



Angelos Chaniotis et Eftychia Stavrianopoulou

Epigraphic Bulletin for Greek Religion 1994/95

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Référence électronique

Angelos Chaniotis et Eftychia Stavrianopoulou, « Epigraphic Bulletin for Greek Religion 1994/95 », *Kernos* [En ligne], 11 | 1998, mis en ligne le 21 avril 2011. URL : <http://kernos.revues.org/1236>

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 1994/95 (*EBGR* 1994/95)

In this eighth issue of *EBGR* we continue the attempt to reduce the chronological gap between the publication of a book or an article and its presentation in this bulletin. We have also included many addenda to *EBGR* 1990-1993. 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. However, we have included references to a few papyri of great religious significance as well as to Latin defixiones. The abbreviations used are those of *L'Année Philologique* and the *Supplementum Epigraphicum Graecum*. If not otherwise specified, dates are BC. We are very much obliged to Oliver Hoover, M.A., for improving the English text.

Abbreviations

ACSS	<i>Ancient Civilizations from Scythia to Siberia. An International Journal of Comparative Studies in History and Archaeology</i> , Leiden-New York, 1994.
Alessandria	N. BONACASA, C. NARO, E.C. PORTALE, A. TULLIO (eds.), <i>Alessandria e il mondo ellenistico-romano. I centenario del Museo Greco-Romano. Atti des II Congresso Internazionale Italo-Egiziano, Alessandria, 23-27 Novembre 1992</i> , Roma, 1995.
AMTH, 6	ΥΠΟΥΡΓΕΙΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΘΡΑΚΗΣ – ΥΠΟΥΡΓΕΙΟ ΠΟΛΙΤΙΣΜΟΥ – ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ, <i>Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη</i> , 6 (1992), Thessalonike, 1995.
<i>Ancient Magic</i>	M. MEYER, P. MIRECKI (eds.), <i>Ancient Magic and Ritual Power</i> , Leiden-New York-Köln, 1995.
<i>Ancient Medicine</i>	Ph. J. VAN DER EIJK, H.F.J. HORSTMANSHOFF, P.H. SCHRIJVERS (eds.), <i>Ancient Medicine in its Socio-Cultural Context. Papers Read at the Congress Held at Leiden University, 13-15 April 1992</i> , Amsterdam-Atlanta, 1995.
ANRW, 18.5	W. HAASE (ed.), <i>Aufstieg und Niedergang der römischen Welt. Teil II: Principat. Band 18: Religion. 5. Teilband: Heidentum: Die religiösen Verhältnisse in den Provinzen</i> , Berlin-New York, 1995.
Apollo	J. SOLOMON (ed.), <i>Apollo: Origins and Influences</i> , Tuscon-London, 1994.
<i>Archaeology in the Peloponnese</i>	K.A. SHEEDY, <i>Archaeology in the Peloponnese. New Excavations and Research</i> , Oxford, 1994.

- AST, 10 X. Arastirma Sonuçları Toplantısı, Ankara, 25-29 Mayıs 1992, Ankara, 1993.
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Select Topics

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1) A. ABDALLA, *Graeco-Roman Funerary Stelae from Upper Egypt*, Liverpool, 1992: Catalogue of the Graeco-Roman funerary stelae from Upper Egypt (basically from Abydos, Koptos, and Denderah) with study of their iconography. Many stelae are inscribed (p. 119-121; new texts are marked with an asterisk). [For a review of this corpus see *infra* n° 34]. Several funerary stelai of Abydos are dedicated to Sarapis ἐν Ἀβύτῳ (148, 150, 151, 153, 173), called Theos Megistos (150, 173) and Kyrios Sarapis (148); one stele is dedicated ἐπ' ἀγαθῶι (204, Abydos) [see *infra* n° 34]. Another stele in Abydos was set up for the prostates of a sanctuary at Lykopolis (180). Notice the formulaic expressions εὐψύχει (Abydos: *14, 20, *34, *57, 146; Koptos: 209) and μνεῖα γένοιτο εἰς τὸν ἅπαντα χρόνον (197, Abydos). One of the stelae was later used to record a proskynema (194, Abydos: Ῥύπειρος ἐντυγχάνων προσκύνῃ[α]). [AC]

2) H. ABDEL-AZIZ, *Ithyphallic Harpocrates in Graeco-Roman Magic*, in *Alessandria*, p. 9-11: A. suggests that the amulets bearing representations of ithyphallic Harpocrates aimed at enhancing sexual power and fertility; sometimes they are inscribed with the invocation εἰς Ζεὺς Σάραπισ, which increased their magical effect. [AC]

3) D. ACHEILARA, *Οἱ ἐπιγραφὰς τοῦ Ἀρχαιολογικοῦ Μουσείου τῆς Μύρινας Λήμνου*, in *Archaiologia*, 50 (1994), p. 44-49: Brief presentation of the inscriptions exhibited in the Archaeological Museum of Myrina (Lemnos). I single out the honorific decree for Theophilos, which attests the festival Dionysia (inv. n° 2049) [IG XII 8, 4]; an inscription concerning the agonothetes of the festival Hephaistia (inv. n° 2049) [SEG XXVIII 718]; a text attesting the manumission of slaves during the festival Horaia (1st cent., inv. n° X 9a) [S. ACCAME, *Iscrizioni del Cabirio di Lemno*, in *ASAA*, NS 3/5, 1941/43, p. 96-99 n° 16]; an honorific decree for Athenian theoroi, which mentions the sacrifice offered during the Horaia (3rd cent., inv. n° X 20) [ACCAME, *o.c.*, p. 79 n° 3]. [AC]

4) M. AKAMATI, in *AD*, 46 B2 Chron. (1991) [1996], p. 296 [BE 1997, 381]: A. presents a dedication to Darron Epekoos – a Macedonian healing demon known from Hesychios –, made by a woman in fulfillment of a vow (Pella, no date). This is the first attestation of Darron's cult in Pella. The inscription was found in a sanctuary consisting of a small temple, a fountain, and stoai. [AC]

5) I. AKAMATIS, *Ἡ ἀγορὰ τῆς Πέλλας κατὰ τὸ 1991-1992*, in *AEMT*, 6, p. 111-125 [BE 1996, 258]: A. held a kantharos with the painted inscription Διὸς Φ[–] (possibly Φ[ιλίου] or Φ[ρατρίου]) was found in the eastern stoa of the Agora at Pella (ca. 325/300) [see already *EBGR* 1993/94, 2], indicating the existence of Zeus' cult in this area. [ES]

*6) S. ALESHIRE, *Towards a Definition of 'State Cult' for Ancient Athens*, in *Cult Practice*, p. 9-16: In order to distinguish between public ('state', 'official', 'official state') cults and private cults in Athens one should focus primarily on the question of who finances the rites and sacrifices and who has the control over the dedications in a sanctuary – the Athenian demos, a genos, a civic subdivision, an eranos, etc. Based on this observation, A. proceeds to a cautious analysis of the control that the Athenian demos had over cults (appointment of priests and heralds, financing of sacrifices, control over dedications). [AC]

7) G. ALFÖLDY, *Inscripciones, sacrificios y misterios: El santuario rupestre de Panóias / Portugal*, in *MDAI(M)*, 36 (1995), p. 252-258 (an expanded version: *Die Mysterien von Panóias (Vila Real, Portugal)*, in *MDAI(M)*, 38 [1997], p. 175-246): A. edits one Greek and four Latin inscriptions from the rural sanctuary at Panóias (North Portugal, 2nd/3rd cent., cf. *CIG* II 2395). These texts constitute a *lex sacra*, written by the senator C. Calpurnius Rufinus, who founded a mystery cult dedicated to Hypsistos Sarapis (Ὑψίστῳ Σεράπιδι σὺν γάστρῃ καὶ μυσταρίοις), to deities of the underworld (*Diiis Severis*), and the local gods of the Lapiteae. The texts mention a temple (*templum, aedes*)

and various cult facilities constructed on the natural rock (*quadrata, aeternus lacus, γάσπρᾱ*); their function is explained in several texts: *hostiae quae cadunt hic immolantur. Extra intra quadrata contra cremantur. Sanguis laticulis superfunditur* (1), *in quo hostiae voto cremantur* (3), *lacum, qui voto miscetur* (5). From these instructions given to the initiates A. reconstructs the ritual, which included the preparation of sacrificial animals, the offering of their blood to the gods of the underworld, the burning of their intestines, a banquet, and purification. The mystery cult was probably introduced from Perge (cf. the Dorian form μυσταπίους = μυστηρίοις), Rufinus' place of origin. [AC]

8) S. ALIU, *La nécropole de Borore*, in *Iliria*, 24 (1994), p. 5-86 (in Albanian, with French summary): Report on the excavation of a necropolis at Borore (near Kolonje, in northeast Albania). A ring with the inscription Φιλοξένη τὴν Ἀρτεμιν was found in grave 37 (4th/3rd cent., p. 51) [AC]

9) B. ALLAMANI, M. APOSTOLOU, *Σωστικὲς ἀνασκαφές στὴν πόλιν τῆς Βέροιας*, in *AEMT*, 6, p. 93-110: A pillar bearing a dedication to Zeus Hypsistos was found during a rescue excavation in Beroia [cf. *infra* n° 71]. The sanctuary of Zeus Hypsistos was probably located on a hill, in the southwestern part of the city. [ES]

10) V. ALLAMANI-SOURI, in *AD*, 46 Chron. B2 (1991) [1996], p. 302: A.-S. presents an honorific inscription for Ti. Claudius Aelianus Alexandros and his wife Avidia Ammia from Astraia (Beroia, 1st/2nd cent.) [see already *EBGR* 1993/94, 5]. 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). [AC]

11) W. AMELING, K. BRINGMANN, B. SCHMIDT-DOUNAS, *Schenkungen hellenistischer Herrscher an griechische Städte und Heiligtümer. Teil 1. Zeugnisse und Kommentare*, Berlin, 1995 [*BE* 1996, 40]: This is a valuable contribution not only to the study of the relations between Hellenistic kings and sanctuaries, but also to the study of inventories of sanctuaries, dedications, and festivals. The authors assemble the literary, epigraphic, and archaeological evidence for royal donations and dedications to cities and sanctuaries [cf. also K. BRINGMANN, *Die Ehre des Königs und der Ruhm der Stadt. Bemerkungen zu königlichen Bau- und Feststiftungen*, in *Stadtbild*, p. 93-102]. The texts, arranged geographically, are critically edited, translated and commented upon. [AC]

12) C.M. ANTONACCIO, J. NEILS, *A New Graffito from Archaic Morgantina*, in *ZPE*, 105 (1995), p. 261-277: Ed. pr. of a graffito on a krater of Laconian type found in Morgantina (Enna, Sicily, ca. 550). The text reads Κυπάρας ἐμί. Kypara may be the homonymous Sicilian nymph – identified with Arethousa –, or the mortal owner of the vase. In the latter case, the name may be theophoric or it may be derived from the name of the vessel (κύπαρος). [AC]

13) I.A. ANTONOVA, V.P. YAILENKO, *Chersonesus, the Northern Black Sea Coast, and the Marcomannic Wars According to the Data of the Chersonesian Decree of 174 AD in honour of Titus Aurelius Calpurnianus Apollonides*, in *VDI*, 215 (1995), p. 58-86 [*BE* 1997, 425]: Ed. pr. of two very interesting honorific decrees for T. Aurelius Calpurnianus Apollonides and his wife Aurelia Paulina (Chersonesos, AD 174). Apollonides was sent to Chersonesos by emperor Marcus Aurelius, possibly to confirm peace treaties with the Sarmatian and Scythian kings. The decrees are dated with reference to Parthenos (βασιλευούσας Π[αρθένου] ἐ[τε]ος ρρη') and to the eponymous priest of Parthenos; the goddess (θεὰ βασίλισσα Παρθένος) and the priests also head the list of persons who sealed the first decree. The honors of Paulina were to be announced in the παντελεῖς πανηγύρεις of the city. [See the remarks of L. Dubois, in *BE* 1997, 425] [AC]

14) A. APAKIDZE, V. NIKOLAISHVILI, *An Aristocratic Tomb of the Roman Period from Mtskheta, Georgia*, in *AntJ*, 74 (1994), p. 16-54: A gold finger-ring with the representation of Hygieia and the inscription ΥΓΕΙΑΝ ΑΘΗΚΑΜΑ (sic) (p. 36f., fig. 24) was found in a tomb at Mtskheta, the ancient capital of Georgia (2nd/3rd cent.). [AC]

15) G. ARGOUD, *Inscriptions de Béotie relatives à l'eau*, in *Boeotia Antiqua*, 3, p. 33-55 [SEG XLIII 201]: Collection, with translation and brief commentary, of the inscriptions concerning the administration of water resources in various cities of Boiotia. Several texts (Attic decrees and *syngraphai*) deal with the construction and restorations of the baths, the fountains, and the building of canals at the Amphiareion in Oropos (1-4, ca. 369-332, B. LEONARDOS, 'Αμφιαρείου ἐπιγραφαί, in *ArchEphem*, 1923, p. 36-52; IG II² 338; IG VII 4255) [more recent editions: B.C. PETRAKOS, 'Ο Ὡρωπὸς καὶ τὸ ἱερὸν τοῦ Ἀμφιαράου, Athens, 1968, n^{os} 40-41]; a decree of Orchomenos concerns the construction of a fountain for the worshippers in the sanctuary of Zeus Meilichios (5, LSCG 75, late 3rd cent.); an inscription records the dedication of a fountain to Hera and to the city of Lebadeia (6, IG VII 3099, 2nd cent AD). [AC]

16) M.F. ARNUSH, *The Career of Peisistratos Son of Hippias*, in *Hesperia*, 64 (1995), p. 135-162: A. argues that the younger Peisistratos, archon in 522/21, did not dedicate an altar to Apollon Pythios during his archonship (IG I³ 948; cf. THUC., VI, 54, 6f.), but in the mid-490's, after his return from exile [the arguments for the earlier date are summarized by T. WINTERS, *infra* n° 379]. This dedication in the Pythion, which was the seat of the exegetai, the point of departure for the theoroi to Delphi, and the focal point of the Thargelia, may represent Peisistratos' effort to overcome the political influence of the Alkmaionids. [AC]

17) T. ARSEN'EVA, B. BÖTTGER, J. VINOGRADOV, *Griechen am Don. Die Grabungen in Tanais*, in *Eurasia Antiqua*, 1 (1995) [1996], p. 213-262: Report on recent archaeological and epigraphic research at Tanais. The epigraphic finds include an honorific decree which provides for the dedication to [Zeus Patrijos (?)] of a statue (εἰκών) of the honoree (p. 216, 3rd/2nd cent.), a dedication to Kybele (p. 233), and an inscription which attests the celebration of the birthday of the god Tanais on the 11th Apellaion, which was also the commemorative anniversary of the foundation of the city (p. 222 note 13) [cf. SEG XLIII 516]. Also notice references to inscriptions which attest cult associations (thiasoi) and the cult of Apollon and Aphrodite (p. 219). [AC]

*18) P. ΑΘΑΝΑΣΙΑΔΙ, *Τὸ λυκόφως τῶν θεῶν στὴν ἀνατολικὴ Μεσόγειο. Στοιχεῖα ἀνάλυσης γιὰ τρεῖς ἐπιμέρους περιοχές*, in *Hellenika*, 44 (1994), p. 31-50: A. points to the relative reliability of various categories of source material: the exaggerations of the literary sources with regard to destructions of pagan temples, the paucity of archaeological and epigraphic sources, and the accuracy of the legal sources. She compares the data for the persistence / prosecution of paganism in Late Antiquity in three regions: Greece, the area around Constantinople, and the Levant (Syria, Phoenicia, Palestine). The transition from paganism to Christianity took different forms in these three regions: The evidence from Greece suggests a certain amount of continuity; the destruction of pagan sanctuaries was an uncommon phenomenon, and pagan philosophy and literature served as a source of inspiration. In Constantinople and its Peraia the existence of a strong administration safeguarded a peaceful transition to Christianity. On the contrary, in Syria, Palestine, and Phoenicia, there is evidence for conflicts and for a violent resistance of the pagans to Christianization; here, the religious conflicts were nourished by social unrest [for late paganism see also *infra* n^{os} 41, 45, 61, 156, 176, 191]. [AC]

19) M. ATICI, *Afrodiasias Müzesi 1992 kabalar kurtarma kazisi*, in *IV. Müze Kurtarma Kazilari Semineri*, 26-29 Nisan 1993, Marmaris, Ankara, 1994, p. 101-108: Presentation of an inscribed sarcophagus from Aphrodisias (imp.), which preserves

the formulaic expression ἔστω ἀσεβῆς καὶ ἐπάρατος καὶ τυμβωρύχος with regard to violators of the grave. [AC]

*20) D. AUBRIOT-SEVIN, *Prière et conceptions religieuses en Grèce ancienne jusqu'à la fin du V^e siècle av. J.-C.*, Lyon, 1992: A. analyzes the various aspects of prayer, largely in light of literary texts (Homer, lyric poetry, Herodotos, Attic drama). The subjects discussed include the circumstances of and the occasions on which early Greek prayers were performed, the role of priests, the social position of the person praying, the place and time of prayer, the preparation and the subject, the posture and the gestures of the person praying, the use of the voice, the morphology of prayers, and their relations to curses, oaths, supplication, and expiation. Because of the chronological limits of the study (8th-5th cent.) the use of inscription is limited. A. primarily exploits the collection of P. FRIEDLÄNDER, H. HOFFLEIT, *Epigrams. Greek Inscriptions in Verse from the Beginnings to the Roman Period* (Berkeley-Los Angeles, 1948) [no references to *Carmina Epigraphica Graeca*]. The inscriptions considered are the hymns of Epidauros [see now *infra* n° 369], the 'hymn of the Kouretes' from Palaikastro (p. 36f.) [cf. *infra* n° 363], Isyllos' paian (p. 176), the oath of the colonists of Kyrene (p. 376) [cf. *EBGR* 1993/94, 75], and the oath of the Athenian ephebes (p. 380). The most interesting chapter, from an epigraphic perspective, is the discussion of the nature and function of the ἀρά (p. 350-401) [An important omission are the public imprecations of Teos: *Syl³* 37-38; *SEG* XXXI 984-985; see now also S. PULLEYN, *Prayer in Greek Religion*, Oxford, 1997]. [AC]

*21) H. AVALOS, *Illness and Health Care in the Ancient Near East. The Role of the Temple in Greece, Mesopotamia, and Israel*, Atlanta, 1995: General study of the part played by sanctuaries in Mesopotamia (temples of Gula/Ninisina), Israel (temples of Yahweh), and Greece (Asklepieia) in healing, both as places where healing could be petitioned and as therapeutic centers. The shortest part of the book is devoted to the discussion of the religious healing practiced in the Asklepieia (p. 37-98). On the basis of the healing miracles of Epidauros [but not of those known from Lebena on Crete, Pergamon, and Rome] and the literary sources [but with rather limited knowledge of the bibliography on the Asklepieia] A. discusses the petitions for cures, the practice of incubation, the purification rituals required, the few indications for the practice of secular medicine in Asklepieia, the dedication of anatomical votives, the social function of the Asklepieia, and the 'medical theology', which occasionally viewed a lack of purity and moral transgression as the cause of a disease. [On the latter subject see F. KUDLIEN, *Beichte und Heilung*, in *Medizinhistorisches Journal*, 13 (1978), p. 1-14; A. CHANIOTIS, *Reinheit des Körpers – Reinheit des Sinnes in den griechischen Kultgesetzen*, in J. ASSMANN, Th. SUNDERMEIER (eds.), *Schuld, Gewissen und Person*, Gütersloh, 1997, p. 152-154; see also D. M. AMUNDSEN, *Medicine, Society, and Faith in the Ancient and Mediaeval Worlds*, Baltimore, 1996; for the Epidaurian healing miracles see *infra* n° 215; for anatomical votives cf. *infra* n° 201]. [AC]

22) A. AVRAM, *Un règlement sacré de Callatis*, in *BCH*, 119 (1995), p. 235-252 [BE 1996, 287]: New edition, with commentary, of a lex sacra from Kallatis (*LSCG* 90, 2nd cent.), consisting of two fragments. On the basis of autopsy A. proposes the following restoration: ἐ[κ] τοῦ συμμερισμοῦ τ[-----] / Διονυσίου δωδεκάτ[αι· Διονύσων αἶγα? · τὸ μὲν] / σκέλος ἐπὶ τράπεζαν [παραιτίθησι e.g. ὁ ἱαρεὺς ἐκ τοῦ] / πυρός, τὰ δ' ἄλλα κρέα τ[ᾶς πόλιος· τοῦ δὲ αἰγός? δέρ]/μα σὺν τῇ κεφαλῇ καὶ τ[οῖς ποσίν --- ca. 10 ---] / ἐν τῷ Δασυλλιεῖωι· τῶν [δὲ παρόντων θιασεῖτᾶν? οὐ]/τε νεόβακχος οὔτε ὃς μ[ύστας e.g. ἐὼν τελεσθεὶς ὁ]/δοιπορεῖ εἰς τὸ Δασυλλιεῖον ca. 7] ITE[ca. 7]· / ταῖς γυναῖξιν τ[αῖς αὐτῶν θέμισ οὐκ ἔ]στι οὐδ[ὲ τοῖς / τε αὐτῶν παισὶ? καὶ τοῖς ἄλλοις] ἀτελέσ[τοις· / mensis dies Διονύσων τ]ράχον π[ρατῆ/νιον· -----]ν καὶ διαιρ[εῖ .. / -----] τῶν τελ[εστῶν / -----] αἶγ[..... / -----]. The text refers to sacrifices offered to Dionysos and to the distribution of the sacrificial animal (συμμερισμός, διαιρεῖ) on the occasion of different festivals. The sanctuary Dasyllieion owes its name to an epiklesis of

Dionysos (Dasyllios) exclusively used in Megara (PAUS., I, 43, 5). The cult of Dionysos is well attested both in Kallatis and in Megara, the mother-city of Herakleia Pontike, which in its turn founded Kallatis. A still unpublished opisthographic inscription, with a list of divinities on the one side and fragments of oracular responses from Delphi on the other side (4th cent.), attests for Kallatis also the cults of Dionysos Patroios and Dionysos Bakcheus [see *infra* n° 23]. A. suggests that the cult of Dionysos Dasyllios originates in Boiotia, whence it was introduced into Megara – via Athens – at the time of Peisistratos; on the other hand, the cult of Dionysos Patroios is a genuine Megarian state cult. The festival, which according to the aforementioned *lex sacra* took place on the 12th of Dionysios, should be identified with the festival Agrionia [cf. *infra* n° 58]; the festival Διονύσια τὰ ξενικά took place in the month Lykeios (cf. *Dacia*, I, 1924, p. 140, n° 2). The attestation of νεόβαρχοι shows that Bakchic mysteries existed in Kallatis, where Dionysiac thiasoi are already known from other inscriptions. Furthermore, the *lex sacra* contains prescriptions for the distribution of the meat of the sacrificial animal (ll. 3-5), participation in the procession (ll. 6-8), and the attendance of women and their children (?) of the ceremony at the Dasyllieion, which may have been an extra-urban sanctuary. [The restoration of the two fragments is plausible, but their interpretation needs more discussion. The mention of dates (month + day) and the mention of different places (ll. 2-5: not specified; ll. 6-12: Dasyllieion) suggests that this text may be a cult calendar, which concerned more than one sanctuary]. [ES]

23) A. AVRAM, F. LEFÈVRE, *Les cultes de Callatis et l'oracle de Delphes*, in *REG*, 108 (1995), p. 7-23: Ed. pr. of a fragmentary opisthographic stele from Kallatis, a Megarian colony [cf. A. AVRAM, *Les cités grecques de la côte ouest du Pont-Euxin*, in M.H. HANSEN (ed.), *Introduction to an Inventory of Poleis. Symposium August, 23-26 1995 (Acts of the Copenhagen Polis Centre, 3)*, Copenhagen, 1996, p. 288-316]. The inscription on side A (4th cent.) contains a list of deities: [Διόν]υσος Πα[τρῶος], [Δι]όνυσος Βακ[χεύς], Ἀφροδίτα Πά[νδαμος], Πειθῶ, Δασύ[λλιος], Ἄρτεμις, Χθ[ονία?], Κρόνος[---]. Dionysos Patroos was worshipped in Megara (PAUS., I, 43, 5-6); the cults of Aphrodite Pandemos, Kronos, and Peitho are attested here for the first time in Kallatis. The epiklesis Dasyllios refers to Dionysos [see *supra* n° 22]; the epithet Chthonia designates Demeter, whose cult is attested in Kallatis (see a decree of the Θουινῶται: *BE* 1936, p. 373; *BE* 1960, 265). The first four deities (Dionysos Patroos, Dionysos Bakcheus, Aphrodite Pandemos, Peitho) appear in exactly the same order Pausanias's description of Megara and its cults. The listing of these typically Megarian deities, along with Artemis, Demeter, and Kronos, may be connected with an official reorganization of the temenos of Kallatis in the 4th cent. in order to correspond to the organization of the sacral space in Megara. The inscription on side B is arranged in two columns and contains the text of oracular responses (2nd cent.). Each oracle is introduced with the preposition ὑπέρ. This text has been engraved by the same stone-cutter who engraved another stele with oracular responses at Kallatis (*SEG* XXIV 1031; 25, 747; see below). These oracles were probably part of a dossier containing Delphic oracles, written on a series of stelae. The text of the new inscription can be restored with the help of the Delphic oracles given to Mnesiepes of Paros, who founded a temenos for Archilochos. The oracles mention the following deities: Themis [Agoraia?], [Apollon] Nomios, the Nymphs, Hygieia, Poseidon Asphaleios, Apollon [Apotropaios?], Athena Hypata (cf. *IG* IV I², 488, Epidauros), and Ga (l. 11: Γᾶς ἱερόν). 2) A.-L. also present a new edition and commentary of the other oracular inscription known from Kallatis (*SEG* XXIV 1031; XXV 747), accepting the emendations suggested by Y. VINOGRADOV (l. 7: τῶν ἐπὶ βουλ[ευτηρίῳ εἰκόνων?]) and F. GRAF (l. 9f.: [Ἀπόλλων] Ἀποτροπα[ίῳ]) and restoring [Δι] Ἀγορα[ίῳ] in l. 5. The deities mentioned in this inscription are Themis Agoraia [cf. *BE* 1976, 339, Atrax)], Aphrodite Agoraia, Athena Hyperdemia, and Poseidon Asphaleios. 3) Ed. of a fragmentary oracular inscription (2nd cent.; cf. T. SAUCIUC-SAVEANU, in *Dacia*, 9/10, 1941/1944, p. 296f.) The text apparently refers to annual sacrifices, offered by the

citizens of Kallatis (l. 3-4: Καλλατια[νοὺς θύειν καὶ καλλιερεῖν κα]τ' ἐνιαυτόν). All the aforementioned inscriptions manifest the special relations which existed between Kallatis and the Delphic oracle. In sum, the gods worshipped in Kallatis included a) deities introduced from Megara, such as Dionysos Patroos and Dasyllios, Aphrodite and Peitho, Artemis and the founder-hero Herakles (*SEG* XXIV 1023); b) patrons of civic communities, such as Themis Agoraia, Athena Hyperdexia and Hypata, Zeus Polieus [*cf.* T. SAUCIUC-SAVEANU, in *Dacia* 7/8, 1937/1940, p. 250f. n° 17] and Soter (*SEG* XXXIV 736), Athena Polias (*SEG* XXIV 1032), Apollon Apotropaios, Poseidon Asphaleios, Aphrodite Pandemos, and Homonoia [D.M. PIPPIDI, *Scythica Minora. Recherches sur les colonies grecques du littoral roumain de la mer Noire*, 1975, p. 182-192]; and c) patron deities of pastoral activities (or Dionysiac deities), such as [Apollon] Nomios, the Nymphs, and Ge. [ES]

24) L. BACCHIELLI, *Il santuario di Demetra e Kore nell'Agora di Cirene durante l'età tolemaica*, in *Alessandria*, p. 128-135: The sanctuary of Demeter and Kore in the Agora at Kyrene, founded in *ca.* 550/25, was related to the earlier extramural sanctuary of Demeter. The Thesmophoria were celebrated in both sanctuaries. In the 3rd cent. the sanctuary in the Agora probably had a political significance, which can be inferred from the dedication of a relief representing Berenike/Aphrodite, possibly on the occasion of her marriage to Ptolemy III (246), and an inscribed altar dedicated to Eunomia and another female divinity (p. 131, fig. 4, *ca.* 250/246?; *cf.* the reference to peace and concord in CALLIM., *Hymn. Demet.*, ll. 135-138). [AC]

25) D. BAIN, *Φανταζομένη in PMG VII 888 – a Possible Parallel*, in *ZPE*, 101 (1994), p. 31-32: It has been a matter of controversy if the participle φανταζομένη is used in a magic papyrus (*PMG* VII 888) in a passive sense ('to be terrified by visions or phantasms'). A parallel for the passive use of the verb φαντάζομαι ('to be frightened') is provided by a passage in the magico-medical work *Kyranides* referring to the medicinal and magical properties of the bird νυκτοφύλαξ; the phrase ἰνδάλασαι δαϊμόνων φαντασθήσεται is used here in the sense 'he will be frightened by visions of demons'. [AC]

26) A. BARATTOLO, *The Temple of Hadrian – Zeus at Cyzicus*, in *MDAI(I)*, 45 (1995), p. 57-108 [*BE* 1996, 55]: Based on [unfortunately, not entirely unequivocal] epigraphic evidence B. argues that the temple of Hadrian-Zeus at Kyzikos, whose construction was decreed by Hadrian in AD 123, was dedicated in AD 138 (not AD 161). Its dedication coincided with the first celebration of the pentaeteric festival Hadriana Olympia – the names Ἀδριανὰ ἐν Κυζίκῳ and Ὀλύμπια ἐν Κυζίκῳ designating one and the same agon (and not two). The temple was damaged during the earthquake of AD 161 and inaugurated anew during the celebration of the agon in AD 161. [AC]

27) V.N. BARDANI, G.E. MALOUCHEOU, *Ἀρχαῖον Μνημεῖον Ἀττικῆς. I. Εὐρετήρια τῶν περιοδικῶν Ἀθήναιον (1872-1881) καὶ Φιλίστωρ (1861-1863)*, Athens, 1992 [*SEG* XLIII 113]: The volume consists of a list of all antiquities mentioned or described in articles published in the journals *Athenaion* (1872-1881) and *Philbistor* (1861-1863). Along with references to cults and sanctuaries (see the detailed indices in p. 78-104 and 199) the lemmata occasionally concern inscriptions which have never been included in the *IG* (*Athenaion*: n°s 6, 20, 244, 248, 249-251, 269, 277, 281.7, 306, 307, 317.1, 319, 338, 349, 351.4, 375; *Philbistor*: n°s 9, 61). Among the apparently unpublished (and now lost?) texts mentioned in the issues of *Athenaion* I single out a (possibly dedicatory) epigram (20), a column with an inscription written underneath a phallus (248), and the dedicatory inscription Ἀντίοχος ἑατὸν ἀνέ(θηκεν) on *IG* II² 6323 (281.7). Notice also the observations made by S. A. ΚΟΥΜΑΝΟΥΔΙΣ (n°s 296 and 304, not recorded in the *IG*) that a dedication to Artemis (*IG* II² 4689) should be associated with the sanctuary mentioned by PAUSANIAS (I, 29) and that a dedication to Dionysos (? , *IG* II² 4789) is probably associated with the temple of Dionysos Eleuthereus (PAUS., I, 29). [AC]

28) A. BERNABÉ, *El poema órfico de Hipponion*, in *Estudios actuales*, p. 219-235: New edition, with critical apparatus, translation, and detailed commentary of the Orphic poem from Hipponion [cf. *infra* n° 148]. [AC]

29) E. BERNAND, *Réflexions sur les proskynèmes*, in D. CONSO, N. FICK, B. POULLE (eds.), *Mélanges François Kerlouégan*, Paris, 1994, p. 43-60: On the basis of a representative sample of inscriptions from Egypt, which attest the words προσκυνέω/προσκύνημα, B. discusses the notion of proskynema. The proskynemata should not be confused with simple records of visit, tituli memoriales, prayers, dedications, or the performance of prostration. They refer to an actual act of worship: the visit to a sacred place, the performance of an act of adoration (prostration), and the commemoration of the visit in an inscription which placed the worshipper under the protection of the deity (p. 60). B. distinguishes between proskynemata engraved by professional masons supervised by the sanctuaries (e.g., at Kertassi) and graffiti (e.g., in the temple of Hatshepsout at Deir el Bahari or in Thebes). Various formulaic expressions, in different arrangements, were used (ἦκω, τὸ προσκύνημα + name, προσεκύνησα, προσκυνήσας διαγέωχα). The proskynemata have their origin in Egyptian religion, but they were adopted by the Greeks and Romans. Often they name absent persons (relatives, friends, a king) [or even a horse: *EBGR* 1993/94, 130] on behalf of whom the proskynema was made. Some proskynemata reflect the belief that by engraving the inscription the worshipper perpetuates his/her presence in the place of worship; the expression πολλάκις δ' ἀκούσεται (Memnoneion; KAIBEL, *EG* 1010) should be understood in this sense. Even inscriptions which consist only of the name of a worshipper may be understood as an expression of the perennial presence of the worshipper in the sanctuary; this is why the worshippers often cursed those who would erase the letters (p. 54f.). Since many proskynemata were made on behalf of others, the expression τὸ προσκύνημά σου ποιῶ παρὰ τῷ κυρίῳ Σαράπιδι (e.g., in private letters) should be seen as reference to an actual act of worship. Thus B. contributes to the understanding of two problematic inscriptions: The expression used in *I.Pbilai* 59 (= *OGIS* 184) ἦκω καὶ προσσεκύνηκα τὴν μεγίστην θεὰν Ἰσιν· τὸ προσκύνημα τῶν τέκνων μου καὶ τῶν φιλοῦντων με implies two separate acts of adoration: one for the visitor, the second for his children and relatives. In light of the difference between μνεῖαν ποιῶμαι et sim. and προσκυνέω, an inscription in the tombs of the kings (J. BAILLET, *Inscriptions grecques et latines des tombeaux des Rois ou syringes*, Le Caire, 1926, n° 1870) should be read as follows: T[...] Στατεῖλιος Στάκλας ἐμνήσθη. Τὸ προσκύνημα Ἀμβροσίας τῆς ἰδίας συμβίου (not ἐμνήσθη τὸ προσκύνημα). [For the formula ἐμνήσθη, μνησθῆ et sim. cf. *infra* n° 74, 128, 280; for proskynemata see also *supra* n° 1 and *infra* nos 46, 128, 193; cf. *EBGR* 1988, 14; 1989, 8; 1990, 23, 28, 31, 280; 1993/94, 130]. [AC]

30) G. BEVILACQUA, *Iscrizione inedita dal Foro Romano*, in *ZPE*, 105 (1995), p. 74-76: Ed. pr. of a fragmentary Greek inscription from Rome, probably referring to building works in a temple (2nd cent. AD). [AC]

31) P. BING, *The Bios-Tradition and Poets' Lives in Hellenistic Poetry*, in *Nomodeiktes*, p. 619-631: B. sees in the establishment of a shrine for the cult of Archilochos in Paros by Mnesiepes (3rd cent.) and the erection of an inscription with a biography of the poet, with extensive quotations of his poems, another manifestation of the antiquarian interest of Hellenistic scholars in poets' lives. [This is only part of the picture. Unfortunately, B. ignores both the patriotic aspect in Archilochos' cult in his native island and the evidence for other epigraphic biographies of Archilochos in Paros: see A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, p. 32-34, 57-68, 102-111, 119f.; now see also C. MARCACCINI, *Tradizione biografica di Archiloco a Delfi*, in *Appunti storici sul santuario delfico*, Ferrara, 1995, p. 5-46]. [AC]

32) J. BINGEN, *Mons Claudianus. Rapport préliminaire sur la septième campagne de fouille* (1993), in *BIFAO*, 93 (1993), p. 53-66 [SEG XLIII 1122]: Ed. pr. of an inscribed base, probably a dedication to Sarapis (p. 65, Mons Claudianus, 2nd cent. AD). [AC]

33) J. BINGEN, *Épigraphie grecque d'Égypte: la prose sur pierre*, in *CE*, 69 (1994), p. 152-167: Critical review of *I.Prose* [EBGR 1992, 12] with numerous corrections of texts and commentaries. I single out the discussion of the decrees of synods of priests (*I.Prose* 8-14, 16-18), the letter of the priests of Mandulis to Ptolemy IV with the request for delivery of grain, wine, and wool for the celebration of the sacrifices (*I.Prose* 19, Philai), the honorific decree for a benefactor of a sanctuary of Quos/Apollon (*I.Prose* 25, Memphis, 112/11), and the foundation of the sanctuary of Soknopaios and Nepherses (*I.Prose* 29, 97/96). [AC]

34) J. BINGEN, *Sur quelques stèles funéraires d'Abydos et de Coptos*, in *CE*, 69 (1994), p. 313-322 [SEG XLII 1516-1544]: In a review of A. ABDALLA's book (*supra* n° 1), B. reedit a grave stele with the formulaic expression εὐψύχει (57) [SEG XLII 1533], points out that a grave inscription in the form of a dedication ἐπ' ἀγαθῷ from Abydos (204, AD 85) has been published independently by E. BERNAND [SEG XLII 1600; EBGR 1992, 14] and discusses the use of the verb ἀντίθηναι in Egyptian funerary stelae. [AC]

*35) D. BIRGE, *Sacred Groves and the Nature of Apollo*, in *Apollo*, p. 9-19, 136-140: Apollon claims more sacred groves – at more than forty sites (p. 136f., note 1) – than any other Olympian. Although there is evidence for a cultic connection between Apollon and plant life, B. demonstrates that the association between Apollon and sacred groves was determined by social factors. Since sacred groves were commonly found in suburban areas or in the countryside, they became associated with marginal activities, at the boundary between the organized life of urban society and its absence. Apollinic cults and myths (e.g., myths of rapes, seductions, and foundations of sacred groves) are often located in such marginal territories. They manifest the god's concern for the production of order (rather than for a supervision of established order) and his role as overseer of the incorporation of youths into the body of adult citizens. B. argues that the offering called *apellaia*, mentioned in the *lex sacra* of the phratry of the Labyadaei at Delphi [for this text see the new edition in *CID* I 9], may have been made at the stage of the transition from boyhood to adulthood (cf. the Athenian *koureion*, p. 14). [On sacred trees and groves see also EBGR 1993/94, 35, 101, 219; D. BIRGE, *Trees in the Landscape of Pausanias' Periegesis*, in *Placing the Gods*, p. 231-245]. [AC]

36) V. BITRAKOVA-GROZDANOVA, *Contribution à l'étude de la religion et de l'art en Péonie*, in *ZAnt*, 41/42 (1992), p. 67-77: Study of the worship of Helios/Apollon (Apollon Oteudanos, Oteudanikos, et. sim.), Dyalos/Dionysos, and Artemis in Paionia. [AC]

37) W. BLÜMEL, *Inscripfen aus Karien I*, in *EA*, 25 (1995), p. 35-64 [BE 1997, 501, 507, 530, 534, 541, 549]: Ed. pr. of 34 inscriptions found in Karia in 1994-1995. *Bargylia*: A very interesting decree of Bargylia (1, 2nd/1st cent.) concerns itself with the raising (βουτροφία) and inspection (δοκιμασία) of cattle destined to be sacrificed during a festival of Artemis Kindyas; unfortunately, the beginning of the text is missing. Βουτρόφοι were selected under the responsibility of the neopoioi [probably one from each phyle, cf. below]. The cows and oxen raised by them (at public expense) were brought to the assembly on the 20th of Hermaion, underwent an inspection (δοκιμασθέντων) [to determine whether they were fit for sacrifice. The Koan *lex sacra* on the selection of the sacrificial animal for Zeus Patroios (LSCG 151) is not analogous to this decree, as B. suggests (p. 37); in Bargylia the δοκιμασία did not aim at the selection of one animal as in Kos (cf. *infra* n° 325, p. 83-85), but at determining whether the animals were fit for sacrifice; all of them were ment to be sacrificed. Ph. GAUTHIER, in BE 1997, 541 suggests the following restorations, l. 1: οἱ δὲ λαβόντες τὸ ἀργύριον ἢ τὸ διάφορον βουτροφείτωσαν; l. 3:

παραγέτωσαν τὰ θ[ρέμματ]α. For l. 2 I suggest βοῦς τελείας, ἅς ἂν ἐλ[?]ῶνται]. On the 2nd Strateios the animals were lead to the sanctuary of Artemis Kindyas. There, the same men who were responsible for judging the competition of εὐανδρία among the phylai, 'graded' the boutrophoi; [from this we may infer that the competing boutrophoi belonged to different tribes]. The place of the boutrophoi (and their animal?) in the procession (προπομπεία) was determined according to this judgment. The animals were sacrificed and the priest received the proper portion (τὰ νομιζόμενα γέρα). On the next day, in the third hour, the meat was distributed in the agora among the citizens, again according to their phylai, except for the part which was reserved for the neopoioi and the other magistrates. The profit from the selling of the skin and other parts of the animals was added to the revenues [probably of the sanctuary: see GAUTHIER, *l.c.*]. The decree provides for the dedication of an ἐπιφανέστερον ἀνάθημα to Artemis, a silver statue of a hind [for parallels see GAUTHIER, *l.c.*; cf. *infra* n° 233], for the sacrifice of a cow to Artemis by the prytaneis ὑπὲρ τῆς πόλεως, and for the publication of the decree in the pronaos of the Parthenon (i.e., Artemis' temple). The architect and the tamiai were responsible for the funding of the dedication [for the expression πρὸς τὴν γινόμενὴν τῆς σπονδῆς ἀπαρχήν see GAUTHIER, *l.c.*: "contribution en argent pour une offrande religieuse", not libation]. A fine of 6,000 drachmai was to be paid to Artemis Kindyas for violations of the decree. B. comments on the cult of Artemis Kindyas, the sacrifice, and the month names Hermeion and Strateios, the first months attested in Bargylia [for these months see now TRÜMPY, *Monatsnamen*, esp. p. 276f.]. Another still unpublished decree provides for the participation of the metoikoi in this festival.

Sinouri: A funerary altar dedicated to Agathos Daimon (4, imp.).

Knidos: A fragmentary list of boy-victors in competitions, probably organised by the gymnasium [on competitions in the gymnasium see *infra* n° 143]; the events included competitions in shooting with the bow, javelin, reading, orderliness (εὐταξία), calligraphy, drawing, the playing of the harp (ψάλλαι), long race, stadion, diaulos, and wrestling (33, late Hell.). A fragmentary treaty between Knidos and Lyttos (Crete) provides for the dedication of a copy in the sanctuary of Apollon Karneios in Knidos and for the oath ceremony. [On l. 6 I suggest: [θ]ῦσαι τὰ ὅρκια ὡς νομίζε[ται]].

Nysa: An honorific inscription for T. Aurelius Iulianus, member of the Panhellenion, high priest of the city emperor cult, and priest of the Patrioi Theoi (32, imp.).

Olymos: Numerous inscriptions from Olymos record the purchase and subsequent leasing of land for the benefit of the sanctuaries of Apollon and Artemis (*I.Mylasa* 801-854) [EBGR 1988, 19]. B. adds many new fragments of documents pertaining to the same type of transactions (7-25, 2nd cent.). The new texts mention the sacred land of Apollon and Artemis (9), [probably also the sacred land of Zeus Osogo; see 17 l. 3; cf. *I.Mylasa* 854 12f.], and priests of the Dioskouroi (7) and the Daimones Agathoi (9, 23); texts n°s 8-9 were written in the same year as *I.Mylasa* 807-810; text n° 23 joins *I.Mylasa* 812-813. [On these documents cf. R. MERKELBACH, *Das Repertorium der Inschriften von Mylasa*, in ZPE, 101 (1994), p. 306, who suggests that they represent an effort to place agricultural land again under the control of sanctuaries]. *Unknown site* (near Milas): A dedication to Demeter Chthonia Basilaia and Hekate St.ljssis (Stoljssis?, from an unattested place name Sossos?) κατὰ πρόσταγμα (5, late 2nd cent.) [cf. C. BRIKHE, in BE 1996, 395]; a grave inscription dedicated to the Agathoi Daimones (6, imp.).

Pierres errantes: A fragment of the Milesian list of stephanephoroi for the years 388/7-374/3 (26) was found at Nalbantlar; the names were written year after year by different scribes [on the composition of such lists see A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, p. 186-219]. Another copy of this list, made in 335/4, was already known (*Milet* I 3, 122). An altar of Zeus Oesios Soter may have been brought to Nalbantlar from Miletos or from Latmos (27, 3rd/2nd cent.). Two already

published inscriptions from Magnesia on the Maeander were found at Germencikin: a text which records the writing of an old oracle concerning the cult of Dionysos (28 = *I.Magnesia* 215b); a dedication of an agonothetes (29 = *IMagnesia* 222). [AC]

W. BLÜMEL, *Noch einmal zur Grabinschrift des Perikles von Mylasa*, in *EA*, 25 (1995), p. 65: see *infra* n° 275.

*38) D. BONNEAU, *La divinité du Nil sous le principat en Égypte*, in *ANRW*, 18.5, p. 3195-3215: General presentation of the worship of the Nile in Roman Egypt. Although the divinity of the Nile was widely recognized (also outside Egypt), most of the evidence comes from Fayum, Oxyrhynchos, and the areas around Hermoupolis Magna and Antinooupolis. The cult of the Nile was promoted by Hadrian after Antinoos' death, and the popularity of the river-god, guarantor of prosperity, reached its peak in the 2nd and 3rd cent. AD [*cf. EBGR* n° 1991, 25; *infra* n° 85]. [AC]

*39) P. BONNECHERE, *Le sacrifice humain en Grèce ancienne* (Kernos, Suppl. 3), Liège, 1994: B. offers a stimulating analysis of Greek mythological narratives of human sacrifice, their place in Greek thought, their probable derivation from initiation rituals, their relation to the cult of Dionysos, and their difference from φαρμακός-rituals. The discussion touches upon the cults of Artemis Brauronia, Tauropolis, Orthia, and Triklaria, the Athenian festivals related to Theseus (Pyanopsia, Oschophoria), the initiatory cults of Athens, the cults of Zeus Lykaios and Laphystios. From the ample use of epigraphic evidence (e.g., for the term πῶλος used for young initiates in the Peloponnese, for the ἀγὼν καρτερίας at Sparta, the cult of Zeus Lykaios, etc.) I single out the discussion of the famous inscription concerning the 'Lokrian Maidens' (*IG IX 12* 706 = *Staatsverträge* 472) and B.'s suggestion that the virgins were not sent to Troy, but to a temple of Athena Ilios in the Lokrian borderland (p. 150-163). [For the term νεβεύω in Thessalian inscriptions (p. 45) B. could not make use of M. HATZOPOULOS' *Cultes et rites de passage en Macédoine* (Meletemata, 19), Athens, 1994; for flagellation (p. 53-55, 293-295) see also A. LEBESSI, *Flagellation ou autoflagellation. Données iconographiques pour une tentative d'interprétation*, in *BCH*, 115 (1991), p. 99-123; for the carrying of bulls at festivals (e.g., at the Diisoteria and Proerosia, p. 133), see now Ch. KRITZAS, 'Ἀνὴρ φέρων ταύρον. Σχόλια σ' ἓνα μνημεῖο τῆς Ἀγορᾶς τοῦ Ἀργους, in *Πρακτικά τοῦ Ε' Διεθνoῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν*, "Ἀργος-Ναύπλιον 1995, Athens, 1997, II, p. 33-42. On attitudes of classical authors on human sacrifice see also J. RIVES, *Human sacrifice among Pagans and Christians*, in *JRS*, 85 (1995), p. 65-85; on the 'Lokrian Maidens' see now G. RAGONE, *Il millenio delle vergini locresi*, in *Studi Ellenistici*, 8, Pisa, 1996, p. 7-95]. [AC]

40) M.W.B. BOWSKY, *Eight Inscriptions from Roman Crete*, in *ZPE*, 108 (1995), p. 263-280: Ed. pr. of an alabaster table found in the Asklepieion of Lisos (Crete) and dedicated to θεοὶ πάτριοι by an imperial libertus (2nd cent. AD). B. gives references to gods called πάτριοι / πατρῷοι. [On the Asklepieion of Lisos *cf. EBGR* 1993/94, 30. On similar cult tables see *EBGR* 1993/94, 93]. [AC]

41) S. BRADBURY, *Julian's Pagan Revival and the Decline of Blood Sacrifice*, in *Phoenix*, 49 (1995), p. 331-356: B. explores Julian's motives in reviving public blood sacrifices and the reasons for his apparent failure to mobilize immediate support. An examination of "normative" public paganism and the status of sacrifices in the larger towns and cities of the Eastern Empire in the 4th cent. AD in light of the epigraphic evidence (e.g., *LSAM* 84) suggests that animal sacrifice was not the dominating rite [on sacrifice in late paganism see the excellent treatment by F.R. TROMBLEY, *Hellenic Religion and Christianization, c. 370-529. Volume 1* (Religions in the Graeco-Roman World, 115/1), Leiden-New York-Köln, 1993]; pagan groups pursuing a higher spirituality avoided blood cult. Hymnody is the best attested form of 'spiritual' sacrifice (*cf. I.Didyma* 2.217); daily religious service, employing bloodless sacrifices, is attested in the worship of Zeus,

Asklepios, Dionysos, Isis, and Hekate (*LSAM* 6; *I.Stratonikeia* 1101; *LSS* 25) [see also *infra* n° 369]. In the religious life of the 'mixed' communities of the 4th cent., communal sacrificial banquets could hardly reinforce solidarity, as in earlier periods. The use of sacrifice as an instrument of discrimination is one of the reasons why Julian's contemporaries failed to match the emperor's zeal. In a survey of the epigraphic evidence on benefactors (esp. of priests) in Asia Minor (4th cent BC-2nd cent. AD) B. recognizes a shift in patterns of euergetism and a decline in the ability and willingness of civic elites to fund the traditional festivals as they had done in earlier periods. Priesthoods were attractive from an economic point of view, because they ensured various forms of revenues, esp. the revenues from public sacrifices. Despite the increasing competition that civic festivals faced from the festivals of the imperial cult and the agonistic festivals, the system of funding public festivals through a combination of sacred money, civic funds, and private donations lasted well into the 3rd cent. AD, when the general crisis contributed to the decline of paganism. A last revival was attempted by Maximinus Daia, who granted to priests a wide authority over the religious life of their communities (*cf. I.Stratonikeia* 310). Because of the reduced resources, not all traditional festivals – or not all the elements of traditional festivals – could be funded. Agonistic festivals and priesthoods of the imperial cult proved to be more attractive than those of traditional gods. This kind of secularization of civic life was accelerated by the hostility of Constantine and his sons towards pagan cults. If people continued to consume meat at festivals, this meat was neither the product of the old system of sacrifice nor was it provided free of charge by a benefactor. It was set out for sale like meat at any other time of year. Feasting and joy continued to be parts of festivals, but the sacrificial rites, which had become a matter of controversy, were not in the foreground any longer [for further references to late paganism see *supra* n° 18]. [ES]

42) W.M. BRASHEAR, *The Greek Magical Papyri: an Introduction and Survey; Annotated Bibliography (1928-1994)*, in *ANRW*, 18.5, p. 3380-3684 [*BE* 1996, 92]: B. gives an excellent introduction to the Greek magical papyri, with discussions of magical hymns, the presence of foreign – Gnostic, Mithraic and Persian, Babylonian, Latin, Semitic, and possibly Buddhist – elements, the general features of magical texts (*voces magicae*, *historiolae*, signs and designs), *defixiones*, and other texts related to magic (oracular questions and horoscopes). The core of the article is a survey of the magical papyri (new publications, new readings, and translations), followed by a very useful glossary of *voces magicae* and an annotated bibliography. [On the magical papyri see also J.Z. SMITH, *Trading Places*, in *Ancient Magic*, p. 13-27; *infra* n°s 43, 73, 123, 134, 147, 183, 310, 351; on Egyptian magic see also n° 130; R.K. RITNER, *Egyptian Magical Practice under the Roman Empire: the Demotic Spells and their Religious Context*, in *ANRW*, 18.5, p. 3333-3379; S. PERNIGOTTI, *La magia copta: I testi*, in *ANRW*, 18.5, p. 3685-3730 (with translations of a representative selection of Coptic texts). [AC]

