994, 288; SEG 42, 218]: Three Athenian defixiones from the years before and/or after the death of Alexander the Great are written against prominent Athenian politicians, including Lykourgos, Hypereides, and Kallisthenes [EBGR 1990, 321], officials responsible for the fleet (R. WÜNSCH, *Defixionum Tabellae*, Berlin, 1897, n° 103), and a group of more than one hundred Athenians, among them Demosthenes (DT n° 60). [AC]

104) Chr. HABICHT, *Beiträge zur griechischen Prosopographie*, in *ZPE*, 101 (1994), p. 219-226 [BE 1995, 208]: 1) Leukaspis, a deity mentioned in the sacrificial calendar of the deme Erchia (LSCG 18), must be a male hero, since Leukaspis is also attested as the personal name of an Athenian citizen [cf. SEG 34, 1743; 42, 1815]. 2) A recently published inscription from Krannon in Thessaly (SEG 42, 507) [EBGR 1991, 248] is a dedication of the priestess of Artemis to the Charites, whose cult is not well attested in Thessaly. H. identifies the priestess with the victor of a race and dates the inscription to the middle of the 1st cent. BC, and not to the 4th cent. as proposed by the editor. [ES]

105) Chr. HABICHT, *Iasos und Samothrake in der Mitte des 3. Jahrhunderts v. Chr.*, in *Chiron*, 24 (1994), p. 69-74 [BE 1995, 534]: With the help of a squeeze made by L. ROBERT H. restores an inscription from Iasos (*I.Iasos* 72, mid-3rd cent. BC). It is a proxeny-decree of Samothrake for two Iasians who were sent as theoroi to the festival of the Great Gods in Samothrake, brought an aparche, and sacrificed on behalf of their city. This decree is probably the oldest attestation of the festival of the Great Gods at Samothrake, which must have been established before the middle of the 3rd cent. BC, when Samothrake was still independent. [ES]

106) S. HADJISAVVAS, *Olive Oil Production and Divine Protection*, in P. ASTRÖM (ed.), *Acta Cypria. Acts of an International Congress on Cypriote Archaeology held in Göteborg on 22-24 August 1991. Part 3*, Jonsö 1992, p. 233-249: H. believes that olive oil production on Cyprus was under divine protection on the basis of olive press installations found in sanctuaries or buildings interpreted as shrines (esp. of the Late Bronze Age). He argues that a stone jar dedicated to Apollon Keraïates (Vigla, near Kition; T.B. MITFORD, in *AJA*, 65, 1961, p. 116) was either an olive press owned by the sanctuary of Apollon or was offered to the sanctuary by an olive producer. [AC]

107) M.H. HANSEN, *Was the Athenian Ekklesia Convened According to the Festival Calendar or the Bouleutic Calendar?*, in *AJPh*, 114 (1993), p. 99-113: The four regular Athenian assemblies per month were convened according to the bouleutic calendar of ten months, not according to the sacred calendar of twelve months. [AC]

108) H. HARRAUER – H. TAEUBER, *Inschriften aus Syrien*, in *Tyche*, 8 (1993), p. 31-35 [BE 1994, 628]: Ed. pr. of an alabaster cup from Syria (Hauran?, 2nd/3rd cent.) inscribed with the text: $\chi\eta$ Ὁλυμπίῳ [θε]ῷ Φίλιππος ("may Philip offer a libation to the Olympian god", i.e., to Zeus). H.-T. offer parallels for the use of the verb $\chi\epsilon\omega$ ('offer a libation'). [AC]

109) D. HARRIS, *Freedom of Information and Accountability: The Inventory Lists of the Parthenon*, in *Accounts Lewis*, p. 212-225: H. gives an overview of the accounting principles and the keeping of records in ancient Athens. She argues that the Athenian inventories record only the permanent treasures, for which the treasurers were responsible. They were responsible to Athena, and by extension to the Athenians, but they were also accountable to the Boule. Thus, the Athenian inventories differ from Near Eastern forms of book-keeping. [ES]

110) M.B. HATZOPOULOS, *Cultes et rites de passage en Macédoine (Meletemata, 19)*, Athens, 1994 [BE 1995, 303, 349, 367, 405, 414, 421]: In this study H. attempts to reconstruct the initiation rites performed by young men and women in Macedonia by studying the epigraphically attested cults and rites. By collecting and analysing a dossier of dedications to Artemis Θροσία in Thessaly, which mention the participles νεβεύσανσα / ἐπινεβεύσανσα and the words λύτρον / λύτρα (p. 25-40), H. demonstrates (against P. CLEMENT) that the verb νεβεύω derives from νέφος and defines "l'état de quelqu'un qui appartient à une classe d'âge participant à un cycle initiatique". According to this definition the participles νεβεύσανσα, ἐπινεβεύσανσα, and ταγεύσανσα show the transition of young women from one age-class to the next. Artemis Throsia did not protect pregnant women, but rather protected the end of puberty. Consequently, the dedications addressed to her are to be interpreted as offerings (τελε(ί)ουμα) or ransom (λύτρον) for the successful passing from childhood to the age of a full-grown woman (τέλεια). In addition to the cult of Artemis in Thessaly, the same practices can be traced in the cult of Demeter and Kore (or Καλὰ Θεά) in Lete, one of the most important cities in Mygdonia (Macedonia, p. 41-53). Using squeezes and notes of Ch. EDSON, H. publishes two inscriptions found in the extra-urban sanctuary of Demeter and Kore during the 1936 excavations (p. 44). They contain the dedication made to Demeter by three women, referred to as ἀρχινεύσασαι (hapax) ἐπὶ ἱερείας Βερενίκας, and the dedication to Kala Thea by Alexandra νεύσανσα (4th cent. BC). These participles have the same meaning as the participles νεβεύσανσα and ἐπινεβεύσανσα, used in the Thessalian dedications. H. also publishes (again from EDSON's notes) two commemorative inscriptions from Lete (mid-4th cent. BC, p. 55-61): 'Επὶ Χόρυ / ἵππων δρόμος and 'Επὶ Χόρυ / πεζῶν δρόμος. These inscriptions probably belong to a series of inscriptions with identical texts: a) A text from Mandalon [*infra* n° 178] and another inscription published by H. from Beroia (p. 58, 4th cent. BC): 'Επὶ Φρασικλείδου / πεζῶν δρόμος. These inscriptions do not commemorate the winners of races, since no names are mentioned, but they commemorate the fact that the race took place under the eponymous priest mentioned. H. suggests that this δρόμος was a rite, through which a group of adolescent young men or women reached maturity. Similar rites are known from Sparta, Olympia, Athens, Crete and Chios. The ed. pr. of four sacred manumissions from Beroia (AD 248-254, p. 64-72), in which young slaves, most of them female, are dedicated to Dionysos "Ἄγριος, 'Ερίκρυπτος, Ψευδάνωρ, gives H. the opportunity to discuss an interesting aspect of Dionysos' cult. The three epithets of Dionysos ("le Sauvage, le Très Caché, le Faux Homme") correspond to the mythological aition of the festival 'Αγριάνια, known from different parts of Greece. Dionysos is closely associated with Macedonian rites of passage; his cult may also be linked to that of the Mother of the Gods in Leukopetra. From protectors of the transition of young men and women from one stage of life to the next, Dionysos (as well as Herakles Kynagidas, Meter Theon, Ma, and Artemis) became protector of the transition of slaves to the state of freedom. These texts are dated with reference to the priest of Dionysos (ιερόμενος, ιεροφάντης). Notice also the formula: καθὼς τὸ προταθὲν γραμματίειον (or πιττάκιον τῆς δωρεᾶς) περιέχει. Using notes of A.T.B. WACE and Ch. AVEZOU and squeezes of Ch. EDSON and J.M.R. CORMACK H. gives a new edition of the letter of Demetrios II to Harpalos (BSA 18, 1911/12, p. 133-139 n° 1) concerning the priests of Herakles and an inscription of Beroia containing a list of kynegoi (p. 87-111) [*supra* n° 4]. Both documents attest the relations between the kynegoi and the cult of Herakles Kynagidas, whose priests were selected (by lot) among the kynegoi. H. underlines the role of Herakles and the role of hunting in the training of young Macedonians and, in general, in initiation rituals. He also refers to an unpublished document (from the 37th year of Philip V's reign) which regulates the dress of the kynegoi of Herakles: their cloaks had to be dark (πελλοί) and not "light" (purple, χρωμάτινοι). While Dionysos protected the passage from childhood to puberty, Herakles Kynagidas protected young men in the last stage of their initiation, the passing into the stage of warrior and citizen. [ES]

111) P. HERRMANN, *Epigraphische Forschungen in Lydien (Polybios aus Sardeis)*, in *Erforschung Kleinasiens*, p. 211-219 [BE 1994, 507; 1995, 48, 248]: Ed. pr. of an inscription from Sardeis (middle of 2nd cent. AD). The reverse contains the last part of the minutes of a meeting of the Athenian Areopagos concerning honours awarded to Polybios of Sardeis. In his thanksgiving address Polybios possibly alludes to a mythological tradition about honours awarded to the gods by the Areopagos (τῆς ἀφ' ὧν ἀπολαύσαι μαρτυρίας ἥς ποτε τυχόντες μέγα ἐφ[ρό]νησαν καὶ θεοί) [for the myths, to which the text possibly makes allusion see S. FOLLET, in BE 1995, 248]. The obverse contains

the last part of the letter sent by the Panhellenion to Sardeis with regard to Polybios. The letter mentions a shrine of Hadrian (Ἀδριάνειον), probably in Sardeis, and ends with the wish ἐρῶσθαι ὑμᾶς τοῖς πατρίοις θεοῖς εὐχόμεθα. Polybios, who may be identified with the author of rhetorical treatises and dedicant of a portrait of Cicero in Sardeis, served as Asiarches and probably as representative of Sardeis in the Panhellenion. [AC]

112) P. HERRMANN, *Inscripfen aus Sardeis*, in *Chiron*, 23 (1993), p. 233-266 [BE 1994, 506]: Ed. pr. of an honorific inscription for C. Asinnius Nikomachos Frugianos, grandson of the high priest of Asia Asinnius Frugi (AD 176). The text gives a further example of the developed titulature of Sardeis: πρωτόχθων καὶ ἱερὰ τῶν θεῶν καὶ μητρόπολις τῆς Ἀσίας καὶ Λυδίας ἀπάσης καὶ πρώτη Ἑλλάδος καὶ πολλὰκις νεωκόρος τῶν Σεβαστῶν κατὰ τὰ δόγματα τῆς ἱερᾶς συγκλήτου, φίλη καὶ σύμμαχος Ῥωμαίων καὶ οἰκεία τοῦ Σεβαστοῦ. Sardeis acquired its first neokoreia probably under Vespasian, the second under Antoninus Pius, and the third under Elagabalus; the third neokoreia was cancelled under Alexander Severus. The new text, which can be dated to the reign of the latter, uses the unparalleled expression πολλὰκις νεωκόρος either in order to conceal the cancellation of the third neokoreia, thus avoiding the title 'twice neokoros', or because the degradation had not become final yet. The third neokoreia was restored under Valerianus. [AC]

*113) M.B. HORNUM, *Nemesis, the Roman State, and the Games (Religions in the Graeco-Roman World, 117)*, Leiden-New York-Köln, 1993 [BE 1994, 331]: H. presents an exhaustive catalogue of the literary (p. 91-152) and epigraphic evidence (p. 153-317) for the cult of Nemesis in the Roman world [for new pieces of evidence from Karallia see *EBGR* 1990, 53; for Arykanda see *infra* n° 205; for Kos cf. *infra* n° 219]. The analysis of this evidence supports the conclusion that Nemesis is neither the goddess of the lower classes nor a goddess who protects agons in general. Nemesis' worshippers often belonged to the higher social strata; the numismatic evidence demonstrates the conscious effort of emperors to assert an association of the goddess with the ruler (cf. Nemesis Augusta, p. 15-40). Nemesis was often worshipped as protector of cities (p. 41f.). There is no conclusive evidence for an association of Nemesis with agons already in Hellenistic times. On the contrary, Nemesis seems to be related only to the Roman *munus* and *venatio*, and not with competitive events in general (p. 43-88). H. also discusses the early evidence for Nemesis' cult in Rhamnous and Smyrna (p. 10-14), her iconography, worship, and epithets (p. 56-78). [AC]

114) G.H.R. HORSLEY, *A Bilingual Funerary Monument in κιονηδόν Form from Dion in Northern Greece*, in *Chiron*, 24 (1994), p. 209-218 [BE 1995, 410]: Ed. pr. of a bilingual inscription on a funerary altar, containing an imprecation: ὁ δὲ μετὰρας ἢ ἐπιθείς τι τῷ βωμῷ ἔστω ἐπάρατος (Dion, 1st/2nd cent. AD). [ES]

115) A. HUSSEIN – G. WAGNER, *Une nouvelle dédicace grecque de la Grande Oasis*, in *ZPE*, 95 (1993), p. 153-155 [BE 1993, 679]: Ed. pr. of a stele found in the temple at Qasr el Zaiyan in the Great Oasis, dedicated by an hypomnematographos ἐπ' ἀγαθῷ (3rd cent. AD). [AC]

116) A. HUSSEIN – G. WAGNER, *Une dédicace grecque du grand temple d'Esment el Kharab*, in *ZPE*, 101 (1994), p. 109-112 [BE 1994, 690]: Ed. pr. of a dedicatory inscription (εὐχαριστίας ἔνεκεν, ἐπ' ἀγαθῷ) found during the excavations of the temple of Tithoes (Esment el Kharab, 3rd cent. AD). The dedication can be safely assigned to this god, although the name of the deity is not preserved. The dedicant calls himself a [προ]στάτης, i.e., either prostates of the deity [i.e., supervisor of the sanctuary] or president of a cult association devoted to the cult of Tithoes. [ES]

117) G. IACOBACCI, *La laminetta aurea di Hipponion. Osservazioni dialettologiche*, in *Orfeo*, p. 249-264: I. studies the language of the Orphic text of Hipponion (a combination of Ionian, epic elements and Dorian dialectic features) and the relation between this leaf and other Orphic texts. It is possible that the Ionic elements were superimposed on a nucleus originally composed in the Dorian dialect. [AC]

118) B. IPLIKÇIOĞLU, *Epigraphische Forschungen im antiken Termessos und seinem Territorium*, in *Erforschung Kleinasien*, p. 255-263: The inscriptions presented here have already been published: see B. IPLIKÇIOĞLU in Zusammenarbeit mit G. ÇELGIN und A. VEDAT ÇELGIN, *Epigraphische Forschungen in Termessos und seinem Territorium I*, Wien, 1991 [EBGR 1992, 103]. [AC]

119) H.P. ISLER, *Gerrai. Ein neuer inschriftlicher Beleg aus Sizilien*, in *ZPE*, 101 (1994), p. 103-105: Ed. pr. of an inscribed loom weight (Sicily, early Hell.). The first line names the Charites in the accusative; the word γέppαι, which designates the male and female genitals, is written on the second line. The last word can be understood as a mocking remark either to the Charites, patrons of the female weavers, or to the users of the loom weight themselves. [ES]

120) M.H. JAMESON, *The ritual of the Athena Nike Parapet*, in *Accounts Lewis*, p. 307-324: J. interprets the ritual on the parapet of the temple of Athena Nike as the sacrifice of sphagia which was performed on the battlefield before the beginning of the battle. Nike and Athena guaranteed the success of the Athenian people. Through the violent act of σφάζειν Nike ensured, under Athena's gaze, the victory of the Athenians. [ES]

*121) M.H. JAMESON – D.R. JORDAN – R.D. KOTANSKY, *A Lex Sacra from Selinous (GRBS Monographs, 1)*, Durham, 1993 [*BE* 1995, 692]: J.-J.-K. publish with thorough commentary one of the most important recent epigraphic finds, a lead tablet from Selinous (ca. 460/450 BC) containing a lex sacra which concerns purification rituals. All the problems connected with this text cannot be discussed in detail here [cf. the detailed discussion of L. DUBOIS, in *BE* 1995, 692]. I give the editors' cautious translation: Column A: "[2 lines, traces] ... leaving behind (masc. pl.) ... but let the homosepyoi (members of an oikos) perform the consecration (καθαγιγίζεν). [3 lines, traces in a rasura] ... (?) the hiara (images?), the sacrifices (are to be performed) before (the festival of) the Kotytia and (before) the truce, in the fifth year, in which the Olympiad also occurs. To Zeus Eumenes [and] the Eumenides sacrifice a full-grown (sheep), and to Zeus Meilichios in the (plot) of Myskos a full-grown (sheep). (Sacrifice) to the Tritopatores, the impure (τοῖς μιαιοῖς), as (one sacrifices) to the heroes, having poured a libation of wine down through the roof, and of the ninth parts burn one. Let those to whom it is permitted perform sacrifice and consecrate (καταγιζόντο), and having performed aspersion (περιπράνναντες) let them perform the anointing (καταλινάντο), and then let them sacrifice a full-grown (sheep) to the pure (Tritopatores). Pouring down a libation of honey mixture (μελίκρατα), (let him set out) both a table and a couch, and let him put on (them) a pure cloth and crowns of olive and honey mixture in new cups and cakes (πλάσματα) and meat; and having made offerings let them burn (them), and let them perform the anointing having put the cups in. Let them perform the ancestral sacrifices as to the gods. To (Zeus) Meilichios in the plot of Euthydamos let them sacrifice a ram. And let it also be possible to sacrifice after a year. Let him take out the public hiara and put out a table before (them), and burn a thigh and the offerings from the table (τάπὸ τῶς τραπέζας ἀπάργματα) and the bones. Let no meat be carried out (of the precinct) (μέχφερέτο). Let him invite whomever he wishes. And let it also be possible to sacrifice after a year, at home. Let them slaughter ... statues ... [Let them sacrifice] whatever sacrifice the ancestral customs permit ... in the third year ..." Column B: "[If a ...] man [wishes] to be purified (ἀποκα[θαίρεσθαι]) from elasteroi ([ἐλ]αστέρον), having made a proclamation from wherever he wishes and whenever in the year he wishes and in whatever [month] he wishes and on whatever day he wishes, having made the proclamation whithersoever (i.e., to whatever directions) he wishes, let him purify himself (καθαίρεσθαι). [And on] receiving (him, i.e., the elasteros), let him give (water) to wash with and a meal and salt to this same one, and having sacrificed a piglet to Zeus, let him go out from it, and let him turn around; and let him be addressed, and take food for himself and sleep wherever he wishes. If anyone wishes to purify himself, with respect to a foreign or ancestral one (sc. elasteros), either one that has been heard or one that has been seen, or anyone at all (ξενικὸν ἢ πατριῶν, ἢ 'πακουστὸν ἢ 'φορατὸν ἢ καὶ χόντινα), let him purify himself in the same way as the autorrektas (homicide?) does when he is purified of an elasteros. Having sacrificed a full-grown (sheep) on the public altar, let him be pure. Having marked a boundary with salt and having performed aspersion with a golden (vessel), let him go away. Whenever one needs to sacrifice to the elasteros, sacrifice as to the immortals. But let him slaughter (the victim so that the blood flows) into the earth." The text describes rituals for the removal of pollution of an uncertain nature, presumably pollution by death (rather homicide than natural death). This pollution affected not just an individual or a group, but the ancestral spirits (Tritopatores) as well. The procedures in column A show an interaction between the individuals and the gentilician group (homosepyoi) which performed the purificatory rites and the authorities. According to the reading of l. 18 (τὰ δὲ μιὰ τὰ δαμόσια ἐξh(α)ίρέτο), public cult images or sacred objects were used during the ritual of theoxenia (p. 21). [However, the reading ἐξh(α)ίρέτο is not

certain, and it is questionable whether the δημόσια ἱερὰ can be cult images of public sanctuaries; the alternative τὰ δὲ ἡιερὰ τὰ δαμόσια ἐξήι(κ)έτο, i.e., "let him go to the public shrines" (p. 21) seems to me more attractive]. The rituals had to be completed before two points in the year which marked a ritual renewal of the community, i.e., the festival Kotytia and (every fourth year) the truce of the Olympic festival. The performance of these rites in the following years was optional. The recipients of the sacrifices were deities associated with bloodshed and fertility: Zeus Eumenes (attested only here), the Eumenides, Zeus Meilichios, and the Tritopatores (pure and impure). The purifications in column B were performed under the initiative and were the responsibility of individuals. The purifications concerned themselves with the ἐλάστεροι, a word which probably designates visitants or hostile spirits (probably, again, in the context of homicide). The closest parallel for the actions prescribed (proclamation, reception, washing with water, a meal, use of salt, sacrifice of Zeus, withdrawing, turning around) is found in the cathartic law of Kyrene (LSJ 115 B 28-39) in connection with the ἰκέσιοι, which some scholars also interpret as ghosts [but see the objections of V. KONTORINI (EBGR 1989, 60) in the light of a similar lex sacra from Lindos, which are not taken into consideration by the editors]. In their excellent commentary the editors discuss the rituals (sacrifices, theoxenia, libations, purification), the cults of Zeus Eumenes, the Eumenides, Zeus Meilichios (a widely worshipped deity associated with prosperity, bloodshed, and the dead), and the Tritopatores, the festival Kotytia [cf. DUBOIS, o.c.], the meaning of ἐλάστερος, and group cults, the Selinountian curse tablets, the sacred area of Zeus Meilichios, and possible Punic influence on the cult of Zeus Meilichios. [AC]

122) A. JÖRDENS – G. BECHT-JÖRDENS, *Ein Eberunterkiefer als 'Staatssymbol' des Aitolischen Bundes* (IG XII 2, 15). *Politische Identitätssuche im Mythos nach dem Ende der spartanischen Hegemonie*, in *Klio*, 76 (1994), p. 172-184 [BE 1995, 104]: The relief above the asylum treaty between the Aitolian Koinon and Mytilene (IG XII 2, 15, late 3rd cent. BC) does not represent a ship, but the jaw bone of a boar. This was the symbol of the Aitolian Koinon and alluded to the hunting of the Kalydonian boar. The 'jaw of the Kalydonian boar' as well as the 'spear of Meleagros', both represented on Aitolian coins, were probably revered as relics; the relevant myths contributed to the collective identity of the Aitolians. [AC]

123) A.W. JOHNSTON, *Appendix on the Graffito on B 11*, in *AA*, 1993, p. 597-598: J. discusses the Etruscan graffito on a vase dedicated to Aphaia (Aigina, ca. 500 BC) [cf. *infra* n° 270]. [AC]

124) C.P. JONES, *The Decree of Ilion in Honor of a King Antiochos*, in *GRBS*, 34 (1993), p. 73-92 [BE 1995, 472]: J. attributes the decree of Ilion in honor of a king Antiochos (*I.Illion* 32) to Antiochos I and argues for a date between about 278/274 BC [against the view of F. PIEJKO: *EBGR* 1991, 192]. The decree, issued upon the arrival of the king on this side of the Taurus, provides that the priestess, the hieronomoi, and the prytaneis pray to Athena Ilias "that the arrival of the king and his sister the queen, the Friends, and the forces should have been for the best, and that all other good things should come about for the king and the queen, and that the state and their kingdom should last, increasing as they themselves desire." [AC]

125) D.R. JORDAN, *Magica Graeca Parvula*, in *ZPE*, 100 (1994), p. 321-335 [BE 1995, 113]: 1) A defixio from Aphaka (*DT* 15) contains the well attested formula 'destroy the three hundred sixty-five members' (τὰ τξε μέλη). 2) A lead tablet from Alexandria (*Suppl. Mag.* II n° 54) is an erotic spell; J. offers a new restoration. 3) Three curse tablets (*DT* n°s 252 and 253; *EBGR* 1990, 147 = *SEG* 40, 921) use the formula κατάρσχων τὸν καρπὸν τῶν Σοδόμων καὶ Γομόρων ("having bewitched the fruit of Sodom and Gomrrah"). 4) J. provides numerous parallels for a curse on the horses and the charioteers of the Blues (*SEG* 7, 213). [AC]

126) D.R. JORDAN, *Inscribed Lead Tablets from the Games in the Sanctuary of Poseidon*, in *Hesperia*, 63 (1994), p. 111-126 [BE 1995, 111]: Ed. pr. of one complete and four fragmentary lead tablets from the sanctuary of Poseidon at Isthmia (imp.). Four texts (1-4) are probably the ballots used by the judges of the Isthmian agon for the admission or disqualification of would-be competitors. Notice the verb ἐκκρίνω ('disqualify'). The fifth text is a defixio against runners, inscribed with magical characters. [ES]

127) D.R. JORDAN, *Inscribed Lamps from a Cult at Corinth in Late Antiquity*, in *HTR*, 87 (1994), p. 223-229: J. republishes, after close examination, the graffiti on Christian lamps discovered in a large underground bath complex in Korinth ('Fountain of the Lamps', 5th/6th cent.). The authors of the texts invoke angels: ἄγγελοι οἱ κατοικοῦντες ἐπὶ τοῖς ὕδασι τούτοις (1: "angels who dwell upon these waters"); [ἐπικαλ]οῦμέ σε τὸν [μέγαν] θεὸν Σαβαωθ, [τὸν Μι]χαήλ, τὸν Γαβριήλ (2: "I invoke you by the great god Sabaoth, by Michael, by Gabriel" or "the (god) of Michael and the (god) of Gabriel" for "I invoke you, the great god Sabaoth, etc.]). The invocations are followed by specific or general requests (2: ὅπως ποιήσης ὩΣΩΣ ταῦτα...; 3: εὐκατάλλακτοι γένησθε τῇ δούλῃ ὑμῶν Φαβιανῇ, "be merciful to your servant Fabiana"; 4: ...κὲ εὐτύχη). J. provides parallels for the nocturnal invocation of the supernatural in association with water. The 'Fountain of the Lamps' may have been used for baptisms, but the survival of a pagan healing cult cannot be excluded. [AC]

128) F. KAYSER, *Une inscription de Métélis au Musée d'Alexandrie*, in *ZPE*, 97 (1993), p. 213-216: Ed. pr. of an honorific inscription set up by the polis Metelis under the supervision of two municipal officials; one them is the high priest of the local imperial cult (3rd cent. AD). [AC]

