



Angelos Chaniotis et Joannis Mylonopoulos

Epigraphic Bulletin for Greek Religion 1997

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Epigraphic Bulletin for Greek Religion 1997 (*EBGR* 1997)

The eleventh issue of the *EBGR* deals primarily with the epigraphic harvest of 1997. Although my long time collaborator Eftychia Stavrianopoulou has been unable to contribute lemmata this year due to other responsibilities, we have been able to cover the majority of the publications of 1997 and to close many of the gaps left in previous issues; thus, this bulletin is the longest so far. We have been focusing on new epigraphic finds, new interpretations of inscriptions, and epigraphical corpora, but we have also summarized some of the religious studies which are based primarily on the epigraphic material; we have also included some articles which present or discuss important papyrological sources. Next year, we hope with the help of E. Stavrianopoulou not only to include more addenda to earlier issues, but also to reduce the chronological gap between the publication of a book or an article and its presentation in this bulletin. There are also some thoughts on making the *EBGR* accessible in an electronic form.

The epigraphic (and other) publications presented in this issue include some important contributions to different aspects of religion in the Greek world. The **'Orphic-Dionysiac' texts**, the study of which has been promoted both by important new discoveries (cf. *EBGR* 1987, 112; 1994/95, 148; 1996, 40 and 127) and by the publication of a new collection of these texts by G. PUGLIESE CARRATELLI (*Le laminette d'oro "orfiche"*, Milano, 1993), continue to attract the attention of scholarship (cf. *infra* n^{os} 57, 65, 67, 76, 138, 149, 245, 305, 320, 343, 375, 380, 399). The relevant research has been greatly enhanced in 1997 thanks to the publication of a volume dedicated to the Derveni Papyrus (A. LAKS – G.W. MOST, eds., *Studies on the Derveni Papyrus*, Oxford, 1997), which contains among other contributions a full edition of the first columns of the Derveni papyrus with a discussion of their religious significance (n° 380), a provisional translation of the entire text (A. LAKS – G.W. MOST, *A Provisional Translation of the Derveni Papyrus*, p. 9-22), and a *Bibliography of the Derveni Papyrus* by M.S. FUNGHI (p. 175-185) – extremely impressive in length, for a text which still awaits its final edition. We will not be able to summarize in this bulletin the research on the Derveni papyrus, despite its significance for the study of the 'Orphic-Dionysiac' texts preserved in inscriptions, but we will occasionally collect the relevant bibliography (cf. *infra* n^{os} 343 and 380). Central questions in current research on the 'Orphic-Dionysiac' lamellae remain the part played by Dionysos, the god's association with various animals (the bull and the kid), the importance of wine and milk for the relevant eschatological ideas, the notions of deification, retribution, and rebirth, and above all the relationship between Dionysos and Persephone (cf. n^{os} 57, 65, 138, 149-150, 375). The composition patterns of the texts are a further area of study (n° 399). Due to this lively interest in Orphism, scholarship re-

cognizes (often very plausibly) the influence of the 'Orphic' literature on ancient thought and art; a lot of work has been done with regard to 'Orphic' ideas in ancient thought (for Heraclitus and Empedokles see n^{os} 320 and 343) and a lot more remains to be done, especially after the final publication of the Derveni papyrus. It is interesting to note that 'Orphic' influence has been recognized in Oscic inscriptions (n° 305), and that 'Orphic' eschatological ideas may well be reflected in a painting in a late antique catacomb in Rome (n° 76). The most important development is perhaps the fact that the recent finds suggest stronger interconnections among the various groups of texts than earlier scholarship had assumed and, therefore, a greater unity of the 'Orphic' doctrines (cf. n^{os} 67, 138, and 375).

A second major group of contributions in this bulletin are the studies dedicated to various aspects of ancient **magic**, in particular to the curse tablets (n^{os} 14, 22, 26-27, 46, 78, 96-97, 99, 103, 131, 157, 185-186, 195, 203, 207, 224, 237, 248-249, 251, 271, 290, 296, 302, 358, 367, 374, 376, 384, 394). A new synthesis by F. GRAF (n° 157) and a very interesting collective work (A.Ph. CHRISTIDIS – D.R. JORDAN, eds., *Γλώσσα καὶ μαγεία. Κείμενα ἀπὸ τὴν ἀρχαιότητα*, Athens, 1997; cf. now D.R. JORDAN – H. MONTGOMERY – E. THOMASSEN, eds., *The World of Ancient Magic. Papers from the First International Samson Eitrem Seminar at the Norwegian Institute at Athens*, Bergèn, 1999) will certainly stimulate discussion; the study of curse formulas will be greatly facilitated by J. STRUBBE's corpus of funerary imprecations (n° 361). But there are also some very important new finds, esp. defixiones. I single out a very interesting gem (possibly from Syria) which illustrates clearly the influence of Gnostic ideas and attests the magical name *κερατάγρας* (n° 207), a long defixio from Kos (62 lines!, n° 195), edited with ample commentary by the late Ch. KANTZIA, and a defixio from Oropos (n° 296) which presents an excellent example of a 'prayer for justice'; its anonymous author demands that his request be heard, because he had been wronged, without having wronged his opponents first. A characteristic example of the close relations between pagan and Christian magic (cf. n^{os} 248-249) is provided by a Gnostic gem which associates the Virgin Mary with Hekate (n° 26).

In addition to these two areas of current (and certainly future) research, significant progress can be registered with regard to several aspects of Greek religion, such as the study of ancient **calendars** and month names (n° 379) and the **confession inscriptions** of Asia Minor and their relation to divine justice (n^{os} 72, 304, 318, 383). A subject, the study of which relies more often on new finds than on the re-interpretation of old evidence, is the relation between **late pagan religion** and **early Christianity**, e.g., in magic (n^{os} 26, 248-249) and divination (n° 179), in the use of icons (n° 128), and in religious vocabulary (n° 114); a Byzantine inscription from Alexandria/Troas (n° 319, 5th cent. A.D.), which contains a prayer to the Immaculate Cross to punish thieves, uses, e.g., a phrase which recalls a particular group of curses from Hellenistic Knidos; the Immaculate Cross (in Knidos it is Demeter) should make the thieves come to the church (bema; in Knidos and in confession inscriptions, to the temple). We should not be surprised by **continuities** in Greek religion. They have been observed in other areas and periods as well: recent finds of Linear B tablets in Thebes (n° 155), e.g., show that Zeus was worshipped in this area with the epithet Oropheus in the Mycenaean period and in Archaic times.

Among the individual finds I should single out a few, which shed new light on central aspects of Greek religion. From Bargylia in Karia we have a second fragment of a **lex sacra** concerning the raising of cows, both by citizens and metics, for the festival of Artemis Kindyas (n° 32); a dedication from the Asklepieion on the Insula Tiberina in Rome attests the practice of **incubation** there (n° 87); three new oracular tablets from Dodona (many hundreds remain unpublished) give important clues about the practice of **divination** there: in one case, the answer is written on the back of the tablet which contains the question, showing that the prophets had access to the enquiry; the few answers that we have from Dodona are characterized by solemnity and a effort to give the text a poetic resonance (n° 79); an interesting **hymn** to Herakles from Artena (south of Rome, n° 190) honors the god as patron of seafarers; several inscriptions allude to **foundation myths**, e.g., to the foundation of Skythopolis by Dionysos (n° 115) and (more surprisingly) the foundation of Aphrodisias by Bellerephontes (n° 350).

A lot of work is being done on **socio-political aspects** of religion: in addition to many studies on oaths, on the agonistic life, the festivals, the relations of syngeneia between poleis, and the cult of Hellenistic monarchs and Roman emperors (see *infra*, index), I would like to draw the attention to a recent discussion of religious solidarity in rural communities (n° 154) and to the intensive research on the impact of the Roman empire on religion in the Greek East (*cf.* nos 23, 62, 82, 88, 128, 136, 174, and 324). I close this overview of some 'highlights' of this bulletin by welcoming the publication of several corpora, with the inscriptions of Oropos (n° 296), Apollonia (n° 54), Miletos (n° 173), Alexandria/Troas (n° 319), and Laodikeia of Lykos (n° 89).

This overview alone is eloquent; it would seem superfluous to underline the importance of epigraphic research for the study of Greek religion. It is all the more surprising that many scholars (not only postgraduate students) still think that it is possible to conduct research in this field ignoring the new (and often the old) epigraphic evidence. Unfortunately, the rapid decline in the knowledge of Classical languages is a great obstacle. Translations of inscriptions are urgently needed – in fact, not only in order to help those who cannot understand and exploit texts which are often fragmentary or written in dialect, but also because a translation is integral part of the edition and interpretation of a text (*cf.* P. HERRMANN's translations of the inscriptions of Miletos, n° 173). Sometimes epigraphers tend to mystify their work, but with the help of such works of reference as the *Bulletin épigraphique*, *Supplementum Epigraphicum Graecum* (with its excellent indices), and hopefully this bulletin, the exploitation of the epigraphic evidence should be possible for the uninitiated as well.

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

Abbreviations

- Akten des 21. Internationalen Papyrologenkongresses*
B. KRAMER – W. LUPPE – H. MAEHLER – G. POETHKE (eds.), *Akten des 21. Internationalen Papyrologenkongresses, Berlin, 13.-19.8.1995*, Stuttgart, 1997.
- Aphieroma Hammond*
Ἀφιερώματα στὸν Ν.Γ.Λ. Hammond (*Makedonika*, Suppl. 7), Thessalonike, 1997.
- Aphrodisias Papers 3*
C. ROUECHÉ – R.R.R. SMITH, *Aphrodisias Papers 3. The Setting and Quarries, Mythological and Other Sculptural Decoration, Architectural Development, Portico of Tiberius, and Tetrapylon*, (*JRA*, Suppl. 20), Ann Arbor, 1996.
- Archaiia Thrake*
D. TRIANTAPHYLLOS – D. TERZOPOULOU (eds.), *Πρακτικά 2ου Διεθνoῦς Συνεδρίου Θρακικῶν Σπουδῶν. Ἀρχαία Θράκη*, Komotini, 1997.
- ArkeDerg*
Arkeoloji Dergisi.
- AST, 13*
XIII. Arastırma Sonuçları Toplantısı, Ankara, 29 Mayıs-2 Haziran 1995, Ankara 1996.
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P. BILDE – T. ENGBERG-PEDERSEN – L. HANNESTAD – J. ZAHLE (eds.), *Conventional Values of the Hellenistic Greeks*, Aarhus, 1997.
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B. LE GUEN (ed.), *De la scène aux gradins. Théâtre et représentations dramatiques après Alexandre le Grand dans les cités hellénistiques. Actes du Colloque, Toulouse 1997 (Pallas, 41)*, Toulouse, 1997.
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H. THÜR (ed.), „... und verschönerte die Stadt...“ *Ein ephesischer Priester des Kaiserkultes in seinem Umfeld*, Vienna, 1997.
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A.C. CASSIO – P. POCSETTI (eds.), *Forme di religiosità et tradizioni sapienziali in Magna Grecia. Atti del convegno Napoli 14-15 dicembre 1993 (AION, filol., 16)*, Napoli, 1994.
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R. GUSMANI – M. SALVINI – P. VANNICELLI (eds.), *Frigi e Frigio. Atti del 1o Simposio Internazionale, Roma, 16-17 ottobre 1995*, Rome, 1997.
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W. HOEPFNER (ed.), *Kult und Kultbauten auf der Akropolis. Internationales Symposium vom 7. bis 9. Juli 1995 in Berlin*, Berlin, 1997.
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A.Ph. CHRISTIDIS – D.R. JORDAN (eds.), *Γλώσσα καὶ μαγεία. Κείμενα ἀπὸ τὴν ἀρχαιότητα*, Athens, 1997.
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H. CANKIK – J. RÜPKE (eds.), *Römische Reichsreligion und Provinzialreligion*, Tübingen, 1997.

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- Steinepigramme* R. MERKELBACH – J. STAUBER, *Steinepigramme aus dem griechischen Osten. Band 1. Die Westküste Kleinasien von Knidos bis Ilion*, Leipzig, 1998.
- Studia Fol* *Studia in honorem Alexandri Fol (Thracia, 11)*, Sofia, 1995.
- Studies on the Derveni Papyrus* A. LAKS – G.W. MOST (eds.), *Studies on the Derveni Papyrus*, Oxford, 1997.
- Symposion 1995* G. THÜR – J. VÉLISSAROPOULOS-KARAKOSTAS, *Symposion 1995. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Korfu, 1.-5. September 1995)*, Cologne-Weimar-Vienna, 1997.
- Troas* E. SCHWERTHEIM – H. WIEGARTZ (eds.), *Die Troas. Neue Forschungen zu Neandria und Alexandria Troas II (Asia Minor Studien, 22)*, Bonn, 1996.
- The Western Greeks* G. PUGLIESE CARRATELLI (ed.), *The Western Greeks. Classical Civilization in the Western Mediterranean*, London, 1996.

Select Topics

Geographical areas (in the sequence adopted by SEG)

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1) M. ADAK – O. ATVUR, *Das Grabhaus des Zosimas und der Schiffseigner Eudemos aus Olympos in Lykien*, in *EA*, 28 (1997), p. 11-31: A.-A. republish two funerary inscriptions which stipulate the payment of a fine to Theos Hephaistos for any violation of the grave (Olympos, 3rd cent., *TAM* II 3, 1140 and *II. Müze Kurtarma Kazilari Semineri*, Ankara, 1992, 105ff.). [AC]

2) B. ADRYMI-SISMANI, in *AD*, 47 B1 (1992) [1997], p. 222-229: A. mentions the discovery of a stèle dedicated to Sarapis and Isis (Phthiotic Thebes, undated). [AC]

3) E. ALAMPANIDIS – S. GIATSI, *Ἀθλητικὴς ἀναφορὴς στὶς ἐπιγραφὰς τῆς ἀρχαίας Θράκης*, in *Archaiia Thrake* I, p. 307-320: Collection of the attestations of agonistic festivals in the inscriptions of Thrace: Pythia in Philippopolis, Perinthos, and Sardike; Bosporia (for Herakles and Hermes) at Byzantion; Hermaia at Odessa and Mesembria; athletic competitions and horse-races for Zeus and Hera at Pautalia; Dioskouria at Mesembria; Darzaleia at Odessa. [AC]

4) S. ALESSANDRI, *Dedica inedita a Hikesios da Metaponto*, in *Studi di Antichità*, 8.2 (1995), p. 77-94 [*SEG* XLV 1147]: A. publishes a votive cippus dedicated to (Zeus) Hikesios by a man, his wife, and his descendants (γενεά; Metapontion, ca. 300) and comments on the cult of Zeus Hikesios in Athens, Thebes, Sparta, Delos, Rhodos, Thera, and Kos. A. suggests that the dedicant may have been an exile seeking refuge in Metapontion [*cf.*, however, *infra* n° 247]. [AC]

5) F. ALPI – L. NORDIGUIAN, *Les inscriptions de l'église de Blât : essai de relecture*, in *Syria*, 73 (1996), p. 5-14 [*BE* 1998, 506]: The discovery of new fragments permits the re-edition of four dedicatory inscriptions addressed to Zeus Megistos, found in second use in a Christian church at Blât (near Jbeil, Lebanon, 148/49 A.D.). The dedicant, Aspasios, belonged to a prominent family of Byblos. [AC]

6) C.A. ANDERSON – T.K. DIX, *Politics and State Religion in the Delian League: Athena and Apollo in the Eteocarpthian Decree*, in *ZPE*, 117 (1997), p. 129-132: *IG*

I³ 1454 honors the koinon of the Eteokarpathioi for sending a cypress beam from Apollon's precinct on Karpathos to the temple of Athena Ἀθηνῶν μεδέουσα at Athens; the decree is related to a group of inscriptions from Samos, Kos, and Kolophon (*SEG* I 375-376; *XXXII* 835; *PH* 148; *IG* I³ 37). The identification of Athena Ἀθηνῶν μεδέουσα with Athena Polias, which has already been suggested, is strengthened by an observation made by A.-D.: The decree stipulates the payment of a fine of fifty talents for a group of offences; a tithe of the fine should be set aside for the goddess (τῆς θεοῦ). Since the Athenian authors of the decree did not find it necessary to distinguish between the "goddess" who should receive the tithe and the goddess who received the cypress beam, they were one and the same goddess. For Karpathos, Athena Ἀθηνῶν μεδέουσα and Apollon were part of a family tree which related the Athenians with the Eteokarpathians [for this subject cf. *infra* n° 403]. [JM]

7) E. ANDREOU – I. ANDREOU, *Μαρτυρίες ἐπιγραφῶν τῆς Ἰμβρου γιὰ τὶς σχέσεις μὲ τὴ Θράκη στὴν ἀρχαιότητα*, in *Archaiia Thrake* I, p. 293-303: In a general discussion of the contacts between Imbros and Thrace, A.-A. discuss the cults of Dionysos, Megaloi Theoi, and Zeus Hypsistos. [AC]

8) S. ANEZIRI, *Les synagonistes du théâtre grec aux époques hellénistique et romaine : une question de terminologie et de fonction*, in *De la scène aux gradins*, p. 53-71: A collection of the epigraphic testimonia for the synagonistai in Hellenistic theater suggests that this term can be best explained in the context of the dramatic agons. Synagonistai were those participants in the theatrical performances of dramatic agons, who contributed to the success of the production, without competing themselves for one of the prizes (second and third actors, musicians, etc.). [AC]

9) C. ANTONETTI, *Le tavole di Locri: Nuovi contributi al dibattito storico*, in *Ostraka*, 4 (1995), p. 351-363 [*BE* 1997, 717]: The evidence for the office of the theokolos in various areas of Greece (Olympia, Aitolia, Dyme) suggests that at Lokroi the theokolos was member of a board of magistrates and combined religious duties (in the service of Zeus) with political responsibilities (355f.). [AC]

10) X. ARAPOGIANNI, Ἀνασκαφή στὴ Φιγάλεια, in *PAAH*, 151 (1996) [1998], p. 129-137: Ed. pr. of a dedication to Athena and Zeus Soter found in a temple at Phigaleia (p. 134, undated). A large number of inscriptions (including proxeny decrees and a treaty) were found near the temple, which seems to be the major sanctuary of Phigaleia. An Archaic bronze sheet bears a dedicatory inscription addressed to Athena (136, no text given). [AC]

11) *Archaiologia*, 63 (1997), p. 104: The fragment of a larger than life-size statue of Herakles fighting against the lion, hewn in Naxian marble, was found in a building (a shrine?) between Neos Pyrgos and Histiaia/Oreoi in Northern Euboea. According to an inscription on the thigh of the animal, this was the dedication of Kylon (7th cent. B.C.) [cf. A. KALOGEROPOULOU, in Ἀρχαῖον Εὐβοϊκῶν Μελετῶν, 32 (1996/1997) [1998], p. 271f.]. [AC]

12) A. ARCHONTIDOU, in *ADeltion*, 46 B2 (1991) [1996], p. 369-372 [*SEG* XLVI 1183; *BE* 1997, 111]: A slab used as a boundary stone of a sanctuary of Artemis (4th cent.) was found in second use in a Hellenistic building complex at Myrina (p. 370). [AC]

13) R. ARENA, Ancora su εὖραν nella dedica di Selinunte alla Malophoros, in *PP*, 294 (1997), p. 418-420: A. discusses a dedication to Malophoros (Selinous, ca. 450; *IGDS* 54). The term εὖραν (l. 4) has been interpreted as the statue of the wind Eura/Aura [cf. *infra* n° 250] or as the aorist of the verb εὕρισκω (M. TORELLI). A. does not propose a new

interpretation, but points out that it must be a designation of the dedicated object in the accusative. A Latin inscription from Patavium (*CIL* V 2787), which concerns the dedication of *euras* provides a parallel; the identity of this object is not clear. [JM]

14) E.A. ARSLAN (ed.), *Iside. Il mito, il mistero, la magia*, Milano, 1997: This lavishly illustrated and well documented catalogue of an exhibition dedicated to Isis (Milano 1997) includes several unpublished objects. I mention only the unpublished Greek inscriptions. (i) An intaglio of hematite (now in Verona, 3rd cent. A.D.) with a representation of Abrasax and the inscription 'Αβρα[σ]αξ on the obverse, and a representation of Harpokrates seated on a base and the inscription φρην on the reverse (p. 260 IV 283). (ii) An intaglio of hematite (now in Verona, 3rd cent. A.D.) with a representation of Harpokrates on the lotus flower on the obverse and the text φρεο [I read φρημ on the ph.] on the reverse (p. 261 IV 284). (iii) A fragment of a bowl with a dedicatory inscription incised in the interior (Pompey, 1st cent., p. 438 V 63). [I read from the ph.: [-] καὶ θεῶν εὐειλάτων Φιλάδελφος, εὐχήν]]. G. STEFANI identifies the gods with the Isiac triad; this would then be the earliest dedication to the Egyptian gods in Pompei. [AC].