43) W. BRASHEAR, *New Greek Magical and Divinatory Texts in Berlin*, in *Ancient Magic*, p. 211-242: Ed. pr. of new papyri in the Ägyptisches Museum und Papyrusammlung der Staatlichen Museen zu Berlin, including an *apotelesmatikon* (2, 2nd/3rd cent.), a magical formulary (3, 4th cent. AD), a Christian amulet (4, 6th cent.), two fragments of the divinatory text known as *Sortes Astampsychi* (5-6, 3rd cent.), an horoscope (7, AD 141), and an astrological text (zodiac?, 8, 2nd cent. AD). [AC]

44) B. BRAVO, *Magia tra virgolette? Sull'antologia di defixiones pubblicata da J.G. Gager*, in *Athenaeum*, 83 (1995), p. 517-525: Review of the anthology of magical texts edited by J.G. GAGER (*EBGR* 1992, 76). B. suggests that there was an evolution in Greek magic, from the appeal to (sometimes) anonymous chthonic powers to practices based on "una conoscenza privilegiata del divino". The assumption of a "cultural *koine*" in the magical practices of the ancient Mediterranean may be misleading; B. stretches the need

of differentiations both with regard to cultural divergencies and with regard to the various categories of magical texts [cf. F. GRAF, *Excluding the Charming: The Development of the Greek Concept of Magic*, in *Ancient Magic*, p. 32-42]. [AC]

45) A. BRESSON, Th. DREW-BEAR, C. ZUCKERMAN, *Une dédicace de primipilaires à Novae pour la victoire impériale*, in *AnTard*, 3 (1995), p. 139-146: New edition of a dedication by two primipilarii of the province of Hellespont for the Victory of the emperors (= V. VELKOV, *Eine neue spätgriechische Inschrift aus Novae*, in G. SUSINI [ed.], *Limes*, Bologna, 1994, p. 149-152; Novae, ca. AD 368, with the formula 'Αγαθῇ Τύχῃ) and study of three similar dedications from Oescus (*ILBulg.* 8b, 9, 10). This text is probably the latest known dedication for the Victory of the emperors and one of the last pagan monuments of the Eastern Roman Empire [for further references to late paganism see *supra* n° 18]. [AC]

46) L. BRICAULT, M. PERIN, *Une nouvelle "triade" pathyrite*, in *BIFAO*, 93 (1993), p. 67-77 [*SEG* XLIII 1129]: New edition of *I.Th.Sye.* 10 (AD 232). This text is a προσκύνημα made by native Egyptians and addressed to a triad of deities (παρὰ τῶν κυρίων θεῶν Πρω τοῦ θεοῦ μεγίστου καὶ Ὁρεγέβθιος καὶ Ἰσιδος Ῥεσακέμεως καὶ οἱ σὺν αὐτοῖς θεῶν μεγίστων). The triad consists of Πρω = Rhe the first-born – associated with ΦΠΕ / ΦΠΗ (cf. φρήν) of the magical texts –, Ὁρεγέβθις = Horus of the East, and Isis who presides over Egypt (cf. κατόπτis, πανεπίσκοπος). The three deities probably represent a triad of mother, father, and son. [AC]

*47) V. BROUQUIER REDDÉ, *Temples et cultes de Tripolitaine*, Paris, 1992: Exhaustive collection and study of the archaeological, epigraphic, and literary evidence for cults, temples, and sanctuaries in Tripolitania (esp. Lepcis Magna, Sabratha, and Tripolis). Greek cults include those of Zeus Olympios in Lepcis Magna (p. 204), Asklepios in Lepcis Magna and Tripolis (p. 196-198, 211), and Herakles at Sabratha and Lepcis Magna (p. 55-58, 132-136, 162f.). A series of Greek dedicatory inscriptions found in Lepcis Magna are related to the cult of Asklepios, Augustus, Herakles, Zeus Olympios Sarapis and his σύνναοι θεοί, (p. 101-105, 126f., 163, 197f., 204). In addition to the numerous attestations of the emperor cult, the cult of Antinoos was established in Lepcis Magna (p. 194f.). Systematic chapters are devoted to the Greek (p. 271f.), indigenous, Egyptian, Roman, and Oriental cults (Mithras, Magna Mater, Sol Hierobolus = Iaribolos of Palmyra, Zeus Dolichenos). [AC]

48) K. BURASELIS, *Zu Caracallas Strafmaßnahmen in Alexandrien (215/6). Die Frage der Leinenweber in P.Giss. 40 II und der syssitia in Cass. Dio 77 (78).23.3*, in *ZPE*, 108 (1995), p. 166-188 [*BE* 1996, 38]: In his study of Caracalla's *mandatum* concerning the removal of the native Egyptians from Alexandria B. discusses the meaning of the word συσσίτια = association, giving numerous epigraphic attestations of the word σύσσιτοι = members of a cult association (p. 173-180). [AC]

*49) W. BURKERT, *Bacchic Teletai in the Hellenistic Age*, in *Masks of Dionysus*, p. 259-275 [*SEG* XLIII 1305]: Making extensive use of the epigraphic evidence B. focuses on new features of Dionysiac worship in the Hellenistic age: the role of the theater, the associations of Dionysiac technitai, the patronage of Dionysiac worship by the Ptolemies and the Attalids, and the effort to place private Dionysiac initiations under state control. In the case of Pergamon, private clubs, some of 'mystic' character, were active in the worship of Dionysos, often under royal patronage. An inscription from Amastris [*SEG* XL 1163], which records that a dancer/actor has "led the komos of Dionysos at the trieteric telete in a mystic way" and had won victories "with satyr dance" at Kyzikos and Pergamon, indicates that the Dionysiac technitai were involved in the transmission of the knowledge of mysteries. The link between royal patronage and private worship is evident in Pergamon, where the term *boukoloi*, as designation of the main body of Bacchic ini-

tiates, is already attested in the Hellenistic period; here, this term is probably related to oracles which identify the Pergamene king with the "son of the bull" or the "bull" (Dionysos). The connection of the ruler cult with the cult of Dionysos was also strengthened by the fact that Dionysos was a god of epiphanies, – the Hellenistic kings often being conceived as *epiphanies*. Finally, the effort of a polis to link private initiations to the official cult can be seen in Kos, both in the iconography of the altar of Dionysos and in contemporary inscriptions (e.g., the *lex sacra* concerning the priesthood of Dionysos Thyllophoros: *LSCG* 166). [AC]

*50) W. BURKERT, *Orpheus, Dionysos und die Euneiden in Athen: Das Zeugnis von Euripides' Hypsipyle*, in *Orchestra*, p. 44-49: The Athenian *genos* of the Euneidai is known from the literary and epigraphic evidence to have appointed a priest of Dionysos Melpomenos and heralds for religious celebrations (e.g., for the Pythais) and to have performed cult music. EURIPIDES' *Hypsipyle* (fr. 64 Bond), in which the founder of the *genos*, Euneos, narrates that he had been instructed by Orpheus in Thrace, shows that the Euneidai were connected with Orphic ideas. B. suggests that an Orphic hymn written in the Attic dialect and quoted by the author of the Derveni papyrus and by Philodemos (*piet.*, col. XVIII 11f.) in order to support the identification of Demeter with Rhea, Ge, Meter, Hestia, and Deio, was composed in Athens and may be attributed to the Euneidai. The house, where the desecration of the Eleusinian mysteries by Alkibiades had taken place in 415 BC, was later dedicated to Dionysos Melpomenos (Paus., I, 2, 5), i.e., to the cult supervised by the Euneidai. It is possible that the establishment of a cult with strong Oriental associations was done in order to erase the memory of an incident connected to a Western expedition. [AC]

51) W. BURKERT, *Olbia and Apollo of Didyma: A New Oracle Text*, in *Apollo*, p. 49-60, 145-147: In this revised version of *EBGR* 1990, 46 B. discusses a bone plaque from Berezan (near Olbia, ca. 550/525; *SEG* XXXVI 694) which bears a dedication "to Apollon Didymaios, the Milesian", possibly a list of attributes of Apollon ("bearer of luck from the metropolis?", "bearer of victory of the North?"), an oracle of Didyma, and (on the reverse) possibly a reference to βούς ἑβδομος (a sacrificial term) [designation of a sacrificial cake: see *infra* n° 194]. The oracle gives a sequence on numbers (7-70-700-7000) and images (wolf, lion, bow-bearer, dolphin), followed by a promise of peace and blessing, pronounced by Apollon. B. interprets the text as an oracle for the future of Olbia (cf. AETIUS, II 32,5 on the great cycle of 7777 years): For the first seven years, the city has been like a wolf without strength; for seventy years Olbia has become a frightful lion; for the next 700 years the bow-bearer, Apollon Iatros, stands at Olbia's side; the following 7000 years are the era of the wise dolphin (Apollon Delphinios) [on the cults of Apollon Iatros and Delphinios in Olbia cf. *infra* n° 365]. The future story of Rome is presented in similar terms by VERGIL (*Aen.*, I, 261-282), as a sequence of 3+30+300+infinite number of years. Numerous parallels exist for the sequence of four periods in Near Eastern and Greek literature (e.g., *Daniel* 2 and 7, ARISTOPHANES' *Equites*, 128-144). The last words of the text (μέμνημαι Λητοῖς) probably derive from Semitic prototypes (cf. the μνησθή-formula) [cf. *infra* n° 29]. A common method of divination was to stare at a shimmering surface for a long period of time in order to get revelations (e.g., in the oracle of Apollon Thyrsus [cf. *infra* n° 347]; since the focus of the sanctuary of Didyma was a sacred spring, this method may have been applied there, too. The new text presents important evidence for the way oracles were produced in Archaic Didyma and indicates a knowledge of Oriental mantic practices in Archaic Greece. [AC]

52) S. BYRNE, *IG II² 1095 and the Delia of 98/97 BC. A Document About the Athenian Politician Medeios*, in *ZPE*, 109 (1995), p. 55-61 [*BE* 1996, 183]: New edition of *IG II² 1095*, which contains an honorific decree for Athenian officials (an agonomethes and an architheoros) responsible for a festival (sacrifice, agon) which took place

outside Attika. B. argues that the festival in question was the Delia of 98/7. One of these officials, the agonothes (?) Medeios, is known to have held other relevant offices (agonothetes of the Panathenaia in 99/8, sponsor of the Pythais in 98/7, architheoros to the Erotidaia and Rhomaia at Thespiiai). [AC]

53) P. CABANES, F. DRINI, M. HATZOPOULOS, O. MASSON, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire. I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 1. Inscriptions d'Épidamne-Dyrrhachion* (Études épigraphiques, 2), Athens, 1995 [BE 1996, 2, 154]: The volume presents the literary sources for Epidamnus and Apollonia and the inscriptions of Epidamnus (new texts are marked with an asterisk). *Epidamnus*: I single out dedications to Herakles (1, 6th/5th cent.), Asklepios (*2, 4th/3rd cent., in fulfillment of a vow), the Theoi Megaloi (*3, 4th/3rd), a fragmentary dedicaton (4; cf. the word ἱερόν), the epitaph of an ὀρνεοσκόπος = ὀρνεοσκόπος (*57, imp.), a funerary imprecation in the epitaph of a Phrygian man (*58: εἰ δέ τις ἡμέτερον τύμβον σ(τ)ήλῃν τε θελήσῃ / σκύλαι ἐν ἀλλοδαπῇ τοῖα τέκη καθίδοι, i.e. "si quelqu'un voulait piller notre tombe et notre stèle, que ses enfants connaissent le même sort que moi en terre étrangère") [cf. EBGR 1991, 34], and the formulaic expression εὐψύχι, ἀθάνατός ἐ[στιν οὐδέ] in an epitaph (59) [cf. *infra* n° 312]. The volume includes the inscriptions concerning Epidamnians, which were found in other cities, such as attestations of artists and athletes who participated in festivals (512, 522, 524, 525, 526), of theorodokoi of Delphi (521), and a list of mystai in Samothrake (515). I single out the dedications made by Philotas (518-519) to Isis in Philai and to Zeus Soter and Tyche Protogeneia Aienaos in Itanos (*I.Cret.* III, iv 14, 518), which – according to J. BINGEN (p. 155) – should be dated to the reign of Ptolemy VI Philometor. Names of months (Apellaios, Embolimos, Machaneus, Panamos) are attested on inscribed roof tiles (partly published, 580-583), some of which were found in the sanctuary of Aphrodite. Notice also the epitaph of a pig (527 = SEG XXV 711) and an oracular question from Dodona, which concerns a merchant trip to Epidamnus (n° 529, 6th cent.) [SEG XLIII 335; cf. EBGR 1993/94, 48]. C.-D. also discuss briefly the cults of Epidamnus (p. 28, esp. that of Herakles) and Apollonia (p. 33: Helios, Apollon). [AC]

54) M.L. CALDELLI, *Considerazioni sulla cronologia dei Chrysanthina di Sardis*, in *ZPE*, 109 (1995), p. 62-70: Collection of the inscriptions and coins which attest the festival Chrysanthina in Sardeis. Contrary to previous views, this festival had been established at the latest under the reign of Marcus Aurelius-Commodus and continued to be popular during the Severan dynasty. [AC]

55) G. CAMASSA, *I culti*, in *Sibari*, p. 573-594: Overview of the cults of Sybaris, esp. that of Hera, but also of Apollon, Artemis, Athena, and Poseidon. [AC]

56) G. CAPDEVILLE, *Mythes et cultes de la cité d'Aptera*, in *Kernos*, 8 (1995), p. 41-84: Exhaustive study of the myths narrated in connection with the Cretan city Aptera as well as of the local cults (Artemis/Diktyнна, Hera, Zeus, Hermes, Apollon). Aptera offers a characteristic case of the continuity of Minoan traditions (Diktyнна) along with the worship of the main Greek deities, and of the interest in mythology and mythography in the Hellenistic period. [AC]

*57) G. CAPDEVILLE, *Volcanus. Recherches comparatistes sur les origines du culte de Vulcain* (Bibliothèque des Écoles Françaises d'Athènes et de Rome, 288), Rome, 1995: C.'s thorough study of the cult of Vulcanus includes a study of the cult of Welchanos on Crete (p. 155-288), its Minoan origins, its survival on Crete (esp. Phaistos), its relation to initiation rituals of the youth (esp. p. 202-214; cf. p. 253-270 on analogous practices on Cyprus), the association of Welchanos with Zeus Kretagenes (esp. p. 179-216), Apollon, Theseus, and Hephaistos, the festival Welchania at Lyttos (p. 161-165), and the

myth which associated Cretan Welchanos, as a sky god, with Hellotis, an earth goddess. [AC]

*58) G. CASADIO, *Storia del culto di Dioniso in Argolide (Filologia e critica*, 71), Roma, 1994 [BE 1997, 241]: C.'s thorough study follows the development of the cult of Dionysos in the Argolis from the Mycenaean period (p. 9-50) to late antiquity. C. endorses the view of an early origin for the mystic element in Dionysos' cult, argues for the existence of a divine triad in the Mycenaean period (Zeus, Hera, Dionysos, cf. the cult of these deities in Archaic Lesbos), and detects a certain continuity in Dionysos' worship from the Linear B texts to the classical period. The representation of two women and a child on the well known ivory from Mycene probably shows a dyad of goddesses, a view supported by other attestations of groups of female deities, such as the Semnai, the Despoinai, the Eileithyiai, and the Damateres. [To these groups we may now add the Materes of Eleutherna: EBGR 1991, 226; 1993/94, 230]. Among the subjects discussed by C. I single out the myth of Proitos' daughters and Melampous (p. 51-122), the soteriological aspect of the festival Agriania (p. 83-108) [cf. *infra* n° 22], the festivals Thiodaisia (p. 189f.) and Oschophoria (p. 199f.), the hieros gamos between Ariadne and Dionysos, her death, the possible connection of her myth with mysteries, the evident mystic character of Dionysos' cult in Lerna (p. 223-325), the probable Cretan component in the Argive worship of Ariadne/Ariagne (p. 123-222), the possible relation between Ariagne of Argos and the potnia of the labyrinth. [With regard to these Cretan connections, I note a new attestation of Dionysos' cult on Crete, the month Dionysios in Eleutherna: see the new reading of *I.Cret.* II, xii 9 l. 1 in *Nomima I* (*infra* n° 357) n° 25]. Inscriptions are discussed in connection with a variety of subjects, such as the teletai in Lerna in imperial times (p. 316-325: IG II² 3674, 4841; IG IV 664, 666; CIL VI 1780), the divine cult of Melampous at Aigosthena (p. 72: IG VII 207, 208, 223), the month Agrionios (p. 86f.) [see now ΤΡΥΜΠΥ, *Monatsnamen*, p. 125-128], the Dionysiac mysteries on Rhodes in imperial times (p. 244f.), the cult of Dionysos on Lesbos (p. 34), the epithets Skyllitas (LSCG 151, p. 32), Kemelios, and Parapaizon (p. 44-47), and the priest hydroskopos in Thessalonike (p. 250). [AC]

59) M. CASEVITZ, *Remarques sur la langue des inventaires de Tanagra*, in *Boeotia Antiqua*, 3, p. 3-10 [SEG XLIII 212]: C. presents the text of an inventory of dedications made by women at Tanagra (face B: ca. 260-250; cf. Th. REINACH, in REG, 12, 1899, 53-115), as it has been restored by P. ROESCH. C. translates the text and comments on several words which designate dedicated items: χιτῶν κορικὸς γευματικὸς ἐπισανδαλίδας ἔχον is a tunic with strings, worn during sacred meals; γάδα (γάδη) = a box. [AC]

60) A.A. CASSIO, *I distici del polyandron di Ambracia e l'"Io anonimo" nell'epigramma greco*, in SMEA, 33 (1994), p. 101-117: The Archaic epigram of a cenotaph excavated in Ambrakia (7th/6th cent.) [BE 1996, 225; EBGR 1991, 5; 1993/94, 8; *infra* n° 92] continues to attract attention. Despite the insistence of the first editors on reading πυραι βῶν – i.e., an offering of sacrifices to the warriors buried in the cenotaph (l. 1) [EBGR 1993/94, 8] –, C. – as all other scholars who have discussed the text – reads Πυραιβὼν and identifies the Πυραιβοί with the Περ(ρ)αιβοί, who lived in Epirus (around Dodona) and in West Thessaly. C. also discusses metrical questions and suggests reading in L. 7 Ναυσίστρατον(ν), αὐτὰ παθόντε (l. 7) [cf. *infra* n° 92]. [AC]

61) P. CASTRÉN, *General Aspects of Life in Post-Herulian Athens*, in *Post-Herulian Athens*, p. 1-14: C. sketches the recovery of Athens after the Herulian raid in AD 267, focusing on the important building complexes, such as the "Library of Hadrian" (possibly the archive of Achaia and a place for worship of the emperors) [cf. A. KARIVIERI, *The So-Called Library of Hadrian and the Tetraconch Church in Athens*, in *Post-Herulian Athens*, p. 89-113], the "house of Proclus", and the "Palace of the Giants". C. also discusses the learned activities of pagan circles in late antiquity. Some of the late pagan scholars were engaged in religious activities: Mousonios celebrated a *taurobolium*: IG II² 4842 [see now

I.K. LOUKAS, 'H Péa - Κυβέλη καὶ οἱ γονιμικὲς λατρεῖες τῆς Φλύας, Chalandri, 1988, p. 110-118]; Hegeias served as panegyriarches (*IG* II² 3692), Marcellinus as agonothes (*IG* II² 5206), Ploutarchos as high priest, hieropolos of Dionysos, and priest of Asklepios (*IG* IV² 1, 436-437); his son, the theurgist Nestorios, organised the Panathenaic procession (*IG* II² 3818) [for further references to late paganism see *supra* n° 18]. [AC]

62) P. CECCARELLI, *Le dithyrambe et la pyrrhique. À propos de la nouvelle liste de vainqueurs aux Dionysies de Cos* (Segre, *ED* 234), in *ZPE*, 108 (1995), p. 287-305 [*BE* 1996, 313]: New edition with translation and detailed discussion of the Koan lists of victors at the Dionysia (*IscrCos* *ED* 52 and 243; R. HERZOG, *Koische Forschungen und Funde*, n° 13, ca. 205-170) [*cf. SEG* XLIII 549; *EBGR* 1993/94, 219]. The recipients of prizes were the sponsor of cyclic choruses of pyrrhic dance (χοραγὸς κυκλίων τῶν πυρρίχων), the supervisor of performances of comedy (ἐπιμελητὰς κωμωιδῶν), the sponsor of tragic performances (χοραγὸς τραγωιδῶν), actors of tragedy and comedy (ὕποκριτὰς κωμωιδίας, ὕποκριτὰς τραγωιδίας), choruses of men and boys, and probably the sponsor of the victorious members of the procession of paides (*ED* 234: πομπὰς παίδων; *cf. ED* 52 A 6-7: χοραγ[ὸς] --- τῶν πομ]π[α]ν). The competitions were carried out among the tribes. It seems that the program of the competitions varied from year to year. C. discusses in detail the unique term κύκλιος (sc. χορός) τῶν πυρρίχων, which shows that the sharp distinction between dithyrambic and pyrrhic dance became less clear progressively. C. collects evidence for competitions and performances in pyrrhic dance from Teos, Rhodes, Kolophon, Xanthos, and Aphrodisias. [AC]

63) M. ÇETIN ŞAHİN, *Two Hellenistic Decrees from Panamara*, in *EA*, 25 (1995), p. 83-86 [*BE* 1996, 540]: Ed. pr. of a stele found at Panamara carrying two honorific decrees for Leon, historian (*FgrHist* 278) and priest of Zeus Karios. The Karian city Kallipolis (1) and the koinon of the Laodikeis (2) honoured Leon for taking care of their citizens who visited the sanctuary and for solving their disputes (τοὺς διαφορομένους ὑπὲρ τῶν ὄρκων συλλύων διετέλει: 1 ll. 12f., 2 ll. 7-8). [Leon apparently took also care of suppliants; *cf.* 1 l. 10-11: τῶν ἱκετευόντων [ca. 30-35] πρόνοιαν ἐποιεῖτο]. The decrees were to be inscribed in the sanctuary of Zeus Karios at Panamara (1 ll. 26f.). The decree of the Laodikean koinon mentions an eponymous priest and the month Ζμίνθιος [*cf. Σμίνθιος* in Rhodes and Σμισίων/Ζμισίων in Magnesia on the Maeander (Trümper, *Monatsnamen*, p. 110f.). T. CORSTEN, *Das Koinon de Laodikener in Panamara*, in *EA*, 25 (1995), p. 87-88 suggests that the Koinon of the Laodikeis was an association of the citizens of Laodikeia on the Lykos residing at Panamara and that the eponymous priest is that of Panamara. This is improbable, since the koinon refers to itself in the hortatory formula of its decree as a δῆμος (l. 10: ὅπως οὐκ καὶ ὁ δῆμος φαίνεται κτλ.) and honours Leon for helping its πολῖται (l. 7). The suggestion of P.M. FRASER that this was one of the "political koina" in Karia seems more plausible]. [AC]

64) A. CEYLAN, T. CORSTEN, *Inscriptions from Laodikeia in the Museum of Denizli*, in *EA*, 25 (1995), p. 89-92 [*BE* 1997, 583]: Ed. pr. of four inscriptions from Laodikeia on the Lykos. The funerary inscription for Menophilos (1, 2nd/3rd cent.) provides for a fine payable to the fiscus for desecration of a grave (*cf.* n° 4); notice the word πλάτος, i.e., the platform on which the sarcophagus was placed. Piste, buried in the same grave, was not only Piste by name, but also καὶ θεῶ πιστή (probably a Jew). Desecrators of the sarcophagus of another Jew (3, 2nd/3rd cent.) would be liable to the curses written in *Deuteronomy* (ΕΙΙ ΣΧΙΙ ΑΥΤΩ τὰς ἀρὰς τὰς γεγραμμένας ἐν τῷ Δευτερονόμῳ) [see STRUBBE, *Arai*, p. 159f.]. In another epitaph the deceased is called ἥρωος χρηστός (2, 2nd cent. AD). [AC]

65) A. CHANIOTIS, *Von Hirten, Kräutersammlern, Epheben und Pilgern: Leben auf den Bergen im antiken Kreta*, in *Ktéma*, 16 (1991) [1995], p. 93-109 (reprinted in: G. SIEBERT (ed.), *Nature et paysage dans la pensée et l'environnement des civilisations antiques. Actes du Colloque de Strasbourg*, 1992, Paris, 1996, p. 91-107):

Brief discussion of the importance of mountains for initiation rituals and cults in Dorian Crete (p. 103f., 106f.), with a collection of the epitheta of Cretan deities, which associate them with the mountains and their flora (Zeus Idaios, Diktaios, Talaaios, Skylios, Arbios, Artemis Skopelitis, Hermes Kypharissites and Kedrites) and the evidence for pilgrimages to shrines on Cretan mountains (Idaeon cave, Hieron Oros, cave of Hermes Tallaios). [AC]

66) A. CHANIOTIS, *Οἱ Ἀρχαῖες στὰ ἱστορικὰ χρόνια (1000 π.Χ.-100 μ.Χ.)*, in *Archaiologia*, 53 (1994), p. 68-74: Two fragments of inscribed roof tiles found (reused) at Archanes (territory of Knosos, 3rd cent., p. 71) name a person (Ἡφαίσ[των?]) and Athena, for whose sanctuary the tiles were made (Ἰ[Α]θηνα[ίας]). This sanctuary may be the one located near the sources of the river Kairatos (modern Κατσάμπας, cf. Diod., V, 72, 2). [AC]

67) A. CHANIOTIS, *Sich selbst feiern? Städtische Feste des Hellenismus im Spannungsfeld von Religion und Politik*, in *Stadt bild*, p. 147-172 [BE 1996, 135]: Overview of central aspects of Hellenistic festivals, mainly in light of the epigraphic evidence which concerns the foundation of new or the reorganization of traditional festivals (cf. the list of festivals, p. 164-168). Significant new aspects may be seen in the increased number of festivals; the prominent position of festivals which commemorated political events (commemorative anniversaries of the fall of tyranny, military victories, the liberation of cities, etc., the cult of Dea Roma) or honored political figures (kings, politicians, Roman generals), often in connection with the preexisting cult of a deity; the importance of foundations of benefactors and kings; the prominence of gods, whose epiklesis underscored the protection of the city (e.g., Zeus Soter/Soterios, Apollon Soter, Kore Soteira, Zeus Sosipolis, Artemis Nikephoros, Athena Nikephoros, Zeus Eleutherios, etc.); the popularity of personifications (Nike, Homonoia) and of gods, to whom men appealed in times of need (Dionysos, Asklepios, Sarapis). Although the staging of processions is attested already from the Archaic period on, and despite that fact that there was no change in the constitutive elements of festivals (p. 155, 162) [cf. Ph. GAUTHIER, in BE 1996, 135], a comparison of the Hellenistic with the earlier inscriptions (decrees, leges sacrae) suggests that the careful staging and the vivid interest in the aesthetic qualities of festivals and particularly of processions gained in importance in the Hellenistic period [on this tendency cf. S. GOLDHILL, *The Naive and Knowing Eye: Epigraphy and the Culture of Viewing in the Hellenistic World*, in S. GOLDHILL, R. OSBORNE (eds.), *Art and Text in Ancient Greek Culture*, Cambridge, 1994, p. 197-223; J. KÖHLER, *Pompai. Untersuchungen zur hellenistischen Festkultur*, Frankfurt, 1996; A. CHANIOTIS, *Theatricality Beyond the Theater. Staging Public Life in the Hellenistic World*, in B. LE GUEN (ed.), *La cité aux gradins. Le théâtre dans les cités hellénistiques. Actes du Colloque, Toulouse 1997* (forthcoming)]. This development in civic processions was influenced by processions organized by kings, by mystery cults, and possibly by Egyptian religion, but the most important factor should be seen in the contribution of processions to the construction and enhancement of a collective identity. Although Hellenistic festivals continued to be expressions of genuine piety, they were often the object of political exploitation (support of diplomatic missions, manifestation of good relations with kings, celebration of civic values). [AC]

68) A. CHANIOTIS, *Illness and Cures in the Greek Propitiatory Inscriptions and Dedications of Lydia and Phrygia*, in *Ancient Medicine*, II, p. 323-344: The 'confession inscriptions' of Lydia and Phrygia (1st-3rd cent. AD) manifest the belief that illness is a divine punishment for a sin and that cure can be achieved through expiation. Although scientific medicine was known in these areas, the high cost of doctors, but, more importantly, the belief in the omnipotence of gods and the attribution of illness to divine justice led the villagers to the local sanctuaries, where they received instructions by means of dreams and oracles. The religious healing consisted of incantations, purifications, sacrifices, and the ritual transfer of the sin and illness to animals (τρίπωνον). Numerous dedications from the same regions attest a plethora of diseases (ocular and mental disorders,

diseases of the breasts, genitals, legs, arms, ears, ribs, lungs, sterility). Almost any local god (Apollon, Apollon Propylaios, Apollon Tarsios, Artemis Anaitis, Hosios kai Dikaïos, Iaso, Mes Axiottenos, Labanas, Ouranios, and Tiamou, Meter Hipta, Meter Phileis, Meter Tarsene, Meter Leto, Thea Bryzi, Thea Ourania, Theoi Pereudenoi, Theos Hypsistos, Zeus, Zeus Alsenos, Orkamaneites, Orochoreites, Peizenos, Petarenos, Sabazios, and Trosou) could be regarded as responsible for the restoration of health. [An enlarged version of this article: 'Αμαρτίες, ἀρρώστιες καὶ γιαιτρείες στὴ Μικρὰ Ἀσία στοὺς πρώτους μεταχριστιανικοὺς αἰῶνες, in *Δελτίον Κεντροῦ Μικρασιατικῶν Σπουδῶν*, 11 (1995/96), p. 13-45; for further references to 'confession inscriptions' see *infra* n° 285]. [AC]

69) A. CHANIOTIS, *Kretische Inschriften*, in *Tekmeria*, 1 (1995), p. 15-36 [BE 1996, 327, 332, 333]: New edition of a treaty oath from Eleutherna (3rd cent.) [SEG XLI 743; EBGR 1991, 253], which probably prescribes the sacrifice of τριπτοία ([ταῦρον καὶ κριὸν] καὶ κάπρ[ον]); discussion of the list of gods invoked by the two parties (Eleutherna and Knossos?, p. 16-27) [cf. CHANIOTIS, *Vertäge*, p. 191-193]. New edition of a fragmentary treaty-oath between Eleutherna and Phaistos with imprecation formulas (3rd cent., p. 27-31) [SEG XLI 741; EBGR 1991, 253; cf. CHANIOTIS, *Vertäge*, p. 205-208]. The names of ἱεραργοί can be restored in two inscriptions of Gortyn (*J.Cret.* IV 171 and 261); they were explicitly mentioned among the magistrates (kosmoi), because of their function in religious ceremonies, such as sacrifices, dedications, and oath ceremonies (p. 34-35). [AC]

70) M. CHRISTOPOULOS, *Poseidon Erechtheus and Ἐρεχθίδης θάλασσα*, in *Cult Practice*, p. 123-130 [BE 1996, 185]: The relevant epigraphic and literary evidence suggest that originally Poseidon and Erechtheus were two separate deities. [C. ignores the studies mentioned in EBGR 1990, 143, 144, and 159; on the priest of Poseidon Erechtheus see also EBGR 1993/94, 3]. [AC]

*71) P. CHRYSOSTOMOU, 'Ἡ λατρεία τοῦ Δία ὡς καιρικοῦ θεοῦ στὴ Θεσσαλία καὶ τὴ Μακεδονία, in *AD*, 44-46 Mel. (1989-91) [1996], p. 21-72 [BE 1997, 355, 365, 373, 401]: Zeus was worshipped as a weather god in Thessaly and Macedon, as Zeus Akraios (Thessaly), Notios (Thessaly), Keraunios, Kataibates, Kronides (Thessaly, Macedon), Olympios (Thessaly, Macedon), Athoos (Macedon), and Hypsistos. C. presents and impressive collection of epigraphic and archaeological testimonia for the cult of Zeus Hypsistos from numerous sites in Macedon and a few Thessalian sites (2nd cent. BC-3rd cent. AD); he also discusses the iconography of the dedications (usually representations of Zeus with an eagle, scepter, and a bowl), the cult associations for his worship and their officials (archisynagogos, krites, epimeletes, archon, prostates, logistes, grammateus, diakonoi), and the types of dedications. I single out only the unpublished inscriptions: a list of 34 members of a cult association who made a dedication to Zeus Hypsistos (p. 36-39 n° 4, Beroia, 2nd/3rd cent.); three dedications to Zeus Hypsistos (p. 40f. n° 1, Kyrrros, near Beroia, 2nd/3rd cent.; p. 50, Belbendo, imp.; p. 57f. n° 2 Anthemous, 1st cent. BC); a lamp with the text Ὑψίστου (p. 43 n° 3, 2nd cent. AD). [AC]

72) L. CICALA, C.A. FIAMMINGHI, R. MAFFETTONE, L. VECCHIO, *Velia: Saggi di scavo sull'acropoli*, in *Sibari*, p. 741-752: A sanctuary was discovered on the acropolis of Velia (late 6th-early 4th cent.). Dedicatory inscriptions on vases identify the goddess worshipped there with Hera Thelxine, whose cult was already epigraphically attested in Velia/Elea (P. EBNER, *Nuove epigrafi di Velia*, in *PP*, 21, 1966, p. 336-341) [= *infra* n° 112, 54]. [AC]

73) L.J. CIRAOLO, *Supernatural Assistants in the Greek Magical Papyri*, in *Ancient Magic*, p. 279-295: Study of the term πάρεδρος used in the magical papyri to designate a supernatural assistant who serves the practitioner of magic. Usually, the parhedroi are divine beings, called by name (e.g., Eros), or with an epithet (e.g., Good Farmer), or with their "real", magical name. In one case a goddess is expected to assume human form and

serve the practitioner. Occasionally, the parhedroi are invoked as angels and demons, identified as subordinate beings, spirits of dead people, celestial phenomena, or physical objects. In general, the magical papyri demonstrate an internal consistency with regard to the nature of the parhedroi. [AC]

74) G. CLARKE, *Greek Graffiti from North Syria*, in *Mediterranean Archaeology*, 5/6 (1992/93), p. 117-120: Ed. pr. of two graffiti of the ἐμνήσθη-type [cf. *supra* n° 29] written on the plaster wall of a large Hellenistic structure built around a cistern ('Acropolis Palace') at Jebel Khalid on the Euphrates (North Syria, imp.?). [AC]

75) K. CLINTON, *The Epidauria and the Arrival of Asclepius in Athens*, in *Cult Practice*, p. 17-34 [BE 1996, 188]: In light of the literary evidence and inscriptions, such as the 'Chronicle of Telemachos' (IG II² 4960-4961) [cf. *infra* n° 152], the dedication of Demetrios (IG II² 3195 + 2 new fragments), and a still unpublished fragment of a sacrificial calendar from the Athenian Agora (Inv. N° I 7471), C. offers an intriguing reconstruction of how Asklepios' cult was introduced in Athens, probably during the celebration of the Eleusinian mysteries (17 Boedromion 420). The unpublished lex sacra (ca. 410/04) mentions payments (ἀπόμειρα) to various officials on the occasion of the Athenian Epidauria. The recipients were the priestess of Demeter, the (four?) hieromnemones, the akolouthoi, and (four?) phrouroi. The hieromnemones and the phrouroi, who probably fulfilled police duties at the Asklepieion of Epidauros, were Epidaurian officials (cf. IG IV² 41 = LSCG 60). The Epidauria at Athens owe their name to the active part played by Epidaurian officials in the original introduction of the cult, which can be reconstructed as follows: Epidaurian officials brought Asklepios' cult to Zea and probably founded a shrine there (421). Then, Telemachos brought a (wooden?) image of the god to Athens, at his own expense, and provided for attendants. The traditional view that the image was accompanied by a snake is based on an incorrect reading of the 'Chronicle of Telemachos': on ll. 13-14 C. restores δια[κόνους] instead of δ(ρ)ά[κοντα]. Hygeia was brought to Athens later. In Athens the god was received by the tragic poet Sophokles, and then he was brought to the Eleusinion. Telemachos brought Asklepios from Eleusis to Athens (south slope of the Akropolis) obeying an oracle, in spite of the opposition of the Eleusinian priests. Finally, the Eleusinian festival was changed, at public sanction, in order to include the celebration of the Epidauria, on a day not occupied by other rituals (17 Boedromion). The rituals of the annual Epidauria probably included a procession from Zea to the city, attended by the priestess of Demeter, the akolouthoi, and the Epidaurian hieromnemones and phrouroi, the reception of the god (δεξιῶσις), his initiation in the mysteries (cf. IG II² 3195), and a pannychis. These rituals commemorated the events which took place during the introduction of the cult. The reasons for the introduction of Asklepios' cult may be seen in the plague at Athens (430), the establishment of peace (421), and the wish of the Athenians to demonstrate their *philanthropia*. The Eleusinian officials had a keen interest in the cult; they hoped that its association with Eleusis would strengthen the cult of Demeter, which had suffered during the first phase of the Peloponnesian War. [AC]

*76) S.G. COLE, *Voices from Beyond the Grave: Dionysus and the Dead*, in *Masks of Dionysus*, p. 276-295 [SEG XLIII 1291]: C. gives a very good overview of Dionysiac motifs in Greek inscriptions and discusses grave inscriptions in particular which refer to Dionysos and his worshippers. This heterogeneous group of inscriptions consists of references to wine, drinking, and viticulture; epitaphs of Dionysiac technitai, members, officials, and priests of Bakchic associations; attestations of burial societies of and funerary honors for worshippers of Dionysos; evidence for the identification of the worshipper with Dionysos; and grave inscriptions of children initiated into Bakchic mysteries. Interestingly enough – and unlike the 'Orphic' tablets –, these inscriptions, set up for public display, do not make any reference to the bliss which awaits the soul of the ini-

tiate, to the myth of the Titans, or to rebirth; and when worshippers of Dionysos pray for safety and preservation, their prayers refer to this life. In this article C. mentions an unpublished inscription from Karia (p. 293) which describes reliefs on a Bakchic temple as portraying *σῶοι βακχικοί*, "bakchoi safe and sound" in life. [AC]

*77) S.G. COLE, *Demeter in the Ancient Greek City and Countryside*, in *Placing the Gods*, p. 199-216: C. studies the location and arrangement of the sanctuaries of Demeter (within the city, just outside the city, at the border of the territory), their history, and their uses, focusing especially on Demeter's role as a patron of agriculture (cf. the list of epithets, p. 201f.). [AC]

78) F. COLIN, *L'Isis "dynastique" et la Mère des Dieux phrygienne. Essai d'analyse d'un processus d'interaction culturelle*, in *ZPE*, 102 (1994), p. 271-296: The epithet *Μήτηρ Θεῶν* attributed to Isis does not derive from the Phrygian Mother of the Gods, but corresponds to a traditional Egyptian epiklesis. The use of this epithet in the Ptolemaic period was influenced mainly by two factors: a) the dynastic ideology, since Isis was associated with the queen, who guaranteed dynastic succession (cf. the creation of an eponymous priesthood of *ἱερός πῶλος* "Ἰσιδος μεγάλης μητὴρ θεῶν in the late 2nd cent.); b) the composition of hymns ('aretalogies'), whose authors multiplied the names of Isis, thus assimilating her with other goddesses and contributing to a rather artificial and superficial syncretism. [AC]

79) F. COLIN, *De la signification du nom Παράμμων*, in *ZPE*, 107 (1995), p. 213-216: The name Parammon, attested as a personal name from the 5th cent. on and as the name of a divinity from the 4th cent. on, means "the creation of Ammon". [AC]

80) E. COLLAS-HEDDELAND, *Le culte impérial dans la compétition des titres sous le Haut-Empire: Une lettre d'Antonin aux Éphésiens*, in *REG*, 108 (1995), p. 410-429 [BE 1996, 364]: C.-H. comments on a letter of Antoninus Pius to the Ephesians (*I.Ephesos* 1489, AD 140-144), which concerns a conflict between three major cities of Asia Minor, Ephesos, Pergamon, and Smyrna, with regard to honorific titles given by the Roman emperors (ὀνόμασιν). All three cities shared the titles *μητρόπολις* and *νεωκόρος*; this conflict arose because Smyrna and Pergamon omitted Ephesos' honorific titles in their official correspondence. In addition to the neokoreia of the imperial cult, Pergamon had established a local neokoreia for Asklepios Soter (cf. Chr. HABICHT's restorations of *AuPergamon* VIII.3, 10 and 11, AD 162), possibly in the context of her rivalry with the other two cities and in order to regain its position as metropolis over Ephesos and Smyrna. The title of neokoros did not simply underline a city's priority over other cities; it was undoubtedly connected with privileges. E.g., the second neokoreia of Smyrna (AD 124) gave the city the privilege of *ateleia* together with other honors (*ἀγῶνα ἱερὸν, θεολόγους, ὕμνοδους, μυριάδας ἑκατὸν πεντήκοντα, κείονας εἰς τὸ ἀλειπτῆριον*; *I.Smyrna* 697). But just as important as the fiscal and administrative advantages was the satisfaction to be metropolis and neokoros. Representatives of the entire province assembled in the provincial sanctuary to offer sacrifices jointly (cf. the *συνθυσία* mentioned in Antoninus' letter, l. 11) and to celebrate the cult of the emperor. On this occasion the city-neokoros had the opportunity to display its splendour and enjoy its superior position. On the other hand, the title of metropolis guaranteed to this city the first position in the procession (*προπομπεία*; cf. Dio CHRYS., XXXVIII, 38). In this context C.-H. discusses the development of neokoreia in these three cities [cf. EBGR 1993/94, 85; for these rank rivalries see also M. DRÄGER, *Die Städte der Provinz Asia in der Flaviozeit*, Frankfurt, 1993, p. 107-200; EBGR 1989, 55; 1990, 264; 1993/94, 174-175; on *συνθυσία* see EBGR 1991, 273]. [ES]

81) J. CORELL, *Defixionis tabella aus Carmona (Sevilla)*, in *ZPE*, 95 (1993), p. 261-268: Ed. pr. of a Latin defixio from Carmona in Spain (1st cent.): *Dis inferis vos rogo uti recipiat nomen Luxsia A(uli) Antesti filia caput cor co(n)sillio(m) valetudine(m)*

vita(m) membra omnia accedat morbo cotidea et sei faciatis votum quod facio solu(am) vostris meritis. "To the gods of the underworld, I implore you to accept my request against Luxia, the daughter of Aulus Antestius, so that illness might attack her head, her heart, her senses, her health, her life, and all the members of her body. If you listen to the request I make, I will reward you for your favour" [but see *infra* n° 228]. [AC]

82) J. CORELL, *Drei defixionum tabellae aus Sagunt (Valencia)*, in *ZPE*, 101 (1994), p. 280-286: Ed. pr. of three Latin lead defixiones from Saguntum (Spain). One of the lead tablets has the unique form of a foot sole; the tablet had been folded six times and contained a coin of Vespasian (*ca.* AD 70). The text reads: *Qintula cum Fortunali sit semel et numquam* ("may Quintula never be with Fortunalis again?"). The second text belongs to the group of 'appeals to divine justice' [cf. *EBGR* 1991, 261; 1994/94, 153; cf. *infra* n°s 158, 159, and 302]; its author (Livia?) urges an anonymous divinity to punish (*trata* = *tracta*) whomever had stolen or used a tunic and other objects belonging to Livia. The third lead tablet is not inscribed. [AC]

83) A. CORSO, *A Short Note about the Aphrodite of Melos*, in *Xenia Antiqua*, 4 (1995), p. 27-32: The sculptor who made the Aphrodite of Melos, Alexandros, son of Menides, from Antiocheia on the Maeander, (*IG* XII 3, 1241, 2nd/1st cent.) may be identified with an homonymous comic actor known to have participated in the agon Mouseia at Thespiai in *ca.* 80 (*IG* VII 1761) [= I.E. STEPHANIS, *Διονυσιακοὶ Τεχνῖται*, Herakleion, 1988, p. 38 n° 118]. At Thespiai, Alexandros must have seen Praxiteles' statue of Aphrodite, which was probably the model on which the Melian Aphrodite was based. [AC]

84) H.M. COTTON, J. GEIGER, *A Greek Inscribed Ring from Masada*, in *IEJ*, 45 (1995), p. 52-54 [*BE* 1996, 101]: Ed. pr. of a bronze ring from Masada (5th/6h cent.) with the inscription ὕψα followed by a personal name (ΑΒΥΣΟΒ). C.-G. comment on rings with similar benedictions. The ring may originate in the same workshop as a ring from Apollonia (ὕψα Βαβσοα). [AC]

85) R. CRIBIORE, *A Hymn to the Nile*, in *ZPE*, 106 (1995), p. 97-106: New edition, with critical apparatus and translation, of a hymn to the Nile, which was copied as a school exercise on two tablets (*P.Flor.* XVIII 23-32). The river-god is invited to hear the prayers of the sun, the earth, the men, and the children, who sing his praises, and to flood the country [for further remarks cf. L. BATTEZZATO, *Sull'inno al Nilo (Tavoletta cerata del Louvre, inv. MNE-911)*, in *ZPE*, 111 (1996), p. 40. For the cult of the Nile see also *supra* n° 38]. [AC]

86) L. CRISCUOLO, *Alessandria e l'agonistica greca*, in *Alessandria*, p. 43-48: C. assembles and discusses the evidence on agonistic festivals in Alexandria (Ptolemaia, Alexandreios agon?, Basileia, Mousaia, Sebastia, Hadrianeios kai Philadelphieios – an allusion to Caracalla and Geta? –, Seleukeios – i.e., of Zeus Seleukeios). The importance of agons in the public life in Alexandria is also reflected in the great number of athletes from Alexandria known as victors in Greek festivals [cf. F. PERPILLOU-THOMAS, *Artistes et athlètes dans les papyrus grecs d'Égypte*, in *ZPE*, 108 [1995], p. 225-251]. [AC]

87) Ch. V. CROWTHER, *The Chronology of the Iasian Theatre Lists: Again*, in *Chiron*, 25 (1995), p. 225-234 [*BE* 1996, 390; *SEG* XLIII 716]: C. returns to the texts from Iasos (*I.Iasos* 160-218) which record the contributions of citizens for the celebration of the Dionysia and the construction of the theater, disagreeing with the chronology proposed by L. MIGEOTTE [cf. *EBGR* 1993/94, 161. See also Ch. CROWTHER, *Iasos in the Second Century BC III: Foreign Judges from Priene*, in *BICS*, 40 (1995), p. 98-107; cf. F. DELRIEUX, *Remarques sur l'ordre de succession des contributions financières d'Iasos au I^{er} siècle av. J.-C.*, in *REA*, 98 (1996), p. 371-388, who argues that the documents should be dated between the early 190's and the 120's BC and that the construction of the theater took place long after the first contributions]. [AC]

88) N.B. CROWTHER, *The Role of Heralds and Trumpeters at Greek Athletic Festivals*, in *Nikephoros*, 7 (1994), p. 135-156 [BE 1996, 187]: Thorough discussion of the participation of heralds and trumpeters in agons and of the dates relevant competitions were introduced. [AC]

89) E. CULASSO GASTALDI, *La collezione epigrafica del Real Collegio Carlo Alberto di Moncalieri*, in *Epigraphica*, 57 (1995), p. 147-172: New edition with commentary of a dedication to Demeter as δῶρον by a woman who had been healed from an ocular disease (ὕπὲρ τῆς ὀράσεως) found in Philippoupolis (IGBR III 932, 3rd cent. AD). The relief on this stele represents the dedicant with raised hands next to images of Demeter, Kore, and Plouton. [AC]

90) O. CURTY, *Les parentés légendaires entre cités grecques. Catalogue raisonné des inscriptions contenant le terme συγγένεια et analyse critique (Hautes Études du Monde gréco-romain, 20)*, Genève, 1995 [BE 1996, 6, 195]: The theme of συγγένεια has always played an important role in the diplomatic relations between Greek cities. In his dissertation C. collects the epigraphic references to the (usually mythological) relationship between more than one hundred poleis or ethne, discusses the historical background of the diplomatic contacts, and illuminates the mythological or historical traditions on which the claims of relationship were founded. The references to relationships are usually vague, but some inscriptions do contain explicit references to myths and legends, e.g., to the adventures of Perseus in Kilikia (5, Argos-Aigaiai, 2nd cent. AD), the relationship between Kephalos and Magnes (46c, Magnesia on the Maeander-Same, late 3rd cent.), the birth of Asklepios in Doris, the birth of Apollon and Artemis in Xanthos, and the adventures of Lykians in Doris (75, Xanthos-Kytenion, ca. 205), the genealogy of the mythological founders of Tlos, Sidyma, and Pinara (79, Sidyma-Tlos, 2nd cent. AD), and the legendary foundations of Apollonia on the Rhyndakos (58, Miletos-Apollonia, 2nd cent.), and Kibyra (81, Kibyra-Athens, 2nd cent. AD). In the second part of the book C. discusses the various terms used to express relationships and the different degrees of intimacy they reveal (φίλος, εὔνους, οἰκεῖος, ὁμόφυλος, συγγενής, ἀδελφός, πατήρ, ἄποικος); e.g., οἰκειότης usually expresses a more intimate relationship than συγγένεια. C. also discusses the means by which mythological relationships were elaborated, established, and emphasized in diplomatic contacts. His study demonstrates that even vague references to a relationship in public documents were based on a mythological tradition which had been narrated, examined, and accepted. Future studies of the use of myths in diplomatic contacts, but also of the attitudes of the Greeks towards their myths, in general, will profit from C.'s thorough study. [AC]

91) H. CUVIGNY, *Inscription inédite d'un ἐργοδότης dans une carrière du Mons Claudianus*, in S. DÉCOBERT (ed.), *Itinéraires d'Égypte. Mélanges offerts au père Maurice Martin s.j.*, Le Caire, 1992 [SEG XLII 1576]: Ed. pr. of an inscription cut into the wall of a quarry in Mons Claudianus (2nd cent. AD). The name of the quarry, Νικοτύχαι, is a composite of Nike and Tyche, attested as a personal name. C. gives parallels for the association of Nike and Tyche. [AC]

92) G.B. D'ALESSIO, *Sull'epigramma dal polyandrion di Ambracia*, in *ZPE*, 106 (1995), p. 22-26 [BE 1996, 224]: Minor emendations to the epigram of a cenotaph excavated in Ambrakia (7th/6th cent.): l. 2: ἀ[λ]γινόνετα φόνον (instead of α[ι]κισθένετα φόνον); l. 7f.: τῶδε δ' ἄπ' Ἀνπρακίας, Ναυσίστρατον, αὐτὰ παθόντε, / Καλλίταν τ' Αἶδα δῶμα μέλαν κατέχει (instead of τῶδε, Ναυσίστατος, παθόν τε). D. offers a new translation of the text. [Cf. *supra* n° 60. On the monument see now I. ANDREOU, *Μνημειακοὶ ταφικοὶ περίβολοι τῆς βορειοδυτικῆς Ἑλλάδας*, in *Phegos*, p. 77-98]. [AC]

93) D.I. DANSHIN, *Phanagorian Community of Jews*, in *VDI*, 204 (1993), p. 59-72 [SEG XLIII 510]: D. publishes an early Jewish manumission record from Phanagorea

(AD 51) and comments on the Jewish presence in the Bosphorus (e.g., cult of Theos Hypsistos) [for doubts on the alleged Jewish influence on the cult of Zeus Hypsistos see *EBGR* 1991, 241]. [AC]

94) C. DAUPHIN, *A Graeco-Egyptian Magical Amulet from Mazz uzah*, in *'Atiquot*, 22 (1993), p. 145-147 [*SEG* XLIII 1067]: Ed. pr. of a steatite amulet with representations of buds, scorpions, falcons, crocodiles, cobras, and a scarab on the obverse, and the representation of a naked child setting on a lotus flower (Harpokates or Horos) and the inscription στομάχου on the reverse. The amulet was used against stomach-aches (2nd/3rd cent.) [for healing amulets cf. *EBGR* 1989, 25; 1991, 129; 1993/94, 51, 52, 234; and *infra* nos 102, 198, 199, 242]. [AC]

95) B. DAUTAJ, *Découvertes épigraphiques à Dimale*, in *Iliria*, 24 (1994), p. 105-150: Ed. pr. of an epigram found at Dimale in Illyria (p. 131, n° 7, Hell.), addressed to Apollon. D. reads: Σοὶ φοῖβε τὸν κραταῖον [π]ερ μάνταν ἱερόσε[---] / καὶ λευρὸν ἐξ ἄπα[ξ καὶ] δις ἐξέτε μοίραις πῆ / τ[ιμ]ωρέων προσημάντ[ορος] Δάμην Γοναίσινος / π[αρ'] ἀρχαῖς Διμάλλης σέ[βω] / οἱ δαίμονες ὀλήντ[ης]. [D.'s text does not make a lot of sense. For ll. 1f. I tentatively suggest: Σοί, Φοῖβε, τὸν κραταῖον [---?] 'Ερμῶν τ' ἀνιέρωσε[v], instead of τὸν κραταῖον [π]ερ μάνταν]. [AC]

96) J.-C. DECOURT, *Inscriptions de Thessalie I. Les cités de la vallée de l'Énipeus (Études épigraphiques, 3)*, Paris, 1995 [*BE* 1996, 1, 153; 1997, 295-304]: Corpus of the inscriptions of the Thessalian cities located in the valley of Enipeus; new texts are marked with an asterisk.