129) F. KAYSER, *Un vétéran au temple de Montou à Tôd (Haute Egypte)*, in *ZPE*, 97 (1993), p. 217-220 [*BE* 1994, 688]: Ed. pr. of a dedication made for the fortune of an emperor by a veteran to Apollon Theos Megistos (=Montou) and the Ktistes (Tod, 2nd cent. AD). The anonymous Ktistes is probably the founder of a shrine. Another (Latin) inscription (2nd/3rd cent.) records building activities in this sanctuary. [AC]

130) F. KAYSER, *Nouveau textes grecs du Quadi Hammamat*, in *ZPE*, 98 (1993), p. 111-156: Quadi Hammamat is one of the stations on the route from Koptos to the Red Sea. It has a small fortress, quarries, and a sanctuary of Min-Pan. A series of proskynemata have already been published (*I.Ko.Ko.* 38-140); another 16 proskynemata were found during recent excavations in part of the temple dedicated to Pan in AD 18 (n^{os} 1-16, 1st cent. AD). The proskynemata were usually written by soldiers (1, 5, 6, 9) and workers of the quarry (11, 14). They are addressed to Pan (9, 10) and his synnaoi (10: πρὸς... τὸν ἐνθάδε θεόν), probably Isis-Hathor and Horos-Harpokrates. Three proskynemata are addressed to the 'gods in Persou' (4, 7, 15); Persou was probably a place near the Paneion. In one case the proskynema is made for the welfare of a soldier and his horse (9: τὸ προσκύνημα Μάρκου Οὐαλερείου ἱππέος καὶ τοῦ εἵππου αὐτοῦ Εἰερακίωνος; cf. *I.Ko.Ko.* 127). The ostraca found in the same place (n^{os} 20-60) are not of religious interest. [AC]

131) D. KIENAST, *Antonius, Augustus, die Kaiser und Athen*, in K. DIETZ – D. HENNIG – H. KALETSCH (eds), *Klassisches Altertum und frühes Christentum. Adolf Lippold zum 65. Geburtstag gewidmet*, Würzburg, 1993, p. 191-222: In this excellent general study of the treatment of Athens by Roman statesmen and emperors from Marc Antony to Marcus Aurelius, K. also discusses the divine honours bestowed upon Marc Antony, who was worshipped as Neos Dionysos and was honoured in the Panhellenic festival Antonieia Panathenaia (38 BC). Augustus continued to treat Athens well after his initiation into the Eleusinian mysteries (19 BC); under his reign the client kings decided to complete the building of the Olympieion and to dedicate this temple to the Genius Augusti; C. Caesar was worshipped as Neos Ares. The promotion of Athens reached its colophon under Hadrian, who was also initiated into the mysteries of Eleusis. In addition to his extensive building program and the restoration of festivals, Hadrian introduced the worship of Antinoos and founded the Panhellenion, dedicated to his cult (Hadrianos Panhellenios). K. suspects that Hadrian's foundation of the Panhellenion and his cult as a synnaos of Athena in the Parthenon may have been modeled after Marc Antony's measures (especially, the celebration of Antonieia Panathenaia as a Panhellenic festival). [AC]

132) D. KNIBBE – H. ENGELMANN – B. IPLIKÇIOĞLU, *Neue Inschriften aus Ephesos XII*, in *JÖAI*, 62 (1993), p. 113-150 [*BE* 1994, 78, 99]: Ed. pr. of 79 inscriptions found in Ephesos in 1987-1990, some of which are of religious interest. *Cult associations*: An honorific inscription for a benefactor of an association (koinon, synodos) of Aphrodisiastai (17, 2nd cent. BC) informs about its organization: The association had magistrates (oikonomos, scribe), possessed a shrine (klision), and celebrated teletai. It was dedicated to the cult of Aphrodite Polyainetos and perhaps another male deity, as can be inferred from the provision that the benefactor would be crowned with the crown of the god ([τ]ῶι τοῦ θεοῦ στεφάνῳ). [The proposed identification of this association with an association

of Rhodian tradesmen is improbable, since the text is not written in the Dorian dialect]. Another honorific inscription was set up by a thiasos (39, Hell.). *Priests*: An honorific inscription for a priestess of Artemis and prytanis (21) records her services: she performed the sacrifices, distributed the sacrificial meat to the boule, the gerousia, the personnel of the sanctuary (hieros oikos) and the hieronikai of the Artemisia. According to another honorific inscription M. Aurelius Papio, priest of the Boule (cf. *I.Ephesos* 941), was declared ἥρωας τῶν Ἐφεσίων (22, 3rd cent. AD). A letter sent by the proconsul P. Petronius (9, AD 30/31) attests a priest of Claudius, probably for the civic and not the provincial cult of the emperor. A chrysophoros, the son of a naopoies, expresses his thanks to Artemis (27, εὐχαριστῶ σο[ι κυρία Ἀρτεμι]). A list of neopoiai who served under the archiskeptouchos Hermippos and celebrated the mysteries of Artemis ([οἶδε ἡὺτ]ύχησαν ἀκολύτως μετασχεῖν πάντων τῶν μυστηρίων [τῆς ἀγιωτάτης Θε]οῦ) demonstrates that in that year one phyle (Karenaioi) appointed three neopoiai (not two, as usually). The same list also names the hieros Theopompos, who served as spondopoiros for several years (33, ca. AD 160). Also notice a priestess πρὸ πόλεως (29) and an hierokeryx (69). *Dedications*: to Artemis Ephesia and Hadrian (12, it records the construction of dikes in the river Manthites), Artemis Ephesia and Domitian (15), Artemis Ephesia (78), Sarapis and Isis (28, Hell.?); an altar of Apollon Prostaterios (26). *Sanctuaries*: An honorific inscription for M. Messala Corvinus, benefactor of the sanctuary of Artemis and the city (18); the boundary stone of the sanctuary of a chiliastys (30, Hell). *Festivals*: A series of letters of emperors and governors concerning the privileges of the gerousia illuminate a provision in the endowment of Vibius Salutaris [EBGR 1991, 206]: should his heirs violate the provisions of Salutaris' foundation, they would be liable to seizure exactly as debtors of the Artemision and the gerousia would (p. 122). Two texts concern winners at the Megala Artemisia (31, 32). *Oracles*: The metrical oracle of Apollon about pestilence (23) has already been the object of detailed discussion [see EBGR 1992, 84]. [AC]

133) D. KNOEPFLER, *Le temple du Métrôon de Sardes et ses inscriptions*, in *MH*, 50 (1993), p. 26-43 [BE 1993, 269]: An epigraphic dossier consisting of royal letters and decrees [EBGR 1989, 37] was published in the Metroion of Sardeis. The choice of this particular sanctuary may be due to the close connection of a prominent family of Sardeis to it; two prominent citizens have theophoric names deriving from Meter (Metrodoros, Metrophanes). These texts were to be inscribed εἰς τὴν παραστάδα τοῦ ναοῦ τοῦ ἐν Μητροῶνι. The term παραστάς is probably applied in the general meaning 'entrance' ('c'est le sens d'entrée', de 'porche', etc., l'espace situé entre deux parastades pouvant être lui-même qualifié de παραστάς ou de προστάς). K. proposes a reconstruction of the parastas of the temple in the Metroon, which has not been located yet. [AC]

134) D. KNOEPFLER, *Adolf Wilhelm et la pentétéris des Amphiarara d'Oropos*, in M. PIÉRART, *Aristote et Athènes. Fribourg (Suisse), 23-25 mai 1991*, Paris, 1993, p. 279-302: The pentaeteric festival added to the Attic festivals under the archonship of Kephisophon (329/8; ARISTOT., *Ath. Pol.*, LIV, 7) should be identified with the Amphiarara of Oropos, as suggested by A. WILHELM and P. FOUCART, and not the Hephaisteia, as suggested by the traces of letters on the London papyrus. The early lists of victors at the Amphiarara (*JG* VII 414 + *SEG* 1, 126) may be attributed to the archonship of Kephisophon. [AC]

*135) L. KOENEN, *The Ptolemaic King as a Religious Figure*, in *Self-Definition*, p. 25-115: In this fundamental study on Ptolemaic kingship K. demonstrates how the Ptolemies managed to serve simultaneously the Greek and the Egyptian functions of their office through the amalgamation of Egyptian and Greek elements. K. studies in detail the ruler cult and its development (the development of the eponymous state cults in Alexandria and the symbolic function of eponymous dating, the royal cult in the Egyptian temples, particularly as expressed in the royal titulary of Ptolemy V Epiphanes in the Rosetta Stone) and shows that the Greek cult-names of the Ptolemies (Soter, Evergetes, Philadelphos, Philopator, Philometor, Epiphanes) captured many of the tenets of Egyptian titulary. These cult-names sound Greek to the Greeks, and yet the Egyptians could recognize in them their pharaoh. An analogous interdependence of the Greek and the Egyptian face of the Ptolemaic king can be recognized in the measures for the apomoira for temples and in the dynastic festivals, whose dates often follow the Egyptian ideology of kingship. The struggle of Greek culture to come to terms with the new environment is also clear in the poetry of Kallimachos, which occasionally transforms elements of Egyptian ideology into the language of Greek poetry. [AC]

136) V. KONTORINI, *La famille de l'amiral Damagoras de Rhodes. Contribution à la prosopographie et à l'histoire rhodiennes*, in *Chiron*, 23 (1993), p. 83-99: Ed. pr. of an honorific inscription for Euphranor, son of Damagoras, member of a prominent Rhodian family, who won the chariot race at the Halieia of Rhodos (Rhodos, 1st cent. BC). [AC]

137) R. KOTANSKY, *Θωβαρραβαν* = 'The Deposit is Good', in *HTR*, 87 (1994), p. 367-369: The etymology of the vox magica *θωβαρραβαν*, very common in ancient spells, can be traced to Hebrew and means 'the deposit is good'. This commercial slogan, probably perceived as a sort of verbal oath, passed into the magician's vocabulary. [AC]

138) Ch. KOUKOULI-CHRYSANTHAKI – D. MALAMIDOU, in *AD*, 44 Chron. (1989) [1995], p. 374-375: During the excavations in the sanctuary of Heros Auloneites (Kepia, Thrace) vases with dedicatory inscriptions addressed to the hero were found as well as a bronze tablet with the Latin dedicatory inscription of a Roman soldier. Many jars bear sealings inscribed with the words *ἥρωος* and *θεοῦ*, which indicate the production of pottery at this particular sanctuary. The jars were probably used for the storage of wine. Cf. Ch. KOUKOULI-CHRYSANTHAKI – D. MALAMIDOU, *Τὸ ἱερὸ τοῦ Ἡρώα Αὐλωνεΐτη στὸ Παργαῖο (II)*, in *AEMT*, 4, p. 503-511. [AC]

139) J. KUBÍNSKA, *Λ'αὐλὴ et le φθόνος dans deux inscriptions du Hauran de l'époque du bas-empire*, in *Eos*, 89 (1991) [1992], p. 195-198 [SEG 41, 1526]: K. studies inscriptions intended to protect an αὐλή (rural house, villa) from envy and the 'evil eye' (near Bostra, 6th cent.). The texts use formulas known also from pagan apotropaic texts: *ὁ φθονῶν ῥαγίτω* ("let him, who shows envy, croak"), *ἔριζε καὶ μὴ φθόνει* ("compete, but show no envy"). [AC]

140) G. LABARRE, *Κοινὸν Λεσβίων*, in *REA*, 96 (1994), p. 415-446: In this general study of the development of the Lesbian Koinon L. discusses in detail the history of the common sanctuary at Messa, known from epigraphic sources. This sanctuary became the center of a common cult of the cities of Lesbos sometime in the archaic or classical period; in the 2nd cent. BC it developed into the center of the Lesbian confederation. [AC]

141) Y. LAFOND, *Pausanias et les paysages d'Achaïe*, in *REA*, 96 (1994), p. 485-498: Survey of the cults of Achaia mentioned by Pausanias with occasional references to epigraphy. [ES]

*142) M. LE GLAY, *Héraclès – Hercule en Afrique du Nord*, in *Héraclès*, p. 293-317: L. studies the religious and political aspects of the cult of Herakles in North Africa. Herakles' cult had deep roots in this area because of his identification with Melqart. Due to the importance of Melqart in Phoenician colonization, Herakles was perceived as founder of cities and was worshipped as protector of cities (Hercules conservator, genius civitatis) until imperial times. A second type of Herakles attested in North Africa is the hero of Greek mythology, who was assimilated with Melqart, suppressing indigenous features. From the Severan period on Herakles was also closely connected with the imperial ideology (Hercules Augustus) as protector of the emperor. In the 3rd cent. AD Herakles' cult acquired a more spiritual / 'mystical' character. [AC]

143) B. LEGRAS, *Mallokouria et mallocourètes. Un rite de passage dans l'Égypte romaine*, in *CCG*, 4 (1993), p. 113-127: A series of papyri as well as funerary portaits attest a Greek rite of passage in Roman Egypt, the cutting of hair (μαλλοκουρία) of young men upon entering adolescence. This ritual, known in mainland Greece from a variety of sources, was practiced by the members of the municipal elites (μαλλοκουρητες). [AC]

144) C. LETTA, *Il dossier di Opramoas e la serie dei legati e degli archiereis di Licia*, in *Studi ellenistici*, IV, p. 203-246: L. proposes a chronological rearrangement of the archiereis and the legati Augusti in Lykia in the period AD 103-152 and provides a new chronological table, which differs from the list constructed by M. WÖRRLE (*Stadt und Fest im kaiserzeitlichen Kleinasien*, Munich, 1988, p. 35-42) [EBGR 1988, 193]. [ES]

*145) P. LÉVÊQUE – A. VERBANCK-PIÉRARD, *Héraclès, héros ou dieu?*, in *Héraclès*, p. 43-65: In the first part of this article L. explores the bronze-age origins of the image of Herakles, suggesting that Herakles "est le troisième personnage d'une sainte famille de type néolithique dont les deux figures féminines, déesse mère / déesse fille, sont représentées par Héra et Athéna." In the second part, V. offers an insightful analysis of the methodological issues and the problems with sources

(archaeological, literary, and epigraphic) related to the very complicated question whether Herakles had a double nature as a hero and as a god [cf. *EBGR* 1990, 310]. [AC]

146) B. LEVICK – S. MITCHELL – J. POTTER – M. WAELKENS, *Monumenta Asiae Minoris Antiqua. Volume X. Monuments from the Upper Tembris Valley, Cotiaenum, Cadi, Synaus, Ancyra, and Tiberiopolis Recorded by C.W.M. Cox, A. Cameron, and J. Cullen*, London, 1993 [BE 1995, 479]: The volume contains introductory chapters on the historical geography of the region (parts of Mysia, Phrygia, and the Phrygo-Mysian border), the Roman roads, the sculpture workshops, and Christianity, and presents 547 monuments, most of them inscribed; new texts are marked with an asterisk [cf. C. BRIKHE, in BE 1995, 479, with several restorations and many remarks primarily on linguistic issues].

Upper Tembris Valley, Appia: Dedications to: Hosion and Dikaion (*214), "Οσιον καὶ Δίκαιον "Ενδημον and Μήτηρ Μακαρία "Οσία Δικαία (*158) [for these cults see now *EBGR* 1991, 204; *EBGR* 1992, 185], Meter Theon Zingotene (215, κατὰ κέλευσιν τῆς θεοῦ), Meter Kikleia (*226), Zeus Bennios (157 = SEG 40, 1200, for the welfare of Elagabalus and a village), Zeus (*222: Διὶ καὶ Ἑρμαβεννεῖ). The editors argue that βέννος was not only the Anatolian name of a cult association, but also the designation of a cult object [but see C. BRIKHE, in BE 1995, 479: Ἑρμᾶ βέννει, Hermas being the founder of the association]. *Cult officials*: Two honorific inscriptions (*70 and 193, early 3rd cent.) were set up by the high priest of Asia M. Sestullius Severus Flavianus for his father. No. 198 is the epitaph of a priest. [The word ἱερεὺς can be read also on the sarcophagus n° 21*]. *Funerary cult*: Numerous funerary imprecations (imp.) use well known formulas: ἰς θεοὺς κατη[ρ]αμένος ἦτω (2), ἐὰν δέ τις φαῦλον τι ποιήσῃ τῷ τὸν βῆ, followed by a variant of the formula ἔξει τὰ τέκνα ὀρφανὰ (18*), ὅς ἂν προσάξῃ / προσοίσει χεῖρα τὴν βαρύνθονον πολλὰς / πᾶσαις ἁώροις περιπέσοιτο συνφοραῖς (*40, *47, 82, *105, *150, *160, *165, *166, *183, *195, *199, *202, *235) or Ἐκάτης μελαίνης περιπέσοιτο δαίμοσιν (*165, *189). Several texts urge the passer-by not to destroy the grave: ὃ ξένη, μὴ ψαύσης στάλλαν / χερὶ μὴδ' ἐπὶ νεκρῶς ταῖσι κα/σιγνήταις χεῖρα [κακ]ήν ἐπιθῆς· / ἔστι καὶ ἐν φθιμένοις νέμε/σις μέγα ἐστ' ἐπὶ τὸν βῆ, / μὴ ψαύσης [τὸν β]ο[ν] ἀλλ' ἀγα/γνοὺς πᾶριθι (12*, 3rd cent. AD; cf. KAIBEL, EG 367), τὸν θεὸν σοι· μὴ ἀδικήσεις (49, *106, *108, *162); two epitaphs contain benedictions for the passer-by: ἅπτη ἀναγνοὺς διὰ βίου πράξων καλῶ(ς) κᾶμοι συνέχου τὴν κόνιν κούφην ἔχειν (*63, cf. 169). In an epigram, a deceased woman begs Aphrodite to protect the surviving relatives (75 = KAIBEL, EG 369: προ[ο]λείπω Ἰανοάρην τὸν ἐμὸν χρηστότατον γαμέταν, ὃν σύ, θεὰ Κ(ύ)πρι, μοι φιλέεις σὺν τῷ πατρὶ καὶ ΧΑΡΙ[...]. τέκνα δέ μοι καὶ αὐτὸν σώζοιτε ἱκετεύω). The care of the living for the dead is often expressed with the notion of εὐσέβεια (*40, *60, *218). A long epitaph gives a gloomy picture of death (169: [ἰ]ς Αἶδα τὸν ἀφενγέα χῶρον, τὸν βῆ ἀφενγῇ, πολυβένθει τὸν βῆ). An epitaph offers a unique variant of the topos that not death, but dying young is painful, suggesting that dying is not painful if the deceased had achieved something as valuable as friendship before his death (*186: οὐκ ἀ[λγ]ινόν ἐστιν τὸ θανῖν ἐπὶ προκίτῃ, κτησάμενος φιλιαν ἀγαπητήν). Two fragmentary epitaphs expressing thoughts about life after death are probably the work of Christians (*118: [οὐδε]νὸς ἀθανάτων ἐ(ς) ὁμήγυριν [...] οὐδε[ύειν]... πᾶσι βροτοῖς ἐπισυμβαίνουσι παρ[α]ινῶ πένθεσι μὴ κλαίειν πολλὰ καταφθιμένων· [καὶ γὰρ] ἔδωκε μάκαρ κτίσσειν πάλιν αὐτὸς ἀ[νελ]θεῖν καὶ ἰ κραταιᾶ βουλῇ καὶ σ[θ]ένει καὶ δυνάμει; 89, late 4th cent. AD: θ[ε]ὸς [δ]ὲ κέκληκεν ὁ παν[...]. [Ο]. [Ο]. [Ο]. κόσμου, ἱς φῶ(ς) ἐάω[ν] [ἡ]λθο[ν] ...] Α κακὸν ψυχὴν ΠΑ[...]. [Ο]. [Κ]. [Ο.] πάντες γὰρ ὀφίλομεν αὐτο[...]).

Kotiaion: Dedications to: Artemis (*344, κατὰ ἐπιταγήν), Meter Oriene (*307) [i.e., Oreine: C. BRIKHE, in BE 1995, 479], Theos Hypsistos (262), Zeus Bronton (290, 294), Zeus and the Bennetai (304: Διὶ καὶ τοῖς Βεννεῖταις). T. DREW BEAR and C. NAOUR have interpreted the Bennetai as members of a cult association (cf. *supra* on the word βέννος). *Funerary cult*: Several funerary imprecations use common formulas: ὅς ἂν προσάξῃ χεῖρα τὴν βαρύνθονον πολλὰς ἁώροις περιπέσοιτο συνφοραῖς (*271; cf. *286), τί(ς) ἂν προσάξῃ χίρην τὴν βαρύνθ[ονον] ὀρφανὰ τέκνα λίποιτο, οἶκον χήρον, βίον ἔρημον (*279). Notice the formula ἀνιστάναι τὸν δεινὰ ἀετόν on a grave monument (*339) [on its significance see *supra* n° 72]. The pagan imagery in a Christian epitaph (*275: ὁλοαὶ κόκυσαν Ἑρηνύες ἰς Ἀχέροντα... ἀνφότεροι Πλούτωνος ἀνηλὸς ἦσαν ὑπουργοί) shows that such pagan references cannot be taken as criteria of non-Christianity. Notice also the word ἁποθανής (*308) [cf. C. BRIKHE, in BE 1995, 479].

Synaus: Dedications to: Helios Mithras (449 = CIMRM 23), Meter Thea (527 = IGR IV 554), Thea Epekoos (*430), Theos Epekoos (*488, an altar and a πυράμης = 'shovel'), Theos Epekoos Hypsistos (*504), Theos Hypsistos (*427, *435, *443), Theos Rhodios (*447), and Theos (*440). The addressee of another dedication is not named (*431: τὸν θεὸν ἐποίησεν ἐκ τῶν ιδίων καὶ τὰ περὶ τὸν θεόν). *Cult officials*:

A high priestess of Asia in Ephesos (418), a priest (521), the grave of a priest and priestess (*439), the grave of an hieros (*437). An epitaph expresses thoughts about life after death (517 = *CIG* 3847 and p. 1080: ἀτὰρ δέμας ἐνθάδε κείται ψυχὴ δ' ἀθανάτων αἰθέρα ναιετάει) [for the idea that soul joins αἰθήρ after death cf. parallels in *EBGR* 1988, 32, 124, 179; 1989, 45]. [AC]

147) M. LILIBAKI-AKAMATI, 'Ανασκαφικὴ ἔρευνα στὴν περιοχὴ τοῦ καναλιοῦ τῆς Πέλλας κατὰ τὴν περίοδο 1988-1991, in *AEMT*, 5, p. 83-95 [*BE* 1994, 414]: A dedication to Darron (= Tharron) Epekoos, a Macedonian healing daemon (*HESYCH.*, s.v.), in fulfillment of a woman's vow was found in Pella, in a building complex which may have served as his sanctuary (2nd cent. BC). [AC]

148) J. LLOYD JONNES – W. AMELING, *Inscriptions of Heraclea Pontica* (*JGSK*, 47), Bonn, 1994 [*BE* 1995, 5]: This corpus contains the inscriptions of and the testimonia on Heracleia Pontika in the Black Sea as well as a prosopography (compiled by A., p. 115-168); new texts are marked with an asterisk. *Dedications*: A physician dedicated of a statue of Hygieia to Asklepios (7, 2nd cent. AD). A dedication to the emperors (Theoi Sebastoi) and the Demos is inscribed on the rim of a weight (79a, no date). The ancient glory of the city is praised in a fragmentary dedication to Antoninus Pius and to a goddess, perhaps Athena (51: [Ἀθηνᾶ πολ]εῖτιδι). *Lex sacra*: A boundary stone marks the sacred area of a sanctuary, within which burials were not allowed: ὄρρος τὸ ἱερὸ τότῳ ἔνδος μὴ θάπτειν (70 = *LSAM* 83, ca. 400 BC). *Sacred officials*: Aurelius Alexander, high priest of Pontos is praised as αὐθαίρετος καὶ μεγάλῳψυχος (3, late 2nd cent. AD). *Grave inscriptions*: Two funerary imprecations with the formulas ὃς ἂν τοῦτο τὸ ἔργον συλῇσῃ σεσυλημένος ἐξαπόλοιτο (12, Hell.?) and ὅλη πανὼλη ἀπόλλοιτο (13*, imp.). Another epitaph provides for the payment of a fine for the violation of the grave (14*, imp.). The fragmentary epitaph of a mime (biologos) mentions the offering of incense on his grave, upon the earth (θυμιαμάτων κατὰ γαίης (61). *Magical texts*: An amulet (80) is inscribed with the magical words αβρασαξ and -ΣΙΣΡΩ ('son of the ram', of Coptic origin, as noted by R. MERKELBACH). [ES]

149) Chr. LÖHR, *Die Statuenbasen im Amphiareion von Oropos*, in *MDAI(A)*, 108 (1993), p. 183-212: The statue bases found in the Amphiareion at Oropos (late 4th-late 3rd cent. BC) can be divided into two groups, an earlier group set up in the west part of the main street (late 4th cent.-ca. 250), and a later group further east, erected after the demolition of the incubation room (ca. 230 BC). From the 1st cent. on the older bases were often reused for statues of Romans. The earlier group consisted primarily of equestrian statues of Hellenistic royalty, whereas the later group comprised primarily statues of the local aristocracy. The statues were dedicated both by individuals and by Oropos. [AC]

150) B. MANDILARAS, 'Απόλλων καὶ Κυκλάδες, in 'Επετηρὶς Ἑταιρείας Κυκλαδικῶν Μελετῶν, 14 (1991-1993) [1993], p. 150-174: M. collects and discusses briefly the evidence for the cult of Apollon in the Cyclades, providing a list of inscriptions which attest this cult (p. 160-172). [This list includes neither the epigraphic evidence for month names related to festivals of Apollon nor the relevant theophoric names]. [AC]

151) G. MANGANARO, *Iscrizioni "rupestri" di Sicilia*, in *Rupes loquentes*, p. 447-501 [*BE* 1993, 715; *SEG* 42, 820, 824-836, 850]: Collection and discussion of the Greek rock-inscriptions of Sicily (3rd cent. BC). *Syracuse*: The inscriptions inscribed on the steps of the theater name members of the royal family (Hieron, Philistis, Nereis), Zeus Olympios, and Herakles Kraterophon. A inscription in the cave called Stella records the dedication of an altar and τρίκλεινα to the Nymphs by Aristoboula (*JG* XIV 4). The most interesting group of inscriptions, whose reading is revised by M., was found in the rural sanctuary at Buscemi (1st cent. BC/AD, p. 452-487) dedicated to the worship of the Paides (1, 4, 6, 8, 9, 10, 11), Anna (1, 4-6, 8, 11), and Apollon (4, 8, 9). The 11 texts were engraved by pilgrims, who visited the sanctuary (παρεγένοντο et sim.: 4, 6, 8, 9), attended a ritual, which included sacrifice and a banquet (cf. [τῇ] τριακάδι εὐφρανθ[έντες]: 9; the same expression appears in another rock-inscription in Adrano, p. 497), brought dedications (ἀνάθημα: 10), and expressed their thanks (εὐχαριστοῦντες et sim.: 4, 8, 9; χαριστήρια: 8). The texts name the eponymous priest of Zeus Olympios in Syracuse (ἀμφιπόλος ἐν Συρακοῦσιν: 8, 9, 11) and the priestesses of the cult (ἀμφιπόλος τῶν Παίδων καὶ τῶς Ἄννας: 1; ἀμφιπόλος: 6; ἀμφιπόλος τῶν Παίδων: 9, cf. 11; ἱέρεια: 5, 6, 9, 11; ἱέρεια τῶν Παίδων: 8). M. identifies the Paides with a triad of deities named in an inscription (11: Μῆνη, Νέμη, Παῖδη) and associates their cult with the Sicilian cult of the Materes [cf. *infra* n° 230] and the cult of Maia and

Tetralea, attested in two enigmatic inscriptions found at Akrai (SEG 31, 821 and 822). According to M.'s restorations of the first text, Maia appeared to her priestess in a dream and gave her an oracle. The second text reproduces a dialogue between Tetralea and Zeus [on this text cf. EBGR 1987, 68]. [AC]

152) G. MANGANARO, *Una dedica di Samo rivolta non a Leukaspis, ma a Hera Thespis*, in ZPE, 101 (1994), p. 121-126: After a close examination M. proposes emendations to a dedicatory inscription found in Samos (BE 1965, 159). The text is addressed to Hera Thespis (not to Leukaspis); the dedicants came from the Sicilian city Endesa, where a cult and an oracle of Hera existed. M. argues that the epithet Thespis is related to θεσπέσιος and means 'oracular'. [ES]

153) Ch. MAREK, *Stadt, Ära und Territorium in Pontus-Bithynia und Nord-Galatia*, Tübingen, 1993 [BE 1995, 582-585]: In his general study of the area which corresponds to the province Pontos-Bithynia M. briefly presents the cults of Amastris (p. 98) and a corpus of the inscriptions of Pompeiopolis, Abonouteichos/Ionopolis, Amastris, and Kaisareia/Hadrianopolis (new texts are marked with an asterisk) [see the critical remarks of C. BRIXHE, in BE 1995, 582, particularly on the divine epithets, which derive from place names, and on linguistic questions].