15) A. AVAGIANOU, *Hermes Βρυχάλειος and 'Εριούνιος at Pharsalus. The Epigraphical Evidence Reconsidered*, in *Kernos*, 10 (1997), p. 207-213 [*BE* 1998, 222]: The cult of Hermes Brychaleios and Eriounios is epigraphically attested in Thessaly. The first epithet (attested in an epitaph in Pharsalos) is associated with βρυχάομαι which designates the roaring of the river (cf. the river Βρύχων in Thessaly); therefore, this epithet does not underline Hermes' connection to animals (as suggested by J.-C. DECOURT) [*EBGR* 1994/95, 96]. The epithet Eriounios is widely attested in epitaphs and curse tablets; it does not designate the beneficent qualities of the god (as suggested by J.-C. DECOURT), but his chthonic aspect. Both epithets are related to the function of Hermes as the one "who leads the soul of the dead to the Underworld so swiftly, like the rattling flow of a torrent". [AC]

16) F. AVERSA, *Contributo agli studi sulle epigrafi arcaiche da Torricella (Taranto)*, in *Studi di Antichità*, 8.1 (1995), p. 35-54 [*SEG* XLV 1467]: A. republishes the text of an Archaic inscription found in the area of Taras (*SEG* XXXVIII 1014), which has been interpreted as a dedication or an inventory of cult objects used in sacrifices [cf. *EBGR* 1987, 65; 1989, 30; 1990, 3 and 243; 1992, 154; 1996, 159]. A. discusses the various meanings of the words attested in the inscription (inter alia κοπίς, κώδων, λάρναξ, λέβης, ὀδελός/ὀβολός, σάλπιγξ, σμηνία, σφῦρα) and attempts a translation: "... due dracme?, una campanella nuova (opp. un padiglione nuovo), ed una tromba, una cassa ed un lebate e sedici attrezzi di ferro, martelli (opp. mazzuoli) e arnie? (opp. contenitori per il miele) e vanghe (opp. zappe, opp. bacili, opp. scodelle) e ... sei, ... e tutte quante? le misure e tutti quanti gli oggetti di ceramica sono necessari per una (in una, opp. ciascuna) casa e una benda (opp. corda, opp. cintura)". A. points to the heterogenous nature of these objects, which may be related to military, agricultural, sacrificial, or agonistical activities. This inscription is not necessarily related to the cult of Artemis Agrotera, attested in another inscription found in the same area (*SEG* XXXVIII 1015) [*EBGR* 1987, 65]. The epithet ἡγχατέρα (Artemis) is a variant of Agrotera; A. collects the evidence for her cult in the Greek world (p. 45 note 81) [add *SEG* XLI 744 D 6 = *EBGR* 1991, 226]. The two inscriptions may be related to religious activities of soldiers serving in the borderland of Taras. [AC]

17) A. AVRAM, *Kallatiana I*, in *Studii si Çercetari*, 45 (1994), p. 303-325 [*SEG* XLV 897]: Ed. pr. of a decree from Kallatis (2, 3rd cent.) which was to be erected in the sanctuary of the Samothrakian gods (ἐν τῷ Σαμοθα[κίῳ], sic). [AC]

18) A. AVRAM, *Kallatiana III. Le calendrier callatien*, in *Studii si Cercetari*, 46 (1995), p. 105-117 (in Rumanian, with French summary) [SEG XLV 893]: A. presents the epigraphic evidence for the calendar of Kallatis and discusses the evidence for Herakleia, the Tauric Chersonesos, Chalkedon, Byzantion, and the cities of Bithynia. This evidence shows the strong influence of the Megarian calendar. A. suggests the following sequence of months in the calendar of Kallatis (beginning in October): Heraios, Karneios or Herakleios, Machaneus, Petageitnios, Dionysios, Eukleios, Artemisios, Lykeios, Apelaios, Latoios, Agrianios or Herakleios, and Malophorios. [AC]

19) Ch. BAKIRTZIS, 'Ανασκαφή χριστιανικής 'Αμφιπόλεως, in *PAAH*, 151 (1996) [1998], p. 229-241: Ed. pr. of a dedication to Zeus Hypsistos (Amphipolis, 1st cent. A.D.; χαριστήριον) [for the cult see *EBGR* 1994/95, 71]. [AC]

20) H. BANKEL, *Knidos. Der hellenistische Rundtempel und sein Altar. Vorbericht*, in *AA*, 1997, p. 51-71: On the basis of *I.Knidos* 175 (a dedication which mentions Athena), B. attributes the round temple on the upper terrace of Knidos to Athena. [AC]

21) M.-F. BASLEZ, *Le sanctuaire de Délos dans le dernier tiers du IV^e siècle. Étude historique des premiers inventaires de l'indépendance*, in *REA*, 99 (1997), p. 345-356 [BE 1998, 293]: Through a study of the Delian inventories of the hieropoioi (*IG* XI 2, 135-138, 142-146, 154, 155; 314-296 B.C.) and the contemporary dedications of golden garlands to Artemis und Apollon (*IG* XI 2, 161 B) B. shows that as early as 322 this sanctuary was an 'international' center in which renowned statesmen made expensive dedications primarily for propagandistic reasons. A study of the dedicators and the dates of the dedications shows that the dedications of the period ca. 322-296/95 reflect important events, such as the Lamian War (322/21), the war on Cyprus (315), the Aegean expedition of Ptolemy (308), or the travels of Demetrios and his friends between 301 and 295. [JM]

22) M. BATS – M. GIFFAULT, *Une tablette d'envoûtement en plomb à Olbia de Provence*, in *REA*, 99 (1997), p. 459-461 [BE 1998, 584]: Ed. pr. of a judicial *defixio* found in the Western sanctuary at Olbia in Provence (2nd/1st cent.). The retrograde text consists of the names of five persons (in the nominative) and their father's names. These persons were cursed by their opponent in a lawsuit (l. 6f.: πάντας [τοὺς ἀν]τιδίκους | καταδῶ?); the restoration of the verb is not necessary, since the verb may be omitted in some *defixiones*; e.g., R. WUENSCH, *Defixionum Tabellae* (*IG* III 3), Berlin, 1897, n^{os} 37-39). [JM]

23) A. BENDLIN, *Peripheral Centres – Central Peripheries: Religious Communication in the Roman Empire*, in *Reichsreligion und Provinzialreligion*, p. 35-68: After a brief survey of the social and economic aspects of the relation between Rome, as the center of the Empire, and the periphery, B. examines the role and function of religion in the Roman Empire in connection with the relations between center and periphery. Among other things B. discusses the interaction between Greek and Roman religious traditions in the East (esp. *SEG* XXXVII 1176, 1177, 1181-1184), defining it as a "cultural synthesis" (e.g., in the case of Korinth). B. prefers not to associate the modification of the epigraphic habit in the later part of the 3rd cent. A.D. with changing religious beliefs, but rather with a differentiation in the forms of communication. The religious discourses from the late 3rd cent. onwards should be regarded as a magnification of those attested earlier; B. suggests that the ideal of civic religion "is a phantom that masks individual interests at any time." [JM]

24) A. BENGISU, *Lydian Mount Karios*, in *Cybele and Attis*, p. 1-36: B. studies the cultic connections between Lydia and Karia focusing on the history of Kel Dağ (southwest of Sardis), which B. identifies with the ancient Lydian Mt. Karios, named after

Zeus Karios. On the summit of Kel Dağ B. discovered foundation blocks belonging to a series of open-air terraces, Lydian, Hellenistic and Roman pottery, fragments of a marble sculpture, and a white marble stele. A road over Mt. Tmolos connected the temple of Artemis Ephesia, the summit of Kel Dağ and the temple of Artemis Sardiane. This road may be seen in connection with the 'sacrilege inscription' of Ephesos [EBGR 1987, 70] which attests an annual procession from the Ephesian Artemision to its branch at Sardis. B. suggests recognizing in the remains on Kel Dağ a sanctuary of Zeus (*I. Sardis* VII.1, 17 l. 6f.), perhaps a Lydian version of the cult of Zeus Karios. [JM]

25) P. BERNARD – C. RAPIN, *Un parchemin gréco-bactrien d'une collection privée*, in CRAI, 1994, p. 261-294: Ed. pr. of a parchment allegedly from Sangcharak in Afghanistan (mid-2nd cent.). It seems to be a receipt for the payment of an amount of money which had been received for the sale of 20 sacrificial animals. Notice the rare form Ὀλῶος for the Macedonian month name Ἀῶιος. [AC]

26) G. BEVILACQUA, *Maria ed Ecate: Una nuova associazione magica*, in RAL, Ser. 9, 7 (1996), p. 505-512: Ed. pr. of an Gnostic gem in a private collection (4th/5th cent.). Trimorphos Hekate is represented on one side, an inscription consisting of magical words was engraved on the other. B. recognizes the *voces* ιχ (spirit), χῶ and χῶνχ (dark, darkness), and the words ἁγία ὦ Μαρία. The Virgin Mary is often invoked in magic texts, but this is the first time she is associated with Hekate. The new text presents a very instructive case of syncretism between pagan practices and Christian ideas in the private religion of Late Antiquity [cf. EBGR 1993/94, 158, for the association of the crucified Jesus with Orpheus in an amulet (3rd/4th cent.)]. [AC]

27) G. BEVILACQUA, *Un incantesimo per l'odio in una defixio di Roma*, in ZPE, 117 (1997), p. 291-293 [BE 1998, 601]: Ed. pr. of a lead tablet with magical signs and a defixio which aimed at creating hatred between a man and a woman (Rome, Imperial period; mentioned by D.R. JORDAN, *A Survey of Greek Defixiones not Included in the Special Corpora*, in GRBS, 26, 1985, n° 129): πρὸς μίσηθρον ἵνα ἀπομιμήσι Ἐρως Φηλικίσμιαν κὲ ἀπομισηθῇ ἀπὸ αὐτῆς. The term μ(ε)ίσθηθρον / μίσητρον was hitherto attested only in papyri [cf. L. DUBOIS, in BE 1998, 136]. [AC]

28) J. BINGEN, *Une nouvelle stèle de la "série Kappa" de Têrenouthis*, in CE, 71 (1996), p. 332-334: Ed. pr. of a funerary stele with the formulaic expression εὐψυχεῖτε (Terenouthis = Kôm Abou Billou, Egypt, early 2nd cent. A.D.). [AC]

29) J. BINGEN, *I. Philai I 4, un moment d'un règne, d'un temple et d'un culte*, in *Akten des 21. Internationalen Papyrologenkongresses*, I, p. 88-97 [BE 1998, 560]: The dedication of the temple of Ptolemy II at Philai to Isis and Harpocrates by Ptolemy III and Berenike and their children (OGIS 61 = *I. Philai* I 4) took place during a royal visit in 245 or 244 B.C. The inclusion of Harpocrates (not only Isis) in the dedicatory inscription reflects developments in Ptolemaic royal ideology ("la nouvelle idéologie du couple royal", possibly the significance of the hereditary transmission of kingship). [AC]

30) J. BINGEN, *Date et genèse d'OGIS I 210 (Talmis-Kalabchab)*, in CE, 72 (1997), p. 349-361 [BE 1998, 565]: The letter of Aur. Besarion, strategos of the Ombites nomos, which orders the farmers to keep their pigs outside the sanctuary of Mandulis (Talmis; OGIS 210 = *I. Prose* 63; EBGR 1992, 12) should be dated to 249 A.D. B. discusses briefly this interesting document. [AC]

31) W. BLÜMEL, *Vertrag zwischen Latmos und Pidasa*, in EA, 29 (1997), p. 135-142 [BE 1999, 462]: Ed. pr. of a fragment of a treaty between the Karian cities Pidasa and Latmos (Latmos, ca. 323-313). [The preserved text is formally not a treaty, but a decree

(l. 33: δόγμα). It concerns a sympoliteia between the two communities, rather than a synoikismos; cf. the text of the oath (l. 40f.): πολιτεύσομαι μετὰ Π[ι]δασειῶν; if the treaty had aimed at settling the entire population of Pidasa in Latmos, it would have included more details than the very short clause granting the Pidaseis the right to build houses in Latmos (l. 27-28). We single out the clauses which concern religious matters. A sacrifice was to be offered to unknown deities for the concord of the polis (l. 2-4); the Pidaseis should be assigned to the Latmian phratries and tribes; a new tribe was created, named after the satrap of Karia Asandros. The Pidaseis should have the right to participate in the tribe and phratry cults (l. 11-13: μετέχειν ἱερῶν πάντων, τοὺς μὲν φράτο[ρ]ας τῶν φρατορικῶν, τὰς δὲ φυλὰς τῶν φυλετ[ι]κῶν); the Latmioi and the Pidaseis should have joint sacred and other revenues (l. 13-16); the treaty oath should be taken after the sacrifice of an ox and a boar (l. 28-33); the text of the treaty should be set up in the sanctuary of Zeus Labraundos [near Mylasa, either because this was the seat of Asandros (Ph. GAUTHIER, in *BE* 1999, 462) or because this sanctuary possibly served as a common Karian sanctuary] and in that of Athena at Latmos (l. 33-36). The gods invoked in the treaty oath are Zeus, Ge, Helios, Poseidon, Athena Areia, Athena Tauropolos and the other gods (? , l. 38-40). The new text attests for the first time for Latmos the Macedonian month Dios (l. 18). [For various aspects of the text see also Chr. HABICHT, *Zum Vertrag zwischen Latmos und Pidasa*, in *EA*, 30 (1998), p. 9-10; C.P. JONES, *The Union of Latmos and Pidasa*, in *EA*, 31 (1999), p. 1-7; Ph. GAUTHIER, in *BE* 1999, 462]. [AC]

32) W. BLÜMEL, *Ein weiteres Fragment des Kultgesetzes aus Bargylia*, in *EA*, 28 (1997), p. 153-156 [*BE* 1998, 395-396]: Ed. pr. of a fragmentary decree of Bargylia concerning sacrifices offered to Artemis Kindyas. Another decree belonging to the same dossier of sacred regulations was published in 1995; it deals with the raising of cows by the citizens [cf. *SEG* XLV 1508 A; *EBGR* 1994/95, 37]. According to the new text, the metics as well should raise a cow (βουτροφεῖν, βουτροφία) for the sacrifice. For this purpose they were to receive 100 drachmai from the sacred property of Artemis; three among the metics were to be elected for this duty. The metics attended the procession together with the citizens (l. 21f.) and offered the sacrifice on the 2nd of Strateios (l. 7); the meat was distributed on the next day (ll 17f.). The aim of the decree was to increase the glamour of the sacrifice (l. 6: ἐπισημοτέρα γίνηται). The new decree adds to the known months of Bargylia (Strateios and Hermaion) the month Thesmophorion (l. 3). It was the responsibility of the neopoiai and the architect to ensure that an inscription containing the decree was set up. [For this text cf. the report of W. BLÜMEL, *Epigraphische Forschungen im Westen Kariens* 1996, in *XV. Araştırma Sonuçları Toplantısı*, Ankara, 1998, p. 387-395. See also the restorations suggested by Ph. GAUTHIER, in *BE* 1998, 395, and his commentary. I suggest the following restorations: l. 8. [τὴν θυσίαν καὶ τὴν πομπήν?]; l. 17: e.g., [καθότι καὶ περὶ τῶν πολιτῶν προσηψίστα]ι· (cf. l. 13); l. 18. possibly [πρὸς ὥραν τρίτην] (with regard to the distribution of the meat of the sacrificial animals; cf. *SEG* XLV 1508 A 12; l. 22: [καθότι], instead of καθάπερ (cf. l. 13 and 25)). Another text written on the same stone is too fragmentary. B. recognizes the words τῇ θεω[ρίᾳ?] (l. 11) [or possibly τῇ θεῷ, in view of the following συντελεῖται], sc. θυσία] and θησαυρόν (l. 26) cf. the restorations suggested by Ph. GAUTHIER, in *BE* 1998, 396]. [AC]

33) G. BOHAK, *A Note on the Chnoumis Gem from Tel Dor*, in *IEJ*, 47 (1997), p. 255-256: See *infra* n° 358.

34) Z. BONIAS, in *AD*, 47 B2 (1992) [1997], p. 479: Ed. pr. of a dedication to Zeus and king Philip (Philip V) found at Neos Skopos (Nomos Serron, late 3rd cent.) [M.B. HATZOPOULOS, in *BE* 1998, 279, does not exclude an identification with Philip II]. [AC]

35) N. BOOKIDIS – R.S. STROUD, *Corinth XVIII. Part 3. The Sanctuary of Demeter and Kore. Topography and Architecture*, Princeton, 1997 [BE 1999, 71, 100]: In a study devoted to the topography, history, and architecture of the sanctuary of Demeter and Kore on the Akrokorinthos (Archaic-Roman period), B.-S. present briefly some epigraphical documents (the inscriptions will be published in a forthcoming volume): (i) A boundary stone was found in the open space east of building L:18-19; a second one was found in second use. (ii) 18 curse tablets were found in the sanctuary; those tablets from building L-M:28 are the earliest, indicating that the sanctuary was considered a suitable repository for such objects from the beginning of the Roman presence in the site. Nine tablets derive from a stratified context in Room 7 of building K-L:21-22 (before the end of the 1st cent. A.D.). Three of them are directed against the same woman, a certain Karpime Babbia, a weaver of garlands (and not Karpile Babbia, as stated in N. BOOKIDIS – R.S. STROUD, *Demeter and Persephone in Ancient Corinth: Corinth Notes 2*, Princeton, 1987, p. 30). Except for one defixio, which was part of a round vessel, all the other tablets were rolled up and folded when found. (iii) A mosaic inscription, in a tabula ansata within a panel representing baskets, was found in the 'Temple with the mosaic floor' (T-U:19) [BE 1999, 100]; the text was designed to be read by persons entering the room and records that the mosaic floor was donated by the neokoros Octavius Agathopous when Chara was the priestess of Neotera (Ὀκτάβιος Ἀγαθόπους | νεωκόρος ἐψηφοθέτησε | ἐπὶ Χαράς ἱερείας Νεωτέρας); both persons were hitherto unknown. The term neokoros should not be linked with the emperor cult, but indicates some special responsibility for the sanctuary of Demeter and Kore (cf. the neokoros in Eleusis: IG II² 1672). Neotera should be identified with Persephone/Kore (cf. the Eleusinian inscriptions IG II² 1672, 3546, 3585). B.-S. suggest that in the sanctuary of Demeter and Kore on Akrokorinthos each goddess had a separate priestess. (iv) In an Appendix, B.-S. collect the epigraphic evidence (ten texts) for cooking facilities in connection with sanctuaries and religious associations. [JM]

36) G. BORGHETTI, *I vetri romani del museo archeologico nazionale di Cagliari*, Cagliari, 1994 [SEG XLIV 798 bis; BE 1997, 128]: The corpus of the Roman glass objects in the Museum of Cagliari includes three vases inscribed with benedictions, all of them published (424: εἰσελθὼν λαβὲ τὴν νίκην; 425: κατὰχαιρε καὶ εὐφραίνου; 426: λαβὲ τὴν νείκην). [AC]

37) D. BRAUND, *Greeks and Barbarians: The Black Sea Region and Hellenism under the Early Empire*, in *Roman Empire in the East*, p. 121-136: B. studies the status of the rulers of the Crimean Bosphoros as client kings of Rome and suggests that at least one of them may have participated in the plan of completing the temple of Zeus Olympios at Athens and dedicating it to the Genius Augusti. The evidence (including BE 1991, 419, a dedicatory epigram for Achilles, late 1st cent. A.D.) shows that the description of Olbia by Dio of Prusa, as a culturally isolated city, impoverished in its Hellenism, is a product of Dio's phantasy. [JM]

38) A. BRESSON, *De Marseille à Milet: lettres lunaires et associations cultuelles*, in REA, 99 (1997), p. 491-506 [BE 1998, 364, 582]: (i) B. argues that an altar dedicated to Zeus Patroos by a cult association in Massalia [EBGR 1992, 82] should be dated to the late 2nd or early 1st cent. B.C. B. comments on the cult of Zeus Patroos and argues that the dedicators were a sub-group of a 'fraternity' (κασινήτων, i.e., κασιγνήτων, [τῶν] περὶ Λόκην τὸν Πυθοκρίθου). (ii) B. also discusses a list of the members of the association of the Temenitai in Miletos (early 2nd cent.) [EBGR 1994/95, 153]. He argues that a funerary inscription, which was added later, should be dated only a few decades later than the main text and indicates that the funerary association of the Temenitai existed for a long period of time. [B.'s interpretation of the Temenitai as a funerary association is based on

the erroneous assumption that συνήχθησαν (l. 3) derives from συνάχθωμαι ('to mourn together'). This is, however, the aorist of συνάγομαι; οἶδε συνήχθησαν Τεμενῖται means simply 'the following members of the association of the Temenitai attended the meeting'. There is no indication that the Temenitai were a funerary association; the funerary inscription is probably secondary and has nothing to do with the list. [AC]

39) A. BRESSON – Th. DREW-BEAR – V. VELKOV, in J. KOLENDO – V. BOZILOVA (eds.), *Inscriptions grecques et latines de Novae (Mésie inférieure)*, Bordeaux, 1997 [BE 1998, 4]: In this corpus of the inscriptions of Novae we single out the ed. pr. of a dedication of an altar (βωμός) in fulfillment of a vow to Θεὸς Ὀκκωνηνός, a divinity of Bithynian origin (183, 3rd cent. A.D.), and the re-edition of dedications to Asklepios Theos Soter (176 = *IGBulg* V 5259, 3rd cent. A.D.) and Zeus (174 = *IGBulg* V 5261, 2nd-3rd cent.: ὑπὲρ σωτηρίας εὐχὴν); another dedication is made ὑπὲρ τῆς κοινῆς σωτηρίας (184 = *IGBulg* II 742, 2nd-3rd cent. A.D.). An already published funerary epigram for five brothers and sisters (182 = *IGBulg* II 741, 3rd-4th cent. A.D.) expresses some thoughts about life after death (l. 14-20): εἰ μὲν ἐνὶ ζωοῖσι πόθος πέλει, ἔστι κ' ἐν Ἄδῃ· ἔξοχον ἡσυχίην μέιναι· ἔχοντες ἐκεῖ· ἀρκεῖ γὰρ φιλεῖν αὐτοὺς ἐκεῖ, τοὺς δ' ἐνθάδε μισεῖν· λείψαι· ἔτι ζωὴν μεισοῦμ[έ]νους πατράσι ("si le regret existe parmi les vivants, il existe aussi en Hadès. (Mais) attendez là-bas en jouissant du plus grand repos, car il nous suffit d'aimer ceux de là-bas, et de haïr ceux d'ici. Laissez-les vivre encore en étant haïssables à vos parents"). [AC]

40) L. BRICAULT, *Les prêtres du Sarapieion C de Délos*, in *BCH*, 120 (1996), p. 597-616 [SEG XLVI 967]: B. compiles a list of the known priests of Sarapis on Delos for the period ca. 167-88 B.C. In the period 137/136-110/109 (cf. *LDélos* 2610) the priesthood was based strictly on the rotation of the Attic tribes; this rule was applied at least until 89/88 B.C. (with the exception of the years 109/108-106/105 B.C.); the priest was replaced after 88 B.C. by a ζακόρος. The only priest known to have occupied this office twice (Philokrates) held his second term of office in 146/145 B.C., i.e., exactly 12 years after the first term in 158/157 B.C. (*LDélos* 1416 B II 27f. and 1440 B 22). [AC]

41) L. BRICAULT, *Les cultes isiaques en Grèce centrale et occidentale*, in *ZPE*, 119 (1997), p. 117-122 [BE 1998, 212]: The cult of Isis in central and western Greece is attested through 23 inscriptions, primarily manumission records (16 texts). The earliest evidence is from the 2nd cent. (*IG* IX 1, 66, 89, 92; *SEG* XII 295; XXV 606). The evidence is interrupted at the end of the 1st cent. and begins again under the reign of Trajan and Hadrian (*IG* IX 1, 86, 16, 187-199); the evidence stops again after the death of Hadrian. The existence of sanctuaries of Isis is attested epigraphically for Hyampolis (*IG* IX 1, 89, 2nd/1st cent.) and Ambryssos (*IG* IX 1, 16, Imperial period). Pausanias (X 32, 13-18) mentions a third sanctuary at Tithorea. An inscription from the Serapeion of Thessalonike (*IG* X 2, 255) [cf. A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, 68f., with further bibliography] reports of the efforts to found a sanctuary of Sarapis and Isis at Opos in Lokris; in this text Isis is regarded as the sister of Sarapis (a unique case). An interesting monument is an altar in Hyampolis, which was dedicated to Sarapis, Isis, and Anoubis in the 2nd/1st cent. (*IG* IX 1, 92). A text written ca. one century later on another side of the altar is the only attestation of a festival of Boubastis (Bastet) outside Egypt (*IG* IX 1, 86 l. 2) [L. VIDMAN, *SIRIS* n° 67, points out that this is a festival for Isis Boubastis]. [JM]