Limnaton: An Archaic dedication to Poseidon (*1, no text); four dedications which do not name the deity (2, *3, 4, 5, 4th-3rd cent.); a grave inscription dedicated to Hermes Chthonios (*11, 2nd cent.) [for such dedications in Thessaly cf., e.g., *EBGR* 1991, 248-249; 1993/94, 250-251].

Kierion: A dedication to Poseidon Kouerios, whose epithet is derived from the river Kouarios (20, 3rd/2nd cent.); a proxeny decree was to be set up in the sanctuary of Herakles (15, 2nd cent.); a seal stone with the text 'Αφροδίτη Κιερίων (27) is probably a forgery.

Phyllos: A dedication to the Great Gods as χαριστήρια (28); the epitaph for the hieromantis Strato (30, 2nd cent.).

Eubrydion: A funerary inscription dedicated to Hermes Chthonios (132 = *EBGR* 1991, 249, 2nd cent.?; *SEG* XLIII 275).

Pharsalos: I single out an 'Orphic' lamella (*SEG* XXIII 410) and the inscriptions of Pantalkes, who dedicated the grotto of Chiron, Asklepios, and Hygieia to the Nymphs (72: dedication to the Nymphs; 73: hymn, referring to the cult of the Nymphs, Pan, Hermes, Apollon, Herakles and his companions, Chiron, Asklepios, and Hygieia, 5th cent.). *Leges sacrae*: An Archaic lex sacra found in 1909 could not be located (116). *Dedications to*: Aphrodite Peitho (67, 5th cent.), Apollon, Artemis, and Leto (64, represented in relief, but not named in the text, 4th cent.), Artemis (66, 3rd cent.), Asklepios (70, 71?, 2nd cent.), Hestia and the hero Symmachos (68, 4th cent.), (Hermes) Eriounios Brychaleios ("le Mugissant", 69, 5th cent.), Zeus Olympios (58, 4th cent., an altar), Zeus Soter (59, 60, 61?, 3rd cent.), Zeus Thaulios (62, 63, 4th cent.), the gods and the city (55, imp., a porticus and a granary), and to unspecified deities (76, 77, 79, *80, 81, 134 = *EBGR* 1991, 249, 5th-3rd cent.). A statue of Homer was dedicated by the city (56, 4th cent.). [This is not a "dédicace à Homère"; a dedication of Homer's statue does not necessarily imply a cult of the poet]. Two texts mention the Agyiatai, both as recipients of the dedication of a victor at the Pythia (74) and as dedicants (75, 4th cent.). [But see Ph. GAUTHIER, in *BE* 1996, 1, who points out that the expression Τροχίλος ἀνέθηκεν ἄρχων τοῖς Ἀγυιάταις means that Trochilos was archon of the Agyiatai]. The term Agyiatai probably designates a group of

people, who lived in the same district (*cf.* HESYCH., *s.v.*, κομῆται, γείτονες) and shared a common cult. Notice also a representation of Apollon Kitharodos (65, 4th cent.). *Foundations*: Leonides from Halikarnassos (52, 3rd cent.) endowed an agon gymnikos and a torch race, which were to take place on the 4th of Dipsios in the gymnasium [on such competitions *cf.* now *infra* n° 143]. *Agons*: The honorific inscription for the pankratiast Agias refers to his victories at the panhellenic agons Olympia, Nemea, Pythia, and Isthmia (57, 4th cent.). *Grave inscriptions*: An epitaph with prohibitions against violation of the grave (106, 3rd cent. AD); the grave inscription of a priest (96, 3rd/2nd cent.).

Phthiotic Eretria: A dedication to Apollon (120, 5th cent.).

The following month names are attested: Dipsios (52, Pharsalos), Itonios (16, Kierion), Iyngios (15, Kierion), Themistios (34, Euhydriion), Thyios (13, Kierion) [see now TRÜMPY, *Monatsnamen*, p. 216-244].

The dead are occasionally called Ἡρώς/Ἡρώισσα (Euhydriion: *38, 42, 43; Pharsalos: 103, 104, 107, 108; Phthiotic Eretria: 128, 129; 1st cent. BC-3rd cent. AD). [AC]

97) H. DEDEOĞLU, H. MALAY, *Some Inscribed Cinerary Chests and Vases from Sardis*, in *Atalay Memorial*, p. 113-122: Ed. pr. of nine inscriptions on cinerary chests and vases found in a Roman tomb at Sardeis (late 2nd-late 1st cent.). Some of them (1-4, 6) are dated by the names of the eponymous priest of Dea Roma (see n° 1), who replaced the stephanephoros as the city's eponymous official after 129 BC [*cf. infra* n° 168]. [AC]

98) I. DELEMEN, *Lykia-Kabalia-Pisidia bölgesinden Roma dönemi "Dioskurlar ve tanrıça" kabartmaları*, in *Belleten*, 59 (1995), p. 295-321: D. presents a catalogue of 34 reliefs with representations of the Dioskouroi and a local goddess, found in the region of Kabalia, on the border of Lykia and Pisidia. 12 reliefs bear dedicatory inscriptions, usually consisting of the expression Διοσκόροις εὐχὴν followed by the name of the dedicant (6, 14, 18, 19, 25, 27, 28, 30; *cf.* 15, 34). The Dioskouroi are called Σωτήρες in one text (11). [D.'s reads: Διοσκόροις Σωτήρσι Γαίου Ουεττίος ἐπιταγή(ν) ἀνέθηκεν. This text is suspicious, but the dark photograph does not permit a restoration]. [AC]

99) R.E. DEMARIS, *Demeter in Roman Corinth: Local Development in a Mediterranean Religion*, in *Numen*, 42 (1995), p. 105-117: The archaeological and epigraphic evidence concerning the worship of Demeter in Korinthos (*e.g.*, the curse tablets which appear for the first time in the Roman period in Demeters' sanctuary on the Akrokorinthos) suggest that a transformation of the cult took place after the destruction of 146 BC and the establishment of a Roman colony [*cf. infra* n° 339]. The early emphasis on fertility gave way to an emphasis of the chthonic aspects of Demeter and to a growing importance of Kore and Plouton. [AC]

100) G.-M. DEMETRIADIS, *Θρησκευτικές εορτές και ἀθλητικοὶ ἀγῶνες στὴν ἀρχαία Λακωνία*, in *Lakonikai Spoudai*, 12 (1994), p. 373-394: Collection of the evidence for the Lakonian festivals and agons [with very limited knowledge on the recent bibliography; *cf. infra* n° 195]: Athanaia, Keleuthynia (for Athena Keleutheia), Gymnopaidiai, Karneia, Maleateia and Hyakinthia (for Apollon), Issoria, Karyateia, Kalaoidia, and Tithenidia (for Artemis), Eleusinia (for Demeter), Dionysia, Tainareia (for Poseidon), Dioskoureia, Menelaia, Ergateia, Inoa, Eleutheria, Lykaia (?), Parparonia, Promacheia, Syrmaia, Episkena, Berekia (?). A few agons commemorated mortals (Leonideia, Eurykleia) or were dedicated to the emperor cult (Kaisareia, Ourania Sebasteia Nerouanideia, Olympia Kommodeia). [AC]

101) L. DESCHAMPS, *"J'ai vu les Nymphes nues": Aveu d'une initiation dionysiaque?*, in *Scritti Corsaro*, I, p. 207-215: In a Latin epigram found at Aquae Flavianae a primus pilus records his fulfilled wishes, among them: *optavi nudas videre Nymphas, vidi*. The representation of naked young women in Dionysiac iconography and several

literary sources suggest that this verse alludes to the initiation of the dedicant of this epigram into the mysteries of Dionysos. [AC]

102) G. DEVOTO, A. MOLAYEM, *Archeogemmologia. Pietre antiche. Glittica, Magia e Litoterapia*, Roma, 1991: This survey of ancient gems includes a brief study of their use in magic and for healing purposes. [AC]

103) J. DEVREKER, *Nouveaux monuments et inscriptions de Pessinonte (IV)*, in *EA*, 24 (1995), p. 73-83 [BE 1996, 447]: Ed. pr. of a dedication to Megas Theos Hypsistos in fulfillment of a vow (1, Pessinous, imp.); the attribute μέγας is uncommon in connection with Theos Hypsistos. In an epitaph notice the personal name Asklepios already attested in Pessinous (4, 1st cent. AD). [AC]

104) M.W. DICKIE, *The Dionysiac Mysteries in Pella*, in *ZPE*, 109 (1995), p. 81-86 [BE 1996, 26]: Two gold leaves found in the cemetery of Pella are inscribed with the names of the persons, in whose graves they were placed. One of them is addressed to Persephone and calls the deceased μύστης εὐσεβής [*infra* n° 218]. Persephone's name is written in the dative; this is not a dative of dedication, but it means "tell Persephone". The goddess of the underworld should be informed that the deceased had been initiated into a mystery cult, which D. convincingly identifies with the Dionysiac mysteries [on the position of Persephone in the 'Orphic'-Dionysiac mysteries cf *infra* n° 148]. This initiate of the Dionysiac mysteries in Pella was the epigrammatist Poseidippos (*SH* 705.16-17) [cf. now L. Rossi, *Il testamento di Posidippo e le laminette auree di Pella*, in *ZPE*, 112 (1996), p. 59-65; on the epigraphic evidence for Poseidippos see also M.W. DICKIE, *Which Poseidippos?*, in *GRBS*, 35 (1994), p. 373-383]. The two leaves probably do not represent laurel-leaves, but myrtle-leaves, often attested in mystery cults (not unlike ivy-leaves). [AC]

*105) K. DIJKSTRA, *Life and Loyalty. A Study in the Socio-Religious Culture of Syria and Mesopotamia in the Greco-Roman Period Based on Epigraphical Evidence (Religions in the Graeco-Roman World, 128)*, Leiden, 1995: Study of Aramaic dedications which apply the formulaic expression "for the life of", esp. in the Nabatean kingdom, Palmyra, and Hatra (1st-3rd cent. AD). The beneficiaries of the dedications were family members, a king (esp. in the Nabatean kingdom), or a person of high rank. D. focuses on the social network, in which these dedications fulfilled an important function. The Greek equivalents are dedications ὑπὲρ ὑγείας or ὑπὲρ σωτηρίας of a person. D. assembles numerous Greek dedications ὑπὲρ ὑγείας/σωτηρίας from Dura-Europos (p. 259-281) and from the cities and villages of the provinces Syria and Arabia (p. 281-285 and Appendix D); in most of the Greek (and Latin) texts the beneficiary is the ruling emperor. [AC]

106) A. DILER, *Account of the Sanctuary Exposed at Caunus City*, in *Studien zum Antiken Kleinasien III (Asia Minor Studien, 16)*, Bonn, 1995, p. 9-22: A cylindrical marble drum [an altar?] with the inscription Διὸς Σωτήρος was found in a terrace, on which a Doric temple was constructed in the 1st cent. BC in Kaunos, it suggests that this temple was dedicated to Zeus. [AC]

107) M.P.J. DILLON, *The Lakedaimonian Dedication to Olympian Zeus: The Date of Meiggs & Lewis 22 (SEG 11, 1203 A)*, in *ZPE*, 107 (1995), p. 60-68 [BE 1996, 209]: The Lakedaimonian dedication to Zeus Olympios should be dated in the 7th cent. (after the Second Messenian War) and not in the 5th cent. (after the Persian Wars), as suggested by O. HANSEN [EBGR 1990, 123]. [AC]

108) P. DILS, *Les t3j(n3) ntr.w ou θεαγοί. Fonction religieuse et place dans la vie civile*, in *BIFAO*, 95 (1995), p. 153-171: D. presents a list of the attestations of the sacred officials called θεαγοί in demotic and Greek texts (Sais, Fayum, Thebes, Kôm Ombo, Herakleopolites, Oxyrhynchites, Hermopolites, Ptolemais, Hermiou, 7th cent. BC-3rd

cent. AD) and discusses their function. The theagoi were low-ranking Egyptian priests, men and women, responsible for the transportation of the mummies of sacred animals from the place of mummification to the nekropolis; they also served in the administration of sanctuaries and participated in religious associations. [AC]

109) L. DI SEGNI, *A Fragmentary Greek Inscription from the Giv'at Seled Burial Site*, in *'Atiqot*, 20 (1991), p. 164-165 [SEG XLI 1552]: Ed. pr. of an inscribed plaster fragment with the invocation [θεοῖς κατ]αχθονίοις, found at the entrance of the grave of a pagan family (Palestine, 1st cent. AD). [AC]

110) T. DREW-BEAR, *Afyon Müzesi'nde bir beykel definesi*, in *AST*, 10, p. 147-152: Presentation of two dedicatory inscriptions in the Museum of Afyon. Alexandros dedicated to θεοὶ ἐπήκοοι an altar and statues of Zeus and Apollon. Nearchos dedicated a statue of Asklepios to Apollon. Both texts use the expression ἀνέθηκεν καθιερώσας. [No date is given, but the paleography indicates 3rd cent. AD or later; for καθιερώω in late pagan texts cf. *I.Cret.* IV 285]. [AC]

111) F. DRINI, *Témoignages épigraphiques et littéraires sur l'organisation des jeux dans les contrées illyriennes et sur le concours de leurs représentants dans les grands jeux de la Grèce*, in *Iliria*, 23 (1993), p. 133-142 (in Albanian, with French summary): Citizens of the Greek colonies on the coast of Illyria (esp. Apollonia and Epidamnos) are attested as participants in the Panhellenic and minor Greek agons as early as the late 6th cent., but mainly after the 3rd cent. However, only one Illyrian is known to have competed in Greek agons – at the Amphiarara (1st cent.). D. presents four new inscriptions from Apollonia (2nd cent. AD) pertaining to local agons: an honorific inscription for a runner who won the stadion race four times, possibly at the local agon Nymphaia (2); the grave inscription of a priest of the Nymphs (1); the grave inscription of Villius Valentinus Furius Proclus, who died as designated agonothetes; the epitaph was set up by his brother, who served as agonothetes and high priest for life (3); an honorific inscription mentioning an agon (4). [AC]

112) L. DUBOIS, *Inscriptions grecques dialectales de Grande Grèce. I. Colonies eubéennes. Colonies ioniennes. Emporia (Hautes Études du Monde Gréco-Romain, 21)*, Genève, 1995 [BE 1996, 553; 1997, 256]: D. assembles the dialect inscriptions of the Euboian and Ionian cities of Italy and Sicily with several new readings and interpretations, and with excellent linguistic commentaries. *Pithekoussai*: The 'Nestor cup' (2) [cf. *infra* n° 231]; a graffito on a krater dedicated to a god (3, *ca.* 725). *Kyme*: A graffito on a lekkythos, threatening with blindness anyone who might steal the object (12, *ca.* 650); dedications to Hera (15, 6th cent.) and Herakles (13, late 7th cent.); a bronze disc with an oracular response, with which Hera restricts the consultation of an oracle (14, *ca.* 650: οὐκ ἔαι ἐπιμαντεύεσθαι); an inscription on a cauldron given as a prize at the funeral games of Onomastos (16, 6th cent.); a *lex sacra* forbidding the presence of persons who have not been initiated into the cult of Dionysos (19 = *LSS* 120, 5th cent.); a curse tablet (20, *DT* 422-423, 5th cent.). *Neapolis*: A decree concerning the recognition of Koan asylia and the festival Asklepieia (28, *ca.* 242); a decree of the phratry of the Aristaioi concerning sacrifices and the administration of a foundation (29, 1st cent. BC/AD); a dedication to Hygieia (32, 2nd cent.); discussion of the meaning of the enigmatic office of the λευκέλαρχος (p. 64f.), possibly "le chef de l'un des cantons du territoire primitif de la colonie conquis sur la forêt ou les taillis" [cf. L. Dubois, in *AION(fil.)*, 16 (1994), p. 157-162 (*non vidi*; see BE 1996, 559); but see *EBGR* 1990, 215: possibly a priest]; discussion of the phratries, some of which have theophoric names (Hermaioi, Aristaioi < Aristaos, Antinoitai, p. 66-70). *Rhegion*: Public dedication of war booty to Zeus in Olympia (33-34, 5th cent.); a dedication of Mikythos to all the gods and goddesses in Olympia, in gratitude for the cure of his son and the increase of his fortune (35, *ca.* 460); a dedication to Hermes in Olympia (36, late 5th cent.); a public dedication at Delphi (37, *ca.* 450); dedications to Herakles (41, *ca.*

475/450) and to a goddess (42, *ca.* 400, δεκάτη); an official caduceus (38, *ca.* 450); a decree mentioning the festival Athania (40, *ca.* 100); names of mythical figures written on "Chalcidic vases" (p. 114-125). *Velia/Elea*: Boundary stones of sanctuaries of Zeus and a goddess (49, possibly Zeus [Helle]nios and [Athena Helle]nie), (Zeus) Exakesterios (50), Zeus A[---] and Zeus Orios (51), Zeus Hypatos Athe(naios) (52), Zeus Polieus (53), Hera Thelxine (54), Poseidon Asphaleios (55), Pompaioi (56), Zephyros (57), and Olympios Kairos (58); a decree concerning the recognition of Koan asyilia (59); discussion of the term φύλαρχος, possibly the leader of a cult association [see also *EBGR* 1990, 304]. *Gravisca*: Dedications to Aphrodite (62), Apollon Aiginatas (66), Demeter (64), Hera (63), and Zeus (65). *Adria*: Dedications to Apollon (70) and Eris (? , 71). *Spina*: Names of gods (Apollon, Dionysos, Hermes) written on vases (77, 5th cent.), probably on γραμματικά ἐκπώματα, i.e., beakers inscribed with the name of the divinity to whom the symposiasts offered libations (cf. *ATHEN.*, XI, 467 c). [AC]

113) L. DUBOIS, *Une tablette de malédiction de Pella : s'agit-il du premier texte macédonien ?*, in *REG*, 108 (1995), p. 190-197 [*BE* 1996, 259; *SEG* XLIII 434]: D. reedit with some emendations and a linguistic commentary a lead tablet with an erotic defixio from Pella (*ca.* 380/350; cf. E. VOUTIRAS, in *Hellenike Dialektologia*, 3, 1992/93, p. 43-48) [*non vid.*]. The author, whose name has not survived, devoted to the demons of the underworld (καταγράφω, instead of the Attic καταδέω or καταδίδημι) the man she loved and her female rival, using the expression ὁπόκα ἐγὼ ταῦτα διελέξαιμι καὶ ἀναγνοίην πάλιν ἀνορόξασα, [τόκα] γὰρ αὖ Διονυσιοφῶντα, πρότερον δὲ μή (ll. 3-4; "et quand moi j'aurai déterré cette tablette, que je l'aurai déroulée et qu'à nouveau je l'aurai lue, qu'alors seulement Dionysophôn prenne femme, mais pas avant"). D. reads the sequence ΔΑΓΙΝΑΡΙΜΕ (l. 6) as δαρινὰ γάρ ἱμε (Attic: ταπεινὴ γάρ εἰμι) [cf. E. VOUTIRAS, *À propos d'une tablette de malédiction de Pella*, in *REG*, 109 (1996), p. 678-682]. [ES]

114) L. DUBOIS, *Les tables de Locres. Note de lecture*, in *CCG*, 6 (1995), p. 33-40: D. presents some comments on the tablets concerning financial transactions of the Olympieion at Lokroi Epizephyrioi. I single out the interpretation of the expression βασιλεῖ ἐν τῶν συντέλειαν. D. suggests that it refers to the eponymous archon basileus of the city, and not to king Agathokles or king Pyrrhos. The Lokrian archon basileus, like the eponymous archon in Athens, received a portion of the agricultural products and administered funds for the sacrifices (συντέλεια). Since the term συντέλεια usually implies more than one contributor, it is conceivable that the treasuries of all Lokrian temples were subject to this contribution. [ES]

115) M. DUŠANIC, *Epigraphical Contributions*, in *Ziva Antica*, 44 (1994), p. 151-156: Ed. pr. of an epitaph in which the deceased (70 years old) is called heros (1, Suvodol, near Bitola, N. Macedonia, imp.). [AC]

116) N. EHRHARDT, P. WEISS, *Trajan, Didyma und Milet. Neue Fragmente von Kaiserbriefen und ihr Kontext*, in *Chiron*, 25 (1995), p. 315-355: The ed. pr. of new fragments of letters sent by Trajan to Miletos gives W. the opportunity to discuss the role the oracle at Didyma played in the special relationship between Trajan and Miletos. Several Greek and Latin inscriptions attest the renovation of the ἱερὰ ὁδός/*via sacra Apollinis Didymaei*, which connected the city of Miletos with Didyma; the renovation, completed in *ca.* AD 101/2, was financed by Trajan. W. suggest that this rather unusual expression of imperial liberalitas was motivated by the fact that Trajan had held the office of the prophetes at the oracle of Didyma; the renovation may have been one of Trajan's duties as prophetes. Milesian dedicatory inscriptions as well as the fact that Trajan served, at the end of his reign, as eponymous stephanephoros underscores the close relationship between Trajan and Miletos. This relationship was probably established when Trajan received favorable oracles from Didyma: An oracle, cited by Dio of Prusa, predicted his

reign, as C.P. JONES has already suggested; perhaps another oracle had predicted his victory over the Parthians (AD 113). [ES]

117) C.F. EILERS, *L. Antonius, Artemis, and Ephesus (IEph. 614a)*, in *EA*, 25 (1995), p. 77-82 [BE 1997, 494]: L. Antonius, younger brother of the triumvir M. Antonius, was honoured as patron of Artemis Ephesia and of the city of Ephesos (*I.Ephesos* 614a). E. suggests the following restoration of ll. 1-2: *πάτρῳ[να τοῦ τε ἱεροῦ τῆς] Ἀρτέμιδος* (instead of *πάτρῳ[να καὶ εὐεργέτην τῆς] Ἀρτέμιδος*). The text should be dated to 50 BC (not 49 BC); therefore, Antonius was not honoured for protecting the temple treasury of Artemis from the *optimates* who were collecting money for their war against Caesar, but possibly for the fact that, as acting governor, he respected the sanctuary's asyilia. [AC]

118) C.F. EILERS, N.P. MILNER, *Q. Mucius Scaevola and Oenoanda: A New Inscription*, in *AS*, 45 (1995), p. 73-89 [BE 1997, 560]: Ed. pr. of an honorific inscription of Oinoanda for Q. Mucius Scaevola, patron and benefactor of Oinoanda, who was honoured with a golden statue, honorific crown, and prohedria at the agons. This person may be identified with Q. Mucius Scaevola Pontifex, cos. in 95 BC. [AC]

119) P.B. FAKLARIS, *Aegae: Determining the Site of the First Capital of the Macedonians*, in *AJA*, 98 (1994), p. 609-616: F. rejects the identification of Vergina with Aigeai [but see M.B. HATZOPoulos, *Aigéai: la localisation de la première capitale macédonienne*, in *REG*, 109 (1996), p. 264-269; N.G.L. HAMMOND, *The Location of Aegae*, in *JHS*, 117 (1997), p. 177-179]. He also speculates that the part of a huge marble serpent on an inscribed base found in the area of the sanctuary of Eukleia at Vergina (2nd cent.) [EBGR 1993/94, 203] is not a cult statue of Zeus Meilichios, but perhaps a part of a representation of Apollon slaying the Python. Since Eukleia is associated with Artemis, a cult of Apollon Pythios may have been practiced in her sanctuary (p. 614). [AC]

120) Ch. A. FARAONE, *Deianira's Mistake and the Demise of Heracles: Erotic Magic in Sophocles' Trachiniae*, in *Helios*, 21 (1994), p. 115-135: In light of ancient magical practices, – esp. the administration of powerful poisons in small doses in order to arouse desire in the male and the use of aphrodisiacs in order to weaken the male and render him more passive – [cf. EBGR 1992, 68], F. interprets SOPHOKLES' *Trachiniae*: Deianeira is presented as a mature woman, who knowingly gives her husband poison, hoping to regain his affection. [AC]

121) Ch. A. FARAONE, *The "Performative Future" in Three Hellenistic Incantations and Theocritus' Second Idyll*, in *CPh*, 90 (1995), p. 1-15: C. CALAME calls the use in Greek poetry of verbs of singing, praising, or testifying in the first-person future in order to describe an ongoing performance by the term "performative future". F. shows that the "performative future" was used in Greek magic, in expectation to effect by its utterance ritual actions, such as binding, throwing, or burning. The best examples are a few spells of the Classical and Hellenistic period, three Hellenistic incantations (R. WÜNSCH, *Defixionum Tabellae Atticae*, Berlin, 1897, 108; D.R. JORDAN, *A Survey of Greek Defixiones not Included in the Special Corpora*, in *GRBS*, 26 (1985), n° 150; *Suppl. Mag.* 72, col. I l. 5-14), THEOKRITOS' *Second Idyll* (l. 10-17), and a late erotic spell from Alexandria (PMG XV). This practice originates in an old, but badly documented, Greek tradition of metrical incantations. [AC]

122) Ch. A. FARAONE, *The Mystodokos and the Dark-Eyed Maidens: Multicultural Influences on a Late-Hellenistic Incantation*, in *Ancient Magic*, p. 297-333: The 'Philinna papyrus', a fragment of a collection of incantations (PMG XX 4-10), preserves a *hystoriola*, in which an initiate is assimilated to a divine child which overcomes fire, fever, or thirst. After a study of parallel Mesopotamian narratives, F. argues that this incantation reflects an early synthesis of Egyptian and Mesopotamian traditions; it may have been composed by a Syrian woman in Hellenistic Gadara. The text combines traditional

eastern Mediterranean healing incantation with Greek and Semitic poetic forms. [See, however, M.W. DICKIE's suggestion that Philinna was one of the wives of Philip II of Macedon (*EBGR* 1993/94, 58); for this texts and for further references to *historiolae* see *infra* n° 134]. [AC]

*123) W. FAUTH, *Helios Megistos. Zur synketischen Theologie der Spätantike (Religions in the Graeco-Roman World, 125)*, Leiden, 1995: F. studies the central position which Helios occupied in religious syncretism in late antiquity, as ruler of the cosmos, focusing on select literary texts (the Orphic hymn to Helios, Proclus' hymn, Julian's Oration to King Helios, the praise of Herakles Astrochiton-Helios in Nonnus' *Dionysiaka*), the Mithras-Liturgy, a series of prayers and spells in the Greek magical papyri, and amulets (e.g., p. 85). Some epigraphic evidence is used with regard to formulaic attributes of Helios (εἰς θεός, θεὸς μέγιστος, κοσμοκράτωρ, ἀνίκητος) and his association with other divinities, esp. with Mithras. The volume contains a useful collection of references to Helios in literature (n°s 1-107, 191-202, 206-245) and in magical papyri (n°s 108-190, 203-205). [AC]

124) F. FERRADINI TROISI, *Una iscrizione di Taranto e il culto di Apollo Smintheo*, in *Taras*, 11 (1991), p. 111-114: The inscription Μυόπιδι on a terracotta statuette from Taras (4th/3rd cent.) is related to Apollon Smintheus (μῦς + ὄπις). [AC]

125) N. FIELDS, *Apollo: God of War, Protector of Mercenaries*, in *Archaeology in the Peloponnese*, p. 95-113: F. assembles the iconographical and epigraphic evidence for the worship of Apollon as a war-god (Amyklai, Dodona, Dreros, Ptoion, Bassai). In light of the dedications found in the sanctuary of Apollon at Bassai he suggests that the god was worshipped there as a war-god, patron of the Arkadian mercenaries (Epikourios <ἐπίκουρος, i.e., 'ally'; the epithet Epikourios is only rarely used in a remedial sense). Other epithets of Apollon which allude to his martial nature are Hegetor at Argos, Stragtas in Rhodes, and Hyperdexios in Sikyon. [AC]

126) K. FITTSCHEN, *Eine Stadt für Schaulustige und Müßigänger. Athen im 3. und 2. Jh. v. Chr.*, in *Stadtbild*, p. 55-77 [*BE* 1996, 73]: F. sketches the prominent role of spectacles, esp. theatrical performances, in the life of Hellenistic Athens in light of the literary, epigraphic, and archaeological sources. [AC]

127) J. FLEMBERG, *Aphrodite and Old Age*, in *Opus Mixtum*, p. 47-52: On the acropolis of Sparta PAUSANIAS (III, 18, 10) saw a statue of Aphrodite Ambologera, i.e., the "delayer of old age" (cf. PLUT., *quaest. conv.*, III, 6, 4; HESYCH., s.v. ἀναβαλλαγορας). F. argues that the statue was not connected with a particular Spartan cult; the epithet alluded to Aphrodite's properties as the goddess of love and beauty. With this epithet he associates an epigram from Lato (*I.Cret.* I, xvi 24), in which Aphrodite is asked to grant to the magistrates who built her temple "to reach the end of life in comfort and in high age and free from misery" (τοῖς σὺ δίδου πανδάματορ χάριτας, / καὶ λιπαρὸν πρὸς τέρμα βίου γηραιὸς ἰκέσθαι / πάντας ἀπημάντους). F. jumps to the conclusion that "since the stress is put on λιπαρὸν and ἀπημάντους, this is almost the same thing as asking Aphrodite to put up old age" (p. 49); "the word λιπαρὸν may have had the connotation of youthful appearance in this and similar instances" (p. 50). Eunomia, mentioned in this epigram, stood for order and good morals, and was thus associated with Aphrodite. F. also argues that this temple of Aphrodite should not be identified with the temple of Ares and Aphrodite known from other inscriptions (*BCH*, 62, 1938, 386-408; *I.Cret.* I, xiv 2). [F.'s discussion of the Cretan inscriptions is based on insufficient knowledge of the relevant bibliography. All the inscriptions concern building activities in one and the same sanctuary; see M.W.B. BOWSKY, *Portrait of a Polis: Lato pros Kamara (Crete) in the Late Second Century B.C.*, in *Hesperia*, 58 (1989), p. 331-347; the magistracy called eunomia/eunomiotai probably has nothing to do with good morals: see CHANIOU, *Verträge*, p. 117-120 with the older biblio-

graphy; finally, it is questionable if the expression λιπαρὸν πρὸς τέρμα βίου ἰκέσθαι refers to youthful appearance, rather than comfort in old age; cf. HOM., *Od.*, IV, 210; XI, 136; XIX, 368]. [AC]

128) J.-L. FOURNET, *Les inscriptions grecques d'Abu Ku' et de la route Quft-Quasayr*, in *BIFAO*, 95 (1995), p. 173-233 [*BE* 1996, 535, 536, 538, 539]: Collection of 30 graffiti (12 of which are new, marked here with an asterisk) on the route which leads from Koptos to Kosseir (cf. *I.Ko.Ko.* 26, 28, 35-37). Most of them were written by Levantine traders. The collection includes numerous proskynemata dedicated to Pan (*3, *6, *15, *17, 23) and in one case to Aphrodite (? 24). They use common formulas, as ἡκω (*1, *9, 10, 14, 20; Hell.-1st cent. AD), μνησθῆ (*18, 2nd cent. AD), ἐμνήσθη παρὰ τῷ Πανί... ἐπ' ἀγαθῷ (*3, 1st/2nd cent.), and παρὰ τῷ Πανὶ κυρίῳ (*6, 1st cent. BC) [cf. *supra* n° 29]. One graffito reads ἵκετο I (rather than ἰκέται), followed by two names (*2, 1st/2nd cent.). The word εὐτυφλος in n° 21 (= *I.Ko.Ko.* 36: εὐτυφλον ἐπαινῶ) may be an epiklesis. F. corrects a series of texts published in *I.Ko.Ko.*: n° 513 is not a dedication to Apollon; n° 14 displays Arabic numbers, and not the abbreviation θ(εῶ) σω(τήρι); n° 109 reads τὸ πρ(οσκήνμα) Σερίτου, not τόπος σκήτου; a προστάτης Πανὸς θεοῦ (145) was a priest, not a suppliant. [AC]

129) R.L. FOWLER, *Mythographic Texts*, in *The Oxyrrhynchus Papyri. Volume LXI*, London, 1995, p. 15-58: 77 fragments of the compiler of mythological explanations or anecdotes concerning HOMER's *Iliad*, known as MYTHOGRAPHUS HOMERICUS, are preserved in a 2nd cent. AD papyrus roll (*P.Oxy.* 4096); some of them (*Iliad*, 18-24) do not overlap with previously known fragments by the same author. Further bibliography: M. HALSAM, *On P.Oxy. LXI 4096, Mythographus Homericus*, in *ZPE*, 110 (1996), p. 115-117; W. LUPPE, *Mythographus Homericus P. Oxy. 4096 fr. 10*, in *ZPE*, 112 (1996), p. 25-28; W. LUPPE, *Die Ikarios-Sage im Mythographus Homericus*, in *ZPE*, 112 (1996), p. 29-33; W. LUPPE, *Ein neues Fragment des Mythographus Homericus zu Ψ 91-92*, in *Prometheus*, 22 (1996), p. 97-100; M. VAN ROSSUM-STEENBECK, *More on P.Oxy. LXI 4096, Mythographus Homericus*, in *ZPE*, 113 (1996), p. 24-26. On other fragments of the *Mythographus Homericus* (*PSI* 1173) see W. LUPPE, *Nachlese und Überlegungen zum Mythographus-Homericus-Codex P.S.I. 1173*, in *ZPE*, 116 (1997), p. 13-18. F. also publishes three fragments of mythological compendia: *P.Oxy.* 4097: catalogue of the Argonauts; 4098: a list of people killed by Herakles; 4099: lists of the epigonoι, the Moirai, the Horai, the Charites, the Nymphs, the Gorgons, the Titanides, the Eumenides, and the Hesperides [followed by sentences of the Seven Wise Men: see M. HUYS, *P.Oxy. 61.4099: A Combination of Mythographic Lists with Sentences of the Seven Wise Men*, in *ZPE*, 113 (1996), p. 205-212]. [AC]

130) D. FRANKFURTER, *The Magic of Writing and the Writing of Magic: The Power of the Word in Egyptian and Greek Traditions*, in *Helios*, 21.2 (1994), p. 189-221: F.'s study of Greek and Egyptian amulets and magic spells reveals divergent assumptions about the power of the written word. While in the Egyptian magical ritual the written word was the instrumental 'core' that integrated the rite, the Greek spells imitated direct speech and were often designed for intonation. These two different traditions converged from the Hellenistic period on. In their use of long strings of vowels and magical characters the Graeco-Egyptian amulets and spells demonstrate the appropriation by both Greek and Egyptian scribes of each other's symbols and the convergence of the oral and written media, with a special emphasis on the visual representation of vowels (e.g., in geometric arrangements) and *characteres* (combinations of asteriks, configurations of straight lines, small circles, and lobes). [AC]

131) P. FREI, *Epigraphisch-topographische Forschungen in Eskisehir, 1991*, in *AST*, 10, p. 141-146: Report of the results of an epigraphic journey. Dedications to: Zeus Bronton (Dorylaion and Gündüzler), a river-god (Sangarios?, unknown provenance), and Zeus Hippikos, a hitherto unknown epithet (private collection at Eskisehir, Dorylaion?).

All texts are dated to the 2nd-3rd cent. AD. Ed. pr. of two dedications (εὐχή) to Zeus Melenos from Kiravdan (territory of Dorylaion, 2nd-3rd cent.), where an important sanctuary of Zeus must have existed. Zeus Melenos was already known from coins of Dorylaion. The first text was a dedication περὶ τέκνου. [AC]

132) D. FRENCH, *Isinda and Lagbe*, in *Studies Hall*, p. 53-92: General study of the history, topography, and cults of Isinda in Pisidia, with collection of the inscriptions found at Korkuteli, the probable location of Isinda (p. 53-86). I single out the epitaph of a priestess of Artemis for life (8), an honorific inscription for joint victors at the pentaeteric festival for Apollon Klarios at Isinda (10), the priest of Apollon for life served also as agonothes, dedications to Apollon Elaibarios (13) [see also *infra* n° 315], Artemis Lagbene (14, κατ' ὄνιον), Artemis Tirgosalleon (17, εὐχήν), the Dioskouroi (21, εὐχήν), Herakles (4, 29, εὐχήν), the Twelve Gods (18, κατ' ἐπιταγήν), Kakasbos (19, θε[ῶ]), and an epitaph mentioning a fine paid to the city for grave desecration (2). The coins of Isinda bear images of Aphrodite, Kybele, Dionysos, Eubosia, Helen and the Dioskouroi, Helios, Hermes, Nemesis, the river-god Kobulatos, Sarapis and Isis, Tyche, Zeus Isindios, and a goddess with cornucopia. F. identifies the Pisidian town Lagbe with Kemer Mevkii and collects the relevant epigraphic evidence (p. 87-92): sarcophagi mentioning fines for desecration (1, 3), a dedication to Hermes and the Dioskouroi by a sacred slave (?) of Artemis (4), and a dedication to Artemis Lagbene (p. 88). [AC]

133) F. FRISONE, *Tra linguaggio rituale e vita materiale: Le leggi sul rituale funerario nel mondo greco*, in *Historie*, p. 183-210: Critical review of the efforts of recent scholars to explain the funerary regulations known from literary sources and numerous inscriptions. [On this subject see also D.B. SMALL, *Monuments, Laws, and Analysis: Combining Archaeology and Text in Ancient Athens*, in D.B. SMALL (ed.), *Methods in the Mediterranean. Historical and Archaeological View on Texts and Archaeology* (Mnemosyne, Suppl. 135), Leiden-New York-Köln, 1995, p. 143-174]. [AC]

*134) W.D. FURLEY, *Besprechung und Behandlung. Zur Form und Funktion von ἐπωδαί in der griechischen Zaubermagie*, in *Philanthropia kai Eusebeia*, p. 80-104 [SEG XLIII 615, 1301]: F. presents an useful collection of literary references for the use of ἐπωδαί for healing purposes, usually as a supplement for other therapeutical procedures. The basic religious idea underlying the use of incantations was the belief that the gods not only inflicted, but also cured disease. The factors which had disturbed good relationship between humans and gods were hoped to be removed by means of καθαρμοί; the ἐπωδαί prepared the patient's spirit for the healing process. Most texts are preserved on papyri and are very short. Their language is mythical/symbolical. The longer examples, as the 'papyrus of Philinna' [on the identity of Philinna see now *EBGR* 1993/94, 58; cf. *supra* n° 122 and *infra* n° 135] and the apotropaic text from Phalasarna [cf. *EBGR* 1993/94, 49] show that such texts occasionally included a *historiola*, which presented on the mythical/symbolic level the desired effect of the amulet. The best example is a silver amulet from Carnuntum (3rd AD) which describes the meeting of Antaura with Artemis Ephesia. On the basis of this parallel, F. suggests that the text from Phalasarna may contain the words which were spoken during a purification; the dangers were personified as evil symbolical figures (on the representation of disease as a wild animal cf., e.g., KAIBEL, *EG* 1140). [On the use of charms in Graeco-Roman folk-medicine see also R. GORDON, *The Healing Event in Graeco-Roman Folk-Medicine*, in *Ancient Medicine*, p. 363-376; D. FRANKFURTER, *Narrating Power: The Theory and Practice of the Magical Historiola in Ritual Spells*, in *Ancient Magic*, p. 457-476]. [AC]

*135) W.D. FURLEY, *Praise and Persuasion in Greek Hymns*, in *JHS*, 115 (1995), p. 29-46 [*BE* 1996, 22]: F. studies the verbal approaches to divinity in Greek hymns, in particular the way the hymn-writer expresses his concept of the deity he addresses, his strategies to win the deity's favor, and the use of mythical narratives. F. provides critical

editions and translations of the Delphic hymn to Apollon [cf. *EBGR* 1992, 11] and the Epidaurian hymn to the Mother of the Gods [cf. *infra* n° 369], and discusses the hymn sung by the chorus in Euripides's *Iphigenia in Tauris* (ll. 1234-1257), a hymn to Apollon to be sung by someone wishing to receive a prophetic vision by night (*PMG* hymn n° 11), and one of the incantations in the 'Philinna papyrus'. [AC]

136) V. GABRIELSEN, *The Rhodian Associations Honouring Dionysiodoros from Alexandria*, in *C&M*, 45 (1994), p. 137-160 [*BE* 1995, 445]: The dossier of honorific inscriptions for Dionysiodoros from Alexandria (Rhodos, 2nd cent.; *IG* XII 1, 155) is a very important, but also very controversial source for the study of cult associations in Hellenistic Rhodes. After a careful study of the four documents inscribed on this stele as well as the inscriptions on the funerary altar for Dionysodoros and his brother Iakchos (*NSIII* 46), G. argues – against previous suggestions (mainly by M. GUARDUCCI and P.M. FRASER) – that: a) the Haliastai mentioned in the inscription of the funerary altar are a separate association and not the abbreviated name of the Haliastai-Haliadai; b) Dionysodoros was member of at least four cult associations (Haliadai and Haliastai, Haliastai, Dionysiasitai, and Paniastai); c) he served as archieranistes not only of the Haliadai and Haliastai (for 23 years), but also of the Paniastai (for 18 years); d) the honors listed in the first document of the dossier were not decreed by the Haliadai-Haliastai, but by the Dionysiasitai, to whose festival Dionysodoros had contributed; e) the funerary altar was erected in the burial grounds of the Paniastai. [Most of these suggestions are convincing, especially the membership of Dionysodoros in the association of the Dionysiasitai. It would be surprising if a man with the theophoric name Dionysodoros, the son of a Dionysios, the brother of an Iakchos, a man who had contributed to τὰ τῶν Βακχείων ὑποδοχά and had made a dedication to Dionysos Bakcheios, had not been a member of the Dionysiasitai. It is also plausible that he served as archieranistes of both the Haliadai-Haliastai and the Dionysiasitai. I am less convinced that the Haliastai and the Haliastai-Haliadai were two separate associations]. G. also gives a plausible reconstruction of how the Haliastai-Haliadai secured funds for the gold crown Dionysodoros was to receive annually: The crown was to be purchased from contributions of three obols made by each member over a series of years. During Dionysodoros' life-time this honor was only proclaimed; after the crowning ceremony, the crown was sold and the proceeds were returned to the treasury; in the following year a new crown was bought from the sale-price of the old one. Dionysodoros received the crown only post mortem. [AC]

137) L. GAMBERALE, *L'epigramma dell'imperatore Adriano all'Eros di Tespie*, in *Scritti Gentili*, p. 1089-1110: Detailed discussion of *IG* VII 1828, which preserves an epigram dedicated by Hadrian to Eros in Thespiei, after the successful hunting of a bear (AD 124). G. focuses on metrical issues, on the devotion of Hadrian to hunting, reflected, e.g., in his cult as Zeus Kynegesios in Hadrianopolis, on the use of formulaic expressions (ἰλήκοις, δέξο, ἀκροθίνιον, χάρις), and on the perception of Eros. [AC]

138) J.L. GARCÍA RAMÓN, *Una importante inscripción arcaica de Olimpia*, in *Estudios actuales*, p. 89-100: G. reprints and discusses in detail an inscription from Olympia which records the cancelation of 'unjust' verdicts given by the Hellenodikai against the Boiotians and the Thessalians, in favor of the Athenians and the Thespians respectively (*SEG* XXXI 358) [= *Nomima* I (*infra* n° 357) n° 60]. G. follows the traditional view that the offense, for which the Boiotians and the Thessalians had been convicted was the violation of the Olympic truce in 480 BC [but see *infra* n° 331]. [AC]

139) M. GARCÍA TEIJERO, *PMG XXXVI 189-210*, in *Estudios actuales*, p. 311-321: Critical edition, with translation and detailed commentary of the magical papyrus *PGM* XXXVI ll. 189-210, which gives the text of an ἀγώγιμον spell. [AC]

140) L. GASPERINI, *Nuove dediche vascolari all'Apollon di Cirene*, in *Quaderni di Archeologia della Libya*, 17 (1995), p. 5-12 [BE 1996, 117]: Ed. pr. of nine graffiti on Attic pottery dedicated to Apollon, found in the area of the sanctuary of Apollon at Kyrene (6th-4th cent.). One vase was dedicated to Apollon Korax (1); the epithet alludes to Apollon's oracular properties (1). Most texts consist of the god's name in the genitive or the dative (2-5, 9); three vases were dedicated as δεκάτη (6-8). [AC]

141) M.-H. GATES, *Archaeology in Turkey*, in *AJA*, 99 (1995), p. 207-255: A dedication to Claudius, Athena Ilias, and the Demos was found in Ilion (p. 245f., fig. 32). [AC]

142) Ph. GAUTHIER, *Notes sur le rôle du gymnase dans les cités hellénistiques*, in *Stadtbild*, p. 1-11 [BE 1996, 41]: Brief presentation of the epigraphic evidence for the Hellenistic gymnasium, with particular focus on its agonistic life [cf. SEG XLIII 381; EBGR 1993/94, 87 and *infra* n°143] and the festivals celebrated in connection with the gymnasium (Hermaia, Herakleia) [for the archaeological evidence cf. H. VON HESBERG, *Das griechische Gymnasion im 2. Jh. v. Chr.*, in *Stadtbild*, p. 13-27]. [AC]

143) Ph. GAUTHIER, *Du nouveau sur les courses aux flambeaux d'après deux inscriptions de Kos*, in *REG*, 108 (1995), p. 576-585 [BE 1996, 314]: G. discusses two new inscriptions from Kos (*IscrCos*, ED 145, early 2nd cent.; 215, 1st cent.), which concern the sale of the priesthoods of Hermes Enagonios and Zeus Alseios and the accompanying reglements [cf. EBGR 1993/94, 219 with commentary]. The cult of Hermes Enagonios, patron of competitions, gymnasia, and palaistrai, is attested for the first time for Kos. Dedications of paidonomoi (*IscrCos* EV 10, 12, 178, 191, 214, 372) show that Zeus Alseios was worshipped together with Hermes Enagonios. The new texts deal with the rights and privileges of those who purchase the priesthood (revenues, exemption from liturgies), list the sacrifices which were to be performed in the course of the year, at the festivals for Hermes Enagonios. Some of these sacrifices were offered on the occasion of torch races (145, l. 20-37, 47-69; 215 l. 11-15). Two Koan festivals included torch races: the λαμπάς for boys on the 2nd of Hyakinthios (145, l. 47-53, established recently) and the Alseia on the 10th of Alseios (145 l. 53-57; 215 l. 11-15). The earlier text (145) provides information with regard to the qualification of the athletes and the prizes. The most important result of G.'s analysis is that the Koan text distinguishes between two categories of torch races, among individuals (πράτα or ἕρις τῆς λαμπάδος) and among groups (λαμπάς). Thus, the Koan inscription allows the interpretation of texts from Samos (*ZPE*, 1, 1967, p. 225-239), Rhodes (*Syll³* 1067; *BCH*, 99, 1975, p. 108-109) and Egypt (*SEG* XXVII 1114), which use the expression λαμπάδι ἀπὸ πρώτων and πράτας with reference to torch races among individuals. The two categories of races (individuals, groups) may have had a different cultic significance. Preliminary competitions among individual runners (προλαμπάδες) took place on the 10th, 16th, and 20th of Delios. The agonothetes (not the lampadarches) offered the sacrifice on these occasions; the winners of these preliminary contests competed in agon ἕρις τῆς λαμπάδος on the 4th of Alseios; the lampadarches sacrificed to Hermes before this competition (l. 30-33, 62-64). The preliminary competitions for group races took place on the 25th of Dalios and the 1st and the 6th of Alseios; this time the lampadarches was responsible for the sacrifices to Hermes (l. 26-30). On the 10th of the month Alseios (at the festival Alseia) the λαμπάς par excellence took place, the contest among the groups which had won the three prolampades. Probably, the three teams which competed represented the three Koan tribes. Before (or during the race) the teams competed also for the prize of "the best appearance" (cf. l. 34: ὁ νικάσας εὐεξίαι ἢ δρόμωι; cf. also EV 191). The torch race on the 10th of Alseios was the culminating point of the festival, and a series of magistrates (monarchos, hieropoioi, agonothetes, lampadarches, gymnasiarchos, paidonomos) offered sacrifices to Hermes, followed by a banquet. On the following day (κατὰ τὴν αὔριον τῆς λαμπάδος) a final sacrifice was offered by the lampadarchos of the victorious team in the competitions of euexia and dromos. Torch races

reserved only for boys took place on the 2nd of Hyakinthios, without prolampades (l. 51-64); on that occasion the winner of the *πράτα* received one leg of the animal sacrificed to Hermes as prize (l. 61: τὸ εὐώνυμον σκέλος δίδωτω ἄθλον τῷ νικάσαντι τὰμ πράταν). [ES]

144) E.R. GEBHARD, *The Isthmian Games and the Sanctuary of Poseidon in the Early Empire*, in *Corinthia*, p. 78-94: In light of numismatic and epigraphic evidence G. argues that the Isthmian festival returned to Korinth's control almost immediately after the foundation of the colony (40 BC?). However, until ca. AD 50-60 the agon was held in Korinth and not in the Isthmian sanctuary. The Kaisareia, which was held at the same time as the Isthmia, appears to have continued to be held in Korinth until at least the 2nd cent. AD. A cult place for Melikertes-Palaimon, established in the Isthmian sanctuary ca. AD 50/60 and enlarged with a temple under Hadrian, had to be moved to the south side of the main square because of plans for the expansion of the area surrounding the temple of Poseidon (2nd cent. AD). [AC]

145) Z. GOČEVA, *Weibungen für den thrakischen Reiter von Mitgliedern der römischen Legionen*, in *Studia Gerov*, p. 88-96: A number of dedications to the Thracian Rider made by Roman legionaries exist at various sanctuaries in Lower Moesia (2nd-3rd cent.). They are more common in the rural areas of the interior, with the exception of Philippoupolis, where the cult was popular already in Hellenistic times. The Rider hero (*sanctus Heros*) is associated with different gods (Apollon, Asklepios and Hygieia, Diana, Silvanus and Silvestris). The dedicants seem to be Romanized Thracians who did not forget the ancestral cults. [See also *infra* n° 203, 224, and 266]. [AC]

146) H. GÖRGEMANNS, *Zur Deutung der Szene am Ilissos in Platons Phaidros*, in *Philatropia kai Eusebeia*, p. 122-147: In a thorough discussion of the significance of the setting and the description of the landscape in PLATON's *Phaidros* G. discusses the role of the Nymphs, Acheloos, Pan, and the Muses and Socrates' appearance as a νομφόληπτος (*Phaidros* 238 d 1-2) against the background of the contemporary foundations of Archedamos and Pantalkes [cf. *EBGR* 1990, 65 and *supra* n° 96; for the dedication of Archedamos see now *IG* I³ 974-981]. [AC]

*147) F. GRAF, *The Magician's Initiation*, in *Helios*, 21.2 (1994), p. 161-177: In light of the magical papyri G. studies the initiation ritual ancient practitioners of magic had to undergo, before they became active in their profession. Both the terminology and the rituals of the magician's initiation resemble the terminology and rituals of initiation in ancient mystery cults. [Cf. now F. GRAF, *La magie dans l'antiquité grecque et romaine. Idéologie et pratique*, Paris, 1994, which will be presented in the next issue of *EBGR*]. [AC]