Pompeiopolis (p. 135-155): *Dedications* to: Agathe Tyche, Zeus, Helios, Sarapis, Isis and their synnaoi (24), Agathe Tyche, Zeus, Helios, Sarapis (*25, AD 268), Theos Doumouisenos (*27), Zeus Brontaios Xibenos (26). *Cult officials*: high priest (2, 21). *Grave inscriptions*: The grave epigram (probably of an Homerist) urges passers-by to enjoy life (*28); other grave epigrams mention the duties of the children towards deceased parents (*29: καλὸν ἀποφθιμένοισι δόμεν γονεῦσιν ἀμοιβὰς δάκρυα καὶ στήλην καὶ τάφον εἶν' Ἀΐδαο; 30: εὐσεβείης πολῦτιμα λαβὼν ἰδὼ[ν] παρὰ τέκνων δῶρα, παρ' ἀνθρώπων σεμνὰ νομιζόμε[ν]α, καὶ στήλην κήρυκα βίου; cf. *34: χερσὶ τέκνων ἀλμυρίων τυμβευθεῖς; cf. the expression εὐσεβείας χάριν in several texts: *31, *59, *61). The abbreviation ΘΚ [Θεοὺς Καταχθονίοις] is found in three epitaphs (*46, *47, *48). Several texts mention fines for the violation of graves (*32, *36, cf. *63). Another text underlines the moral values of the deceased (*32: θεοὺς εὐσεβήσας κὲ ἀνθρώπους βοηθήσας).

Abonouteichos/Ionopolis (p. 155-157): A dedications to Zeus Poarinos (2; for his sanctuary cf. 1) and a high priest of the emperor cult (3).

Amastris (p. 157-187): *Dedications* to: Agathe Tyche (30), Agathe Tyche and Dionysos (28, by a mystes), Agathe Tyche and Zeus Megas Sdaleites (87, κατὰ κέλυσιν τοῦ θεοῦ· εὐχαριστῶ), Aphrodite (33), Hermes (29), Theos Aneiktos Absameus and Ge Kyria (27, προσευχῇ εὐξάμενος καὶ ἐπιτυχών... εὐχαριστή[ρι]ο[ν]), Theos Hypsistos (32), Theos Hypsistos Epokoos Helios (1b), Theos Kteision Epokoos and Tyche (26), Theos Monios (113), Zeus Gainilos? (96), Zeus Koropizos (96), Zeus Sarsos (112), Claudius and the Demos (2). Several ephebarchs dedicated altars and statues of a Satyr (10), Herakles (11, cf. 114), and the Demos (18); another altar was dedicated in fulfillment of a vow (34). An honorific inscription for two agoranomoi contains a prayer to Zeus Strategos and Hera, πάτριοι θεοὶ καὶ προσετώτες τῆς πόλεως, that all future agoranomoi may be like them (3); these men served also as high priests; their father had served as high priest for three successive terms and as agonothetes. *Cult officials*: high priests of the emperor cult in the city (1a, c: ὁ τοῦ ἐπουρανίου θεοῦ Σεβαστοῦ ἀρχιερεὺς; 3) and in the province (7, 12), agonothetes (3), mystarches (cf. 35). *Associations*: hieronikai and hieranphodeitai (56) [C. BRIXHE, in BE 1995, 582: "indication du quartier des vainqueurs aux concours sacrés (ιερονεικῶν τὸ ἄμφοδον) et des "chefs d'avenue" du "quartier sacré", ιερανφοδεϊτῶν πλατεάρχαι"]. *Grave inscriptions*: A man, who regarded his deceased wife as a goddess (ἦν ἐδόκουν θεὸν εἶ[ν]αι) hopes to find her after his death (λήψομαι εἰς Ἀΐδαν δῶμορον, ἦν κε θάν[ω], 39); a grave epigram mentions the participation of a young man in Dionysiac choruses (44 = SEG 35, 1327; 40, 1163: παρ' ἐμπύροις δὲ κῶμων Εὐφῶ Θεῶ τριετῆρι τελετῇν μυστικῶς ἀνήγαγον). Several texts mention fines for the violation of graves (60, 61, 63-70, 72, 88, *110). The notion of εὐσεβεία is used to describe the respect rendered to parents (48, *98) and to the dead (εὐσεβείας χάριν: *103, *104, *106). [A rudely inscribed block (*116) is probably a curse (cf. the expression ἀπολίψ[η] τῇ γεν/εᾷ), related to the 'prayers for justice' studied by H.S. VERSNEL (see EBGR 1988, 184; 1991, 261). M. gives the following text: ἡ ἀποκατέλξη ἡ ἄρρη ἔνθεν αἰγίαν, ἀπολίψ[η] τῇ γεν/εᾷ καὶ παρακαταθή[η] ΚΗΑΙΔΗΜΙ τῷ Β.·ρεται/φ. Perhaps l. 4f. contain the expression παρακαταθήκη δίδωμι; cf. M. RICL, *Hosios kai Dikaïos*, in EA, 18 (1991), p. 40f. n° 88: Στατιλία ζῶσα προ/νούσα παραθήκη / ἔδωκε[ν] τινη ἐρεᾶν (?) π[ρ]ά/σινον καὶ ψέλλι[α] δό/ο ἀργυρᾶ. Κᾶ[ν] μὴ ἀπο/διδῇ, "Ὅσιον, Δίκεον, / "Ἢλιε Κύριε, ὑμεῖς ἐκ[δ]ικῆσθε τὴν νεκρὰν / καὶ τὰ τέκνα

ζῶντα; TAM V 1, 258 (Kula): Μηνογένης Λακίου / θεῶν Ἀλιανῇ εὐχὴν / δοὺς παραθήκην / καὶ ἀπολαβόν. A tentative translation would be "whoever draws down or takes away the αἰγία (? 'goat's skin'), let him and his descendants be destroyed. I have placed a pledge with B..retaios (?)"].

Kaisareia/Hadrianopolis: Dedications to: Artemis Euktea (15, a temple), Artemis Kratiane (13, by a priest ἐκ προγόνων), Meter Theon (*22), Theos Hypsistos, Theos Athanatos (24), Zeus (?), Zeus Baleos (18), Zeus Brontaios (17), Zeus Epekoos (23), Zeus Epidemios (19) [for Zeus Epidemios cf. *supra* n° 82], Zeus Epikarpios (20), Zeus Es[-] (*21), Zeus Karzenos (16), Zeus Kimistenos (14). An hiketes constructed and dedicated to Demeter and Kore a temple and statues, in obedience to their command (12, κατὰ κέλευσιν τῶν θεῶν) [on this text see also P. DEBORD, *Aspects sociaux et économiques de la vie religieuse dans l'Anatolie gréco-romaine* (EPRO, 88), Leiden, 1982, p. 355 note 72, 453 note 187]. *Grave inscriptions*: The notion of εὐσέβεια is often mentioned in connection with burials (31, 39, 48, 85, *86). Three epitaphs underline the piety of the deceased (32: θρησκειύσαντα ἀρίστως; 46: εὐσεβῆ; *74: φιλό[θεος]). A grave stone is dedicated to the Theoi Katachthonioi (46). A fine for the violation of the grave is mentioned in an epigram (81). A veteran is compared with Achilles and Hector (*79, for parallels see p. 107f.). [AC]

154) S. MARKOULAKI, *Archaeological Reports*, in *Kretike Hestia*, 4 (1991/93), p. 207: M. mentions a base of a statue dedicated to Herakles (Kydonia, 5. Jh. BC). [AC]

155) A. MARTIN, *Notes relatives à la dédicace SB III 6184*, in *CE*, 68 (1993), p. 212-218 [*BE* 1994, 686]: M. discusses an inscription found in Ptolemais (SB III 6184, 138/7) which records the dedication of a sanctuary to the gods Thripis, Kolanthes, and Pan by the 28 members of a cult association (οἱ συνοδῖται) and their ἐπιμελητής Paniskos, high official of the court. The dedication was made for the welfare of Ptolemy VIII, Kleopatra II, and Kleopatra III, and shows the way cult associations expressed their loyalty by associating their respect towards the dynasty with the cult of local gods (cf. the βασιλισταί in Setis: *IThSy*. 305. After a study of the onomastics of the dedicants M. supports the communis opinio that the members of this association were (primarily) soldiers. [AC]

156) A. MARTÍNEZ-FERNÁNDEZ, *Notas sobre una inscripción métrica de Falasarna*, in *Fortunatae*, 2 (1991), 319-330: M. discusses the magical verses written on a lead tablet from Falasarna (Crete, 4th/3rd cent.) [unfortunately, with no knowledge of the new edition published later by D.R. JORDAN: *EBGR* 1992, 112; cf. *supra* n° 49], focusing on questions of dialect (mixture of koine and Dorian forms) and vocabulary (particularly the use of an epic vocabulary). [AC]

157) O. MASSON, *Nouvelles notes d'anthroponymie grecque*, in *ZPE*, 102 (1994), p. 167-184 [*BE* 1995, 169, 403]: M. discusses the name Noumenios ('child of the new moon') and studies the history of the personal name Δίης along with its numerous variants. A concentration of this name on Lesbos and in the Aiolis can be observed, with sporadic examples from Asia Minor and Macedonia. [ES]

158) A. MASTROCINQUE, *Orpheos Bakchikos*, in *ZPE*, 97 (1993), p. 16-24 [*BE* 1994, 157]: M. demonstrates that an amulet in Berlin (O. KERN, *Orphicorum Fragmenta*, Berlin, 1922, n° 150, 3rd/4th cent.) with the inscription Ὀρφέος Βακχικός and the representation of a crucified person, a crescent moon, and seven stars, is not a forgery. The same inscription appears on three gems in private collections in 18th century Florence and Rome. The representation of the crucified figure cannot be of pagan origin. It is a representation of Jesus, who was often associated with Orpheus in early Christian literature and iconography. [AC]

159) A. MATTHAIIOU, *Two New Attic Inscriptions*, in *Accounts Lewis*, p. 175-188 [*BE* 1995, 87]: Ed. pr. of a dedication to Athena engraved on a statue base from the Acropolis (shortly after 350 BC). The dedicant, Philoumene, is the sister of Leosthenes, the Athenian general during the Lamian war (PA 9142). [ES]

160) R. MERKELBACH, *Ein heiliger Baum der Heiden wird abgehackt*, in *ZPE*, 96 (1993), p. 58: M. suggests that a Christian epigram published by G. WAGNER (*ZPE*, 96, 1993, p. 53f., Panopolis, 5th/6th cent.) records the cutting down of a sacred tree (δενδροτόμος [Χριστοῦ κατ]έτεμένε τις ὠλεσ[ίκαρπον] ῥίζαν ἐκείνην) and collects further evidence for the destruction of pagan places of worship in late antiquity. [AC]

161) L. MIGEOTTE, *De la liturgie à la contribution obligatoire: le financement des Dionysies et les travaux du théâtre à Iasos au II^e siècle avant J.-C.*, in *Chiron*, 23 (1993), p. 269-294 [BE 1994, 532]: 59 texts from Iasos (I.Iasos 160-218) record the contributions of citizens for the celebration of the Dionysia and the construction of the theater. This dossier illustrates the problems a small Hell. city faced when celebrating a festival. The texts can be divided into two periods: in the first period (ca. 196-185/180) the contributions consist of the payment of various amounts of money by choregoi and the performances of artists without an honorarium. The contributions of the second period (after ca. 185/180) are uniform (200 drachmas for citizens, 100 drachmas for metics). [AC].

162) T. MIKOCKI, *Les impératrices et les princesses en déesses dans l'art romain*, in *Eos*, 78 (1990), p. 209-218 [SEG 40, 1649]: M. uses the epigraphic and iconographic evidence (particularly coins and gems) for the assimilation of female members of the imperial family with goddesses (Ceres / Demeter, Fortuna / Tyche, Isis, Juno, Diana, Kybele, Proserpina / Persephone, Nymphé, Charis, Venus / Aphrodite, Victoria, Caelestis, Roma, Minerva / Athena, Vesta / Hestia). This phenomenon continues Hellenistic traditions, but in addition to the goddesses, to whom Hellenistic queens were usually assimilated (Isis, Aphrodite, Demeter), the female members of the imperial family were assimilated to popular Roman deities and to abstract ideas. The assimilation usually had political motifs originating in Rome. From there it was imposed on the provinces. [AC]

163) M.C.J. MILLER, *Two Inscriptions from West Lokris and Doris: a Reconsideration*, in *Boeotia Antiqua* IV, p. 175-183: A dedicatory inscription from Lokris [EBGR 1992, 219] has been published as follows: Θεῶν Καيسάρων οἱ ταγοῖ[ι] βασιμὸν ἀνέστησον ἐπικ[...]. M. argues that the altar was dedicated to honour all the emperors, living and dead, i.e., to the combined imperial *Genius*. An alternative to the reading ταγοῖ[ι], which would imply that this region had been assigned to the Thessalian koinon, is τάγμ[ατος], an abbreviation of ἡγεμὼν τάγματος. M. also proposes to restore ἐπικ[ρίμα] or ἐπικ[ρίματα] on the last line. [This hardly makes any sense; other alternatives (e.g., ἐπὶ K[...]) are more probable]. [ES]

164) N.P. MILNER – M.F. SMITH, *New Votive Reliefs from Oinoanda*, in *AS*, 44 (1994), p. 65-76: Ed. pr. of votive reliefs found at Oinoanda. Two of them (1, 2) were dedicated by Licinnius Eutyches; the addressees are not named, but they are represented on the reliefs: the reliefs represent the Dioskouroi as horsemen flanking a female goddess (1) and a goddess accompanied by three epichoric warrior gods, commonly known as θεοὶ ἄγριοι (2). The same triad of warrior gods is represented on n° 3 (no inscription). An interesting monument was dedicated to the Synnaoi Theoi by the dadouchos Licinnius Hyakinthos (4, 2nd/3rd). It consists of a small apsidal niche over a tank (perhaps a fountain), with reliefs carved in rock-cut panels and representing the gods worshipped there. The dedicatory inscriptions identify them as the Dioskouroi Soteres (4a), Helios Mithras (4b), Hermes Prohegetes (4c), and Zeus Soter (4d). The epithet Prohegetes was unparalleled for Hermes, but attested for Apollon and Artemis at Sidyma (TAM II 188); Hermes was conceived as a god who gave guidance. Three holes were cut for metallic attachments, probably the lamps which were lit by Hyakinthos, the keeper of the shrine. [AC]

165) P. VAN MINNEN, *Drei Bemerkungen zur Geschichte des Judentums in der griechisch-römischen Welt*, in *ZPE*, 100 (1994), p. 253-258 [BE 1995, 721]: M. discusses critically H. FELDMAN's theory of a massive proselytism in the Jewish diaspora (*Jew and Gentile in the Ancient World*, Princeton, 1993), pointing to the absence of a proselytizing literature, to the few attestations of proselytes, and to the fact that the large number of Jews in the 1st cent. AD can be the result of a plausible demographic increase. The list of Jews and god-fearers found in Aphrodisias (SEG 36, 970, 3rd cent. AD) [EBGR 1987,95; 1992, 209] shows that only three families were proselytes. The first line of this text should be restored as θεὸς βοηθὸς πατελλᾶδο[ς] or πατελλᾶδω[ν] ('God, helper of the patella' or 'of the patellades', i.e. of the association of cooks). This line was a late addition and thus it does not prove the existence of the rabbinic institution of the 'soup kitchen' at Aphrodisias. [AC]

166) V. MISSAILIDOU-DESPOTIDOU, *A Hellenistic Inscription from Skotoussa (Thessaly) and the Fortifications of the City*, in *ABSA*, 88 (1993), p. 187-217 [BE 1994, 96; 1995, 336]: Ed. pr. of a decree of Skotoussa in Thessaly (ca. 197/185) concerning the description of a zone inside and outside the city walls which should not be private property. The text mentions the eponymous priest of Asklepios (l. 1, notice the verb λειτορεῖω = ιερατεύω), the month Hermeios (A 2), well attested in

the Thessalian calendars but hitherto unattested in Skotoussa, and a series of sacred buildings: the Kerdoion (sanctuary of Apollon Kerdoios: A 71-75), the Herakleion (B 5), and the Heleneion (<Helena?, B 47). The 'Auroschaophoros gate' (B 57: τὰς πύλας τὰς Αὐροσχαδοφόρο) may be related to a sanctuary of Dionysos or to a religious procession in which vine branches were carried (αὐροσχάς is according to ERATOSTH. 37 'a branch of vine with bunches of grapes') [cf. the Athenian Oschophoria]. [AC].

167) S. MITCHELL, *Anatolia: Land, Men, and Gods in Asia Minor*, Oxford, 1993 [BE 1995, 463, 565-568, 572, 573, 592]: I single out the most important subjects of religious interest treated by M. in his extremely important contribution to the history of Asia Minor (esp. central Asia Minor) from ca. the 2nd cent. BC to the 6th cent. AD. The first volume deals, among other things, with the religious practices of the Galatians (p. 47-50), the introduction and development of the emperor cult (p. 100-117), the forms of worship and the religious mentality in rural communities (p. 187-195, e.g., invocation of gods to inflict punishment, confession inscriptions, rural sanctuaries, particularly the sanctuary of Apollon Lermenos), and the agonistic festivals (p. 217-225). The second volume, which is primarily devoted to the rise of Christianity, includes discussions of the pagan worship in the first three centuries (p. 11-19), the indigenous cults of Anatolia (esp. Zeus, Meter, Mes, Hosion kai Dikaion, and Ares, p. 11-30), the existence of Jewish communities (p. 31-37), and the persistence of pagan culture in 4th cent. Ankyra (p. 84-91) [cf. the remarks of C. BRIKHE, in BE 1995, 463, primarily on linguistic issues]. M. presents (vol. II, p. 20f. and 26f.) several unpublished reliefs from Phrygia, dedicated to Artemis (fig. 13), Hekate (fig. 10), Hosion kai Dikaion (fig. 14) [see now EBGR 1991, 204], Zeus Abozenos (fig. 7, an anatomical votive, with the representation of a leg), Zeus Petarenos (fig. 9), and Zeus Thallos (fig. 6). One relief dedicated to Theoi Basileis was found near Antiocheia in Pisidia (fig. 12). [AC]

168) S. MITCHELL, *Three Cities in Pisidia*, in AS, 44 (1994), p. 129-148: In a topographical study on Kretopolis, Panemoteichos, and Kodrula M. publishes (p. 139) an honorific decree for C. O[...]-Jus Sempronius Visellius, high priest of the emperors and agonothetes at Panemoteichos (3rd cent. AD). [AC]

169) G. NÉMETH, *Hekatompedon-Probleme*, in ZPE, 101 (1994), p. 215-217 [BE 1995, 63]: Revised edition of the first 20 lines of the Athenian inscription concerning the protection of the Hekatompedos on the Athenian Akropolis (IG I³ 4, ca. 499/8 or 498/7) [cf. G. NÉMETH, *Übersetzung und Datierung der Hekatompedos-Inschrift*, in JdI, 108, 1993, p. 76-81]. [ES]

170) G. NEUMANN, *Beiträge zum Kyprischen*, in Kadmos, 32 (1993), p. 39-49: The month name *ta-ua-ki-si-jo* (Θαφάσιος?) in the 'Bulwer Tablet' from Cyprus [cf. *supra* n° 65] probably derives, as other Cypriote month names, from a divine name or epithet. It may be an epithet of Apollon (cf. HESYCH., s.v. Θόαξος, 'Ἀπόλλων'). This epithet may be associated with *θορός ('swift'). [AC]

171) I. NICOLAOU, *Inscriptiones Cypriae Alphabeticae XXXI, 1991*, in RDAC, 1992, p. 257-262 [BE 1993, 612; 1994, 129; SEG 42, 1312, 1318]: Ed. pr. an inscription recording the dedication of an image of Dionysos (τοῦ Διονύσου π[ρό]σωπον) by Themison for the favour that the god had shown to an association of senior soldiers. [N. translates the expression εἰς τὸν θίασον τῶν πρεσβυτέρων as follows: "in fulfilment of a vow (made to the god) for the prosperity of the association of the senior military servicemen"; the expression rather implies that the dedication was made in a shrine of the association]. The dedication of an image of Dionysos probably expressed the loyalty of the soldiers, since this god was particularly related to the Ptolemies. (13, Kition, mid-3rd cent. BC). Ed. pr. of an inscription recording the dedication of a statue of Glykon to Aphrodite Paphia by his parents in fulfilment of a vow (15, Paphos, 2nd/1st cent.). [AC]

172) I. NICOLAOU, *Inscriptiones Cypriae Alphabeticae XXXII, 1992*, in RDAC, 1993, p. 223-232 [BE 1995, 605]: Ed. pr. of numerous inscriptions found in Cyprus. *Amathous*: A dedication to Theos Hypsistos (1, 2nd/3rd cent.); N. collects another 24 published dedications to Theos Hypsistos from various sites on Cyprus. *Paphos*: An altar dedicated to Arsinoe II Philadelphos (5, ca. 277/270). N. presents all the published inscriptions which attest the cult of Arsinoe, both the official (6 texts) and household cults (19 texts). [AC]

173) P.M. NIGDELIS, *Synagoge(n) und Gemeinde der Juden in Thessaloniki: Fragen aufgrund einer neuen jüdischen Grabinschrift der Kaiserzeit*, in *ZPE*, 102 (1994), p. 297-306 [BE 1995, 424]: Ed. pr. of a Jewish funerary inscription (Thessalonike, 2nd/3rd cent. AD) mentioning a fine for the violation of the sarcophagus. The fine was payable to the συναγωγαί. The use of the plural does not necessarily imply the existence of more than one synagogue in Thessalonike; it may refer to other buildings belonging to the synagogue. [ES]