42) C. BRIXHE, *Inscriptions dialectales de Pamphylie*, in *Kadmós*, 35 (1996), p. 72-86: Ed. pr. of the epitaph of a priest of Zeus Megas and his sister, priestess of Zeus Megas (246, Belkis, Pamphylia, 2nd cent.). [AC]

43) C. BRIXHE, *Deux épitaphes de Phrygie et de Lycaonie*, in *Poikila Epigraphika*, p. 59-65: Ed. pr. of an epitaph in the Museum of Konya (from Atlandi, borderland of Phrygia and Lykaonia, 2nd/3rd cent.), which contains a funerary imprecation (1: ὀρφανὰ τέκνα λίποιτο, χῆρον βίον, οἶκον ἔρημον) [for this 'east Phrygian curse formula' see now STRUBBE, *infra* n° 361, p. 289-292]. B. also republishes an epitaph from Ikonion (2, 2nd cent. A.D.), which mentions the terms λάρναξ and βωμός. A fine was to be paid to the city for any violation of the grave. [AC]

44) C. BRIXHE, *Documents inédits de Pamphylie*, in *Poikila Epigraphika*, p. 73-79: Ed. pr. of six epitaphs from Aspendos. An epitaph mentions a fine payable to the city for any violation of the grave (4, 3rd cent. A.D.). Notice the terms κενotáφιν/κενοτάφια (4-6, Imperial period) and the personal name Hieromnemon (3, Belkis, 2nd/1st cent.?). [AC]

45) C. BRIXHE – Th. DREW-BEAR, *Huit inscriptions néo-phrygiennes*, in *Frigi e Frigto*, p. 71-113: Ed. pr. of eight New Phrygian epitaphs containing funerary imprecations for violators of the grave from various sites in Phrygia and Pisidia (2nd-3rd cent. A.D.); n°s II, V-VIII are, in part, in Greek [*cf. infra* n° 361]. [AC]

46) C. BRIXHE – A. PANAYOTOU, *Le plomb magique de Phalasarna*, *IC II-xix* 7, in C. BRIXHE (ed.), *Hellènika Symmikta II*, Paris, 1995, 23-38: B.-P. present a new critical edition and commentary of a metrical protective charm from Phalasarna (*I.Cret.* II xix 7, 3rd cent.?), with many new readings and tentative restorations [but without being able to consult *EBGR* 1992, 112; *cf. also EBGR* 1992, 67; 1993/94, 156; 1994/95, 134; 1996, 82; see also A. MARTÍNEZ FERNÁNDEZ, *Un poema mágico de Creta*, in G. DIAZ PADILLA – F. GONZALES LUIS (eds.), *Strenae Emmanuelae Marrero Oblatae*, La Laguna, 1993, p. 695-713]. [AC]

47) P. BRULÉ, *Héraclès et Augé. À propos d'origines rituelles du mythe*, in C. JOURDAIN-ANNEQUIN – C. BONNET (eds.), *II^e rencontre héracléenne. Héraclès, les femmes et le féminin. Actes du Colloque de Grenoble, 22-23 octobre 1992*, Bruxelles-Rome, 1996, p. 35-49: The starting point of B.'s study is the representation of Auge in the Telephos frieze in Pergamon. A discussion of the relevant myths and testimonia leads to the following conclusions: (i) The myth of Auge was exploited in order to establish Pergamon's relation to Greece, particularly to Arkadia. A decree of Pergamon (*I.Pergamon* 156, 2nd cent.) grants Pergamene citizenship to the Tegeates on the basis of the mythological relation between the cities [for this phenomenon *cf. EBGR* 1994/95, 90; *infra* n° 403]. (ii) The historical background of the myth is probably a pannychis celebrated exclusively by women (*cf. the pannychis in Methymna: IG XII* 2, 499). [JM]

48) P. BRUN, *Les archipels égéens dans l'antiquité grecque (V^e-II^e siècles av. notre ère)*, Paris, 1996 [*BE* 1997, 429]: B. presents a useful synthesis concerning the historical geography, the economy, and the demography of the Aegean islands in the Classical and Hellenistic periods (with the exclusion of the bigger islands, such as Crete, Euboia, Thasos, Samothrake, Lesbos, Chios, Samos, and Rhodos). Among the subjects for which B. makes ample use of the epigraphic evidence we single out the discussion of invocations of εὔπλοια (Syros, Thasos), of divinities related to storms (p. 39f.), such as Zeus Maimaktes in Naxos (*cf. the month name Maimakterion and the festival Maimakteria in Thasos*) and the δαίμονες Μαιμακτῆρες in Lesbos, and of patrons of seafaring, such as Athena Pontie (Paros), Aphrodite Pontie (Kos, Nisyros), Poseidon Asphaleios (Syros, Paros), Isis (Andros), and the Kabeiroi (p. 39f.). B. also discusses the cult of Demeter (p. 75f.), Zeus Temenites, Zeus Meilichios, and Dionysos Meilichios (p. 87) and the references to sacrificial victims in inscriptions concerning festivals (p. 90). [AC]

49) S. BRUNET, *The Date of the First Balbillea at Ephesos*, in *ZPE*, 117 (1997), p. 137-138 [BE 1998, 357]: The inscription *I.Ephesos* 1122 was dedicated to Trajan on the occasion of the fourth celebration of the Balbillea in Ephesos. In the light of Trajan's nomenclature (Germanicus, but not yet Dacicus) this text can be dated to ca. 97-102 A.D. Since the festival Balbillea was pentaeteric (see BE 1967, 411) and the fourth celebration occurred between 97 and 102 A.D., the first must have taken place between 85 and 90 A.D.; a more precise date (85 or 86 A.D.) can be provided by an agonistic inscription for the pankratiast Artemidoros of Adana (*IAG* 67). This means that at least six years elapsed from the date Vespasian permitted the Ephesians to establish this new festival and its first celebration; similarly, the Panhellenion was founded in 131/2 A.D. and the first Panhellenia took place in 137 A.D. [JM]

50) H. BUJUKLIEV, *Le culte d'Apollon à Augusta Trajana et dans son territoire*, in *Archaea Thrake*, I, p. 213-219: B. assembles the epigraphic, archaeological, and numismatic evidence for the cult of Apollon at Augusta Trajana. Apollon was associated with the Thracian rider god. His most important sanctuaries were at Krin, Viden, and Tchatalka. Several of his epithets derive from place names (Daiterenos, Sikerenos, Ourdenos, etc.). [AC]

51) W. BURKERT, *Sakrale Gastlichkeit zwischen Palästina und Griechenland*, in B. JANOWSKI – K. KOCH – G. WILHELM (eds.), *Religionsgeschichtliche Beziehungen zwischen Kleinasien, Nordsyrien und dem Alten Testament* (*Orbis Biblicus et Orientalis*, 129), Freiburg (Schweiz)-Göttingen, 1993, p. 19-38: B. discusses the history of the word λέσχη in the light of the literary and epigraphic sources. The word originally designated a dormitory and a guest chamber, thus it could also designate a place where hospitality was offered to visiting gods (cf. *LSCG* 177, Kos, ca. 300); later it was used to designate a building connected with male societies or used for sacrificial banquets (e.g., *IG* XII 1, 709, Kamiros, ca. 550-525). The month names Λεσχάνοριος (in Thessaly, Achaia Phthiotis, and Gortyn on Crete) and Λεσχανάσιος ((λέσχη + ἄναξ, in Tegea) are probably of Mycenaean origin; they are probably connected with the ritual offering of hospitality to visiting gods (cf. the Mycenaean festival re-ke-to-ro-te-ri-jo = *lechbestroterion* and the Roman *lectisternium*) and with the celebration of a hieros gamos (as part of hospitality). The idea that the god might be visiting the mortals disguised as a stranger may explain why hospitality was offered to strangers at certain festivals. The Semitic word *liskah* is probably related to the Greek λέσχη and may have been introduced to Israel and the Near East in the Bronze Age or in the Dark Ages. [AC]

52) W. BURKERT, *Greek Poleis and Civic Cults: Some Further Thoughts*, in M.H. HANSEN – K. RAAFLAUB (eds.), *Studies in the Ancient Greek Polis* (*Historia Einzelschr.*, 95), Stuttgart, 1995, p. 201-210: B. responds to S. COLE (*Civic Cults and Civic Identity*, in M.H. HANSEN, ed., *Sources for the Ancient Greek City-State, Acts of the Copenhagen Polis Centre*, vol. 2, Copenhagen, 1995, p. 292-325), discussing the definition of polis-religion, the rise of temple building, and the phenomenon of the patron divinity, with ample use of the rich relevant literary and epigraphic material (e.g., *IG* I³ 237-241; *SEG* XI 314; XXXVIII 1462; *LSCG* 118, 151, 154 A, 156; *LSAM* 24, 48). B. demonstrates that polis-religion was only a part of Greek religion, which could exist even without the polis, although no polis could be without religion. He also points to the parallel rise of temple building and polis formation. According to B. modern research sometimes overestimates the absolute importance of patron deities in the Greek cities. [In a discussion of the dispute between Poseidon and Athena Sthenias at Troizen (PAUS. II, 30, 6), B. regards Poseidon Basileus as the defeated god. This is not accurate; this dispute presents one of the rare cases in which both gods had the status of patron deities]. [JM]

53) F. BURRER, *Münzprägung und Geschichte des Thessalischen Bundes in der römischen Kaiserzeit bis auf Hadrian (31 v.Chr.-138 n.Chr.)*, (Saarbrücker Studien zur Archäologie und alten Geschichte), Saarbrücken, 1993 [BE 1997, 282]: B. discusses among other things the emperor cult in the Thessalian Koinon and tentatively suggests that its center was Hypata and not Larisa. All the high priests, but one (SEG XIX 402), were citizens of Hypata. The high priest occasionally served as agonothetes as well (Syll.³ 825 and IG IX 2, 44, both from Hypata). A city emperor cult is epigraphically attested for Larisa and Echinus (IG IX 2, 92, 333; SEG XXXVI 543-546). A very interesting coin issued shortly after the victory at Actium bears a portrait of Octavian and the inscription Θεὸς Καῖσαρ (sic) on the obverse, and a portrait of Livia with the inscription Λειοῦια Ἥρα on the reverse; the reference to Octavian/Augustus as Θεὸς Καῖσαρ is unique in provincial numismatics, but is attested in a Kean inscription (SEG XIV 537). [JM]

54) P. CABANES – N. CEKA, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I.2. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*, Paris-Athens, 1997 (with contributions by O. MASSON and M. HATZOPOULOS): The second volume of the inscriptions of southern Epeiros contains the inscriptions of Apollonia (new texts are marked with an asterisk). *Dedications* to Aphrodite (7, 4th/3rd cent., by the board of hieromnamos), Artemis (11 and 17, 2nd-1st cent.), Artemis Adrasteia (*10, 2nd cent., a new epithet), Artemis Agrotia (*12-15, 2nd cent., a new epithet, apparently related to Agrotera), Artemis Limnatis (16, by a klakophoros), Artemis Proskopa (176, an otherwise unattested epithet), Artemis Sote(i)ra (*177-178, *381, 1st/2nd cent.), Asklepios (5, 4th/3rd cent.), Eileithia (*173, ca. 14-29, a statue of Livia), Herakles (*8, 4th/3rd cent.), Zeus Olympios (*9, 4th/3rd cent.), and an anonymous Thea (*179); several dedications were made in fulfillment of a vow (εὐχάν: 11, *12-14, 17, *20, *177, *178, *370), one is designated as a gift (*179: δῶρον). *Sanctuaries*: Two boundary stones of sanctuaries of Artemis (*2, late 6th cent.) and Gaia (*1, 6th/5th cent.). *Sacred officials*: a high priest for life (187, 2nd cent. A.D.), priests of the Nymphs (189, *369), an agonothetes (187, 188), a female amphipolos for life (*186), hieromnamos (7), and a (female) klakophoros (16). *Emperor cult*: Dedications to Domitian (*174), Antoninus Olympios (185), Septimius Severus (*270, 271), and Gordianus (272). *Festivals*: The agonistic festival of the Nymphaia is mentioned in an agonistic inscription found in Delos (320, 2nd cent.). The festival Elaphebolia or the month name Elaphebolios may be mentioned in a fragmentary text (393, 2nd cent. A.D.). *Funerary cult / grave epigrams*: A funerary altar asks to honor the deceased person(s?) with libations and not with funerary drink-offerings (*238, Imperial period: Ἡρωίδος, Φιλίππιδου, σπονδαῖσιν οὐ χοαῖσιν; "il semble qu'ici, celui qui a élevé cet autel a voulu considérer les défunts comme deux proches dont il est provisoirement séparé et non des morts qu'il faut apaiser"). [A hero cult seems more probable. The eds. assume that two persons were buried; but Φιλίππιδου is possibly only the father's name (cf. LGPN IIIa, s.v.): 'Herois, the daughter of Philippides'; Herois is either the girl's name or a designation she was given after her death and heroization]. A boy who died at the age of ten is compared with a sweet rose, wasted away (196, 2nd cent. A.D.: ὡς ῥόδον ἡδύπνοον ὀφθέν, ταχέως δὲ [μαρανθέν], cf. *252: ἦν ἐμάρανε Τύχη, οὐ χρόνος ἡλικίης). A deceased person is called ἥρως (*277, 3rd cent. A.D.). *Varia*: A philosopher is designated as a Pythagorean (260, Imperial period: Π[υ]θαγορικὸς φιλόσοφος) Aineias is named in an inscription (4, 4th cent.). A high priest financed the combats of 25 pairs of gladiators for the dedication of a monument (εἰς τὴν ἀποῖεωσιν; 187, 2nd cent. A.D.). [AC]

55) B. CABOURET, *Les cultes grecs d'Antioche*, in *Topoi*, 7 (1997), p. 1005-1022: Discussion of the cults of Apollon, Ares, Artemis, Athena, Demeter, Dionysos, Herakles, Hermes, Kalliope, Pan, and Zeus (Keraunios, Nikephoros, Olympios, Soter) at Antiochia, primarily in the light of the literary tradition. [AC]

56) M.L. CALDELLI, *Gli agoni alla greca nelle regioni occidentali dell'impero. La Gallia Narbonensis (Memorie Lincei, Serie IX, vol. IX, Fasc. 4)*, Rome 1997: C. compiles a very useful catalogue of the epigraphic attestations of agonistic festivals following Greek models in Massalia, Nemausus, and Vienna in the Imperial period. In many cases festivals are attested indirectly, through the office of an agonothetes. C. plausibly associates the diffusion of agonistic festivals in the West with the emperor cult and suggests that the establishment of the agon Capitolinus under Domitian promoted such festivals [for the latter agon see M.L. CALDELLI, *L'agon Capitolinus. Storia e protagonisti dall'istituzione domiziana al IV secolo*, Rome, 1993]. [AC]

57) G. CAMASSA, *Passione e rigenerazione: Dioniso e Persefone nelle lamine 'orfiche'*, in *Forme di religiosità*, p. 171-182: C. discusses several aspects of the Dionysiac-Orphic tablets: the association of Dionysos with the bull and the kid (cf. the cult of Dionysos Eriphios in Metapontion) [cf. *infra* n° 65]; the importance of wine and milk in ideas of rebirth; and the relationship between Dionysos and Persephone. C. suggests that the tradition about a katabasis of Dionysos in search of his mother is the paradigm of the initiate's experience. The reference to jumping into the milk represents the rebirth of the mystes in and with the maternal milk. [AC]

58) J. CAMP – M. IERARDI – J. MCINERNEY – K. MORGAN – G. UMHOLTZ, *An Athenian Dedication to Herakles at Panopeus*, in *Hesperia*, 66 (1997), p. 261-269 [BE 1998, 189]: Three niches labeled with inscriptions were rediscovered in the northern section of the fortified Acropolis of Panopeus in Phokis. The easternmost niche is the largest and the most carefully cut; the face of the cliff immediately below the niche carries a dedicatory inscription addressed to Herakles by an Athenian (early 2nd cent.?). The meaning of the inscription ΔΩΤΑΝΩΝ below a second, triangular niche, to the west of the first, is not clear. A panel was cut above the westernmost niche, with the fragmentary inscription TI[...]AEN. The worship of Herakles is poorly attested in Phokis; the only known sanctuary (possibly a small gate shrine) is the one attested by these inscriptions. The scarcity of the cult of Herakles in Phokis suggests that a cult diffusion from Athens took place. The establishment of a Herakleion at Panopeus by an Athenian reveals the intensive cultural relations between Athens and Phokis. [HALLOF, *infra* n° 163, publishes G. KLAFFENBACH's reading of the first text, preserved in the IG archive in Berlin. KLAFFENBACH read the name of the dedicant as [Μή]δειος (contra C. *et al.* Δέξιος; according to H. both names are possible. Under the second niche KLAFFENBACH also read ΔΩΤΑΝΩΝ and could not make any sense of it]. [JM]

59) M.D. CAMPANILE, *Tiberio e la prima neocoria di Smirne*, in *SCO*, 16.2 (1997) [1999], p. 485-494: C. discusses the historical context of the grant of a neokoreia to Smyrna in 26 A.D. and the innovative elements in this procedure: In this case, the role of the Koinon of Asia was limited to the selection of eleven cities which competed for this privilege; the final decision was taken by the senate. [AC]

60) M.D. CAMPANILE, *Un nuovo asiarca da Milasa*, in *ZPE*, 119 (1997), p. 243-244: C. recognizes in the expression τῆς πρώτης τιμῆς used by Strabo (XIV 2, 24) for Euthydemos of Mylasa a reference to the office of Asiarches. Euthydemos should be added to the known high priests of the emperor cult in Asia (late 1st cent.). [AC]

61) M.D. CAMPANILE, *Il culto imperiale in Frigia*, in *Frigi e Frigio*, p. 219-227: C. discusses in detail the efforts of the cities of Phrygia (Laodikeia and Hierapolis) to attain the privilege of the neokoreia of the emperor cult, the role of prominent members of the local elites in these efforts, their service as high priests of Asia, and the intermarriages among members of families if high priests. [AC]

62) H. CANCIK, *Die 'Representation' von 'Provinzen' (nationes, gentes) in Rom. Ein Beitrag zur Bestimmung von 'Reichsreligion' vom 1. Jahrhundert v.Chr. bis zum 2. Jahrhundert n.Chr.*, in *Reichsreligion und Provinzialreligion*, p. 129-143: C. studies the representation of personifications of Roman provinces (*nationes, gentes*) in Rome, Athens, and Aphrodisias, primarily in the light of the literary and archaeological evidence, and in the case of the Sebasteion at Aphrodisias also in the light of the inscriptions on the reliefs. C. observes that there was no sacred representation of the provinces and their *nationes* in Rome. [JM]

63) M.R. CANDIDO, *Apotropaïos: proteção contra a maldição*, in *Phoenix. Laboratorio de historia antiga*, 3 (1997), p. 273-280: C. discusses in general the use of phylacteries. [AC]

64) R. CAPODICASA, *Apollo Oulios, Teseo e i Filaidi nell'Atene di V sec. AC.*, in *PP*, 52 (1997), p. 177-189: C. discusses the political use of the cult of Apollon Oulios by Kimon, who named one of his sons Oulios (*IG II/III*² 1447). Literary sources attest the cult of this god in Miletos and Delos; the cult is epigraphically attested in Rhodes (*IG XII* 1, 834, 854) and Kos (*SEG XVIII* 328). [The distribution of the cult is much wider, as O. MASSON has demonstrated, on the basis of onomastical material: see *EBGR* 1988, 111]. [JM]

65) G. CASADIO, *Dioniso Italiota: un dio greco in Italia meridionale*, in *Forme di religiosità*, p. 79-107: C. presents an overview of the literary, archaeological, and epigraphic evidence for the cult of Dionysos in Taras, Metapontion, Herakleia, Thourioi, Kroton; Petelia, Lokroi, and Hipponion. We single out the discussion of the eschatological ideas related to Dionysos: drinking vessels dedicated to Dionysos and Dionysiac imagery in funerary vases in Taras, in connection with the idea of a symposion of the hostoi (p. 85-91) [*cf. infra* n° 380]; the cult of Dionysos Eriphios in Metapontion and the association of the god with a kid in the 'Orphic-Dionysiac' texts (p. 92-94, 96); the Dionysiac components in the 'Orphic' texts from Thourioi (p. 97); the relation of seven golden leaves found in graves at Cosenza with Dionysiac-Orphic ideas, in view of the references to Dionysos Lysios and Persephone (*cf. the abbreviations* Λυσ. and Κοπ., p. 98). [AC]

66) G. CASANOVA, *Συνίστωρ - συνιστορέω. Osservazioni su "complice" ed "essere complice"*, in *Aegyptus*, 77 (1997), p. 27-42: C. gives a very useful survey of the literary, epigraphical, and papyrological attestations of the words συνίστωρ and συνιστορέω in the meaning 'to be an accessory'. The verb is used in the *lex sacra* of a cult association in Philadelphieia (*LSAM* 20), which did not allow membership to persons who had been in any way involved in various crimes (p. 36). [On this text see also *infra* n° 71; to the attestations of the word one should add *TAM V* 1, 362: παραγράφει[ι]... τὸν... σύστορα (= συνίστορα) τῇ ἀπωλείᾳ]. [AC]

67) A.C. CASSIO, *Πιέναι e il modello ionico della laminetta di Hipponion*, in *Forme di religiosità*, p. 183-205: C. discusses the dialectic features of the 'Orphic-Dionysiac' tablet of Hipponion [*EBGR* 1996, 238]: the Ionic infinitive πιέναι; the aspiration in some words (ευρέσεις, ἡδόν, ἅν, ἡεράν) and the psilosis in other (ῥῶδρ, ὄτι, ἐπύπερθεν). These forms support the assumption that the text of Hipponion (and Pharsalos) is the superficially 'Dorianized' version of a text originally composed in the Ionic dialect (but possibly in the West, and not in Ionia) [*cf. a summary of C.'s views also in EBGR* 1996, 33]. The original text of the group B possibly follows a tradition of performance of the epos according to the usages of the East Ionic dialect (p. 195). [AC]