*148) F. GRAF, *Dionysian and Orphic Eschatology: New Texts and Old Questions*, in *Masks of Dionysus*, p. 240-258 [SEG XLIII 1305]: G. gives a survey of the 'Orphic' tablets and related literary texts, presents conclusive arguments for the association of all the texts (Hipponion, Thourioi, Pelinna, Crete, Olbia) with the mysteries of Dionysos Bakchos. He discusses in detail the most recent find, the two gold leaves found in the grave of a woman in Pelinna (late 4th cent.) [SEG XXXVII 497; *EBGR* 1992, 232 with further references], whose text in G.'s translation reads: "Now you have died and now you have come into being, o thrice happy one, on this same day. Tell Persephone that Bakchios himself has set you free. Bull, you jumped into milk. Quickly (rather than 'goat') [but see *infra* n° 308] you jumped into milk. Ram, you fell into milk. You have wine as your fortunate honor. And below the earth, there are ready for you the same prizes (or rites) as for the other blessed ones". The text starts in hexameters, with a benediction of the deceased woman who was reborn at the moment of her death. The next line contains the answer the initiated woman must give to Persephone, who according to other evidence was believed to be Dionysos' mother. Dionysos was probably thought as of delivering the deceased from punishment for the crime committed by the Titans. Three

unmetrical acclamations allude to the beginning of a new existence for the initiate; 'to be in milk' is a Greek metaphor for any new beginning (AEL., *var. hist.*, VIII, 8). A fourth unmetrical acclamation promises the deceased a final bliss. The ritual context in which the text was recited (funeral or initiation?) is not clear. [For the role of milk in Dionysiac initiation see *infra* n° 322; ROBERTSON, *infra* n° 308 prefers a funerary context]. The archaeological context of the tablets makes clear that both men and women, rich and poor were initiated in the Bakchic mysteries. [A new critical edition of the text from Hipponion: C. Russo, *Dalla morte alla "vera vita": Revisione autoptica della lamina di Hipponion*, in *Epigraphica*, 58 (1996), p. 35-59, who defends the reading Μνemosύνας ἥριον, i.e. "a Mnemosyne appartiene questo sepolcro". See also *supra* n°s 28, 50, 76, 104; *infra* n°s 199, 223, 225, 308, 322, 350, 365; BE 1996, 561; SEG XLIII 647; and a series of books and articles which could not be presented in this issue: M. GIANGIULIO, *Le laminette auree nella cultura religiosa della Calabria greca: continuità e innovazione*, in *Calabria antica*, 2, Reggio Calabria, 1994, p. 8-102; G. PUGLIESE CARRATELLI, *Le lamine d'oro 'orfiche'*, Milano, 1993; C. RICCIARDELLI APICELLA, *Le laminelle di Pelinna*, in *SMSR*, 58 (1992), p. 827-839; M. TORTORELLI GHIDINI, *Visioni escatologiche in Magna Grecia*, in A. CASSIO, P. POCCHETTI (eds.), *Forme di religiosità e tradizioni sapienziali in Magna Grecia, Atti del Convegno, Napoli, 14-15 dicembre 1993* (AION(fil.), 16, 1994 [1995]), p. 109-136; EAD., *Dioniso e Persefone nelle lamine d'oro di Pelinna*, in *Mathesis e Philia. Studi in onore di Marcello Gigante*, Napoli, 1995, p. 79-85; A.C. CASSIO, *Da Elea a Hipponion e Leontinoi: Lingua di Parmenide e testi epigrafici*, in *ZPE*, 113 (1996), p. 14-20; S.I. JOHNSTON, T.J. MCNIVEN, *Dionysos and the Underworld in Toledo*, in *MH*, 53 (1996), p. 25-36. For a new 'Orphic' lamella from Pherai in Thessaly see B. HELLY, in BE 1997, 285: Σύμβολα. Ἀν(δ)ρικε/παιδόθυρον. Ἀνδρικεπα/ιδόθυρον. Βριμῶ. Εἴσιθ(ι) / ἱερὸν λειμῶνα. Ἄποινος γὰρ ὁ μύστις. ΑΠΕΔΟΝ; this text will be presented in the next issue of EBGR]. [AC]

*149) F. GRAF, *Bemerkungen zur bürgerlichen Religiosität im Zeitalter des Hellenismus*, in *Stadtbild*, p. 103-114: G. gives an overview of the role of religion in the Hellenistic polis and the importance of the notion of εὐσέβεια in Hellenistic inscriptions, mainly those concerning festivals and contributions of benefactors. The epigraphic evidence suggests a stronger continuity from the Classical period than sometimes assumed. An important source for the contribution of individuals to the religion of the polis is the foundation of Artemidoros of Perge on Thera (*IG* XVII, 3, Suppl. 1333-1348); G. supports the traditional interpretation of the animals represented in Artemidoros' temenos, as connected with particular gods (eagle-Zeus Olympios, lion-Apollon Stephanephoros, dolphin-Poseidon), against the suggestions made by O. PALAGIA (*EBGR* 1992, 163). Artemidoros' temenos assembles patron gods of the polis (Zeus Olympios, Apollon, Poseidon) with deities who protect the individual in times of need (the Dioskouroi, Artemis Pergaia Soteira) and with personifications, whose popularity increased in the Hellenistic period (Homonoia, Tyche). The cult of Homonoia in this temenos was probably connected with a political crisis in Thera [on the cult of Homonoia cf. now G. THÉRIAULT, *L'apparition du culte d'Homonoia*, in *EC*, 64 (1996), p. 127-150]. G. also comments on other forms of private religiosity (mystery cults, magic). [AC]

150) A.J. GRAHAM, *A Dedication from the Chersonesos at Olympia*, in *Nomodeiktēs*, p. 331-338: The metrical dedication of a horn of plenty in Olympia by Miltiades (PAUS., VI, 19, 6) was not a dedication by the men of Chersonesos, but war booty from Chersonesos. G. reaches this conclusion after a comparison of this text with Archaic dedicatory inscriptions. The war booty was probably made during a military operation led by the Elder Miltiades (late 6th cent.). [AC]

151) J.D. GRAINGER, *'Village Government' in Roman Syria and Arabia*, in *Levant*, 27 (1995), p. 179-195 [BE 1996, 493]: In a study dedicated to the institutions attested in the villages of South Syria (Jabal ad-Druz) G. criticizes the concept of an advanced urba-

nization and the existence of an elaborate system of local government on the village level in the imperial period. Most officials (ἐπιμελητής, ἐπίσκοπος, ἑκδικοί, πιστοί) are attested in connection with building activities in sanctuaries, and not in connection with administrative duties. [But since our evidence in this region consists basically of building inscriptions, dedications, and epitaphs, can we really exclude other duties fulfilled by these officials?]. [AC]

152) G. GÜNTNER, *Göttervereine und Götterversammlungen auf attischen Weihreliefs. Untersuchungen zur Typologie und Bedeutung (Beiträge zur Archäologie, 21)*, Würzburg, 1994: Groups of divinities are often represented on Attic reliefs: dancing Nymphs (accompanied by other gods), divinities associated with Megale Meter / Kybele, Asklepios, the Eleusinian deities, Apollon and Artemis, Herakles, Acheloos, Amphiaraios, Aphrodite, Bendis, Kephisos, Nemesis, and Themis. In addition to the main recipient(s) of a dedication other divinities are represented either because of their relation to the main recipient(s) or because of the particular context of the dedication. G.'s catalogue (p. 117-162) includes numerous inscribed reliefs (IG II² 1187 [D8], 1193 [D9], 1256 [G4], 2816 [E4], 2817 [E2], 2934 [A53], 4356 [C24], 4357 [C16], 4359 [C51], 4388 [C45], 4402 [C15], 4416 [C42], 4545 [A8], 4546 [A52], 4548 [G5], 4556 [E8], 4558 [E3], 4561 [D11], 4563 [B46], 4609 [B20], 4630 [F5], 4646 [A44], 4647 [A47], 4650 [A38], 4651 [A35], 4652 [A16], 4653 [A21], 4654 [A7], 4671 [B47], 4683 [D22], 4701 [D25], 4832 [A42], 4875 [A14], 4886 [A33], 4926a [D26], 4960-61 [C53]), some of which are not included in the Attic corpus (A15, 18, 19, 25, 29, 43, 44: dedications to the Nymphs; C3: dedication to Asklepios; D2, 12: dedications to Demeter and Kore; E5: dedication to Artemis in Brauron; F1, 3, 6: dedications to Herakles; G7). [C53 is the 'Telemachos relief'; cf. *supra* n° 75] [AC]

153) W. GÜNTHER, *Zwei neue Temenitenverzeichnisse aus Milet*, in *Chiron*, 25 (1995), p. 43-53 [BE 1996, 371]: Ed. pr. and commentary of two lists of the members of the cult association of the Temenitai in Miletos (2nd/1st cent.). The first list contains only members who were citizens of Miletos, whereas the second list contains only alien residents. The second list names Apollon (Didymeus), as the patron of the association, along with Agathe Tyche and Hermes. In other lists of Temenitai (SEG XXX 1339-1344) Apollon is always mentioned together with Aphrodite and/or Zeus and Demeter Karpophoros. His association with Agathe Tyche and Hermes in the new list may be due to the fact that these Temenitai were metics, who may have worshipped their own gods. [ES]

154) J.M. HALL, *How Argive was the "Argive" Heraion? The Political and Cultic Geography of the Argive Plain, 900-400 B.C.*, in *AJA*, 99 (1995), p. 577-613: In this excellent study H. demonstrates that until ca. 460 the Heraion was not an extra-urban sanctuary of Argos, but probably resembled a confederate sanctuary of the Argive plain. The evidence discussed includes the early inscription (IG IV 506 = *Nomima* I (*infra* n° 357) 100, ca. 575/550) which concerns penalties paid by those who violate certain vows; from the dialect of this text, which has the second compensatory lengthening used in Mykenai, but is absent in Argos, H. infers that the *damiourgos* mentioned in this text cannot be an Argive official (p. 610f.). On the basis of stylistic features H. argues that the kouroi dedicated at Delphi may represent the Dioskouroi [cf. *EBGR* 1992, 196], and not Kleobis and Biton (p. 595f.). [AC]

155) A. HALL, N. MILNER, *Education and Athletics. Documents Illustrating the Festivals of Oinoanda*, in *Studies Hall*, p. 7-47: In this important contribution to the study of agonistic life of Roman Asia Minor H.-M. collect the partly unpublished inscriptions concerning the agonistic festivals of Oinoanda (new texts are marked with an asterisk). The largest number of texts concern the festival Euaresteia, the first pan-Lykan agon attested at Oinoanda. They are a dedication to πάτριος μέγας θεός Phoibos Apollon, patron god of the Lykan Koinon (8), inscribed bases of honorific statues of victors (1-7, *11-*17), and honorific inscriptions for an agonothetes (9) and for the founder of the festival

(*18a-b). The festival was founded early in the reign of Severus Alexander (AD 222-235) by Iulius Lucius Pilius Euarestos, a teacher of literature with close links to the gymnasium. Euarestos served as agonothetes for life (for the first five celebrations); he was succeeded by L. Crepereius Fronto, who is the last agonothetes attested (for the 6th and possibly last celebration, *ca.* AD 250). The festival, possibly modelled on the Demostheneia [*cf. infra* n° 251], was originally a pentaeteric, pan-Lykian athletic agon; thymelic competitions were added at the 5th celebration (*18b), possibly as a response to the founding of a rival pan-Lykian festival by Artemon and his wife; the winners received prizes and honorific statues (9: πανήγυρις γυμνική, θυμηλική, ἀγὼν κοινὸς Λυκίων θέμιδος πενταετερικῆς ἔκ τε ἀνδριάντων καὶ θεμάτων). The events attested so far are pankration, boxing, and wrestling in the categories of boys and men, but it probably included other competitions as well, which have remained unrecorded – given the reluctance to set up honorific inscriptions for the winners of light athletic events and music competitions. Another 20 inscriptions concern the festivals Demostheneia (19-21, founded in AD 124), Meleagreia (27-37, founded in the late 2nd cent. AD), and the festivals founded by Antipatrianos (24-26, in the early 3rd cent. AD) and M. Aurelius Artemon and his wife Polykleia (22-23, *ca.* AD 240/250). The texts are honorific inscriptions for Demosthenes (21, who also served as agonothetes of the pan-Lykian festival Megala Isolympia Vespasianeia), Artemon and Polykleia, founders of a pan-Lykian ἀγὼν θυμηλικὸς γυμνικὸς ἐκ πάντων Λυκίων ἐπὶ ἀνδριάσιν καὶ θέμασιν (22-23), and Androbios, the father of Antipatrianos (24), as well as inscribed bases of statues of victors (on the 34th celebration of the Demostheneia: 19-20; in the agon founded by Antipatrianos: 25-26; at the Meleagreia/Severeia Antoneia Geteia: 27, *28, 29-32, *33, 34-35, *36, 37). [AC]

156) R. HANOUNE, *Le paganisme philosophique de l'aristocratie municipale, in L'Afrique dans l'occident romain (I^{er} siècle av. J.-C. – IV^e siècle ap. J.-C.). Actes du colloque... Rome, 3-5 décembre 1987*, Rome, 1990, p. 63-75 [SEG XLIII 689]: H. adds two further pieces of evidence for the vitality of paganism in Late Antiquity: A Latin mosaic inscription from Cirta (4th cent. AD?): *Iustus sibi lex est* (CIL VIII 7922 = *InscChristVet* 2486). This text, taken to be Christian, expresses in fact the Stoic idea of the self-sufficiency of the wise man. The second text is a Greek mosaic inscription from Bulla Regia (late 4th cent. AD, unpublished): ἐν σεαυτῷ τὰς ἐλπίδας ἦχη (= ἔχε). This maxim, known from the Stoic philosophy (*e.g.*, ΕΠΙΚΤΕΤΟΣ, *Ench.* 40: ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας), provocatively contradicts the Christian idea of placing all hope in God [for further references to late paganism see *supra* n° 18]. [AC]

157) D. HARRIS, *The Treasures of the Parthenon and Erechtheion*, Oxford, 1995 [BE 1996, 45]: H. studies the evidence for the treasures kept in the Parthenon and the Erechtheion (434-295 BC) on the basis of the annual inventories of the treasurers of Athena. In an historical introduction (p. 1-39) she discusses the role of the treasurers in Athenian civic and religious life, the history of the treasures on the Akropolis, and the function of the inventories in the administration of the cult of Athena. All the objects known to have been kept in the Opisthodomos, the Proneos, the Parthenon, the Hekatompedon, and the Erechtheion are catalogued according to their type (vases, boxes, and other containers, jewellery, coins, statues, figurines, musical instruments, tools, weapons, furniture, wreaths, clothes, ritual equipment sacred to Artemis, Asklepios, Athena, Demeter and Kore, and Zeus) and the area they were kept (p. 40-222). Each lemma consists of references to the appearance(s) of the objects in the inventories, the relevant Greek text, and translation. The catalogue of each area is followed by general observations. In a short systematic chapter (p. 223-244) H. discusses general features of the dedications on the Akropolis (gender patterns, piety, private and state dedications). A series of appendices is devoted to the personal names associated with objects in the inventories (I), the civic dedications (II), the inventories (III), the primary sources for the Parthenon, the Erechtheion, and the Panathenaic festival (IV-VII), the references to the

chryselephantine statue of Athena in the inventories (VIII), the doors and the keys to the temples (IX), the damaged objects (X), the standard weight used in the making of gold and silver vases (XI), the golden Nikai (XII), and the Persian objects in the inventory lists (XIII). [H.'s study is a very useful addition to the recent bibliography on dedications and inventories, despite several shortcomings, which have been pointed out by R. HARRISON in his detailed review, in *BMCR*, 8 (1997); cf. M. SÈVE, in *BE* 1996, 45]. [AC]

158) M.W.C. HASSALL, R.S.O. TOMLIN, *Roman Britain in 1993. II. Inscriptions*, in *Britannia*, 25 (1994), p. 293-314: Ed. pr. of two lead tablets found near the Romano-British site of Hockwold-cum-Wilton (Suffolk) containing 'appeals to divine justice' (in Latin). The texts read (in translation): 1. "(Whoever)... whether male slave or female slave, whether freedman or freedwoman, whether woman or man... has committed the theft of an iron pan (?), he is sacrificed (?) to the Lord Neptune with hazel (?)" (*domino Neptuno cor<u>lo pare<n>ta<tu>r*); 2. "(whoever) has stolen (it), taken (it), whether slave or free, do not forgive him his evil-doing until you punish him within nine days, whether civilian or soldier, (whoever) has taken (it)" (*ne ei dimitte [male]fic<i>um d<u>m tu vindic[is] ante dies nov[el<m>*). [For further references to this category of defixiones see *supra* n° 82]. [AC]

159) M.W.C. HASSALL, R.S.O. TOMLIN, *Roman Britain in 1994. II. Inscriptions*, in *Britannia*, 26 (1995), p. 371-390: Ed. pr. of four Latin defixiones on lead sheets found at the temple of Mercury on West Hill (Gloucestershire). 1. "Mintla Rufus to the god Mercury. I have given them, wheter woman or [man], ... the material of a cloak. I have given (them)" (*deo Mercurio Mintla Rufus donavi eos... donavi*). 2. "To the holy god Mercury. I complain to you about those who are badly disposed towards me (and) who are acting badly (over?)..., whether slave or free, whether male or female. Do not allow them to stand or sit, to drink or eat, or to buy off these provocations (?) unless with their own blood" (*[deo] sancto Mercuri[o. que]r[or] tibi de illis qui mihi male cogitant et male faciunt...ut non illis permittas nec sta[r]re nec sedere nec bibere nec manducar[e] n[elc] b[las] i[r]f[als] redemere possit nesi sanguine suo*) [cf. *supra* n° 82]. 3. "Aunillus, Viceriana, Covitus (son) of Minius gives Varicillus; Minura (gives) Atavacus..." (*donat[is]*). 4. Only names are preserved. [AC]

160) M.B. HATZOPOULOS, *Épigraphie et villages en Grèce du Nord: Ethnos, polis et kome en Macédoine*, in *L'epigrafia del villaggio*, p. 151-171: Summary of the (still unpublished) inscriptions found in the sanctuary of the Mother Goddess (identified with Artemis Digaia) at Leukopetra [cf. *EBGR* 1990, 294]. On the occasion of the local panegyris slaves were manumitted by means of dedication to the goddess (p. 162-164); the manumitted slaves were obliged to offer their services to the sanctuary [cf. *infra* n° 303]. [AC]

161) M.B. HATZOPOULOS, *Apollonia Hellenis*, in I. WORTHINGTON (ed.), *Ventures Into Greek History*, Oxford, 1994, p. 159-190: Ed. pr. of a dedication to Dionysos from Apollonia in Macedonia (p. 180, hell.). Apollonia should be located in the vicinity of the modern village Nea Apollonia by Lake Boibe (North Chalkidike). Other deities worshipped in Apollonia were the hero Olynthos and Apollon. [AC]

162) H. HEINEN, *Vorstufen und Anfänge des Herrscherkultes im römischen Ägypten*, in *ANRW*, 18.5, p. 3144-3180: H. deals with the early stages of the emperor cult in Roman Egypt, especially with its forerunners – the Ptolemaic ruler cult, the cult of Caesar, the establishment of a Kaisareion in Alexandria for Iulius Caesar [cf. *EBGR* 1993/94, 77], and the assimilation of Marc Antony with Dionysos – and with Augustus' contribution to the development of the emperor cult [cf. J.-C. GRENIER, *L'Empereur et le Pharaon*, in *ANRW*, 18.5, p. 3181-3194 and *infra* n° 173]. [AC]

163) M. HEINZ, R. SENFF, *Milet 1992-1993. Die Grabung auf dem Zeytintepe*, in *AA*, 1995, p. 220-224 [*BE* 1996, 113, 369]: Report on the excavation of an Archaic sanc-

tuary at Zeydintepe (Miletos). Graffiti on pottery dedicated to Aphrodite show that this was a sanctuary of Aphrodite (p. 224, fig. 26). [Cf. *EBGR* 1993/94, 99. For the stone inscriptions from the same sanctuary see *infra* n° 169]. [AC]

164) M. HENIG, D. SCARISBRICK, M. WHITING, *Classical Gems. Ancient and Modern Intaglios and Cameos in the Fitzwilliam Museum, Cambridge*, Cambridge, 1994: This corpus contains numerous inscribed gems with invocations, benedictions, and magical amulets. *Invocations*: εἰ[ς] Ζεὺς Σάραπις (312, 2nd cent. AD; Helioserapis and eagle); cf. εἰς θε(ός) (549, cameo pendant from Hebron, 4th/5th cent.). *Benedictions*: A gem representing a uraeus with human head and the wish χαῖρι (Egypt, 1st cent. BC/AD). *Magical amulets*: A series of Chnoubis amulets are inscribed with the name of Χνουῖβις (499-500, 3rd/4th cent.) and a variety of other formulas: [A]νοχ; Χνουῖβι, γιγαντορῆκτα ('breaker of giants') φαρῶφι (i.e., βαρώφιτα, 'crusher of serpents') (501, 3rd/4th cent.); ΟΡΚΑΘ/ΜΩΝΧΑ (cf. ορχαμθων χαιτα) (502, 3rd/4th cent.). Five amulets name Ιαω (493, 2nd/3rd cent., repres. of Anubis; 503, 3rd/4th cent., altar or temple, ibis; 507, 4th/5th cent., crab; 508, 3rd/4th cent., Abrasax; 509, 3rd/4th cent., anguipede with cock-head, mummy?; 510, 3rd/4th cent., anguipede with cock-head), occasionally with accompanying magical texts (507: ΒΑΡΧΑ and the vowel series; 508: owner's name; 509: the palindromic formula αναλβαβλανα and the vowel series; 510: Αβρασαξ). Two amulets are inscribed with the magical name Αβρασαξ (495, 2nd/3rd cent., repres. of Harpokrates; 498, 3rd/4th cent., Harpokrates, Chnoubis, crocodiles, falcon, crab, goat; cf. 508, 510). The rest of the amulets contain various magical formulas: a sequence of magical letters, possibly containing the word Σωθ(ις) and ΚΑΡΦΙΡ, perhaps an abbreviated and obscured form of Aroriphrasis, the magical name of Aphrodite? (490, 2nd/3rd cent., repres. of Isis); the owner's name and ΣΘΕΝΕΧΕΣΣΟΥΘΙ, i.e., σθέν' ἔχε(ι)ς, σοῦθι rather than σθένεχε (Σ), σώθ(η)τι (491, 3rd/4th cent., Isis); [A?]ΜΟΓΩΜ/ΙΧΕΝΤΑ (492, 3rd/4th cent., Zeus Sarapis, Kerberos, and Isis); ΒΑΙΝΧΩΩ/ΩΧ ΣΘΟΒΑ/ΟΛΗΒΑΟΛ / ΣΘΟΒΑΛΛΑΙ/ΑΜ ΣΘΟΑ/ΒΑΗ, probably Bainchooch ('soul of darkness', Osiris) and variants of the Σθομβλοην formula applied to solar deities (497, 2nd/3rd cent., Harpokrates); σφραγίς θεοῦ (511, 4th/5th cent., horseman); perhaps αὐσ/πεισ/ἰδα (auspica, 'good omen') and θιβρ/ινφ (512, 2nd/3rd cent., Anubis); perhaps an invocation of Typhon (εβε, cf. εβεχυνχ) and other magical characters (513, 3rd/4th cent., male figure); indecipherable magical inscriptions (517, 4th/5th cent; 518, 1st/2nd cent.). [AC]

*165) A. HENRICHS, *Anonymity and Polarity: Unknown Gods and Nameless Altars at the Areopagos*, in *IllClSt*, 19 (1994), p. 27-58: The names Erinyes and Eumenides characterize the polar identities of powerful chthonian deities. The menacing aspects of these deities rendered them unmentionable under certain circumstances or made people address them by euphemisms. The chthonian aspect of the Semnai Theai, who are associated with the Erinyes/Eumenides, is evident in the rites attested for them at Kolonos (*SEG* XXXVIII 265): the sacrifice of pregnant animals, wineless libations, the prohibition of wreaths, the offering of flowers. Also the nomenclature of the Erinyes / Eumenides / Semnai Theai resembles the way the Greeks spoke about the dead or about chthonian powers, as countless, anonymous and fearsome. The anonymity of the chthonian powers made sure that none could be omitted and created a safe distance between them and the person who invoked them. H. collects and discusses abundant literary and epigraphic references to unknown gods (ἄγνωστοι θεοί, in Athens, Olympia, and Pergamon), to nameless altars (ἀνώνυμοι βωμοί, usually for wineless offerings), to nameless divinities, to euphemisms used for the dead (χρηστοί, ἥρωες) which reflect the Greeks' anxiety towards the divinities of the underworld and the powerful dead. I single out the 'Derveni papyrus', which associates the Eumenides with souls, a defixio from Olbia ("as certainly as we do not know you"), and the defixiones from Kourion ("you who are buried here, having died before your time and being nameless"). [The latter texts are actually from Amathous; see *infra* n° 186]. [AC]

166) P. HERRMANN, *Milet unter Augustus. C. Iulius Epikrates und die Anfänge des Kaiserkults*, *MDAI (I)*, 44 (1994), p. 203-236 [BE 1996, 57]: A new honorific inscription for C. Iulius Epikrates of Miletos gives H. the opportunity to reconsider the epigraphic evidence for the beginnings of the emperor cult in Asia Minor. The new text is written on the basis of a statue of Epikrates, set up in a gynasium and restored by C. Iulius Diadoumenos (early 1st cent. AD?). The text summarizes the achievements of Epikrates, who is called an ἥρωας (l. 1): He was a close friend of Augustus, to whom he appealed in order to secure for Miletos several privileges (including the asyilia of the sanctuary of Apollon and tax-exemption for the festival Didymeia), and occupied various offices, including that of the high priest of Asia and of the Ionian Koinon for life and agonothetes for life. H. discusses briefly the development of the asyilia of the sanctuary of Apollon, originally established in the late 3rd cent., increased by Caesar, who added two miles to the area covered by the asyilia in 44 BC, defended or increased by Epikrates (under Augustus), and reconfirmed in AD 22/23 (p. 210f.). Epikrates contributed also to the festival Didymeia, whose celebration had been interrupted between 84 and 63 BC, by asking Augustus to grant ateleia. According to H.'s plausible interpretation of the new text and related epigraphic evidence, Epikrates served as the first high priest of the provincial emperor cult – and not of the civic emperor cult, as previously believed [cf. EBGR 1989, 44]. He held that position together with the office of the high priest of the Ionian Koinon. The Ionian Koinon had close relations to Miletos, and several high priests of the Augusti in Miletos served also as high priests of the Ionian Koinon. [In this context H. mentions a series of coins from the reign of Antoninus Pius, which show that M. Claudius Fronto, was at the same time Asiarches and high priest of the Ionian Koinon (ἀσιάρχου καὶ ἀρχιερέως γι' πόλεων). Since there is evidence that suggests that the Asiarches was at the same time Archiereus Asias (see EBGR 1993/94, 33), Fronto offers another example for the occupation of both high priesthoods by the same person]. Unique in the case of Epikrates is that he served as high priest of Asia and agonothetes (obviously of the provincial agon) for life; this is confirmed by *Milet* I.2, 6 (according to H.'s restoration) [for a similar case in Macedonia see *infra* n° 271]. The problem is, however, that another person is attested as high priest for the year 9 BC – still in Epikrates' lifetime. Thus, we have to assume either that the title διὰ βίου was an honorific title and other priests succeeded Epikrates annually, or that Epikrates gave up this position (for one year or longer). It is also not clear whether in the year 6/5 BC Epikrates served as archiereus of the city or of the province. The new inscription shows that Cn. Vergilius Capito, high priest of Asia under Caligula, was related to the family of Epikrates. H. attributes to Epikrates another honorific inscription (*Milet* I.2, 7), which had been previously misunderstood as evidence that Epikrates had a brother (Eukrates), who had also contributed to the establishment of the emperor cult. H.'s restoration eliminates Eukrates from Milesian prosopography. It was Epikrates alone who decorated the temples of Apollon at Didyma and of Augustus in Miletos with dedications. Finally, H. interprets a building in the court of the bouleuterion as the heroon of Epikrates (cf. H.'s restoration of *Milet* I.2, 6) and his father Apollonios (cf. H.'s restoration of *Milet* I.2, 15). An honorific decree for Epikrates (*Milet* I.2, 7) was also found in this area. Similar heroa existed for Diodoros Paspas in Pergamon (Diodoreion) and C. Iulius Xenon in Thyateira (Xenoneion). [One can add a heroon next to the bouleuterion of Aphrodisias; for such honors cf. EBGR 1993/94, 195]. [AC]

167) P. HERRMANN, *Γέρας θανόντων. Totenruhm und Totenehrung im städtischen Leben der hellenistischen Zeit*, in *Stadtbild*, p. 189-197 [BE 1996, 130]: H. exploits the epigraphic evidence to sketch central aspects of funerary practices in the Hellenistic period, such as burial along a road (cf. ΠΕΕΚ, GV 307: ἐπ' ἀγοτέρας ὁδοῦ; cf. the reference to the παροδίτης or παράγων in epitaphs), the role of civic and moral values in the praise of the dead, the public burial of benefactors, and the extraordinary honor of burial in the

city (in gymnasia and bouleuteria) [cf. *supra* n° 166. For the archaeological evidence on heroa cf. I. KADER, *Heroa und Memorialbauten*, in *Stadtbild*, p. 199-229]. [AC]

168) P. HERRMANN, *Sardeis zur Zeit der iulisch-claudischen Kaiser*, in *Forschungen in Lydien*, p. 21-36 [BE 1996, 376]: In a brief study of the history of Sardis in the 1st cent. AD H. presents an unpublished inscribed cinerary chest, which attests for a second time an eponymous stephanephoros who served simultaneously as priest of Dea Roma (cf. *Sardis* VII 1, 93, reign of Augustus); the priests of Roma were replaced by the stephanephoroi as the eponymous officials of Sardis sometime during the reign of Augustus, possibly because of the development of the cult of the emperor (p. 22f., note 3). H. discusses several inscriptions pertaining to building activities after the great earthquake of AD 17, among them an inscription recording the rebuilding of the temple of Hera (*SEG* XXVIII 928), and a series of inscriptions recording the dedication (ὁ δῆμος καθιέρωσεν) of statues of members of the imperial family (p. 31-35): Germanicus Caesar Theos, probably Caligula (unpubl.), the deified Tiberius, honored as ktistes of the city, Antonia (Tiberius' daughter), Drusus (Caligula's brother), and possibly Agrippina. [AC]

169) P. HERRMANN, *Milet 1992-1993. Inschriften*, in *AA*, 1995, p. 282-292 [BE 1996, 369]: Ed. pr. of three dedications to Aphrodite found in her sanctuary at Zeytintepe (Miletos) [cf. *supra* n° 163] with detailed commentary on the cult of Aphrodite in Miletos. An Archaic dedication is addressed to Aphrodite of Oikous (τὴν Οἰκόντι[ι] = τὴν ἐν Οἰκοῦντι, ca. 550/525); the other two dedications (by women in fulfillment of vows) are of the Imperial age. H. also publishes an Archaic dedication to Athena (Mengerevtepe, Miletos, after 550), possibly Athena Assesie (cf. *HEROD.*, I, 19) [on the same inscription cf. H. LOHMANN, *Milet 1992-1993. Survey in der Chora von Milet*, in *AA*, 1995, p. 311-312]. [AC]

170) P. HERZ, *Die Adoptivsöhne des Augustus und der Festkalender. Gedanken zu einer Inschrift aus Messene*, in *Klio*, 75 (1993), p. 272-288: An honorific inscription of Messene (*SEG* XXIII 206) refers to celebrations for Augustus (Καίσαρος ἡμέραι) and to a sacrifice which commemorated the day Caius Caesar became consul designatus (ἐπιλοτιμήθη δὲ καὶ διαλιπὼν ἀπὸ τῶν Καίσαρος ἡμερῶν ἡμέρας δύο τὰν ἀρχάν ὑπὲρ Γαίου θυσίαν ποιήσασθαι ἀπὸ τῆς ἡμέρας ἐν ᾗ πρῶτον ὑπατος ἀπεδείχθη). These days are probably the 13th January (anniversary of the restitution of the res publica in 27 BC and of the designation of Caius to consul in 5 BC) and the 16th January (anniversary of the day Octavian received the title Augustus in 27 BC). These celebrations took place in Messene at the initiative of the quaestor pro legato P. Cornelius Sulla. [AC]

171) M.C. HOFF, *The So-Called Agoranomion and the Imperial Cult in Julio-Claudian Athens*, in *AA*, 1994, p. 93-117: Study of a Roman building east of the Augustan Market of Athens, erroneously identified as the seat of the agoranomoi. This building ('the Arcuated Building') was constructed during the reign of Claudius or Nero. H. presents a new edition of a dedicatory inscription written on its epistyle, addressed to Athena Archegetis and the Theoi Sebastoi, surveys the imperial cult in Athens through Nero, and suggests that the 'Arcuated Building' may have been connected with the imperial cult. [AC]

*172) I. HOFMANN, *Die meroitische Religion. Staatskult und Volksfrömmigkeit*, in *ANRW*, 18.5, p. 2801-2868: General presentation of religious life in the kingdom of Meroe (3rd cent. BC-4th cent. AD), with discussion of foreign – Hellenistic – elements, such as objects with representations of Greek myths (p. 2840-2842), the cult of Sarapis (p. 2844-2846), and Dionysiac iconography (p. 2846-2848). [AC]

173) E.G. HUZAR, *Emperor Worship in Julio-Claudian Egypt*, in *ANRW*, 18.5, p. 3092-3143: Overview of the emperor cult in Egypt from Caesar to Nero with brief discussion of the Ptolemaic ruler cult [cf. *supra* n° 162]. [AC]

174) Ç. IÇTEN, H. ENGELMANN, *Inscripfen aus Ephesos und Metropolis*, in *ZPE*, 108 (1995), p. 88-94 [*BE* 1996, 363]: Ed. pr. of 8 inscriptions from Ephesos and Metropolis. *Ephesos*: A pillar inscribed with the names of two ἐσσηνες νεωποιῶν, i.e., the highest sacred officials of the Artemision of Ephesos (1, Hell.); a boundary stone for sacred land of the Artemision at Hippobotos (2, late Hell.); a dedicatory inscription on the basis of a statue made by Alkamenes (3, 4th cent.). *Metropolis*: A sarcophagus gives the text of a diagraphē deposited by the owner of the grave in the archive which existed at the Mouseion of Smyrna; the document was submitted to a sacred slave (ἱερὸς Συμυρναίων ἐπὶ τοῦ Μο[υ]-σείου). The text is dated with a reference to a female stephanephoros, who died while holding this office for the third time in AD 168. In that year 16 Stratonikeion corresponded to 8 June (7). Another grave inscription contains prohibitions for the use of the grave; notice the term κατὰ γαίος πυρεῖα, i.e., sarcophagus placed in the basement of the heroon (8, 3rd cent. AD). [AC]

175) B. İPLİKÇİOĞLU, G. ÇELGIN, A. VEDAT ÇELGIN, *Epigraphische Forschungen in Termessos und seinem Territorium III* (*SB Akad. Wien*, 610), Wien, 1994: Ed. pr. of 35 grave inscriptions found in 1991 in Termessos [cf. the preliminary report: B. İPLİKÇİOĞLU, G. ÇELGIN, A. VEDAT ÇELGIN, *Termessos 1991 epigrafya arastirmalari*, in *AST*, 10, p. 219-225]. They include the epitaphs of three priests (7, 13, 34) and a priestess (3). Various fines are mentioned for the violation of the graves; they were to be paid to the boule (3, 35), the demos (4, 6, 21, 27, 30, 32), the fiscus (17, 31), and Zeus Solymeus (8, 11, 14, 19, 20, 22, 23, 24, 25, 29); the desecration of the graves is occasionally referred to as ἔγκλημα τυμβωρυχίας (9, 23, 26). Notice the following imprecation formulas: ἔσται παρ' αὐτῷ πρὸς τοὺς κατοικομένους (13), ἔσται διὰ Σολυμεῖ *αφ' καὶ τῇ εἰς τοὺς κατοικομένους ἀσεβείᾳ (20), καὶ αἴστε αὐτῷ κὲ πρὸς τοὺς κατοικομένους (21) [cf. STRUBBE, *Arai*, n^{os} 304-332 for related formulas]. [AC]

176) S. ISAGER, *Pagans in Late Roman Halikarnassos II*, in *Proceedings of the Danish Institute at Athens*, 1 (1995), p. 209-219: I. presents a preliminary publication of a group of very interesting mosaic inscriptions found in the pavements of a late Roman house in Halikarnassos (5th cent. AD) [for a report on this excavation see B. POULSEN, *Pagans in Late Roman Halicarnassos*, I, *ibid.*, p. 193-208]. The texts include an epigram praising the mosaics and Charidemios, who financed this work, a second, very fragmented epigram, and labels which identify the Seasons, mythical figures (Meleagros, Atalante, Dido, Aeneas, Dionysos), and personifications of cities (Halikarnassos, Alexandria, Berytos). J. observes a striking similarity between the first epigram and NONNOS' *Dionysiaca*, both in expressions (e.g., πολυδαίδαλον εἶδος) and in content (the invitation to a stranger come and visit a building). A square containing a laurel wreath and the words "health, life, joy, peace, cheerfulness, hope" was found in another part of the same building, excavated in the mid 19th cent. Since five of these concepts occur in the last lines of the Orphic hymn to Zeus, it is reasonable to assign this building to a late pagan (or a group of pagans). The personifications of Alexandria and Berytos, two strongholds of paganism, may be related to this, or may simply indicate the education of the owner of the house [for further references to late paganism see *supra* n° 18]. [AC]

177) A.H. JACKSON, *An Oracle for Raiders?*, in *ZPE*, 108 (1995), p. 95-99: *I.Didyma* 11 (6th cent.) presents the last lines of a question addressed to the oracle at Didyma (σοῖ[σι] / ληϊστοί) and Apollon's response (θε[ὸς] δὲ εἶπεν· δίκαιον ποιεῖν / ὥς πατέρες). J. defends the view that this is an enquiry about whether certain people might be raided justly, since unprovoked piratical raiding was not universally seen as wrongful in principle in early Greece [cf. P. BRULÉ, *La piraterie crétoise hellénistique*, Paris, 1982, p. 118-142. For the dedication of the booty from piratical raids in sanctuaries see MEIGGS-LEWIS, *GHI* 16 (Samos, 6th cent.) and possibly *I.Lindos* 2 n° xvi]. [AC]

178) A. JACQUEMIN, *Ordre des termes des dédicaces delphiques*, in *AION(arch.)*, NS 2 (1995), p. 141-157 [BE 1997, 12]: This very useful study assembles the formulaic expressions used in 238 dedications at Delphi, from the 6th to the 4th cent. J. identifies a series of elements which are arranged in different combinations (or omitted) in dedicatory inscriptions, such as the prosaic or metrical composition, the mention of the name of the dedicant (with or without fathersname, ethnic, and title), the verb of dedication (ἀνατίθημι, ἵστημι, δίδωμι, καθιερώω), reference to the object and the character of the dedication (δεκάτη, ἀκροθίνιον, δῶρον, χαριστήριον, εὐχή, ἀπαρχή, μνημεῖον, καλλιστεῖον), the mention of the recipient of the dedication, references to the motivation, cause, origin, or intention of the dedicant (e.g., εὐξάμενος, ἀπό, ἔνεκα, ἐκ), invocations, dates, and references to oracles or to the city's authorization. J. arranges the different patterns of dedicatory expressions in the chronological order they are attested in the epigraphic record. The different usages in the different periods of time, which emerge from this study, should be taken into consideration for the restoration of fragmentary inscriptions. [AC]

179) M.H. JAMESON, C.N. RUNNELS, T.H. VAN ANDEL, *A Greek Countryside. The Southern Argolid from Prehistory to the Present Day*, Stanford, 1994: The volume presents the results of the Argolid Exploration Project (1950-1983). It includes a brief discussion of the Kalaureian amphictyony and occasional references to the cults of Epidauros, Halieis, Hermione, and Troizen (p. 66-112, 573-595). The register of sites (p. 422-538) includes references to sanctuaries of Demeter (A15; D12; cf. IG IV 746) and Zeus (A5; E33; cf. PAUS., II, 36, 2), as well as to several shrines which cannot be attributed with certainty to a particular deity (A9, 24; B10, 21, 56; C13, 17; E6: Asklepios?; cf. IG IV² 1, 122 ll. 69-89; E32: Hera?; cf. p. 579; SEG XVII 161; PAUS., II, 36, 2; ARISTOKLES, *FgrHist* 33 F 3; E35; F60: site of Philanoreia; G1). [AC]

180) M.H. JAMESON, *Theoxenia*, in *Cult Practice*, p. 35-57: With the ritual of *theoxenia* the Greeks explicitly honored supernatural figures by using the conventions of entertaining a guest (invitation, preparation of a couch and a table, offering of food). The presence of the supernatural guests could be represented, e.g., through the display of their statue or their weapons. Not every act of offering food (such as *deipna* for chthonic deities, *aparchai*, and *apargmata*) necessarily implies *theoxenia*. The latter can be better recognized when the language and the furniture of hospitality are applied, particularly in *leges sacrae*. *Theoxenia* often consists of an animal sacrifice offered to a central figure within a group of deities and the depositing of food on a table for the other divine associates. The features and paraphernalia of *theoxenia* (θόλος, στρωμαῖα, κλίνη, ξόανα, etc.) are examined in detail through an analysis of the *lex sacra* concerning the festival of Zeus Sosipolis in Magnesia on the Maeander (*LSAM* 32, early 2nd cent.), the foundation of Diomedon on Kos (*LSCG* 177, 4th/3rd cent.), and the Archaic *lex sacra* of Selinous (*SEG* XLIII 630 = *EBGR* 1993/94, 121) [on the latter text see now K. CLINTON, *A New Lex Sacra from Selinus: Kindly Zeuses, Eumenides, Impure and Pure Tritopatores, and Elasteroi*, in *CPb*, 91 (1996), p. 159-179]. The question of whether men and gods were thought to be dining together or apart is difficult to answer; in Athens representatives of the community (παράσιτοι) joined the gods (Herakles, Athena, the Dioskouroi, Apollon) in meals [on *parasitai* see also TAGALIDOU (*infra* n° 341), p. 59-63]. The importance of *theoxenia* in Greek cult may be inferred from representations in art (esp. scenes with Herakles, representations of furniture, cakes, fruit, and meat) and from the mention of the necessary equipment (couch, mattress, bedspread, etc.) in the inventories of sanctuaries (e.g., IG IV 39 ll. 7f.: Aphaia on Aigina; *SEG* XXIX 146: sanctuary of a hero, Athens). The gods were supposed to partake of the meal both seated (cf. θρόνος) and reclining (cf. κλίνη). The traditional view holds that *theoxenia* were offered primarily for heroes and lesser gods and derived from meals for the dead. The latter assumption is questionable, since the 'Totenmahlreliefs' represent heroes, not ordinary dead, and, occasionally, gods. Although *theoxenia* were better suited for "less than Olympian figures", they could also be attached

to the festivals of a wide range of deities. J. underscores the practical advantages of theoxenia: they elaborated ritual acts and expanded the number of gods honored without increasing the cost. On the other hand, theoxenia secured the presence of the gods, while the requirement to consume the sacrificial flesh on the spot ensured the involvement of the participants in the celebration [on the requirement to consume the sacrificial flesh on the spot see *infra* n° 325]. [AC]

181) S.I. JOHNSTON, *Penelope and the Erinyes: Odyssey 20.61-82*, in *Helios*, 21.2 (1994), p. 137-159: In the *Odyssey* (XX, 61-82) Penelope expresses her desire to die exactly as the Pandareids, whom stormwinds carried away to the Underworld to dwell with the Erinyes. Ancient evidence (including inscriptions) suggest that the Erinyes represent a type of female demons who are said to be the souls of women who failed to complete the reproductive cycle, by dying as virgins, in childbirth, or shortly after the deaths of their children. These demons were held responsible for the sudden death of pregnant, parturient, or newly-delivered women. J. argues that the Erinyes evolved from a goddess who could support or destroy fecundity into a childless demon who vindictively inflicted childlessness on other women [cf. *infra* n° 182]; as such the Erinyes, and in general Greek demons, were motivated by feelings with which any man or woman could identify. [AC]

182) S.I. JOHNSTON, *Defining the Dreadful: Remarks on the Greek Child-Killing Demon*, in *Ancient Magic*, p. 361-387: J.'s study of magical practices directed against child-killing demons (Mormo, Lamia, Gello) supports the view that although the Greeks may have been acquainted with similar Near Eastern demons, the traits of the Greek child-killing demons can be interpreted without recourse to Near Eastern precedents and were deeply embedded in Greek cultural traditions. On the other hand, the Greeks probably supplemented the techniques for the aversion of these demons by adopting Near Eastern practices. [AC]

183) S.I. JOHNSTON, *The Song of the Iynx: Magic and Rhetoric in Pythian 4*, in *TAPhA*, 125 (1995), p. 177-206: In a study of how PINDAR explores the effects of voice and speech in his fourth *Pythian*, performed in honor of king Arkesilas IV of Kyrene in 462, J. discusses the use of a tool called ἰνυξ by Jason, in order to cause Medea to fall in love with him. She reaches different conclusions than those suggested by C. FARAONE (*The Wheel, the Whip, and Other Implements of Torture: Erotic Magic in Pythian 4.213-29*, in *CJ*, 89, 1993, p. 1-19); according to F. the iynx-spell aimed at the physical torture of the victim, since there are references to 'burning in the heart' and whipping in the same context. J. suggests that the iynx was understood to work by emitting a seductive, persuasive, and deceptive sound. The spells of the magical papyri often refer to the magical effects of verbal and non-verbal sounds. [AC]

184) C.P. JONES, R.R.R. SMITH, *Two Inscribed Monuments of Aphrodisias*, in *AA*, 1994, p. 455-462: 1) Ed. pr. of a grave epigram for the 25 year old Zenon, priest of Ζεὺς Γονέων, whom "Persephone led to the house of Hades, loving him for his beauty and handsomeness" (Aphrodisias, ca. 150/50 BC). The genitive Γονέων refers to (two?) persons by the name Goneus, who founded and augmented Zeus' cult respectively. Another still unpublished dedication to Ζεὺς Γονέως had been copied by J. and L. Robert in 1946 at Kirkōu (territory of Plarasa?). 2) Ed. pr. of the grave inscription on a sarcophagus. The text mentions the high priest (of the city emperor cult) Apollonios and the months Gorpaios and Klaudieios (11th and 12th month respectively). Anyone who desecrated the grave would be impious and accursed, and should pay a fine of 2,500 denarii to Aphrodite (Aphrodisias, late 3rd cent. AD) [= STRUBBE, *Arai*, n° 115]. [AC]

C.P. JONES, *A Decree from Perge in Pamphylia*, in *EA*, 25 (1995), p. 29-33 [*BE* 1997, 617]; see *infra* n° 314.