174) J. NOLLÉ, *Side im Altertum I* (IGSK, 43), Bonn, 1993 [BE 1994, 599]: In the first volume of his exhaustive study on Side N. discusses the topography, the history, and the cults of the city until the 3rd cent. AD. In the chapters dedicated to the floruit of Side in the 2nd and 3rd cent. (p. 80-95) N. discusses important building programs (temples of Athena and Apollon, Nymphaion), the civic agons (particularly the pentaeteric agon mystikos dedicated to Demeter and Dionysos, the epibaterios agon in honour of Athena and Apollon, and the agon Phoibeios, renamed later to Agon Apolloneios Gordianeios Antoneinios or Pythia, Olympia), and the competition between the cities of Asia Minor for the rank of 'the first city' (πρωτεία), the title of neokoros, and other privileges [cf. *infra* n° 175]. The cults of Side are presented on the basis of inscriptions, coins, theophoric names, and archaeological monuments (p. 105-125). The most important cults were those of the προεστώτες θεοί Athena and Apollon Sidetes (θεὸς πάτριος, πατρώος κτίστης, θεὸς προπυλαίος). The festival ἐπιβατήριος in honour of Apollon and Athena was probably associated with navigation. The emperor cult, particularly prominent in Side, which received six neokories, was associated with that of other deities (Athena, Apollon, Asklepios, and Dionysos), as we may infer from their designation as neokoroi. Other deities worshipped in Side were Aphrodite, Ares, Artemis, Asklepios, (Athena?) Boulaia, Demeter (Anarsitike), Dionysos, Helios, Hephaistos, Herakles, Hermes, Isis and Sarapis, the local goddess Klea, Kybele, Nemesis, Poseidon Asphaleios, Dea Roma, Themis, Theoi Megaloi, Tyche (cf. the existence of a Tycheion) and Zeus (Halonites, Norites, Nikator). The cult officials include the priestesses of Athena, Demeter, Themis, the priests of Apollon and Dionysos, and the kleidophoros of Isis and Sarapis. Some priests / priestesses served for life (Athena, Themis) or for a pentaeteris (Athena, Apollon; cf. ἱερεὺς πενταετηρικός). The district of Bomeitai was probably named after an altar of Zeus (p. 115). The volume also contains the literary sources on the city (p. 147-194), the epigraphic testimonia on Side found in other places (p. 195-249), a few papyri (p. 251-254), and the first part of the corpus of the inscriptions of Side (n°s 1-69); N. discusses all the testimonia in detail. Since these texts have been exploited by N. for the chapters dedicated to the cults of Side, they will not be presented here. I single out the epitaph of a sophist who characterizes life as τὸ δάνειον τῆς ζῆς (TEp 39 = IGUR 626). The corpus contains a few new inscriptions: a text which names [θεὸς] πατρώος κτίστης 'Απόλλων] (4, 3rd cent. AD), a dedication to Asklepios and Hygieia, who are called ἐπήκοοι (7, 2nd/3rd cent.), a dedication to Helios (9, 2nd cent. AD), a vow (21, imp.), and a small fragment of an alphabetical oracle (23) [on alphabetical oracles cf. EBGR 1992, 160 and 179]. [AC]

175) J. NOLLÉ, *Die feindlichen Schwestern. Betrachtungen zur Rivalität der pamphyliischen Städte*, in *Erforschung Kleinasiens*, p. 297-317: N. presents and discusses the epigraphic and numismatic evidence for the rivalries between the cities of Pamphylia (particularly between Perge and Side) for the rank of the 'first city', the title of neokoros, and the right of asyilia in imperial times. [AC]

176) A. NTATSOULI-STAVRIDIS, *Γλυπτά ἀπὸ τὴν Θυρεάτιδα Κυνουρίας*, Athens, 1993 [SEG 42, 366]: N. publishes the works of sculpture found in Thyreatis (Peloponnese). A relief with the representation of a funerary banquet is dedicated to the hero Polemokrates (p. 24 n° 2; 4th cent. BC) [cf. EBGR 1990, 85]. A dedicatory relief with the representation of a woman seated on a throne, a woman carrying a basket with fruits, and the statue of a deity (Artemis?) hanging on a tree bears the inscription Τελετή; it is probably related to a fertility cult. Inscriptions identify the seated woman as Epiktesis [not Epiklesis, as in the commentary] and the standing woman with Euthenia (p. 27f., n° 1390, Eua, 2nd cent. AD). [This monument is also published by M.-O. JENTEL, *Euthénia. Corpus des monuments et étude iconographique*, Québec, 1993, p. 187f., fig. 148-150; cf. BE 1994, 71]. [AC]

177) S. PALIGA, *La divinité suprême des Thraco-Daces*, in *DHA*, 20.2 (1994), p. 137-150: P. studies the Thracian divine names Zalmoxis (Zamolxis, Salmoxis) and Gebeleizis from a linguistic point of view. Gabeleizis is probably an epithet of Zalmoxis, and not a separate deity. [ES]

178) A. PANAYOTOU – P. CHRYSOSTOMOU, *Inscriptions de la Bottiée et de l'Almopie en Macédoine*, in *BCH*, 117 (1993), p. 359-400 [*BE* 1994, 390, 401, 403, 404, 405, 406, 408, 417]: Ed. pr. of 25 inscriptions found in Bottiaia and Almopia in Macedonia. *Bottiaia, Edessa*: A female slave of Syrian origin was freed through dedication to Parthenos, i.e., a local goddess or Dea Syria (1, 2nd cent. BC) [*cf. EBGR* 1992, 47]. A παίδευτῆς dedicated an Hermaic stele with the image of Herakles (2, 3rd cent AD) [*EBGR* 1989, 19]. *Anydron*: A dedication to Zeus Hypsistos (6, AD 164?). *Mandalon*: An inscription (7, late 4th cent. BC) records the organization of an agon (horse race, foot race); the editors interpret the expression ἐπὶ Θήρωνι as a reference to the deceased, to whose honour the agon was dedicated [M. HATZOPOULOS, however, suggests that this text commemorates an initiatory ritual; see *supra* n° 110]. *Kyrrhos*: Record of a manumission in the form of dedication to Artemis (11, 2nd/3rd cent.). *Giannitsa*: In the record of a manumission of slaves dedicated to Thea Syria Parthenos Gyrbiatissa (14, AD 206) [*EBGR* 1992, 47] the dedicant explains: ἐπει(δ)ῆ δι' αὐτὴν ζῶ καὶ τὰς ἀρετὰς αὐτῆς. The editors offer parallels for the dedication of slaves as expression of gratitude for healing. *Agriosykia*: Dedication of the statue of an eagle (to Zeus Hypsistos?) as a vow (20, 3rd cent. AD, τὸν θεὸν εὐξάμενος) [*EBGR* 1990, 59; *cf. supra* n° 42]. Also notice the theophoric name Materine (<Meter, 3, 1st/2nd cent.). *Almopia, Promachoi*: A dedication to Artemis Agrotera, made from the revenues of her sanctuary (23, late 4th cent. BC) [*cf. supra* n° 40]. [M. HATZOPOULOS, in *BE* 1994, 401, recognizes in the small fragment n° 22 a dedication to the goddess Ma; the dedicant had constructed the part of the sanctuary which was generally accessible (ἄνερα)]. [AC]

179) A. PANEV – M. RICL, *Nouvelles inscriptions votives de Macédoine orientale*, in *ZPE*, 101 (1994), p. 139-150: a) New edition of inscribed votive plaques from the sanctuary of Bargala (2nd/3rd cent. AD). The dedications are addressed to Zeus (6, 10) and to the Thracian Theos Helros? (1) and [Theos/Heros?] Mestenos (2); the epithet Mestenos is otherwise unattested [on the numerous epithets of the Thracian hero with the ending -ηρός see *EBGR* 1990, 78]. b) New edition of an inscribed votive plaque dedicated to Soter Asklepios found in Crvulevo (23, 3rd cent. AD). [ES]

180) E. PAPAKONSTANTINOY, in *AD*, 44 Chron. (1989) [1995], p. 102-103: P. presents a dedication to Aphrodite by Phila, who served as theokolos (Elis, 2nd cent BC). [AC]

181) R. PARKER, *Artemis Lemnia*, in *ZPE*, 99 (1993), p. 122: A decree of Myrina found in Athens (*IG* II² 1224) shows that the sanctuary of Artemis Lemnia was the place where public documents were published in Myrina, making it the major civic sanctuary of Myrina. The series of decrees of 'the demos of the Athenians at Myrine' (*IG* XII 8, 2) was probably found in this sanctuary. [AC]

*182) R. PARKER, *Athenian Religion Abroad*, in *Accounts Lewis*, p. 340-346: P. examines the Athenian religion in the Attic settlements abroad as a remarkable case-study of the interconnection between the established religious order at home and the new conditions in areas where new settlements were founded. The Athenian klerouchies of the 5th cent. differ from the 'old' foundation of colonies: the consultation of oracles is not attested, the role of an oikistes was lost, and the klerouchies were placed within the territories of existing Greek states. These differences seem to have influenced the religious life of the Attic klerouchs: a) The klerouchs maintained contact with the gods of Athens, the city which they still regarded their own. They often made collective dedications in the temples of Attika (e.g., the 'Lemnian Athena' of Pheidias on the Acropolis, dedicated by the Athenian settlers on Lemnos). b) The klerouchs, as newcomers to territories with established religious traditions, respected the local gods, even though they tended to make adjustments to please their own taste. The klerouchies of the 4th cent. were small-scale replicas of Athens. This can be seen in the introduction of the Dionysia (*IG* XII 8, 4 Myrina, Lemnos), in the existence of prosperous orgeones devoted to the cult of a hero (Herakles at Kome: *IG* XII 8, 19 l. 21, Myrina), or in the adoption of the Athenian tribal system on Samos and the offering of separate sacrifices to the ten tribal heroes (G. KLAFFENBACH, in *MDAI(A)*, 51, 1926, p. 36 n° 5). An enigmatic sacrificial calendar of the 5th century found in Euboia (*IG* I³ 255) is probably that of a klerouchy at Chalkis. In this calendar a single Euboean hero is mentioned among Attic gods and heroes. P. also discusses the atypical and remarkable case of the Athenian klerouchies in Lemnos. Lemnos exemplifies the enthusiastic adoption by Greek colonists of pre-Greek forms of worship. From the inscriptions (S. ACCAME, in *ASAA*, NS 3/5, 1941/43, p. 75-105) we may infer that the cult of the Great Gods of Lemnos was just as important to the Athenians in Lemnos as the cult of Demeter and Kore was to the Athenians in Athens. The

acceptance of local traditions is also evident in the worship of Artemis, Hermes, and the ithyphallic god Orthanes by the Athenian klerouchs in Lemnos and Imbros. [ES]

183) K. PARLASCA, *Zeugnisse ägyptischer Kulte in Lykien*, in *Lykien-Symposion*, vol. 1, p. 249-252: Presentation of the epigraphic, numismatic, and iconographic evidence for the worship of Isis and Sarapis in Lykia. [AC]

184) D. PEPPAS-DELMOUSOU, 'Η φιλοσοφία τοῦ θανάτου στίς ἐπιτύμβιες ἐπιγραφές τῆς Ἀττικῆς, in *Apbieroma Vanderpool*, p. 67-78: P. presents a small selection of grave epigrams of Attika and discusses the attitudes towards death and the eschatological beliefs attested in them, especially the idea that just persons may expect a better treatment after death, e.g., in W. PEEK, *Griechische Grabgedichte*, Berlin, 1960, n° 144 ([ε]ἰ θεός ἐσθ' ἡ γῆ, καὶ γὰρ θεός εἰμι δικαίως· ἐκ γῆς γὰρ βλαστὼν γενόμεν νεκρός, ἐκ δὲ νεκροῦ γῆ); cf. n°s 59 (Κρίος. Οὗτος θεὸς ἐνθάδε κείται, ἔχει μὲν τοῦνομα κριοῦ, φωτὸς δὲ ψυχὴν ἔσχε δικαιοτάτου) and 122 (εἰ δ' ἦν τοὺς ἀγαθοὺς ἀνάγειν, πάλιν ἦλθες ἂν εἰς φῶς, ἐκπρολιπὼν ἀδύτους Φερσεφόνης θαλάμους). [AC]

185) P. PERLMAN, *Inscriptions from Crete, I*, in *ZPE*, 100 (1994), p. 123-125 [BE 1995, 460]: a) Ed. pr. of an inscription from Knossos (2nd/1st cent.) which records building works probably in a sanctuary (2, cf. l. 4: παστάδος) [cf. now A. CHANIOTIS, *Kretische Inschriften*, in *Tekmeria*, 1 (1993), p. 31f.]. b) A lex sacra from Knossos (*SEG* 35, 989, 2nd/1st cent.) concerns the cult of Artemis Skopelitis worshipped by the association of the Epilykoi. P. argues that the Epilykoi were worshippers of Apollon Lykeios. Another Knossian inscription is dedicated to Apollon Lykeios and his σύνναιοι (*J. Cret.* I, viii 15); if Artemis Skopelitis is one of Apollon's synnaoi, the sanctuary of Apollon Lykeios should be located in Ano Fortetsa. The expressions κατὰ πρόσταγμα and κατὰ ἐπιταγάν used in the two texts indicate that the divine will (request of the dedication, approval of the lex sacra) was expressed through oracles (rather than through dreams). [ES]

186) F. PESANDO, *Nota di topografia Delia*, in *Ostraka*, 2 (1993), p. 105-115: From the inscription *ID* 1417 C (which mentions an Artmision near a τρίοδος), archaeological remains, and a relief with the representation of Artemis Soteira (*ID* 2379) P. infers the existence of a separate sanctuary of Artemis on Delos, in addition to the one within the sanctuary of Apollon. This Artemision should be identified with 'the sanctuary of the bastion'. [AC]

187) V.C. PETRAKOS, 'Ανασκαφή Ραμνοῦντος, in *PAAH*, 1993 [1996], p. 1-35: A new boundary stone of the shrine of Heros Archegetes was found in a small shrine excavated in Rhamnous (p. 25). The shrine, however, cannot be attributed to this cult. [AC]

188) P. PETSAS, *Τελικὴ κατάταξη τῶν χρονολογημένων ἐπιγραφῶν ἀπὸ τὸ ἱερό τῆς Μητρὸς Θεῶν στὴ Λευκόπετρα*, in *Ancient Macedonia* V, p. 1261-1267: P. presents a list of the dated inscriptions (almost exclusively manumission records) found in the sanctuary of Meter Theon in Leukopetra (Macedonia); they range between AD 145 and 313. He also presents briefly an altar with 5 manumission inscriptions and a dedicatory text (Τιβερία Κλαυδία Πρόκλα, Μητρὶ Θεῶν εὐχαριστήριον). The latter is the earliest dated text from the sanctuary (AD 145). [AC]

189) M. PIÉART, *Les honneurs de Persée et d'Héraclès*, in *Héraclès*, p. 223-244 [BE 1994, 336; *SEG* 42, 273 ter]: A set of honours of unknown character, called αἱ Περσέως καὶ Ἡρακλέως τιμαί, appear among the honours awarded by Argos to benefactors in imperial times. Indeed, numerous inscriptions attest the association of the two heroes with Argos. Perseus and Herakles were often considered 'founders of cities' and played an important part in the mythological self-representation of Argos and in its relations with cities of Asia Minor, in periods when mythological genealogies and mythological relationships between cities were very common [on this subject see now O. CURTY, *Les parentés légendaires entre cités grecques*, Genève, 1995; cf. *infra* n° 216]. However, while the myths of Perseus occupy a prominent position in Pausanias' description of the monuments of Argos, Pausanias neglects to mention monuments related to Herakles. This is even more striking, since epigraphic sources attest cults of Herakles in the territory of Argos and since this hero is often mentioned in other parts of the periegesis, e.g., in relation to Troizen. The different treatment of Perseus and Herakles probably reflects the situation in the 2nd cent. AD, when Perseus had acquired a priority as the Argive hero par excellence and had become far more important for the collective identity of the Argives than Herakles. [AC]

190) S. PINGIATOGLOU, *Τὸ ἱερό τῆς Δήμητρας στὸ Δίον. Ἀνασκαφὴ 1990*, in *AEMT*, 4, p. 205-215 [BE 1994, 388]: In her report on the 1990 excavation in the sanctuary of Demeter at Dion P. presents an unpublished inscribed cup dedicated to Demeter. [AC]

191) M. PIZZOCARO, *L'inno di Epidauro alla Madre degli Dèi (IG², IV, 131 = Telesilla 2 Diebl² = PMG fr. adesp. 935)*, in *AION (fil.)*, 13 (1991) [= *L'inno tra rituale e letteratura nel mondo antico. Atti di un colloquio, Napoli 21-24 ottobre 1991*, Rome, 1993], p. 233-251 [SEG 42, 294]: P. gives a new edition of the hymn to Meter Theon from Epidauros (3rd cent. AD, IG IV² 1, 131) [cf. EBGR 1992, 239] and suggests that the hymn, perhaps one of the μητρῶα μέλη (DION. HAL., *Ant. Rom.*, II, 19, 4), was composed in the 4th cent. BC. Its content corresponds to the mythological and cultic traditions related to Meter Theon. The structure of the Epidaurian hymn is similar to the structure of the Homeric hymns, but differs from that of the Orphic hymns. P. discusses the evidence for the association of Meter Theon with healing and her cult in the Asklepieion of Epidauros (IG IV 1001, 1002, 1034, 1308). [AC]

192) G. PUGLIESE CARRATELLI, *Epigrafi onorarie di Iasos in Caria*, *RAL*, Ser. 9, 4 (1993), p. 261-269 [BE 1994, 102]: Ed. pr. of three honorific inscriptions from Iasos. 1) An honorific inscription for the benefactor Potens was erected in front of the Kaisareion. This stele lists his benefactions. Among other things Potens had dedicated a phiale to Isis and Sarapis, had erected a statue in the Kaisareion (?), and had financed the banquet (τρίκλινον) held for the council and the magistrates during the celebration of the birthday of emperor Claudius (1st cent.). 2) M. Aurelius Daphnouns Kataplous is honoured for his public services. He served as stephanephoros and high priest of the civic cult of three emperors (Septimius Severus, Caracalla, Geta?). On the occasion of the dedication of the statues of the emperors Daphnouns distributed aromatic wine. [P. assumes that the στεφανηφορία which took place on that occasion was the crowning of the statues: "ai concelebranti dei riti dell'incoronazione (delle statue degli Augusti)". Daphnouns probably organized a stephanephoria of the citizens who attended the sacrifice (στεφανηφορίας τοῖς συνθύσασιν... ποιησάμενον. In l. 13f. we should read ἀρχιερασάμενον ἐπ[ι]φ[ω]νῶς and not ἐπ[ι]κοινῶν/νῶς]. 3) Daphnouns' wife Aurelia Sarapias was priestess of Artemis (τῆς ἀγιωτάτης θεᾶς Ἀ.) and was the first in her city to serve as high priestess of the emperors (πρώτην ἐν τῇ ἐαυτῇ πατριίδι) [Sarapias' term of office as archiereia probably coincided with that of her husband; she was the first woman in Iasos who served as high priestess together with her husband, and not in her own right. On this question cf. *supra* n^{os} 33 and 85, and *infra* n^o 205]. [AC]

193) N.K. RAUH, *The Sacred Bonds of Commerce: Religion, Economy, and Trade Society at Hellenistic Roman Delos*, Amsterdam, 1993: R.'s study, which focuses on the presence of Roman traders on Delos (166-88 BC), includes a discussion of their religious activities, i.e., the religious remains in the principal commercial complexes ('Agora of the Italians', 'Agora of the Compitaliastai', p. 81-108), the rôle of oaths in commerce (p. 132-150), the religious mentality of the Roman merchant (oaths, curses, worship of Hermes/Mercurius and Herakles/Hercules, p. 151-188), the religious activities of associations (ἑθᾶνοι, collegia, esp. Hermaistai and Compitaliastai), and the dedication in the 'Agora of the Italians' (p. 295-322). This evidence suggests that the Graeco-Roman business community in late Hellenistic Delos depended heavily on religious forms and institutions to organize its trade: gods, who were universally revered, witnessed the transactions, and religious associations brought merchants of various nationalities and backgrounds together. [AC]

194) G. REGER, *Two Estates of Delian Apollo on Mykonos and the Date of ID 452 + 467*, in *Hesperia*, 63 (1994), p. 105-110 [BE 1995, 438]: R. comments on the inscription ID 452 + 467, which records the lease of the estate Dorion – Chersonesos and presents the earliest known inventory for the Delian estate Epistheneia. R. dates the inscription during the archonship of Oineus in Delos (177 BC). [ES]

195) J. REYNOLDS – Ch. ROUECHÉ, *The Funeral of Tatia Attalis at Aphrodisias*, in *Ktēma*, 17 (1992) [1996], p. 153-160: Two new fragments of the decree of Aphrodisias concerning the funeral of Tatia Attalis, priestess of the emperors and member of a prominent family, were found (cf. REG, 19, 1906, n^o 9, 2nd cent. AD). The new fragments show that Attalis, called ἡρώς (B 4), was honoured with burial within the city, in the grave of her grandfather Adrastus, with the dedication of images

(ἀγάλματα, ἀδριάντες, and [εἰκόνες]) in sanctuaries and public places, and with coronation [of her statues] at the annual assembly for elections (ἐν ταῖς καθ' ἐνιαυτὸν ἀγομέναις ἀρχαιρεσίαις). R.-R. offer parallels for these honours as well as for the spontaneous expression of public grief at the announcement of Attalis' death (seizure of her bier, perhaps by a civic organization, acclamations, decree, public funeral). [AC]

196) M. RICL, *New Greek Inscriptions from Pelagonia and Derriopos*, in *ZPE*, 101 (1994), p. 151-163: Ed. pr. of a funerary stele from Nikodin (5, 2nd cent. AD), which mentions a priest of Dionysos. Dionysos' cult is very prominent in Northern Macedonia. [ES]

197) A. RIZAKIS, *Epigraphical Notes*, in J.A. PAPAPOSTOULOU, *Achaean Grave Stelai*, Athens, 1993, p. 110-123: R. discusses a recently found grave stele from Kalivia (Eleia, 2nd cent. AD) which expresses the idea that the deceased woman deserved heroic honours (p. 57 note 140 and p. 120: τύμβος ὁ μυριόκλαστος ὁδοιπόρε, Ἀκτῆς ἐστὶ, ἥς ὁ τρόπος [ος ναοῦ] ἄξιος οὐχὶ τάφου; cf. *IG VII* 2359). [AC]

*198) N. ROBERTSON, *Athens' Festival of the New Wine*, in *HSCPh*, 95 (1993), p. 197-250: R. attempts to put the fragmentary and often ambiguous evidence concerning the Athenian Anthesteria in order and to reconstruct the sequence of the rituals on the three days of the festival. On the first day the wine was distributed from the producers to the customers; on the second day, after the drinking in the household, the sacrifice of a he-goat and libations in the sanctuary of Dionysos at Limnai took place; the rituals of the third day differed between country and town. According to R.'s interpretation, the dead, which some sources associate with the day called Chytroi, were entirely absent from the Anthesteria. [AC]

199) L.E. ROLLER, *Attis on Greek Votive Monuments: Greek God or Phrygian?*, in *Hesperia*, 63 (1994), p. 245-262: R. examines the origin of the representations of the Phrygian god Attis in Greek art and his reception by the Greeks. The earliest representation of Attis is found on a votive stele from Piraeus (mid-4th cent. BC) with the inscription Ἀνγδίστει καὶ Ἀττιδι Τιμοθέα τῶν παιδίων κατὰ πρόσταγμα (CCCA II, p. 93). Attis is defined here as the companion of the Phrygian mother goddess, protector of children, who is invoked here by the name she bore in Phrygia (Agdistis, not Meter or Kybele). This definition is consistent with the epigraphic testimonia for the cult of Attis in Piraeus, where by the 3rd cent. BC Attis had become an integral part of the cult of Meter and had his own festival, Attideia (CCCA II, n^{os} 262, 263 I, 265). Attis became an accepted figure in Greek religion in connection with the cult of the Great Mother and was widely represented. Originally, however, in the context of the Phrygian cult, Attis was the Great Mother's principal religious official. The use of the word 'Attis' as the title of an official serving in the cult of the Great Mother is also known in Greece; an inscription of the 1st cent. BC from Athens, concerning the cult of Agdistis at Rhamnous (CCCA II, n^o 245) refers to one of the principal attendants of the cult using the title of ἀδάμμας, a variant of Attis (HESYCH., s.v. ἀδαμνεῖν). Since in Phrygia, where Attis originally had no iconography, his iconography is a Hellenic creation. Attis' iconography was modeled after that of other Oriental figures represented in Greek art, and enabled the Greeks to worship Attis in conjunction with Meter. [ES]

200) V.J. ROSIVACH, *The System of Public Sacrifice in Fourth-Century Athens*, Atlanta, 1994: R. examines the economic and social aspects of public sacrifice in Athens. He points out that there were two separate but related systems, one serving the needs of the polis and the other serving the needs of the multiple political units below the polis-level. The latter system is better documented, e.g., the raising of funds for sacrifice through the leasing of property dedicated to the preservation of cult activities. Within the sub-polis system the principal sacrificial animals were sheep and goats. These animals had not been raised to be sold in the open market for their meat, since in the sub-polis units there was no meat-market independent of the sacrificial system. The polis system sponsored two different kinds of sacrifices, the πατριοὶ θυσίαι, funded from the leasing of sacred property, and the ἐπίθετοι ἑορταί, financed from the ordinary revenues of the polis, i.e., primarily from indirect taxation. The main sacrificial animals at the patrioi thysiai were sheep and goats, whose meat was distributed to limited groups; on the contrary, sheep and goats were not sacrificed at the epithetoi heortai; goats were sacrificed only at the festival of Athena Agrotera. The sacrificial animals at the epithetoi heortai were oxen, whose meat was distributed to the citizen population at large. [ES]