68) A.V. ÇELGIN, *Termessos Gymnasionlari*, in *ArkDerg*, 5 (1997), p. 111-144: In a general study of the gymnasia at Termessos and the competitions which took place there

Ç. presents a new agonistic inscription (p. 116, pl. XLIII 5, Imperial period); it lists the victors at the ἐπιτάφιοι ἀγῶνες organized by a gymnasium. [AC]

69) A. CEYLAN – T. RITTI, *A New Dedication to Apollo Kareios*, in *EA*, 28 (1997), p. 57-67 [BE 1998, 436]: Ed. pr. of a marble stele with a carved representation of a double-axe between two human ears dedicated to Apollon Kareios in fulfillment of a vow (Güzelpinar, near Hierapolis, 2nd cent.). C.-R. review the evidence concerning the local cult of Apollon Kareios (closely connected with Apollon Lairbenos) and the possible location of his sanctuary. [AC]

70) C. CHAMPION, *Polybius, Aetolia and the Gallic Attack on Delphi (279 B.C.)*, in *Historia*, 45 (1996), p. 315-328 [SEG XLVI 547; BE 1997, 262]: C. studies the historical evidence for the creation and persistence of the Aetolian legend concerning the Gallic attack against Delphi (278 B.C.). The epigraphic evidence clearly suggests that by 246/5 (first celebration of the expanded Soteria) the Aitolians had diminished or eliminated the element of divine intervention for the rescue of Delphi, which is present in the earlier Delphic legend. The earliest testimony for the attack still emphasizes Apollon's role (*Syll.*³ 378, 278 B.C.), whereas the recognition decrees for the celebration of the Soteria in 245 already show an extensive propaganda campaign focusing on the Aitolian contribution to the rescue of Delphi from barbarian destruction [cf. C.'s article summarized in *EBGR* 1996, 36]. C. attributes the decree of Smyrna (*F.Delphes* III 1, 483) to the second celebration of the Soteria in 241 B.C. [cf. already *EBGR* 1990, 82]. [JM]

71) A. CHANIOTIS, *Reinheit des Körpers – Reinheit der Seele in den griechischen Kultgesetzen*, in J. ASSMANN – Th. SUNDERMEIER (eds.), *Schuld, Gewissen und Person (Studien zum Verstehen fremder Religionen, 9)*, Gütersloh, 1997, p. 142-179: After a brief introduction to the Greek *leges sacrae*, to the notion of religious impurity, and to the notion of guilt in Greek thought, this article deals with the earliest attestations of the idea that ritual purity requires the purity of the mind and with the further development of this idea in the Greek *leges sacrae*, in other group of inscriptions, and in Greek literature. The earliest documentary source which associates purity (ἀγνός, ἄγνεία) with pious thoughts (ὅσια φρονεῖν) is the temple inscription of the Asklepieion at Epidauros in the 4th cent. (PORPH., *de abst.* II 19, 5). From the 2nd cent. onwards the participation in a cult (often in the cult of Asklepios or of deities connected with mystery cults) often requires purity of the mind in addition to or instead of the purity of the body (e.g., *LSCG Suppl.* 59, 82, 86, 91, 108; *LSCG* 53, 55, 124, 139; *SEG* XLIII 710; *I.Cret.* I xxiii 3; cf. *LSAM* 29) [cf. *EBGR* 1993/94, 73; 1994/95, 368]; similar ideas (e.g., the condemnation of injustice, the importance of pure thoughts, the impossibility of purity after a crime), which are found in literary texts already in the 5th cent. (e.g., AESCH., *Choeph.* 72-74; SOPH., *Oed. rex* 1227f.; EURIP., *Hippol.* 316f.), make their first appearance in inscriptions of a religious character in the Hellenistic period and become common in the Imperial period (e.g., in aretalogies of Isis in amulets, in oracular texts, in alphabetical oracles, and in epigrams). This development goes hand in hand with a broader understanding of guilt, which is caused not only by deeds, but also by thoughts, even by the knowledge of a crime or the refusal to stop it; these ideas culminate in the regulations of the *lex sacra* of a religious association at Philadelphieia (*LSAM* 20, 1st cent.) [cf. *supra* n° 66]. Some texts explicitly attest not only the priority of mental purity over the purity of the body, but also the idea that some deeds can never be atoned (e.g., *LSCG Suppl.* 55, 91; *LSAM* 20). Several factors contributed to the development and diffusion of this idea: mystery cults, the evolution of Greek law and its notion of guilt, and the understanding of disease as divine punishment for deeds (or even thoughts) which remained unpunished by secular law – an idea reflected by several of the healing miracles of Epidauros. Nonetheless, many *leges*

sacrae of the Hellenistic and the Imperial period continue to require only a pure body (cf. some confession inscriptions). [AC]

72) A. CHANIOTIS, *Tempeljustiz im kaiserzeitlichen Kleinasien: Rechtliche Aspekte der Beichtinschriften*, in *Symposion 1995*, p. 353-384: The use of a legal terminology in the confession inscriptions (cf. a list of legal terms in p. 382-384) and a survey of the crimes and misdemeanours attested in these texts (cf. p. 354f.) suggest that the sanctuaries of Lydia and Phrygia intervened in the legal conflicts of the rural population. However, there is no evidence that trials took place in the temples or that the priests imposed punishment. The temples were frequented by people who regarded disease and other accidents in their lives as a divine punishment for crimes committed by them, by their ancestors, or by members of their family, knowingly or not; the task of the priests was to help these people determine, confess, and propitiate the sin. Information on these negotiations with the priests is provided by references to extenuating circumstances, by the presentation of excuses, and by requests for a reprieve. In addition to this, the priests were actively involved in the prosecution of crime by making imprecations in order to prevent a crime, by calling the gods to prosecute a crime which had already been committed, by supervising the taking of exculpatory oaths, and also by giving 'moral lessons' to the population with the texts of the confession inscriptions, by condemning perjury, and reminding them that crimes which might escape the notice of secular law will be punished by the gods sooner or later. [AC]

73) A. CHANIOTIS, *Theatricality Beyond the Theater: Staging Public Life in the Hellenistic World*, in *De la scène aux gradins*, p. 219-259: This study of theatricality in public life in the Hellenistic polis (the role of the theater as the stage of public life, the significance of delivery in oratory, the use of costumes, the staging of the reception of kings, the staging of royal appearances, the use of mechanical devices) deals also with the literary and epigraphic evidence which attests the organisation of Hellenistic festivals as staged spectacles, the increased interest in the aesthetic aspects of religious ceremonies [cf. *EBGR* 1994/95, 67], and the importance of aesthetic delight in Hellenistic religion. [AC]

74) A. CHANIOTIS, *New Inscriptions from Old Books*, in *Tekmeria*, 3 (1997), p. 7-21: C. presents the inscriptions recorded by the American traveller Nicholas Biddle (1806) in Aigion and Delphi and by the Lesbian scholar St. Taxis (late 19th cent.) in Lesbos; they include several unpublished texts (undated): A dedication to an unknown deity in Aigion (1); a dedication to Dionysos Bakchos at Brisa (territory of Pyrrha or Mytilene, 4); a dedication to Artemis Thermia in Therme on Lesbos (5). [AC]

75) F. CHAUSSON – L. NORDIGUIAN, *L'église de Maad et ses inscriptions*, in *Syria*, 73 (1996), p. 37-46: Re-edition of several inscriptions found in a church at Maad (near Byblos). N° 1 can be restored as a dedication by the god Satrapes to the sacred lord and the lord of the universe (τῷ κυρί | ῳ ἀγίῳ καὶ κυ | ρ]ίῳ ἔλου | [τ]οῦ κόσ | [μ]ου Σατρά | [π]ε θεός | [ἐ]ποίησε (Late Antiquity?); n° 2 (*IGR* III 1059) is a dedication to theos Satrapes (8 B.C.). N° 4 (ed.pr., Imperial period) is a dedication to theos Ο[ὐ]ρουνοῦς (Οὐρανός; Θεοῦ | Ο[ὐ]ρουνοῦ | Ὅσμοδῶν). The last word is probably the genitive of an ethnic. [AC]

76) M. CHICOTEAU, *The "Orphic" Tablets Depicted in a Roman Catacomb (c. 250 AD?)*, in *ZPE*, 119 (1997), p. 81-83: C. offers a new interpretation of the painting in chamber C of the Gnostic-Christian *hypogeum* Viale Manzoni, which is often interpreted as an "idyllic pastoral scene". In the center, a woman is standing beside a fountain; a white cypress tree grows to the right of the fountain. Another spring, to the right, provides water for domestic animals. The woman appears to be contemplating the animals, which move in two opposite directions, drink water and retain their black colour. C. points out

that the previous interpretations of the fresco have overlooked a Latin inscription with which Remius Celerinus honors Al[-] Epaphroditus. The inscription refers to *refrigerium*, probably the pre-Christian and Christian theme of ἀνάψυξις, i.e., the refreshment of the souls. It possibly is the earliest use of this term in a semi-Christian catacomb. C. recognizes a striking similarity between the representation in this painting and the guidelines contained in the 'Orphic' tablets for the initiates whose souls descend to the Underworld. [JM]

77) M.A. CHIDIROGLOU, *Οἱ λατρεῖες τῆς ἀρχαίας Καρύστου*, in *Ἀρχεῖον Εὐβοϊκῶν Μελετῶν*, 32 (1996/97), p. 175-191: C. summarizes the evidence for the cults of Karystos, making ample use of the inscriptions. The cults attested with certainty are those of Aphrodite, Apollon, Artemis, Artemis Bolosia, Athena, Dionysos, Dionysos Demoteles, Herakles, Hermes, Kybele, Plouton, Poseidon Geraistios, Zeus, Zeus Hypsistos, Zeus Hypsistos Soter, Zeus Soter, and the Egyptian deities. The attested festivals include the Dionysia and two festivals for deified men: Demetria (for Demetrios Poliorketes) and Aristonikeia (for Aristonikos, a companion of Alexander the Great; *ATHEN. I 19a*). The evidence for the cults of Asklepios, Athena, Hera (Teleia), Nemesis, Pan, and Zeus Nemeios is not conclusive. [AC]

78) A.-Ph. CHRISTIDIS, *Ἡ μαγικὴ χρῆσις τῆς γλώσσας*, in *Language and Magic*, p. 52-64: C. discusses the structure and significance of the magical use of language. He shows that magical language represents a kind of 'proto-language' dominated by syllabic and/or nominal structures. In the defixiones, understandable, structured language co-exists with syllables, which are often repeatable, and with words with no apparent meaning. It is almost certain that rhythm and the rhythmic recitation of defixiones and other magical texts were of great importance. In Greek antiquity elements of the Hebrew and Egyptian language reinforced the magical meaning and character of the defixiones, and Greek words had a similar function in Latin defixiones. A magical effect was attributed not only to the text of a defixio, but also to the material on which it was written (lead), to the manner the lead sheet was folded, to the gestures that accompanied the recitation of the magical texts, etc. C. traces similar characteristics, but in a milder form, in prophetic speech and in poetry. [JM]

79) A.Ph. CHRISTIDIS – S. DAKARIS – I. VOKOTOPOULOU, *Oracular Tablets from Dodona*, in *Poikila Epigraphika*, p. 105-110 [*BE* 1998, 202 bis]: Ed. pr. of four oracular tablets found in Dodona (4th cent.). In the first case someone asked whether a triple sacrifice should be offered; the tablet attests for the first time the term τριθυτικόν (a synonym of τρίτοια?) [cf. L. DUBOIS, in *BE* 1998, 143]; the similar term τριθύτης is used in an unpublished tablet. The peculiarity of the second tablet is that an answer is written on the reverse: a man asked whether he should engage in a military campaign on land and receives the answer "hold to the land". There is a poetic resonance in the answer (ἐπὶ γῆι σῆθε τέλεος), which is not written in Doric Greek. This is a rare case in which an answer is written on the same tablet as the question. The prophet/ess obviously had access to the enquiry. The third enquiry concerns those "living apart" (runaway slaves?). The fourth tablet is an answer worded solemnly advising someone to bear his defeat with equanimity (τὰν ἔσσαν στέργειν) [cf. L. DUBOIS, in *BE* 1998, 133; this type of advise is found often in alphabetical and dice oracles in the Imperial period; see, e.g., C. BRIKHE – R. HODOT, *L'Asie Mineure du Nord au Sud. Inscriptions inédites*, Nancy, 1998, n^{os} 45-46]. [AC]

80) P. CHRYSOSTOMOU, *Ἡ ἱστορικὴ τοπογραφία τῆς βόρειας Βοττιαίας*, in *Abhieroma Hammond*, p. 492-507: In an overview of the historical topography of northern Bottiaia (Macedonia) C. mentions several epigraphic finds related to cults (no new texts): the cult of Athena Kyrrhestis and Artemis Agrotera at Kyrrhos (p. 496), the cult of the Syrian

goddess Parthenos Gyrbiatissa at Agios Nikolaos Giannitson (p. 502), and the cult of Zeus Hypsistos (Kyrrhos, Agios Nikolaos Giannitson, Agriositykia, p. 496, 502, 503) [cf. *EBGR* 1993/94, 178 and 1994/95, 71]. [AC]

81) M. CLAUSS, *Deus praesens. Der römische Kaiser als Gott*, in *Klio*, 78 (1996), p. 400-433 [BE 1997, 457]: In the light of inscriptions from Rome, Italy, and the western Roman provinces as well as of literary sources C. argues that as early as the dictatorship of Iulius Caesar and the principate of Augustus the *princeps* was or could be regarded as a god during his lifetime not only in the eastern provinces, but also in the western part of the Empire, even in Rome [cf. now M. CLAUSS, *Kaiser und Gott. Herrscherkult im römischen Reich*, Stuttgart, 1999]. [JM]

82) K. CLINTON, *Eleusis and the Romans: Late Republic to Marcus Aurelius*, in *The Romanization of Athens*, p. 161-181 [BE 1999, 231]: The interest of Roman emperors in the sanctuary at Eleusis was vivid from Augustus to Marcus Aurelius. But also Eleusis offers important evidence for the emperor cult in the sanctuary in the 1st cent. A.D. According to C.'s restoration of a very fragmentary inscription (A.N. SKIAS, 'Επιγραφαὶ Ἐλευσίνος, in *AEph*, 1897, p. 51 n° 22) Augustus was honored there as Zeus Boulaïos by his priest: [Σεβαστὸν Καίσαρα Δία Βουλαΐον -- ca. 14 -- ὁ ἱερεὺς αὐτοῦ καὶ ἄγωνοθέτης?] | [-- καὶ κῆρυξ βουλευτικῆς καὶ δήμου Καλλικρατίδης Συνδρόμου Τρικ]ορύσιος --]. There is no evidence, however, for a joint cult of Roma and Augustus. Under Tiberius, both a priest and a high priest for the emperor are attested at Eleusis (*IG* II² 3261, 3530), presumably in consecutive terms [cf. *infra* n° 356]. According to C.'s restoration of another text (SKIAS, *art.cit.*, p. 60, n° 41) Livia had a priest at Eleusis as well. A shrine and a cult of Agrippina Minor is also attested at Eleusis, through a still unpublished inscription. C. suspects the cult of Claudius or Nero in Eleusis despite the absence of direct evidence. An important observation is that all the early priests of the emperor cult at Eleusis known so far belonged to the families of the Eumolpidae or the Kerykes; the γένη which controlled the priestly offices in Eleusis also controlled the cult of the emperor. [JM]

83) S.G. COLE, *Oath Rituals and the Male Community at Athens*, in J. OBER – Ch. HEDRICK (eds.), *Demokratia: A Conversation on Democracies, Ancient and Modern*, Princeton, 1996, p. 227-248: C. exploits the rich epigraphic material on oaths and oath rituals in an interesting study of how ephebic and citizen oaths contributed to the creation of a political identity and expressed political status and civic ideals in Athens (with some parallels from other cities) [cf. *EBGR* 1996, 37 for Crete and *infra* n° 213 for Kos]. [AC]

84) F. COLIN, *Un ex-voto de pèlerinage auprès d'Ammon dans le temple dit "d'Alexandre", à Bahariya (désert Libyque)*, in *BIFAO*, 97 (1997), p. 91-95: C. presents a complete edition of a Coptic graffito in the southwest entrance of the peribolos of the so-called 'temple of Alexander' in the Oasis Bahariya (2nd or 3rd cent. A.D.). The text records the pilgrimage of Petobastis (the Greek translation would be: ἦκω πρὸς τὸν [χ]ρ[ῆσ-] | τὸν Ἀμμων | εὐχήν) and shows that this building served as a sanctuary in the Imperial period. This graffito and a hieroglyphic inscription on an altar show that Ammon was one the deities worshipped there, together with a goddess (Isis?). [JM]

85) F. COLIN, *Ammon, Parammon, Poséidon, Héra et Libye à Siwa*, in *BIFAO*, 97 (1997), p. 97-106 [BE 1998, 562]: C. presents a new reading of a dedicatory inscription found in the citadel Aghourmi in Siwa (2nd cent.; BE 1972, 616). According to C.'s reading of l. 4 [confirmed by an excellent photograph], the dedication was addressed to Poseidon, Hera, and Libye[le] (rather than Hera Liby[ssa], an unattested epithet of Hera), and not to Poseidon and Herakles (ed.pr.). The other recipients of the dedication were Ammon and

Parammon. This constellation of deities reflect mythical traditions: Ammon, the Libyan Zeus, was regarded as the son of Poseidon and Libye; the offspring of Ammon and Hera (Ammonia) was Parammon. The couple Poseidon and Libye reveals, according to C., the influence of Kyrenean myths and cults in Siwa. [JM]

86) F. CORDANO, *Un documento arcaico da Contrada Maestro (Camarina)*, in *PP*, 52 (1997), p. 349-354 [*BE* 1999, 646]: Ed. pr. of a fragmentary Archaic inscription on a lead tablet (Kamarina), which seems to record the selling of corn. In l. 1 one reads [--- πεντε]ροστού : Ταινά[ρου ---] [possibly a subdivision of the citizen body named after Poseidon Tainarios? or after a man with the theophoric name Tainarios]; the word [---]τάν : ματέρα : εἰ[---] in l. 2 (*cf.* l. 8: [---]παῖδ[---]) is interpreted by C. as a reference to a mortal mother, and not to Demeter. [JM]

87) G. CORDIANO – G.L. GREGORI, *Iscrizioni e materiali marmorei da Roma nella Collezione di Carlo Borra a Trevignano Romano*, in *BCAR*, 95 (1993) [1994], p. 153-160 [*SEG* XLIII 661; *BE* 1997, 24]: Ed. pr. of an altar with a metrical dedication addressed to Asklepios Tiberinus (Παῖδν Θύβριος, Rome, 2nd/3rd cent.). Arria Platonica dedicated the altar in the Asklepion on the Insula Tiberina in order to thank the god and honor her friend Lupus, who was healed there by Asklepios, after suffering for 100 days from a disease (ἐνταῦθ' ἀκέσατο Λούπος[ς] ἐν λυγρῇ φθόγῃ χειμῶνι... [ἐκ]ατὸν ἡμέσων); the text attests the practice of incubation in the Insula Tiberina. Notice the unique expression χειλεουμένη θεόν ("avendo colmato d'offerte"). [AC]

88) S. CORMACK, *Funerary Monuments and Mortuary Practice in Roman Asia Minor*, in *Roman Empire in the East*, p. 137-156: C. presents an excellent study on the burial practices in Asia Minor in the late Republican and early Imperial periods, focusing on both the differences and the interdependence between burials in Asia Minor, in Rome and in the Roman West, thus sketching a differentiated picture of 'Romanization' in Asia Minor. C. discusses some interesting features of funerary inscriptions in Asia Minor, such as their emphasis on genealogy, the insistence on the right of burial in the tomb, the formulaic injunctions against improper or illegal burial in one's tomb, and the presentation of the social status of the deceased. C. also observes an avoidance of references to religious beliefs, to the hope for a peaceful and blessed after-life, or to the propitiation of the gods. She concludes that 'Romanization' is detectable mainly in the adoption of exterior forms (architectural forms, types of sarcophagi, etc.), but not in the transformation of attitudes and beliefs about death and after-life. [JM]

89) T. CORSTEN, *Die Inschriften von Laodikeia am Lykos. Teil I. Die Inschriften* (*IGSK*, 49), Bonn, 1997 [*BE* 1998, 433]: C. presents a corpus of the inscriptions of Laodikeia of Lykos with thorough commentaries; a second volume will present the systematic analysis of the texts; the few new texts are marked with an asterisk [for *62A and *65A see also T. CORSTEN, *New Inscriptions from Laodikeia in the Archaeological Museum at Denizli/Turkey*, in *EA*, 28 (1997), p. 50-52]. *Sacred regulations*: A dedication to Zeus Τ[---], [---]μελει (Semele? or the ending of an epithet of Zeus?) and Hermes is followed by a regulation concerning swearing ceremonies (64 = *MAMA* VI 1 = *LSAM* 88, ca. 2nd cent. A.D.): A person who took an oath (ὁ θέλων ὀρκ[ί]ζειν), "wer einen Eid leisten will") to remain pure and offer a sacrifice (σφάγιον ὀρκ[ι]ον). [C.'s translation is not correct: ὀρκίζω does not mean 'to take an oath', but to make someone else take an oath. The text probably refers to the common practice of bringing an accused person to a sanctuary and make him take an exculpatory oath (*cf. infra* n° 142); naturally, it seems that it was the duty of the plaintiff to offer the required sacrifice]. *Cults*: The most interesting text is an honorific decree of the inhabitants of Neon Teichos and Kiddiou Kome for Banabelos and Lachares, two officials in the service of Achaïos, a member of the Seleucid family (1,

267 B.C.). The two men were honored for their services during a war against the Gauls with the establishment of their cult and that of Achaïos. A yearly sacrifice of an ox was to be offered to Achaïos Soter in the sanctuary of Zeus in Baba kome, a sacrifice of three rams (ἱερείᾱ) to Lachares and Banabelos Euergetai in the sanctuary of Apollon in Kiddiou kome; copies of the decree were set up in these sanctuaries. The honored persons and their descendants were given the privilege of *prohedria* in the public festivals (l. 23: δημοτελεῖς ἑορταί). C. argues that, later, when Laodikeia was founded, the three localities (Neon Teichos, Kidïou kome and Baba Kome) were incorporated into the new city; this explains why Zeus and Apollon became Laodikeia's major divinities (cf. 4); Baba kome possibly derives its name from an indigenous god (cf. Papas, identified with Zeus). The tribes of Laodikeia derive their names from Apollon (Apollonis: 84, 108), Athena (Athenais: 93), and queen Laodike (Laodikis: 98). A late epigram written for a fountain refers to the water nymphs (Pegeides) and calls the city 'founded by a god' (θεόκτιτος; 11 = *Steinepigramme* 02/14/02, 4th/5th cent.).