185) N.F. JONES, *The Athenian Phylai as Associations. Disposition, Function, and Purpose*, in *Hesperia*, 64 (1995), p. 503-542 [BE 1996, 158]: J. discusses the function of Athenian phylai as associations and as instruments of representation, based on the epigraphic evidence. Among other issues, J. discusses the religious activities within each phyle. He argues that the shrines of the eponymous heroes often – but not always – served as seats of the phylai (p. 506-511) and as the places at or near which the assemblies were held. An important occasion for interaction among the phyletai was the offering of a sacrifice, usually in the shrine (and tomb?) of the respective eponymous hero. Such sacrifices are attested for the Erechtheis (IG II² 1146 l. 7; 1150 ll. 4f.; 1165 l. 5f.), the Pandionis (IG II² 1152 l. 8; *Hesperia*, 32, 1963, p. 41, n° 42 l. 5), and the Akamantis (IG II² 1166 ll. 4f.). The evidence for the magnitude and frequency of these sacrifices is scant, as, e.g., the attestation (twice) of the small sum of 50 drachmas awarded to a benefactor in order to carry out such a thysia (IG II² 1152 ll. 7-9; *Hesperia* 32, 1963, p. 41, n° 42 ll. 4-7). However, the restoration ἐν τῇ ἐπιθέρῳ [ἰθυσίαι...] (IG II² 1146 l. 11) implies the existence of a regular calendar, to which additions were occasionally made. To this evidence one may add the liturgy of *bestiasis*, i.e. the offering of funds for the banqueting of the phyletai at the Dionysia and the Panathenaia. [ES]

186) D.R. JORDAN, *Late Feasts for Ghosts*, in *Cult Practice*, p. 131-143 [BE 1996, 89]: 16 curse tablets found on Cyprus, probably the work of the same writer, differ from the common defixiones in that, in addition to chthonic invocations, they present very elaborate voces magicae (cf. the translation of *I.Kourion* 133, 3rd cent. AD, based on a revised edition.). Another 200 unpublished texts from the same context are preserved in the British Museum. These texts, which constitute the largest group of curse tablets (larger than the ca. 80 unpublished defixiones of Tyre), were found at Amathous (not Kourion). Another ca. 30 texts, consisting of hundreds of fragments kept in the British Museum and the Collection Froehner (cf. *DT* 18-21), can now be added to the same group. The latter are not made of lead, but of selenite (a crystallized form of gypsum). They present the same formula, with one exception, which is translated by J. The text begins with an invocation of chthonic gods and spirits: "Chthonic Hermes and chthonic Hekate and chthonic Zethos (?) and chthonic Demeter and chthonic earth-born (fem. pl.) and chthonic Acheron and chthonic "raw-dead" (neut. sing.) and chthonic Thasian(s?) and chthonic heroes (?) and chthonic avengers (?) and chthonic Amphipolis (?) and chthonic Spirits and chthonic Sins and chthonic Dreams and chthonic Necessity and chthonic Oaths (?) and chthonic Ariste (?) and chthonic Holder-of-Tartaros and chthonic Evil Eye and chthonic Aion (?) and chthonic Servants and chthonic (?) Heroes (?) and Paian, chthonic Demeter and chthonic Plouton and chthonic and dead Persephone and evil demons and fortunes of all men." The invoked spirits are asked to "muzzle" the plaintiff in a law suit (φιμωτικὸν κατάθεμα). The chthonic invocation is very similar to the one prescribed by a magical papyrus (*PGM* IV 139-1495). The papyrus also prescribes the offering of bread to the dead. J. suggests that this magical operation may originate in the ordinary ritual tending on the dead. This assumption is supported by an unpublished lead defixio from Rhodes (1st cent. AD) which makes allusions to ritual lament. [AC]

187) D.R. JORDAN, *A Curse Tablet Against Opponents at Law*, in A.L. BOEGEHOLD, *The Athenian Agora. Volume XXVIII. The Lawcourts at Athens. Sites, Buildings, Equipment, Procedure, and Testimonia*, Princeton, 1995, p. 55-57: Ed. pr. of a curse tablet found in front of the Basileios Stoa in Athens (4th cent.). The author curses a certain Menekrates and all his synegoroi; the names of five of them are given. The text is written retrograde (as another two Attic defixiones), probably to throw the victims' plans into reverse. [AC]

188) P. KALLIGAS, in *AD*, 46 B1 Chron. (1991) [1996], p. 12-13: A fragmentary inscribed base of an ex voto was found on the Akropolis of Athens (late 6th cent.). The text reads: [--- ε]ὔχαστο ΜΕ[---]. [AC]

*189) L. KÁKOSY, *Probleme der Religion im römerzeitlichen Ägypten*, in *ANRW*, 18.5, p. 2894-3049: General presentation of important aspects of religious life in Roman Egypt, including the cult of the traditional Egyptian deities, syncretistic tendencies (e.g., the association of Egyptian gods with Greek deities), the decline in the cult of Ammon, and the increasing popularity of Amenhotep and Imhotep. A substantial part of this overview is devoted to magic in Roman Egypt (p. 3023-3048, prosecution of magic, interdependence between magic, astrology, and the Gnostic and Hermetic literature). [AC]

190) B. KARATZENI, *Τὸ ἱερὸν ὄρος καὶ τὸ ἐπιφανὲς ὄρος Κράνεια τῆς Ἀμβρακίας*, in *Phegos*, p. 289-304: New topographical studies in Ambrakia and an analysis of the delimitation between Ambrakia and Charadros suggest that the Herakleion mentioned in this inscription (A 26f.) should be identified with the Ἡράκλεια λουτρά, mentioned in connection with the myth of Kragaleus (ANTON. LIB., *metam.*, 4); these hot springs of Herakles are probably mentioned again in the same inscription (A 17-18: [παρὰ τὰς πηγὰς τὰς] Ἡρακλείας) and can be identified with the θερμὲς πηγὲς Χανόπουλου [for the connection of Herakles with healing baths see *infra* n° 317]. K. shows that the Hieron Oros of Ambrakia (DION. KALLIPHON, 41-44) is identical with Mt. Kraneia (PLIN., *n.h.*, IV, 2), i.e., Mt. Gelberina. Its name is obviously derived from the hot springs (κράνα). Kraneios, one of the months of Ambrakia, is associated with this mountain (and not with Apollon Karneios) and with the cult of Herakles. A festival of Herakles was probably celebrated in the month Kraneios, as K. infers from a fragmentary inscription of Bouthroton (L.M. UGOLINI, *L'acropoli di Butrinto*, Roma, 1942, p. 207f.: μνηὸς Κρανείου Ἡρακ[---], probably Ἡρακ[λείους]). A rock called Βάβω on the west slopes Mt. Kraneia is probably the site where according to Greek mythology Kragaleus was turned into a rock by Apollon. [AC]

191) A. KARIVIERI, *The 'House of Proclus' on the Southern Slope of the Acropolis: A Contribution*, in *Post-Herulian Athens*, p. 115-139: Archaeological study of the villa constructed on the southern slope of the Akropolis and identified with the house of Ploutarchos, the founder of the Neoplatonic school at Athens, and Proclus (5th cent. AD). A fragmentary inscription found in this complex (p. 132) may be referring to philosophical activities; the archaeological material (relief representations of the Mother of the Gods and possibly Asklepios, a statue of Isis, the grave of a piglet with grave offerings and a sacrificial knife in its neck) shows that pagan cults, closely related to Neoplatonic syncretism, blood sacrifices, and sacrificial banquets were performed in this private context in late antiquity [cf. *EBGR* 1990, 54; for further references to late paganism see *supra* n° 18]. [AC]

192) P.O. KARYSHKOVSKY, *New Olbian Dedications of the First centuries A.D.*, in *VDI*, 204 (1993), p. 73-96 [*BE* 1996, 299; *SEG* XLIII 505-507]: Ed. pr. of three dedications to Achilles Pontarches (1, 3) and Apollon Prostates (2) by boards of magistrates (1, archonts, χαριστήριον; 2, strategoi; 3, archontes: [ὑπὲρ τῆς πόλεως καὶ τῆς ἐαυτῶν ὑγείας ἀνέ]θηκαν χαρισ[τήριον]) from Olbia (1st/2nd cent.). [On the cult of Achilles at Olbia see also *infra* n°s 202, 238, 365; cf. S.B. OCHOTNIKOV, A.S. OSTROVERCHOV, *Le sanctuaire d'Achille dans l'île de Leuké*, Kiev, 1993 (in Russian) [non vidī]; cf. *BE* 1996, 295; *SEG* XLIII 502]. [AC]

193) F. KAYSER, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^{er}-III^e s. apr. J.-C.)* (Institut Français d'Archéologie Orientale, 108), Le Caire, 1994: Corpus of the inscriptions of Alexandria from the imperial period with detailed commentaries. *Dedications*: to Anoubis (65, 124), Thea Megiste Aphrodite (69), Apollon Theos Megistos (123), Artemis Thea Megiste (71), Boubastis and Harmais

Theoi Megaloi (67), Hermanoubis Theos Megas Epekoos (66), Isis Thea Megiste Plousia (32), Isis Thea Megale (56), Kyria Isis (57), (Isis?) Megiste Theos (58), Isis Pantokrateira (59), Isis Thermouthis (62, 63, by a priest), (Isis?) Kyria Myrionymos (60), Thea Megiste Nemesis (73), Sarapis (45, 46, 47: a foot of Sarapis; 50, 53), Sarapis and the Synnaoi Theoi (51, 52), Theos Tainarios (Poseidon?), Agathos Daimon, and the Synnaoi Theoi (68), Zeus Helios Megas Sarapis and the Synnaoi Theoi (48, 49, 54), Zeus Megas Basileus Sarapis (55: a statue of Isis Makaira), to a Thea Megiste (? 85), to anonymous deities (81, 86, 88, 89). Among the dedicated objects I single out obelisks, commemorating the construction of Forum Iulium (1, 29 BC), in the Cesaraeum (2, 13/12), and to Divus Augustus and Tiberius (4, 1st cent. AD); a δρόμος (50); a ζωθήκη (123, a shrine?); a ξόανον (85); a πρόσβασις (56: "rampe d'accès?"); a statue of Zeus Phrygios (74). Notice two dedications for εὐπλοία (83, 84), several dedications to synodoi (70, 92, 93: τοῖς μένουσιν ἐν τῇ συνόδῳ; 96), a dedication made by the personnel of a Nemeseion (72), and two proskynemata in the Serapeion (75-76) [on proskynemata see *supra* n° 29]. *Sacred officials*: A priest (63); a priest of Alexander (123); a priest of the politeuma of the Phrygians (74); families of priests (29); an archiprophetes (43, 1st cent. AD?); an ἐπιμελητὴς τοῦ τόπου (44, 2nd/3rd cent.) [on this text see *infra* n° 241]. *Emperor cult*: High priests of the emperor cult (12, 14, 29, 33-35; cf. ἑναρχος ἀρχιερεὺς: 12, 29); a dedication mentions the day dedicated to Augustus (Σεβαστή, 74) [cf. *infra* n° 287]; numerous Latin inscriptions record dedications of statues to (or of) emperors (102-103, 105-107, 112). *Associations*: Associations of worshippers of Apollon (65: 'Απολλωνιακὴ σύνοδος; cf. 70: 'Απολλωνιακῇ γυναικίῃ [συνόδῳ]) and Thermouthis (61: σύνοδος Θερμουθιακή); the κοινὰ χρήματα of an association were used for a dedication (70). Numerous texts attest officials, such as an archisynagogos (91), an archiprostates (91), prostatai (46, 90, 92-94, 96), a high priestess and prostatis (70), and a high priest (90, 95); an honorific decree for a benefactor of an association mentions νεομηνιακαὶ ἡμέραι (91); notice also a letter of Septimius Severus to a σύνοδος περιπολιστικὴ [...] στεφαν[ε]ῖτων (100). *Burial practices*: An inscription records the dedication of a κηπόταφον by a woman for the burial of the members of her family and the verdict of an idios logos concerning the use of this grave (25, late 1st cent. AD). *Agonistic life*: An honorific inscription for a gymnasiarchos and agonothetes, whose ancestors served in the same office (102). *Formulaic expressions*: ἐπ' ἀγαθῷ (47, 54, 55, 60, 62, 64, 78, 80, 85, 87, 88, 101), ἐξ εὐχῆς (55), εὐξάμε[ν]ος καὶ [τυχόν?] (79), εὐτυχῶς (101), κατ' ἐπιταγὴν (56), ὑπὲρ σωτηρίας (48), ὑπὲρ εὐχαριστίας ἐπ' ἀγαθῷ (73, 77, 82), ὑπὲρ αὐτῶν καὶ τῶν τέκνων (124), σωθεὶς ἐκ μεγάλων κινδύνων (67). [AC]

194) E. KEARNS, *Cakes in Greek Sacrifice Regulations*, in *Cult Practice*, p. 65-70: Sacrificial cakes are not mentioned in the early Athenian *leges sacrae*, not because they were absent from actual cult practice, but probably because the cost had to be carried (along with that for various other sacrificial adjuncts) by the priest. The large number of names for cakes in literary sources and inscriptions (e.g., *LSCG* 135 and 151; *LSS* 80; e.g., πέμμα, πόπανος, πλακοῦς, φθόις, ἔλατρον, ἐπίπεμμα, ἀρεστήρ, ψαιστόν, ἐρμητής, ἔβδομοι βόες, ἀχάινη, ὀβελλίας) shows a wide variety of sacrificial cakes in terms of ingredients, preparation, and shapes (e.g., πόπανον μονόμφαλον, ἀμφιφών). *IG* II² 4962 (Piraeus, 4th cent.) even mentions a diagram with illustrations of the correct type of cake to be used in cult. The use of a distinct type of cake expressed the individuality of the cult, rather than a property of the god [but see *infra* n° 325]. [AC]

195) N.M. KENNEL, *The Gymnasium of Virtue: Education and Culture in Ancient Sparta*, Chapel Hill, 1995: In his excellent analysis of the educational system of Sparta (cycle of initiation, rituals of acculturation, age divisions, agons) K. argues that Spartan agoge was neither of greater antiquity nor radically different from the institutions of other Greek cities. The foundation of Spartan agoge should be linked to the renovation of the sanctuary of Artemis Orthia in the early 6th cent. (esp. p. 115-142); the transformation of traditional rites of passage into a 'secular' military and educational institution took place

in the 3rd cent. (under Kleomenes III); the agoge was reconstructed after 146 BC and survived, with few adjustments, until the 4th cent. AD. The Spartan agoge played a central role in the definition of Spartan identity in the Hellenistic and Imperial period. K. makes extensive use of the epigraphic evidence (victory dedications, statue bases, lists of ephebes, lists of ephebic officials) for the definition of age classes, the content of the agoge, and the officials responsible for the agoge and the agons of the ephebes (esp. p. 29, 39-48: sickle dedications, dedications by teams of *sphaireis*; offices of patronomoi, biduoi, diabetai; organizations of *neaniskoi*); the competitions which took place in the sanctuary of Artemis Orthia in the Hellenistic and Imperial period, the platanistas fight, the game of the sphereis, the competitions at the festivals Gymnopaïdai, Hyakinthia, and Karneia (p. 49-69: moa, keloia, kaththeratorion, eubalkes, deros), and the agon of endurance in the sanctuary of Artemis Orthia (p. 70-84) [for the Spartan festivals cf. *supra* n° 100]; the influence of Spartan ephebic institutions in Oinoanda (p. 85f.: boukonisterion) and Kyrene (p. 85f.: unpublished fragment which shows Hadrian's interest in reforming Kyrene's educational system using Sparta as a model); the use of the term *agela/age* on Crete and in Asia Minor (p. 108); the age divisions in Hellenistic education (p. 109f.). K. suggests that the "contest of the Spartiatai" mentioned in inscriptions at Tralleis (*I.Tralleis* 141-142) was not a local agon, but the Spartan festival Olympia Commodea (p. 85). [AC]

196) D. KIENAST, *Zu den Homonoia-Vereinbarungen in der römischen Kaiserzeit*, in *ZPE*, 109 (1995), p. 267-282 [*BE* 1996, 31]: It has been argued that the legend Homonoia on imperial coins of the Roman East refers to a festival which marked the end of a conflict between cities for questions of rank and privileges and perhaps founded a new cultic connection between them [see *infra* n° 274]. The literary and epigraphic evidence does not support this assumption. The Homonoia-agreements resembled the isopolity treaties of the Hellenistic period. [AC]

197) E. KOSMETATOU, *The Legend of the Hero Pergamos*, in *AncSoc*, 26 (1995), p. 133-144: K. reviews the development of the myth of Pergamos, its importance in the state propaganda of Epirus and Pergamon, as well as the evidence for this hero's cult under the Attalids. The evidence suggests that the cult of Pergamos, probably established in the late 3rd cent. by Attalus I, played a marginal role in Attalid dynastic propaganda. K. discusses the fragmentary epistylon from Pergamos' heroon in the Attalid capital, with the dedicatory inscription [ἦρ]ωι Περ[γάμωι] (*I.Pergamon* 289, 3rd cent.), and a dedication to the heros Pergamos by a neokoros of Athena Nikephoros, possibly on the base of Pergamos' statue in a temenos dedicated to his worship (2nd cent.; W.M. RAMSAY, *Sepulchral Customs in Ancient Phrygia*, in *JHS*, 5, 1884, p. 261). [ES]

198) R. KOTANSKY, *An Inscribed Copper Amulet from Euron*, in *'Atiqot*, 20 (1991), p. 81-88 [*SEG* XLI 1553]: Ed. pr. of a copper foil found near Hebron (Galilee, 4th/5th cent.), inscribed in Greek and Hebrew. It was used as an amulet for protection against fever and pain and for the health and well-being of the entire body [for further references see *supra* n° 94]. Notice the mixture of Jewish, Christian and pagan expressions: ἄγιος κύριος· αὐτὸς θεὸς ὁ ἐν τῷ α[ὐ]τοῦ λόγῳ κτίσας τὰ πάντα (ll. 5-6); ὀρκίζω εἰς τὸν ποιήσοντα τοὺς οὐρανοὺς καὶ θεμ[ελιῶ]σαντα γῆν καὶ ἐδράσαντα θάλ[λ]ασσαν (καὶ) τὸν πο(ι)ή[σαντα] πάντα, Ἰωω Σαβαώθ. [AC]

199) R. KOTANSKY, *Greek Magical Amulets: The Inscribed Gold, Silver, Copper, and Bronze Lamellae. Part I. Published Texts of Known Provenance* (*Papyrologica Coloniensta*, 22/1), Opladen, 1994 [*BE* 1996, 91, 465]: The first part of K.'s corpus of magical texts (phylakteria) inscribed on thin plates of precious and non-precious metals contains 68 previously published Greek and Latin texts, whose provenance is known: Britain (1-3), France (8-11), Germany (4-7, 12), Austria (13-17), Hungary (18-22), Rome (25-28), Ciciliano in Italy (29), Brundisium (30), a site near Picenum (31), Akrai (32) and Mazzarino (33) in Sicily, Athens (42), Phthiotis (41), Kallatis (22) and Dierna (23-

24) in Rumania, Bosporos (65-66), Crimea (67), Amphipolis (38), Beroia (39), Thessalonike (40), Crete (43-44), various sites of Asia Minor (Archelais: 34; Antiocheia Caesarea: 35; Amisos: 36; Ephesos: 37), Laodikeia (45), Beroia (46), Epiphania (47), Emesa (48-49), and Damaskos (57) in Syria, Heliopolis/Ba'albek (50), Berytos (51-52), Tyros (53), Palestine (54-56), Bostra (58), Oxyrhynchos (59-60), Nubia (61), Tunisia (62-63; cf. p. 52f.), and Cyprus (68). The dates range from the 1st cent. BC to the 5th cent. AD. K. provides new editions of the texts, with critical apparatus, translation, and thorough commentaries. Unpublished pieces are reserved for a future volume. I single out only a few texts, arranging them according to subject matter: *Health*: an amulet against headache with a historiola concerning Antaura and Artemis Ephesia (13, Carnuntum, 1st/2nd cent.) [cf. *supra* n° 134]; the 'Romulus' amulet for elephantiasis (18, Tricciana, 4th cent. AD); amulets for afflictions of the eyes (31, Piconium, 2nd cent. AD; 53, Tyros, late imp.), epilepsy and headache (57, Syria, 4th/5th cent.), fever (59, Oxyrhynchos, 3rd cent. AD), conception and fertility (61, Nubia, 3rd/4th cent.) [for this text see the reading proposed by M. Sève, in *BE* 1996, 91], and for protection from evil spirits, demons and sorcery (25, Rome; 38, Amphipolis, 2nd/3rd cent.; 46, Beroia in Syria, 2nd/3rd cent.). *Agriculture*: an amulet aiming at the protection of land from snow and bad weather (11, Avignon, 2nd cent. AD). *Funerary amulets*: a possibly funerary amulet with the formula βλέπω ("I see", sc. the inevitability of death), borrowed from a funerary context (15, Carnuntum, 3rd cent. AD); a funerary amulet ('Totenpaß') placed on the deceased in the manner of the 'Orphic' tablets (23, Dierna, 3rd/4th cent.); a late 'Orphic' lamella (27, Rome, 2nd/3rd cent. AD). *Victory charms*: an amulet for a group of litigants with a Latin text written in Greek characters (7, Badenweiler in Renania, 2nd cent. AD) a victory charm before the governor of Arabia (58, Bostra, 4th cent.); a victory charm (28, Rome, 1st cent. AD). *Love*: an amulet revealing Aphrodite's magic name and promising success in love (40, Thessalonike, 2nd cent. AD); a 'favor' charm (60, Oxyrhynchos, 2nd/3rd cent.). Notice also an early amulet in which its bearer is likened to the sun-god and to a king (36, Amisos, 1st cent. BC/AD); Jewish liturgical amulets in Greek (2, Segontium in Wales, 1st/2nd cent.; 56, Hebron, 3rd/4th cent. for fever); the 'phylactery of Moses' (32, Akrai, 2nd/3rd cent.); a Jewish amulet with angel-names (33, Mazzarino, 3rd/4th cent.); a Gallo-Latin amulet prescribing the use of the plant centaury (Limonum, 4th cent. AD). The volume has indices of words, names of persons, places, and divinities, and magic words and logoi, but unfortunately no concordances. [See also the review of this and other recent corpora of magical texts by W. BRASHEAR, *Out of the Closet: Recent Corpora of Magical Texts*, in *CPh*, 91 (1996), p. 372-383]. [AC]

200) R. KOTANSKY, *Greek Exorcistic Amulets*, in *Ancient Magic*, p. 243-277: Study of exorcisms preserved in inscribed magical amulets and of their formulae. K. suggests that Greek exorcisms were derived from Jewish practices and healing rites performed by groups attached to synagogues of a more mystical orientation. [AC]

201) E. KOURINOU-PIKOULA, 'Ενεπίγραφα ἀναθηματικά ἀνάγλυφα ἀπὸ τῆ Σπάρτης, in *Πρακτικὰ τοῦ Δ' Διεθνοῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν*, 1990 (*Peloponnesiaka*, 19), Athens, 1992-1993, II, p. 207-208: Brief report on the discovery of 16 anatomical votives and three relief representations of dressed women in Sparta (2nd cent. BC-1st cent. AD). The stone votives represent hands, feet, and female buttocks. 11 votives are inscribed. The inscriptions consist of names of the dedicant(s) and the deity (Κυφαρισσία or Κυπαρισσία, sc. Artemis), and of the word εὐχάν [cf. B. FORSÉN, *Griechische Gliederweibungen. Eine Untersuchung zu ihrer Typologie und ihrer religions- und sozialgeschichtlichen Bedeutung* (*Papers and Monographs of the Finnish Institute at Athens*, 4), Helsinki, 1996, p. 84f.]. [AC]

202) V.V. KRAPIVINA, *The City of Olbia in the I-IV Centuries A.D.*, in *EMC*, 39 (1995), p. 355-375: Overview of the archaeological and epigraphic sources, with references to the

sanctuaries of Zeus (p. 362, 364), Achilles (p. 364), Apollon (p. 364, 369) Apollon Prostates (p. 364, 369), Sarapis, Isis, Asklepios and Hygieia, and Poseidon (p. 369). [AC]

203) S.M. KRYKIN, *A Votive Bas-Relief of a Thracian Horseman from the Poltava Museum*, in *ACSS*, 2 (1995), p. 283-288: K. studies a relief dedicated to the Thracian Rider with the epithet Aularkenos, preserved in the Poltava Museum (2nd/3rd cent.) and suggests that it was found in Thrace and not in the northern coast of the Black Sea. [For Apollon Aularkenos see *EBGR* 1992, 83]. [AC]

204) S.D. KRYZHITSKII, V.V. KRAPIVINA, *A Quarter-Century of Excavation at Olbia Pontica*, in *EMC*, 38 (1994), p. 181-205: Review of the results of excavation work at Olbia, with references to the sanctuaries of Apollon Ietros and his synnaoi (Kybele, the Dioskouroi, Hermes, Aphrodite, p. 188) and to dedications to Apollon, Zeus, and Pantes Theoi (p. 189) [*cf. infra* n° 365]. [AC]

205) J. KUBINSKA, *Un tombeau de famille d'Ancyre de Galatie et la question de ΤΕΤΡΙ.ΟΞΚΟΝ*, in *AS*, 45 (1995), p. 233-236 [*BE* 1996, 445]: K. gives a new edition of an epitaph from Bugdüz (near Ankyra, AD 126; *BE* 1983, 432), which records the construction of a family tomb consisting of a ΤΕΤΡΙ.ΟΞΚΟΝ, an ὁστοθήκη, and an ἐξέδρα. [For the interpretation of this text see *infra* n° 288]. [AC]

206) S.D. LAMBERT, *The Phratries of Attica*, Ann Arbor, 1994: L.'s thorough study of the phratries and the subdivisions of the Attic phratries (gene, orgeones, thiasoi) demonstrates that the view of an aristocratic domination of the phratries cannot be sustained. After a detailed discussion of the decrees of the phratry of the Demotionidai (p. 96-141), which are one of our most important sources for phratry cults [*cf. EBGR* 1991, 97], L. suggests that the Dekeleis, who are mentioned in these texts, were a subgroup of the Demotionidai; the priests mentioned in these decrees were the priests of the Dekeleis (p. 122f.). Special attention is given to the religious life of the Athenian phratries, esp. the festival Apatouria and its central role for the maintenance of the community of the phratry (p. 143-189; *cf.* p. 216f. on the possible connection of phratries with the festivals Thargelia, Synoikia, and Theoinia), the phratry sanctuaries and altars (p. 193f.), the worship of Zeus Phratris, Herkeios, and Xenios, Apollon Patroos and Hebdomeios, Athena Phratris, and the Tritopatreis [*cf.* the Tritopatores in a new lex sacra of Selinous: *SEG* XLIII 630 = *EBGR* 1993/94, 121], and the phratry priests (p. 233-235). L. also offers a new critical edition, translation, and commentary of the Athenian phratry documents, such as the decrees of the Demotionidai and the Dekeleis (3-4, *cf. LSCG* 19; *LSS* 125), sanctuary markers of Apollon Hebdomeios (2), Kephisos (6), Apollon Patroos (11), Zeus Xenios (13), Zeus Phratris and Athena Phratris (25), altars of and dedications to Zeus Phratris and Athena Phratris (18, 19, 22, 24), and a dedication of the Medontidai (8) [now in *IG* I³ 1383]. [AC]

207) E. LA ROCCA, *Theoi epiphaneis. Linguaggio figurativo e culto dinastico da Antioco IV ad Augusto*, in K. ROSEN (ed.), *Macht und Kultur im Rom der Kaiserzeit (Studium Universale, 16)*, Bonn, 1994, p. 9-63: Study of the iconography of Augustus (esp. the type 'Prima Porta') against the background of the iconography of Hellenistic sovereigns (Antiochos IV, Philippos V, Prousius II, Antiochos IX, Antiochos I of Kommagene), the divine epithets attributed to Hellenistic kings, and their public and private worship. [AC]

*208) R. LEBRUN, *Synchrétismes et cultes indigènes en Asie Mineure méridionale*, in *Kernos*, 7 (1994), p. 145-157: L. studies the signs for syncretism, and also the persistence of local cults in south Asia Minor (Karia, Lykia, Pamphylia, Pisidia, Lykaonia, Kilikia). Several Greek gods (Zeus, Athena, Hermes, Herakles, Helena and the Dioskouroi, Ares, Enyo) were at least partly assimilated to local gods; in many cases, the cult of local gods

resisted Hellenization and syncretism (Sinuri, Arkesima, Basileus Kaunios, Tobaloas, Trosobios, the Lykian Nymphs, Eleuthera, Qebeliya, Qeli, Kubaba, Leto). [AC]

209) F. LEFÈVRE, *L'amphictionie de Delphes: Mythe et réalité*, in *CCG*, 6 (1995), p. 19-31: L. sketches the peripeties of the Delphic amphictyony and the function of its synhedrion from the 6th to the 2nd cent. The turbulent history of the amphictyony contradicts the "myth" of its function as an organ of international cooperation, a myth which was revived under Hadrian. [AC]

*210) B. LE GUEN-POLLET, *La vie religieuse dans le monde grec du V^e au III^e siècle avant notre ère. Choix de documents épigraphiques traduits et commentés*, Toulouse, 1991 [*SEG* XLII 1803]: This is a very useful selection of 86 inscriptions which document a variety of aspects of Classical and Hellenistic religion. More than 3/4 of the texts are taken from F. SOKOŁOWSKI's collections of *leges sacrae* (*LSAM* 2, 7, 11, 16, 23, 24, 29, 35, 36, 39, 44, 45, 47, 59, 68, 73, 83; *LSS* 4, 33, 35, 39, 41, 43, 48, 49, 50, 52, 53; *LSCG* 7, 12, 14, 15, 18, 19, 28, 32, 34-37, 41, 45-47, 68-70, 72, 74, 75, 96, 100, 102, 112, 116, 118-120, 130, 136, 150-152, 154, 155, 158, 159, 165). With its accurate translations (restorations are indicated), informative commentaries, and select recent bibliography, the book may serve not only as a textbook, but, in part, also as a supplement to SOKOŁOWSKI's corpora. The texts are arranged according to the following subjects: the religious life of the deme (1), the phratry (2-4) [*cf. supra* n^{os} 112 and 206 and *infra* n^o 232], and the genos (5), cult associations (6-9), the sanctuaries (10-36: boundaries, protection, exclusion from the cult, ritual purity, property, treasures, buildings), priesthoods (37-52: appointment, duties and rights), dedications and inventories (52-56), hymns (57-59), sacrifice and sacrificial calendars (60-65), oracles (66-75), sacred revenues (76-79), initiation (80), foreign divinities (81-84), grave cult (85), and royal cult (86). [AC]

211) B. LE GUEN, *Théâtre et cités à l'époque hellénistique: "Mort de la cité" – "Mort du théâtre"?*, in *REG*, 108 (1995), p. 59-90: A close study of the epigraphic evidence shows that the widespread view that the theater underwent a period of decline in the Hellenistic age cannot be sustained. Not only were festivals of Dionysos established in an increasing number of cities in Greece and in the East, but dramatic performances were also integrated in the festivals for other deities (Heraia of Argos and Samos, Naia of Dodone, Delphic Soteria, Sarapieia in Tanagra, Mouseia of Thespies, Agrionia in Thebes, Charitesia/Homoloia in Orchomenos, Amphiarraia/Rhomaia of Oropos, Agon in Thessalonike, Antigoneia, Demetria, and Ptolemaia in Delos, Antigoneia/Demetria in Samos, Demetria and Aristonikeia in different cities of Euboia, Rhomaia in Magnesia on the Maeander, and Panathenaia in Athens). L. also underscores the importance of the theater in civic and religious life. Ritual acts show that the theatrical performances cannot be considered as profane entertainment. The religious aspects of theatrical performances can be seen, *e.g.*, in the offering of sacrifices (*e.g.*, at the Sarapieia in Tanagra), in the existence of a shrine and an altar of the Dionysiac technitai in Eleusis, in the fact that the priest of Dionysos served as the eponymous magistrate of the technitai (*IG* XI 4, 1061, 1136), or in the participation of the technitai without an honorarium in the celebration of the Pythais in Delphi in 128/7, to honour Dionysos (*Syll*³ 698 and 711 l. 44). [ES]

212) N.O. LEIPUNSKAYA, *Excavations in the Lower City of Olbia, 1985-1992. Preliminary Results*, in *EMC*, 39 (1995), p. 23-44 [*BE* 1996, 50]: Ed. pr. of an inscription recording the dedication of the city walls to the Eleusinian triad (Demeter, Kore, Plouton) and the Demos by Posideos, son of Dionysios (Olbia, 2nd cent., p. 36). The dedicant is a member of a prominent Olbian family. This is the latest in a series of inscriptions recording repairs to the city walls; in an earlier instance a tower was planned to be dedicated to Zeus Eleutherios. [On the cults of Olbia *cf. infra* n^o 365]. [AC]

*213) D.D. LEITAO, *The Perils of Leukippos: Initiatory Transvestism and Male Gender Ideology in the Ekdusia of Phaistos*, in *ClAnt*, 14 (1995), p. 130-163: The epigraphic evidence attests the celebration of initiatory festivals of the ephebes in Hellenistic Crete, possibly at year-end [cf. *supra* n° 57; CHANIOTIS, *Verträge*, p. 124-126]. From the names of such festivals, – Ekdysia (“the festival of disrobing”) at Phaistos, and Periblemaia (“the festival of donning of arms”), at Lyttos (cf. the Argive Endymatia) –, and from the expressions ἐκδύεσθαι, ἐκδραμεῖν, and πανάζωστος used in this context we may infer that the initiation involved a change of dress, which took various forms, from athletic nudity and the donning of arms to transvestism (cf. the Athenian Oschophoria and the βρυαλίκται at Sparta). The aetiological myth of the Phaistian Ekdysia, i.e., the transformation of Leukippos from girl to boy (ANT. LIB., *Met.* 17) is gender-coded: the boy adopted and then rejected the feminine dress. The structuralists interpreted this initiatory transvestism as part of the liminal phase of initiation, i.e., as an inversion of the young man's true sex (C. CALAME), as lack of gender differentiation (V. TURNER), or as representation of the feminine sexual role the boys performed (D. COHEN). The major weakness of this approach is that it deals with abstract symbols divorced from their social context. Scholars influenced by the psychoanalytical approach interpreted this rite as an attempt of the adolescent boy to incorporate some aspect of the “feminine” within himself, as an attempt to achieve freedom from feminine domination, or as “a regressive enfolding of the self in the clothing of the mother”. By focusing exclusively on the psyche of the adolescent boy and his mother this approach fails to consider the wider social context. Anthropological research has demonstrated that such rituals are most widespread in societies in which boys enjoyed a relatively lengthy period of intimacy with their mothers. This is known to have been the case in ancient Crete. Thus, it is more plausible to assume that both the adoption of the feminine dress by the Cretan youth marked his boyhood association with the female realm, while its removal – as well as the young man's abduction by an older lover (EPHOROS, *FgrHist* 70 fr. 149) – signified his separation from this realm and his readiness to adopt masculine roles in his community. [For criticism of modern concepts of initiation rituals see also H.S. VERSNEL, *Inconsistencies in Greek and Roman Religion, II. Transition and Reversal in Myth and Ritual*, Leiden-New York-Köln, 1994, p. 48-74]. [AC]

214) D. LEWIS, L. JEFFERY, E. ERXLEBEN, *Inscriptiones Atticae Euclidis anno anteriores. Editio Tertia. Fasciculus 2. Dedications, catalogi, termini, tituli sepulcrales, varia, tituli Attici extra Atticam reperti*, Berlin, 1994: The second part of the Archaic and 5th cent. inscriptions of Attika contains public dedications (501-516), dedications of war booty (517-522bis), inscriptions on prizes given at funeral games (523-525, 1394-1398), private dedications on the Akropolis (526-947), dedications to Athena found outside of the Akropolis (948-956), choregic dedications (957-962), dedications of victors at the Thargelia (963-966), dedications found in Attika (971-1030bis), dedications of the Athenian demos or of Athenians in sanctuaries outside Attika (1463-1476; Delphi: 1463-1465; Dodona: 1462; Olympia: 1466-1467; Delos: 1468, 1468bis), boundary stones of sanctuaries in Athens (1049-1086bis) and in sanctuaries of Athenian deities outside of Athens (Aigina: 1481-1491; Kos: 1491bis; Samos: 1492-1499; Lemnos: 1500-1501; Chalkis: 1502), and grave inscriptions (1142-1381, 1393, 1503-1517). The inedita of the volume are a few and rather insignificant fragments (dedications: 610bis, 877 – to Athena –, 894bis, 944, 1004, 1005, 1030; uncertain fragments: 1431, 1448, 1449). I single out the new edition of three leges sacrae: a lex sacra concerning disposal of ὄνθος (982 = *LSCG* 9c) [see now *infra* n° 267]; a lex sacra concerning the cult of Eros (1382 = *LSS* 5); a lex sacra of Delphi concerning sacrifices (1478-1480 = *LSS* 40 A-C = *CID* I, 4-6). In the addenda see a brief discussion of the inventories of the sanctuary of Artemis Brauronia (403-404). [AC]

215) L.R. LIDONNICI, *The Epidaurian Miracle Inscriptions. Text, Translation, and Commentary (Texts and Translations, 36)*, Atlanta, 1995: L. presents a new critical

edition, translation, and brief commentary of the healing miracles of Epidauros. In the introductory chapters L. presents the sanctuary at Epidauros [with no reference to the results of the new excavations by B. LAMBRINOUDAKIS] and discusses subjects such as the arrangement of the texts on the stelae, the composition, and the possible sources of the narratives. [L. has freed the text from the plethora of speculative restorations suggested by F. HILLER and R. HERZOG, and the translations are accurate; the discussion of the compositional patterns is certainly the author's most important contribution. The introduction and the commentaries are informative, but they are far from exhausting the numerous aspects of the Epidaurian healing miracles, e.g., their significance for the history of medicine. L. has overlooked several contributions to the interpretations of these texts, e.g., *EBGR* 1988, 161; 1991, 121; 1992, 85, 217; 1993/94, 59; *SEG* XLIII 1255]. [AC]

216) C.S. LIGHTFOOT, E.A. IVISON *et al.*, *Amorium Excavations 1993. The Sixth Preliminary Report*, in *AS*, 44 (1994), p. 105-128 [*BE* 1997, 575]: Ed. pr. of an altar dedicated as vow to Meter Oreine (Ὁρηνή) (p. 124f., cf. *MAMA* X n° 307) [and *infra* n° 217]. [AC]

217) C.S. LIGHTFOOT, E.A. IVISON *et al.*, *Amorium Excavations 1994. The Seventh Preliminary Report*, in *AS*, 45 (1995), p. 105-138 [*BE* 1996, 615; 1997, 576]: A second stele recording a vow to Meter Or(e)ine was found in Amorium in 1994/95 (p. 133). [Ed. pr. in C. S. LIGHTFOOT, E. A. IVISON *et al.*, *Amorium Excavations 1995. The Eighth Preliminary Report*, in *AS*, 46 (1996), p. 104: Ἀσκληπιάδης Μητρὶ Ὁρινῇ / εὐχὴν]. Ed. pr. of a Christian grave epigram for bishop Pientios (p. 135f., 4th/5th cent.); notice the use of the word ἀμβροσία in connection with the idea of resurrection; the small tomb guards Pientius' remains "until he tastes the ambrosia of resurrection" (εἰσόκ' ἀναστάντος γεύσεται ἀμβροσίας). [AC]

218) M. LILIMBAKI-ΑΚΑΜΑΤΙ, Ἀνατολικὸ νεκροταφεῖο Πέλλας. Ἀνασκαφὴ 1989, in *AD*, 44-46 Mel. (1989-1991) [1996], p. 73-151 [*BE* 1997, 380]: Ed. pr. of an inscribed gold lamella, in the shape of a laurel leaf [or rather a myrtle-leaf, see *supra* n° 104], found in the east necropolis of Pella (p. 80, 4th cent.). The text names Persephone (first attestation in Pella) and the μύστης εὐσεβῆς Poseidippos. [For the interpretation of this text see *supra* n° 104]. [AC]

219) T. LINDERS, *Sacred Menus on Delos, in Cult Practice*, p. 71-79: Temple accounts of the early 2nd cent. on Delos (*ID* 440 A ll. 60-71; 445 ll. 1-16) provide information about food consumption at the festivals Posideia (26 different items) and Eleithyaia (14 items) and about the personnel responsible for the preparation of food (*mageiros*, *artokopos*). [AC]

220) P. LONDEY, *Philip II and the Delphic Amphictyony*, in *Mediterranean Archaeology*, 7 (1994), p. 25-34: The hieromnemes sent to the Delphic Amphictyony by Philippos II from 346 on are not designated as "Macedonian hieromnemes", but as παρὰ Φιλίππου. L. argues that this way of recording their names served Philipp's propaganda and does not imply that the Macedonians had not become members of the amphictyony as an ἔθνος. [AC]

221) I. LOUCAS, E. LOUCAS, *The Sacred Law of Lykosoura*, in *Cult Practice*, p. 97-99: A *lex sacra* which prohibits entry into the sanctuary of Despoina at Lykosoura to pregnant and breast-feeding women, restricts the wearing of certain clothes and hairstyle, and gives instructions concerning the sacrifice (*IG* V 2, 514 = *LSCG* 68, 3rd/2nd cent.), should be associated with a new fragmentary *lex sacra* of later date [*SEG* XXXVI 376, 2nd cent.] which contains regulations with regard to sacrifice (l. 6) and ritual purity (*miasma* from childbirth) [and death or disease in one's own or in another family; the words ἰδίῳι (l. 2) and ἀλλοτρίῳι (l. 4) refer to the lost word κῆδει, πένθει or πάθει; cf., e.g., *LSCG* 124 l. 2-4: ἀπὸ μὲν κάδεος ἰδίῳ... ἀπὸ δὲ ἀλλοτρίῳι (Ephesos, 2nd cent); *LSS* 119 l. 3: ἀπὸ πάθους ἰδίου

καὶ [ἀλλοτρίου] (Ptolemais, 1st cent.); J. BINGEN (*EBGR* 1993/94, 22; *SEG* XLIII 1131) argues that πάθος in the latter text refers to disease (not death)]. The regulations of the latter fragment seem to be more detailed. L.-L. suggest that the introduction of the Eleusinian mysteries in Megalopolis (2nd cent.) inspired the new legislation. By introducing the new law the ancient religious center of Lykosoura may have attempted to attract more worshippers or to remain in tune with the sacred laws of other major sanctuaries. [AC]

222) S. LOWENSTAM, *The Sources of the Odyssey Landscapes*, in *EMC*, 39 (1995), p. 193-226: In the *Odyssey Landscapes*, the frescoes of a private house on the Equiline Hill (ca. 50), the painter identified persons and inanimate objects with 26 labels. The evidence of these labels indicates that, in general, the artist tried to remain faithful to Homer. Even the names of two of Odysseus' companions (Anchialos and Antilochos), which do not appear in the Homeric text, are traditional, thought by I. TZETZES to be Homeric, and known to Polygnotos (5th cent.). In the case of the "Punishments in Hades" the painter merges Homeric themes (Tityos, Sisyphos) with two myths which had become popular in 1st cent. Rome: the myth of the Danaids, and the Pythagorean myth of uninitiated women. Although Polygnotos' 'Nekyia' may have been a source of influence for the painter, the fresco represents a synthesis of Greek and Roman elements. [On these frescoes and their inscriptions see also R. BIERING, *Die Odysseefresken von Esquilin*, 1995; E. THOMAS, *Zum Zeugniswert griechischer Beischriften auf römischen Wandgemälden der späten Republik und frühen Kaiserzeit*, in *Papers of the Netherlands Institute to Rome*, 54 (1995), p. 110-123; cf. *BE* 1996, 13]. [AC]

223) E. LUCCHESI PALLI, *Untersuchungen zum Inhalt der Bullae und anderer Amulettkapseln in Antike, Spätantike und im frühen Mittelalter*, in M. JORDAN-RUWE, U. REAL (eds.), *Bild- und Formsprache der spätantiken Kunst. Hugo Brandenburg zum 65. Geburtstag (Boreas, 17)*, Münster, 1994, p. 171-176: L. collects literary, archaeological, and epigraphic evidence concerning the content of apotropaic bullae and pendants, such as eyes of lizards, animal teeth, plants (coriander seeds, snapdragon), hair, apotropaic texts, inscribed gold amulets (such as the 'Orphic' lamella from Petelia). [On amulets on metal see now *surpa* n° 199]. [AC]

*224) M. MACINTOSH, *The Divine Rider in the Art of the Western Roman Empire*, Oxford, 1995: Study of the iconography and the cult of rider gods (Mars, Jupiter, Epona, the Dioscuri, the Danubian and the Thracian Riders) in the Western Roman Empire. M. discusses the cult of the Thracian Rider / Heros in the Balkans (Dacia, Moesia Inferior), basically in non-urban sites and in coastal areas, his epithets, his sanctuaries (esp. at Daskalovo), his association with Asklepios, Apollon, and the Dioskouroi, and the connection of his cult with that of Dionysos, Jupiter, and Kybele (p. 47-57). [AC]

225) H. MALAY, *Greek and Latin Inscriptions in the Manisa Museum (TAM, Ergänzungsband 19)*, Wien, 1994 [*BE* 1995, 506]: The corpus of the inscriptions in the Manisa Museum – most of them from Lydia – contains 561 lemmata, 224 of which concern unpublished inscriptions (marked with an asterisk). For already published inscriptions M. gives only bibliography (no texts), except when he proposes new readings or restorations. The inscriptions, which in the corpus are arranged according to their subject matter, are presented here according to their origin.

Lydia

Arilenoi (village southwest of Daldis): An important dossier concerns the establishment of an annual panegyris, with a fair, lasting seven days (*523). The dossier consists of the following documents: a) A dedication of Metras, priest of Zeus Driktes for life and of the demos of the Thamoreitai, in fulfillment of a vow he had made with regard to the panegyris (Il. 6-10: αἰτησάμενος πανήγυριν Ἀριλληνοῖς, εὐξάμενος Διὶ Δρικτῇ, ἐπιτυχῶν ἀνέθηκα τὴν στήλην). b-c) An edict of the proconsul on this matter (in Latin) and its Greek transla-

tion. d-e) Honorific inscriptions for Metras and the priestess Tatia, who were honoured with a golden crown διὰ γένου ("and his/her posterity"). f) A letter of Asinius Rufus, patron of the Arillanoi, to Sardeis, probably asking the Sardians not to oppose the granting of ateleia to this panegyris. [For a discussion of the legal and administrative aspects see L. DE LIGT, *Ius nundinarum and immunitas in I.Manisa 523*, in *EA*, 24 (1995), p. 37-54]. A dedication to Zeus Driktes is also known from Gygaia, near lake Koloe (*56, AD 145/6).

Hierokaisareia: Mention of a high priest (*532, 1st cent. AD).

Iaza: An epitaph mentions the common formula οὐ τὸ θανῖ[ν λυπηρὸν ἢ ἀλγεινόν, ἐπὶ τόδε πᾶσιν ἐπέκλωσται] (380, TAM V 1, 481, AD 260/1).

Kollyda: A dedication to Zeus Ariou (*54, late Hell.); Arios was the founder of the cult.

Kula: A cult association of worshippers of Herakles (τὸ κοινὸν τὸ τῶν νέων Ἡρ[ακλεωτῶν]), probably members of the gymnasium (*36, AD 124/4); a dedication to Dionysos (? , *519, late Hell.).

Nisyra: Dedications to Apollon Nisyrites (*77, *555, late Hell.; cf. 78), Artemis Anaitis and Mes Tiamou (*556, imp.).

Philadelphia: Dedications to Kybele and Attis (*153, Hell.; by a man ὑπὲρ τῆς γυναικός), Thea Oleine (*89, *90, late imp.), Theos Hosios kai Dikaios (*181, AD 296/7?; εὐξαμένη ὑπὲρ Γλαύκου τοῦ συνβίου εὐχαριστοῦσα ἀπέδωκε τὴν εὐχὴν), Zeus Sabazios (*67, 1st cent. BC or AD), an Augusta and the imperial house (*14), emperor Hadrian Olympios Soter kai Ktistes (*191, ca. AD 129). Another dedication to Mes ἐξ Διοδότου was made by a man wishing to propitiate the god for committing perjury, a crime often mentioned in the confession inscriptions (*167, AD 173/44; ἔλοισα ἐξ ἐπιπορκασίνης) [= PETZL (*infra* n° 285) n° 52]. A fragmentary dedication was made for the miraculous cure of a man, for whom every hope was lost (*187, imp.; ἀφελπισθεὶς ὑπὸ τ[ῶν ἀνθρώπων ---] σωθεὶς ὑπ[ὸ --]). Several texts mention sacred officials, a priestess (*40), a priest of ἀγιωτάτη Artemis (46), an asiarches (47 A), a grammateus of the sacred agon Dia Haleia and panegyriarches of the agon of the province Asia (*47 B), a panegyriarches of the ἱερὰ καὶ ἄσυλος οἰκουμένη πανήγυρις τῶν Κερδανειτῶν [from the place name Kerdanetta: see D. FEISSEL, *Kerdanetta : une localité de Lydie d'après l'épigraphie et les Actes conciliaires*, in *Tyche*, 11 (1996), p. 107-111]. A fragmentary epitaph provides for a funerary foundation for the bringing of offerings on the birthday of the deceased (*424, imp.).

Saittai: Dedications to Zeus Batenos (*57, late Hell.) and Theion Megiston (*184, Hodenon katoikia, AD 182; ὑπὲρ τῆς [αὐτῆς] σωτηρίας).

Sardeis: A dedication to Men Kamarites, Plouton, and Kore (*165, 1st/2nd cent.; εὐ[χῆ]ν ὅτι μοι ἐπήκουσαν πάντα). In a dedication from Korakoenon katoikia a man thanks the gods for the erection of his funerary monument (*176, 2nd cent. AD; εὐχαριστὶ τοῖς θεοῖς). Several texts mention neopoiai (*11), a priest of Dea Roma (? , *449, 1st cent.), a deceased priestess honoured by her relatives and by certain ἱεροί, members of the cult personnel (*234, AD 50/1), and the joint burial place of "the bakers, wheat-sellers, and the others" (*431, 4th cent. AD?).

Silandos: Dedications to Kybele (*154, 2nd cent. AD; ἐπ[αγ]γιελάμ[ενο]ς) and Zeus Sabazios (*558, imp.).

Tabala: A fragmentary honorific decree (* 517, late Hell.) for a man who offered great services with regard to the cult of Apollon (construction of buildings, sacrifices).

Taza: A fragmentary confession inscription (*186, 1st/2nd cent.) [= PETZL (*infra* n° 285) n° 8] reports that the gods pursued a certain crime (ἐπ[ε]ζήτησαν οἱ θεοί), but the sinners refused to supply certain food items (ll. 1-2), to propitiate the gods, and to record the crime on a stele ([οὐκ ἀπέδ]ωκαν καὶ οὐκ ἔστη[λλογρὰ]φῃσαν); after the entire family had

been punished by the gods, probably with disease, they set up an inscription manifesting the power of the gods ([μαρ]τυροῦ[ντες]).

Thyateira: A funerary imprecation (*421, imp.; ὁ... ποιήσας ἔξι θεοὺς κεχολωμένου[ς]) [= STRUBBE, *Arai*, n° 44].

Sites whose ancient names are not known: An honorific inscription for the agonothetes Ulpus Antiochos Philiskos was erected by his daughter Ulpia Stratonike, high priestess of Asia (52, Bakir, ancient Nakrasa?, 2nd cent. AD). M. identifies Stratonike with the wife of the high priest Ti. Claudius Phesinus, honoured in Teos [on the latter see M.D. CAMPANILE, *I sacerdoti del Koinon d'Asia (I sec. a.C.-III sec. d.C.)*, Pisa, 1994, p. 42f.].

Four dedications to Zeus Sabazios (Σαβάσιος) were found at Küpüler (west of Kadoi), apparently the site of a sanctuary (*62-65, 1st-2nd cent. AD); a fifth stele was not inscribed; another stele (*66) should be attributed to the same sanctuary. The representation of kraters on the stelae indicates that Zeus was worshipped here as patron of viticulture. One dedication was made by Askas and his nephews, in order the expiate a sin of Apollonios' father (*64: ἀνέθηκε ὑπὲρ ἀμαρτίας ἧς ἡμαρτεν ὁ πατήρ μου); the text is related to the 'confession inscriptions' [= PETZL (*infra* n° 285) n° 24]. According to another text another Askas had left an inheritance to Zeus Sabazios, which was given to the god by the heirs of Diodoros (*65: [Ἀ]σκλᾶς Ζωσίμου κατέλιπε [Δ]ιὶ Σαβασζίῳ κληρονομίαν ἥτινα ἀπέδωκαν οἱ Διοδώρου κληρονόμοι); the relation between the dedicant and the heirs of Diodoros is obscure. [The fact that the sanctuary got the inheritance with some delay suggests that the relatives of the testator may have attempted to cheat the god; see A. CHANIOTIS, *Tempeljustiz im kaiserzeitlichen Kleinasien*, in G. THÜR, J. VÉLISSAROPOULOS-KARAKOSTAS (eds.), *Symposion 1995*, Köln-Weimar-Wien, 1997, p. 374].

Another sanctuary, that of Zeus Ἀντιγόνειος / Ἀντιγόνεος / Ἀντιγόναος, can be located at Imrenler (near Demirci), on the basis of eight dedications, five of which preserve inscriptions (*69-73, late imp.); another dedication (*73) may be attributed to the same sanctuary. All dedications were made in fulfillment of vows (εὐχήν), one of them by a priest (*72), another ὑπὲρ τοῦ υἱοῦ σωτηρίας (*73).

A dedication found northwest of Charakipolis attests for the first time the cult of Zeus Taillenos (*549, late Hell.).

A funerary imprecation (*51, borderland of Daldis, Charakipolis and Hierokaisareia, late Hell. or Imp.) [= STRUBBE, *Arai*, n° 47] presents the formulaic expression τούτου πρόσρειζον πᾶν ἀπόλοιτο γένος.

Unknown provenance A fragmentary lex sacra requests ritual purity for persons approaching a sanctuary (*24, imp.); whoever approached the sanctuary in purity, would find an ever-flowing spring and ever-burning fire ([ῥσ]τεις ἐπειβαίν[ε]ι καθαρὸς εἰς τὸν τόπον, ἔξει πηγῆς ἀερέου χρήσε[ιν] / καὶ πυρὸς ἀλείπτου). Impure persons are threatened by an undetermined punishment: [εἰ] δέ τις ἄλος, ἔξει [...] ΑΛΙΟΝ πηγὴν κὲ Π[---] ΔΑΠΑΝΗΣΙΝ; M. suggests π[υρὸς] δαπάνησιν.

An interesting dedication to Men Axiottenos (*171, Katakekaumene?, AD 176/7) is made by the victim of a cheat. Tatias had purchased objects which were probably not given to her; so she ceded them to the god, leaving to him the punishments of those who had cheated her ([Τα]τιάς ἀγοράσασα [...] α καταφρονουμέ[νη] ἐξεχώρησα αὐτὰ [Μ]ηνί Ἀξιοτηνῶ, ἅτινα πρᾶξει ὡς ἂν θέλῃ) [cf. CHANIOTIS, *o.c.*, p. 355 note 9, 364 note 65].

An epitaph was set up for a couple initiated into a mystery cult, possibly of Dionysos (*235, AD 104/5; τετελεσμένη, τετελεσμένος). A golden leaf contains an extremely fragmentary text, in which the words φύλακες (l. 2), θαν[ατ-] (l. 3), εὐήθει (l. 9) can be recognized. M. tentatively suggests that it may be an 'Orphic' text (*488).

Dedications to Artemis Anaitis and Mes Tiamou (*160, 2nd cent. AD; ὑπὲρ ἑαυτοῦ εὐχήν), Mes Axiottenos (*169, imp.), Theos Asklepios (*79, imp.), Leto (*85, AD 75/6), Theion

Hosion kai Dikaion (*179, 2nd or 3rd cent.; in fulfillment of a vow for the son and the grandchild of the dedicant), Theoi Patrioi, Antoninus Pius, and Patris (*195), Tyche Epekoos (*83, 2nd cent. AD; of an altar, by a doctor; another person set up later a sculptural representation of Eros), to unknown deities (*161, 2nd cent. AD; εὐξατο; *188, imp., εὐχήν), to emperor Hadrian Zeus Olympios Soter and Ktistes (*190, ca. AD 129; cf. *supra*, Philadelphia); to an unknown deity (189, 1st/2nd cent.; τὸ θυμια[τήριον] σὺν [τῷ] ἐπιθέ[ματι]). Notice also the epitaph of the member of a thiasos (*354, AD 234/5).

Aiolis

Aigai: A fragmentary decree mentions a priest (*515, 4th cent.); a dedication to Zeus Olympios Epekoos (*59, imp., ὑπέρ τε ἑαυτοῦ καὶ τῶν υἱῶν... εὐχήν).

Smyrna: A dedication to Apollon Kisauloddenos (*531, late Hell.; κατ' ἐπιταγήν).