201) Ch. ROUECHÉ, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods*, London, 1993 [BE 1993, 763]: In her excellent study on entertainments and entertainers in Aphrodisias R. publishes several inscriptions related to the celebration of festivals and agons (new texts are marked with an asterisk). Three memorials were set up for troupes (*familiae*) of gladiators and wild-beast-fighters belonging to high priests of the civic emperor cult (*13, 14, 15, 1st-3rd cent. AD); several invocations of the Muse Ourania in the theater (5: *πᾶσα νίκη τῇ κυρῇ Οὐρανίᾳ*; cf. 2), lists of the Muses written on columns of the theater (6.1 and 2, 6.13 a-b). Philologos won a victory in Olympic games (of an unknown city) in an unknown discipline (1.4). Notice the use of mythological names by gladiators (Xanthos: *25; Patroklos: *26). Inscriptions engraved on the steps of the stadium (*45.30) attest for Aphrodisias the institutions of the *ἱεροὶ οἰκονόμοι* (perhaps the *oikonomoi* of a sanctuary) and the *ἱεροὶ ἔφηβοι* (perhaps a group of ephebes associated with the cult of Aphrodite). In an appendix R. collects the epigraphic and numismatic evidence for the celebration of agons (*ἀγῶνες Σεβαστῶν*, Aphrodisia Isolympia, Aphrodisia Adoneia, Attaleia Gordianeia Kapitolia, Epinikia, Lysimacheia, Kallikrateia, Adrasteia, Philemonia, Valeriana Pythia, *πολιτικὸς ἀγὼν*, the contest of Hosidius Iulianus, the *ἀγὼν τῶν ἀπὸ τῆς συνόδου*) at Aphrodisias (n^{os} 48-65). They include honorific inscriptions for two agonothetai of the *ἀγῶνες Σεβαστῶν* (*48, 49, 1st cent. AD), an agonothetes of the Lysimacheia δι' αἰῶνος (54, 2nd cent. AD), an agonothetes of the Great Gordianeia Attaleia for life (56, 3rd cent. AD), for the benefactor Hosidius Iulianus who dedicated to his city an *ἡμιταλαντιαῖος ἀγὼν* and bequeathed money to Aphrodite (*55, 2nd cent. AD), for high priests of the civic emperor cult (49, 54, 1st-2nd cent. AD), and neopoioi (54, 2nd cent. AD). Valuable information for these agons is provided by the letters of the imperial curator M. Ulpus Appuleius Eurykles concerning the disposition of funds set up for the financing of agons (50-51, ca. AD 180/189), two schedules of prizes for agons (52-53), a schedule for the Attaleia (*57, 3rd cent. AD), and a series of decrees of Aphrodisias (58-64, ca. AD 240/250) for neighbouring cities (Keretapa, Hierapolis, Kibyra, Apollonia Salbake, Herakleia Salbake, Tabai), which participated in the celebration of an *ἱερός ἀγὼν* in Aphrodisias (*συνθύσαντα ἐπὶ τῇ δεδομένῃ τοῦ ἱεροῦ ἀγῶνος δωρεῇ*); R. associates this agon with the Attaleia or the Valeriana Pythia. A second appendix contains the inscriptions of victors and competitors in agons at Aphrodisias and in other cities (66-87). I single out the new texts: honorific inscriptions for the kitharist Meliton (*69, early 3rd cent. AD, victor at the Aktia of Nikopolis, Damaskos, Kaisareia Stratonos, and another city, Ephesia, Pythia in Hierapolis and Laodikeia, Augusteia at Tralleis, Dia Haleia at Philadelpheia, Herakleia Kommodeia of Tyros, and the provincial agons of Kappadokia in Kaisareia, Bithynia in Nikomedeia, and Asia at Tralleis and Philadelpheia), a victor at Aktia (*74, 3rd cent. AD), a boy runner who won at the third celebration of the pentaeteric Aphrodisia Philimonia (*80, late 2nd cent. AD), and a new fragment of the sarcophagus of a pankratiast attesting a victory at Herakleia (*71 e, 2nd/3rd cent.). A third appendix presents the texts relating to the activities of the associations of athletes and entertainers (88-93, no new texts). [AC]

202) Chr. SAATSOGLOU-PALIADELI, *Βεργίνα 1990: 'Ανασκαφή στοῦ ἱεροῦ τῆς Εὐκλείας*, in *AEMT*, 4, p. 21-34 [BE 1994, 392; 1995, 411]: A second dedication to Eukleia by Eurydike, the mother of king Philip II, was found in Eukleias' sanctuary at Vergina (ca. 350/340). A statue found in this area can be associated with this dedication. [AC]

203) Chr. SAATSOGLOU-PALIADELI, *Βεργίνα 1991: 'Ανασκαφή στοῦ ἱεροῦ τῆς Εὐκλείας*, in *AEMT*, 5, p. 9-21: Part of a huge marble serpent on an inscribed base was found in the area of the sanctuary of Eukleia at Vergina (2nd cent BC). The word θεῶ[ι] can be read on the dedicatory inscription. The statue may have been a cult statue of Zeus Meilichios. [AC]

204) S. ŞAHİN, *Ein Ehrenmonument für Hadrian und Sabina in Rhodiapolis*, in *EA*, 21 (1993), p. 92 [BE 1995, 563]: S. presents a recent find, an inscription written on the base of statues of Hadrian and Sabina set up by the Lykian Koinon under the high priest Opramoas (Rhodiapolis, 136 AD). [AC]

205) S. ŞAHİN, *Die Inschriften von Arykanda* (IGSK, 48), Bonn, 1994 [BE 1995, 80]: Most of the inscriptions included in the corpus of Arykanda are published for the first time (new texts are marked with an asterisk). *Dedications* to: Artemis (87), Artemis Kombike (*85, imp., the epithet, attested only in Lykia, derives from the place name Komba), Artemis Thrasenike (86 a, b, imp., from the place name Thersenos near Oinoanda), Helios (*88, *89, imp.), Nemesis (*84, imp., attested also

in Rhodiapolis), Traian Theos Sebastos (*17, ca. AD 117, an altar), Theos Somendeus called μέγιστος ἐπίκοος (*82, 3rd cent. AD, as εὐχαριστήριον), Megas Theos (Ares?, Sarapis?, *83). The epithet Somendeus may be associated either with Mount Somenda in the region or with Mount Solymos near Termessos, where the cult of Zeus Solymeus is attested. The fragment of a decree concerning confiscated property (*2, 1st cent. BC?) shows that the sanctuary of Artemis was the recipient of fines. *Cult officials*: A priest of Apollon from Daphniai (*34, late Hell.), an ἱερεὺς τοῦ ἔθνους (32: Hell.?), and a priest of Dea Roma (43*, 1st cent. BC: ἱερατεύσαντα 'Ρώ[μης] Λυκίων τοῦ κοινοῦ κατὰ πενταετηρίδα?), whose cult is attested from 167 BC to the mid-3rd cent. AD. Priests of the emperor cult are attested both for the city (*38, ἱερατεύ[σαντα διὰ βίου τοῦ Αὐτοκ]ράτορος καὶ πά[ντος αὐτοῦ οἴκου], mid-1st cent. AD; 39) and for the Lykian Koinon (ἀρχιερεὺς Σεβαστῶν: *41, *48, *52, *57, 2nd cent. AD). Of particular interest are the inscriptions mentioning the wives of high priests, who served as archiereiai together with their husbands (συναρχιερατεύσασα μετὰ τοῦ ἀνδρός: *42*, *47, 50+*51, *52+*53, 2nd-3rd cent. AD). These honorific inscriptions show that the wives of archiereis shared with their husbands the duties of the annual priesthood of the emperor cult. They also make clear that women did not serve as high priestesses of the emperor cult in their own right, but during their husbands' term of office. [This material is of relevance for the position of archiereia in Asia; cf. *supra* n° 33, 85]. All high priests belonged to prominent families, whose members often served in this and other offices. In one case (50+51, p. 67) the high priestess probably served as priestess of Hera as well. *Festivals*: An inscription (*52, 2nd cent. AD) refers to pentaeteric festivals in connection with the emperor cult celebrated by the city and the Lykian Koinon (ἐν πανηγύρεσι πενταετη[ρिकाῖς πολει]τικῇ τε καὶ ἐθνικῇ) and to a separate pentaeteric festival for Dea Roma (πανηγυρις τῆς θεᾶς 'Ρώμης). The epitaph of the priest Hermaios (*162, 1st/2nd cent.) mentions the fact that he had established agons in honor of Hermes ('Ερμᾶεια) and Herakles ('Ηρακλεῖα). *Grave inscriptions*: Several grave inscriptions (2nd/3rd cent. AD) contain funeral imprecations and mention fines for the violation of graves (ἐγκλημα τυμβωρυχίας; 105, *106, *107, *120-122, *124-128, *131, *133-135, *150); one funerary imprecation is Hellenistic (*107: ἐὰν δέ τις ἀνοίξει ἢ ἐπεισενέγκῃ ἢ ἀδικήσῃ τὸν τάφον ἢ τὸν περίβολον ἢ τὰ γράμματα ἀφανίσῃ καθ' ὄντιον τρόπον, μήτε γῆ ἐνέγκαι αὐτῶι μήτε δένδρη καρπὸν μήτε παιδίον ὄνησις εἴη). The deceased is often called ἥρως (114, *138, *161; cf. ἥρῳν: *110, *136, *162). I single out two texts, which provide us with some information about the funerary rites: Aristainete set up an altar in the heroon of her grandfather and her daughter, where she would be buried as well; she – and after her death her two manumitted slaves – offered to her daughter the νενομισμένα χοαί (*136, 2nd cent. AD). The μνημόδουλος Zosimas, i.e., a slave responsible for the grave and the performance of the funerary cult, dedicated an altar to the memory of his mistress (147, imp.). [ES]

206) S. ŞAHİN, *Piratenüberfall auf Teos. Volksbeschluss über die Finanzierung der Erpressungsgelder*, in *EA*, 23 (1994), p. 1-36: Ed. pr. of a decree of Teos concerning the collection of ransom demanded by Cretan (?) pirates for the release of captives (second half of the 3rd cent. BC). This decree mentions the festivals of Dionysia (l. 9, 32, 61) and Thesmophoria (l. 61). This inscription is the earliest attestation of the Dionysia at Teos. It is conceivable that the Teans declared the asyilia of their city in the late 3rd cent. because of the events described in this decree (or similar attacks). [ES]

207) F. SALVIAT, *Timodamos et son gaulos. Oracles et marchands à Dodone*, in *L'Illyrie*, p. 61-64 [BE 1993, 346]: S. offers a restoration and interpretation of an oracular question addressed by a merchant at Dodona (PAAH, 1968, p. 42-59, 4th cent. BC): Side A: "O Zeus, conseille Timodamos: faire commerce (sur terre et sur mer) en engageant son argent, aussi longtemps qu'il le voudra, est-ce là le meilleur?" Side B: "Habiter la ville; y tenir boutique; y faire commerce; et céder ta part du gaulos [designation of a ship], faire commerce, en faisant circuler des marchandises sur terre et sur mer; en vendant et en achetant". [AC]

208) L.J. SAMONS, II, *Athenian Finance and the Treasury of Athena*, in *Historia*, 42 (1993), p. 129-138: S. critically examines the recent view that the building of the Parthenon was not financed by the tribute of the allies [cf. *EBGR* 1990, 108 and 150]. He presents [inconclusive] evidence to support the opinion that at least a large part of the reserve fund of the league was not simply deposited with Athena, but was owned or controlled by the goddess. [AC]

209) D. SAMSARIS, *Les Thraces dans l'empire romain d'orient*, Jannina, 1993 [BE 1995, 177]: S.'s study of the Thracians in the Eastern Roman Empire contains brief discussions of the participation of Thracians in cult associations (p. 89-92), their worship of Greek (Dionysos, Artemis, Apollon, Zeus Hypsistos, Hera, Aphrodite, Poseidon, Pan, p. 92-95), Thracian (Totoes, Bendis, Brauro, Myndrytos, Souregethes, Vertumnus, p. 94, 337-346) and Roman gods (Iupiter, Mercurius, Fulvus, Saturnus, 95f.), the funerary cult (p. 96), the cult of the Thracian rider god by individuals and associations (p. 325-337). [AC]

210) D. SAMSARIS, *Ἡ ρωμαϊκὴ ἀποικία τῆς Φωτικῆς στὴ Θεσπρωτία τῆς Ἠπείρου. Ἱστορικο-γεωγραφικὴ καὶ ἐπιγραφικὴ συμβολή*, Ioannina, 1994: New edition of the inscriptions from the territory of the Roman colony Photike in Epirus (Thesprotia). A Latin dedication is addressed to Diana Tenacra (4, early 2nd cent. AD); the epithet derives either from a place name or from an attribute of the goddess (perhaps τῇ ἐν ἄκρῳ). [AC]

*211) J.M. SANDERS, *The Dioscuri in Post-Classical Sparta*, in *Sculpture*, p. 217-224: S. discusses the rôle of the Dioskouroi in Sparta after the revival of the agoge in 146 BC in the light of the 'Dioskouroi reliefs' and the inscriptions. The hereditary priesthood (priest and priestess) was held by the family of the Memii; their festival included a sacrificial banquet. [AC]

212) A. SARTRE-FAURIAT, *Le nymphée et les adductions d'eau à Soada-Dionysias de Syrie au II^e siècle ap. J.-C.*, in *Ktéma*, 17 (1992) [1996], p. 133-151: An aqueduct and nymphaeum were constructed at Soada-Dionysias under Trajan (AD 105/6). Its building inscription can now be restored thanks to a rediscovered copy of the text made by William John Banks (ca. 1816-1818). Two other texts, related to water management in this area, show that Athena (the indigenous Allat), worshipped at Arra, was regarded as protector of the water sources. [AC]

213) M.H. SAYAR, *Epigraphische Forschungen in Ostkilikien 1990. Ein Reisebericht*, in *Epigraphische Erforschung*, p. 319-327: S. briefly present the results of a research journey in East Kilikia in 1990, during which he found 301 inscriptions. They include a dedication to Dea Roma and three altars dedicated to Zeus Theos, Zeus Olympos, and Zeus Olybreus Epokoos (Anazarbos), an epitaph with an invocation of Helios Kyrios and a funerary imprecation (Mopsouhestia), a dedication to Dionysos (Rhossos), and two letters of Sulla and Lucullus granting the right of asyilia to the sanctuary of Isis and Sarapis at Mopsouhestia [see *infra* n° 214]. [AC]

214) M.H. SAYAR – P. SIEWERT – H. TAEUBER, *Asylie-Erklärungen des Sulla und des Lucullus für das Isis- und Sarapisheiligtum von Mopsouhestia (Ostkilikien)*, in *Tyche*, 9 (1994), p. 113-130 [BE 1995, 601]: Ed. pr. of an inscription with two letters of Sulla and Lucullus (86 and 85 BC) granting the right of asyilia to the temple of Isis and Sarapis at Mopsouhestia (East Kilikia) [cf. the remarks of Ph. GAUTHIER, in BE 1995, 601]. From the coins of Mopsouhestia it was known that the city had been declared ἱερὰ καὶ ἄσυλος already under the Seleucids, but the reason for this (i.e., this particular sanctuary) was obscure. Lucullus' letter also refers to the priest of the sanctuary, Diodoros, who generously took care of the temple and its surroundings. [ES]

215) A. SCHACHTER, *The Politics of Dedication: Two Athenian Dedications at the Sanctuary of Apollo Ptoieus in Boeotia*, in *Accounts Lewis*, p. 291-306 [BE 1995, 15]: S. discusses the political context of two archaic dedications made by prominent Athenians in the sanctuary of Apollon Ptoieus: the dedication of Alkmeonides (IG I³ 1469, mid-6th cent.) and the dedication of Hipparchos (IG I³ 1470, before 519). Both dedications have been interpreted in the light of Athenian politics. The dedication of Alkmeonides has been seen as an outright political statement in the context of either his purported propaganda against his opponent Peisistratos, or a conflict between Athens, Thebes, and Akraiphia; the dedication of Hipparchos is attributed to the general interest shown by the Peisistratids in oracles and as evidence for the good relations between the Peisistratids and Thebes. From an analysis of archaeological evidence concerning the temple of Apollon Ptoieus S. infers that the cult activity at Ptoion reached a peak in the period ca. 550-540/30, which coincides with the destruction of the second temple of Apollon at Delphi. S. argues that Ptoion may have profited from the partial disruption of worship at Delphi; this would explain why Alkmeonides chose this sanctuary for his dedication. The Homeric Hymn to Apollon and the pseudo-Hesiodic Aspis may have aimed at re-establishing the supremacy of Delphi by ignoring Apollon's cult at Ptoion. Hipparchos'

dedication most likely had a political motivation; it can be taken as an indication of the friendly relations between the Peisistratids and Thebes before 519. S. also makes interesting remarks on the significance of ethnika in dedicatory inscriptions for the interpretation of cult activity in extra-urban sanctuaries. The ethnikon of a dedicant alone cannot be used as a criterion for the identification of the polis which supervised or controlled a sanctuary; on the other hand, it indicates, that the bearer of the ethnikon, and presumably his fellow-citizens, were welcome in the polis to which the sanctuary belonged. [ES]

*216) T.S. SCHEER, *Mythische Vorväter. Zur Bedeutung griechischer Heroenmythen im Selbstverständnis kleinasiatischer Städte*, München, 1993: S. studies the rôle of mythological traditions (Telephos in Pergamon, Mopsos in Pamphylia, the Argive heroes Perseus and Herakles in Pamphylia and Kilikia) for the collective identity and the interstate relations of cities in Asia Minor in Hellenistic and imperial times, making extensive use of the relevant literary, numismatic, and epigraphic evidence. [AC]

217) H. SCHWABL, *Zum Kult des Zeus in Kleinasien*, in *Erforschung Kleinasiens*, p. 329-338 [BE 1994, 485]: S. summarizes the contribution of new epigraphic finds to our knowledge of the cult of Zeus in Asia Minor, focusing particularly on Zeus' association with local gods (esp. Zeus Kerdylas, Kersoullos, Labraundos, Olybreus, and Panamaros). S. discusses the inscriptions relating to the sanctuary and oracle of Zeus Kersoullos, who should not be regarded as a vegetation god. He offers a new interpretation of the epigram of Gauros found in this sanctuary (*I.Hadrianeia* 24) [EBGR 1987, 104]. The text should be understood as follows: "I, Gauros, have received the undecieving words of the prophetes and have represented (κέπέργραψα) the victory of Caesar and the fights of the gods (κῶ[θ]λους θεῶν), from whom I have received everything, from the beginning to the end, due to my prayers (κατευχαῖς). I am pleased to give them my thanksgiving presents, without sorrow." According to this interpretation, Zeus was the only occupant of the oracle; Gauros was not a scribe of the oracle, but dedicated a painting which represented victories of an emperor and of the gods. [AC]

218) A.-V. SCHWEYER, *Essai de définition des χώραι de Telmessos et de Myra*, in *Lykien-Symposion*, vol. 2, p. 39-42: S. gives a new edition of the inscription on a sarcophagus (near Myra, 1st cent. BC/AD; R.M. HARRISON, in *AS*, 29, 1979, p. 205), which provides for the payment of a fine to Eleuthera for violators of the grave (ἡ ὀφειλήσει ὁ θάψας τῇ Ἐλευθέρᾳ κιθαρηφόρους ἐξακισχίλιας ὡς ἀπὸ καταδίκης τέλος ἔχουσης, τῆς πράξεως οὗσης παντὶ τῷ βουλομένῳ ἐπὶ τῷ τρίτῳ μέρει). [AC]

219) M. SEGRE, *Iscrizioni di Cos*, edited by D. PEPAS-DELMOUSOU and M.A. RIZZA, Rome, 1993 [BE 1994, 48, 450; 1995, 448]: The two volumes (texts and plates) contain the inscriptions of Kos which S. studied in 1934-1938. S.'s death in Auschwitz (1944) left his catalogue unedited. Most texts (marked with an asterisk) are published here for the first time, with critical apparatus and very brief commentaries (if any). The editors follow S.'s (confusing) arrangement of the texts and their division into two groups (public documents: ED; dedications: EV). It is understandable that they did not alter S.'s readings and restorations and did not add any commentaries, but it is very unfortunate they do not indicate later editions of these texts (especially in *LSCG*), often omit cross-references to texts which belong together, and (most regrettable) did not take pains to compile indices, without which S.'s valuable work is almost impossible to use. Because of these deficiencies and in view of the great importance of the new texts (among them 28 new *leges sacrae*), the presentation of the new texts here is slightly more detailed, including concordances with *LSCG*, a summary of the content of the texts, and in some cases an elementary commentary. The presentation is preceded by a synopsis of the *leges sacrae* (if not otherwise stated, all dates are BC):

a. *Leges sacrae concerning the sale of priesthoods*: ED *15 (unknown deity, early 3rd cent.); ED *2 = (in part) *LSCG* 162 (Asklepios, Hygieia, Epione, ca. 200); ED *177 (Korybantes, late 3rd cent.); ED *216 (Dionysos Thyllophoros, 3rd cent.; for a later regulation about the same priesthood see *LSCG* 166, 2nd/1st cent.); ED *178 (Aphrodite Pandemos, late 3rd cent.); ED *237 (unknown deity, 3rd cent.); *ED 261 (unknown deity, 3rd cent.); ED *262 (unknown deity, 3rd cent.); ED 144 = *LSCG* 160 (Nemesis and Adrasteia, 2nd cent.?): ED 62 = *LSCG* 161 (Nemesis and Adrasteia, 2nd cent. BC?); ED *145 (Hermes Enagonios, early 2nd cent.); ED *3 (unknown deity, early 2nd cent.); ED *182 (king Eumenes II, 2nd cent. BC); ED *238 (unknown deity, 2nd cent.); ED 58 = *LSCG* 164 (unknown deity, 2nd cent.); ED *109 (unknown deity, 2nd cent.); ED *32 (unknown deity, 2nd/1st cent.); ED *165

(unknown deity, 1st cent.); ED *180 (Herakles Kallinikos, 1st cent.); ED *215 (Zeus Alseios, 1st cent.); *ED 236 (Artemis?, 1st cent.).

b. *Cult regulations, calendars, foundations*: ED 241 = *LSCG* 151 B, ED 140 = *LSCG* 151 C (sacrificial calendar, 4th cent.); ED 55 = *LSCG* 156 A 15-33 and B 15-34 (cult of Zeus Polieus, the Twelve Gods, and Apollon Delios, 4th/3rd cent.); ED *211 (cathartic law?, early 3rd cent.); *ED 164 (sacrificial regulation, 3rd cent.); ED *16 (agon Hermaia, 3rd/2nd cent.); ED *25 (festival of Artemis, 2nd cent.); ED 45 = *LSCG* 165 (festival calendar of the gymnasium, 2nd cent.); ED 186 (sacrificial calendar, 2nd cent.); ED 89 = *LSCG* 163 (cult of Nike, 2nd/1st cent.).

c. *Foundations*: ED 149 = *LSCG* 177 (Diomedon's endowment for the cult of Herakles Diomedonteios, ca. 300); ED 82 (foundation of Pythokles for the cult of Zeus Soter and Athena Soteira, 3rd/2nd cent.); ED *219 (endowment, 3rd/2nd cent.); *ED 146 (endowment of Phanomachos for the festival of Zeus and the Demos, 2nd cent.); ED 86 (funerary foundation, 2nd cent.); ED *257 (funerary foundation); *ED 263 (funerary foundation, imp.).

d. *Regulations concerning sanctuaries*: ED 181 = *LSCG* 150 B 12-20 (the protection of the sacred grove of the Asklepieion, 4th cent.); ED 92 = *LSCG* 155 (the thesauros of a sanctuary, 3rd cent.); ED 53 (unknown sanctuary, 4th cent.); ED *60+112 (unknown sanctuary, ca. 200); ED *239 (decree about the temple of Aphrodite Pandemos, 2nd cent.)

a. *Leges sacrae concerning the sale of priesthoods*. New fragments of the *lex sacra* concerning the purchase of the priesthood of Asklepios, Hygieia, and Epione (ED *2 = *LSCG* 162, ca. 200 BC) permit a better restoration of the text. The reverse (published here for the first time) authorizes the architect to make proposals for the purchase of equipment for the sanctuary in accordance with oracles, the epiphany of the god, the piety of the demos, and existing vows (ἀκολούθως τ[οῖς] γεγρονόσι χρησμοῖς καὶ τᾷ τοῦ θε[ο]ῦ ἐπιφανείᾳ καὶ [τᾷ] τοῦ δάμου ποτὶ τὸς θεὸς εὐ[σε]βείᾳ, ἔτι δὲ καὶ τᾷ [ὑπαρ]χούσαι ἐπενυχᾷ καὶ ἐπαρᾷ). The equipment to be purchased consists of two silver kraters, a kline made of silver or ivory, and a spread on the couch (στρωμνά) prepared for the theoxenia of the god.

The most important among the new *leges sacrae* is the *diagraphē* prepared by a commission of three elected citizens about the sale of the priesthood of Hermes Enagonios (ED *145, early 2nd cent.) [cf. S.M. SHERWIN-WHITE, *Ancient Cos*, Göttingen, 1978, p. 197, 203, 313]. The priest served for life and had to be healthy (l. 4f.: ὑγιὲς καὶ ὁλόκληρος). He was exempt from various liturgies, offered libations, was given *prohedria* during the agons, received the skin and one leg of the animals sacrificed to Hermes (l. 5-12), attended the procession on the occasion of sacrifices offered to Hermes, and crowned the victors of agons (l. 74-77). The text contains detailed provisions about the offering of sacrifices to Hermes by various officials (l. 12-80), stating the occasion and the minimum price of the sacrificial animal. These events, which give an insight into the education of the Koan youth in the local gymnasium find close parallels in the law from Beroia (*supra* n° 87); for a discussion of the torch-races mentioned in this inscription and in the *lex sacra* concerning the priesthood of Zeus Alseios (*infra*, ED *215) see Ph. GAUTHIER, *Du nouveaux sur les courses aux flambeaux d'après deux inscriptions de Kos*, in *RPb*, 69 (1995), p. 576-585; cf. *BE* 1995, 448. I summarize these events in the following table:

Official	Occasion	Date	Animal Minimum price
1. monarchos and hieropoioi	monthly sacrifice	2nd Hyakinthios, 10th Alseios, and 4th day of all the other months	male sheep, 30 dr.
2. agonothetes	πρῶται προλαμπάδες λαμπάς	10th Delios, 16th Delios, 20th Delios 10th Alseios	full-grown, 20 dr. full-grown, 20 dr.