Dedications to: the Demos (*140, Imperial period), the emperors and the Demos (*66, 2nd cent. A.D., a statue of Herakles), Patris (65), Theos Hypsistos (61, Imperial period; εὐχὴν), Zeus Patrios (26, undated), Zeus Soter (*21, undated; cf. 62, 62A), Zeus Megistos Soter (24, 84/85 A.D.), and an unknown deity (51 B, 2nd cent. A.D., a statue base and an altar). Several dedications of statues were made by officials as *summa honoraria* for their magistracies (65, 2nd cent. A.D.: a statue of Hestia and an altar; 70, 2nd cent. A.D.: gilded statues of Eros; cf. two other dedications of statues of Eros by magistrates, in one case to replace stolen statues: 71-72, 3rd cent. A.D.). A priest (?) dedicated a monument with representations of Zeus and Hermes (63 = *EBGR* 1996, 165; for the name Ψαφαροί cf. *infra*, cult associations). A honorific inscription for Q. Pomponius Flaccus (cf. *infra*) reports that he had covered with marble slabs the place 'in front of Zeus' (a statue of Zeus, rather than the temple). *Sanctuaries*: The sanctuary of Artemis (ὁ Ἀρτέμιδος θησαυρός) served as the civic archive (5, ca. 200-189).

Festivals: An annual agon is attested for the month Antiocheon (named after the founder of Laodikeia, Antiochos II); this agonistic festival (ἀγὼν γυμνικός) was called Antiocheia (5, 2nd cent.); it was organised by an agonothes (2-4); honored persons received the privilege of *prohedria* in the theater on this occasion (2 = *MAMA* VI 5, 3rd cent.; cf. 3-5). A fragmentary inscription refers to the festival Antone(i)a Geteia Olympia, established during the reign of Septimius Severus (60, 211 A.D.). In the relevant year the office of the agonothes was undertaken by the emperors Caracalla and Geta, who were represented by more than one *hypagonothetai* (l. 8-10: [ὁ] παγωνοθετησάν[τε]ων τοῖς κυρίοις ἑτῆς [δε]υτέρᾳ διετηρί[δος]). C. argues that the expression δευτέρα διετηρίς does not imply that this Olympic festival was dieteric (and not pentaeteric as all the other Olympic festivals), but it refers to the division of the tenure of the agonothesia into two terms; the agonothetai fulfilled their duties not only in the year of the festival, but during the entire period of four years. A pentaeteric agonistic festival was celebrated in honor of Commodus (Dia Kommodeia: 59, 2nd/3rd cent.). An inscription commemorates the gladiators who were engaged (δοθέντων) by Diokles, high priest of the civic emperor cult and stephanephoros, for gladiatorial combats in connection with the emperor cult (73, 1st cent. A.D.). The post mortem honorific inscription for Q. Pomponius Flaccus (n° 82, 1st/2nd cent. A.D.) mentions that he organised a sacrificial festival to celebrate good news (ἐπιδιδόντα ἐν εὐαγγελίῳ). [C. associates these εὐαγγέλια with events related to the emperor (a victory, birthday, etc.); the fact that this festival is mentioned immediately after Flaccus' embassy to Rome ὑπὲρ τῆς πατρίδος, suggests that the 'good news' was the successful outcome of this embassy (πρεσβεύσαντα... καὶ ἐπιδιδόντα)]. The corpus also includes the recognition decree for the asyilia of Magnesia on the Maeander and the festival Leukophryena (4). *Priesthoods*: A new honorific inscription is addressed to Antonia, neokoros and high priestess of Asia, and priestess of an unknown civic cult; her father, L. Antonius Zenon

was high priest of Asia and priest of a local cult (*53, 1st/2nd cent.). An eponymous priest is attested in two documents (8, 85). Other sacred officials: an anonymous high priest of Asia (46, 2nd/3rd cent.), a high priest of the civic emperor cult and agonothetes of the pentaeteric agonistic festival Día Kommodeia (59, 2nd/3rd cent.); a priest of the Polis (132, early 2nd cent. A.D.) and a priestess of the Polis (83, 2nd cent. A.D.).

Emperor cult: Dedications to the emperors and the Demos (*66, 2nd cent. A.D.) [for joint dedications to the emperors and the Demos cf. EBGR 1990, 89], Theoi Sebastoi (62A, 2nd cent. A.D.), Titus (15, of a stadium), Hadrian and Sabina (14, of a gymnasium), Septimius Severus (?) and Iulia Domna (19; 23, of a gate). Laodikeia is called νεωκόρος μητρόπολις τῆς Ἀσίας (50; cf. 135, 136); the neokoreia was given under Commodus and cancelled later); see also *supra* on festivals and priesthoods. *Oracles:* A fragment of an oracle of Apollon Klaros (68, 141/42 A.D.), possibly given during the term of office as prophetes of L. Antonius Zenon Aurelianus (67); two fragments of dice oracles (69, 2nd/3rd cent.). *Cult associations:* The name Ψαφαροί in a dedication (63 = EBGR 1996, 165) may be the designation of a cult association.). Notice also a fragmentary decree of the world association of the Dionysiac artists (περιπολιστική μεγάλη σύνοδος τῶν ἀπὸ τῆς οἰκουμένης περὶ τὸν Διόνυσον καὶ Αὐτοκράτορα... Ἀντωνίνον Σεβαστὸν... τεχνειτῶν, ἱερονικῶν, στεφανειτῶν καὶ τῶν τοῦτων συναγωνιστῶν, *65A, ca. 138-161). *Calendar:* According to a document, October 31st according to the Roman calendar corresponded to the 18th of the third month according to the local calendar; therefore, the year began in Laodikeia on August 14th (85, 3rd cent. A.D.). *Funerary cult and epitaphs:* A funerary altar reports that the council took care of the grave of Pythodoros, since he had bequeathed an amount of money to the boule (στεφανωτικόν), in order that his grave would be crowned annually from the interest; his nephew left an amount for the same purpose to a particular tribe of the council, the tribe Apollonis (84, 1st/2nd cent.). A similar foundation by Heliodora was made on behalf of the tribe Ias (85, 3rd cent. A.D.). Any desecrators of the sarcophagus of a Jew (111 = EBGR 1994/95, 64, 2nd/3rd cent.) would be liable to the curses written in the *Deuteronomy* (τὰς ἀρὰς τὰς γεγραμμένας ἐν τῷ Δευτερονομίῳ) [for this curse see STRUBBE, *infra* n° 361, p. 159f.]. Fines for the violation of the grave are mentioned in many texts; their recipients were the aerarium populi Romani (85), the fiscus (95, 103, 104, 108, 126), the fiscus and the gerousia (110), the gerousia (122, 123), the village of the Eleinokapritai (114). [The gerousia and the village were possibly recipients of the fines, because they had been entrusted with the protection of the grave]. A funerary epigram asserts that the deceased person was better than Achilles and Hippolytos (81 = *Steinepigramme* 02/14/11, 1st cent.); death is described as an eternal sleep (*81A = *Steinepigramme* 02/14/09, 1st/2nd cent.); several deceased persons are called ἥρωες/ἡρώεις (83, 88, 89, 96, 100, 106, 107, 113, 115, 119, 120). An epitaph asserts that Piste ('full of faith') was not only Piste by name, but also 'faithful towards the god' (καὶ θεῷ πιστή; probably a Jew, 108 = EBGR 1994/95, 64). *Vocabulary:* Notice the verb καθιερόω for the dedication of a stadium to Titus (15), the word ἐπιβώμια in a fragmentary epigram (18 = *Steinepigramme* 02/14/07, 340-350) [cf. the comments of C. BRIKHE, in BE 1998, 433, on linguistic matters]. [AC]

90) T. CORSTEN, *Ein neues Buchstabenorakel aus Kibyra*, in EA, 28 (1997), p. 41-49 [BE 1998, 409; 1999, 492]: Ed. pr. of an almost complete alphabetical oracle engraved on the rock, near a cult cave (Kibyra, 2nd cent. A.D.). C. gives the parallels in other alphabetical oracles for the individual verses; the closest parallel is provided by a text from Oinoanda. [PETZL, *infra* n° 303, presents an improved edition and translation of the text; for similar texts cf. EBGR 1988, 23 and 129]. [AC]

91) T. CORSTEN – G.H.R. HORSLEY – R.A. KEARSLEY, *Inscriptions from Kibyra in the Archaeological Museum at Burdur/Turkey*, in EA, 28 (1997), p. 53-56 [BE 1998, 408]: Ed. pr. of two dedications made by Eprius Agathinus to Κύριος Ἄνω Θεός (1) and to the Θεοὶ Μεγάλοι Σύμμαχοι (2, Kibyra, 1st/2nd cent.) [for these texts cf. T. CORSTEN, *Kibyra*

1995, in *XIV Araştırma Sonuçları Toplantısı*, 27-31 Mayıs 1996, Ankara, 1997, p. 63-66]. [AC]

92) E. CRECO – Th. KALPAXIS – A. SCHNAPP – D. VIVIERS, *Itanos*, in *BCH*, 120 (1996), p. 941-952 [SEG XLVI 1226]: Ed. pr. of a fragment, possibly of a dedication to Osiris and Meter Theon (Itanos, Imperial period, p. 951f. n° 1: [’Οσί]ριδι καὶ Μ[ητρί θε]ῶν?). [AC]

92 bis) C.V. CROWTHER, *I.Priene 8 and the History of Priene in the Early Hellenistic Period*, in *Chiron*, 26 (1996), p. 195-220 [SEG XLVI 1169; BE 1997, 503]: C. points out (p. 224f. with note 112) that an inscription which mentions king Lysimahos in Samos (SEG XL 734) may be restored as a dedication to Lysimachos (Βασιλ[εῖ] | Λυσι-μ[άχῳ], instead of Βασιλ[έα] | Λυσίμ[αχον]); in this case, Lysimsachos was deified in Samos, as earlier in Priene (*I.Priene* 14) and Samothrake (*Syll.*³ 372). The statue of Lysimachos was probably dedicated after Lysimachos’ revised award of Batinetis to Samos (ca. 283/282 B.C.). [AC]

93) N.B. CROWTHER, *Greek Equestrian Events in the Late Republic and Early Empire. Africanus and the Olympic Victor Lists*, in *Nikephoros*, 8 (1995), p. 111-123: The documentary evidence shows that Africanus’ reports on interruptions in the equestrian competitions at Olympia should be treated with caution; equestrian events in festivals in Greece and Asia Minor may have been more widespread than is generally believed. [AC]

94) N. CUCUZZA, *Considerazioni su alcuni culti nella Messara di epoca storica e sui rapporti territoriali fra Festòs e Gortina*, in *RAL*, Ser. 9, 8 (1997), p. 63-93 [BE 1998, 324]: C. studies the evidence provided by the cults and sanctuaries in the plain of Messara for the relations between Gortyn and Phaistos (ca. 8th-2nd cent.); he discusses in particular the epigraphical and archaeological evidence for the cult of Artemis at Kalamaki, 2 km north of Kommos (cf. *I.Cret.* I xxiii 6), Apollon Amyklaïos possibly at Kommos (cf. *I.Cret.* IV 72, 172, 173, and 182) [on this subject cf. *EBGR* 1996, 249], and Demeter at Kamilari. The reference to an oath taken by Artemis Toxia in Gortyn (*I.Cret.* IV 72 III 6-9: δικάσαι τὰν γυναῖκ’ ἀπομόσαι τὰν Ἀρτεμιν παρ’ Ἀμύκλαιον παρ’ τὰν Τοκσίαν) suggests that there was a sanctuary of Artemis Toxia near Amyklaion; if the location of Amyklaion at Kommos is correct, the sanctuary of Artemis should be located at Kalamaki. [AC]

95) N. CUCUZZA, *Artemis Toxitis a Coe in margine alle guerre rodio-cretesti ed ad Aglaos di Coe*, in *PP*, 52 (1997), p. 13-31 [BE 1998, 306]: C. discusses the cult of Artemis Toxitis and Artemis Pergaia in Kos. The only attestation of Artemis Toxitis in an inscription of the 2nd/1st cent. (ΜΑΙΟΥΡΙ, *Nuova Silloge* 452A, 2nd cent.); the restoration of this epitheton in the lex sacra *LSCG* 154 (3rd cent.) should be rejected in favor of the epithet Pergaia, which is attested earlier and more often in Kos (*Iscr.Cos.* ED 236; EV 179); the epithet Pergaia should be restored in *LSCG* 171 as well. The relations between Hellenistic Kos and Crete, where the cult of Artemis Toxia is attested already in the 5th cent. [see *supra* n° 94], suggest that the cult of Artemis Toxitis was introduced to Kos from Crete. [AC]

96) J.B. CURBERA, *The Persons Cursed in a Defixio from Lilybaeum*, in *Mnemosyne*, 50 (1997), p. 219-225 [BE 1998, 606]: C. presents an improved edition of a defixio, consisting of names, written on a lead tablet and found in Lilybaion in Sicily (SEG XXXIV 953; 1st cent. B.C./A.D.); he suggests reading the last line as καὶ τοῦ(ς) περétους ἅπαντας (from πέρα, περάτη, “and all those from the opposite side”) [see, however, L. DUBOIS, in *BE* 1998, 606]. C. also comments on the significance of this text for the social history of Lilybaion. [AC]

97) J.B. CURBERA, *The Greek Curse Tablets of Emporion*, in *ZPE*, 117 (1997), p. 90-94 [BE 1998, 570]: C. republishes two curse tablets found in Hellenistic debris in the necropolis of Emporion (BE 1955, 282). The text of the first tablet (i) consists of a list of names headed by that of Aristarchos, beneath the phrase πάντας τοὺς ὑπὲρ Ἀριστάρχου ('all the supporters of Aristarchos'). D. JORDAN suggested to C. that due to lack of space the scribe wrote the last line on the top of the tablet. The second tablet (ii, slightly later than i) consists of a list of six names. C. discusses briefly the onomastics. When these two texts were written the Ionic dialect had been replaced by the koine, but the names still preserved Ionic traditions (names deriving from river names: Ἐρμολάϊκος and Καύστριος; theophoric names: Ποσιδωνῆς and Πυθογένης). The only non-Greek name is Tintinon (cf. the gentilicium Tintinius, known in the Venetic region and in Gaul). [JM]

98) H. CUVIGNY, *Le crépuscule d'un dieu. Le déclin du culte de Pan dans le désert oriental*, in *BIFAO*, 97 (1997), p. 139-147 [BE 1997, 563]: C. presents an unpublished letter on a ostrakon containing the formula used in proskynemata ('proscynème épistolaire'; Maximianon in Egypt, 2nd cent. A.D.). The proskynema is addressed to Athena "in Persou", and not, as one would expect, to Pan/Min; the toponym Persou (the quarries in Wadi al-Hammamat and the settlement at Bir Umm Fawakhir) is known from other proskynemata addressed to Pan [EBGR 1993/94, 130]. Among the 247 attestations of 'proscynèmes épistolaires' found at Maximianon only one mentions Pan. This reflects a general decline of Pan's cult in the Eastern Desert of Egypt from the 2nd cent. A.D. onwards. This decline was due to the increasing popularity of the deities of Alexandria and the *genti praesidiorum*. [AC]

99) L. D'AMORE, *Breve nota ad una defixio greca da Locri Epizefiri*, in *ZPE*, 117 (1997), p. 95-98 [BE 1998, 598]: D. presents a new edition of a curse tablet from Epizephyrian Lokroi (late 3rd cent.). Its author invokes Hermes and Ge ([-- Ἡερμᾶ καὶ Γῆ | [--] καὶ Φίνωνᾶ) and curses (πατίθεμαί τοι) a series of persons [for παρατίθεμαι cf. *infra* n° 296]. D. rightly points out that the defixio is not necessarily of the same date as the grave in which it was deposited; it may be later than the grave. [In some cases the new readings differ substantially from the facsimile published by F. COSTABILE, *Municipium Locrensius*, Napoli, 1976, p. 68, pl. XXII, fig. 42: l. 1: ..ΜΑΚΑΙΓΑ; l. 3: ΠΑΝΤΙΘΕΜΑΙΟΙ]. [JM]

100) G. DANEK, *Der Nestorbecher von Ischia, epische Zittertechnik und das Symposion*, in *WS*, 107/108 (1994/95), p. 29-44: D. examines critically the assumption that the inscription on 'Nestor's cup' (Pithekoussai, late 8th cent. B.C.; CEG 454) [cf. EBGR 1996, 82] alludes to *Il.* 11, 632-637 and quotes a *written* version of the epic poem. He points out that Nestor's *depos* did not play an important role in the *Iliad*, but in an episode narrated in the *Kypria*, i.e., the meeting of Nestor and Menelaos after Helena's abduction. The epigram of Pithekoussai probably aimed at recalling that Menelaos had found relief when he drank from Nestor's cup; thus it contrasts this episode with the effect that the drinking from the Pithekoussan cup had, i.e., sexual desire. The reminiscence of an epic episode requires a familiarity with the stories narrated in performances of epic poetry, but it does not presuppose a written fixation of the *Kypria*. The most plausible context is that of the symposion (poetic performance, invitation to drinking, sexual amusement). The poem may have been composed during a symposion at Pithekoussai, in which the story of Menelaos and Nestor's encounter was sung. [AC]

101) P. DEBORD, *Hiérapolis : du sanctuaire-état à la cité*, in *REA*, 99 (1997), p. 415-426: Many of the autonomous sanctuaries in Syria or in Central and Eastern Anatolia underwent a radical transformation of their social structure and institutions after the Macedonian conquest to the extent of becoming poleis of the Greek model. D. studies this phenomenon based on the literary sources and the inscriptions, focusing on a

representative sample of 8 or 9 cities with the name of Hierapolis; this name did not exist before the Hellenistic period. D. argues convincingly that this evolution was not only due to the Greek domination, but was also the result of an internal process. [JM]

102) N. DE CHAISEMARTIN, *Afrodisia, Roma e i Troiani*, in *AClass*, 49 (1997), p. 29-46: Relief representations of persons with a Phrygian cap (probably Trojans) in Aphrodisias; the use of the name Aineas as a personal name, and possible relations with the Roman family of the Memmii, who regarded themselves as descendants of the Trojan Mnestheus, suggest that the Aphrodisieis exploited the Trojan myths in order to strengthen their relations to Rome. [AC]

103) M.P. DE HOZ, *Henoiteísmo y magia en una inscripción de Hispania*, in *ZPE*, 118 (1997), p. 227-230 [BE 1997, 76]: D. republishes an inscription with the common invocation Εἰς Ζεὺς Σάραπις [cf. *infra* n° 114], which expresses henotheistic ideas (Quintanilla de Somoza, province of León, 3rd/4th cent. A.D.); in this case, the magical name Ιᾶω was added. This shows that the inscription had an apotropaic character. [AC]

104) M.P. DE HOZ, *The Verb καθιέρωω and Reference to a Divinity in Anatolian Funeral Formulas*, in *ArkDerg*, 5 (1997), p. 161-169: P. studies the expressions τιμηθέντα ὑπὸ + name of a divinity (Hekate, Zeus, Apollon, Manes Daes) and καθιέρωσαν + name of a god (Hekate, Apollon, Zeus) found in funerary inscriptions of Phrygia and Lydia. These expressions had previously been interpreted as indications that the deceased had been a priest or that he had received special grace from the god, such as prophetic dreams [cf. *EBGR* 1990, 309]. The use of the verb καθιέρωω (as well as similar verbs: ἀνατίθηναι, ἀνίστηναι, ἀφοσιόω, ἀποθειόω) lead P. to the conclusion that the verb indicates that the deceased was dedicated to the divinity, i.e., the grave was put under its protection; τιμηθέντα ὑπὸ θεοῦ should be understood as "honoured by the god with death" and implies a belief in the immortality of the soul, well attested in the epitaphs of this area. [The first assumption is plausible, but the latter view is very problematic. One inscription (W.M. RAMSAY, *The Cities and Bishopricks of Phrygia I*, Oxford, 1895, p. 566 n° 467-469) states that a person was "honoured" ὑπὸ Ἑκάτης πρώτης, δεύτερ[ρ]ον ὑπὸ Μάνου Δάου [Ἡ]λιοδρόμου Διός, τρίτον Φοῖβου Ἀρχηγέτου. The person was honored by three gods, possibly on three consecutive occasions (πρώτης, δεύτερον, τρίτον), but died only once. In the same text, D. understands Μάνου Δάου [Ἡ]λιοδρόμου Διός as one theonym in the genitive (p. 161); see, however, *LSJ*, s.v.: Manes Daes was Ἡλιοδρόμος Διός. A Christian epitaph (*CIG* 9263) is quoted by P. as evidence for "the same idea of being honoured by divinity". But the inscription states that the deceased had been honored "by the clergy, the people, and the god", and of course, the priests and the people did not honour him "with death", but either in his lifetime or after his death]. [AC]

105) R. DESCAT, *A propos d'un citoyen de Philippes à Théangela*, in *REA*, 99 (1997), p. 411-413 [BE 1998, 399]: D. points out that Poleites, son of Androsthenes, known from the list of priests of Poseidon Isthmios at Halikarnassos (*Syll.*³ 1020, the 25th priest), is also mentioned as eponymous priest in a list of donors for the construction of a fountain at Theangela. One of the donors was Hierokles from Philippoi, which should not be identified with the Macedonian city (as suggested by L. ROBERT, *BE* 1938, 216), but with Euromos in Karia; since Euromos had the name Philippoi between 201 and 196 B.C., Poleites' term of office can be dated to ca. 200 B.C.; this gives a clue for the chronology of the entire list, which begins in ca. 645 B.C. [JM]

106) Ph. DE SOUZA, *Romans and Pirates in a Late Hellenistic Oracle from Pamphylia*, in *CQ*, 47 (1997), p. 477-481: D. discusses the possible historical context of an oracle of Apollon Klarios given to Syedra, encouraging the Syedreis to fight against the

pirates (possibly sometime before Pompey's campaign against the pirates) and advising them to set up a statue of Ares (*SEG* XLI 1411) [cf. *EBGR* 1991, 68 and 169; 1992, 67; for a new edition see *EBGR* 1996, 183]; the oracle was reinscribed in the Imperial period, possibly because of a renewed interest in the oracle of Klaros and in the cult of Ares. [AC]

107) G. DESPINIS – Th. STEFANIDOU TIVERIOU – E. VOUTIRAS, *Catalogue of Sculpture in the Archaeological Museum of Thessaloniki. I*, Thessaloniki, 1997 [*BE* 1998, 64]: The first part of the catalogue of sculpture in the Museum of Thessaloniki contains many inscribed monuments (no new texts). *Egyptian cults*: A group of monuments was found in the Serapeion of Thessalonike (*IG* X 2.1, 84, 89, 100, 101, 103, 197) [most of them were not included in *SIRIS*]: an altar dedicated to the Theoi Entemenioi (late Hel. period) was reused in the 2nd cent. A.D. as a statue base of Isis Orgia (47); a votive plaque with footprints, dedicated to Isis and Sarapis, is probably evidence for a divine manifestation (48 = *SIRIS* 111a, 1st cent.); three other votive plaques bear representations of ears (49-51; n° 49 is dedicated to Isis Epekoos; n° 50 bears no inscription; n° 51 is dedicated to Isis κατ' εὐχὴν, ἀκοήν, i.e., after the goddess heard the prayer; 1st cent.) [for such representations see *EBGR* 1992, 113]; a votive relief dedicated to Osiris Mystes (67, 3rd/2nd cent.) provides early evidence for the mystic character of the cult in the Sarapieion. An association (οἶκος), which organized banquets in the context of the Egyptian cults (ιεραφόροι συν-κλῖται) dedicated a grave relief to its founder, Au. Papius Cheilon (111, 1st cent. A.D.). *Hero cults*: Votive reliefs were dedicated to Hephaistion *heros*, the heroized companion of Alexander (23, Pella, late 4th cent.) [cf. *EBGR* 1990, 317] and to *heros* Hippalkmos (68, Thessalonike, 2nd cent.; probably a local hero rather than a heroized mortal). *Dedications*: to Apollon Pythios and Artemis Hegemone (69, Kalindoia, 2nd cent.), Demeter (30, Derveni, late 4th cent., by an ἀρχινεύσασα) [cf. *EBGR* 1993/94, 110]. [AC]

108) E. DETTORI, *Annotazioni sulla defixio di Tiriolo*, in *ZPE*, 119 (1997), p. 132-134 [*BE* 1998, 599]: See *infra* n° 224.