Funerary cult: I single out references to dead persons as ἥρωες (*39, Sardis; *249, unknown provenance), the terms κρηπίδωμα (the base for a sarcophagus: *250, near Philadelphia, imp.) and ἐνσόρια (niches: *336, unknown provenance, imp.), the erection of funerary altars (*340, Daldis), and the mention of fines paid to the fiscus for the violation of graves (*336, unknown provenance; *355, Daldis; *360, near Apollonis; *423, Sardis). [AC]

226) G.E. MALOUCHEU-DAILIANA, 'Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς. 2. Εὐρετήρια Α'. Ludwig Ross, *Die Deme von Attika*, Halle 1846. B'. *Ἐφημερίς τῶν Φιλομαθῶν* (1855-1876, 1879-1880). Γ'. *Ἐφημερίς Ὁρα* (1875-1889), Athens, 1993 [BE 1996, 180; SEG XLIII 113]: The volume consists of a list of all antiquities mentioned or described by L. Ross, *Die Deme von Attika* and in the journals *Ephemeris ton Philomathon* and *Hora*. Along with references to cults and sanctuaries (see the detailed indices in p. 40, 96f., 134) the lemmata occasionally concern inscriptions which have never been included in the *IG* (*Ephemeris ton Philomathon*: n^{os} 94, 184, 193, 195, 206.4, 209, 219; *Hora*: n^{os} 29, 74). I single out a fragmentary dedication to Asklepios on the Akropolis (*Hora*: n^o 29). [AC]

227) F. MALTOMINI, *P.Lond. 121 (=PGM VII), 1-221: Homeromanteion*, in *ZPE*, 106 (1995), p. 107-122: A manual on magic in a 4th/5th cent. papyrus (*P.Lond. 121*) contains a Homeromanteion (ll. 1-221), i.e., 216 verses of the *Iliad* and the *Odyssey*, arranged in groups of six verses which serve as answers to oracular questions. The text had been published as *PMG* VII, but more recent papyrological finds permit its better reconstruction. [AC]

228) F. MALTOMINI, *Nota alla defixio di Carmona*, in *ZPE*, 107 (1995), p. 297-298: The last line of a Latin defixio found at Carmona (1st cent. AD) should be read as follows: *et sei faciatis, votum quod facio solvam*; (not *sei faciatis votum*), i.e., "and if you do this, I will fulfill the vow I make". The verb *facere* (cf. ποιέω) is used without an object in magical texts. [AC]

229) G. MANGANARO, *Iscrizioni esorcistiche della Sicilia bizantina*, in *Scritti Corsaro*, II, p. 455-464: Ed. pr. of four inscriptions related to magic from Sicily (late antiquity), which demonstrate the persistence of pagan practices into Christianity: 1) a disc inscribed with voces magicae (possibly a defixio); 2) a tablet with invocations of Iao and crosses; 3) an amulet in the form of the cross (κύριε βοήθησον, etc.); 4) an amulet with a long Christian spell, aiming at the protection of a man from every evil. [For similar texts, of later date see also G. MANGANARO, *Nuovo manipolo di documenti "magici" della Sicilia tardoantica*, in *RAL*, Ser. 9, 5 (1994), 485-517 (Christian bronze amulets, a Christian phylakterion for the protection of an olive grove and a vineyard, etc.); Id., *Documenti magici della Sicilia dal III ad IV sec. d.C.*, in *Hestiasis. Studi di tarda antichità offerti a S. Calderone*, Messina, 1994, vol. VI (*non vidí*)]. [AC]

230) G. MANGANARO, *Iscrizioni in greco della Sicilia centro orientale*, in *MEFRA*, 106 (1994), p. 79-118 [*BE* 1995, 29]: Ed. pr. of an epitaph in which the deceased is called εὐσεβής (p. 83f., Syracuse, imp.) and new edition of a Christian funerary imprecation (p. 88f., Katane?, 4th cent. AD: ὁρκί[ζω τὸν παντο]κράτορα... [μὴ] δέν' ἀνῶξαι κτλ.). In the same article M. gives a very useful collection of funerary and honorific epigrams from Sicily (p. 92-118, almost all of them published). I single out the ed. pr. of two fragments of a metrical text which mentions the Dioskouroi and Aphrodite (Κύπριν; 24, Paternó, 1st cent. BC/AD); the new edition of an inscription on a statue of ithyphallic Priapos (221 = *SEG* II 533, Acireale, 2nd/3rd cent. AD); Priapos threatens thieves and desecrators of a grave with his erect phallus: [ἐμὲ Πρίαπον Σ]άμ[ιος? --/ ἐνταῦθ' ἔθ]η[κεν ἔνθα καὶ ἔνθ]α βλέπειν, / μὴ εἰσέρχε[σθαι τοὺς ἀπ' ἄ]στεω[ς κλοπούς, / μὴτ' εἰσέρ]χεσθαι τοὺς ἀπ' "Ακιδ[ος πτω]χοὺς, / σώσσοντα τ[ὴν] αὐτῷ καρπὸν, ὥς ὁρ[θὸν φαί]νω / ἐμὸν πέος] τοῦτο τὸ παχὺ τοῖς σ[υλητ]αῖς]; cf. the Latin version: [*posuit hic*] me Samius utroque in[sp]icientem, / meum en[for]mem penem ut osten[dam furib]us; the ed. pr. of a grave epigram for a farmer and physician, whose tomb was erected by his father as an expression of piety (εὐσεβίη; 19, Ragusa, 2nd cent. AD); an epigram complaining of the bad judgement of Tyche (20, Ragusa, 2nd/3rd cent. AD: ἄκριτος δο[κεῖ] Τύχῃ); the well known metrical oracles of Akrai (22) [*EBGR* 1993/94, 151]; a fragmentary melic poem with references to the Nymphs (23 = *IG* XIV 219). [AC]

231) G. MANGANARO, *Rilettura di tre iscrizioni arcaiche greche*, in *Kadmos*, 34 (1995), p. 141-148 [*BE* 1996, 557]: On the basis of autopsy M. restores the first line of the 'Nestor's cup': Νέστορος [ἐν το]ῖ εὐποτ[ον] ποτέρ[ιο]ν ("la coppa di Nestore [era appunto] piacevole a bersi"). The text possibly alludes to a cup, which was shown in a temple, such as the ποτήριον Νέστορος in Capua (cf. *ATHEN.*, XI, 489 c) [see now also C. O. PAVESE, *La iscrizione sulla kotyle di Nestor da Pithekoussai*, in *ZPE*, 114 (1996), p. 1-23; cf. *supra* n° 112 and *infra* n°s 262 and 377]. [AC]

232) G. MANGANARO, *Sikelika I*, in *QUCC*, 49 (1995), p. 93-109: Ed. pr. of several inscriptions from Sicily: *Kamarina*: A dedication of a statuette (?) as dekate to Apollon Pythios and Patroios by Antandros (5th cent., p. 98-103); for Sicily this is the first attestation of Apollon Patroios, probably protector of the phratries. *Leontinoi*: A graffito on a krater (5th cent., p. 96f.): Νικομέ[δε]ς Νικο[μέν]ιος ἐπὶ νεκυσί[ο], i.e., the vase was dedicated during a funerary banquet "in occasione del Nekysion" [or rather "in the month Nekysios"; the festival name would have been in the plural, as M. himself observes]. M. also presents several examples of bronze votiv tablets, attached to dedications as labels (p. 103-105). An enigmatic text written on a lead tablet (fig. 40, p. 106-108, Castel di Judica) may be a stenographic text, possibly recording expenses for a funerary banquet or a grave. M. argues (p. 108f.) that a lead tablet from Palma di Montechiaro (territory of Akragas, early 3rd cent.), published by F. GHINATTI [*EBGR* 1992, 81: [---]ρητος παρκατ[ι]θεται / [αὐτὸς αὐ]τὸν [παρ] τῷ Ἡρακλεῖ] is not a dedication to Herakles, but records a money deposit (παρκατ[ι]θεται [τάλαν]τον) in the bank (?) of Herakles (a theophoric name). [L. Dubois' suggestion (in *BE* 1996, 570) that this is a defixio is far more plausible: "le verbe παρκατ[ι]θεται... doit signifier ici 'remettre en dépôt' à une divinité un individu maudit"]. [AC]

233) G. MANGANARO, *L'elaphos di oro dedicato dai Selinuntini nell'Apollonion* (*IG* XIV, nr. 268), in *ZPE*, 106 (1995), p. 162-164: M. restores the words ἐν χ[ρ]υσέο[υ] ἔλα[φο]ν in the well known inscription from temple G of Selinous (ca. 450) which lists the gods who gave the Selinountians victory in war [cf. *EBGR* 1989, 29 n° 78]. The object dedicated in the sanctuary of Apollon, after the conclusion of peace, was a golden statue of a deer. [AC]

234) C. MARANGIO, *L'epigrafia nella ricerca topografica. Edifici di culto ed aree sacre nella regio secunda*, in *Journal of Ancient Topography*, 4 (1994), p. 23-34: M. presents a useful collection of inscriptions which mention buildings of religious significance in Apulia and Calabria. Among the cults mentioned I single out those of (Zeus?)

Aniketos, Epekoos, and Hypsistos at Leuka, Artemis, Taras, and Apollon Hyakinthos at Taras, Athena Pallas at Canusium, Athena Ilias at Luceria, and Athena Berekyntia (= Kybele) at Beneventum. Notice also the mention of a ship named after Aphrodite at Leuka (p. 40). [For ships named after deities *cf.*, *e.g.*, *EBGR* 1988, 153: Artemis; 1990, 111: Isis]. [AC]

235) C. MAREK, *Forschungen in Çankiri und Kastamonu, 1991*, in *AST*, 10, p. 135-139: M. studies again two inscriptions found at Kurmalar, south of Mt. Olgassys which separated the territories of Pompeiopolis and Gangra. The first text (*SEG* XXXIII 1113, Hell.?) records the construction and dedication of a series of buildings to the Great Gods. The second text (*SEG* XXXIII 1114, 2nd/3rd cent.) is a dedication to θεὸς μεγάλη Ἥρα. Probably Zeus and Hera were worshipped in this part of Paphlagonia as a pair of Great Gods. Gangra issued coins which underlined its claim to be the oldest city of Paphlagonia and ἐστία θεῶν. [AC]

236) St. MARKOULAKI, *Καλυβιανή*, in *Kretike Hestia*, 5 (1994/96), p. 216-217: A copy of the treaty between Phalasarna and Polyrrhenia (*cf. Staatsvertr.* 471 = CHANIOTIS, *Verträge*, n° 1; early 3rd cent.) was found in a hitherto unknown sanctuary at Tyliphos on Cape Grambousa, near Phalasarna (Crete). The text of the treaty is not presented, except for the invocation Θεοί. [AC]

237) D. MARTINEZ, "May She Neither Eat nor Drink": Love Magic and Vows of Abstinence, in *Ancient Magic*, p. 335-359: M. shows that self imposed vows of abstinence until the fulfillment of a wish (*cf. Il.*, XIX, 205-210) and love spells which wish that the object of curse should not eat or drink until they fulfill the desire of the curser represent the same tradition of cursing. The vows of abstinence presuppose an act of self-cursing in case the vow is broken. [AC]

238) Th. MAVROJANNIS, *L'Achilleion nel santuario di Poseidon e Anfritrite a Teno: Un capitolo di storia della gens Giulio-Claudia in Oriente*, in *Ostraka*, 3 (1994), p. 291-347: M. studies the heroon of Achilles in the sanctuary of Poseidon and Amphitrite on Tenos, focusing on the connection of Achilles' cult with the agonistic life, *e.g.*, in Elis and Olbia (p. 313-322). The dedication of statues of Eros, Anteros, and Nikai to Poseidon and Amphitrite by C. Pandusinus as χαριστήριον (restored by the proconsul P. Servilus Isauricus, *ca.* 46/44) indicate an agonistic context for the cult of Achilles (p. 322f.). [AC]

239) Th. MAVROJANNIS, *L'aedicula dei Lares Compitales nel Compitum degli Hermaistai a Delo*, in *BCH*, 119 (1995), p. 89-123 [*BE* 1996, 54]: M. studies the temples found in the 'Agora of the Hermaistai' on Delos and discusses the dedications of the *collegium mercatorum* or *Hermaistai* (*ID* 1731: to Hermes and Maia, *ca.* 140; 1734; 1745: to the gods, *ca.* 150/120). *ID* 1745 permits the following restoration of *ID* 1734 (known from a mediaeval copy): οἱ Ἑρμαῖ[σταὶ οἱ] / καὶ τὰς πα[στάδας] / [καὶ τὸν ναόν]. M. suggests that the building mentioned in these inscriptions is a public *aedicula* dedicated to the *Lares Compitales*, which he identifies with a small Ionian temple. The *Lares Compitales* are also the θεοί mentioned in *ID* 1745. Thus, the Ionian temple represents the earliest example of a public temple for the *Lares*, almost one century earlier than their temple in Rome, which was restored under Augustus. The cult of the *Lares Compitales* must have been introduced to Delos by the *Hermaistai* and was later taken over by the *Competalistai*. [ES]

240) E.P. MCGOWAN, *Tomb Markers and Turning Post: Funerary Columns in the Archaic Period*, in *AJA*, 99 (1995), p. 615-632: M. suggests that columnar tomb markers, occasionally inscribed with texts alluding to equestrian competitions (*cf. IG* IV 801, Troizen, 550/25; *CEG* 136, Heraion of Argos, *ca.* 500) may reflect the desire of the family of the deceased to associate itself with the epic heroes and with the horse-breeding

aristocracy which participated in athletic competitions. M. collects literary evidence for burials in the hippodrome [cf. *infra* n° 350]. [AC]

241) L. MERCANDO, M.L. LAZZARINI, *Sculture greco-romane provenienti dall'Egitto nel Museo di Antichità di Torino*, in *Alessandria*, p. 356-367: L. (p. 365f.) discusses the dedicatory inscription on the base of a male statue in the Museum of Turin (2nd cent. AD; *OGIS* 699). The statue was dedicated to Pappos Theognostos, possibly a medical doctor, by Bassos, ἐπιμελητὴς τοῦ τόπου καὶ ἱερόφωνος τοῦ κυρίου Σαράπιδος, as thanksgiving for the cure of a woman. L. prefers the interpretation of the term hierophonos as an honorific title given to sacred personnel; this title may reflect the oracular properties of Sarapis. The word τόπος refers to the sacred area, where the statue was dedicated [on τόπος in Egyptian inscriptions see *EBGR* 1993/94, 19]. The fact that the recipient of the dedication is mortal is unusual; perhaps the dedicant underscored Sarapis' healing powers by honouring a medical doctor. It is not clear whether the statue represents the god or Pappos (p. 363). [AC]

242) R. MERKELBACH, *EIATHPION*, in *ZPE*, 102 (1994), p. 296 [*BE* 1995, 129]: M. reads on a gem representing Sarapis, published by E. ZWIERLEIN-DIEHL (*infra* n° 387): ὁ πιστός· εἰ[ατ]ήριον, i.e. "the god whom one can trust; the instrument of healing" or "the god of the place of cure". ZWIERLEIN-DIEHL (apud M., note 2) suggests that ἰατήριον refers to the amulet, not to the god. [AC]

243) R. MERKELBACH, *Zur ἐνκατοχή im Sarapeum zu Memphis*, in *EA*, 103 (1994), p. 293-296: M. suggests that the ἐγκάτοχοι of the Sarapeum at Memphis may have been sick persons who had come to the sanctuary to ask the god to heal them and who had been requested by the god (through dreams or oracles) to spend a certain period of time there. This interpretation is supported by hagiographical texts which report that persons who had been miraculously healed were often ordered to stay in a church for some time. The case of Hephaistion in Memphis (*UPZ* 59-60) should be interpreted in light of these parallels. Hephaistion came to the Sarapeum of Memphis in order to ask the god for healing; after he had been saved with the help of an oracle, Sarapis appeared in a dream and ordered him to stay in Memphis. Hephaistion was released from this obligation by the god, again through a dream. [AC]

244) R. MERKELBACH, *Die Trimeter von Armavir. Inschrift eines armenischen Königs?*, in *EA*, 25 (1995), p. 71-72 [*BE* 1997, 628]: M. offers a new restoration of a metrical inscription from Armavim (near Artaxa, *BE* 1959, 485) and suggests that this poem, strongly influenced by Euripides, is a grave inscription referring to the power of envy (φθόνος), from which the deceased has now escaped. The text may have been composed for the grave of an Armenian king. [AC]

245) R. MERKELBACH, W. BLÜMEL, *Grabepigramm auf Mokazis*, in *EA*, 25 (1995), p. 67-69 [*BE* 1997, 596]: M.-B. present an alternative restoration of the grave epigram for Mokazis (2nd cent., Bithynia) [*infra* n° 311], who – according to their restoration – is praised for committing suicide ([οὔ] ποτε σ' ἐμ προμάχοισι, Μοκαζι, ἐσαντίος ἐχθρῶν / [πέ]φην ἐν ὁσμίνῃ ἄορι μαρνόμενον, / [ιοῦδ'] ὁλοοὶ θῆρές σε κατ' οὐρεῖα δάσκια θυνον / [νίκ]ησαν θρασέων ἀντιόωντα μόθων, / [-τ]οῖόν τοι ἐν στήθεσσι μένος πνέεν - ἀλλά σε νοῦς σου). G. PETZL reads, however, νοῦσος, i.e., Mokazis was defeated by illness. His tomb (πολυστέφανον σῆμα) was erected by his sons at the meeting of three roads (ἐνὶ τριόδῳ ἥριον ἀμφέβαλον). The deceased is believed to have become a demon ruling over his fatherland (Ταρσεανὸς κατέχῃ δαίμων πάτρην). Whoever would violate the grave should be banished from his fatherland by the personification of Δυσμένεια ("Schlimmes Geschick": [τὸ]ν δέ με συλέσαντα, Δυσμενέην, ἐξολέσαις πατρίδος). [The tomb is erected at the meeting of three roads, i.e., on a spot commonly associated with Hekate (see, e.g., recently S.I. JOHNSTON,

Crossroads, in *ZPE*, 88, 1991, p. 217-224); thus, δυσμενέη is possibly an epithet of Hekate, invoked to protect the grave]. [AC]

246) L. MIGEOTTE, *Les souscriptions publiques dans les cités grecques (Hautes Études du Monde Gréco-Romain, 17)*, Genève-Québec, 1992: In this important study M. assembles the evidence on public subscriptions (ἐπίδοσις, ἐπαγγελία) in the Greek world and offers a meticulous analysis of this material (the character of the documents recording the donations, the geographical and chronological distribution of the evidence, the role of the assembly, the representation of citizens, foreigners, women, associations, and entire families among the donors, the purposes for which the collected money was used). M. corrects the view that public subscriptions are indicative of emergency and crisis, and demonstrates that in most cases the private donations occurred in periods of peace, prosperity, and vigorous building activities. The mainly epigraphical evidence from 44 cities – from Sicily to Asia Minor and Kyrene – is arranged geographically. M. gives the text of the inscriptions, with critical apparatus and translation. Apart from a few references from the 5th and 4th cent., the material is concentrated in the last three centuries BC, with a few attestations in the 1st-2nd cent. AD (cf. p. 298-303). The donations served a variety of purposes, such as the improvement of city defenses, the purchase of grain, the construction of public buildings, the payment of public debts, the supply of gymnasia with olive oil, building activities in sanctuaries, and the organization of religious ceremonies (p. 327-345). The documentary evidence for donations pertaining to religious matters includes texts concerning the restoration of a sanctuary in Athens (13; *IG* II² 2330, 4th/3rd cent.); the restoration of the temples of Demeter, Herakles, and Hermes in Messene (22; *SEG* XXIII 205, 207; *SEG* XXXV 343, ca. 15 BC-AD 14); the restoration of the temple of Asklepios in Orchomenos (27; *IG* VII 3191-3192, ca. 250/220); the relocation of the sanctuary of Demeter and Kore in Tanagra (28; *LSCG* 72, 3rd/2nd cent.) [cf. *EBGR* 1990, 261]; the restoration of the cave of Zeus Trophonios near Lebadeia (30; *IG* VII 3077; 1st/2nd cent. AD); the supply of the sanctuary of Athena Lindia with vases and decoration (39; *Lindos* 51, ca. 325); the making of golden crowns for Athena Lindia, Zeus Polieus, and Nike in Lindos (40; *Lindos* 252, ca. 115); the creation of funds for the cult of Athena Lindia and Zeus Polieus (41; *LSS* 90, AD 22); the financing of a banquet at the Panathenaia in Kamiroi (43; *Tit. Cam.* 159, 2nd cent.); the restoration of the temple of Hera on Samos (61; *SEG* I 367, ca. 258); the restoration of the sanctuary of Artemis Proseioia in Histiaia (63, *IG* XII 9, 1189; *SEG* XXXIV 909, 2nd/1st cent.); the construction of a temple of Tyche and the restoration of the temple of Nemesis in Smyrna (67; *I.Smyrna* 697, ca. AD 123); building activities in the Artemision of Ephesos (70; *I.Ephesos* 1687; *SEG* XXXIII 941, ca. 30); the restoration of the sanctuary of Leto at Olymos (75; *SEG* XXXIX 1135-1137; cf. *EBGR* 1989, 11, 2nd cent.); building activities in a sanctuary (?) at Kadyanda (82; *TAM* II 650, 1st cent.). These documents are discussed in great detail in the respective commentaries and in the systematic analysis in chapter 6 (esp., p. 329-332, 343-345). To this evidence M. adds the literary evidence on Athenian sacrifices financed with ἐπιδόσεις (3; *PLUT.*, *Phoc.* 9, 1f., 4th cent.). [AC]

247) L. MIGEOTTE, *Un fonds d'achat de grain à Coronée*, in *Boeotia Antiqua*, 3, p. 11-23 [*SEG* XLIII 205]: M. studies a decree of Tanagra, (cf. P. ROESCH, in *Teiresias*, 7, 1977, p. 3f., 3rd cent.) concerning the donation of 700 drachmas by Antigenidas. The money, which was to be used for the purchase of grain, was put under the protection of the gods (l. 1: καθιερῶ[σθη]; cf. l. 4). The text refers to the sacred (lunar) calendar (l. 18f.: πρὸ τῶς τριακάδος τῷ Ἑρμαίῳ μείνὸς κατὰ θεόν) and mentions the months Hermaios (2nd), Homoloios (6th), and Pambotios (10th). [AC]

248) L. MIGEOTTE, *Ressources financières des cités béotiennes*, in *Boeotia Antiqua*, 4, p. 3-15: Brief discussion of the public use of sacred land in Boiotia (p. 5f.), especially

its leasing (Thespieae, Orchomenos, Lebadeia, Thebes, Thisbe), and mortgaging (Akraiphia). [AC]

249) L. MIGEOTTE, *Finances et constructions publiques*, in *Stadtbild*, p. 79-86 [BE 1996, 42]: Survey of the financing of public works in the Hellenistic city, including a discussion of the use of sacred money. M. discusses an inscription from Skepsis (4th/3rd cent.) which provides for the use of revenues from sacrifices for performances of choruses and two decrees of Miletos (*Didyma* II 479-480, 299 BC), which refer to the financing of building works in the sanctuary at Didyma from revenues exacted from a porticus donated to Apollon by Antiochos, the son of Seleukos I. [AC]

250) G. MIHAILOV, *Quaedam Thracica*, in *Studia Gerov*, p. 153-155: M. republishes the dedication to Zeus, Hera, and Aphrodite (*JGBulg* IV 2213, Pautaulia, imp.). According to the new reading, these gods were invoked with the otherwise unattested epithet Σκοκεληνοί. This epithet derives from a site, whose name belongs to a common type of Thracian toponyms. [AC]

251) F. MILLAR, *The Greek City in the Roman Period*, in M.H. HANSEN (ed.), *The Ancient Greek City-State. Symposium on the Occasion of the 250th Anniversary of the Royal Danish Academy of Sciences and Letters, July, 1-4 1992*, Copenhagen, 1993, p. 232-260: Excellent overview of the characteristic features and problems of the cities in the Roman East. Among other subjects M. discusses the fusion of languages and ideas, as expressed, e.g., in a series of dedications to Herakles, Nemesis, Athena, Hygieia, and Asklepios in Kremna (*SEG* XXXVII, 1175-1185, p. 239); the way the figure of the emperor was incorporated in the collective ceremonials of the cities (p. 247-249; e.g., *SEG* XXV 744, Kalindoia; *SEG* XXXII 1243, Kyme); the evocation of local mythological and cultic traditions in the foundation of Vibius Salutaris in Ephesos (p. 251) [cf. *EBGR* 1991, 206-207]; the importance of new agons, such as the Demostheneia at Oinoanda (p. 251-253) [cf. *EBGR* 1988, 193; 1991, 207; *supra* n° 155]; the decoration of the golden crowns worn by sacred officials with the image of the emperor (Oinoanda, Aphrodisias; cf. *Acts of Paul and Thecla* 26-39). [AC]

252) N. MILNER, *An Inscription from Bubon*, in *Studies Hall*, p. 93-94: Ed. pr. of an honorific decree for Nearchos, whose ancestors had served as high priests of the (city) emperor cult (Boubon, 2nd/3rd cent.). [AC]

253) N.P. MILNER, S. MITCHELL, *An Exedra for Demosthenes of Oenoanda and his Relatives*, in *AS*, 45 (1995), p. 91-104 [BE 1997, 559]: On the basis of new epigraphic finds (n° 2-5) M.-M. reconstruct an exhedra at Oinoanda, where honorific statues of C. Iulius Demosthenes, founder of the festival Demostheneia [cf. *supra* n° 251], and members of his family were displayed (early 2nd cent. AD); they also discuss the position of this family in Oinoandan society. M.-M. offer a new edition of an honorific inscription for Demosthenes (1 = *IGR* III 487, after AD 114) [see also *supra* n° 155] which was part of this monument. This text mentions the offices held by Demosthenes – among them that of the high priest for the provincial emperor cult in Lykia and of the agonothetes of the pentaeteric Isolympic Vespasianeia. [AC]

254) E. MIRANDA, *Iscrizioni Greche d'Italia. Napoli. II*, Rome, 1995 [BE 1996, 558]: The second part of the corpus of the Greek inscriptions of Neapolis contains private dedications (87), boundary stones (88), grave inscriptions (89-188), varia and incerta (189-215), one Jewish inscription (216), and Christian texts (217-266). New texts are marked with an asterisk. *Sacred officials*: A priestess of Leukothea (94, 1st cent.); a priestess (ἱέρηα δημοσία = sacerdos publica) of Athena Sikele (112, 1st cent. AD); a priest of Augustus (115). *Epitaphs*: The grave epigram for the epic poet (?) Alkibiades imitates Homer's epitaph (91 = *GVI* 511, 2nd cent. AD). The epigram of a young boy refers to Hermes Psychopompos, who is also represented in relief (95 = *GVI* 1883, 1st cent. AD: ἄγγελε

Φερσεφόνης, Ἑρμῇ, τίνα τόνδε προπομπεῖς εἰς τὸν ἀμείδιτον Τάρταρον Ἀΐδεω;). In another epigram φθόνος is accused of leading to death a woman richly endowed by Aphrodite, Athena, and the Muses (130 = *GVI* 1925). Two texts contain prohibitions against violation of the grave (91 = *GVI* 511: οὐ θέμις ἄλλην θεῖναι· ἱερὰ κατάρρα; cf. *126 ter, 1st cent. BC/AD; 99, imp.: μηθένα ἀδικῆσαι κατὰ τῶν θεῶν; 140 = *GVI* 1222, 1st cent. AD: τὸ δὲ σῆμα ἄθρανιστον τηρεῖτε ὠκυμόρου νέκυος; 182, 1st cent. AD: ταύτην τὴν κλίνην μὴ οὔγειν). Grave inscriptions use the formulaic expressions Θεοῖς καταχθονίοις (127-129, 147, 155, 158, 184, imp.) and εὐψύχει (92, 120, 2nd/3rd cent.), and the unusual invocation of Καλοὶ Δαίμονες (175). M. also presents a relief of unknown provenance, with a mythological representation (Paris falling in love with Helen) and inscriptions naming the persons represented (Peitho, Aphrodite, Helen, Alexandros, 1st cent. AD, p. 9f.). [AC]

255) S. MITCHELL, *Termessos, King Amyntas, and the War with the Sandaliôtai. A New Inscription from Pisidia*, in *Studies Hall*, p. 95-105; Id., *Amyntas in Pisidien. Der letzte Krieg der Galater*, in E. SCHWERTHEIM (ed.), *Forschungen in Galatien (Asia Minor Studien, 12)*, Bonn, 1994, p. 97-103: Ed. pr. of an honorific inscription for Trokondas from Termessos, who was honored as savior and benefactor with the post mortem erection of a gilded statue in the hitherto unknown polis of the Typalliotai (<Typallia?) in Pisidia. Trokondas was killed during a war fought between the Galatian king Amyntas and the city of Sandalion (ca. 32-25 BC). Trokondas is called a ἥρως (l. 1). [The word is written with larger letters, probably not in order to underscore Trokondas' heroic deeds, but because he may have received a heroic cult; cf., e.g., the case of C. Iulius Epikrates (*supra* n° 166)]. [AC]

256) S. MITCHELL, *Cremna in Pisidia. An Ancient City in Peace and War*, London, 1995: Overview of the inscriptions found in the Hadrianic forum at Kremna (p. 65-69). [The inscriptions are cited with the number which they will receive in G. H. R. HORSLEY, S. MITCHELL, *The Inscriptions of Cremna and Ariassus* (forthcoming)]. The construction of the forum and the basilica was financed by L. Fabricius Longus (*I.Cremna* 4), who probably served as priest of the Fortuna of the colony. The basilica was dedicated to Hadrian, to the divinised Caesar Trajan (an unparalleled formula), to the imperial household, and to the colony of Kremna (ca. AD 120). The same Longus dedicated to Hermes and Apollon a dice oracle in the forum (*I.Cremna* 5). Another inscription (*I.Cremna* 12) identified a heap of broken stones to the north of the Doric agora as coming from a temple for Marcus Aurelius and Commodus. [AC]

257) F. MORA, *Nomi teofori e politeismo greco: Prospettive di ricerca*, in G. SFAMENI GASPARRO (ed.), *Ἀγαθὴ Ἑλπίς. Studi storico-religiosi in onore di Ugo Bianchi*, Roma, 1994, p. 177-186: Brief survey of the structure of the theophoric names and their distribution in various time periods. The most common theophoric names are Dionysios, Apollonios, Demetrios, and Theodoros, followed by Apollodoros and Herakleides/das. Common elements in their composition are θεο-, -δοτος, -δωρος, -κλης, -γενης, -φανης, -φων, -κριτος and the divine names Hermes, Zeus, Pythios, and Hera. There seem to be a relation between the bearer of the name and the divinity from which the theophoric name is derived, since the most common female theophoric names are derived from Artemis, Aphrodite, and Tyche (also from Athena, Hera, and Hekate), whereas only one woman had a theophoric name deriving from Poseidon. In terms of developments, it is interesting to note that names deriving from Hermes, the Nymphs, and Mandros are popular in the Archaic period; in the 5th century Zeus and Hera are increasingly common in the onomastic material; composites with θεός, Apollon, and Πυθ- become very popular in the 4th cent.; almost 2/3 of the theophoric names of the pre-Hellenistic period are composed with Zeus, Hera, Hermes, and Apollon. In the Hellenistic period names composed with Zeus and Apollon are predominant (2/5), followed by names composed with Demeter

and Dionysos. names composed with Artemis and Aphrodite become popular only in the imperial period, when names composed with Hera almost disappear. [AC]

258) Y. MORIZOT, *Artémis, l'eau et la vie humaine*, in *L'eau*, p. 201-216: Study of the relationship of Artemis to water, in particular with regard to the role of water in fertility, healing, and purification. M. discusses the purification ritual prescribed for women by the cathartic law of Kyrene (LSJ 115) [cf. EBGR 1993/94, 45], collects the epigraphic evidence for the association of Artemis with healing deities (IG IV² 1, 40, Epidauros; SEG XXVI 606, Amphiareion; AvPergamon VIII 3, 161, Pergamon), and points to the epithets Soteira, Lysaia, Orthosia, and Oulia, which are connected with the goddess' healing powers. [AC]

259) F. MOSINO, *Graffito vascolare greco da Reggio Calabria*, in *Xenia Antiqua*, 4 (1995), p. 23-24: Ed. pr. of a dedicatory inscription addressed to (Zeus) Keraunos, written on the base of a vase (Rhegion, 4th cent.). [AC]

260) S. MÜHLENBROCK, *Hadrian in Alexandria Troas? Eine neue Inschrift*, in E. SCHWERTHEIM, H. WIEGARTZ (eds.), *Neue Forschungen zu Neandria und Alexandria Troas (Asia Minor Studien, 11)*, Bonn, 1994, p. 193-195: Ed. pr. of a Latin inscription on an altar dedicated to Hadrian, called Iupiter Olympius (Alexandria Troas, after AD 128/9). [AC]

261) H. MÜLLER, *Bemerkungen zu Funktion und Bedeutung des Rats in den hellenistischen Städten*, in *Stadtbild*, p. 41-54: M.'s excellent overview of the role of the boule in the Hellenistic cities in light of the epigraphic evidence includes discussion of religious aspects, such as the erection of (cult) statues of personified ideas (Demokratia, Demos) in the bouleuterion, the attendance of religious ceremonies by the bouleutai (sacrifices, prayers, imprecations, inauguration ceremonies – εἰσιτήρια), the supervision of cults and sanctuaries, and the prominent position of the bouleutai in processions, sacrifices, and banquets. [For the archaeological evidence on Hellenistic bouleuteria cf. V. KOCKEL, *Bouleuteria. Architektonische Form und urbanistischer Kontext*, in *Stadtbild*, p. 29-40]. [AC]

262) O. MURRAY, *Nestor's Cup and the Origin of the Greek Symposion*, in *AION (arch.)*, NS 1 (1994), p. 47-54: The inscription on Nestor's cup from Ischia (ca. 725/20) states that whoever drinks from it will be struck with the torments of sexual desire. By referring to Aphrodite, the text alludes to the sexual pleasures which were part of the reclining type of drinking party. Thus the poet contrasts consciously the heroic (cf. Nestor) and the contemporary drinking styles. The sophisticated humor demonstrated by this epigram can be taken as evidence for the introduction of the sympotic style in the Greek world already in the 8th cent. [for other interpretations see *supra* n° 231 and *infra* n° 377]. [AC]

263) G. NACHTERGAEL, *Deux inscriptions grecques d'Égypte (ancienne collection Eid)*, in *CE*, 69 (1994), p. 140-146: Ed. pr. of a boundary stele forbidding entrance in an asylum, with the formulaic text ϕ μη πρῶγμα μηθένα εἰσιέναι (cf. the asyilia given to Isis Sachypsis in Theadelphia: *I.Fayoum* II 112 ll. 19-22, 93 BC). The stone may come from the Arsinoites nome, where asyilia was granted to a number of sanctuaries in the last century of Ptolemaic rule (ca. 95-30). [AC]

264) G. NACHTERGAEL, *Une dédicace à Harpocrate*, in *CE*, 70 (1995), p. 246-251 [*BE* 1996, 542]: Ed. pr. of a dedication to Zeus Helios θεὸς ἐνάρητος Semphthopos (= Semthopos) Harpokrates and his synnaoi by an interim strategos (Egypt, second half of the 3rd cent. AD). The attribute θεὸς ἐνάρητος characterizes Harpokates as protector of fertility. [AC]

265) M. NAFISI, *Zeus Basileus di Lebadea. La politica religiosa del koinon beotico durante la guerra cleomenica*, in *Klio*, 77 (1995), p. 149-169: The epigraphic evi-

dence for the construction of the temple of Zeus Basileus at Lebadeia (cf. *IG* VII 4135-4136; *IG* IX 1, 98) suggests that the construction started around ca. 220 BC, in the aftermath of the victory of the Hellenic League over Kleomenes III; the cult of Zeus Basileios was connected with anti-Spartan traditions, since the relics of the Messenian hero Aristomenes were kept in this sanctuary and the festival Basileia was founded after the Boiotian victory at Leuktra. The date of the reorganization of the festival Ptoia should probably be placed also ca. 221/20. [AC]

266) V. NAJĐENOVA, *Les cultes religieux dans le village de Thrace romaine*, in *L'epigrafia del villaggio*, p. 189-196: N. discusses selected problems related to the study of religious life in the villages of Roman Thrace. It is often difficult to determine which inscriptions were found in villages. Although the majority of the population continued to live in villages and to worship the traditional gods, contacts with urban centers and mobility, which was increased by service in the Roman army and by trade, changed the cultural profile of the Thracian villages. The inscriptions of religious significance are usually dedicatory plaques, altars and columns. If one considers the inscriptions, the most common recipient of dedications is Asklepios (172 texts), sometimes accompanied by Hygieia and Telesphoros. Other popular gods are Apollon (81 dedications), the Thracian rider god (more than 50), and the three Nymphs (29). Dedications were also made to Dionysos, Zeus and Hera, Herakles, Artemis, Zeus Hypsistos, Sabazios, Plouton, Mithras, Dolichenus, and, in isolated cases, Ares, Aphrodite, Hermes, and Kybele. However, this picture changes as soon as one considers the dedications (representations of deities) which lack inscriptions. In these anepigraphic dedications the most popular deity is the Thracian rider god, followed by Apollon, Asklepios and Hygieia, the three Nymphs, Dionysos, Zeus, Hera, and Artemis. Although some dedications are addressed to Apollon or Asklepios, the deity represented is still the rider god, the most popular god in this region. N. comments also on the use of the epithets κύριος, σωτήρ, and ἐπήκοος. Most deities have epithets which are derived from place names. The dedications have permitted the identification of numerous sanctuaries. Only one cult association (speira) is known, dedicated to the cult of Dionysos; this cult association had various officials (ἀρχιμύστης, σεβαστοφάνης, ἀρχι[.]αλλαρὸς, κουρής, σειστήμαρχος, κρανιάρχης). [AC]

267) G. NÉMETH, *Μετ' ὄνθον ἐγβαλέν. Regulations Concerning Everyday Life in a Greek Temenos*, in *Cult Practice*, p. 59-64 [Reprinted in G. NÉMETH, *Hekatompedon. Studies in Greek Epigraphy*, Debrecen, 1997, p. 21-30]: The 'Hekatompedon inscription' (*IG* I³ 4 = *LSCG* 3 = *Nomima* I (*infra* n° 358) n° 96; ca. 499/8 or 498/7) contains a series of regulations safeguarding order on the Akropolis: a prohibition against the construction of a storeroom for the preparation of ordinary meals for the cult personnel; a regulation concerning the areas where it was permitted for fires to be kindled; a regulation concerning the storeroom of the priestess and the zakoroi (cf. regulations concerning the stands of salers in sanctuaries); regulations concerning the setting up of tents for ritual meals and the accommodation of worshippers; a prohibition against the disposal of ὄνθος (waste from cleaning the intestines of sacrificial animals, and not dung from grazing animals) in the sanctuary. These regulations find close parallels in many other *leges sacrae*. [AC]

268) I. NICOLAOU, *Inscriptiones Cypriae Alphabeticae XXXIII*, 1993, in *RDAC*, 1994, p. 181-195 [*SEG* XLIII 1003]: Ed. pr. of 49 inscriptions from Cyprus, including a dedication to Theos Hypsistos (45; Amathous, 3rd cent. AD). [AC]

269) P. NIGDELIS, *Oberpriester und Gymnasiarchen im Provinziallandtag Makedoniens: eine neue Ehreninschrift aus Beroia*, in *Klio*, 77 (1995), p. 170-183 [*BE* 1996, 247]: Ed. pr. of a fragmentary honorific inscription for T. Flavius Paramonos, high priest and agonothetes of the Macedonian Koinon (early 2nd cent. AD?), set up by a phyle of Beroia. Paramonos had organized gladiatorial games and venationes. He also

served twice as gymnasiarch (of the city or the koinon?); N. discusses the evidence for gymnasiarchs who served in this office in connection with the celebration of provincial festivals. [AC]

270) P. NIGDELIS, 'Η οἰκογένεια τῶν Ἰταλικῶν Auli Avii στὴ Θεσσαλονίκη μὲ ἀφορμὴ μιὰ νέα δῖγλωση ἀναθηματικῆ ἐπιγραφῆ, in *Tekmeria*, 1 (1995), p. 47-63 [SEG XLIII 457]: Ed. pr. of a bilingual (Greek-Latin) dedication to Augustus, Herakles, and the City. Avia Posilla dedicated a temple, hot baths, a cistern, and a porticus. Besides offering new information on the family of the Auli Avii, the new inscription attests the connection of Herakles with healing baths [cf. *infra* n° 317] and suggests that Therme, an important community in the area of Thessaloniki, derived its name from hot springs. N. gives a new edition of a fragmentary inscription which refers to healing springs (l. 2: ὕδάτων εἰς θεραπ[εῖαν]). [AC]

271) P. NIGDELIS, *Μακεδονικὰ Σύμμεικτα*, in *Tekmeria*, 1 (1995), p. 173-188: Ed. pr. of a fragmentary honorific inscription for a provincial high priest of the Augusti for life [cf. *supra* n° 166] and agonothetes of the Macedonian Koinon (Beroia, early 2nd cent. AD). The name of the high priest is not preserved, but he may be identified with Ti. Claudius Peierion (cf. *SEG* XXVII 262). [AC]

272) E. NIKOLAOU, in *AD*, 46 B1 Chron. (1991) [1996], p. 212: A dedicatory inscription was found in Velestino (Pherai). [The text is presented in majuscules. It is a thanks-giving dedication to Sarapis and Isis; ll. 2-4 read: [Σ]αράπιδι Ἰσι[δι] / χαριστήρια / ὑπὲρ τοῦ νόου]. [AC]

273) V. NINIΟΥ-KINDELI, 'Υπαίθριο ἱερὸ στὰ Τσισκιανὰ Σελίνου (N. Χανίων), in *Πεπραγμένα τοῦ Ζ' Διεθνοῦς Κρητολογικοῦ Συνεδρίου*, A2, Rethymno, 1995, p. 681-689: Report of the excavation of an open sanctuary of Poseidon at Tsiskiana (near Elyros, Crete, 4th cent. BC-2nd cent. AD). A dedicatory inscription (Πασειδῶνι / εὐχάν / Μενεσθένης / Ἀβδία, 2nd cent.) revealed the identity of the god worshipped there. The finds (hundreds of statuets of bulls, lamps, ashes of sacrifices) show that Poseidon was worshipped here as Taureios and Ennosichthon. [AC]

274) M.K. NOLLÉ, J. NOLLÉ, *Vom feinen Spiel städtischer Diplomatie. Zu Zeremoniell und Sinn kaiserzeitlicher Homonoia-Feste*, in *ZPE*, 102 (1994), p. 241-261: N.-N. present an impressive collection of coins recording the Homonoia between cities of the Roman East (Side-Alexandreia, Smyrna-Athens, Smyrna-Laodikeia, Mytilene-Pergamon, Ephesos-Sardeis, Side-Attaleia, Side-Aspendos) and study the iconography of the coins (representations of important local deities and city founders) and the political / diplomatic context of these emissions. The Homonoia agreements usually followed the resolution of the conflicts between cities for honorific titles and privileges. [To the evidence one should add *TAM* II 174; cf. *EBGR* 1988, 30]. N.-N. suggest that the *dextiosis* represented on the coins alludes to actual festivals and sacrifices, which were celebrated on the occasion of the establishment of Homonoia. [See the criticism of D. KIENAST, *supra* n° 196. For a celebration of an Hellenistic festival of Homonoia, which commemorated the reconciliation of two cities see *LSAM* 81 (Antiocheia on Pyramos and Antiocheia on Kydnos)]. [AC]

275) J. NOLLÉ, *Perikles of Mylasa, Architekt des Venus-und-Roma-Tempels in Rom?*, in *Chiron*, 25 (1995), p. 299-303 [BE 1996, 59]: Discussion of the grave epigram for M. Aurelius Perikles (*I.Mylasa* 468). According to W. BURKERT's reading of the text [*EBGR* 1992, 38], Perikles was one of five architects who built a huge temple in Rome (μυρίων ἀνθρώπων πέμπτον συντελέσαντα ναόν), presumably the temple of Venus (AD 312). According to N. Perikles built his fifth temple in Rome in the early 3rd cent. AD; the words μυρίων ἀνθρώπων refer to the preceding τέχνη μεγίστη ("mit der größten Kunstfertigkeit unzähliger Menschen"). Perikles did not claim descent from Herakles (τὸν ἄφ'

'Ηρακλέους προφανέντα), but was compared to Herakles (cf. τὸν 'Ηρακλέους ἀπόμιμον), a legendary founder of temples. [On the same text see also W. BLÜMEL, *Noch einmal zur Grabinschrift des Perikles von Mylasa*, in *EA*, 25 (1995), p. 65, who rejects BURKERT's interpretation, but also withdraws his own suggestion to restore συντελέσανταν ἀ[γῶ]ν[α] in l. 4; cf. *BE* 1997, 532; see also W. LUPPE, in *Panchaia. Festschrift für Klaus Thraede* (*JAC*, Ergänzungsheft 22), Münster, 1995, 156-160 [*non vidī*]; *BE* 1997, 58]. [AC]

276) G.C. NORDQUIST, *Some Notes on Musicians in Greek Cult*, in *Cult Practice*, p. 81-93 [*BE* 1996, 184]: Based on the epigraphic evidence, N. explores various aspects of the employment of musicians in the worship of the gods. Professional musicians (usually flutists and trumpeters), who were occasional members of guilds, were employed by civic magistrates for a variety of functions, including service to the gods (e.g., trumpeters at the Hephaistiaia, the Choai, and the cult of Apollon Agyieus in Athens, hieraulai performing at sacrifices, auletriai accompanying choruses of women, musicians playing at processions, libations, and competitions, professionals giving concerts in sanctuaries). Their social status varied widely, exactly as the length of their employment, their rewards, duties, and reputation. [AC]

277) R. OSBORNE, *Archaeology, the Salaminioi, and the Politics of Sacred Space in Archaic Attika*, in *Placing the Gods*, p. 143-160: The archaeological evidence points to a great contraction of settlement in Attika as early as the Submycenaean and Proto-geometric periods and to a gradual expansion of settlement in the 8th cent. O. suggests that the Salaminioi, a *genos* which looked after the priesthoods of Athena Skiras (Phaleron), Herakles (Sounion), Eurysakes (Athens), Aglauros, Pandrosos, and Kourotrophos [*LSS* 19 = *Agora*, XIX, L4; cf. *EBGR* 1991, 270), had established themselves in Attika already in the Submycenaean period and may have been encouraged to maintain a Salaminian identity because of the territorial claim (on Salamis) implicit in that. The link between Athenian cults and politics predates Peisistratos, and it seems that cult activity outside Attika was the result of the activities of a single community. [See now also M.C. TAYLOR, *Salamis and the Salaminioi. The History of an Unofficial Athenian Demos*, Amsterdam, 1997]. [AC]

278) P. PACHIS, *The Cult of Mithras in Thessalonika*, in J. R. HINNELL (ed.), *Studies in Mithraism. Papers Associated with the Mithraic Panel Organized on the Occasion of the XVIIth Congress of the International Association for the History of Religions, Rome 1990 (Storia delle religioni, 9)*, Rome, 1994, p. 229-255: The cult of Mithras in Thessalonike, long doubted by modern scholars, is attested by recent finds, a relief representing Mithras tauroctonus in the primordial cave (3rd cent. AD) and a statuette of Mithras (2nd/3rd cent.). Thus, a votive altar (*IG* X 2, 65) dedicated by an ἀρχιμαγαρεὺς καὶ ἀρχινεωκόρος καὶ πατὴρ σηλλέου and a γαλακτιφόρος and κιστοφόρος, should be associated with a Mithraeum in Thessalonike, and not with the cult of Kybele and Attis. [AC]

279) M. PAGANO, M. IOZZO, *Pallantion. Catalogo dei reperti dello scavo 1940*, in *ASAA*, 48/49 (1990/91) [1995], p. 119-284; M. Iozzo, *Sintesi storica*, *ibid.*, p. 393-403 [*BE* 1997, 102]: The publication of two new anepigraphical hermaic stelae, crowned by a pyramid, from Pallantion in Arkadia (p. 123-128) gives I. the opportunity to discuss, in general, this type of hermaic stelae, known from other Arkadian sites (cf. *IG* V 2, 59-66, Tegea; 280, 290, Mantinea). The inscribed stelae are dedicated to a variety of divinities: Zeus Storpaios (= Keraunos), Zeus Pasios (= Ktesios), Zeus Patroios, Artemis, Agathos Daimon, Athena, Agathos Theos, Heron, and Poseidon (still unpublished; Mus. of Tegea, Inv. n° 78: 'Ελλάντιος Ποσειδᾶνι; see p. 125 note 140). Two similar hermae are known from Thessaly (Glaphyrai, Mus. of Volos, Inv. E 432; Pherai, Mus. of Volos, Inv. n° 1019), dedicated to Dionysos and Poseidon respectively. A variant of this type is a stele in Arkadia dedicated to the Nymphs, Zeus, Poseidon, and Demeter; it is made of only one piece of

marble, which engraved lines divide into individual stelae, crowned by pyramids. The purpose of these stelae is a matter of controversy: aniconic representations of divinities or votive stelae? The stelae with known provenance were found in sanctuaries of Artemis or of chthonic deities. In the case of Pallantion, the temple where they were found may be attributed to Demeter (p. 403; cf. DION. HALIC., I, 33, 1; PAUS., VIII, 44, 5). Among the finds published by P. and I. notice a pillar with the inscription *ἱερὸν* (p. 128f., n° 3, 6th cent.) and a vase with the dedicatory inscription *Σοσίλαφος ὀν(έ)θυσε* (p. 227, n° 196, 7th/6th cent.). Pallantion may be the origin of a similar dedicatory inscription (*SEG* XXX 416: *Θαῦμις ὀνέθυσε*). [AC]

280) C. PAGLIARA, *Euploia soi*, in *Historie*, p. 345-358: P. discusses the conditions of the discovery of (partly still unpublished) inscriptions in the cave of S. Cristoforo near Lecce in 1877 and presents a new edition of one of them, a dedication to Theos Hysistos Epekoos by a freedman who [ἐ]μνήσθη[ι τῶν] εὐεργετῶν. The text concludes with the wish that a ship may have a safe trip: *εὐπλοιά σου [ε]ὕτυχῇ, πᾶσα εὐπλοιά σοι, Ἀ[.]βε.α* [or *Ἀ[.]βε.α* (in the vocative)]. Other inscriptions refer to the deity worshipped in the cave with the epithets ὕψιστος, ἐπῆκοος, ἀνίκητος, *optimus maximus* (Jupiter?). The formulaic expression *ἐμνήσθη παρὰ τοῖς θεοῖς* (the Dioskouroi?) is used in one of the texts [for further examples see *supra* n° 29]. [AC]

281) O. PALAGIA, *Akropolis Museum 581: A Family at the Apatouria?*, in *Hesperia*, 64 (1995), p. 493-501: P. discusses the iconography of a late Archaic votive relief from the Akropolis (ca. 510-480) which shows an Athenian family of five members offering a pig sacrifice to Athena. The prominence of the male children in this relief and other epigraphic attestations of pig sacrifices to Athena (*SEG* XL 131 ll. 87-89; *IG* II² 1358 B 35f.) and Zeus Phratrios (*SEG* XL 131 l. 91) suggest that this relief commemorated a family sacrifice during the Apatouria [on the Apatouria see *supra* n° 206]. The fact that both this relief and an honorary decree of a phratry with relief representation of Athena Phratría (*IG* II² 1238) were found on the Akropolis implies that Athena Phratría had a state cult there. [ES]

282) R.E.A. PALMER, *Paeon and Paeonists of Serapis and the Flavian Emperors*, in *Nomodeiktes*, p. 355-365 [*SEG* XLIII 659bis]: An honorific inscription in Rome (*IGUR* 77, AD 146) is the only attestation of singers of paeans to Zeus Helios Great Sarapis and deified Emperors. These paeonists had close ties with Alexandria. Their association had an *oikos* as its quarters; their officials included a curator and a prophet. Paeans were usually sung for healing deities (Apollon, Asklepios), and this explains why Sarapis had his own paeonists. The deified Emperors, to whom paeans were sung in Rome, must be Vespasian and Titus, whose close link with Sarapis is well attested, – e.g., the narratives about the miraculous cures performed by Vespasian with Sarapis' assistance in Alexandria (AD 69/70), the incubation of Vespasian and Titus in Serapis' temple on the eve of their triumph (AD 70), Titus' efforts to cure the plague in Rome (AD 81), the reconstruction of the Serapeion by Domitian, and the building of a *templum Divorum* in its vicinity. Domitian established an unprecedented kind of cult for the deified emperors as healing deities. From the charter of the association of Aesculapius and Hygia (*CIL* VI 10234, AD 153) P. infers that the birthdays of Vespasian, Titus, and the (then) reigning emperor, Antoninus Pius, were celebrated in the *templum Divorum*, next to the Serapeion. Another inscription which can be associated with the *oikos* of the paeonists is a fragmentary tablet recording the correspondence between paeonists and Severan emperors concerning modifications to their headquarters and a *beneficium* (*IGUR* 35) [AC]