3. each lampadarchos	λαμπάς ἕρις τὰς λαμπάδος λαμπάς	25th Dalios, 1st Alseios, 6th Alseios 4th Alseios 10th Alseios	full-grown, 20 dr. 40 dr. 40 dr.
4. victorious lampadarchos in competitions of εὐεξία and δρόμος	κατὰ τὸν αὐριον τὰς λαμπάδος		full-grown, 30 dr.
5. gymnasiarchos	διατοξεύσεις, διακοντισίαι διαδρομαί	Theudaisios, Kaphisios, Gerastios, Agrianios, Panamos, and Alseios Artamitios and Agrianios 10th Alseios	25 dr. 10 dr. 20 dr.
6. paidonomos	μακρὸς δρόμος, λαμπάς παίδων, πομπή λαμπάς	2nd Hyakinthios 10th Alseios	full-grown, 20 dr. 30 dr.
7. strategoi		Artamitios Panamos Karneios Kaphisios	40 dr. 40 dr. 40 dr. 40 dr.
8. paidotribai	after their dokimasia	2nd Hyakinthios	30 dr.

The funding for these events is sometimes stated (monarchoi, hieropoioi: ἀπὸ τοῦ ἀργυρίου τοῦ διατεταγμένου αὐτοῖς ἐς τὰς κατὰ μῆνα θυσίας; winners of torch races: ἀπὸ τοῦ νικητηρίου; gymnasiarchoi: ἀπὸ τοῦ ἀργυρίου τοῦ διδομένου αὐτοῖς ἐς τὰς διατοξεύσεις καὶ διακοντισίας..., εἰς τὰς διαδρομάς; paidonomos: τοὶ δὲ ταμίαι διδόντω αὐτῶι τὸ τεταγμένον; ἄθλον... ἀπὸ τοῦ ἐκκειμένου ἀργυρίου).

The lex sacra concerning the sale of the priesthood of the priesthood of the Korybantes (Κύρβανθες, ED *177, late 3rd cent. BC) requires for the priest, who served for life (on l. 6 one should restore [ἐπὶ βίου] rather than [διὰ βίου]; cf. ED *178 l. 7f.), to be healthy and older than 20. He was exempt from various liturgies, offered libations and was given prohedria at the χορικοὶ ἀγῶνες, had a share on the meat of animals sacrificed, and had to place offerings on the trapeza on the occasion of sacrifices. On l. 12 one should read [ἐπὶ τοῖς] Θαλείοις, i.e., the festival Thaleia. As S. pointed out, the cult of Κορύβαντες Θάλειοι is attested at Erythrai (LSAM 25 l. 108, with the commentary of F. SOKOLOWSKI on this epithet).

The lex sacra concerning the sale of the priesthood of Aphrodite Pandemos (ED *178, late 3rd cent.; cf. Ph. GAUTHIER, in *BE* 1995, 448) states the usual requirements for the priestess, provides for sacrifices which had to be offered to the goddess (by all women within a year after their marriage and by merchants and skippers), refers to an older regulation about the ἀγερμοὶ τῶν σαλαΐδων (for this enigmatic word cf. *SGDI* 3707: σαλαΐδια), and takes measures for repairs in the sanctuaries of Aphrodite Pandemos and Aphrodite Pontia; the θησαυρός was to be opened every year in the month Dalios and its content was divided between the priestess and the goddess. The text also contains a list of women who contributed money for the construction of a peribolos in the sanctuary. The priestess Lykaonis is the daughter of Phanomachos, who dedicated land and houses for the funding of a festival of Zeus and the Demos (*infra*, ED *146).

Another lex sacra (ED *180, 1st cent. BC; cf. Ph. GAUTHIER, in *BE* 1995, 448) concerns the priesthood of Herakles Kallinikos ὁ ἐπὶ ἀγορῇ καὶ ἐπὶ λιμένι. The priesthood was to be auctioned under the prostatai, after a sacrifice for the welfare of the population on the 1st day of Panamos. The priest served for life, had to be healthy and older than 10, was exempt from various liturgies, received the usual honours (prohedria, offering of libations on the χορικοὶ ἀγῶνες), and was to wear a white chiton, a wreath made of white poplar (cf. THEOCR., II, 120: κρατὶ δ' ἔχων λεύκαν, Ἡρακλέος ἱερὸν ἔρνος), a knot (ἄφαμμα), and golden rings (for provisions for the dress of priests cf. *infra* on the priest of Zeus Alseios and see A. CHANIOTIS, *Sich selbst feiern! Die städtischen Feste des Hellenis-*

mus im Spannungsfeld zwischen Religion und Politik, in P. ZANKER – M. WÖRRLE (eds), *Stadtbild und Bürgerbild im Hellenismus*, München, 1995, p. 158). The text provides for the offering of sacrifices on various occasions and for their funding.

The *lex sacra* concerning the priesthood of Zeus Alseios (ED *215, 1st cent.) is similar in content. The priest had to be older than 8. Besides the usual privileges (*prohedria*, offering of libations at the Dionysia, exemption from certain liturgies), he extracted revenues from the *temenos* and crowned the victors at the various competitions of the Alseia. He wore a purple chiton, gold ornaments (*χρυσοφορεῖτω*), and a wreath made of young branches, with a golden knot (*ἄφραμμα*), during the agons. The *temenos* of Zeus Alseios was equipped with a stadium, a *nakoreion*, and a house for the priest (*οικία*). Space should be reserved for the erection of tents (*σκανοπαγῖαι*) by the *kanephoroi*, for *ἀγερμοί*, and for sacrifices offered to a goddess (obviously Athena Alseia). On the 10th of Alseios sacrifices were offered by the monarchos and the hieropoioi (1 ox, 1 sheep), by each *lampadarchos* (1 pig), by the *agonothetes* (1 pig), and by each *deme* (1 sheep). On the 2nd of Hyakinthios (the day of an agon?) the *strategoï* lead a procession together with the priest, the *agonothetes*, the *gymnasiarchos*, and the *hypogymnasiarchos*; the procession was attended by the armed youth; sacrifices were offered by the *strategoï*, the *gymnasiarchos*, and the *agonothetes* (1 ox each).

The sale of the priesthood of Dionysos Thyllophoros is regulated by another *lex sacra* (ED *216, late 3rd cent. BC), whose content is similar to that of a later *diapgraphe* on the same subject (*LSCG* 166, 2nd/1st cent.); the only substantial difference is the age of the priestess (older than 12 in the earlier text, older than 10 in the later). The passage about the share of the priestess on parts of the sacrificial animals is better preserved in the text published here, thus permitting the restoration of *LSCG* 166 l. 61f. According to an amendment (B 19-24) the priestess should contribute to the repairs in the sanctuary of Antigonos, probably Antigonos Doson (SHERWIN-WHITE, *o.c.*, p. 115; cf. *LSCG* 166 l. 69 and ED *85 l. 9: Ἀντιγόνητον).

From another *lex sacra* concerning the priesthood of an unknown deity, perhaps Artemis, (*ED 236, 1st cent. BC) only the regulations about the sacrifices (l. 1-5) and the duties of the priestess (l. 5-12) are preserved. The priestess was responsible for the organization of an *ἀγερμός* on the 1st of Artemisios, on the same conditions as those established for the *ἀγερμός* for Artemis Pergaia. She should open the temples at sunrise on certain sacred days (l. 8f.: ἐκάσ[τας] ἡμέρας ὅς ὅσιόν ἐστιν ἀνοίγειν τὰ ἱερά) and provide for the burning of incense.

A *lex sacra* (ED *85, 2nd cent.) concerns the sale of the priesthood of an unknown deity (l. 7: τὸν τε ἱερῇ καὶ τὸν ἱέρ[ειαν]); only the clauses concerning the three installments are preserved. The stele with the text was to be set up in the Antigonieion, *i.e.*, the sanctuary of Antogonos Doson (see *supra* on the priesthood of Dionysos Thyllophoros).

Two fragments of another *lex sacra* (ED *3, early 2nd cent. BC), which concern sacrifices, are probably part of a *diapgraphe* on the sale of a priesthood as can be inferred from the words *διαγραφῇ* (B 4, 15) and *ὀνό* (B 5-6). The text refers to a particular sanctuary (A 7: [τῶ]ν θυομένων ἐν τῷ ἱερ[ῶ]); it defines the perquisites (*γέρη*: A 3, 8) of a priestess (*ἡ ἱέρεια*: A 2, 4, B 7, 16) with regard to the sacrifices offered there (A 4-16) and mentions her duty to place the offerings on the *trapeza* (A 9). The festival *Dipanamia* is mentioned twice (A 2, B 11). The word [*Ἀφρο*]δῖσιον (B 7) probably refers to a sanctuary of Aphrodite and not to a tax on prostitutes (on the cult of Aphrodite on Kos see V. PIRENNE-DELFORGE, *L'Aphrodite grecque*, Liège, 1994, p. 117, 120, 385, 434; on the tax of courtisans: *ibid.*, p. 117, 120).

A fragmentary *diapgraphe* (ED *32, 2nd/1st cent.) is probably of similar content. It concerns sacrifices offered by magistrates to an unknown deity (l. 6-8), festivals (l. 7: ἐπιφανεῖς ἡμέραι), the perquisites of the priest (l. 8), the possibility of a relocation of the sanctuary (l. 12?), and the decoration of statues in the *bouleuterion* (l. 15).

The preserved passages of two already published *leges sacrae* concerning the sale of the priesthood of Adrasteia and Nemesis (ED 144 = *LSCG* 160, 2nd cent.?; ED 62 = *LSCG* 161, 2nd cent.?) deal with sacrifices and the perquisites of the priest. Another *lex sacra* regulates the sale of an unknown priesthood (ED *109, 2nd cent.); the text mentions a sacrifice and a prayer; the priest was to be older than ten; he was exempt from various liturgies and had a share on the sacrificial animals.

The texts concerning the priesthoods of king Eumenes II (ED *182, 2nd cent.) and of unknown deities (ED *15, *165, *237, *238, *262; ED 58 = *LSCG* 164, 3rd/2nd cent.) are very badly preserved; ED

*15 (early 3rd cent.) contains clauses about the perquisites of the priest and his duty to place the offerings on the trapeza. ED 58 = *LSCG* 164) is probably part of a lex sacra about the sale of a priesthood; the preserved passage deals with sacrifices, the duties and perquisites of the priest, and the thesauros of the sanctuary. It is not clear whether *ED 261 (3rd cent.) also concerns a sanctuary or the sale of a priesthood.

b. *Cult regulations, calendars*: A few texts were already known, but in several cases S. gives different readings or restorations. Two fragments belong to an already published sacrificial calendar (ED 241 = *LSCG* 151 B; ED 140 = *LSCG* 151 C, 4th cent.). S.'s restorations of the festival calendar of the gymnasium (ED 45 = *LSCG* 165, 2nd cent.) differ in two points. According to S. the sacrifice to Zeus and Athena (A 1) was offered in Gerastios ([Καρνε]ίου Herzog, [Δαλ]ίου Rayet); a procession for a king (C 1) took place in Agrianios ([Καφισίου] Herzog). The fragment of a lex sacra concerning the cult of Zeus Polieus, the Twelve Gods, and Apollon Delios (ED 55, 4th/3rd cent.) is now fully published with additional fragments (*LSCG* 156; ED 55 = *LSCG* 156 A 15-33 and B 15-34). S.'s restorations differ only in a few points. B 3f.: ἀπάγειν δὲ [δ]κκα καὶ ἐς Δολφός πέμπηται θεωρία ἐς Πύθια Κ[ώ]ων ἢ ξένων, τῶι Ἀπόλλ[ωνι τῶι] Δαλίω ἢ τῶι Λα[τοῖ] ἐς θυσίαν μηδαμ[ῶς] ἄλλο ἢ τῶι διχομνηνία... (cf. *LSCG* 156 B 17: ἀπάγειν δὲ [μῆ] δ[κκα] καὶ ἐς Δολφός πέμπηται θεωρία ἄλλα ὅκκα Κ[ώ]ων ἢ ξένων τῶι Ἀπόλλ[ωνι τῶι] Δαλίω ἢ τῶι Λα[τοῖ] πέμπεται, μηδαμ[ῶς] ἄλλο ἢ τῶι διχομνηνία...). Another lex sacra concerns the cult of Nike and the procession organized to honour her (ED 89 = *LSCG* 163, 2nd/1st cent.).

The fragments of a lex sacra concerning the Hermaia (ED *16, 3rd/2nd cent.; cf. *supra* on the priesthood of Hermes Enagonios) provides for sacrificial animals to be contributed by the gymnasiarchos, the hypogymnasiarchos, and members of the gymnasium.

A lex sacra (ED *25, 2nd cent.) concerns a festival of Artemis. The prostatai, together with the monarchos and the hieropoioi, were to lead a procession from the prytaneion and to sacrifice to Artemis a young cow with gilded horns (B 6: [δάμ]αλιν χρυσόκερων). The priestess received a leg (?), which is to be distributed among the gerairai (B 14f.: ἐξ οὗ ἂν θευμορ[ῖ]α διανεμ[ά]θω] ταῖς γεραιραῖ[ς]). After (?) the sacrifice a torchlight procession took place (B 4, 10f.: λαμπαδεῖα). An ὑπέρεια is mentioned on A 7; cf. the ὑπέρεια appointed by the priestess of Dionysos Phyllophoros (*LSCG* 166 I. 23f.).

From another lex sacra (*ED 164, 3rd cent.) only the sacrifice of a she-goat can be inferred; the fragment breaks at the beginning of a hymn (ὡ Παιάν). The small fragment of a sacrificial calendar (ED 186, 2nd cent.) mentions Hekate, the Twelve Gods, the Nymphs, and a goddess with the epithet Teleia (Hera?), and the use of wine.

Two small fragments (ED *211, early 3rd cent.) seem to be part of a cathartic law of similar content to *LSCG* 154 (early 3rd cent.). The monarchos, the hieropoioi, and the heralds are mentioned in the first lines (A 1-2; cf. *LSCG* 154 A 33); the tamiai were to provide with funds, perhaps for the setting up of an inscription (A 4; cf. *LSCG* 154 A 12); the rest of the text is concerned with purifications (A 9: καθαίρειν), perhaps from death (cf. A 7: κατὰθ[ε]--).

c. *Foundations*: The lex sacra concerning the foundation of Pythokles for the cult of Zeus Soter and Athena Soteira (ED 82, 3rd/2nd cent.) was published (W.R. PATON – E.L. HICKS, *The Inscriptions of Cos*, Oxford, 1891, n° 34; cf. *LGS* II 131), but S.'s text offers numerous restorations. The festival Pythokleia is also mentioned in EV *134 I. 5. A lex sacra deals with the festival of Zeus and the Demos established after the endowment of Phanomachos (*ED 146, 2nd cent.), who dedicated (ἀντιεποι) plots of land and houses to Zeus and the Demos (A). The procession in the month Gerastios (B) was led by the priest and the prostatai from the prytaneion to the sanctuary (of Zeus?) and was attended by the ephebes and by paides who played the kithara. If the reading in lines B 12f. is correct, a phallophoria took place (τὸς φα[λ]λ[ός]). The sanctuary was still under construction (C 1f.: χάριν τῆς κατασκευῆς τοῦ ἱεροῦ) and under the responsibility of the prostatai and the napoi. A small fragment which mentions a plot dedicated to a sanctuary (*ED 219 I. 4: ἀντιερωμ[ένον] ἀγρόν) and a sacrifice (I. 3f.) is probably also part of an endowment. Diomedon's endowment for the cult of Herakles Diomedonteios was already known (ED 149 = *LSCG* 177, ca. 300).

Another lex sacra concerns the endowment of bereft parents in a gymnasium; on the ἐπώνυμος ἡμέρα of their son sacrifices were offered to Hermes and an agon took place (ED 86, 2nd cent.). Another fragmentary text (ED *257, imp.) contains the endowment of an individual for the celebration of an agon in honour of his deceased son (B 37-41: ἀγῶνα μὲν ἄγεσθ[αι καθ' ἕκαστον ἐ]νιαυτὸν [ν] εἰς τειμάν] τοῦ νεω[τέρου] υἱοῦ μου] Παύλ[ου]), probably in a gymnasium (Ph. GAUTHIER, in *BE* 1995, 448).

S. recognized that *ED 263 (imp.) refers to an endowment for the organization of an agon on the birthday of the deceased (l. 5-7: [τὸ]ν ἀγῶνα τῶν / [...] γενέσιον αὐ[τῶν]).

d. *Regulations concerning sanctuaries*: A fragment of the law concerning the protection of the sacred grove of the Asklepieion was already published (ED 181 = *LSCG* 150 B 12-20), as was the fragment of the *lex sacra* dealing with the thesauros of a sanctuary, perhaps the Asklepieion (ED 92 = *LSCG* 155, 3rd cent.), and a *lex sacra* concerning a sanctuary and threatening violators with a curse (ἐπαρά) and punishment (ED 53, 4th cent.). From the decree concerning the temple of Aphrodite Pandemos (ED *239, 2nd cent.) only the beginning is preserved. A fragmentary text (ED *60+112, ca. 200) deals with the finances of a sanctuary and mentions a priest and a neokoros.

In addition to the *leges sacrae* presented above the volume contains many inscriptions which illuminate different aspects of religion in Hell. and Roman Kos.

Dedications, contributions: A proscription about the use of water (ED *10, 1st cent. BC/AD) indicates that the aqueduct had been dedicated to Asklepios (l. 11: ἀντιερωμένον τῷ προκαθηγεμό[νι]; for this epithet cf. ED *176: [τ]οῦ προκα[θηγε]μόνος θεο[ῦ] Ἀσκληπ[ιστοῦ]). Other inscriptions contain a list of dedications (ἡμίσφαιρον, ψυκτήριον, φιάλα) made by priests to Apollon (ED 42, 3rd/2nd cent.), a list of women who contributed money to a sanctuary of Demeter (ED *14, 3rd/2nd cent.; cf. Ph. GAUTHIER, in *BE* 1995, 448), and a list of donors to an unknown sanctuary (ED 47 = PATON-HICKS, *o.c.*, n° 12, 3rd cent.). Other dedications are addressed to Aphrodite and Homonoia (EV *2, 3rd cent.), Apollon Dalios Καλύμνας μεδέων (EV 232, after an oracle given by Apollon Didymeus), Apollon Didymeus Soter and Apollon Didymeus (EV 14, *192, by the crews of a warship), Apollon Karneios (? EV *195, various buildings, by his priest), Artemis (EV 99), Artemis Pergaia (EV *179, a temple), Asklepios (EV *28), Athena and the other gods (EV 80), Athena Phatria (EV *334), Demeter (EV 4, 270, 271), Eileithyia (EV *198), Eirene (EV *227, by agoranomoi), Hermes and Herakles (EV 5, by a victor; EV *12, by a paidonomos; *175, by the victors of the torch-race at the Hephaistieia), Hygieia (EV *194, an altar), Kore (EV *235, 269, 272), the Moirai and the Demos (EV *3, the ξόανα of gods and the buildings of a sanctuary, by the father of a priestess), Ourios (EV *196), Podaleirios (EV *197), Poseidon Asphaleios (EV *154, by his priest), Poseidon Hippios (EV 180), Theos Hypsistos (EV *69), Theoi (EV 32, *141, *156, *157, *159, *177, 209, 211, *215, *217, *229, *345?, usually by generals), Theoi and the Demos (EV *212), Theoi Soteres and Apollon Kalymnios (EV *210), Zeus Alseios and Athena Alseia (EV *1, 10, *214, 228, 1st cent., by paidonomoi for the welfare and εὐταξία of the boys; *178, by the priest of the Muses; *196, by the victors of a competition of εὐεξία; *372 by the boys and their teachers; the name of Zeus Alseios should be restored on the left side of EV *228), Zeus Basileus (EV *27), Zeus Hikesios (EV 335), Zeus Hypsistos, Hera Ourania, Asklepios, Hygieia, and all the gods (EV *127, for the rescue of the city), Zeus Olympios, Sarapis, and Hera Ourania (EV 6, for the welfare of the city), Zeus Olympios, Hera Ourania, Poseidon Asphaleios, Apollon, and all the gods (EV *199, εὐχαριστήριον), Zeus Olympios, Hera Olympia, and all the gods who save the city (EV 101: καὶ θεοῖς [πᾶσι] σώζουσιν [τὰ] μὲν πόλιν), Zeus Patroos (EV *329), and Zeus Soter (EV *277). Numerous dedications are addressed to the Theoi Patrooi for the health of prominent citizens, *i.e.*, the tyrant Nikias (*57, *74, 130, *283, *285, *291, 293, *309, 310, *312, *340 probably *295, 1st cent.), the physician of emperor Claudius C. Sertinius Xenophon (EV *22, *25, 43, *46, 68, *70, *83, 97, *112, *117, *119, *124, *143, *286, *288, *289, *296-298, 299, *300-302, *311, *314-322, *325, *327 337, *341, *344, *347, *365, *366, probably also *290, *294, 324), M. Aelius Savinianus (*71, 84, *86, *88, *281, *282, *287, *292, *304-308, 313, *323, 336, 338, *342, *343), M's Spedius Rufinus Phaidros (81, *303, 339), and M. Ulpius Trajanus (EV 326, this one is also addressed to Apollon Archegetes).

The dedicated objects include statues of Aphrodite (EV *171), Dionysos (EV 102 bis, for the welfare of the emperors), Eueteria (EV 32, to the gods), and Herakles (EV *214 Ab), and a silver object (probably a mirror; cf. l. 2: [κάτο]πτρον?) with the representation of a horse-centaur (EV *357). The dedicatory epigram for the paidonomos Philippos mentions that he dedicated to Zeus Alseios and Athena Alseia (called also Pallas, Tritogenes) a statue of Herakles, whom he regarded as his ancestor (EV *214 Ab l. 1: ἀρχαγὸν γενεᾶς; l. 5: γένους ἀρχαγέ; cf. *infra* on EV *224). The god is invoked to protect the boys from the evil eye (l. 5f.: τὸ βάσκανον ὅμμα κακοῦργων κοίμισσον). Two other dedicatory epigrams, which refer to a goddess (EV *184) and to a pentaeteric festival (EV *326, probably the Asklepieia) are very fragmentary.

An altar for domestic use is inscribed on its four sides with the names of four groups of deities (EV *18, 3rd cent.). As S. points out, the deities of side A are protectors of Kos (Apollon, Asklepios, Herakles, the Dioskouroi); side B mentions deities associated with nature and with literature (Helios, Hemera, the Horai, the Charites, the Nymphs, Priapos, Pan, Hermaphroditos); the deities on side C protect the individual (Zeus Philios, the Theoi Soteres, Hermes Probakchos, Peitho, Nikeros); the deities of side D are associated with the glory of two members of the family, who probably won victories at the Nemea and the Isthmia (Zeus Nemeios, Poseidon Isthmios, Athena Nike, and Μνήμη Ἡρακλείτου καὶ Οἶνοπίδα). S. understood the two names on C 4 as name and epithet: Πειθοῦς Νικέρωτος, *i.e.*, Peitho Nikeratos (sic). We should rather place a comma between the two names: Πειθοῦς, Νικέρωτος. The personification Nikeros ('Success in Love') is not attested, to the best of my knowledge, and should be understood as the opposite of Anteros, the god who avenges slighted love or the god who struggles against Eros. An analogous assemblage of deities associated with abstract ideas (Zeus Eumenes, Hestia, Eudaimonia, Ploutos, Arete, Hygeia, Tyche Agathe, Agathos Daimon, Mneme, the Charites, and Nike) is found in the *lex sacra* of a private cult association at Philadelphieia (LSAM 20; *cf.* the commentary of S.C. BARTON – G.H.R. HORSLEY, *A Hellenistic Cult Group and the New Testament Church*, in *JAC*, 24, 1981, p. 12-14).

Some dedications are addressed to Egyptian, Roman, and Oriental deities: Isis and Sarapis (EV *16; 149, κατὰ πρόσταγμα), Sarapis, Isis, and Anoubis (EV *13, by a cult association of enatistai and dekatistai), Osiris (EV 375, by a synod of Osiristai), Minerva (EV 276), Mars Pater (EV 284), Baal and Aphrodite/Bala (EV 259 and 260, 1st cent. AD, these two texts are bilingual, Greek-Nabatean, dedications).

Festivals: Numerous texts give information about the Koan Asklepieia (ED *36, 132, *171; *cf.* *169, *170; EV *372, 3rd cent.) and the Great Asklepieia (ED 134, 3rd cent.; *cf.* EV *362). A Koan decree (ED 136, 3rd cent.) refers to a theoria and sacrifice to Asklepios and the other gods sent by Ptolemy (Euergetes?). The new texts include the decree of an unknown city (ED * 38, 3rd cent.) which recognized the *asylia* of the Asklepieion and accepted the festival (sacrifice, truce, agon). Other festivals attested for Kos are the Dionysia (ED *8, *39, 132, 134, *171, 3rd-1st cent.; *cf.* two lists of victors at the Dionysia: ED 52, 234, 3rd cent.), Dipanamia (ED *3, 2nd cent.), Hephaistieia (EV *175), and Thaleia (related to the Korybantes, ED *177, see *supra*). Various agons of the youth are mentioned in the *leges sacrae* concerning the priesthoods of Hermes Enagonios and Zeus Alseios (*supra*). Ἀγερμοί of women are attested for the worship of Aphrodite Pandemos, Athena Alseia, and Artemis Pergaia (see *supra* on the priesthoods of Aphrodite, Zeus Alseios, and Artemis). The *leges sacrae* concerning the sale of priesthoods (*supra*) make references to χορικὸι ἀγῶνες (ED *20, late 4th cent.; ED 67, 2nd cent.). An inscription records the tribal leaders (ἀρχεῦσαντες) who offered sacrifices to the Nymphs and feasted their tribesmen (ED 81 = PATON-HICKS, *o.c.*, n° 44, ca. 200). A benefactor is honoured for donating money for sacrifices (ED 131, 2nd cent.).