109) J. DEVREKER, *Nouveaux inscriptions et monuments de Pessinonte (V)*, in *EA*, 28 (1997), p. 97-100 [*BE* 1997, 460]: Ed. pr. of a dedication to Thea Nemesis (Pessinous, 2nd cent. A.D., εὐχὴν). [AC]

110) M.W. DICKIE, *What is a Kolossos and How Were Kolossoi Made in the Hellenistic Period?*, in *GRBS*, 37 (1996), p. 237-257 [*BE* 1998, 59]: D. discusses the literary sources and the inscriptions concerning the meaning and evolution of the term *kolossos* (cf. *SEG* IX 3 l. 44-49, 72 l. 115-119; *IG* XI 2, 145 l. 24). He concludes that long before the 1st cent. the term characterized a statue larger than life-size; originally, it denoted a statue with its legs together like a pillar (cf. G. Roux). Against the communis opinio, D. recognizes in the wax *kolossoi* mentioned in two 4th-century inscriptions from Kyrene (*SEG* IX 3: imprecation in the 'oath of the colonists' [cf. *EBGR* 1994/95, 357]; *SEG* IX 72, *lex sacra* concerning pollution and purification [cf. *EBGR* 1996, 69]) not figurines, but at least life-size statues [but see M. SÈVE, *BE* 1998, 59]. In a separate part of his article D. discusses the manufacture of colossal bronze statues in the Hellenistic period. [JM]

111) G. DIETZE, *Der Streit um die Insel Pso. Bemerkungen zu einem epigraphischen Dossier des Khnumtempels aus Elephantine (Th. Sy. 224)*, in *AncSoc*, 26 (1995), p. 157-184 [*BE* 1997, 688]: D. discusses a dossier of inscriptions concerning the island Pso, which was sacred land of Khnoum, and its exemption from taxes. D. identifies the group of persons at Syene with which Ptolemy VI (and IX) and Kleopatra I (and III) corresponded with soldiers in the region of Assuan (σκηνίται) and not with workers in stone quarries (σκληρουργοί; contra U. WILCKEN) or with the priests of Khnoum (contra F. PIEJKO; cf. the criticism in *SEG* XLII 1556). According to D.'s persuasive reconstruction

of the events, the region between Elephantine/Syene and Takompso (unknown location) belonged originally to the temple of Khnoum, but in the Ptolemaic period it was given to the temple of Philai. The island Pso, which was part of this sacred land, known as Dodekaschoinos, was taken under the προστασία of the people of Syene; as sacred land of Khnoum it was exempted from taxation, but it lost this privilege when it became sacred land of Philai. The dossier deals with the exemption from taxation and indirectly with the ownership of the island. The kings recognized the island as sacred land of Khnoum, thus guaranteeing its exemption from taxes; they presented their decision as an act of royal philanthropia, and not as fulfillment of a legal claim. [JM]

112) M. DILLON, *Pilgrims and Pilgrimage in Ancient Greece*, London-New York, 1997: D. studies the phenomenon of pilgrimage in ancient Greece based on numerous literary sources and rich epigraphic material. It seems peculiar that the Greeks did not have a word which corresponds to the term 'pilgrimage'. In the Archaic period, individual pilgrimage would have been the pre-eminent form, but official pilgrimage had become a feature of the Greek world already by the 6th cent. Not only the four Panhellenic sanctuaries, but also important oracular centers, the sites of mystery cults, and healing sanctuaries attracted large numbers of pilgrims. Though one should suppose that the great majority of pilgrims were males, female members of the elite class of Greek cities certainly travelled to famous cult-centres. Pilgrimage was given an institutional framework through the institutions of theoria and theorodokia; the institution of sacred truce guaranteed the safety of pilgrims. In addition to pilgrimages open to everyone, there were pilgrimages made by members of particular ethnic groups to a common cult place; the exclusivity of locality and of ethnicity were the main characteristics of such a pilgrimage. The organisational necessity of maintaining order in sanctuaries visited by pilgrims inspired many of the regulations found in sacred laws; such regulations were needed, because apparently many pilgrims showed little regard for the sanctuary. Except for the records of miraculous cures at Epidauros and Lebena, the Greek pilgrims have left no individual testimonies; although the information we get from literature and epigraphy tends to be somewhat impersonal, it is still invaluable. [JM]

113) M.P.J. DILLON, *The Ecology of the Greek Sanctuary*, in *ZPE*, 118 (1997), p. 113-127 [BE 1998, 24]: D. studies the sacred regulations aiming at the protection of trees and groves in sanctuaries [for a new text see *infra* n° 283]. The sacred regulation concerning the mysteries of Andania (*LSCG* 65) prohibits explicitly any kind of damage to the trees of the sanctuary; even the picking up of branches from the ground was forbidden (*cf.*, however, *LSCG* 148 from Gortyn); the use of timber was allowed for certain activities within the precinct (*LSCG* 57); sometimes provision was taken to protect trees on sacred land which was leased to individuals (e.g., *IG* II² 2399); rigid control was exercised upon the use of horses and wagons within the precinct, the erection of tents, the pasture of livestock, and the lighting of fire (*LSCG* 57, 67-68, 136; *LSCG Suppl.* 81; *IG* I³ 4, 67, 112; II² 295, 310). No distinction was made between sanctuaries of gods and those of heroes (*LSCG Suppl.* 36). Although the majority of measures for the protection of trees concern sanctuaries and not 'secular' forests, there is no reason to assume that the Graeco-Roman world declined because of 'ecological destructions'. [JM]

114) L. DI SEGNI, *Εἰς θεός in Palestinian Inscriptions*, in *SCI*, 13 (1994), p. 94-115: D. collects the epigraphic evidence for the acclamation εἰς θεός in inscriptions of Palestine and vicinity. Several variants are attested: εἰς θεός alone, or followed by acclamations to Julian, or accompanied with pagan and Christian formulaic expressions (βοήθει, ὁ βοηθῶν, μόνος, μόνος ὁ βοηθῶν, ὁ νικῶν τὰ κακά, ὁ ζῶν, καὶ ὁ Χριστὸς αὐτοῦ, εἰς Ζεὺς Σάραπις). [For the acclamation εἰς Ζεὺς Σάραπις in Egypt see now G.M. STAFFIERI, *Εἰς Ζεὺς Σάραπις su una dramma Alessandrina inedita*, in *Numismatica e Antichità Classiche*, 25 (1996), p. 255-

269; *cf. supra* n° 103]. More than one third of the material comes from Samaria, possibly because of the Samaritan/pagan theology of Kore. This material does not confirm the assumption that the acclamation εἰς θεός is of Jewish origin. It expressed the idea of monotheism, which was influenced by Judaism, and became the slogan of the Gnostics. The Christian usage seems to have derived from Gnostic and pagan imagery. In general, the use of this acclamation in Palestina differs widely from that in Egypt, where the occurrence is in step with the use of Jewish expressions and Biblical names. [AC]

115) L. DI SEGNI, *A Dated Inscription from Beth Shean and the Cult of Dionysos Ktistes in Roman Scythopolis*, in *SCI*, 16 (1997), p. 139-161 [BE 1998, 514]: Ed. pr. of an altar decorated with masks of Dionysos, Pan, and Silenos on the front and with Dionysiac attributes on the back (Skythopolis, 141/42 A.D.) [mentioned in *EBGR* 1988, 50]. The altar was a thanksgiving dedication (χαριστήριον) of Seleukos to Theos Dionysos Ktistes, designated as ὁ κύριος. The new inscription provides new evidence for the cult of Dionysos as founder of Nysa/Skythopolis (*cf. PLIN., nat. hist.* V 74). D. discusses the development of traditions concerning mythological ktistai in the Greek east in the Imperial period (Apollon Ktistes in Kyrene, Apollonia, Amasia, and Side, Herakles Ktistes in Perinthos, Herakleia Pontika, Sebastopolis, Kios, Kyzikos, Nikaia, and Prouusias, Dionysos Ktistes at Dionysiopolis, Tion, and Soada, and Erythros Ktistes at Erythrai) [*cf. Bellerephontes Ktistes in Aphrodisias: infra* n° 350] and points to the role of imperial interventions in these cults as well as to their association with the emperor cult. Notice that a homonymous descendant of Seleukos (early 3rd cent. A.D.) made four dedications (three of them unpublished) to various gods, including Sarapis and Ares Hoplophoros (*SEG* VIII 32); he was an ἀλίπτης (trainer?, supervisor of agons?, medical doctor?, priest?). [AC]

116) A. DI VITA, *Due rilievi tardoellenistici da Camiro*, in *MDAI(R)*, 102 (1995), p. 101-113: [*SEG* XLVI 990]: Ed. pr. of two joining fragments of a stele with an archaistic relief representation of Hermes and three Nymphs, dedication made by the epistatai (Kamiro, ca. 125-102 B.C.). [AC]

117) S. DMITRIEV, *Οἱ ἐπώνυμοι and αἱ ἐπώνυμοι ἀρχαί in the cities of Hellenistic and Roman Asia Minor*, in *REA*, 99 (1997), p. 525-534: D. discusses the eponymous magistracies in the Greek cities of Asia Minor as a phenomenon closely connected with their administrative systems. The central point of his article is the understanding of double – and in some cases multiple – datings in official inscriptions (*cf. I.Didyma* 229, 286, 308, 315, 340, 367, 390 B, 391 B, 408; 'neopoioi inscriptions': *I.Ephesos* 622, 940, 943, 950, 1579b, 1581; 'tamiai inscriptions': *I.Pergamon* 18, 249; the 'κόρος ἀγνεία inscriptions': *I.Ephesos* 923, 924, 929, 930, 936, 3016). D. argues that there are no 'false' or 'true' eponyms in a city (a distinction made by L. ROBERT); every city official dated the events and the documents related to the branch of civic affairs for which he was responsible; thus, there were many city eponyms, one of them was the 'eponymous magistrate of the city' (the so-called 'true' eponymous magistrate). [JM]

118) R. DONCEEL – M. SARTRE, *Théandrios, dieu de Canatha*, in E. DABROWA (ed.), *Donum Amicitiae. Studies in Ancient History Published on Occasion of the 75th Anniversary of Foundation of the Department of Ancient History of the Jagiellonian University*, Krakau, 1997, p. 21-34 [BE 1998, 500]: A peripteral podium temple south of Kanatha (Syria) is usually attributed to Helios. D.-S. check this attribution in the light of the relevant inscriptions (seven texts written on architectural elements, usually on columns: *IGLS* XVI/1 145-151; four texts found at Quanawât: *IGLS* 142-144, 153). In those cases in which the divinity is named, the god is called θεός 'Παββου; in one case he is identified with Theandrios (*IGLS* XVI/1 142). Despite his Greek name, Theandrios is a

genuinely Arabic god, whose cult is attested in Hawrân, 'Awwâs, Azra, 'Afil, but also at Volubilis und Carnuntum, where he was worshipped by Arabs. In the 5th cent. A.D. Proklos composed a hymn to Theandrios [cf. more recently G.W. Bowersock, *Hellenism in Late Antiquity*, Cambridge, 1990, p. 18]. [JM]

119) G. DONNAY, *L'arrhéphorie : initiation ou rite civique ? Un cas d'école*, in *Kernos*, 10 (1997), p. 177-205: After an exhaustive analysis of the sources on the Arrhéphoria at Athens (cf. the list in p. 203-205, including 25 inscriptions), D. rightly points to the problems of its interpretation as an initiatory ritual. Although an overall interpretation is still not possible, predominant features of the Arrhéphoria are the service to the gods and its connection with civic festivals. It may be associated with rites of renewal, at the end of the year. [AC]

120) Th. DREW-BEAR – T. LOCHMANN, *Grabreliefs aus Amorion, Orkistos und der antiken Siedlung von Bağlıca. Zeugen verlorengegangener Grabbauten*, in *ArkDerg*, 4, p. 109-134 [BE 1997, 578]: D.-L. demonstrate that eleven funerary reliefs from Amorion, Orkistos, and the ancient settlement at Bağlıca were not free-standing stelae, but parts of the facade ('Türsteine') of grave chambers which imitated a grave type known from monumental architecture. Two monuments were inscribed with funerary imprecations. An unpublished text contains a New Phrygian imprecation (3, 190 A.D.); the second text invokes Helios to avenge any violation of the grave (5 = MAMA I 399 = STRUBBE, *infra* n° 361, p. 145 n° 209, ca. 200 A.D.; l. 2f.: ἐάν τις τοῦτ' ἠρώει' χεῖρα κακὴν [προσοῖσει] | Ἥλιε Τειτάν, τὴν αὐτὴν [χ]άριν ἀντάποδος). [JM]

121) Th. DREW-BEAR – M. YILDIZTURAN, *Kolleksiyonunda bulunan bir grup adak steli*, in *Anadolu Medeniyetleri Müzesi, 1996 Yillığı*, Ankara, 1997: Ed. pr. of anatomical votives (n^{os} 1-8) and other dedicatory reliefs from Ayfon (n^{os} 1-16) and Kütahta in Phrygia (n^{os} 17-21, 2nd-3rd cent. AD). [These texts are republished in T. DREW-BEAR – C.M. THOMAS – M. YILDIZTURAN, *The Museum of Anatolian Civilizations. Phrygian Votive Steles*, Ankara, 1999; this publication should be consulted, because the article has many mistakes in the Greek texts. 1 = DBTY 40; 2 = DBTY 11; 3 = DBTY 47; 4 = DBTY 41; 5 = DBTY 29; 6 = DBTY 30; 7 = DBTY 13; 8 = DBTY 12; 9 = DBTY 281; 10 = DBTY 244; 11 = DBTY 252; 12 = DBTY 362; 13 = DBTY 338; 14 = DBTY 339; 15 = DBTY 70; 16 = DBTY 297; 17 = DBTY 446; 18 = DBTY 457; 19 = DBTY 427; 20 = DBTY 338; 21 = DBTY 462]. The dedications were made in fulfillment of a vow (εὐχὴν: 2-5, 7-8, 10-19, 21). The diseased parts of the body represented in relief include legs (1, 3-4), eyes (2, 7, 8), hands (5, 6), and a male torso (1, 2, 40); other reliefs represent humans (9-11, 15), a sickle (12), animals (16-20), Kybele approached by a worshipper (17), Zeus (19), and Zeus Thallos (21). The dedications are addressed to various gods: Zeus (3), Zeus Alsenos (5, 7-8, 12-14, 16), Zeus Ampelites/Ampelikos (18, 21), Zeus Petarenos (4, 10, 15), Zeus Thallos (17, 19), and an anonymous *theos* (2). Notice the formulas ὑπὲρ ἑαυτοῦ (9) [but three women and two men are represented in relief] and ὑπὲρ τέκνων (13). [AC]

122) B. DREYER, *Der Beginn der Freiheitsphase Athens 287 v.Chr. und das Datum der Panathenäen und Ptolemaia im Kalliasdekret*, in *ZPE*, 111 (1996), p. 45-67 [BE 1997, 207]: D. proposes a new reconstruction of the events related to the liberation of Athens from the occupation by Demetrios Poliorketes in the light of three inscriptions (*IG* II² 650 and 682; *SEG* XXVIII 60). According to D. the revolt in Athens began in the early summer of 287 under the leadership of Phaidros; Olympiodoros, Kallias, and Zenon joined the revolt in its second phase; Athens was free already in the early summer of 286. Therefore, the first celebration of the Panathenaic festival after the liberation took place in 286 B.C.; the theoria of Kallias to Alexandria and his request for support for the Panathenaic festival should be dated to 278; the honorific decree for Kallias refers to the

third celebration of the Panthenaia after the liberation (*SEG* XXVIII 60 l. 64f: κ[αὶ τ]οῦ δήμ[ο]υ τότε [τρίτ]ο[ν] τὰ Παναθήναια τεῖ Ἀρχηγέτι[δι] μέλλοντος ποι[εῖν] ἀ[φ'] ο[ὗ] τ[ῆ]ς ἄστ[ε]ς ἐκεκόμιστο). [JM]

122 bis) L. DUBOIS, *Bulletin épigraphique. Mots nouveaux et mots rares*, in *REG*, 111 (1997), p. 511-513: D. collects and comments on some rare or hitherto unattested words in inscriptions published recently. They include several terms of religious interest: ἀρχενβάτης (a category of initiates in Sardis) [*EBGR* 1996, 117], ἀφικετία (supplication or purification in Knidos) [*EBGR* 1993, 219], ἄφισμα (statue in Argos), βουτροφέω (raise cows for a sacrifice) [see *supra* n° 32], εἰσωμοσία ("engagement par serment lors d'un mariage" in Kos) [*EBGR* 1993, 219], θυμολυσία/θυμολυτέω (measures which appease the wrath of a god, in Lydia) [*EBGR* 1992, 136], παρκάθεμα ("fait de confier à un dieu pour maudire", in Calabria) [*infra* n° 224], σαλαίς (lamentations?, in Kos) [*EBGR* 1993, 219], σκανοπαγία (erecting tents during a festival, in Kos) [*EBGR* 1993, 219], τελέζω (initiate, in Kos) [*EBGR* 1993, 219]. [AC]

123) F. DUNAND, *La consultation oraculaire en Égypte tardive : l'oracle de Bès à Abydos*, in J.-G. HEINTZ, *Oracles et prophéties dans l'antiquité. Actes du Colloque de Strasbourg 15-17 juin 1995*, Paris, 1997, p. 65-84: D. presents an overview of the function of the temple of Bes at Abydos as an oracle in the Hellenistic and Imperial periods, using primarily the evidence of inscriptions (esp. of proskynemata). It is very probable that an oracle of Sarapis existed here in the Ptolemaic period; it may have co-existed with the oracle of Bes. The oracles of Bes were given in dreams during incubation in the sanctuary. The visitors were for the most part men; they often came in groups (accompanied by their parents, members of the family, friends); there are only a few references to residents in the sanctuary (κάτοχοι). The texts often allude to the prophetic properties of Bes (ἀληθής, πανταληθής, ἄψευστος, πανομφαῖος). [AC]

124) J. EBERT, *Zur neuen Bronzeplatte mit Siegerinschriften aus Olympia*, in *Nikephoros*, 10 (1997), p. 217-233: E. presents a bronze plate with the names of Olympic victors, found at Olympia [cf. *EBGR* 1994/95, 326]. The plate (33 lines) preserves thirty names of victors from the 1st cent. B.C. to the 4th cent. A.D. (ca. ten from the 4th cent. A.D.); it is not a complete list of victors for all the competitions [the lack of references to victors in the hoplites race seems not to be coincidental]. The earliest entry was made in the 1st cent. A.D. and new entries were made in the course of the following centuries. E. discusses the phrase ἱερὰν ποιεῖν (l. 4f) used in connection with undecided agons, which he completes as τὴν κρίσιν ἱερὰν ποιεῖν (contra W. DITTENBERGER: τὴν νίκην ἱερὰν ποιεῖν). [According to E.'s interpretation, the judgment was dedicated, according to D.'s interpretation the victory; the second interpretation makes more sense. If one prefers E.'s restoration, it is possible that the decision on the victory was left to the god]. The reason for keeping this list is not known, but E. makes the attractive suggestion that the tablet registers the victorious members of an athletes' association, who were given the great honor of Eleian citizenship; this is attested for one of these athletes (*IvO* 54 l. 40f.). [JM]

125) W. ECK, *Zu kleinasiatischen Inschriften (Ephesos; Museum Bursa)*, in *ZPE*, 117 (1997), p. 107-116 [*BE* 1998, 356]: E. argues that *IEphesos* 677 A does not record the dedication of a portrait of Fl. Titianus in the theater of Ephesos, since his name is in the nominative (Φλ. Τίτιανός | ἑπαρχος | Αἰγύπτου); the base probably supported a statue of a deity or a personification. [JM]