283) P. PERLMAN, *Invocatio and imprecatio: The Hymn to the Greatest Kouros from Palaikastro and the Oath in Ancient Crete*, in *JHS*, 115 (1995), 161-167 [*BE* 1996, 322]: P. observes a series of similarities between the expressions used in the famous hymn to Zeus from Palaikastro (*I.Cret.* II, ii 2) and the imprecation formulas used in a civic oath

at Itanos (*I.Cret.* III, iv 8) and argues that in the 2nd cent. the sanctuary at Palaikastro lay within the territory of Itanos. [However, the documentary evidence suggests that this sanctuary did not lie in the territory of any particular city: see A. CHANIOTIS, *Habgierige Götter – habgierige Städte. Heiligtumsbesitz und Gebietsanspruch in den kretischen Staatsverträgen*, in *Ktéma*, 13 (1988) [1991], 21-39; *EBGR* 1991, 41]. P. also discusses the ritual occasions of oath-taking in Hellenistic Crete. [AC]

284) B.C. PETRAKOS, 'Ἀνασκαφὴ Ραμνοῦντος, *PAAH*, 149 (1994) (1997), p. 1-44: Presentation of numerous new epigraphic finds at Rhamnous. A dedication by Teleskopos, thesmothetes in 328/7, and other thesmothetai was found in the fortress (p. 7, n° 2). The deities, to whom the dedication was made, may have been Dionysos, Heros Archegetes, Hermes, Aphrodite Hegemone, Zeus Soter, or Athena Soteira. A fragmentary epigram (?) of religious content was found in the theater (p. 13, n° 3, late 4th cent.). [AC]

285) G. PETZL, *Die Beichtinschriften Westkleinasiens* (*EA*, 22), Bonn, 1994: The publication of numerous new 'confession' or propitiatory inscriptions in recent years has attracted a lot of interest in this important group of Lydian and Phrygian texts (1st-3rd cent. AD) [*EBGR* 1987, 87; 1988, 36, 105, 144, 168; 1989, 123; 1990, 53, 125, 137, 182; 1991, 12, 76, 188, 254, 261; 1992, 136, 172, 181, 185, 234; 1993/94, 167, 236; *SEG* XLIII 855, 859; *supra* n° 68, 225; *infra* n° 287, 302, 305]. P. offers a new corpus of these texts, with critical edition of 122 inscriptions (n°s 48 and 56 are still unpublished), detailed descriptions of the relief representations on the stelai, cautious translations, excellent commentaries, and a brief introduction to this material. P. discusses the notion of 'confession inscriptions', the areas in which they appear, the structure and content of the texts, their relation to other documents (appeals to divine justice), the sins which are confessed, the forms of punishment, the gods to whom the confessions are addressed, and the significance of these text for the religious mentality of the rural population of Phrygia and Lydia. Future studies on the subject will profit enormously from this corpus. [AC]

286) G. PETZL, *Beiträge zu den Inschriften*, in B. FREYER-SCHAUENBURG (ed.), *Die lykischen Zwölfgötter-Reliefs* (*Asia Minor Studien*, 13), Bonn, 1994, p. 1-29, 44-45 [*BE* 1995, 542]: P. presents the inscriptions addressed to the 'Twelve Gods' of Lykia, alone (S5. 8; A1. 3-5; B1-13; C1-5. 7. 8. 10-13; V1. 3-6), together with Artemis Kynegetis (S1. 2. 6. 7. 9-11), their father (S2. 6. 7. 9. 10), and Hermes (7). The formulaic expression κατ' ἐπιταγήν appears commonly (S1-10; A1. A3-5; B1-13; C1-5. 7. 8. 10-13; V1. 3-6), the expression εὐχήν only once (B11). Many texts are new (S3. 5. 8-10; B1. 3-5. 8-13; C8. 10-11. 13). In the same volume F.-S. presents a thorough study of the iconography of reliefs dedicated to the 'Twelve Gods', usually represented as male hunters with spears. These representations are probably associated with Hittite or Luwian religious beliefs (*cf.* the relief of Yazilikaya). The reliefs have been commonly dated to the early 4th cent. AD, but they are probably earlier (p. 69-88). [AC]

287) G. PETZL, *Ländliche Religiosität in Lydien*, in *Forschungen in Lydien*, p. 37-48 [*BE* 1996, 374]: P. presents an excellent overview of the religious practices of the people living in the countryside of Lydia, where different religious strata ('Anatolian', Phrygian, Persian, Greek, Jewish) conflated. P. studies in particular the plethora of small rural sanctuaries, the dedications which demonstrate the preoccupation of the population with the fertility of the fields and the animals in the dedications, the forms of divination (dreams, oracles), and the confession inscriptions [*cf. supra* n° 285]. In this article (p. 40, note 15) P. presents the ed. pr. of a dedication to a Θεὰ Ἐπήκοος (possibly a mother goddess) by an orophylax/saltuarius; the text was set up on the 1st day (Sebaste) of Daisios of AD 217/8 (unknown provenance) and a dedication to Theoi Pereudenoι in fulfillment of a vow made by two peasants for the health of their cattle (p. 40-42, AD 247/8). [AC]

288) G. PETZL, *Ein Zeugnis für ein Grab-Triclinum*, in *EA*, 25 (1995), p. 106 [*BE* 1997, 604]: P. convincingly restores the word τρίκλεινον in the inscription of a grave altar found at Bugduz (northwest of Ankara) [see *supra* n° 205]. The epitaph mentions various parts of a grave: τρίκλεινον, ὀστοθήκη, ἐξέδρη (cf. *I.Smyrna* 192: οἶκος, κλεῖμαξ, κοιτῶν, μεδειανόν, τρίκλεινον, ὀστοθήκαι). [AC]

289) H. PHILIPP, *Olympia, die Peloponnes und die Westgriechen*, in *JdI*, 109 (1994), p. 77-92: P. sketches the importance of the sanctuary at Olympia for the Greek colonies in the West. [AC]

290) M. PIÉRART, *Une dédicace partiellement inédite d'un temple d'Héra (SEG XI 340+)*, in *BCH*, 119 (1995), p. 473-477 [*BE* 1997, 243]: Ed. pr. of a fragment belonging to a dedication to Hadrian (Argos, before AD 128?; *SEG* XI 340) [the new fragment is mentioned in *AD*, 46 B1 Chron. (1991) [1996], p. 111]. Hadrian was honoured for the generosity he showed by restoring a temple of Hera, which had been destroyed by fire. The temple of Hera cannot be identified with certainty without further archaeological or epigraphical evidence. Pausanias mentions two different temples of Hera in Argos: the temple of Hera Antheia and the temple of Hera Akraia. [ES]

291) S. PINGIATOGLOU, *Τὸ ἱερὸ τῆς Δήμητρας στὸ Δῖον. Ἀνασκαφὴ 1992*, in *AEMT*, 6, p. 223-233: Report on the excavations conducted in the sanctuary of Demeter at Dion in 1992. The discovery of a sequence of three escharai of the Classical period, the 3rd, and the 1st cent. respectively, provides new information about the chronological development of the sanctuary. The finds include six altars of different types and dates. P. associates one of the altars with the cult of Aphrodite. In light of some votive offerings and another inscribed altar, found outside of the sanctuary and dedicated to Aphrodite by her priestess, P. suggests that the goddess was worshipped here together with the Eleusinian deities. [ES]

*292) V. PIRENNE-DELFORGE, *L'Aphrodite grecque. Contribution à l'étude de ses cultes et de sa personnalité dans le panthéon archaïque et classique* (Kernos, Suppl. 4), Liège, 1994 [*BE* 1996, 186]: In this impressive monograph P. assembles and studies the evidence for the cult of Aphrodite in Attika, Megaris, the Peloponnese (Korinth, Sikyon, Argos and the Argolid, Sparta and Lakonia, Kythera, Messenia, Elis, Achaia, Arkadia), Boiotia, Phokis, Lokris, and Cyprus, and offers a thorough synthesis of her cult: epithets, topography and architecture of her sanctuaries, statues, dedications, sacrifices, festivals (including a discussion of the Arrhephoria in Athens, p. 48-59, and the Argive Hybristika, p. 156-160), personnel, attributes, association with plants, animals, other gods, and natural elements, patronage of sexuality, sacred prostitution. P. makes extensive use of inscriptions, such as the *lex sacra* concerning the cult of Aphrodite Pandemos in Athens (p. 29-32, *LSCG* 39) and inscriptions concerning Aphrodite ἐφ' Ἰππολύτῳ (p. 40-46) and Βλαύτῃ (Aphrodite? associated with the sandal) in Athens (p. 60-62, *IG* II² 5183), the cult associations of Aphrodite in Korinth (96, *SEG* XXIII 170) and Tanagra (p. 287-289, *SEG* XXVI 614, Arist[il]astai, Aphrodisiastai), and the priesthood of Aphrodite (?) in Elis (p. 236, θεοκολέοσσα) [cf. *EBGR* 1991, 176]. [AC]

293) V. PIRENNE-DELFORGE, *La loutrophorie et la "prêtresse-loutrophore" de Sicyone*, in *L'eau*, p. 147-155: The cult of Aphrodite in Sikyon was served by a virgin called loutrophoros and by a neokoros who was not allowed to have sexual intercourse (Paus. II, 10, 4). P. suggests that loutrophoria was a nuptial bath aiming at promoting fecundity, pointing to the washing of statues which were supposed to increase their power [on the bathing of statues see also L. ΚΑΗΛ, *Bains de statues et de divinités*, in *L'eau*, p. 217-223]. The Sikyonian loutrophoros probably was not responsible for the washing of the statue; elsewhere this was the responsibility of the astynomoi (*IG* II² 659) and the epimeletai (*IG* IV 840). The title of the Sikyonian priestess (loutrophoros) and the

fact that she had to be of prenuptial status suggest that she officiated at a ritual in which Aphrodite was worshipped as protector of fertility. P. adduces further examples of priestesses called *loutrophoroi*, at Miletos (the priestess of Artemis Boulaia) and at Bargylia (the priestess of Artemis Kindyas). [AC]

294) Ch. PITEROS, in *AD*, 46 B1 Chron. (1991) [1996], p. 103: A dedication to the Dioskouroi was found in Argos (4th/3rd cent.: ἀνέθεκε τοῖς Δανακοῖν). [AC]

295) M. POLOGIORGI, in *AD*, 46 B1 Chron. (1991) [1996], p. 58-59 [BE 1997, 242]: A dedication to Hadrianos Olympios Soter and Ktistes was found in Glifada (near Piraeus, p. 58, fig. 33a). [AC]

296) L. PORTEFAIX, *The "Hand-made" Idol of Artemis Ephesia – a Symbolic Configuration Related to Her Mysteries?*, in *Opus Mixtum*, p. 61-71: P. argues that the symbols on the statue of Artemis Ephesia (bees, bulls, winged maidens) may be related to the mysteries of the goddess and allude to 'life in death'. The literary sources and the inscriptions suggest that the rites consisted of a sacrifice of bulls, the draping of the ancient cult statue with the scrota, a procession, a ritual drama showing the distress of the pregnant Leto, and banquets for the Epesian youths and for the initiates. [AC]

297) W.K. PRITCHETT, *Thucydides' Pentekontaetia and Other Essays (Archaiia Hellas, 1)*, Amsterdam, 1995: In his discussion of the early history of Naupaktos (p. 66-71) P. reminds of the existence of a still unpublished treaty of sympolity between the Naupaktians and the Messenians, who had been settled there by the Athenians (cf. *AD*, 19 B, 1964, p. 295, mid-5th cent.); this inscription attests for the first time a sanctuary of Athena Polias in Naupaktos. After a meticulous review of the written evidence and the topography P. rejects the thesis of N. ROBERTSON (*Festivals and Legends: The Formation of Greek Cities in the Light of Public Ritual*, Toronto, 1992) [cf. *EBGR* 1992, 188] that several accounts of early military conflicts (the battle of Hysiai, the 'battle of the Champions' between Argos and Sparta, the recovery of Phigaleia by the Phigalleians with the help of men from Oresthasion, and the Messenian Wars) are legends developed from festivals associated with ancient monuments of heroes (p. 205-279). P. discusses the Argive warfare burials (p. 208-210), the polyandria of Phigaleia (p. 262-268), and the festival Ithomaia (p. 268-279); he defends his interpretation of the epigraphically attested word κενεάριον as 'cenotaph' (p. 248-254) [SEG XIII 266; cf. *EBGR* 1989, 92] and his view that the festival Parparonia was celebrated on Mt. Zavitsa (p. 260, contra P.B. FAKLARI'S location at Xerokampi) [cf. *EBGR* 1990, 85]; he rejects the view that τροχός is an Argive term meaning 'running place' (p. 211-213) and shows that there is no evidence for a festival of cattle breeders dedicated to Hermes at Kenchreai (p. 213-221); the epigraphic evidence supports the reading ἱεροθύσιον (against the emendation ἱεροθέσιον) as designation of a shrine in Messene (PAUS., IV, 32, 1; p. 273 note 81) [in the same sense cf. S. ŞAHİN: *EBGR* 1991, 210]. [AC]

298) G. PUGLIESE CARRATELLI, 'Ἀπόγονοι Ἀσκληπιοῦ καὶ Ἡρακλέους, in *Storia poesia e pensiero nel mondo antico. Studi in onore di Marcello Gigante*, Napoli, 1994, p. 543-547 [BE 1996, 16]: P. reprints the text of an honorific decree for Ti. Claudius Alkidamos Ioulianos (Kos, 1st cent. AD), who belonged to the 35th generation from Asklepios and the 50th from Herakles (*IsCrCos* EV 224 ll. 4-6: [ἀπόγον]ον Ἀσκληπιοῦ μὲν ἀπὸ γ' γενειᾶν λε', Ἡ[ρακλέους δὲ ἀπὸ] ν') [EBGR 1993/94, 219], and collects the epigraphic evidence on other members of the same prominent Koan family. According to the literary sources Hippokrates, who also traced his descent to Asklepios and Herakles, belonged to the 17th, 18th, or 19th generation from Asklepios. Such genealogical data may have been kept in the public or private archives of the Asklepiadae. [On such genealogies see also A. CHANIOTIS, *Ein neuer genealogischer Text aus Milet*, in *EA*, 10 (1987), p. 41-44; notice another Koan, the paidonomos Philippos (*EV* 214 Ab 1), who apparently claimed descent from Herakles (*IsCrCos* EV 214 Ab 1. 1: ἀρχαγὸν γενεῶς; 1. 5: γένους ἀρχαγέ). [AC]

299) S.F. RAMALLO ASENSIO, E. RIZ VALDERAS, *Un edículo republicano dedicado a Atargatis en Carthago Nova*, in *AEA*, 67 (1994), p. 79-102: A room with hydraulic installations in Carthago Nova (late 2nd cent.) could be identified as a sanctuary of Atargatis thanks to a Latin inscription on opus signinum. Atargatis' cult must have been introduced to the West by slaves and freedmen of Eastern origin. [AC]

300) G. REGER, *Regionalism and Change in the Economy of Independent Delos, 314-167 B.C.*, Berkeley-Los Angeles-Oxford, 1994: R. exploits the accounts of the hieropoioi of the sanctuary of Apollon on Delos for a thorough study of the economy of Hellenistic Delos. Although the scope of this study is that of economic history, the volume contributes to the study of the financial administration of the sanctuary, to the leasing of sacred land (p. 189-247), and to the celebration of festivals and sacrifices (see the discussion of the prices of sacrificial animals, olive oil, and firewood, p. 127-188, 289-307). [AC]

301) N. RICHER, *Aspects des funérailles à Sparte*, in *CCG*, 5 (1994), p. 51-59: Discussion of Spartan funerary regulations, with particular attention to the prohibitions against the erection of an eponymous grave (with the exception of the war dead, the ἱπῆες, and the ἱεραὶ), the role of social position in determining the type of funeral, and royal funerals (esp. the use of an εἶδωλον). [AC]

302) M. RICL, *Meonsi πιττάκιον u Zenevi?*, in P.H. ILIEVSKI, V. MITEVSKI (eds.), *Greek-Roman Antiquity in Yugoslavia and on the Balkans. Proceedings of the Vth Yugoslav Congress on Classical Studies held in Skopje on 26-29 Sept. 1989 (Ziva Antika, Monographs 9)*, Skopje, 1991, p. 201-206: A bronze tablet with a 'prayer for justice' addressed to the Meter Theon (*SEG* XXVIII 1568) is possibly a pittakion, as the ones mentioned in the confession inscriptions of Maeonia [see now *supra* n° 285]. This view is supported by the vocabulary (ἀναζητέω, κολάζω) and the nature of communication with the divinity. [AC]

303) M. RICL, *Consécration d'esclaves en Macédoine sous l'empire*, in *Ziva Antika*, 43 (1993), p. 129-144 [*BE* 1996, 238; *SEG* XLIII 356]: Ca. 200 inscriptions from Macedonia attest the dedication of slaves to divinities [*cf. supra* n° 160]. R. argues that the slaves did not become hierodouloi (unless otherwise stated in an inscription), but were manumitted, under the condition of offering their service to the sanctuary during festivals. [AC]

304) M. RICL, *Inscriptions votives inédites au Musée d'Eskisehir*, in *Ziva Antika*, 44 (1994), p. 157-174: Ed. pr. of 35 dedications from the area of Dorylaion (2nd-3rd cent.). Dedications to Apollon (1, by a priestess; 2), Asklepios (3), Men (27), Men Nannos (28, new epithet), Meter Beddouton (29, new demotic), Meter Nounnou (30, Nounnos is the founder), Meter Paitaene and Eissindene (31, new demotics), Meter (32-33), Meter Theon (34), Zeus and Hosios (35), Zeus, Men, and Meter Menos (4, by a priest κωμητικός), Zeus Abozenos (5), Zeus Akreinenos (6), Zeus Akreinenos and the Theion (? : καὶ τῷ Θ[ε]ίῳ?), Zeus Apphiados (8, first attestation; Apphias was the founder), Zeus Bronton (9-15), Zeus Eutyches (16 (new epithet), Zeus Ilarenos (17, new epithet), Zeus Kapetolios (18, by a πρῶτος ἱερεὺς; first attestation of cult of Zeus Capitolios in Phrygia), Zeus Leginos (19, from a toponym), Zeus Oloimetes (20, new epithet), Zeus Petarenos (21-22), Zeus Sarnendos (22 = Sarnendenos), Theoi Epekooi (24), Theos Hypsistos (25). These dedications use common formulaic expressions: ὑπὲρ τῶν ἰδίων... εὐχὴν (1, 3), εὐχὴν (2, 6, 8, 12, 15, 16, 20-25, 27-34), κατὰ [τὴν] εὐχὴν (7), εὐξάμενος ὑπὲρ τῶν ἰδίων κὲ κώμης σωτηρίας (4), εὐξάμενος (34), ὡς ἐνηξάμην (19), ὑπὲρ[ρ] ἑαυτοῦ καὶ τῶν ἰδίων πάν(των) (5, 15), ὑπὲρ ἑαυτοῦ... εὐ[χ]ήν, ἀνέστησα εὐχὴν (9, after return from a journey to Dakia and Alexandria; 10); περὶ αὐτῶν καὶ τῶν ἰδίων (10), περὶ βοῶν κὲ τῶν ἰδίων πάντων...εὐχὴν (11), περὶ αὐ[τῶν] κὲ ἰδ[ίων] (35), ὑπὲρ παιδίου (17), ὑπὲρ ἀνυψίου (27), ὑπὲρ τῆς συνοδίας (30, i.e., for a cult association), ἐξ ἐπιταγῆς [ἀ]νέσ[τησε]

(13); ἀγαθῇ τύχῃ (10, 12, 13, 18). An imprecation is addressed to Helios, asking him to avenge the death of a slave (26): δοῦλῳ ἄωρῳ τήνδε ἀνέθηκαν, μαρτυρούμενο(ι) τὸν Ἥλιον [κὲ] πάντα θεοὺς ἔν' ἐγ[δική]σουσιν ἡμ[ᾶς] (in the same text notice the theophoric name Helios). [AC]

305) M. RICL, *The Appeal to Divine Justice in the Lydian Confession Inscriptions*, in *Forschungen in Lydien*, p. 67-76 [BE 1996, 379]: In light of a small selection of confession inscriptions R. discusses the appeal of the victims of injustice to the gods in Lydia and the belief that disease and other misfortunes were punishment for unatoned crimes. R. argues that the village priests did not possess complete judicial authority, but that they supervised a quasi-judicial procedure which took place in the temples (lodging of the complaints, cursing of the culprits, taking of oaths, consulting the gods), received fines, and saw to it that the transgressors erected a stele informing of their sins [cf. n° 285]. [AC]

306) K.J. RIGSBY, *The Royal Letter from Sariçam*, in *Forschungen in Lydien*, p. 77-83 [BE 1996, 375]: New edition with translation and commentary of a letter concerning the asyilia of Persike Thea (*TAM* V 2, 1396 = WELLES, *RC* 68). R. argues convincingly that the author of the letter was a Roman emperor, and not a Hellenistic king, and that the sanctuary in question was the sanctuary of Artemis Persike / Anaitis at Hierokaisareia. At some date later than the senatorial review of asylii in AD 22, Hierokaisareia defended again (successfully) before the Roman authorities the asyilia of the Persian Goddess. [AC]

307) A.S. RIZAKIS, *Achaia I. Sources textuelles et histoire régionale (Meletemata*, 20), Athens, 1995 [BE 1996, 210]: Introduction to the sources on the history of Achaia (p. 47-49: Pausanias' treatment of the cults), followed by a catalogue of the literary sources, arranged in alphabetical order (text, translation, brief commentary, p. 65-337), and of the epigraphic testimonia (text, commentary, p. 339-390), arranged in the following groups: lists of citizens or cities, magistrates and financial issues, manumission records at Delphi (612-613), foreign relations, athletic, artistic, and military activities. R. gives useful commentaries on Pausanias' references to the cults and sanctuaries of Dyme, Patrai, Pharai, Tritaia, Aigion, Helike, Keryneia, Boura, Aigai, Aigeira, and Pellene (p. 144, 150f., 158f., 161f., 167-185, 187f., 190, 198-202, 204-206, 208, 210-213, 214f., 216-222, 225-230) [cf. now M. OSANNA, *Santuari e culti dell'Acaia antica*, Perugia, 1996]. The epigraphic collection includes such texts as the list of nomographoi who wrote the sacred law concerning the cult of Hygieia (597 = *IG* IV 1² 73, 229/8), a dedication to Zeus Olympios (598, *SEG* XV 254, 122 BC); a decree and oath of the Achaian Koinon concerning its assembly at the sanctuary of Zeus Hamarios (599 = *IG* V 2, 344, 234/3); evidence for Achaian dedicants at Delphi (602-606) and Athens (607-609); honorific decrees for and dedications of Achaians in sanctuaries outside Achaia (Delphi, Oropos, Bouthrotos, Metapontion, Orchomenos in Arkadia; cf. nos 617-619, 624-625, 627, 631-666); Achaian theorodokoi of Epidauros (685-686), Lousoi (687), and Delphi (688-689); documents concerning the asyilia of Magnesia (690), Kos (691, cf. 692), and Lagina (693); inscriptions concerning the agons in Pellene (Theoxenia: 703), Patrai (Kaisareia: 704-705, cf. 706-707), and Aigion (Rhomaia: 708); Achaian victors in agons of other regions (709-715); inscriptions concerning the performances of Achaian artists and scholars in various sanctuaries (716-724); evidence for Achaean pilgrims in Epidauros (726) and the nekyomanteion of Trophonios (728); the mantis Symmachos in the court of the Lykian dynast Arbinas (727, 4th cent.); a dedication to Artemis Laphria (729 = *ILS* 4044). [AC]

308) N. ROBERTSON, *Review of T.H. CARPENTER, C.A. FARAONE (eds.), Masks of Dionysus, Ithaca 1993*, in *EMC*, 39 (1995), p. 286-292: R. argues that the meal is a secondary aspect of Dionysiac rites; inscriptions should not be dismissed as containing stereotyped details; 'raw-eating' is mentioned only in few sources and arose as a misunderstanding or distortion of the epithets ἰσοδαίτης and ὠμηστῆς, which refer to dismemberment. In his discussion of GRAF's analysis of the Orphic texts (*supra* n° 148) R. defends

the reading ἔρ(γ)ον in the first line of the text of Hipponion ('this is the work of Memory', not the 'leaf of Memory'). [See, however, G. PUGLIESE CARRATELLI, *Le lamine d'oro 'orfiche'*, Milano, 1993 for Μναμοσύνας τόδε (h)ιερόν ("this text is sacred to Mnemosyne") and *supra* n° 148 for ἡρίον ("this is the tomb of Mnemosyne").] In the text from Pelinna R. reads αἴξ ('he-goat'), the dead person being compared to a series of vigorous male animals; the text's references to plunging into milk and receiving wine does not record an initiation rite, but alludes to the washing of the dead body with milk and wine. [AC]

309) D.W. ROLLER, *The Kaphisias Family of Tanagra*, in *Boeotia Antiqua*, p. 57-67 [SEG XLIII 211]: R. follows the history of a prominent family of Hellenistic Tanagra. Members of various branches of the family appear as subscribers to the building of a new temple of Demeter and Kore, contributors to the celebration of the Sarapieia, local magistrates in Tanagra, and sacred officials in Delphi (one hieromnemon) and at Ptoon (an aphedriateuon). [This study presents an interesting example for the participation of a family in the religious life of its community; however, R.'s suggestion of possible inter-marriage of this family with families of other cities is rather speculative]. [AC]

310) V. ROSENBERGER, *Der Ring des Polykrates im Lichte der Zauberpapyri*, in ZPE, 108 (1995), p. 69-71: H. S. VERSNEL interpreted the story of Polykrates of Samos, who threw his ring into the sea (HEROD., III, 40-43), as related to the pharmakos procedure: A person attached to a ring (which represented him) a potential misfortune; by hiding or throwing away the ring, he hoped that the misfortune would remain away. This interpretation can be supported by the procedure described in PMG V 305-369: A ring was inscribed with the name of an enemy and was supposed to possess a binding power; as in the story of Polykrates, the ring should remain hidden, in a dry pit or the grave of an *aoros*, in order to preserve its magical influence. [AC]

311) F. RUMSCHEID, W. HELD, *Erinnerungen an Mokazis*, in MDAI(I), 44 (1994), p. 89-106 [BE 1997, 596]: Ed. pr. of a grave stele found near Adliye Köyü (Tarsos in Bithynia). The stele is decorated with three relief panels representing a funerary banquet, a battle scene, and an unusual hunting scene (a man on foot fights against a bear). According to the reading of R.-H. the grave epigram praises the deceased man, Mokazis, for whom his three sons constructed a grave monument ([τ]οῖόν τοι ἐν στήθεσσι μένος πνέειν, ἄλλασε νοῦς σου· / [v]ῦν δέ σοι ὦδε θανόντι πολυστέφανον τόδε σῆμα / υἱοὶ ἐνὶ τριόδοις ἡρίον ἀμφέβαλον.). The epigram is followed by an invocation of Tarsos, the founder heros of Tarsos, who is asked to protect the grave: Ταρσέ, αἰνὸς κατέχεις δαίμων πάτραν· [τό]ν δέ με συλῆσαντα δυσμενέη ἐξολέσαις πατρίδος. [However, see the alternative reading suggested by R. MERKERLBACH, W. BLÜMEL, *supra* n° 245]. [AC]

312) S. ŞAHİN, *Οὐδείς ἀθάνατος in den Grabinschriften aus der Gegend von Germanikeia (Maras) in Kommagene*, in *Atalay Memorial*, p. 183-190: S. presents six grave inscriptions with the formulaic expression εὐψύχει... οὐδείς ἀθάνατος (Germanikeia, 1-4 are new) [cf. *supra* n° 53]. This formula may originate in Syria; its pessimistic attitude was modified by the Christians. S. collects numerous variants of the idea that nobody is immortal and even the greatest heroes succumbed to death (ὅσα γεννᾶται τελευτᾷ, οὐδείς Μοιρῶν μῆτιν ἐξέφυγεν, ἀθάνατος μερόπων οὐδείς ἔφυ, καὶ σε θανεῖν δεῖ, πολλοὶ σου πρότεροι κάθθανον ἢ θεοὶ, θάρσει, θάρσει ψυχῇ, εὐμοίρει, μὴ λυποῦ, εὐθύμει, εὐδαιμόνει). [AC]

313) S. ŞAHİN, *Piratenüberfall auf Teos. Volksbeschuß über die Finanzierung der Erpressungsgelder*, in EA, 23 (1994), p. 1-36 [BE 1996, 353]: Ed. pr. of a long, very important, but also very fragmentary inscription from Teos (3rd cent.), which contains an honorific decree for benefactors who donated money for the ransoming of persons captured by pirates (ll. 1-18), a decree concerning loans and an extraordinary taxation of the inhabitants for the collection of ransom money (ll. 19-68), and a list of creditors (ll. 69-102). The first decree provides for the announcement of honors bestowed on benefactors

at the Dionysia (l. 9f). [See the restoration proposed by Ph. GAUTHIER, in *BE* 1996, 353: [τὸν δὲ στέφανον] ἀνειπ[εῖν ἐν] τῷ θ[εά]τρῳ τοῖς Διονυσίοις e.g. τραγωιδῶν τῷ ἀγῶνι τὸν ἱεροκ[ή]ρυκα [ἅμα τ]α[ῖ]ς ἄλλαις [τ]ιμαῖς; this restoration eliminates S.'s reading [τ]α[ῖ]ς ἄλλαις ἀραῖς]. The second decree provides for the crowning of the creditors at the Dionysia and the granting of prohedria during agons, under the same conditions as for the priests (l. 31). In addition to the Dionysia, this decree attests the festival Thesmophoria (l. 61). In order to collect the money for the payment of the ransom, all the inhabitants of Teos had to make a declaration of their property under oath (l. 49f.: ὁμόσαι δὲ [πάντας τὸν νόμιμον ὄρκον]). Those who would commit perjury were cursed (l. 61f.: τῷ ἐμμένοντι [ἐν τῷ ὄρκῳ εὖ εἶναι, τ]ὸν δὲ μὴ ἐξώλη εἶναι καὶ ἀ[υ]τὸν καὶ γένος τὸ ἐκείνου). The list of donors was set up in the sanctuary of Herakles (l. 68), whose exact location remains unknown. [See the discussion of this text by Ph. GAUTHIER, in *BE* 1996, 353]. [AC]

314) S. ŞAHİN, *Studien zu den Inschriften von Perge I. Germanicus in Perge*, in *EA*, 24 (1995), p. 21-35 [*BE* 1996, 454]: Ed. pr. of an honorific decree for Apollonios, who served as an envoy of Perge to Rome (late 1st cent.) [*infra* n° 315]; his statue was to be erected in the sanctuary of Artemis. [C. P. JONES, *A Decree from Perge in Pamphylia*, in *EA*, 25 (1995), p. 29-33 offers a convincing restoration of ll. 5-8: "and being pious in relation to the imperial house, and eager for repute in elation to all his fellow-citizens, on returning amid general rejoicing gave a feast (?) in the Augustan agora"]. [AC]

315) S. ŞAHİN, *Studien zu den Inschriften von Perge II. Der Gesandte Apollonios und seine Familie*, in *EA*, 25 (1995), p. 1-23 [*BE* 1997, 614]: S. collects the epigraphic evidence for two prominent citizens of Perge, Ti. Claudius Apollonios [*supra* n° 314] and his brother Demetrios (nos 1-6; n° 4 is new). The two brothers played an important role in the granting of the asylia to the temple of Artemis Pergaia under Domitian (1, *4). In addition to other public offices, Apollonios served as priest of Artemis, high priest of the Augusti (three times), agonothetes of the agones Sebastoi (three times), and priest of Sebaste Omonoia (1); his brother served as priest of Artemis (3); Demetrios' daughter was priestess of Demeter and dedicated a tower to emperor Domitian and Artemis Pergaia Asylos (5). Both brothers dedicated an arch to the deified Vespasian, to Domitian, Sebaste Eunomia, Apollon Soter Pamphylos Epokoos, Artemis Soteira Asylos Pergaia, and to the city of Perge (3). The family of Apollonios probably came from the site Ἐλαίβαρης (<ἐλαία + βάρης) [for the problems of this etymology see C. ΒΡΙΧΗ, in *BE* 1997, 614-615], in the area of the village Lyrbotai. It seems to have been particularly devoted to the cult of Apollon, who is known to have been worshipped with the epithet Apollon Elaibarios (2). To this family are also related the testators of two funerary foundations, made for the benefit of Apollon Lyrboton and for the celebration of commemorative days for the testators and members of their families (6-7 = *EBGR* 1988, 117 n°s 152-153). S. also comments on the cult of Sebaste Homonoia (Concordia Augusta), commonly associated with Domitia (p. 14-17) and discusses the role of the family of the Iulii Cornutii in the granting of the neokoria to Perge under Vespasian (p. 1). [AC]

316) M. SAKOURAI, *The Eleusinian Spondai and the Delian League*, in *Kodai*, 5 (1994), p. 27-36: A close study of the Athenian decree concerning the Eleusinian mysteries (*IG* I³ 6 B, ca. 460) shows a difference between the sacred truce for the Olympic festival (ἐκεχειρία), which was proclaimed by the Eleians and was not fixed in the calendar, and the truce for the mysteries (σπονδή), which was a clearly defined period, fixed in the Athenian calendar, and whose recognition, as S. argues, was the subject of bilateral agreements between Athens and each city which accepted these spondai. For the Eleusinian spondophoroi no system equivalent to the Olympic theorodokoi existed, possibly because it was substituted by the existence of the Delian League. S. discusses the manipulation of this festival by Athenian propaganda in the 5th cent. [See the very detailed treat-

ment by B. SMARCZYK, *Untersuchungen zur Religionspolitik und politischer Propaganda Athens im Delisch-Attischen Seebund*, Frankfurt, 1990, p. 167-298]. [AC]

317) C.A. SALOWAY, *Herakles and the Waterworks: Mycenaean Dams, Classical Fountains, Roman Aqueducts*, in *Archaeology in the Peloponnese*, p. 77-94: H. discusses the mythological traditions associating Herakles with water management systems and suggests that Herakles' connection with Asklepios (cf. PAUS., II, 11, 8; IV, 31, 10; VIII, 32, 4; IG IV 1092, 1299) and with healing springs (cf. IG V.1, 1119; SEG XI 913; XV 221; ATHEN., XII, 512; DIOD., V 3, 4; PAUS., II, 32, 4) [cf. also *supra* n^{os} 190 and 270] is a survival and transformation of his earlier function as drainer of swamps. [AC]

318) S. SAPRYKIN, *From the History of the Pontic Kingdom under the Polemonides*, in *VDI*, 205 (1993), p. 25-49: New edition of an honorific inscription for L. Antoninus Zenon, descendant of kings, stephanephoroi, agonothetai, and high priests (Amisos, IGR III 1436, late 1st cent. AD). He was the great grandson of Antonius Zeno, brother of king Plmon I of Pontos. S. summarizes the history of this prominent family. [AC]

319) S. SAPRYKIN, *Lex sacra from Gorgippeia*, in *Studia Gerov*, p. 203-213 [in Russian]: Re-edition of a very fragmented text from Gorgippeia (ca. AD 100; SEG XXXVI 703; XL 624), concerning a religious association (?), its rituals (cf. I. 3: λιβανωτῶν), and its finances (I. 2: δε[κάτην?]; λ. 6: [τ]όκων). [AC]

320) I. SAVALLI-LESTRADE, *Il ruolo pubblico delle regine ellenistiche*, in *Historie*, p. 415-432: Discussion of the public presence and activities of Hellenistic queens, including their worship (e.g., Arsinoe II, Laodike III). [AC]

321) M.H. SAYAR, P. SIEWERT, H. TAEUBER, *Doğu Kilikya'da epigrafi ve tarihico-ğrafiya arastirmalari*, 1991, in *AST*, 10, p. 175-197: Report of the results of an epigraphic journey in Kilikia in 1991. The new epigraphic finds include dedications to Zeus Kronos (Anazarbos, a καθέδρα), Zeus Halazeos, Zeus and Dionysos Kallikarpos (Flaviopolis), and Zeus Olybris (at Hemite, SW of Hierapolis); new epigraphic evidence pertains to the cult of Artemis Perasia at Kastabala [cf. EBGR 1992, 220], Dionysos Kallikarpos and Demeter Karpophoros (Aigeai), and Athena Magarsia (Mallos) [AC].

322) R. SCHLESIER, *Das Löwenjunge in der Milch. Zu Alkman, Fragment '56 P. [= 125 Calame]*, in *Orchestra*, p. 19-29: ALKMAN (fr. 56 Page) describes a ritual during a festival (πολύφανος ἑορτή) in a bucolic context (ἐν κορυφαῖς ὁρέων, ποιμένες ἄνδρες). The fact that in this celebration a typical wine cup (σκύφος) is used for milk implies that we are dealing with an exceptional ritual, which according to S.'s persuasive interpretation is the celebration of a Dionysiac initiation. An enigmatic line (χερσὶ λεόντεον ἐς γάλα θεῖσα, i.e., 'putting a lion cub in milk') can be interpreted in light of the 'Orphic' gold leaves of Thourioi and Pelinna which make reference to animals (kid, bull, ram) jumping in milk (ἔριφος ἐς γάλ' ἔπετον / ἔπετες, ταῦρος εἰς γάλα ἔθορες, κριὸς εἰς γάλα ἔπεσες). This is a symbolic action expressing rebirth and apotheosis. The connection of Alkman's poem with a Dionysiac mystery cult is confirmed by the use of a *figura etymologica* (τυρὸν ἐτύρησας), a common element of mystery texts (e.g., παθὼν τὸ πάθημα, ἐκ καθαρῶν καθαραί); the offering of cheese attested for mystery and initiation cults, e.g. a mystery cult at Phanagoreia (LSCG 89 I. 15) and in the initiation rites in the sanctuary of Artemis Orthia in Sparta (XEN., *de rep. Lac.*, II, 9), including the cult of Dionysos Dasyllios in Kallatis (LSCG 90 I. 5-6) [on this cult cf. *supra* n^o 22]; Dionysos' metamorphosis into a lion is also well attested. The recipient of the cheese offering in Alkman is Hermes, in his function as chthonic deity, but also as patron of transitions. In light of these parallels the scene described by Alkman represents a night celebration, during which Artemis places in milk a lion cub which represents Dionysos. This ritual alludes to the deification of those who were initiated into the Dionysiac mysteries. [AC]

323) B. SCHMIDT-DOUNAS, *Statuen hellenistischer Könige als Synnaoi Theoi*, in *Egnatia*, 4 (1993-1994), p. 71-141: S.-D. collects and discusses the few literary and epigraphic sources which attest the setting of the statues of Hellenistic kings next to the cult statue of a god. The kings are usually represented in armour, and only in a few cases with an himation. It is not always possible to distinguish between honorific and cult statues of kings. The kings who were certainly worshipped as synnaoi of gods are Attalos I in Aigina (*IG* II² 885) and Sikyon (*POLYB.*, XVIII, 16), Antiochos III at Teos (P. HERRMANN, *Antiochos der Große und Teos*, in *Anadolu*, 9 (1965), p. 29-159), Apollonis at Teos (*OGIS* 309), Attalos III in Pergamon (*JuPergamon* 246), Ariarathes V in Athens (honoured by the Dionysiac technitai: *OGIS* 352; *IG* II² 1330), and Mithridates VI on Delos (*ID* 1562). From dedicatory inscriptions on the bases of cult statues S.-D. infers that this honor was also given to Demetrios and Antigonos on Delos, Attalos II in Pergamon, and Attalos II and Stratonike (or Attalos I and Apollonis) in Athens (p. 88-92). The limited number of cases is due to the fact that usually Hellenistic cities preferred to honor a king by establishing a separate shrine for him. Two useful appendices assemble examples for the cult of synnaoi gods and for the dedication of cult statues of more than one divinity in the same temple. [AC]

324) E. SCHWERTHEIM, *Die Inschriften*, in E. SCHWERTHEIM, H. WIEGARTZ (eds.), *Neue Forschungen zu Neandria und Alexandria Troas (Asia Minor Studien, 11)*, Bonn, 1994, p. 39-47: Discussion of the few inscriptions from Neandria in Aiolis. All the texts of religious interest are already published: an Archaic dedication (1 = *LSAG* p. 360f. n° 8); the inscription of Hermeas who dedicated a statue (τὸν ἀνδ[ριάντα]) of Apollon (2 = *LSAG* p. 362 n° 9; early 5th cent.); a dedication to Priapos (3, 5th/4th cent.); six boundary inscriptions of the temenos of Zeus (4, 5th cent.). [AC]

*325) S. SCULLION, *Olympian and Chthonian*, in *CA*, 13 (1994), 17-37: In this important contribution to the study of ancient Greek sacrifice S. defends the view that the character of the recipient of a sacrifice (Olympian or chthonian deity) was an important constitutive element of ritual and determined the form of sacrifice, i.e., the selection of the animal, the use of wine or the offering of wineless libations (honey, milk), the eating or the burning of the animal, requirements of eating the meat on the spot (οὐκ ἀποφορά), the type of food offerings, or the use of garlands and music. In order to show that the ritual was suited to the individual god S. discusses in detail a series of sacrificial calendars and leges sacrae, notably the Athenian cult calendars of Erchia and Thorikos (*LSCG* 9), the Koan lex sacra concerning the cult of Zeus Polieus (*LSCG* 151 A), and the decree concerning the cult of Zeus Sosipolis in Magnesia on the Maeander (*LSAM* 32). A close study of the evidence suggests that Olympian and chthonian are not mutually exclusive categories, and that some deities (e.g., Zeus Meilichios, Zeus Polieus, Athena Polias, Herakles, Askepios), for whom mixed rites are attested, cross the Olympian/chthonian boundary. Nonetheless, the cultic record, esp. provisions about sober sacrifices (νηφάλια) and the eating of the meat on the spot (οὐκ ἀποφορά), show that the cult of individual gods corresponds, with a remarkable consistency, to the basic polarity of Olympian and chthonian. On the other hand, there exists a group of extraordinary, occasional rites ('heilige Handlungen', such as *sphagia*), which are centered on the act itself rather than any particular divine recipient. [AC]

326) U. SINN, *Neue Erkenntnisse zu den letzten olympischen Spielen in der Antike. Ein Neufund aus Olympia*, in *AntW*, 26 (1995), p. 155-156 [*BE* 1996, 598]: Report on the discovery of a bronze tablet which names winners of the Olympic games from the 1st cent. BC to the 291st Olympic Games (AD 385!). The new text shows that the Olympic games were celebrated until the late 4th cent. The names of the Olympionikai – probably members of an association of athletes – were recorded successively [cf. *AA*, 1995, p. 805-808]. [AC]

327) E. SIRONEN, *Life and Administration of Late Roman Attica in the Light of Public Inscriptions*, in *Post-Herulian Athens*, p. 15-62: S. collects 33 inscriptions dated between AD 267 and ca. 421, which illustrate life, culture, religion, and administration in Athens. They include the honorific inscriptions for the historian Dexippos, who had served as panegyriarches, agonothetes of the Great Panathenaia, and priest (1 = IG II² 3669, ca. AD 270), the panegyriarches Hegeias (11 = IG II² 3692, early 4th cent.), the agonothetes Fl. Septimius Marcellinus (12 = IG II² 5206, 4th cent.), the sophist Plutarchos who organized the procession of the sacred ship at the Panathenaia three times (29 = IG II² 3818, 4th/5th cent.). Two honorific epigrams for the proconsul Claudius Illyrius (4-5 = IG II² 5199-5200, ca. AD 270/280) refer to the myth of Amphion, who built the walls of Thebes. An honorific epigram for the hierophantes Erotios (Δηοῦς καὶ κούρης θεοῖκελον ἱεροφάντην) was erected by his son Kleadas, who had occupied the same office in Lerna; Kleadas is known from *Anth. Gr.*, IX, 688 as Λερναίων ἀδύτων... ὀργιοφάντης (17 = IG II² 3674, 4th cent.). [On the mysteries at Lerna cf. *supra* n° 58]. A building epigram refers to the construction of a stage (βῆμα) for Dionysos (φιλόργιος) in his theater by Phaidros (27 = IG II² 5021, 4th/5th cent.). The fragmentary honorific epigram for the Neoplatonic philosopher Plutarchos (30 = SEG XXXI 246, early 5th cent.), who probably served as priest, uses pagan imagery (l. 5: Ζεύς; l. 9: [Τελε]σφόρε). The statue of the praetorian prefect Herculus was set up beside the statue of Athena (32 = IG II² 4225, ca. 408-410). One inscription was erected under the supervision of the dadouchos Fl. Pom[---] (IG II² 4222, late 4th cent.). [AC]

328) V. SISMANIDI-ADRYMI, in *AD*, 46 B1 Chron. (1991) [1996], p. 210 [BE 1997, 292]: A small temple of Asklepios was found in Phthiotic Thebes; a fragmentary base of an ex-voto bears a dedicatory inscription to Asklepios. [AC]

329) K. SISMANIDIS, in *AD*, 46 B2 Chron. (1991) [1996], p. 293: A dedication to Demeter (κατ' ἐπιταγήν) was found near Kalamoto (nomos Thessalonikis) [cf. *AEMT*, 6, p. 395-404; BE 1996, 267]. [AC]

330) W.J. SLATER, *The Pantomime Tiberius Iulius Apolaustus*, in *GRBS*, 36 (1995), p. 263-292 [BE 1997, 45]: In a significant contribution to the participation of pantomimes in festivals in the Roman East S. studies the honorific inscriptions for the pantomime Ti. Iulius Apolaustos, who was honoured in numerous cities of Asia Minor and Greece (late 2nd cent. AD). He convincingly rejects L. ROBERT's restoration [πυθιονί]κην in the Delphic list of Apolaustos' victories and honors (*FdD* III.1, 551 l. 1f.); in the honorific inscription for another (anonymous) pantomime set up in Magnesia on the Maeander (*I. Magnesia* 192 A-B, ca. AD 180-190) S. restores Λευκοφρυγῶ Ἰσο[πύ]θια (A 5f.), instead of O. KERN's and ROBERT's Ἰσο[μια πύ]θια, thus eliminating the alleged evidence for competitions of pantomimes at the Pythia. A more plausible restoration of the Delphic list is [Ἀσιονί]κην ἱερονίκην, i.e., victor of the Koina Asias. After a study of the development and the nomenclature of the Asklepieia of Pergamon (Soteria, Hiera Asklepieia, Megala Sebastia Asklepieia, Olympia Asklepieia Eiselastika, Asklepieia Kommodeia, Olympia Asklepieia Kommodeia, Olympia) S. demonstrates that the words κοινὰ [Ἀσίας] in the Delphic list refer to this festival (Ολύμπια Ἀσκλη]πεῖα Κομόδεια Σεβαστὰ Κοινὰ [Ἀσίας]) and that Apolaustos won his victory at Pergamon, during the first competition held for pantomimes in a sacred agon, during the reign of Commodus. According to another honorific inscription from Ephesos (*I. Ephesos* 2070 + 1071) Apolaustos won a victory in yet another prestigious sacred agon, the Kommodeia Dionyseia Herakleia of Thebes, again, the first time it included a competition among pantomimes. In light of these texts from Delphi and Ephesos S. gives a new edition of a third honorific inscription for Apolaustos, from Korinthos (*Corinth* VIII.3, 693 + 370). In a final note (p. 291f.) S. observes that the large metal crown found in representations and inscriptions (βραβεῖον) from the late 2nd cent. AD coincides with the advent of the pantomime as victor in Greek festivals. A Greek

inscription in Arles (IG XIV 2474) mentions the βραβεῖον in connection with a pantomime. [AC]

331) M. SORDI, *La battaglia di Ceresso e la secessione di Tespie*, in *Boeotia Antiqua*, 3, p. 25-31: An inscription from Olympia (early 5th cent.) [cf. *Nomima I* (infra n° 357) n° 60] records the cancelation of 'unjust' verdicts given by the Hellanodikai against the Boiotians and the Thessalians (in favor of the Athenians and the Thespians respectively). S. argues that the crime which had been committed during the year of an Olympiad and punished by the Hellanodikai was the Thessalian attack at Keressos (484 BC). [AC]

332) W. SPICKERMANN, "Griechen" in Nida. Eine Reibschüssel mit griechischer Ritzinschrift aus Frankfurt-Heddernheim, in *Germania*, 72 (1994), p. 597-605: Ed. pr. of a drinking cup found in Frankfurt-Heddernheim (2nd cent. AD) with an inscription engraved on the body and bottom of the vase. According to S.'s reading, Drakon wishes that when his brother Achilles is hungry, he will remember him and remain fortunate: Δράκων Ἀχιλλεῖ εὖ πράττειν. Παρακαλῶ σε, ἄδελφε τειμιώτατέ μοι ἵνα ὅταν πεινῆς μν[ημονεύσης] οἱ μν[ημονήσης] μου. Εὐτύχει. [We should read: ἵνα ὅταν πείνης μν[ημονεύης] μου ("that you remember me, when you drink")]. [AC]

333) V. SUYS, *Le culte de Déméter Achaia en Béotie. État actuel des connaissances*, in *AC*, 63 (1994), p. 1-20: Discussion of the cult of Demeter Achaia in Boiotia (Plataiai, Thespiiai, Mykalessos, Thebes, Potniai) in light of the literary and epigraphic evidence. S. argues that this cult may have been introduced to Boiotia (Tanagra) by the Gephyraioi of Eretria, already in the Mycenaean period. In the Dark Ages this cult was introduced to Athens. The rites (ἄργια) of Demeter Achaia resemble the Attic Thesmophoria. The etymology of the epithet (ἄχαια) is difficult to determine. [AC]

334) L. SOVERINI, *Ψίθυρος: Eros, Afrodite e il sussuro nella Grecia antica*, in *Historie*, p. 433-460: Excellent study of the cult of Psithyros Aphrodite and Eros Psithyros in connection with the role of the whisper in amatory persuasion, prayer, magic, and ritual. [AC]

335) A.J.S. SPAWFORTH, *Excavations at Sparta: The Roman Stoa, 1988-91. The Inscriptions*, in *ABSA*, 89 (1994), p. 433-441: Ed. pr. of 19 inscriptions found during the excavations of a Roman Stoa at Sparta. They include a new dedication to emperor Antoninus Pius called Zeus Eleutherios Antoninus Soter (8, ca. AD 138-161); an honorific inscription for Octavia Agis, descendant of Herakles and Lykourgos (ἔκγονον τῶν ἀρχαγετῶν τῆς πόλεως θεῶν Ἡρακλέους καὶ Λυκούργου, 10, 2nd cent. AD); this is the first attestation of the worship of Lykourgos as a god. Agons are mentioned in a fragment of an honorific inscription (1, late Hell.). [AC]

336) A.J. SPAWFORTH, *C. Iulius Spartiaticus, "First of the Achaeans": A Correction*, in *Hesperia*, 64 (1995), p. 225: S. corrects his view that the honorific title πρῶτος Ἀχαιῶν (Corinth VIII.ii n° 68) given to C. Iulius Spartiaticus of Sparta means that Spartiaticus was the first to have served as the high priest of the emperor cult in Achaia [EBGR 1993/94, 228]. However, there is other evidence which establishes the chronological priority of Spartiaticus (Syll³ 790). [AC]

337) N. SPENCER, *Early Lesbos between East and West: A 'Grey Area' of Aegean Archaeology*, in *ABSA*, 90 (1995), p. 269-306: An Archaic temple of Kybele was excavated in Mytilene in 1973. A graffito which reads ΑΠΟΛΛΑ[---] (6th cent.?) suggests that Apollon may have been worshipped in this temple together with Kybele (p. 298). This view can be supported by the prevalence of cults of Apollon in Aiolis; however, it is possible that the graffito names a person with a theophoric name. [AC]

338) H. STERNBERG-EL HOTABI, *Die Mensa Isiaca und die Isis-Aretalogien*, in *CE*, 69 (1994), p. 54-86: The iconography of a well known bronze plate with Isiac representations (Egyptian Museum at Turin) reflects the same themes as the epigraphic "aretalogies" of Isis, i.e., the goddess' universal power. The plate may have been made for the Iseum Campense in Rome. [On the Iseum Campense see now K. LEMBKE, *Das Iseum Campense in Rom. Studien über den Isiskult unter Domitian*, Heidelberg, 1994]. [AC]