Festivals of other cities are mentioned in honorific decrees of foreign cities for Koans; the honours were to be announced at the Dionysia in Samothrake (ED *28-29, 3rd cent.), Chios (ED 71d, after the procession), and Iasos (ED 133, 2nd cent.), and at the Panathenaia in Athens (ED 71c). Kos sent a theoros to the Great Gods in Samothrake (ED *28 and 29, 3rd cent.; *cf.* Ph. GAUTHIER, in *BE* 1995, 448). The decree by which the Koans accepted the festival of Artemis Hiakynthotrophos in Knidos (ED 77, ca. 201) has been published recently (*SEG* 38, 812 A; *I.Knidos* 220 = *EBGR* 1987, 90). A few agonistic inscriptions mention athletic victories in agons of various cities (EV *42: Aktia; *53: Kapitolia; * 242: Nemea; *247: Olympic games; 203: Megala Eleusinia, Isthmia, Rhomaia in Kos, Kaisareia in Metropolis, Hekatesia in Stratonikeia, Theogamia in Nysa, Klaria in Kolophon, Archeesia in Halikarnassos, Apollonia in Myndos; 218: Megala Panathenaia, Kaisareia in Patrai, Megala Aktia, Megala Asklepieia, Kaisareia, Kaisareia for C. Caesar, Agrippeia, and Nea Agrippeia in Kos, Rhomaia Sebastia of Asia in Pergamon, Apollonia in Myndos, Doreia in Knidos, Kaisareia in Halikarnassos, Herakleia in Iasos, Dionysia in Teos, Kaisareia in Sardeis). The places of the victories of another pleistonikes are not preserved (ED *271, imp.). The auletes Ariston (EV 234, imp.) mentions his victories at various agons (Pythia, Nemea, Isthmia, Aspis of Argos, Panathenaia) in his metrical dedication of a statue of Dionysos.

Cult officials: For the priests and priestesses of Asklepios, Hygieia, and Epione (*cf.* EV 226), the Korybantes, Dionysos Thylophoros, Aphrodite Pandemos, Nemesis and Adrasteia, Hermes

Enagonios, king Eumenes, Herakles Kallinikos, Zeus Alseios, and Artemis see *supra* (sale of priest-hoods). For the priests of the emperor cult see *infra*. Other priests attested are those of Apollon (EV *134), Apollon Karneios (EV *195 *219), Asklepios and Hygieia (EV 26), Askepios Kaisar (EV 206), the Muses (EV *178), Poseidon (EV *154, for life), Sebaste Rhea (EV *219), Zeus Olympios (? EV *145), Zeus Epoul[-] (EV *145 l. 3, perhaps Διὸς Ἐπου[ρανίου]?), and the Egyptian gods (EV *13). Priestesses are attested for Apollon Delios and Apollon Karneios (EV 226), Asklepios (ED *264 l. 7: [ιέ]ρεια τοῦ Προκ[αθηγεμόνος], Demeter (EV 4), the Moirai (? EV 3), Rhea (EV 226), the Twelve Gods (EV 226), Zeus Polieus and Athena Polias (EV 226). Other cult officials include agonothetai (EV *15, *137, 216, 251), an ἐπιμελητής τῶν τὰς Σεβαστῶν Ῥέας ἱερῶν (EV 216), the hieropoioi (ED *175, *200, *211; EV *2, 32, *220; cf. the hieropoioi of unknown cities: ED 71f, *93, 3rd cent.), the neopoioi (ED *185), a neokoros (EV 149), the kanephoroi (ED *216), and a female hierodoulos (EV 41). Several prominent individuals accumulated offices, as, e.g., Minnis who held simultaneously the priest-hoods of Asklepios, Hygieia, and Epione, Rhea, the Twelve Gods, Zeus Polieus, Athena Polias, and Augustus, and had already served as priestess of Apollon Dalios and Apollon Karneios (EV 226, 1st cent. AD), an anonymous (EV *134, 1st cent. AD) who served as priest of Apollon and various emperors, and had an unknown function with regard to the cult of Hestia, and Zeus Soter and Athena Sotera (cf. on l. 5 the name of their festival Pythokleia), or C. Stertinus Xenophon, the most famous Koan doctor and personal physician of Claudius, who served as priest κατὰ γένος of Apollon Karneios and Sebaste Rhea, and as priest of the emperors for life (EV *219). Priests and priestesses of unknown deities are mentioned in different contexts (priests: ED 121, *175, *192, EV *67; a priest for life: EV *79; a priestesses: EV *3).

Cult associations: An association honoured a priest and a kleidouchos (ED *102, 2nd cent.). Other cult associations are those of the ἐνατισταὶ καὶ δεκατισταὶ οἱ σὺν Ἀθηναγόρῃ (EV *13), the Ἀθηναῖσταὶ Λινδιασταὶ καὶ Διαιταβυριασταὶ (Zeus Atabyrios) οἱ σὺν Ἑρμαγόρῃ (EV *223), a group of eranistai (EV *278), and the Osiristai σὺν Ἰάσωνι (EV 375).

Royal cult: The sanctuary and the altar of Antigonos Doson (Antigoneion) is mentioned in two texts (ED *85 l. 9; ED *216 l. B 20; cf. SHERWIN-WHITE, *o.c.*, p. 115; *LSCG* 166 l. 69). A lex sacra concerns the priesthood of king Eumenes (*supra*). A decree concerning celebrations in honour of the Kappadokian royal couple, Ariarathes IV and Antiochis (ED 5, ca. 188/166), has already been published by F. PIEJKO (*SEG* 33, 675; cf. Ph. GAUTHIER, in *BE* 1995, 448). Of the two fragments of a decree for the establishment of the cult of Arsinoe Philadelphos in accordance with an oracle only fr. B was published (ED *61, 3rd cent.).

Emperor cult: A document refers to the deification of Iulius Caesar by the province Asia (ED *269, 1st cent., l. 5: ἀπέδειξαν Θεὸν Ἰούλιον Καίσαρα). An inscription records the contribution of an individual to the cult of Asklepios, the Emperors, and the Demos (ED 142, 1st cent. AD, l. 1f: [τῷ προκαθηγεμόνι τῶς] πόλιος Ἀσκληπιῶι καὶ τοῖς συνκαθιερωμένοις ἐν τῷ ἱερῷ Σεβαστο[ῖς] Θεοῖς καὶ τῷ Κόμῳ Δάμῳ). A text records the purchase of the priesthood of Asklepios and Augustus (*ED 266, 1st cent. AD). Various priest-hoods are attested with regard to the emperor cult: We know of a high priest of the Sebastoi (EV 222) and Claudius, ktistes of Kos (EV *134 l. 5f.), priests of Augustus (EV *241, for life; cf. EV *134), Tiberius (EV *134 l. 3f.), the Sebastoi (EV *219, for life), Claudius (EV *219, for life), and Trajan (EV *214 B), and of priestesses of Augustus (EV 226, cf. EV *240), Claudius (EV *72, for life), and for a female member of the imperial family (EV 364, for life). Another priest-hood was dedicated to a member of the imperial family (EV *134 l. 4f: [---] Καίσαρος Σεβαστοῦ υἱοῦ Παρθ[ικοῦ --]), obviously not Trajan; perhaps this is reference to Caius Caesar (after his meeting with the king of the Parthians), who was also honoured with an agon on Kos (EV 218 A 9-11: Καيسάρηα τὰ τιθέμενα Γαίῳ Καίσαρι). C. Iulius Antipatros served as high priest of Dea Roma and Augustus, identified with Zeus Patroos, in the province of Asia (EV *219, 1st cent. AD). Several dedications are addressed to emperors: Augustus (ED *146 block E), Augustus and the sacred Tyche (SEGRE) of the Roman people (EV *93, 1st cent., a temple; or perhaps ἱερῷ δήμῳ Ῥωμαίων [συγκλήτῳ]), to Claudius (EV 346 B, a temple), to Claudius, identified with Zeus Soter, and Agrippina, identified with Demeter Karpophoros (EV 248, 252), to Tiberius und Zeus Kapetolios Alseios (EV *135), and to Tiberius (EV *279, by Caligula).

Sanctuaries: A series of boundary stones of the classical period (EV 328, *330-333) name the sanctuaries of Poseidon (EV *330) and Athena (EV *333, 361: Ἀθηνᾶς Ἀθηνῶν μεδεόσης). Official

documents were usually inscribed in the sanctuary of the Twelve Gods (ED 54, 73, *190, 4th-3rd cent.) or in the Asklepieion (ED *91, 132, 134, 206, 4th-3rd cent.). A small fragment (ED *125, imp.) which mentions freedom and [τὸ] ἱερὸν τοῦ θε[οῦ] probably refers to the Asklepieion, and not to the sanctuary of an emperor, as suggested by S. Another text (ED *166) probably deals with the construction of a sanctuary (l. 1: [τὰ]ν οἰκοδ[ομίαν]; l. 5: [βω]μοῦ). A decree of Telmessos was to be inscribed in Telmessos in the sanctuary of Artemis (ED 56, 3rd cent.).

Calendar: Koan months: All the names of Koan months are mentioned in texts of this volume: Agrianios (ED *145), Alseios (ED *145, *166, *216), Artamitios (ED *145, *180), Badromios (ED *145, 241), Dalios (ED *145, *178), Gerastios (ED *145, *146, *216), Hyakinthios (ED *145, *180), Kaphisios (ED *145), Karneios (ED *145, *154, *174, *216), Panamos (ED *3, *145, *180), Petageitnyos (ED 149, 241), and Theudaisios (ED *145, 149). ED *3 shows that δεῦτερος Panamos was the intercalary month on Kos. A few months of other cities are mentioned as well: Anthesterion (ED *31, Halikarnassos?), Artemision (ED 203, in an unknown city), Eleutherion (ED 132, Halikarnassos).

Varia: A decree concerning the construction of ships ποτὶ τὰν φυλακὰν τῶν ἱερῶν καὶ τὰς πόλιος καὶ τὰς χώρα[ς] asks the trierarchoi to apply on the stern and the prow of the ships images of Herakles and Asklepios (l. 12-15: τοὶ τρήραρχοι... ἐσπεμψάντω ἐπ' αὐτὰ ὁ μὲν τὸ πρ[ό]μνας σαμεῖον Ἡρακλεῦς, ὁ δὲ τὸ πρῶρας ἄγαλμα Ἀσκληπιοῦ). An inscription naming Hermes Kyllanios (EV 335: Γ μοῖρα Ἑρμῆ Κυλλαν(ν)ίου) is probably related to a part of the city wall set under the protection of the god (according to R. HERZOG). Finally, notice the honorific inscription for Ti. Claudius Alkidamos Ioulianos (EV *224, 1st cent. AD) who was regarded as a descendant of Asklepios (35th generation) and Herakles (50th generation). Such claims are common in Hell. and imperial times (cf. *supra* on the dedicatory epigram of Philippos, who regarded Herakles his ancestor; for further examples see A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, p. 225f.). [AC]

*220) B. SERGENT, *Les petites nodules et la grande Béotie*, in *REA*, 96 (1994), p. 365-384: S. discusses the question of early Theban domination of large parts of Euboea and Attika, focusing on the Boiotian cults and their origin. [ES]

221) M. SÈVE, *Les concours d'Épidaure*, in *REG*, 106 (1993), p. 303-328 [*BE* 1995, 256]: S. reviews what we know about the agons of Epidauros. Although competitions (perhaps dedicated to Apollon) are attested already in archaic times, the Asklepieia are attested only from the 5th cent. BC on and until the middle of the 3rd cent. AD. The floruit of this agon was in the 4th and 3rd cent. BC; it lost its importance after the 3rd cent. BC due to the rise of the Asklepieia at Kos and Pergamon. The pentaeteric agon included athletic events (for boys and men), equestrian events, and musical competitions; attested are events for rhapsodes, auletai, kitharodes, tragedy, and comedy. The victors received a laurel wreath. S. provides a list of the known victors. [AC]

222) M. SEYER, *Die Grabung in den Hanghäusern von Limyra*, in *Lykien-Symposion*, vol. 2, p. 171-181: S. presents a small altar dedicated to Artemis Pergaia found in a domestic context in Limyra (p. 175f., fig. 4) [*supra* n° 97]; altars of this type were probably used in domestic worship. [AC]

223) K.W. SLANE – M.W. DICKIE, *A Knidian Phallic Vase from Corinth*, in *Hesperia*, 62 (1993), p. 483-506 [*BE* 1994, 143]: Presentation of a moldmade plastic vase of Knidian fabric in the form of a phallus (Corinth, late 2nd cent. AD). The self-strangling figure represented in relief can be identified with Envy (φθόνος, βασκανία). The fragmentary inscription reads ΟΛΟΚ..ΝΟΣ. S.-D. present ample evidence for the use of phalluses against the evil eye, apotropaic inscriptions (ἀπετρύπησα, τρύπανον, καὶ σύ, καὶ σοί, πατάξι βασκανος, πύγισον καὶ σύ), inscriptions condemning envy (ὁ φθονῶν ῥαγήτω, φθόνε ἀνυχί, βασκανος λακησέτω), and similar apotropaic phallic vases of Knidian origin. One of the latter (CVA, *Cracow, Musée Czartoryski* [Poland 2], pl. 14, inv. 1239) is inscribed with an apotropaic formula (ΣΩΣΙΟΙΚΟΣΙΣΠΙΕΤΑΙΧΟΣΗΚΑΛΗ, a form of σωσίοικος). The content of the vases is not known. [AC]

224) W.J. SLATER, *Three Problems in the History of Drama*, in *Phoenix*, 47 (1993), p. 189-212: The inscription concerning the Sarapieia at Tanagra (*SEG* 19, 335, early 1st cent. BC) records among other things indirect expenditures for costumes, fluteplayers, etc. S. argues that this text is no proof for the use of a chorus in performances of old tragedy; the choruses mentioned in the text were for the new tragedies and satyrplays. [AC]

225) M.F. SMITH, *New Readings in the Demostheneia Inscription from Oinoanda*, in *AS*, 44 (1994), p. 59-64: On the basis of photographs and squeezes S. gives numerous minor new readings of the inscription concerning the organization of the Demostheneia festival at Oinoanda. These, however, bring no substantial changes to the text published by M. WÖRRLE [*EBGR* 1988, 193]. [AC]

226) R.R.R. SMITH, *Aphrodisias 1992*, in *XV. Kazi Sonuçları Toplantısı, Ankara 24-28 mayır 1993*, Ankara, 1994, vol. II, p. 351-371: An epistylon bearing a dedicatory inscription addressed to (Zeus) Nineudios was rediscovered in Aphrodisias (p. 315, fig. 13). The metrical epitaph for Eupethios (imp., p. 315) praises his εὐσέβεια. [AC]

*227) Chr. SOURVINOU-INWOOD, *Something to do with Athens: Tragedy and Ritual*, in *Accounts Lewis*, p. 269-290: S. suggests a reconstruction of the different stages of the rituals performed at the Great Dionysia and discusses the development of the tragedy from the sacrificial ritual performed during the xenismos of Dionysos. [ES]

228) A.J. SPAWFORTH, *Corinth, Argos, and the Imperial Cult: Pseudo-Julian, Letters 198*, in *Hesperia*, 63 (1994), p. 211-232; addendum, p. 522 [*BE* 1995, 55]: S. reconstructs the historical setting of a letter of disputed date and authorship preserved in the correspondence of Julian (letter 198). The letter recommends to an unidentified person an Argive embassy, seeking a hearing regarding a dispute with Korinth over Argive payments for the staging of wild-beast shows (*venationes*) in Korinth. S., following partly B. KEIL, rejects the Julianaic authorship and proposes to date the letter between AD 80 and 120. Thus, the text is an important source for the history of early imperial Achaia. It relates to the cult of the emperors founded by the 'younger' (post 146 BC) Achaean League in AD 54, to mark the accession of Nero. Combining some epigraphical evidence (*IG* V 1, 1451; *IV* 619 and 1605) S. shows that the new cult was celebrated at Korinth; C. Julius Spartiatius served as the first high priest for life (E.M. SMALLWOOD, *Documents illustrating the Principates of Gaius, Claudius and Nero*, Cambridge, 1967, n° 264). The financing of the cult eventually provoked a conflict between Korinth and Argos. [ES]

229) J. SPIER, *Ancient Gems and Finger Rings. Catalogue of the Collections. The J. Paul Getty Museum*, Malibu, 1992 [*BE* 1994, 158; *SEG* 42, 1704, 1705]: The collection includes a gem with the representation of Aphrodite Anadyomene and the inscribed names of Zeus and Ouranos (359: Ζεὺς Οὐρανῶν; 2nd/3rd cent.), a gem with the representation of two Tychai with cornucopia and the benediction χαρά ('joy', 368, 2nd cent. AD), and a gem with the representation of a dolphin and the wish 'vita tibi' (385, 2nd/3rd cent.). [AC]

230) E. STAVRIANOPOULOU, *Der Ματέρες-Kult in Eleutherna und der Μητέρες-Kult in Engyon. Ein gemeinsamer Ursprung*, in *PP*, 48 (1993), p. 161-175 [*BE* 1994, 63]: A recently published lex sacra from Eleutherna [*SEG* 41, 744; *EBGR* 1991, 226] attests the cult of Materes in this Cretan city. The identity of these Materes is not clear, and an identification with Demeter and Persephone is not probable. The cult was hitherto known from literary sources. Diodorus, Cicero, and Plutarch mention the Cretan origin of the cult, but locate it in the Sicilian city Engyon, which was believed to be a Cretan colony. The new epigraphic find confirms that the cult existed on Crete and suggest a Cretan origin for the cult in Engyon. In view of the legends about Minos' adventures and death in Sicily, the possibility of close contacts between Crete and Engyon before the age of colonization should not be excluded. [AC]

231) M. STEINBACH – R. WAGMAN, *Votive Perirrhanteria from Epidauros: Anecdota and Revisions*, in *ZPE*, 103 (1994), p. 106-108 [*BE* 1995, 259]: 1) Ed. pr. of a dedication of a perirrhanterion (as δεκάτα) to Artemis Χορία. This epithet was hitherto attested only for Dionysos Choreios. The cult of an Artemis related to choric dances at Epidauros is not surprising, since choruses for Artemis are well attested in the Peloponnese (Sparta, Karyai, Olympia). 2) The inscriptions *IG* IV² 1, 191 and *ASAW* 63.5 (1972), p. 8 n° 6 are two separate dedications to Apollon. Another inscribed perirrhanterion dedicated to Apollon has been found recently [*cf. EBGR* 1988, 90]. [ES]

232) D. STEINER, *Pindar's 'Oggetti Parlanti'*, in *HSCP*, 95 (1993), p. 159-180: The statues, stelae, and bases mentioned in Pindar's Odes evoke actual monuments set up for victors of agons or heroes. Just as real monuments, the Pindaric artifacts include inscribed elements, which replicate the content, form, and design of agonistic epigrams. [AC]

233) G. STEINHAEUER, "Ένα Λακωνικό ανάθημα στη Δίκτυννα, in *Ariadne*, 6 (1993), p. 76-88: S. publishes a small column dedicated to Diktyнна (Agioi Anargiroi, Lakonia, 4th/3d cent.) and discusses the evidence for the cults of Diktyнна in Lakonia. [AC]

234) Frank Sternberg AG, Zürich, *Auktionskatalog Nr. 5, September 1993*: The catalogue of the auction contains two inscribed magical gems (2nd cent. AD) made of hematite (p. 45, n^{os} 804-805). N^o 804 bears on one side a representation of a warrior with a tropaion and on the other the inscription KOMBO/TOPOM. N^o 805 has on the obverse representations of scarabs, birds, goats, a crab and a crocodile surrounding a phoenix seated on an altar; the inscription on the reverse (σ/ομ/ἀχ/ου/ Ϝι) shows that the amulet was used against stomach pains [for parallels see *supra* n^o 51-52]. [AC]

235) C.M. STIBBE, *Das Eleusinion am Fuße des Taygetos in Lakonien*, in *BABesch*, 68 (1993), p. 71-106: S. presents the history of the discovery of the Eleusinion at Kalyvia (Lakonia, 8th-4th cent. BC) and the problems related to its topography. Demeter was worshipped there as a goddess of birth. Orpheus and Artemis Bendis were also associated with this cult. In an appendix S. presents the finds of the excavation of 1910, which include a series of sealed roof tiles (n^{os} 37-42, all of them published, except for part of n^o 42 with the text Δαμ[ατρ--]); the inscriptions on the seals name Demeter. One text was restored by M.P. NILSSON (*The Minoan-Mycenaean Religion and its Survival in Greek Religion*, Lund, 1950, p. 520 note 50) as [Δαμα]τέρων [perhaps [Μα]τέρων; cf. *supra* n^o 230]. [AC]

236) F. VAN STRATEN, *Images of Gods and Men in a Changing Society: Self-Identity in Hellenistic Religion*, in *Self-Definition*, p. 248-264: S. studies the interaction between mortals and gods as expressed in the representations (and to some extent in the inscriptions) of Hell. and imp. votive reliefs (dedications, confession inscriptions, etc.). He argues that the closeness between gods and worshippers, which can be observed in the classical reliefs, is followed from the Hell. period on, by a tendency to allocate humans and gods to separate panels or to express little relationship between them. He also considers the dedicatory reliefs of sick persons, dedications after dreams, and reliefs related to the foundation of a sanctuary (e.g., the monument of Telemachos in the Asklepieion of Athens and the sanctuary founded by Artemidoros of Perge on Thera) [on the latter cf. F. GRAF, *Bemerkungen zur bürgerlichen Religiosität im Zeitalter des Hellenismus*, in P. ZANKER – M. WÖRRLE (eds), *Stadt und Bürgerbild im Hellenismus*, München, 1995, p. 107-109]. S. mentions a unpublished inscribed relief from Kyzikos dedicated to Theos Patroa in Copenhagen (p. 253, fig. 11). [AC]

237) C. TANRIVER – S. KÜTÜK, *The Katoikia of Daphnous and the Sanctuary of Apollon Daphnousios in the Territory of Apollonia ad Rhyndacum*, in *EA*, 21 (1993), p. 99-102 [BE 1995, 468]: Ed. pr. of inscriptions found at Akçapınar (ancient Daphnous), where a previously unknown sanctuary of Apollon Daphnousios existed. The texts consist of an honorific inscription set up in this sanctuary by the inhabitants of Daphnous (1, Hell.), and 5 dedications to Apollon Daphnousios (stelae with relief representations of Apollon kitharodos, 2-6). [AC]

238) P. THEMELIS, *Archaeological Reports*, in *Kretike Hestia*, 4 (1991/93), p. 247-257: T. mentions an inscribed altar dedicated to Augustus (Καῖσαρι / Θεῶι / Θεοῦ / Υἱῶι Σε/βαστῶι, Eleutherna). [AC]

239) P. THEMELIS, 'Ο Δαμοφῶν καὶ ἡ δραστηριότητά του στήν Ἄρκαδία, in *Sculpture*, p. 99-109 [BE 1995, 88]: A stele with seven honorific decrees for the Messenian sculptor Damophon was found in 1972 in Messene. T. presents the text of a honorific decree of Lykosoura (p. 102, ca. 200/190 BC). Damophon appeared before the ἱερὰ βουλὰ of Lykosoura and accepted a request made by the priest of Despoina with regard to money owed to him by the city for previous work (probably the construction of the cult statues in the temple of Despoina); he also agreed to make a statue of Hegemone. Lykosoura honored Damophon with the dedication of his statue in Despoina's sanctuary; the honours were announced at the Nemea, Lykaia, and Ithomaia. [Cf. P. THEMELIS, *Damophon von Messene. Sein Werk im Lichte der neuen Ausgrabungen*, in *AK*, 36 (1993), p. 24-40; see also the remarks of M. SÈVE, in *BE* 1994, 121; 1995, 88]. [AC]

240) P. THEMELIS, 'Ἀνασκαφὴ Μεσσήνης, in *PAAH*, 1993 [1996], p. 48-72: The new epigraphic finds in Messene include roof-tiles inscribed with the names of eponymous priests of Zeus Ithomatas (p. 55, 57, 59), an honorific inscription for a Messenian wrestler, boxer, and pankratiast who won victories in 34 agons (Lykaia, Aleaia, Pythia in Megara, Delia in Tanagra, Rhomaia in Aigion and Chalkis, Isthmia, Heraia, Nemea, Panathenaia, Eleutheria in Plataiai, Olympia, Pythia, Eleutheria in Larisa, and Halieia, p. 56f., 2nd cent. AD), an honorific inscription for the high priest of the emperor cult (known also from *IvO* 447-448, p. 57, on the reverse of the previous text), a new list of kistio-kosmoi and prostatai of Athena Kyparissia (p. 60), a fragmentary stele with signs of musical notation (p. 62), an altar with the inscription [Θεῶν Μεγάλων / [...]νειων ἐπιφανῶν / συνβόμων Πατρῶν / καὶ Σεβαστοῦ Καίσαρος (1st cent. AD), an inscribed clay tablet from a shrine with the representation of a horse, perhaps recording a victory in an agon (Θηρύλος ἐνίκ' Αἰθίδας, as suggested by V. BARDANI) or a dedication (ἐνίκ' = ἦνικε, i.e., 'dedicated', as suggested by Ch. KRITZAS, p. 67f.). [AC]

241) S.V. TRACY, *IG II² 1195 and Agathe Tyche in Attica*, in *Hesperia*, 63 (1994), p. 241-244 [BE 1995, 227]: T. comments on the date of the decrees (of Athens and of a deme) reconstructed by M.B. WALBANK [*infra* n° 268]. The attribution of these texts to a particular cutter and the mention of the secretary κατὰ πρωτανείαν (l. 15f.) lead to a date either before or after the oligarchic regime of 321/0-319/8 BC. The content of the demotic decree, particularly the munificent sacrifices (l. 28-30), indicates an Athenian military success between Alexander's death (June 323) and the battle of Krannon (late summer 322). The second subject of his article is the development of the cult of Agathe Tyche in Athens. Some dedications to Agathe Tyche, jointly with the Twelve Gods or with Dionysos and Zeus, suggest that her cult was already established in the first half of the 4th cent. The cult was fostered by Lykourgos, whose measures (335/4) concern among other things the treasurers and the overseers of the sanctuary of Agathe Tyche. State sacrifices to Agathe Tyche are attested from about this time. The increasing frequency of the words ἀγαθὴ τύχη in inscriptions seems to be related to the rapid development of the cult of Agathe Tyche. An inscription of the 1st cent. BC (*IG II² 1035*, l. 44, 48) mentions two temene of Agathe Tyche, one in Piraeus and another on the outskirts of the city. [ES]