126) N. EHRHARDT, *Die Phylentinschriften vom Rundbau am Theater in Kaunos*, in *AA*, 1997, p. 45-50 [*BE* 1998, 61]: Inscriptions engraved on the steps of the theater at Kaunos (2nd cent.) name two (hitherto unattested) tribes: Rhadamanthis and Kranais. The

first name derives from Rhadamanthys, the mythical brother of Minos. The name of this tribe is obviously related to traditions concerning the foundation of Kaunos by Cretans; similar traditions are known from other places in Asia Minor (esp. Miletos, Magnesia on the Maeander, and Lykia). Kranais derives its name from a hero Kranaos; Kranaos is known as a mythical king of Athens and as a hero in Antiocheia on the Maeander; the Kaunians may have had a myth which linked their city to Athens. A parallel for the naming of tribes after heroes is provided by Hyllis (from Hyllos) in Theangela. [Cf. the names of tribes written on the steps of the stadion at Saittai (EBGR 1990, 165); these tribes were named after gods (Apollonias, Asklepias, Dionysias) and heroes (Herakleis). It should be noted that there are some indications that the Seleucids promoted in Karia (Amyzon, Euromos, Mylasa, Olymos) cults which underlined the relations of Karia with Crete (Zeus Kretagenes, Diktynna, the Kouretes); cf. C. BRIKHE, in BE 1995, 525]. [AC]

127) T. EIDE – T. HÄGG – R. HOLTON PIERCE – L. TÖRÖK, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the Eighth Century BC and the Sixth Century AD. Vol. II. From the Mid-Fifth to the First Century BC*, Bergen, 1996 [BE 1996, 692, 700]: This collection of sources on Nubia includes many texts of religious interest, such as Greek graffiti in temples (98-99 = SB 302; SEG XXVI 1720, South Temple at Buhen, 3rd cent.); a building inscription in the Isis temple at Dabod (138 = OGIS 107, ca. 172-170 B.C.); a letter of the priests of Mandulis to Ptolemy IV with the request of delivery of grain, wine, and wool for the celebration of sacrifices (140 = I.Prose 19; cf. EBGR 1992, 12, Philai, 149/8); a dedication to Ptolemy VIII, Kleopatra II and III, Ammon/Chnoubis, Hera/Satis, Hestia/Anukis, Dionysos/Petempamenitis for Boethos, strategos and founder of two cities, whose birthday was celebrated by a cult association (141 = E. BERNAND, *Inscriptions grecques d'Égypte et de Nubie au Musée du Louvre*, Paris, 1992, n° 14; cf. EBGR 1989, 8; 1992, 13; Triakontaschnoinos, ca. 151-145 B.C.) [on Boethos see now B. KRAMER – H. HEINEN, *Der κτίστης Boetbos und die Einrichtung einer neuen Stadt*, in AfP, 43 (1997), p. 315-363]; a dedication to Pan Euodos (156 = I.Philai 20, Philai, ca. 118-116); documents concerning the privileges of the temple of Chnoum at Elephantine (157 = OGIS 168 = I.Prose 24, ca. 117-115); a proskynema addressed to Isis and Hermes (168 = SEG VII 860, Dakka, 13 B.C.); a metrical proskynema of Catilius at Philai (169 = I.Philai 142, 7 B.C.); two epigrams recording the visit of Aithiopian deities to Philai (170 = I.Philai 158, 1st cent. B.C./A.D.); an epigram mentioning the victory of Iunius Sabinus over the Aithiopian tribes and the celebration of a festival for Isis (171 = I.Philai 159, late 1st cent. B.C.). [AC]

128) J. ELSNER, *The Origins of the Icon: Pilgrimage, Religion and Visual Culture in the Roman East as 'Resistance' to the Centre*, in S.E. ALCOCK (ed.), *The Early Roman Empire in the East*, Oxford, 1997, p. 178-199: E. shows that the roots of Christian icons should be looked for in the pagan culture of image-worship, pilgrimage, and sacred art. He focuses particularly on cult statues described by Pausanias, on Lucian's *Dea Syria*, on the image of Artemis of Ephesos, the carrying of images in her festival (cf. the foundation of Vibius Salutaris) [EBGR 1991, 206], and the diffusion of her image throughout the empire. Icons of pagan polytheism in the east were used during and after the 2nd cent. A.D. as an important means for ethnic and religious self-assertion. "The visual propaganda of iconographically idiosyncratic eastern 'icons'... was disseminated throughout the Roman empire in part as a parade of the east's difference from and hence resistance to Rome" (p. 180). [JM]

129) J.-Y. EMPEREUR, *Alexandrie (Égypte)*, in BCH, 121 (1997), p. 831-847: E. reports the discovery of a dedication to Isis, Sarapis, and Hermes (Alexandria, 2nd cent. B.C., p. 840f. fig. 10). The engraving of an ibis on the stone recalls the assimilation of Hermes with Thot. [AC]

130) H. ENGELMANN, *Artemis Protothronia*, in *ZPE*, 117 (1997), p. 18: Artemis Protothronia is usually interpreted as an enthroned Artemis. E. associates, however, this epithet not with $\theta\rho\acute{o}\nu\omicron\varsigma$, but with the word $\tau\acute{\alpha}$ $\theta\rho\acute{o}\nu\alpha$ (flowers or textiles embroidered with blossoms and flowers). According to this interpretation Artemis Protothronia, whose cult is attested in Ephesos and Samos, is the goddess who received the first flowers of the year or a garment decorated with flowers. One of E.'s arguments is the rare representations of Artemis as a seated goddess in Greek art. [This iconographical motif is, however, more often attested than E. assumes. Besides the representation of Artemis on the Parthenon frieze (mentioned by E.), Artemis appears seated as early as the 7th cent. among the terracotta statuettes in the sanctuary of Artemis Orthia in Sparta; see L. KAHIL, *s.v. Artemis*, *LMC* II, 1 (1984), p. 744]. [JM]

131) C.A. FARAONE, *Hymn to Selene-Hecate-Artemis from a Greek Magical Handbook (PGM IV 2714-83)*, in M. KILEY *et al.* (eds.), *Prayer from Alexander to Constantine. A Critical Anthology*, London-New York, 1997, p. 195-200: F. presents translation and commentary of a metrical prayer to Hekate (identified with Artemis and Selene) which is embedded in a 'spell for attraction' contained in a magical handbook (*PMG* IV 2714-2783). The papyrus (4th cent. A.D.) was probably part of the library of a professional magician in Upper Egypt; the text must have been composed earlier. [For love magic see now C.A. FARAONE, *Ancient Greek Love Magic*, Cambridge, Ma., 1999]. [AC]

132) A. FARRINGTON, *Olympic Victors and the Popularity of the Olympic Games in the Imperial Period*, in *Tyche*, 12 (1997), p. 15-46 [*BE* 1999, 50]: F. studies the geographical origin of Olympic victors, based on L. MORETTI's lists; 280 Olympic victors are attested in inscriptions; ca. 100 of these inscriptions are mentioned by Pausanias. In Olympia, the inscriptions which record Olympic victories build the largest group of inscriptions. The victors from the 5th to the 3rd cent. B.C. originated primarily from Greece, South Italy, and Sicily, while victors from the east are predominant in the late Hellenistic and the Imperial period. The interest in setting up an inscription in Olympia in order to commemorate a victory seems to decline from ca. 500 to ca. 100 B.C., but revives again, culminating in the mid-1st cent. A.D. The commemoration of victories at Olympia by victors from the east begins to decline in the 2nd cent., although it appears to rise at the same time in the cities of Asia Minor themselves. Victors from cities of Asia Minor seem to have been more interested in commemorating their victory with an inscription in their native city than in Olympia. The rest of the inscriptions at Olympia (mainly honorific inscriptions of various types dedicated primarily by and to Eleans) suggests that the sanctuary, as opposed to the athletic festival, was of considerably less importance to the Greeks, than it had been up to the middle of the Hellenistic period [cf. *supra* n° 124]. [JM]

133) D. FEISSEL, *Les privilèges de Baitokaikè : remarques sur le rescrit de Valérien et le colophon du dossier*, in *Syria*, 70 (1993), p. 13-26: F. discusses the dossier of texts concerning the privileges of the sanctuary of Zeus at Baitokaikè (*IGLS* VII 4028) and suggests the following translation of l. 40-43, which served as a colophon of the imperial rescript: "Les 'possédés' de Zeus saint céleste ont mis à la première place le divin rescrit, vénéré de tous, de la piété des Augustes envers le dieu et leur libéralité envers le lieu". [AC]

134) J.-J. FLINTERMAN, *The Date of Lucian's Visit to Abonuteichos*, in *ZPE*, 119 (1997), p. 280-282 [*BE* 1999, 48]: Despite the new dating of *IGR* III 84 to 159 A.D. (through Chr. MAREK) the visit of Lucian to Abonouteichos and the local oracle of Alexander the False Prophet should be dated to the period between the outbreak of the Parthian War (summer of 161) and the end of 162 A.D. [JM]

135) N. FRANKEN, 'Ἐπὶ Διονύσου. Zu zwei neuen Inschriften aus Neandria, in *Troas*, p. 87-89: Ed. pr. of a boundary stone of a sanctuary of Dionysos (Neandria, 4th cent. B.C.); a second, identical inscription (Ἐπὶ, sc. ὅρος, Διονύσου) had been photographed by E. Schwertheim a few years ago. These inscriptions attest for the first time the cult of Dionysos at Neandria. [AC]

136) C. FRATEANTONIO, *Autonomie der antiken Stadt und Zentralisierung religiöser Administration in der Kaiserzeit und Spätantike*, in *Reichsreligion und Provinzialreligion*, p. 85-97: After an overview of the various types of legal relations between a city and Rome (colony, Latin colony, municipium, free and allied polis, etc.) F. discusses the question if and how this affected or influenced the religious life of the city. Inscriptions often regulate the religious relations between a city and Rome (e.g. *CIL* III 1993, *lex arae Iovis Salonitanae*); some laws in the *Digesta* and in the *Codex Theodosianus* from the 2nd to the 4th cent. A.D. reveal a centralization of religious administration, although there is no evidence for an effort to establish absolute control over the civic cults. In the 2nd and 3rd cent. A.D. one observes a certain curatorial supervision of civic sanctuaries and a more intensive prosecution of temple theft. But it is only under the Christian emperors that we observe an inflation of legislative measures with regard to religion. [JM]

137) P. FREI – K. KOCH, *Reichsidee und Reichsorganisation im Perserreich. Zweite, bearbeitete und stark erweiterte Auflage*, Freiburg (Schweiz)-Göttingen, 1996 (1st edition, 1984): F. discusses in detail an inscription which concerns the dedication of a statue of 'Zeus of Baradates' (i.e., Zeus, whose cult was founded by Baradates) by Droaphernes, the Achaemenid hyparchos of Lydia (*SEG* XXIX, 1205, a 2nd cent. A.D. copy of an Achaemenid text of 427/26 or 368/2 B.C.). F. rejects the view that Zeus should be identified with Ahuramazda, presenting further examples of Iranian founders or worshippers of Greek gods or Anatolian deities with a Greek name (Mes Pharnakou in Pontos, Bagadates, neokoros of Artemis in Amyzon). The cult of Zeus of Baradates is related to the cult of Zeus in Sardis which is attested in an inscription of the 1st cent. A.D. (*Sardis* VII.1, 22a: οἱ τοῦ Διὸς θεραπευταὶ οἱ τῶν εἰς τὸ ἄδυτον εἰσπορευομένων) [cf. *EBGR* 1999, 117]; however, one needs not assume that this cult was a *continuation* of the one founded by Baradates; on the contrary, Baradates must have founded his private cult of Zeus following the model of an existing local cult – and it this cult which is also attested later; only the prohibition against the participation in some mystery cults (of Sabazios, Agdistis, and Ma) is possibly of Iranian origin. [AC]

138) J. FREL, *Una nuova laminella "orfica"*, in *Eirene*, 30 (1994), p. 183-184 [*SEG* XLIV 750]: F. presents the fragmentary text of a new 'Orphic-Dionysiac' tablet found at Petro (near Entella, 3rd cent.?) within a clay lamp (no commentary). The text can be reconstructed on the basis of the similar text from Hipponion. [For discussion of the Ionic features of the text see *EBGR* 1996, 62. One should best consult the text presented in *SEG*. On col. B, in a section of the text which is introduced (?) with the word σύμβολα (B 1) and is not included in the text of Hipponion, one reads καὶ φε[---] (B 2), possibly the beginning of Persephones' name in the form Φερσέφασα. The letters -σεν on the next line are probably the ending of a verb; one thinks of [ἔλ]υσεν et sim. (cf. Βάκχιος αὐτὸς ἔλυσε in the text of Pelinna. If these (admittedly very uncertain restorations) are correct, this tablet may combine elements known from other groups of 'Orphic' texts, i.e., a reference to Persephone and to the redemption of the initiate through Dionysos). [AC]

139) D.H. FRENCH, *Inscriptions from Cappadocia I. The Museums of Kirsehir and Niğde*, in *EA*, 28 (1997), p. 115-123 [*BE* 1998, 461]: Ed. pr. of 10 inscriptions from various sites in Kappadokia, including two altars dedicated to Pylon Theos Epekoos by a beneficiarius (4, 2nd cent. A.D.) and Theos Hagios (2, 2nd cent. A.D., εὐχῆς [ἐ]νεκεν).

Dedications to Theos Pylon by beneficiarii are common in Pontos and Kappadokia. [The text reads Πυλῶνι [Θε]ῶν ἐπη[κό]φι, and not [Θε]ῶ ἐπη[κό]φι; a scribe's mistake or was the name of the god in this case Πυλῶν Θεῶν?]. [AC]

140) D.H. FRENCH – R. MERKELBACH, *Eine Priesterin der Leukothea in Sinope*, in *EA*, 29 (1997), p. 67 [*BE* 1999, 515]: F.-M. publish the photograph of a new squeeze of a grave epigram in the Museum of Sinope, which was dedicated to Saitta (a Lydian?), priestess of Leukothea, by her grandchildren. [Notice that the priestess' son has the name Dionysios; according to the myth, Dionysos had been raised by Leukothea. Saitta may have chosen this theophoric name for her son while serving as priestess of Leukothea]. [JM]

141) F. FROST, *Akakallis, a Divinity from Western Crete*, in *AncW*, 27 (1996), p. 54-58 [*SEG* XLVI 1234]: Ed. pr. of a graffito [an acclamation, rather than a dedication] on one of the blocks of the eastern curtain wall of the fortifications of Phalasarna. It names Θεὰ 'Ακακᾶλλ[ις] (early 1st cent. B.C.) [mentioned in *AD*, 47 B2 (1992) [1997], p. 700]. F. collects the numismatic and literary testimonia for this west Cretan nymph and her myths. [AC]

142) M. GAGARIN, *Oaths and Oath-Challenges in Greek Law*, in *Symposion 1995*, p. 125-134: G. modifies the traditional view that exculpatory oaths and oaths of compurgation played a major role in the settlement of disputes in early Greece. Except for certain specific cases in the 'law code' of Gortyn (*I.Cret.* IV 72), there is no evidence that a judge could impose a decisive oath on a litigant or that oaths ever were a primary means of settling disputes. [G.'s view is certainly true for Athens or for urban centers, but there is evidence for the role of oaths in the settlement of disputes in rural areas; see, e.g., BABRIUS, *fab.* 2; cf. H.S. VERSNEL, *Beyond Cursing: The Appeal to Justice in Judicial Prayers*, in Chr. A. FARAONE – D. OBBINK (eds.), *Magika Hiera: Ancient Greek Magic and Religion*, New York-Oxford, 1991, p. 78; cf. also CHANIOTIS, *supra* n° 72]. [AC]

143) L. GASPERINI, *Culti di eroi fondatori: Battos in Oriente, Taras in Occidente*, in *MGR*, 21 (1997), p. 1-15: G. discusses the cult of the oikistai of Kyrene and Taras. The cult of Battos, the founder of Kyrene, is epigraphically attested from the 6th cent. onwards. A series of inscriptions, from the 4th cent. B.C. to the 2nd cent. A.D., shows the cult continuity (the last testimony is from ca. 181-192 A.D.: *SEG* IX 173). Battos is designated as *archagetas* or *basileus* (*SEG* IX 3). On the contrary, the earliest epigraphic testimonia for the cult of Taras, the legendary oikistes of the homonymous city, are two dedications of the 1st/2nd cent. A.D.; one of them is now lost, the other is a dedication made by three men (including one Athenian). [JM]

144) M.-H. GATES, *Archaeology in Turkey*, in *AJA*, 101 (1997), p. 241-305: Review of the archaeological work in Asia Minor in 1995. *Klaros*: An Archaic inscribed kourios dedicated to Apollon (p. 287). *Magnesia on the Maeander*: A votive plaque, a lead sheet, and a gilded sheet inscribed with the name of Artemis Leukophryene [not 'Aphrodite', as G. writes] were found in the theater; the theater may have played a role in the local festival (p. 286). *Sagalassos*: A dedication of a statue of a woman to Asklepios by Aurelius Neon (p. 276 and fig. 25). *Troy*: An inscription dedicated to the Samothrakian gods (p. 294). [AC]

145) G. GAVALAS, in *AD*, 47 B2 (1992) [1997], p. 648-649 [*BE* 1999, 83]: Tiles bearing the stamp ΑΠΟΛΛΩ were found in Amorgos (Imperial period). [Either an abbreviated theophoric name or an indication that the tiles' destination was a sanctuary of Apollon]. [AC]

146) D. GERGOVA, Σκιάς. *The Newly Discovered Inscription from the Thracian Tumulus near Kupinovo, Veliko Turnovo District*, in *Studia Fol*, p. 385-392: Ed. pr. of an inscribed river boulder, part of an arc in a Thracian tumulus containing a treasure (Kupinovo, 4th/3rd cent.). The inscription consists of the word σκιάς attested in Athens and Sparta in the meaning 'tholos', 'hut'. The word refers to the tumulus. No human remains were found in the tumulus, which probably served in a cultic activity (burial of a treasure, feasting, and worship of the Hyperborean triad of Mother, Artemis, and Apollon). [AC]

147) F. GHEDINI, *Achille "eroe ambiguo" nella produzione musiva tardo antica*, in *AnTard*, 5 (1997), p. 239-264: G. discusses the representations of Achilles in mosaics in Late Antiquity (often with inscriptions which identify the scene). The iconography concentrates on certain themes, esp. the hero's birth, education, and encounter with women (esp. Briseis and Penthesileia); his military exploits are rarely represented. The originality of this iconography may be due to the requests of the patrons, who used Achilles' figure to mark personal events, to evoke heroic virtues, or to extol classical culture. [AC]

148) N. GIALELIS, *Die Kultstätte im Bezirk Christos*, in *Das dorische Thera V*, p. 47-67: Study of an open air sanctuary near a cave in Thera. G. republishes a rock cut sacrificial regulation (p. 51f., *IG XII 3*, 452, early 4th cent. B.C.) [without knowledge of the edition in *LSCG* 133]; it is not certain if the σαμῆιον (a sign indicating the place where the worshippers gathered) mentioned in l. 5 may be identified with a niche near the inscription; sacrificial meals (ἀγορά, ἀγορήϊα) took place in this area (p. 59-61). [AC]

149) M. GIANGIULIO, *Le laminette auree nella cultura religiosa della Calabria greca: continuità e innovazione*, in S. SETTIS (ed.), *Storia della Calabria antica. Età italica e romana*, Rome-Reggio di Calabria, 1994, II, p. 11-53: G. presents a panorama of the 'Dionysiac/Orphic' texts found in Petelia, Hipponion, and Thourioi, compares them with the analogous texts from Pelinna and Olbia, and discusses in particular the eschatological beliefs revealed in these texts (the role of Dionysos and Persephone, the idea of punishment, the deification of the initiates); he also discusses briefly the cult of athletes and heroes and the iconography of funerary vases in south Italy. [AC]

150) M. GIGANTE, *Literary Culture in Magna Graecia and Sicily*, in *The Western Greeks*, p. 499-511: In a brief survey of the literary activities in the colonies of South Italy and Sicily, G. discusses briefly the 'Orphic' texts, presents translations of the tablets from Hipponion and Thourioi (II B 1), and comments on their possible relation to Pythagoreanism (502-507). [AC]

151) A. GIOVANNINI, *La participation des alliés au financement du Parthénon : aparchè ou tribut?*, in *Historia*, 46 (1997), p. 145-157: G. studies the lists recording the aparchai of the allies (*IG I³* 259-291) and returns to the controversial question of whether the building of the Parthenon was financed by the tribute of the Athenian allies [cf. *EBGR* 1993/94, 208]. He argues that, contrary to the communis opinio, the ἀρχή mentioned in these documents is not the board of the Hellenotamiai, but a board founded in ca. 454 for this purpose, i.e., in order to receive from the Hellenotamiai the aparche and to administer it. He also suggests that the decision to move the religious center of the alliance from Delos to Athens was taken jointly by the Athenians and their allies; originally, the aparche was collected for the construction of the temple of Apollon on Delos (the 'grand temple', whose construction started in the 5th cent.), but its recipient was changed and the aparche was directed to Athens. However, the buildings on the Acropolis were

primarily financed by the Athenians, whereas the aparchai of the allies had a rather symbolical character. [JM]

152) A. GIOVANNINI, *Les relations de parenté entre cités grecques*, in *MH*, 54 (1997), p. 158-162: See *infra* n° 403.