339) R.S. STROUD, *The Sanctuary of Demeter on Acrocorinth in the Roman Period*, in *Corinthia*, p. 65-74: The sanctuary of Demeter on Akrokorinthos flourished from the early 7th cent. to 146 and from 44 BC until the end of the 4th cent. AD. The break from 146 to 44 BC coincides with a change in Demeter's worship, evident in the topography, the architecture, and the cult practices [cf. *supra* n° 99]. Small groups of segregated worshippers no longer assembled indoors for ritual banquets. Unlike the Greek period, in the Roman period there is evidence neither for ritual performances in an open courtyard nor for pits or altars for animal sacrifices; the dedication of terracotta figurines declined, while lamps and sea shells became more common. The practice of depositing defixiones in this sanctuary started in Roman times. 18 curses have been found, almost all of them directed against women (three of them against Karpime Babbia, a weaver of garlands). Parts of the victim's body were singled out for special censure. Among the underworld deities invoked are the Moirai Praxidikai, whose association with Demeter and Kore is, thus, attested. Three small temples (for Demeter, Kore, and probably the Moirai) were constructed on the Upper Terrace (after AD 77?). A mosaic in the temple of Demeter bears an inscription according to which the neokoros Octavius Agathopous had the floor laid during the time when Chara was priestess of Neotera (i.e., Persephone). [AC]

340) Y. SUTO, *Borderland under Dispute: A Reappraisal of Ancient Greek Countryside through Epigraphical Evidence from Hellenistic Argolid*, in *Kodai*, 6/7 (1995/96), p. 1-28: On the basis of a personal survey of the area Y. discusses the epigraphical evidence for the border conflict between Troizen and Hermione (*IG* IV² 1, 75) and the structure of the borderland described in this delimitation [cf. JAMESON-RUNNELS-VAN ANDEL (*supra* n° 179), p. 596-606]. Ancient blocks at the site Vothikki (p. 11, site 11) indicate the existence of a sanctuary. An inscription at this site mentions an "Ἡρώς Κλαυκοφόρος". The dedication to Demeter found at Agia Marina (p. 12, site 20, *IG* IV 746) should be associated with the sanctuary of Demeter at Didymoi (PAUS., II, 36, 3). [AC]

341) E. TAGALIDOU, *Weibreliefs an Herakles aus klassischer Zeit* (*Studies in Mediterranean Archaeology and Literature*, 99), Jonsered, 1993 [*SEG* XLIII 889, 1294]: Study of the reliefs dedicated to Herakles in Athens (1-41), Korinthos (52), Boiotia (42-44), Andros (45), Samos (51), Thasos (48), Euboia (46), Macedon (47), and Kyzikos (49-50) in the 5th and 4th cent., their iconography, their inscriptions (nos 4, 9-16, 19-20, 22-23, 25-28, 32, 41-42, 45, 47, 50-51), and their significance for the study of the cults of Herakles. I single out the discussion of Herakles' association with ephebes (Athens, Boiotia), his chthonic and healing aspect, his cults in Athens (sanctuaries at Melite, Kynosarges, Agrai, Piraeus, and Marathon, cults of Herakles Alexikakos and Pankrates, festival Oinisteria), in Thasos (cf. the rite of εὐνάτευσις in *LSS* 63, p. 145f.), in Macedon (Herakles Kynagidas) [see now M.B. HATZOPOULOS, *Cultes et rites de passage en Macédoine*, Athens, 1994, p. 105-111, 119 and *SEG* XLIII 382], and in Kyzikos (Herakles Alexikakos). On a relief from Attika (now in the British Museum, n° 34, early 4th cent.) T. reads [ἀνέθηκ]εν; see also the ed. pr. of a dedication to Herakles (49, Kyzikos?, 2nd/1st cent., εὐχὴν). [AC]

342) M.C. TAYLOR, *A Fourth-Century Honorary Decree of the Athenian Demos on Salamis*, in *ZPE*, 107 (1995), p. 289-295: A 4th cent. honorific decree from Salamis has been interpreted by D. HARRIS and C. LAWTON (in *ZPE*, 80, 1990, p. 109-115) as a decree of the *genos* of the Salaminioi, known from *LS* 19 as responsible for the cults of Athena Skiras, Herakles, Eurysakes, Aglauros, Pandrosos, and Kouroutrophos [*LSS* 19 = *Agora*, XIX,

L4; cf. EBGR 1991, 270) [cf. *supra* n° 277]. This attribution is improbable, and the text is rather a decree of the Athenian demos on Salamis. [AC]

343) T. TEK, *Grabstele des Schmieds Artemidoros aus Lydien*, in EA, 24 (1995), p. 93-94 [BE 1996, 380]: Ed. pr. of an epitaph with funerary imprecation (Saittai?, AD 234/5): εἴ τις δέ τις προσμαρτήσετε, ἔξι τοὺς θεοὺς κεχολωμένον[ς] [= STRUBBE, *Arai*, n° 71]. [AC]

344) P.G. THEMELIS, *Artemis Ortheia at Messene. The Epigraphical and Archaeological Evidence*, in *Cult Practice*, p. 101-122: A sanctuary, excavated in 1991-92 at Messene, can now be identified as the shrine of Artemis Ortheia thanks to the discovery of a pilaster bearing a dedicatory inscription to the goddess (ca. 250/200); the pilaster supported a bronze statue of the goddess, represented as a huntress, dedicated by an agnothetes. Terracotta figurines found in this shrine represent Artemis as Phosphoros and huntress, probably reproducing the cult statue of the 4th/3rd cent. Other terracotta figurines represent women with offerings, hoplites, and hero banquets. The sanctuary was in use until ca. 200 BC, when the building of the Asklepieion caused the construction of a new Artemision. The later sanctuary (the one seen by PAUS., IV, 31, 10) was excavated in 1962-63. The finds included fragments of the later cult statue of Artemis (Phosphoros) made by Damophon [cf. P.G. THEMELIS, *Damophon of Messene: New Evidence*, in *Archaeology in the Peloponnese*, p. 21f.], a stone treasury box, and 12 inscriptions (cf. SEG XXIII 215-217, 219-223; XLIII 149) which provide information about the cult. Artemis was worshipped with the Thracian epithet Oupesia or Oupis and was identified with Artemis Orthosia; she was worshipped as protector of women, pregnancy, and childhood. Elders, who traced their ancestors to Kresphontes – one of the Herakleids –, supervised the cult (ἱεροὶ γέροντες τῆς Οὐπησίας οἱ ἀπὸ Κρεσφόντου). The cult was not introduced from Sparta after the conquest of Messene, but must have been established by the original Dorian settlers. The goddess was attended by a priestess; her statue (βρέτας) was carried by young female initiates, who also lit the sacrificial altar. [AC]

345) P. THEMELIS, *Ἀνασκαφή Μεσσήνης*, in PAAH, 149 (1994) (1997), p. 69-99: Report on new epigraphic finds from Messene. A dedication to Artemis (p. 75, 3rd cent.); the inscribed base of the statue of a child who won the Pythia (p. 76, 4th cent.); Agapetos, already known as an hierothytes in AD 96, is now attested as eponymous priest of Zeus Ithomatas (p. 78). In a deposit of the sanctuary of Demeter, Heros, and the Dioskouroi two roof tiles were found, one of them with the designation ἱερά (p. 84); a shield dedicated to Polydeukes by a group of soldiers (p. 84, 4th/3rd cent.), possibly after the siege of Messene by Demetrios Poliorketes in 295, was found in the same deposit. Other finds include a dedication to Eileithyia (p. 94, 3rd cent.); a dedication to Poseidon by a woman after her husband and son had been saved by the god (p. 95); this is the first epigraphic attestation of Poseidon's sanctuary in Messene (cf. PAUS., IV, 31, 6). [Instead of [λα]χῶσα [σ]ωιθέντων) one should restore [τυ]χῶσα]; a fragmentary decree concerns the already attested board of the γέροντες τῆς Οὐπησίας (cf. *supra* n° 344), which consisted of 75 members and had various religious duties (p. 95f., 2nd/3rd cent.); a dedication to Asklepios and Hygieia (p. 97, 2nd cent.). [AC]

346) N. THEODOSSIEV, *The Thracian Ithyphallic Altar from Polianthos and the Sacred Marriage of the Gods*, in *OxfArch*, 13 (1994), p. 313-323: Based on A. FOL's speculation about the existence of a Thracian aristocratic doctrine ('Thracian Orphism'), according to which the son of the divine couple of the Mother Earth and the Sun was identified with the king, T. attempts to interpret an ithyphallic altar of all the gods (πάντων θεῶν ὁ βωμός) found at Poliantos (area of the Odrysian kingdom, 4th cent. BC) as an allusion to the sacred marriage of Mother Earth and the Sun. The common reference to πάντες θεοὶ is explained as an attempt not to reveal the mystic names of the Thracian gods. [AC]

347) A. THOMSEN, *Suburbane Heiligtümer bei Kyaneai. Eine Quellfassung bei Kyaneai – das Orakelheiligtum des Apollon Thyrsus?*, in *Lykische Studien*, 2, p. 43-48: The oracle of Apollon Thyrsus, known from PAUSANIAS (VII, 21, 13) and from the legend Κυανειῶν χρησμός on coins from the reign of Gordian III, may be located near a fountain found in 1983 near Kyaneai. [AC]

348) G. THÜR, H. TAEUBER, *Prozessrechtliche Inschriften der griechischen Polis: Arkadien (Veröffentlichung der Kommission für Antike Rechtsgeschichte, 8)*, Wien, 1994: Corpus of inscriptions of Arkadia pertaining to the administration of justice, with critical edition of the texts, translation, and excellent commentaries. The most important text is the famous 'Gottesurteil' of Mantinea concerning homicides which occurred in the sanctuary of Alea and the condemnation of the persons involved by the goddess and by judges (8, Mantinea, ca. 460?; *IG* V 2, 262); T.-T. suggests that the involvement of the goddess may be explained by the fact that the bloodshed occurred in her sanctuary and that the killers (except for one person) remained in the sanctuary as suppliants [cf. A. CHANIOTIS, *Conflicting Authorities: Greek Asyilia between Secular and Divine Law in the Classical and Hellenistic Poleis*, in *Kernos*, 9 (1996), p. 75-78]. Among the other texts I single out three *leges sacrae*, which concern the administration of the sanctuary of Athena Alea (2, Tegea, 5th/4th cent.; *LSCG* 67), ritual purity in the cult of Demeter Thesmophoros (20, unknown city, ca. 525; *LSS* 32), and the cult of Despoina (34, Lykosoura, 3rd cent.; *LSCG* 68); a list of the annual expenses of the *tamiai* and *strategoi* from the funds for prizes of athletic competitions (4, Tegea, 4th cent.; *IG* V 2, 6B); a law concerning the return of exiles and loans given by the sanctuary of Alea (5, Tegea, 324 BC; *SyllB* 306); a very fragmentary text concerning homicide, with references to oracles and ὀρκωμόται (7, Mantinea, ca. 460/50; *IG* V 2, 261); the treaties of sympolity between Mantinea-Heliswasioi (9, Mantinea, ca. 350/340; *SEG* XXXVII 340) [EBGR 1987, 107] and Orchomenos-Euaimon (15, Orchomenos, ca. 360/50; *Staatsverträge* 297), which safeguard the continuation of the cults in Heliswon and Euaimon; decrees of associations of Koragoi, i.e., worshippers of Kore (11, 61/60; *IG* V 2, 265), priestesses of Demeter (12, 43/2; *IG* V 2, 266), and priests of Asklepios at Mantinea (13, 1st cent. AD); a treaty between Orchomenos and the Achaean Koinon, with reference to the pledging by the Methydrians of a golden Nike statue belonging to Zeus Hoplosmios (16, Orchomenos, after 235; *Staatsverträge* 499). Several texts mention fines payable to sanctuaries for the violation of legal agreements and transactions (16, Orchomenos-Achaean Koinon: Zeus Hamarios; 21, Lousoi?: Hermes?; 24, Alipheira: Athena; 27, Phigaleia: Apollon Basitas, Pan Sinoeis, Artemis of Kotileon, Artemis Orthasia). Sanctuaries are often mentioned in interstate delimitations (22, Lousoi?; 26: Alipheira-Lepreon; 31: Megalopolis and other cities). [AC]

349) J. TOBIN, *Some New Thoughts on Herodes Atticus' Tomb, His Stadium of 143/4, and Philostratus VS 2.550*, in *AJA*, 97 (1993), p. 81-89: Herodes' tomb may have been in the running track of the Panathenaic stadium. An inscription which refers to Herodes as the Marathonian hero may belong to this tomb. Further parallels for the graves of heroes in the running track of a stadium are those of Iolaos in Thebes and Endymion in Olympia [cf. *supra* n° 240]. [AC]

350) M. TORTORELLI GHIDINI, *Lettere d'oro per l'Ade*, in *PP*, 50 (1995), p. 468-482: Brief discussion of the 'Orphic' tablets in light of the new finds from Pelinna and Olbia and the literary evidence. T. underscores the unity of these texts and the convergence of the theological conceptions which they imply. She discusses in particular the idea of reincarnation and the hope of salvation from the cycle of births. The images of the journey of the soul in the underworld are related to this idea. The first fountain the souls encounter is a 'source of life'; the dead who drink from this water (ψυχὰὶ νεκρῶν πόσονται) are doomed to rebirth; those who drink from the stream which flows from the

lake of Remembrance, recognize their celestial origin and are relieved from the cycle of births [for further bibliography see *supra* n° 148]. [AC]

351) M. TOTTI-GEMÜND, *Zu einer Harpokrates-Gemme*, in *ZPE*, 108 (1995), p. 285-286: A gem in a private collection represents Harpokrates with the body of a crocodile, i.e., κροκοδιλοειδής, as referred to in magical papyri. [AC]

352) J. TOULOUMAKOS, *Bilingue (griechisch-lateinische) Weihinschriften der römischen Zeit*, in *Tekmeria*, 1 (1995), p. 79-126: T. presents a selection of bilingual (Greek-Latin) inscriptions (dedications, honorific inscriptions, and epitaphs), among them dedications to Aesculapius and Valetudo (p. 113f., Athens), Isis (p. 112f., Thessalonike), Zeus Eleutherios/Jupiter Libertus (p. 81-84), Herakles (p. 114-116), Poseidon/Neptunus (p. 116f.), Apollon, Artemis, and Leto (p. 117-122, Delos), Hermes/Mercurius (p. 97f., Kos), and Zeus Kratistos Megistos Phrontistes/Jupiter Optimus Maximus Tutor (p. 82-93, Leuke in Bithynia). A study of the social background of the dedicants and the context of the dedications suggests that the use of the Latin language was motivated by a wide variety of reasons and expressed such different feelings as ethnic identity, pro-Roman attitudes, or a close relationship to Roman magistrates. [AC]

353) L.A. TURNER, *IG VII 3073 and the Display of Inscribed Texts*, in *Boeotia Antiqua*, 4, p. 17-30: T. suggests that the building inscriptions concerning the construction of the temple of Zeus Basileus (*IG VII 3073ff.*) [*cf. supra* n° 265] were set up in the god's sanctuary and formed a free standing wall of contiguous free-standing stelai. It has remained unnoticed that at least one of the stelae was inscribed on its back. [AC]

354) A. TZIAFALIAS, in *AD*, 46 B1 Chron. (1991) [1996], p. 223-227 [*BE* 1997, 311-319, 321, 323-325, 328]: T. presents numerous epigraphic finds from Thessaly. *Atrax*: Two dedications of women who are designated with the participle νεβεύσανσα (3rd-2nd cent.) [for the use of this verb in connection with initiation rituals see *EBGR* 1993/94, 110]; one of the dedications is addressed to Artemis; a dedication to Daimon Athanatos by a woman in fulfillment of a vow (2nd cent.); a dedication to an anonymous deity (by a woman, 3rd cent.). *Azoros*: A dedication to Hypsistos (Ἵψίστῳ εὐξάμενος δῶρον, 1st cent.; with relief representation of an eagle) [*cf. supra* n° 71]. *Larisa*: The deceased is addressed as ἥρως/ἥρωίς in three epitaphs (imp.); two epitaphs are dedicated to Hermes Chthonios (3rd cent.). [AC]

355) Ch. TZOUVARA-SOULI, *Λατρείες στὴν Κασσώπη*, in *Phegos*, p. 107-135: T. presents another of her useful surveys on the cults of Epirus (*cf. EBGR* 1992, 228; 1993/94, 253), dedicated this time to Kassope. She distinguishes three different layers of cults: an indigenous stratum (Zeus Dodonaios, Amymnos, Aphrodite); cults introduced by the colonists, particularly from Ambrakia (Zeus Soter?, Athena, Apollon) and Elis (Herakles Soter); and cults established under the influence of Pyrrhos (Zeus Kassios?). The most prominent cult was that of Aphrodite, worshipped as πολιοῦχος (*cf. SEG* XV 383). [AC]

356) Y. USTINOVA, J. NAVEH, *A Greek-Palmyrene Aramaic Dedicatory Inscription from the Negev*, in *'Atiqot*, 22 (1993), p. 91-96 [*SEG* XLIII 1053]: Ed. pr. of a Greek dedication to Theos Hypsistos / Baalshamin? (near Elusa/Haluza, 2nd/3rd cent.). A second inscription in Palmyrene Aramaic, which may not be contemporary with the Greek text, reads: "I remembered" or rather "remember" (*cf. μνησθῆναι*) [for this formula *cf. supra* n° 29]. [AC]

357) H. VAN EFFENTERRE, F. RUZÉ, *Nomima. Recueil d'inscriptions politiques et juridiques de l'archaïsme grec. I (Collection de l'École Française de Rome, 188)*, Paris, 1994: Selection of inscriptions (and a few literary sources) pertaining to the political organisation and the administration of justice in early Greece (7th-5th cent.). The texts are presented in a new edition, with critical apparatus, translation, basic bibliography,

and brief commentaries. The first volume concerns itself with questions of citizenship, the privileges of foreigners, the organisation of the civic territory, treaties, and constitutional issues. Although *leges sacrae* are explicitly excluded from this useful collection, it still contains numerous inscriptions of religious interest, only the most important of which are singled out here. *Laws / regulations of religious significance*: A *lex sacra* regulating visits and sacrifices of foreigners (Ξένοι) in the sanctuary of Zeus at Olympia (4 = *LGS* I 60 = *IvO* 5-6, ca. 500); a decree of the *Dataleis* concerning the rights and the obligations of the scribe *Spensitheos*, who was to record all "public matters, both divine and human" and to offer sacrifices to all the gods, for whom there were no priests (22 = *SEG* XXVII 631, *Datala*, ca. 550); a law concerning the *theokoloï* (24 = *IvO* 4, Olympia, ca. 500); a sacred law (?) possibly concerning ritual purity and religious offices held by women in the *oba* of the *Arkaloi* (67 = *LSS* 28, *Amyklai?*, early 5th cent.); the *lex sacra* of the *phratriy* of the *Labyadai* (71 = *CID* I, 9, Delphi, 6th cent.); a *lex sacra* concerning the use of objects dedicated to *Athena Polias* (88 = *LSS* 27, Argos, ca. 575/50); the 'Hekatompedon inscription' with regulations safeguarding order on the Akropolis (96 = *IG* I³ 4 = *LSCG* 3, Athens, early 5th cent.) [cf. *supra* n° 267]; a text concerning the punishment of those who violated certain vows (100 = *IG* IV 506, *Heraion* of Argos, ca. 575/50) [cf. *supra* n° 154]; a prohibition against sexual intercourse in the sanctuary of Zeus in Olympia (109 = *LGS* II 61, late 6th cent.). *Verdicts at Olympia*: An enigmatic inscription from Olympia may contain a verdict against a certain *Timokrates* for violating the privileges of *theoroi* (?; 36 = *IvO* 13, early 5th cent.); an inscription records the cancellation of 'unjust' verdicts given by the *Hellanodikai* against the *Boiotians* and the *Thessalians* (60, Olympia, ca. 480/450) [cf. *supra* n°s 138 and 331]. *Laws*: A Sicilian law on homicide (01, ca. 525/500) and *Drakon's* law on the same subject (02, Athens). *Dedications* (cf. n°s 20, 69, 70, 80, 90, 92-95): A dedication of the *Hyakinthioi* (an association of young men?) to *Athena Agroikos* (76, *Aigiai* in *Lakonia*, 6th/5th cent.); a dedication to *Hera* by *hieromnamones* (86 = *IG* V 517, Argos, ca. 460/50). *Associations*: An inscription referring to the construction of a temple for a cult association (74, *Kyzikos*, 6th cent.). *Treaties*: A treaty between *Gortyn* and *Rhitten*, which obliged the *Rhittenians* to contribute to the *trieteric* sacrifices to *Zeus Idaios* (7 = *Staatsverträge* 216, *Gortyn*, early 5th cent.); a treaty between *Knossos* and *Tylissos*, which provides for the dedication of common booty to Delphi and to the sanctuary of *Ares* at *Knossos*, regulates the offering of sacrifices (to *Poseidon* on *Mt. Iytos*, in a *Heraion*, before the festival *Hyakinthia*, to *Zeus Machaneus* and *Hera*, to *Ares* and *Aphrodite*), and mentions an *Artemision* and a *temenos* of *Archos* (54 II = *Staatsverträge* 147, Argos, ca. 450) [cf. *EBGR* 1991, 41]. *Payments of fines to sanctuaries for violations of laws / contracts*: to *Zeus* in Olympia (law of *Elis* concerning *Skillois*: 56 = *IvO* 16, Olympia, ca. 450); a decree of the *Eleans* concerning the scribe *Patrias*: 23 = *IvO* 2, Olympia, ca. 475; a fragmentary law of *Elis*?: 108 = *IvO* 3, Olympia, late 6th cent.); to *Zeus* and *Athena* (a law of *Tiryns*: 78 = *SEG* XXX 380, 6th cent.); to an unknown sanctuary (treaty from *Lousoi*: 57 = *IG* V 2, 410, ca. 500/475). *Divinities as guarantors of contracts and treaties*: A contract between the *Chaladrioi* and *Deukalion* (21 = *IvO* 11, Olympia, ca. 500/475); a treaty between *Sybaris* and the *Serdaioi* (42 = *SEG* XXII 336, Olympia, ca. 500?); a treaty between the *Eleans* and the *Euaioi* (52 = *Staatsverträge* 110, Olympia, ca. 500). *Oaths / curses*: The "dirae *Teiorum*" (105, *Teos*, ca. 470); a defixio from *Selinous* (5, ca. 500/475; L. DUBOIS, *Inscriptions grecques dialectales de Sicile*, Rome, 1989, n° 37 = *EBGR* 1989, 29 n° 37); a curse for perjury is mentioned in a legal text from *Eleutherna* (10 = *I.Cret.* II, xii 3, late 6th cent.); the oath of the *Theran* colonists sent to *Kyrene* (41 = *SEG* IX 3 = MEIGGS-LEWIS, *GHI* 5, *Kyrene*, 7th cent.?) [cf. *EBGR* 1993/94, 75]. The volume also contains an enigmatic text added to the oath of the *Drerian* ephebes (48 = *I.Cret.* I, ix 1 ll. 137-164, *Dreros*, ca. 220), which has been interpreted by M. DETIENNE as reference to an initiation ritual consisting of a ritual battle at the border, a race, and the planting of an olive tree; V.-R. assume that this text has been copied from an older, 6th cent. inscription [but see CHANIOTIS, *Verträge*, p. 199f.]. Notice also the letter of *Dareios* to *Gadatas* concerning the privileges of the

sanctuary of Apollon in Magnesia on the Maeander (50 = MEIGGS-LEWIS, *GHI* 12, Magnesia, 6th/5th cent.). *Calendar*: The month name Dionysios may be restored in an inscription from Eleutherna (25 = *I.Cret.* II, xii 9, late 6th cent.). *Festivals*: V.-R. present a few lines of an unpublished Argive document which concerns payments to the twelve phratries of the phyle of the Hyrnathioi (Temenida, Dmahippidai, Heraieis, etc.), probably in the context of the celebration of the pentaeteric Heraia (65, *ca.* 460/50) [cf. the (partly inaccurate) summary in *EBGR* 1992, 119]. [AC]

358) H. VAN EFFENTERRE, F. RUZÉ, *Nomima. Recueil d'inscriptions politiques et juridiques de l'archaïsme grec. II (Collection de l'École Française de Rome, 188)*, Paris, 1995: The second volume of *Nomima* (cf. *supra* n° 357) contains inscriptions pertaining to the administration of justice, personal legal status, family law, law of property, contracts and financial transactions, and criminal law. *Sacred laws / regulations*: A text concerning the organisation of the Herakleia at Marathon (1B = *IG* I³ 3, Athens, 6th/5th cent.); a prohibition against the disposal of waste (ἐκ[α]θάρματα), possibly in relation with a sanctuary (94 = *LSCG* 108, Paros, *ca.* 475/50); a lex sacra concerning wine consumption in the Delphic sanctuary (97 = *CID* I 3, 5th cent.); a law possibly prohibiting wine consumption by a priest (98 = *SEG* XLI 739, Eleutherna, late 6th cent.) [*EBGR* 1991, 253]. *Laws on homicide*: A law of Gortyn (78 = *I.Cret.* IV 9, late 7th cent.); a law concerning purifications for killing (79 = *LSCG* 56, Kleonai, 6th cent.). *Sacrilege*: The controversial text of Mantinea concerning a verdict against murderers (2 = *IG* V 2, 262, *ca.* 460) [cf. *supra* n° 348]. *Oaths in judicial procedures*: see the numerous texts from Crete (Deros: 10, late 7th cent.; Eleutherna: 15, *ca.* 450; Eltynia: 80 = *I.Cret.* I, x 2, early 5th cent.; Gortyn: 4-7, 11-13, 16, 21, 26, 30, 34, 35, 45-47, 49, 51, 65, 69, 76, 81 = *I.Cret.* IV 8, 28, 41, 42, 45, 51, 55, 72, 75, 81, 83, *ca.* 600-450), Phleious (9 = *IG* IV 439, *ca.* 600-500), Ephesos (14 = *I.Ephesos* 1678 B, 4th cent.). *Manumission records*: A list of persons manumitted through dedication to Zeus Olympios (27 = *IvO* 12, Olympia, 5th cent.). *Supplication*: The dedication of Kallipos from Argos, suppliant in Epidauros (28, *ca.* 460). *Oracles*: An enquiry of a man concerning the wish of a child (29, Dodona, 525/500) [*SEG* XLIII 332]. *Boundary stones*: The boundary stone of the heroön of 'the Seven' (44, Argos, *ca.* 550) [*SEG* XLII 274; *EBGR* 1992, 164]. *Finances of sanctuaries*: An enigmatic text mentioning debts to a goddess (77 = *SEG* XXVII 657, Gela, *ca.* 450) [cf. *EBGR* 1989, 29 n° 177]. *Curses*: An imprecation against anyone who would remove the arrows (?) from a statue of Athena (83 = *I.Cret.* I, v 4, Arkades, 5th cent.). *Burial customs*: Regulations on funerary ceremonies (84-86 = *I.Cret.* IV 22 B, 46 B, 76 B, Gortyn, 6th-5th cent.). *Payment of fines to sanctuaries*: A Thasian regulation concerning the streets of the city; fines for violations were payable to the sanctuaries of Apollon Pythios and Artemis Hekate (95, Thasos, *ca.* 460) [*SEG* XLII 785; *EBGR* 1992, 64]; fines for violation of a regulation concerning the wine trade were payable to the sanctuaries of Athena Poliouchos and Apollon Pythios (96, Thasos, *ca.* 480/60). [AC]

359) W. VAN RENGEM, *A New Paneion at Mons Porphyrites*, in *CE*, 70 (1995), p. 241-245 [*BE* 1996, 533]: Ed. pr. of a black porphyry stele dedicated to the Μεγάλοι Θεοὶ Pan/Min and Sarapis by C. Cominius Leugas for the well-being of his children (Mons Porphyrites, AD 18). Leugas is the person who discovered the local quarries of porphyry and other multi-coloured stones. [AC]

*360) F.T. VAN STRATEN, *Hiera Kala. Images of Animal Sacrifice in Archaic and Classical Greece (Religions in the Graeco-Roman World, 127)*, Leiden-New York-Cologne, 1995 [*BE* 1996, 181]: This valuable book is much more than just a study of the iconography of sacrifice. Every aspect of sacrifice, from the selection and decoration of the sacrificial animal to the burning of the flesh and the feast, and from the prerogatives of priests and votive offerings to sacrifices for individual deities, is discussed in light of images, literary texts and leges sacrae (especially sacrificial calendars). [AC]

361) E. VARINLIOGLU, *An Inscription from Panamara*, in *EA*, 24 (1995), p. 91-92: Ed. pr. of the epitaph of the priest (ἱερεὺς ἐπανγελάμενος) Ti. Claudius Aineias Ailanos [i.e., a person, who out of his free will offered to serve as priest], his daughter Claudia Nikolais, a priestess, and Hierokles, a neokoros (Panamara, early 3rd cent. AD). Their family was already known. [AC]

362) H.S. VERSNEL, *Πεπρημένος. The Knidian Curse Tablets and Ordeal by Fire*, in *Cult Practice*, p. 145-154 [BE 1996, 90]: V. discusses the 'prayers for divine judicial help' written on lead tablets found in the sanctuary of Demeter at Knidos [cf. *EBGR* 1992, 25, p. 361]. In these texts a culprit is dedicated to the goddess and conditionally cursed. The Knidian texts are closely related to the 'confession inscriptions' in terms of the nature of the crimes pursued by the gods, the punishment, and the use of curses and πιττάκια [for 'confession inscriptions' and *pittakia* cf. *supra* n^{os} 285 and 305]. The only difference is that the Knidian texts ask the gods to do what the 'propitiatory inscriptions' report as already done. In the Knidian texts the standard term for the divine pressure exercised on a culprit is πεπρημένος (only in one case κολαζόμενος), a term interpreted by C.T. NEWTON as "sold". In view of the use of fire as punishment in ancient magic, it is probable that the term πεπρημένος indicates a form of punishment ("burning with fever" or "burning"). But it may also allude to the ordeal by fire or hot water, which is known to have been performed to prove purity or legitimate possession, and to analogous types of oaths of innocence. [AC]

363) E. VIKELA, *Ἡ ἐπιβίωση τῆς μινωικῆς ἀνδρικῆς θεότητας στοὺς ἱστορικοὺς χρόνους*, in *Archaiognosia*, 8 (1993/94) [1995], p. 199-209: V. detects features of the Minoan male god (protection of fertility, chthonic elements, universal powers) surviving in cults of the historical period, particularly in the cult of Zeus Pankrates and in the cult of the Cretan Zeus; her study includes a discussion of the hymn of the 'Kouretes' from Palaiakastro [cf. H. S. VERSNEL, *Inconsistencies in Greek and Roman Religion, II. Transition and Reversal in Myth and Ritual*, Leiden-New York-Köln, 1994, p. 27-31, 43; *supra* n^o 283]. [AC]

364) J. VINOGRADOV, *The Inscribed Bronze Plate from Vani*, in *VDI*, 213.2 (1995), p. 48-71 [in Russian – *non legi* – with English summary]: New edition of a fragmentary Greek inscription on a bronze tablet (Vani in Kolchis, 4th/3rd cent.) with imprecations against persons who violate a legal text (τὰ γεγραμμένα). The document itself [law, treaty?] was written on the lost part of the tablet. According to V.'s restorations the text included a list of the persons authorized to control the execution of a legislative act (ll. 17-19: [φυλαξάτω? δὲ ὁ ἱερεὺς ὁ ἐν Τάξει καὶ ὁ Ποσει/[..... ἱερεὺς ὁ ἐν] καὶ ἡ ἐν Σουρεὶ καθημέ/[νῃ ἱέρεια]. [However, these names are followed by an invocation of gods who will protect those who abide by the agreement: [ὁ Ζεὺς καὶ ἡ] Γῆ καὶ ὁ Ἥλιος καὶ ὁ Μεῖς [καὶ οἱ ἄλλοι θεοὶ πάντες τε καὶ] αἰ πάσαι ἵλεως εἶ[σαν τοῖς ἀκολουθήσασιν τ' ἐμ]μείνασιν κτλ. I suspect that the list of gods starts on l. 17: [ὁ Ζεὺς (?) ὁ ἐν Τάξει καὶ ὁ Ποσει/[δῶν καὶ ---] καὶ ἡ ἐν Σουρεὶ καθημέ/[νῃ θεά? καὶ --- καὶ ἡ] Γῆ κτλ. Such lists of gods commonly precede imprecations and benedictions]. [AC]

365) J.G. VINOGRADOV, S.D. KRYZICKIJ, *Olbia. Eine altgriechische Stadt im nord-westlichen Schwarzmeerraum (Mnemosyne, Suppl. 149)*, Leiden-New York-Köln, 1995: This useful presentation of the history, topography, and culture of Olbia includes a survey of the civic cults from the 7th to the 1st cent. (p. 109-120: Achilles Pontarches; Aphrodite Apatoura, Euploia, Glykeia, Patroia, Pontia, Syria; Apollon Ietros, Delphinios, Prostates; Artemis Delphinia, Pythia, Ephesia; Ares; Athena; Demeter, Kore, and Plouton; Dionysos Bakcheios, Bakchos, Iakchos, Lenaioi?; Semele; Hekate; Helios; Hephaistos; Herakles; Hermes [Propyllaios or Empollaios; Heros Epokoos; Megale Meter/Kybele; Themis; Zeus Basileus, Eleutherios, Soter; the Kabeiroi and the Dioskouroi; the rivers Hypanis and Borysthenes] [see also *supra* n^{os} 204, 212]. Among the remarks of V. on the cults of Olbia and Berezan I single out the discussion of the priority of the cult of

Apollon Ietros, whose importance was overshadowed by that of Apollon Delphinios after the end of the 6th cent. (p. 109-111); the existence of an oracle of Hermes (p. 114); the Athenian influence on the cult of Demeter, Persephone, and Iakchos (p. 114); the 'Orphic' cult association (p. 117) [cf. *EBGR* 1991, 264 and *supra* n° 148]. After the destruction of the city by the Getae (ca. 55 BC) a series of changes occurred (p. 120f.), such as the replacement of the priests of Apollon Delphinios by the archons as eponymous officials; the first attestation of new cults (Apollon Prostates, Zeus Poliarches, Hermes Agoraios, Asklepios, Hygieia, and Poseidon); the introduction of the emperor cult; the introduction of the cults of Mercurius, the Thracian Rider God, and Sarapis and Isis, probably by Roman soldiers. Roman troops were also responsible for the introduction of the cult of Jupiter Olbiopolitanus in Dacia (3rd/4th cent.). V. discusses the golden ring of the Skythian king Agrotas, inherited later by king Skyles (6th/5th cent.). It bears the representation of an enthroned goddess holding a mirror and a lily (p. 103). The inscription Σκύλεω, κέλεοε Ἀργόταν παρ' ἔναι, ("the ring of Skyles; order me to remain in the possession of Argotas") implies that this is an investiture scene: the ring addresses the supreme Skythian goddess, asking her to preserve the ring and the royal power of Argotas. [AC]

366) B. VIRGILIO, *La città ellenistica e i suoi "benefattori": Pergamo e Diodoro Pasparo*, in *Athenaeum*, 82 (1995), p. 299-314 [SEG XLIII 891]: V. discusses the contributions of Diodoros Pasparos to Pergamon (ca. 85-60 BC) and the divine honors bestowed upon him (erection of cult statues, establishment of a temenos, a temple, a festival, appointment of a priest, creation of an eponymous tribe, praise as ktistes). V. shows that these honors were modeled after the honors for king Attalos III (*OGIS* 332, ca. 139-133) [on the heroon of Diodoros Pasparos see also I. KADER, *Heroa und Memorialbauten*, in *Stadtbild*, p. 211f.]. [AC]

367) I. VOKOTOPOULOU, *Ποσειδί* 1992, in *AEMT*, p. 443-450: An early sanctuary of Poseidon has been identified at Poseidi (Chalkidike, peninsula of Kassandra) [cf. *EBGR* 1993/94, 261-262; see also J. VOKOTOPOULOU, *Cities and Sanctuaries of the Archaic Period in Chalkidike*, in *ABSA*, 91 (1996), p. 319-328]. A late Archaic inscribed krater was found under a depository pit, west of temple A (5th cent.). V. restores the inscription as a metrical text ([γαι]άοχε κυανοχαῖτ[α]), influenced by the Homeric hymn to Poseidon (XXII, 6: κλυθῖ, Ποσειδάων, γαίαοχε κυανοχαῖτα). The new text is a very important piece of evidence not only for the cult of Poseidon at Poseidi, but also for literacy in the late Archaic period. [ES]

368) E. VOUTIRAS, *Zu einer metrischen Inschrift aus Euromos*, in *EA*, 24 (1995), p. 15-19 [BE 1996, 388]: V. correctly interprets a recently published metrical inscription from Euromos [SEG XLIII 710; *EBGR* 1993/94, 73] as a cultic regulation on purity (πρόγραμμα, cf. LUCIAN., *De sacr.*, 13), collects further evidence on the idea that the purity of the mind is a necessary requirement for entrance in a sanctuary [cf. now A. CHANIOTIS, *Reinheit des Körpers – Reinheit der Seele in den griechischen Kultgesetzen*, in J. ASSMANN, Th. SUNDERMEIER (eds.), *Schuld, Gewissen und Person*, Gütersloh 1997, p. 142-179, with further examples], discusses the metrical structure of the epigram, and corrects the last verse: τοῖς δ' ὅσοις [ὁ]σίους ἀντινέμε[ι χάριτας] (instead of τοῖς δ' ὅσοις [δεξ]ιοὺς ἀντινέμε[ι ὁ θεός]). The text should be dated to the 1st cent. BC/AD (not 2nd cent. BC); it was probably written on one of the pillars flanking the entrance to the sanctuary of Zeus. [AC]

*369) R. WAGMAN, *Inni di Epidauro (Bibliotheca di Studi Antichi, 75)*, Pisa, 1995: W. concludes a series of studies on the hymns preserved in inscriptions at the Asklepieion of Epidauros [cf. *EBGR* 1992, 239, 241; 1993/94, 266] with a thorough discussion of the entire material. The hymns of Epidauros represent two categories of texts: songs associated with musical competitions (hymns to Pantes Theoi, Pan, Meter Theon) and hymns which were sung regularly in rituals (hymns to Paian and Hygieia, Athena Pallas, fragments). W.'s monograph includes a detailed description of the stones and the

arrangement of the texts (2nd/3rd cent. AD) on the walls of a 4th century BC monument; a collection of testimonia on the cult of the deities, for whom the hymns were composed (Pantes Theoi, Pan, Meter Theon, Hygieia, Athena); critical edition of the hymns with translation; and meticulous commentaries on language, style, meter, and content. W.'s book is an important contribution to our knowledge of ancient hymnography and to the cults of Epidauros [see also *EBGR* 1993/94, 191]. [AC]

370) G. WAGNER, G. LECUYOT, *Une dédicace d'un néocore, héraut sacré d'Apollon*, in *BIFAO*, 93 (1993), p. 413-417 [*SEG* XLIII 1136]: Ed. pr. of a dedication made by a neokoros and hierokeryx of Apollon Theos Megistos (associated with Montou) in the Valley of the Queens (3rd cent. AD). Notice the formula ὑπὲρ εὐσεβείας χάριν ἐπ' ἀγαθῶ. W.-L. discuss the function of the hierokeryx, upkeeper of the altars in the Egyptian temples. [AC]

371) G. WAGNER, *L'épigraphie du village dans l'Égypte grecque et romaine*, in *L'epigrafia del villaggio*, p. 101-115 [*SEG* XLIII 1108]: The great majority of inscriptions found in the Egyptian villages are dedications (p. 108-111), usually addressed to the local gods or to monarchs. The objects of the dedication are usually sanctuaries or parts of sanctuaries (dromos, propylon, pylon, pronaos, peribolos, temenos), cult objects (altars, statues of lions, cult statues, etc.), or real estate of cult associations (topoi). The dedicants are usually soldiers, local magistrates, and associations of ephebes, worshippers or craftsmen. [AC]

372) G. WAGNER, *Építaphe d'une prophétesse d'Ammon*, in *ZPE*, 106 (1995), p. 123-125 [*BE* 1996, 527]: Ed. pr. of the epitaph of Temalis, προφήτις Ἀμμωνος (Kom Ombo, 1st cent. BC/AD); it is not certain if Temalis served in this function at Kom Ombo or elsewhere. [AC]

373) G. WAGNER, *Deux inscriptions grecques d'Égypte*, in *ZPE*, 106 (1995), p. 126-130 [*BE* 1996, 517]: Ed. pr. of a dedication of a soldier (Leontopolis?, 1st cent. BC/AD). The dedicated object is a stone omphalos crowned with a laurel garland, obviously a representation of the omphalos at Delphi. This may be an allusion to a favourable oracle given to the dedicant. W. gives other examples of omphaloi found in Egypt. [AC]

374) H. WALDMANN, *Der Nemrud Dag, seine Terrassen und das indische Somaopfer*, in *MDAI (I)*, 44 (1994), p. 107-124: W. attempts to explain the religious reforms of king Antiochos I of Kommagene (foundation of the cult and burial place at Nemrud Dag in 62 BC) in light of Indian religious practices. He recognizes similarities between the cult in the hierothesion of Nemrud Dag and the Vedic ritual texts in the erection of two terraces (cf. the sacrificial area called Mahavedi), in the performance of fire rituals, in the participation of the ancestors in the sacrifice, and in the idea that the founder of the cult can be reborn together with the sacred fire. [AC]

375) E. WALTER-KARYDI, *Das Thearion von Ägina. Zum Apollonkult auf Ägina*, in *AA*, 1994, 125-138: W. studies a building in the sanctuary of Apollon on Aigina (ca. 500-250). On the basis of inscriptions found there and mentioning δημοθoinῖαι this building can be identified with the banquet house (θεάριον=θεῶριον; cf. PINDAR, *Nem.* 3, 70). W. collects the evidence for Apollon's cult on Aigina (including inscriptions in the Aiginitan alphabet found in Italy, and demonstrates the close connection of the Aiginitan cult of Apollon to Delphi. [AC]

376) P. WEISS, *Götter, Städte und Gelehrte. Lydiaka and "Patria" um Sardes und den Tmolos*, in *Forschungen in Lydien*, p. 85-109: Drawing from an impressive number and variety of sources (epigrams, local historiography, inscriptions, coins, sculpture, etc.) W. presents an excellent study of the myths concerning the birth of Zeus and

Dionysos in Sardeis and comments on the importance of such mythological narratives as sources of local pride and collective identity in the Roman period. [AC]

377) S. WEST, *Nestor's Bewitching Cup*, in *ZPE*, 101 (1994), p. 9-15 [BE 1996, 555]: The inscription on 'Nestor's cup' (ca. 725/20) [*supra* n^{os} 231 and 262] claims that whoever drinks from it will be struck with sexual desire. W. suggests that we take this claim seriously [cf. Ch.A. FARAONE, *Taking the "Nestor's Cup Inscription" Seriously: Erotic Magic and Conditional Curses in the Earliest Inscribed Hexameters*, in *CA*, 15 (1996), p. 77-112]. The cup may indeed have been a piece of magical apparatus – for the administration of a love-potion or for a cure of impotence. It shares common elements with magical texts, such as self-predication, the use of a potion, and the appeal to a precedent, i.e., to the Iliadic cup of Nestor (*Il.*, XI, 624 ff.) which may have possessed supernatural powers. A recently published graffito from Eretria (*SEG* XXXIX 939) may also have been used in magic, possibly claiming the power to deal with feminine bad temper (θυμοκα[---] ἢ δ' ἄν τ[---]). [AC]

*378) J. WHITEHORNE, *The Pagan Cults of Roman Oxyrhynchus*, in *ANRW*, 18.5, p. 3050-3091: Useful survey of the cults, temples, cult-places, and festivals in Roman Oxyrhynchus. In addition to the cult of the emperor, the worship of traditional Egyptian deities, and the cult of Greek deities (Aphrodite, Apollon, Ares, Demeter and Kore, Dionysos, Hera, Kronos, Nemesis) – often assimilated to Egyptian ones (Asklepios/Imouthes, Athena/Thoeris, Demeter/Isis, Hermes/Thoth, Zeus/Ammon and Sarapis) or to members of the Ptolemaic dynasty (Aphrodite/Kleopatra III), there is also evidence for the cult of Achilles, the Dioskouroi, Herakles, the goddess Neotera (Hathor?, Kleopatra VII?), Tyche, the Thracian Rider (Heron), the Great Mother, the Syrian Atargatis. There is also evidence for a series of festivals (Amesysia, i.e., Isis' birthday, Capitolia, Demetria, Dionysia, Isieia, Sarapieia, Saturnalia, festivals of Ammon, Apollon, Hera, the Nile). [AC]

379) T. WINTERS, *The Dates of the Dedications from the Athenian Akropolis*, in *ZPE*, 107 (1995), p. 282-288 [BE 1996, 159]: W. discusses the (mainly palaeographical) criteria which have been used to establish the date of late Archaic dedications from the Athenian Akropolis and shows that further work is needed on the chronology of late 6th and early 5th cent. letter forms. [AC]

380) M. WÖRRLE, *Inschriftenfunde von der Hallenstraßengrabung in Aizanoi 1992*, in *AA*, (1995), p. 719-727: Ed. pr. of 7 inscriptions from Aizanoi, among them the inscription of a building (porticus) dedicated to Zeus Aizanon and Nero (1, the latter's name has been erased); W. adduces further parallels of joint dedications to Zeus Aizanon and Roman emperors. Asklas/Asklepiades dedicated a temple (ναός) to Artemis ἁγιωτάτη, the emperors, and the Demos in the 1st cent AD, which was repaired in the 2nd/3rd cent. (2); the epithet ἁγιωτάτη is probably associated with the epiklesis of Artemis Ephesia. This temple may have been a secondary foundation of the Ephesian Artemision. The council and the Demos honored Marcia Tateis, mother of the hitherto unattested Asiarchs Fl. Iulianus and Fl. Pardalas (3, late 2nd cent. AD), and a neokoros of Zeus (4, 2nd/3rd cent.); the same person is praised as priest of Dionysos in *MAMA* IX 34. Notice also a benediction on a column (7, ζῆσι = ζήσοι). [AC]

381) M. WÖRRLE, *Neue Inschriftenkunde aus Aizanoi II: Das Problem der Ära von Aizanoi*, in *Chiron*, 25 (1995), p. 63-81 [BE 1996, 61]: Ed. pr. of two inscriptions from Aizanoi: 1) A posthumous honorary decree for Asklepiades Charax (ca. AD 135/6), priest of Artemis for life and founder of her temple (cf. *MAMA* IX 270, 279). 2) An inscribed altar dedicated (καθιερωσάντων) to Zeus Anadotes, the emperors (Sebastoi Theoi), and the Demos. The dedicants were Ti. Claudius Menogenes, priest of Zeus for the second time, (his brother?) Ti. Claudius Menophilos, archineokoros and neopoios of (the temple) of Zeus for life, and the (anonymous) neokoroi. The altar was dedicated for the wellbeing of

Menogenes, his wife, and his daughter (AD 53/4). These persons were members of a prominent family. The epithet of Zeus Anadotes, attested here for the first time, is possibly derived from the verb ἀναδίδωμι, which expresses the growth of plants and animals (cf. καρποδότης). This epithet qualifies Zeus as patron of agriculture and points to the importance of land cultivation for Aizanoi. The joint dedication to Zeus and the Theoi Sebastoi reveals the importance of the imperial cult and the personal engagement of Menogenes and his family in the cults of Zeus and the Augusti. [ES]

382) *Vacat.*

383) M. WÖRRLE, *Epigraphische Forschungen zur Geschichte Lykiens V. Die griechischen Inschriften der Nekropolen von Limyra*, in *Chiron*, 25 (1995), p. 387-417: Edition of funerary inscriptions from Limyra, some of them with imprecations (new texts are marked with an asterisk). The imprecations use the formulaic expression ἀμαρτωλὸς or ἀμαρταλὸς ἔστω/εἴη (cf. *grave 102, 4th cent.) followed by the name(s) of god(s): τῇ Λητῶι (*grave 11, 4th cent.), εἰς τοὺς [θεο]ὺς τοὺς χθονίους (*grave 38, 3rd/2nd cent.), θεοῖς τοῖς χθονίοις (*grave 52), θεοῖς πᾶσι Λυκίοις (*grave 7, 3rd cent.), εἰς τοὺς θεοὺς πάντας (*grave 60.2, 3rd cent.; *grave 121, 4th cent.), ἀμαρταλὸς. Two texts mention fines payable to Zeus Olympios (*grave 48, 2nd/3rd cent.) and to the council of Limyra for desecration of the grave (between graves 13 und 17, 2nd cent. AD); the delator received one third of the fine. The word εἰρόν, used in the epitaph of a Jew (grave 30 = FREY, *CIJ* II 758, imp.), should probably be understood as ἡρίον (tomb). Notice the verb ἐπανύειν for ἐπανύγειν, i.e., ἐπανοίγειν (*grave 102). [ES]

384) S.R. WOLFF, *Archaeology in Israel*, in *AJA*, 97 (1993), p. 135-163: Brief report on the excavations at Pnias (Caesarea Philippi), where a sanctuary of Pan flourished until the 5th/6th cent. AD. It consisted of a grotto, an open air shrine dedicated to Pan and the Nymphs, an Augusteum, and a shrine for Nemesis (p. 153-155). The new finds include a dedication to Pan and the Nymphs (fig. 24, AD 150) and the lid of a cooking pot [certainly bearing a dedication; the word εὐχή can be read on fig. 25]. [AC]

385) K. ZACHOS, 'Αρχαιολογικὲς ἔρευνες στὸ γυμνάσιο τῆς 'Ακτίας Νικοπόλεως, in *Phegos*, AD, p. 443-457 [BE 1997, 275]: Ed. pr. of two honorific inscriptions from Nikopolis for two runners who won the stadion-race in the age-class of boys at the Megala Aktia – on the 19th celebration of the agon – and at an agon in Larisa. The texts were probably found in the gymnasium of Nikopolis (imp.) [= EBGR 1994/94, 62 and 276]. [AC]

386) M. ZIMMERMANN, *Inschriften aus Kyaneai und Umgebung III*, in *Lykische Studien*, 2, p. 49-55 [BE 1996, 419]: Two grave inscriptions from Kyaneai (1, 3; only n° 1 is new) contain prohibitions against future use of the grave (imp.); the fine was to be paid to the city (3). [AC]

387) E. ZWIERLEIN-DIEHL, *Magische Amulette und andere Gemmen des Instituts für Altertumskunde der Universität zu Köln (Papyrologica Coloniensia, XX)*, Opladen, 1992 [SEG XLIII 1200]: Publication of 38 gems from the collection of the University of Cologne, most of them inscribed with voces magicae (1, 2, 3, 8, 10-14, 17, 18, 20-22, 24-26, 28-30), magical names (e.g., Abrasax: 10, 11; Bal/Bel: 28-30; Chnoubis: 16, 18; Helios: 10; Iao: 9, 11, 12, 15, 29; Michael: 9, 13; Osiris: 20; αἰῶνας: 13; ουριήλ: 13), vowel series (9, 11, 13, 27), palindromic texts (3: λυνκυγχυγχυγχυν; 9: αβλαναθαναλβα) and decorated with representations of gods. I single out a few interesting pieces: ὁ πιστὸς εἶ [ικετ]ήριος ("you are the one whom one can trust and beg", 1, 2nd cent. AD; Sarapis [but see *supra* n° 242]; an amulet for pains of the hips (21: [ι]σχ[ι]ῶ[ν]); an amulet for digestion (22: πεπ. πεπ. πεπ, i.e., πέπτε); a uterus amulette (23); an amulet with the text [Βή]λ Βάλ ανοκ Τιτάν ("Bel Bal, I am a Titan?"), [πετ] ανουπ (? "who has given Anubis?"), Περσε νου[---] ("the Titan Perses" or the abbreviated name of Persephone), [---]κοι ποια ατρ[ανιχ] / [---]αλι

ετε[---], πισο[υωθι?]...η[τ]αραν (30). [Cf. the review by W. BRASHEAR, *Out of the Closet: Recent Corpora of Magical Texts*, in *CPh*, 91 (1996), p. 372-383]. [AC]

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