242) E. TRAKOSOPOULOU-SALAKIDOU, 'Ἀπὸ τὴν κοινωνία τῆς Θεσσαλονίκης τῶν αὐτοκρατορικῶν χρόνων: Νέα ἐπιγραφικὰ εὐρήματα, in *Ancient Macedonia* V, p. 1539-1591: Ed. pr. of nine inscriptions from Thessalonike. One of them (1) is dedicated to Isis and records (in Greek and Latin) repairs to her temple and the construction of a προνάϊον (*pronaion*) by a woman (1st cent. AD). A grave inscription (9) was set up by an association (συνήθεις Περιτιαστῶν περὶ Κότυν Εἰρήνης). The term συνήθεις/συνήθεια usually indicates a professional association, but the name Peritiastai, which derives from Peritia, a festival of Dionysos or Hermes, does not exclude the possibility of a cult association (or a combination of the two). The leader of the association can be identified with Kotys, son of Eirene, who was also the archisynagogos of the συνήθεις τοῦ Ἡρακλέους. (*IG X 2.1*, 288, 289, AD 154-155). [AC]

243) F.F. TROISI, *Una piramidetta iscritta da Canosa*, in *Epigraphica*, 56 (1994), p. 196-199: Ed. pr. of a lex sacra written on pyramidal clay object (Canusium, 2nd cent. AD). The text reads: βλα. καίφειν· ὄν or βλα. καύσειν· ὄν. T. interprets the first word as an abbreviation of **blamen* (= *flamen*). T. relates this text to the cult of Zeus. The cult of Jupiter Pluvialis is attested in a Latin inscription found at the same location. [ES]

244) C. TRÜMPY, *Athena Boudeia*, in *ZPE*, 100 (1994), p. 407-412: The month Βουδιών, attested in Kyzikos (*SEG* 36, 1116 A), derives from a festival of Athena Boudeia (*Βούδεια). The cult of Athena Boudeia is known from Thessaly (cf. the place names Boudeion in Phthiotis and in Boiotia). The epithet of the goddess (<βοῦς+δέω) means 'the goddess who ties up the oxen' and is a synonym of Βουζύγη. This interpretation can be supported by mythological narratives, according to which the name of Erginos was either Bouzyge or Boudeia, a Boiotian heroine. The month Boudion is a summer month which corresponds to the Attic Metageitnion. The non-Ionian origin of the month Boudion makes it plausible that the population of Kyzikos included a non-Ionian (probably Aiolian) element, which settled there before the colonization of Kyzikos by Miletos. [ES]

- 245) G. TSETSKHLADZE, *The Interpretation of Pichvnari*, in *DHA*, 20.1 (1994), p. 127-145: A stemless bowl found in the Kolchian necropolis bears two graffiti, one of them naming Apollon (late 5th cent. BC). T. sees here an indication for the presence of Ionian settlers at Pichvnari. [ES]
- 246) G. TSETSKHALDZE, *Archaeological Investigations in Georgia in the Last Ten Years and Some Problems of the Ancient History of the Eastern Black Sea Region*, in *REA*, 96 (1994), p. 385-414: T. reports the find of an inscribed bronze plate which will be published by J. VINOGRADOV. [The names of Ge, Helios, and Mes can be read on the photograph]. [ES]
- 247) M. TÜRKTÜZÜN – M. WÖRRLE, *Eine neue Türgrabstelle aus dem phrygischen Alioi*, in *Chiron*, 24 (1994), p. 95-101 [*BE* 1995, 570]: Ed. pr. of a funerary inscription (Alioi, early 3rd cent. AD) with the unusual imprecation τὺς ἄνδρ' προσάξει χεῖρα τὴν βαρύφ[ονον] ἔστω κ[α]τηραμένος ὑπὸ τοῦ Δία, Γῆν, Ἥλιον. The trinity invoked here is not attested as such in the context of funeral imprecations, but it appears in manumission records from Aetolia, Egypt, and the region of Bosphorus. The reference to these deities can be explained through the social background of the couple (ex-slaves). [ES]
- 248) A. TWARDECKI, *Weibinschrift für Hermes oder Souchos?*, in *ZPE*, 99 (1993), p. 197-202 [*BE* 1994, 683]: The god addressed as Θεὸς Μέγας Μέγας Ὑψίστος in a well known dedication from Fayum (29 BC; E. BERNAND, *Recueil des inscriptions grecques du Fayoum*, Cairo, 1981, 143f.; W. HORBURY – D. NOY, *Jewish Inscriptions of Graeco-Roman World*, Cambridge, 1992, n° 116) should be identified either with Hermes or with the crocodile-god Souchos-Sobek. The gemination μέγας μέγας is often attested in connection with the cult of Souchos and should not be associated with the Jewish epanadiplosis. The epithet Ὑψίστος was often used in Egypt under Jewish influence, but not always by Jews. This epithet is not attested for Souchos, but it can be explained easily, since in the late Ptolemaic period this god was regarded by his priests as a universal deity, associated also with the sky. The expression Μέγας Μέγας Ὑψίστος may also be the Greek translation of an Egyptian tripartite formula, often attested for Hermes (*cf.* Hermes Trismegistos). [AC]
- 249) K. TZANAVARI, *Ἡ λατρεία τῶν αἰγυπτίων θεῶν στὴ Βέροια*, in *Ancient Macedonia V*, p. 1671-1682: The cult of Isis Lochia in Beroia was known from a dedicatory inscription [*SIRIS* 107]. T. presents further evidence for the cult of Egyptian deities in the city: two inscribed dedicatory plaques with representations of two footprints (of the right foot) [on the significance of such footprints see *BBGR* 1990, 77], a statue of Isis, and a statuette of Harpokrates. [AC]
- 250) A. TZIAFALIAS, in *AD*, 44 Chron. (1989) [1995], p. 233-240: T. reports the discovery of numerous inscriptions in Thessaly. *Atrax* (p. 238): Hell. dedications to the Nymphs and Dionysos (11) and to Artemis Stratia (15). *Larisa* (p. 239): A grave stone dedicated to Hermes Chthonios (17); Hell. dedications to Artemis Eileithyia (18), Agathos Theos (19, after a dream), and Leukothea (20). [AC]
- 251) A. TZIAFALIAS, in *AD*, 45 Chron. (1990) [1995], p. 218-220: New inscriptions from Thessaly. *Atrax*: A dedication to Poseidon Patrogenes (12, 3rd cent. BC) and a dedication to an anonymous deity (13, 3rd cent. BC). *Krannon*: A dedication to heros Oinousses (22, Οἰνουσσεῖ εἴρου, 4th cent. BC). *Larisa*: A dedication to Zeus Meilichios and Agathe Tyche (25, 1st cent. BC); a grave stone dedicated to Hermes Chthonios (26, 3rd cent. BC). [AC]
- 252) Y.Z. TZIFOPOULOS, *Mummius' Dedications at Olympia and Pausanias' Attitude to the Romans*, in *GRBS*, 34 (1993), p. 93-100: PAUSANIAS' statement (V, 24.4) that L. Mummius was the first Roman who dedicated an offering (ἀνάθημα) in a Greek sanctuary has been regarded as erroneous, since earlier Roman dedications are known. However, what Pausanias meant is that Mummius was the first Roman who dedicated the statue of a god, *i.e.*, two statues of Zeus, and not war-booty, wreaths, or self-portraits. Since Pausanias' aim was to mention the most notable monuments of the Altis, he refers to the dedication of Zeus' statues and 21 gilded shields, but omits, the four statues of Mummius, which the consul dedicated in Olympia (*IVo* 278-281). [AC]
- 253) Ch. TZOUVARA-SOULI, *Common Cults in Epirus and Albania*, in *L'Illyrie*, p. 65-82: The most prominent deity worshipped in both Epirus and Albania is Apollon. From the representation of baetyls on coins and tiles of Ambrakia we may infer that Apollon Agyieus was the protector of the city; baetyls are also known from Apollonia, Orikos, etc. Other cults attested both in Epirus and

Albania are those of Aphrodite, Artemis, Asklepios, Athena, Dionysos, Herakles, Hermes, the Nymphs, Poseidon, Zeus Boulaïos, Zeus Prytanis, Zeus Soter, Zeus Dodonaïos, and Dione. The presence of these cults can be the result of the influence of Korinth and its colonies (Ambrakia, Apollonia). [AC]

254) Ch. TZOUVARA-SOULI, *Λατρείες στην Ἀθαμανία*, in *Epeirotika Chronika*, 31 (1994), p. 51-59: T. presents the cults of Athamania, primarily employing the numismatic evidence. The principal cults were those of Apollon, Athena, and Dione; Poseidon (*IG IX 1*, 690) and Zeus Akraios were also worshipped in this region. These cults are partly common Epirot cults (Dione, Poseidon) and reflect the close relationship of Athamania to the Korinthian colony Ambrakia (Athena, Apollon) and to Thessaly (Zeus Akraios). [AC]

255) E. VARINLIOĞLU, *Nouvelles inscriptions de Stratonikée*, in *REA*, 95 (1993), p. 533-536: Ed. pr. of four inscriptions from Stratonikeia. Two honorific inscriptions were set up for the deceased benefactor Flavianos (1, 2) and one for his wife Aurelia Apphia (4), high priestess of the emperor cult. Flavianos and his wife bequeathed to the city money for θεωρίαι, probably spectacles. Flavianos was probably proclaimed ἥρωας every time the spectacles were celebrated (1: ἥρωα τὸ τρίτον; 2: ἥρω[α τὸ] πέμπτον). [V. translates the expression ἐκ πλεονάσματος as "sur l'intérêt". But πλεονάσμα does not mean 'interest', but 'surplus'. The city dedicated statues from the remaining money, which was not spent (annually) for the spectacles; for this procedure cf., e.g., *I.Cret.* I, xviii 23: ἐκ θεωρίας μέρους τοῦ περισσεύσαντος τῆς γενεσίου τοῦ κυρίου]. Another honorific inscription is dedicated to the benefactor M. Aurelius Antiochos Leon, who also bequeathed money for θεωρίαι, on the occasion of the first celebration of the spectacles (θεωριῶν πρώτων). [AC]

256) E. VARINLIOĞLU, *La fortification hellénistique de Stratonikée, archéologie et épigraphie*, in *REA*, 96 (1994), p. 189-190: Ed. pr. of an inscription (late 3rd cent. BC) referring to the defense system of Stratonikeia. The text mentions a Sarapieion near the μέση πύλη (τρίτου πύργου μέσης πύλης ὑπὸ τὸ Σαραπιεῖον). The army unit serving in the tower near this location used as its emblem (ἐπίσημον) the Delphic tripod (Δελφικὸς τρίπους). [ES]

257) C. VATIN, *L'offrande des Liparéens à Delphes*, in *Ostraka*, 2 (1993) p. 145-167: V. claims to have seen more traces of letters on the base with the dedication of 20 statues of Apollon by the Lipareans after their victory over the Etruscans (cf. PAUS., X, 11, 3; X, 16, 7; *FD III.4*, 181-184) and proposes a new restoration of the dedicatory epigrams and the signature of the artist. [AC]

258) Ch. VELIGIANNI, *Lex sacra aus Amphipolis*, in *ZPE*, 100 (1994), p. 391-405 [*BE* 1994, 431]: Ed. pr. of a fragmentary lex sacra concerning the cult of Asklepios in Amphipolis (late 4th cent. BC). The text states the requirements for incubation in the Asklepieion (l. 3 and 7: ἐγκαθεύδειν), the payment of one drachme by the visitors of the sanctuary to the priest – in addition to the offering of voluntary sacrifices –, the portion given to the god on the altar (σκέλη, κωλεαί), and the offering of sacrifices to other gods in the same precinct (θεῶι ἐντεμ[ενίωι ἐτέρωι?], Apollon, Hygieia?). V. discusses the common cult of Apollon and Asklepios (e.g., in Piraeus, Kos, Epidauros, Beroia, Thermos, Thasos, and Pergamon) and the prominence of the cult of Asklepios in Amphipolis and, generally, in Macedonia, where the priests of Asklepios were (often?, always?) the eponymous officials of cities [on this issue see *EBGR* 1990, 4]. She suggests that the priest of Asklepios became the eponymous of Amphipolis under Philip II, who probably enhanced this cult. [ES]

259) B. VIRGILIO, *Gli Attalidi di Pergamo. Fama, eredità, memoria (Studi Ellenistici, 5)*, Pisa, 1993 [*BE* 1994, 481]: V. studies several aspects of Attalid rule in Pergamon, particularly its reception by contemporaries and in later times. Among other aspects discussed in the book I single out the discussion of the honorific decree of Pergamon concerning the establishment of the cult of Attalos III in the Asklepieion, after a victorious campaign (*I.Pergamon* 246; p. 23-27); this cult continued even after the end of Attalid rule, at least until the first quarter of the 1st cent. BC; V. shows the discrepancies between the official celebration of Attalos III and the hostile popular tradition. V. also discusses the establishment of the Nikephoria (p. 32f., 85-92), the dedications of and festivals for the Attalids at Delphi and Delos (p. 35-39, 53-55), the cult of Apollonis, the wife of Attalos I, in Hierapolis, Teos, and Kyzikos, and the way her cult served as a model for the association of prominent Roman women with goddesses (p. 45-51), the career of Diodoros Paspáros (p. 77-99), for

whom a temenos was established in Pergamon (1st cent. BC), and the antiquarian interest in mythological and historical tradition in Hadrianic times (p. 114-121). [AC]

260) J. VOKOTOPOULOU, *Ἀρχαϊκὸ ἱερὸ στῆ Σάνη Χαλκιδικῆς*, in *Ancient Macedonia V*, p. 179-236: A new archaic sanctuary has been excavated in Sane (Chalkidike, 7th-4th cent. BC). The finds indicate a cult of a fertility goddess and the performance of night rituals. Two sherds are inscribed, one with the name of a woman, the other with the epithet of the goddess: τῆς Πυθ[---]. The goddess can be identified with Artemis Pythia (rather than Aphrodite Pythonike) [cf. *SEG* 42, 624; *EBGR* 1991, 267]. [AC]

261) I. VOKOTOPOULOU, in *AD*, 45 Chron. (1990) [1995], p. 314-317: During the excavations of an archaic sanctuary at Posidi (Poseidion, Chalkide) vases dedicated to Poseidon were found (5th cent. BC, p. 317, pl. 142a); cf. I. VOKOTOPOULOU, *Μένδη - Ποσειδῖ 1990*, in *AEMT*, 4, p. 399-410. [AC]

262) I. VOKOTOPOULOU, *Ποσειδῖ 1991*, in *AEMT*, 5, p. 303-318 [*BE* 1994, 427]: New inscribed vases were found in the sanctuary of Poseidon in Posidi; one of them is the dedication of Zenothemis (pl. 14, late 6th cent. BC). [AC]

263) I. VOKOTOPOULOU – E. TRAKOSOPOULOU, in *AD*, 45 Chron. (1990) [1995], p. 318-319 [*BE* 1994, 428]: Excavations at Parthenonas Sithonias (Chalkide) have brought to light a sanctuary (7th-3rd cent. BC); several vases were inscribed. The name of the deity may be read on one of them (Zeus?, p. 319, pl. 145 a, b); cf. I. VOKOTOPOULOU, *Παρθενώνας Χαλκιδικῆς: Ἱερὸ σὲ κορυφῇ τοῦ Ἰτάμου*, in *AEMT*, 4, p. 425-438). [AC]

264) E. VOUTIRAS, *Ἡ λατρεία τοῦ Ἀσκληπιοῦ στὴν ἀρχαία Μακεδονία*, in *Ancient Macedonia V*, p. 251-265 [*BE* 1994, 379]: The earliest testimonia for the cult of Asklepios in Macedonia date to the 4th cent. BC, when Asklepieia are attested in Antisara near Kavala, Amphipolis [cf. *supra* n° 258], and Dion. In later periods Asklepieia are known in Morrylos, Thessalonike, Beroia, Kassandrea, Antigoneia (?), Kalindoia, and Mieza. The priests of Asklepios were eponymous in Kalindoia, Amphipolis, and Mieza [cf. *EBGR* 1990, 4]. The close relationship of Perdikkas III to the Asklepieion of Epidauros suggests that the cult of Asklepios was promoted in Macedonia by the Temenid kings. [AC]

265) R. WAGMAN, *An Inscribed Perirrhanterion from Epidauros*, in *PP*, 48 (1993), p. 394-395 [*BE* 1994, 173]: An inscribed perirrhanterion found in Epidauros (*SEG* 33, 386) is identical with *IG* IV² 249. [AC]

266) R. WAGMAN, *Restorations on the Epidaurian Hymns*, in *ZPE*, 103 (1994), p. 101-102 [*BE* 1995, 257; *SEG* 42, 294]: W. proposes emendations to several passages in hymns found in the Asklepieion of Epidauros (3rd cent. AD) [cf. *EBGR* 1989, 12; 1992, 239 and 241]; *IG* IV² 129 l. 3, 5; 134 l. 5, 7; *SEG* 30, 390 l. 11. [ES]

267) R. WAGMAN, *Un devoto del dio Sole ad Epidauro*, in *ZPE*, 103 (1994), p. 103-105 [*BE* 1995, 258]: Ed. pr. of a dedication to Asklepios Soter and Helios Ktistes (Epidauros, AD 166). The dedicant, Seleukos, a descendant of Herakles, had served as priest of this cult for one year. W. identifies him with Seleukos, who made a dedication Helios Pangonos in Epidauros (*IG* IV² 529). [ES]

268) M.B. WALBANK, *A Lex Sacra of the State and of the Deme of Kollytos*, in *Hesperia*, 63 (1994), p. 233-240 [*BE* 1995, 226]: Ed. pr. of four fragments (fr. a, d, e, f) found in the Athenian Agora, which W. identifies as part of *IG* II² 1195 (fr. c = *LSCG* 38) found on the Akropolis, which includes the final clauses of a decree of the Athenian state, followed by the opening clauses of a decree of the deme Kollytos; a further fragment from the Akropolis (*IG* II² 620, fr. b) almost certainly belongs to the same stele, although it does not join with any of the other fragments. The reconstructed stele contained an Athenian decree and a decree of Kollytos. The decree of the deme provides for sacrifices to all their gods and heroes and above all to Agathe Tyche for the safety of the city. Presumably the state decree referred specifically to the deme Kollytos or to sanctuaries within that deme. The place called Moulseion (l. 5f.) may be the site of the sanctuary of Agathe Tyche, the primary recipient of the sacrifices (l. 28-30). The appeal to individuals (l. 30f.) to lend money to the deme so that it could finance these sacrifices in some ways reminds us of the measures taken by Lykourgos in 338/7 BC. W. argues, that despite the use of the verb δανείζειν (l. 31), the loans made by

the citizens of Kollytos may actually have been interest free. The restoration of an archon formula ([ἐφ' Ἡγήμο]νος ἄρ[χοντος], after 327/6 BC) and the letter forms indicate a date for these decrees probably in the 320's, rather than in the 310's. Although the decrees postdate Lykourgos, they still reflect the spirit of his era. [On this text cf. *supra* n° 241; cf. the remarks of Ph. GAUTHIER, in *BE* 1995, 226 J. [ES]

269) D. WHITEHEAD, *The Kolokratai of Kydantidai and Ionidai*, in *ZPE*, 95 (1993), p. 159-162 [*BE* 1994, 297]: Discussion of the common decree of the Attic demes of the Kydantidai and Ionidai in honour of a priest of Herakles (331/30 BC) [*EBGR* 1990, 208; cf. now A. MATTHAIΟΥ, *Δημοτικό ψήφισμα Κυδαντιδῶν καὶ Ἰωνιδῶν*, in *Aphieroma Vanderpool*, p. 81-90] which honoured kolakretai for their contribution to the success of the festivals Ἡράκλεια σπονδεῖα and Ἡράκλεια θερινά. W. disagrees with A. MATTHAIΟΥ'S interpretation of the office of the kolakretai (city magistracy, originally with a religious function, later with financial duties). He suggests that the kolakretai honoured here are local officials of demes Kydantidai with financial duties "with religious overtones". [AC]

270) D. WILLIAMS, *Aegina, Apbaia Tempel. XVIII. The Laconian Pottery*, in *AA*, 1993, p. 571-598: W. presents the archaic Lakonian pottery found in the temple of Aphaia on Aigina. Three vases bear dedicatory graffiti: an Etruscan inscription (p. 575 n° 11) [see *supra* n° 123], a dedication to Aphaia (p. 578 n° 5), and the dedication of Graphiadas (p. 579 n° 12). [AC]

271) M. WÖRRLE, *Zu den Inschriften von der Südfassade des Stadions*, in *AA*, 1993, p. 446-448: Preliminary presentation of *EBGR* 1992, 244 n° 2. [AC]

272) M. WÖRRLE, *Zur Weibinschrift der Brücke 4*, in *AA*, 1993, p. 487-489: Preliminary presentation of *EBGR* 1992, 244 n° 1. [AC]

273) M. WÖRRLE, *Perikles von Limyra. Endlich etwas mehr Griechisches*, in *Lykien-Symposion*, vol. 1, 187-190: W. presents a metrical dedication of an altar to Zeus by the Lykian dynast Perikles (Limyra, early 4th c. BC) [now fully published: see *EBGR* 1991, 278]. [AC]

274) M. WÖRRLE, *Eine verschwundene Inschrift von Limyra*, in *Erforschung Kleinasiens*, p. 357-362: W. presents a decree of the Pernitai with an imprecation. For publication and commentary see M. WÖRRLE, *Epigraphische Forschungen zur Geschichte Lykiens IV. Drei griechische Inschriften aus Limyra*, in *Chiron*, 21 (1991), p. 203-239 [*EBGR* 1991, 278]. [AC]

*275) M. YON, *Héraclès à Chypre*, in *Héraclès*, p. 145-163: The worship of Herakles is well attested on Cyprus, but the evidence lacks a homogeneity. While part of the iconographic evidence shows that the Cypriotes were familiar with the panhellenic image of Herakles, in Kition Herakles was worshipped as a young god, closely related to the Phoenician Melqart (5th-4th cent.). Theophoric names related to Herakles are common in Kition (p. 157f.); in a bilingual inscription, Herakleides appears as the Greek translation of the Phoenician name Abdmelqart, confirming the identification of Herakles with Melqart. [AC]

276) K. ZACHOS, in *AD*, 45 Chron. (1990) [1995], p. 257-258 [*BE* 1995, 290]: Two honorific inscriptions from Nikopolis for two runners who won the stadion-race in the age-class of boys at the Megala Aktia (8, on the 19th celebration of the agon) and at an agon in Larisa (9) [= *supra* n° 62]. [AC]

277) F. ZEVI – M.L. LAZZARINI, *Hydria bronzea da Pompei*, in *ASMG*, 3rd Ser., 1 (1992), p. 91-97 [*BE* 1993, 709; *SEG* 42, 921]: A bronze hydria found in the house of C. Iulius Polybius in Pompei was according to an inscription the prize of a victor in the Heraia of Argos (ca. 460/450 BC). [AC]

278) R. ZIEGLER, *Aigeai, der Asklepioskult, das Kaiserhaus der Decier und das Christentum*, in *Tyche*, 9 (1994), p. 187-212: Combining the numismatic and the epigraphic evidence Z. studies the history of Aigeai (Kilikia) in the 2nd and 3rd cent. AD. The cult of Asklepios and Hygieia is epigraphically attested from the late Hellenistic period on. The Asklepieion, which was granted the right of asyilia, was as renowned as the Asklepieia in Epidauros, Kos, and Pergamon. Under the Decii the city received the epithet Asklepioupolis. [ES]

279) M. ZIMMERMANN, *Neue Inschriften aus Kyaneai und Umgebung II*, in F. KOLB (ed.), *Lykische Studien 1. Die Siedlungskammer von Kyaneai (Asia Minor Studien, 9)*, Bonn, 1993, p. 139-150 [BE 1994, 548]: Ed. pr. of a bilingual (Lykian-Greek) grave inscription (5, 4th cent. BC) with the imprecation καὶ ὅστις τι αὐτὸν ἀδικήσῃ οἱ θεοὶ (the rest, i.e., 'the gods will punish him', was not inscribed). Ed. pr. of a relief with representation of the Twelve Gods, dedicated to Artemis Kynegetis and the Twelve Gods (8, no date) [on the Lykian Twelve Gods cf. *supra* n° 84; see also B. FREYER-SCHAUENBURG, *Die lykischen Zwölfgötterreliefs (Asia Minor Studien, 13)*, Bonn, 1994]. [AC]

280) S. ZOUMBAKI, *Zu einer neuen Inschrift aus Olympia: Die Familie der Vettuleni von Elis*, in *ZPE*, 99 (1993), p. 227-231: A new fragment permits the restoration of an inscription recording the victory of Cassia, the daughter of M. Vettulenus Laetus, in the quadriga race (*IvO* 233). Cassia won this victory in the 200th Olympic Festival (AD 21), and not in the 2nd cent. AD. On the basis of this restoration Z. discusses the history of the prominent family of the Vettuleni in Elis. [AC]

281) R. ZUCCA, *Il complesso epigrafico rupestre della "Grotta delle Vipere"*, in *Rupes loquentes*, p. 503-540: Z. gives a new edition (with new readings) of the rock-inscriptions in the cave "Grotta delle Vipere" in Sardinia (*CIL* X 7563-7578, 1st cent. AD), which was used as the heroon (*CIL* X 7578: νῆ[ός]ς) of L. Cassius Philippus and his wife Atilia Pomptilla, who followed her husband in exile in Sardinia, and died after living with him for 42 years. Philippus composed after her death a series of Greek and Latin epigrams expressing his love and his sorrow. Pomptilla, who seems to have given her life for her husband (*CIL* X 7571: ὑπὲρ γαμέτου [πνεῦμ' ἀ]πέλυσε μόνη; 7568: θανεῖν... λύτρον ὑπὲρ γαμέτου) is compared with faithful wives of Greek mythology (*CIL* X 7577: Penelope, Euadne, Laodameia, Alkestis).

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