153) A. GIOVANNINI, *Offrandes et donations des souverains aux sanctuaires grecs*, in *Actes du X^e Congrès International d'Épigraphie*, p. 175-181 [BE 1997, 144]: In a brief panorama of dedications and donations of Hellenistic monarchs in Greek sanctuaries, G. observes that, with the exception of Delos, their generosity and their presence in Panhellenic sanctuaries were very limited. Hellenistic kings were more interested in the sanctuaries of their capitals and major cities of their kingdoms. Some dynasties demonstrated a particular devotion to certain sanctuaries, Lysimachos and the first Ptolemies towards Samothrake, the Seleucids towards Didyma, the Antigonids and the Ptolemies (to some extent the Seleucids as well) towards Delos. [AC]

154) T. GNOLI – J. THORNTON, *Σῶζε τὴν κατοικίαν. Società e religione nella Frigia romana. Note introductive*, in *Frigi e Frigio*, p. 153-200: G.-T. present a very interesting study of the interdependence between religion and society, focusing on the religiosity primarily of rural areas in Roman Phrygia. Dedications made by the rural population, not only for their own property (περὶ βοῶν, περὶ τῶν καρπῶν), but also for the wellbeing of their villages and cities (περὶ βοῶν ἰδίων καὶ κώμης, περὶ τῆς κώμης σωτηρίας, περὶ πατρίδος πολυθενίας περὶ καρπῶν τελεσφορίας, et sim.) reflect a 'religious solidarity'; invocations of the gods to save a village (e.g., *CMRM* I 88: σῶζε τὴν κατοικίαν, 3rd cent. A.D.) may be connected with pressing conditions in the rural areas of Phrygia in the 3rd cent. A.D. (cf. the movement of the Montanists). [AC]

155) L. GODART – A. SACCONI, *La triade tebana nei documenti in Lineare B del palazzo di Cadmo*, in *RAL* Ser. 9, 7 (1996), p. 283-285: In Linear B tablets found in 1995 in the Mycenaean palace at Thebes three deities appear often in the same order: *ma-ka*, *o-po-re-i*, and *ko-wa*. These theonyms correspond to Μᾶ Γᾶ, Ὀπωρής, and Kore. An Archaic dedication to Zeus Oporeus at Akraiphia (*IG* VII 2733) shows that the Mycenaean epithet Ὀπωρής/Ὀπωρεύς was attributed to Zeus. The Eleusinian triad of Demeter, Zeus, and Kore is, therefore, now attested in Mycenaean Thebes. [Cf. V. ARAVANTINOS – L. GODART – A. SACCONI, *Sui nuovi testi del palazzo di Cadmo a Tebe*, in *RAL*, S. 9, 6 (1995), p. 833-838; L. GODART – A. SACCONI, *Les dieux thébains dans les archives mycéniennes*, in *CRAI*, 1996, p. 99-113]. [AC]

156) H.-R. GOETTE, *Athena Pallenis und ihre Beziehungen zur Akropolis von Athen*, in *Kult und Kultbauten auf der Akropolis*, p. 116-131 [BE 1998, 28]: G. discusses the evidence for the cult of Athena Pallenis in Attika; recent archaeological finds lead to the plausible location of her temple on a hill in Pallene. G. lists the inscriptions found in the vicinity of this sanctuary – which include a list of four archontes and 28 parasitoi of Athena (W. PEEK, in *MDAI(A)*, 67, 1942, p. 24ff. no 26) and the famous Kallias-decree (*IG* I³ 52). [AC]

157) F. GRAF, *La magie dans l'antiquité grecque et romaine. Idéologie et pratique*, Paris, 1994 [= *Gottesnähe und Schadenzauber. Die Magie in der griechisch-römischen Antike*, Munich, 1996; *Magic in the Ancient World*, Cambridge, Ma., 1999]: G. studies various aspects of magic in Greece and Rome [cf. now also J.-B. CLERC, *Homines magici. Étude sur la sorcellerie et la magie dans la société romaine impériale*, Bern et al., 1995]. In the light of the literary texts, the magical papyri, and the defixiones G. discusses issues of terminology, the characteristic features of an ancient magician, and important aspects, such as erotic magic, harmful magic, and magical divination. In many

cases he presents new interpretations. We single out G.'s view that the use of figures made of wax or clay in magical rituals does not imply sympathetic magic; judicial defixiones do not represent the revenge of the party which had already been defeated in the lawsuit [on this subject *cf. infra* n° 290]. [JM]

158) Ch. HABICHT, *Zwei Familien aus Messene*, in *ZPE*, 115 (1997), p. 125-127 [BE 1997, 249]: Philiadas, son of Neon, the dedicator of a Herakles herm found near the entrance of the sanctuary of Herakles in Messene (*SEG* XLI 362 = *EBGR* 1992, 168) is identified by H. with the grandson of Philiadas, who was attacked by Demosthenes in his oration on the crown (XVIII 295). Two more members of the same family (Neon and Thrasylochos) appear in a monument dedicated to war dead in Messene (201 B.C., renewed in ca. 150 B.C.). Two other persons in this casualty list (Antisthenes and Polystratos) belong to the same family as Antisthenes, son of Polystratos, Olympic victor in wrestling (3rd/2nd cent.); his statue stood in front of the sanctuary of Artemis (*SEG* XXIII 228). [JM]

159) C.D. HADZIS, *L'arbitrage corcyéen pour le différend territorial entre Ambraciotes et Athamanes*, in *Aphieroma Hammond*, p. 169-197: H. republishes a dossier of documents concerning an arbitration of Korkyra in a territorial dispute between the Ambrakians and the Athamanes (Korkyra, ca. 160, *IG* IX 1, 690), adding a new fragment. She reconstructs the border line, which should be located west of the river Acheloos. A sanctuary of Poseidon is mentioned in a fragmentary section of the inscription. [AC]

160) H. HALFMANN, *Reisen in der Kaiserzeit und Reisen zu heidnischen Kultstätten*, in *Akten des XII. Internationalen Kongresses für Christliche Archäologie, Bonn, 22.-28. September 1991* (*JAC*, Erg.-Band, 20), Münster, 1995, p. 249-258: In a panorama of journeys in antiquity, H. discusses among other things visits to sanctuaries (esp. oracles and sanctuaries of healing deities), the aesthetic aspects of visiting sacred places (esp. of water sources, groves, caves, and lakes), the popularity of oracles in the Imperial period, and the graffiti of pilgrims and visitors of sanctuaries in Egypt. [AC]

161) J. HALL, *Review of G. CASADIO, Storia del culto di Dioniso in Argolide*, Roma, 1994 [*EBGR* 1994/95, 58], in *JHS*, 117 (1997), p. 224-225: H. adds to the evidence for the cult of Dionysos in the Argolid a 4th cent. inscription of Argos naming the god (Ch. KRITZAS, in *AD*, 29 B, 1973/74, p. 219: [Δ]ιφονύσου) which may be associated with a temple seen by Pausanias (II 23, 1). [AC]

162) K. HALLOF, *Ein Gott als samischer Eponym*, in *Tyche*, 12 (1997), p. 97-110 [BE 1998, 304, 314]: H. discusses an honorific decree of an unknown city for the doctor Philistos, son of Nikarchos (after 241 B.C.), written in the Ionic dialect and found in the Asklepieion of Kos; L. ROBERT attributed this text to Samos (BE 1958, 85). H. suggests restoring the dating formula in l. 1 as ἐπὶ τοῦ θεοῦ (as suggested by P. HERRMANN; contra L. ROBERT: ἐπὶ Το[υ]νίου). The identity of the god who served as an eponymous in Samos is not known; an identification with Zeus, Apollon Pythios, Apollon Nymphaetes, Dionysos, Hermes, or Ptolemy III is very problematic. H. publishes a new honorific inscription for Ptolemy III and Berenike, which applies the same dating formula (ἐπὶ τοῦ θεοῦ) and shows that a male deity occasionally served as eponymous in Samos. [JM]

163) K. HALLOF, *An Athenian Dedication to Herakles at Panopeus: Addendum*, in *Hesperia*, 66 (1997), p. 643: See *supra* n° 58.

164) K. HALLOF – C. MILETA, *Samos und Ptolemaios III. Ein neues Fragment zu dem samischen Volksbeschluss* *AM* 62, 1957, 226 Nr. 59, in *Chiron*, 27 (1997),

p. 255-285 [BE 1998, 313]: Ed. pr. of a new fragment of a letter of king Ptolemy III and a Samian decree concerning suppliant slaves in the Heraion (Samos, ca. 246-243 B.C.; cf. Chr. HABICHT, *Samische Volksbeschlüsse der hellenistischen Zeit*, in *MDAI(A)*, 72 (1957), p. 226-231 n° 59). The royal letter was probably part of the efforts of the Ptolemies to regulate the right of asyilia in the sanctuaries of their realm [cf. *EBGR* 1996, 38 bis]. The Samian decree asks the neopoioi to follow the instructions contained in the royal letter; this decree may have initiated the composition of the charter of the shopkeepers in the Heraion (*SEG* XXVII 545, ca. 245 B.C.). [AC]

165) D.A. HARDY – I. TOURATSOGLOU, *The Harpalos decree at Beroia*, in *Tekmeria*, 3 (1997), p. 46-53 [BE 1999, 338]: Ed. pr. of an honorific decree of Beroia for the local benefactor and priest Harpalos (late 2nd or early 1st cent.). [We summarize the text according to the improved edition by L. GOUNAROPOULOU – M.B. HATZOPOULOS, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεύχος Α΄. Ἐπιγραφές Βεροίας*, Athens, 1998, 75-89 n° 2; cf. M.B. HATZOPOULOS, in *BE* 1999, 338). Harpalos was priest of the Theoi Euergetes (not of the Theoi Pantes, as suggested by the edd. pr.); the cult of deified benefactors is attested in Macedonia: see M.B. HATZOPOULOS – L.D. ΛΟΥΚΟΠΟΥΛΟΥ, *Morrylos, cité de la Crestonie*, Athens, 1989, p. 45-49. He willingly accepted this priesthood, which involved great expenses (l. 15f.: τὴν μεγίστην καὶ πλείστων | δεομένην δαπανημάτων ἱερωσύνην | εὐθαρσῶς ἀπεδέξατο). [AC]

166) M.B. HATZOPOULOS, *Macedonian Institutions under the Kings I. A Historical and Epigraphic Study. II Epigraphic Appendix (Meletemata, 22)*, Athens, 1996 [SEG XLVI 702; BE 1997, 149-150]: H. presents an excellent synthesis dedicated to the organization of the Macedonian State (ca. 5th cent.-167 B.C.) and to the civic institutions of the Macedonian communities. We single out the discussion of the eponymous magistracies (the priest of Asklepios in some cities and the divinised or heroized founder of the city in others, p. 153-156); H. (I, p. 95-101, 410-421, cf. II n° 17) suggests that the name Εὐδέσται in a document from Koilas (*EAM* 87, Koilas, ca. 181 B.C.) [SEG XLVI 758] is either an ethnic deriving from the place name Εὐία or the name of an association dedicated to the cult of Dionysos (cf. the form Εὐιάδες; *SEG* XXXI 633) [a derivation from Εὐία is more probable; for ethnics in -σται cf., e.g., the Azoristai in Thessaly]. The second volume presents critical editions of a selection of 83 inscriptions (including a few inedita) and summarizes the content of still unpublished texts. We mention only the new and the still unpublished texts: *New texts*: A list of archons of the gymnasium at Amphipolis with references to eponymous priests (61, ca. 214/3) [SEG XLVI 715]; a dedication of the emporiou epimeletai to the Theoi (65, Amphipolis, ca. 200-170 B.C.) [SEG XLVI 720]; a dedication of Philip V to Zeus Meilichios (28, Pella, ca. 221-179) [SEG XLVI 774]; a dedication of a statue of king Perseus to Herakles Patroios, by his sons Philip and Alexander, in the royal palace of Vergina (30, ca. 179-168) [SEG XLVI 829; KUNZE, *infra* n° 218, p. 120-122, suggests (without knowledge of H.' edition) that the monument was found in a cult room dedicated to Herakles, worshipped as founder of the Argead dynasty; K. follows the date suggested by D. PANDERMALIS and I. TOURATSOGLOU (3rd cent. B.C.)]; an honorary decree mentions the agon of the Dionysia at Dion; the stele was to be erected in front of the temple (of Zeus Olympios) and the statue of the honored person in the temenos of Zeus Olympios (57, Dion, ca. 325-300) [SEG XLVI 739]. *Still unpublished texts*: A decree (of the Macedonians?) from Dion granting asyilia to Kyzikos (32, ca. 225-200); a dedication of the archontes of Kallindoia to a deity (67, ca. 200-170 B.C.); a dedication to Zeus and a king Philip from Neos Skopos, in the Strymon Valley (76) [= *supra* n° 34]; a dedication to Zeus and king Antigonos Soter (probably Antigonos Doson) from Amphipolis (? 77, 3rd cent.); a dedication to king Philip (II?) Soter and Ktistes from Nikiti in Chalkidike (78). [AC]

167) M.B. HATZOPOULOS, *Les inscriptions du sanctuaire de la mère des dieux autochthone à Leukopetra: Consécration d'esclave par une dame de Kyrros*, in *ZA*, 47 (1997), p. 51-62 [*BE* 1999, 342]: H. presents an overview of the manumission records found in the sanctuary of Meter Theon Autochthonos at Leukopetra in Macedonia [*cf. EBGR* 1994/95, 188; 1995, 160; 1996, 227] and publishes one of them (199/200 A.D.). Ioulia from Kyrros dedicated (χαρίζετε) a slave; she had vowed (κατονομάκι, from κατονομάζω) his dedication while he was still a boy, because four other slaves which she had promised to the goddess, had died before their consecration (διὰ τὸ μὴ παραμείνε αὐτῇ ἄλλα τέσσαρα). Ioulia handed in the purchase contract (ὥνή) of the slave, in order to secure for the goddess the proprietorship of the slave (διὰ μηδέν᾽ ἔχιν ἐξουσίαν τοῦ προγεγραμμένου παιδαρίου ἢ τὴν θεῶν). The document mentions the curator of the sanctuary (προνοούσης τῶν τῆς θεοῦ), Aurelia Sappho, who is also known from other manumission records. [AC]

168) H. HEINEN, *Ein griechischer Funktionär des Ptolemäerstaates als Priester ägyptischer Kulte*, in B. FUNCK (ed.), *Hellenismus. Beiträge zur Erforschung von Akkulturation und politischer Ordnung in den Staaten des hellenistischen Zeitalters. Akten des Internationalen Hellenismus-Kolloquiums, 9.-14. März 1994 in Berlin*, Tübingen, 1996, p. 339-353 [*BE* 1997, 689]: H. demonstrates the interdependence of religious acculturation and political structure in Egypt in the light of an inscription which attests a Ptolemaic officer (Herodes of Pergamon) as priest of Egyptian cults (prophetes of Chnoubis and archistolistes of the sanctuaries at Elephantine, Abaton, and Philai: E. BERNAND, *Inscriptions grecques d'Égypte et de Nubie au Musée du Louvre*, Paris, 1992, n° 14, ca. 152-145) [*cf. supra* n° 127]; Herodes was also member of a cult association of basilistai which had its seat in Setis, Dionysos' island (i.e., Dionysos = Petempamentes, a god associated with the netherworld). This combination of functions is related to the fact that the dynastic cult was practiced in the Egyptian temples. [AC]

169) W. HELD, *Wo stand die Hera von Samos?*, in *MDAI(I)*, 45 (1995) p. 13-23: H. attempts to identify the exact location of the old cult statue of Hera (ἡ θεός) and the cult statue made by Smilis (ὄπισθε θεός), mentioned in this inventory. According to his plausible reconstruction, the old xoanon stood on a base, originally located in the back of the Geometric hekatompedos; when the first dipteros was built further to the west (ca. 570-540 B.C.), the base and the xoanon did not change their location but, since this temple was built further west, the base was now in its prodomos; a second cult statue, made by Smilis, was erected in the cella (ὄπισθε θεός). After the construction of the second dipteros further to the west (ca. 530 B.C.) the base was no longer within the temple; a small monopteros was built in order to house the old xoanon. [AC]

170) D. HENNIG, *Die Beherbergung von "Staatsgästen" in der hellenistischen Polis*, in *Chiron*, 27 (1997), p. 355-368 [*BE* 1998, 112; 1999, 323]: H. studies the hospitality offered to official guests in the Hellenistic period, the significance of the proxenia, and the lodging of Roman envoys in Greece or Greek envoys in Rome. H. observes that in the Hellenistic period, not unlike previous periods, the proxenoi had to offer hospitality when necessary (*cf. IG* XII 5, 528; *IG* IV 853). The lodging of theoroi was the responsibility of the theorodokoi [*cf. supra* n° 112]. H. discusses in more detail an inscription from Delphi which mentions a 'house of the Thebans' and concerns a dispute between a Theban delegation and a certain Kraton (*F.Delphes* III.1 358) and rejects the interpretation proposed by M.P.J. DILLON [*EBGR* 1990, 73] that the 'house of the Thebans' was a property of Kraton, the theorodokos of Thebes in Delphi. [JM]

171) A. HERMARY, *Un petit kouros en bois de Marseille (fouilles de la Bourse)*, in *RA* (1997), p. 227-242: H. studies a very rare wooden kouros found at Massalia in 1973

(late 6th cent.). The kourous was probably a dedication in a sanctuary. An archaic inscription found in the same area either names Dionysos or a theophoric name deriving from Dionysos ([Δ]ιονυσος[---]).[AC]

172) H. HERRMANN, *Neues vom Sklavenmarkt in Sardis*, in *ArkDerg*, 4 (1996), p. 175-187: Ed. pr. of an honorific inscription for T. or Ti. Iulius Lepidus [---]genianus, who served as high priest of the emperor cult both in the province of Asia and at Sardis (Sardis, 1st/2nd cent.). This man was already known as archiereus Asias (*Sardis* VII 1 n° 46). [AC]

173) P. HERRMANN, *Inscripfen von Milet. Teil 1. A. Inscripten n. 187-406 von Albert Rehm mit einem Beitrag von Hermann Dessau. B. Nachträge und Übersetzungen zu den Inscripten n. 1-406 von Peter Herrmann*, Berlin, 1997 [BE 1998, 363]: The first volume of a new corpus of the inscriptions of Miletos contains the reprint of the inscriptions from the Nymphaion, the North Agora, the harbor, the South Agora, the temple of Athena at Kalabaktepe, the baths, the palaestras, and the fortification walls, which were originally published in the series *Milet. Ergebnisse der Ausgrabungen und Untersuchungen. Bd. I.5-II.3*, Berlin, 1919-1935. H. has supplied German translations and addenda to these texts (n°s 187-406). The volume also contains translations and addenda to the inscriptions from the bouleuterion and the Delphinion, originally published in *Milet. Ergebnisse der Ausgrabungen und Untersuchungen. Bd. I.2-I.3*, Berlin, 1908-1914 (n°s 1-186, no Greek texts). Since these inscriptions are known, we only single out a few texts of religious importance, for which H.'s addenda should be consulted. *Sacred regulations*: The corpus contains a series of *leges sacrae*: a sacrificial calendar (31a = *LSAM* 41, 6th cent.); a regulation concerning the placing of dedications in a porticus in the Delphinion (31 = *LSCG Suppl* 123, 3rd cent.); a *lex sacra* concerning the cult of Herakles (132 = *LSAM* 42, ca. 500); the *leges sacrae* of the molpoi and the prophetai (133-134 = *LSAM* 50 and 53, 5th cent. and 1st cent. A.D.); a *lex sacra* of the sanctuary of Artemis Kithone with regulations concerning purity (202 = *LSAM* 51, 2nd cent.) [cf. *EBGR* 1988, 63]; a regulation concerning the cult of *Populus Romanus* and Roma and the selling of the priesthood (202 = *LSAM* 49, 1st cent. B.C./A.D.); a regulation concerning the selling of the priesthood of Asklepios *πρὸ πόλεως* (204 = *LSAM* 52, 1st cent. A.D.). Also notice a letter of the governor Caecinius Paetus responding to the request of Timon, priest of the Theoi Sebastoi Kabeiroi, that the city should offer financial support to the sacrifices for the Kabeiroi (360, ca. 81/82). *Dedications* to: Apollon (244, late 4th cent.), Apollon Didymeus (346-347, Imperial period), Dionysos (?245, 3rd cent.; by a propolos, i.e. priest, of the Muses and Dionysos), Herakles Soter (372-373, Imperial period), Hermes and Herakles (247, 2nd cent.; cf. 305), Nemesis (364-365, 3rd and 2nd cent.), Sarapis Theos Epekoos (200 = *SIRIS* 287, 3rd cent. A.D.); altars were dedicated to Aphrodite (303, 2nd cent. A.D.), Apollon Didymeus Soter (279-280, Hellenistic), Apollon Lykeios (282, 1st cent.), Athena Soteira and Pantēs Theoi (401, 1st cent.), Basileus Epekoos (285, late Imperial period), Elpides Agathai (286, late Imperial period), Hekate (129, 6th cent.), Helios Sarapis (283, 3rd cent. A.D.), Hermes (284, 304, Imperial period), Hermes and Herakles (305, Imperial period), Poseidon (191, 4th cent. A.D.; dedicated according to a λόγιον, i.e. an oracle, of the Didymaean god Helios Apollon), Zeus Keraunios (278), Zeus Labraundeus (275-277, Hellenistic and Imperial period), Zeus, Apollon, Poseidon and the Enthemelioi Theoi (298, 2nd cent. A.D.; cf. *SEG* XXXIV 1127 from Ephesos), Apollon Didymeus, Artemis Pytheie and the Demos (400, 1st cent., by the epistates of the temple of Apollon Didymeus), Apollon Didymeus, Hestia Boulaia and the Demos (299, 1st cent.), Hermes, Hygeia, and Tyche Agathe (300, Imperial period).

Festivals/agons: An honorific decree of the gerousia for three gymnasiarchoi mentions two sacrifices (368, 1st cent.): a sacrifice of an ox to the gods of the gymnasium Hermes and Herakles in the month Thargelion (the meat was distributed to the gerousia), and a

sacrifice (ἐνκανσίς) of two oxen to the hero Antiochos in the month Posideon; the meat was distributed among the victors at the competitions of the epebes and the neoî as well as among the members of the gerousia. *Dynastic cult*: A stoa dedicated to Laodike (194, early 3rd cent.); an altar of Arsinoe Philadelphos (288-289, Hellenistic, for the private cult of Arsinoe); a letter of Eumenes II to the Koinon of the Ionians concerning the celebration of an eponymous day for the king at the Panionia (306, 167/66). *Emperor cult*: Numerous altars dedicated to Hadrian (290-297, 301-302), called Soter and Oikistes (290, 292-293, 301-302) and Soter and Euergetes (294-295); two altars were dedicated jointly to the emperor and Apollon Didymeus (301) and Artemis Pythie (302) respectively. *Oracles*: The corpus includes four oracles of Apollon Didymeus; one of them is fragmentary (178, 6th/5th cent.) [EBGR 1991, 205]; two oracles concern the cult of Sarapis (205 = SIRIS 286, 2nd cent.); a fourth one concerns a gymnasium (345, 2nd cent. A.D.). *Rituals*: A fragmentary letter of emperor Macrinus probably refers to the worship (obeisance, kissing?) of a statue of Apollon Didymaios (l. 25f.: τὸ μὲν τοῦ Διδυμαί[ο]υ [Ἀπόλλω]νος ἄγαλμα προσεκυνήσαμε[ν]); a decree concerns the phialai which Kios owed to Apollon Delphinios (141, late 3rd cent.). *Varia*: The corpus also includes addenda to the lists of the eponymous stephanephoroi (122-128, 525/24 B.C.-31/32 A.D.). Notice the word ἱεροπλατὴν ('sacred square') in the topos inscription of the association of the philoploi (403, Imperial period). A graffito on the Justinian wall curses those who defecate at this place (οἱ ὧδε χέζοντες εἰς ὄρας μὴ ἔλθοιεν; 406) [cf. EBGR 1991, 11 and *infra* n° 292]. [AC]

174) P. HERZ, *Herrscherverehrung und lokale Festkultur im Osten des römischen Reiches (Kaiser/Agone)*, in *Reichsreligion und Provinzialreligion*, p. 239-264: After an overview of the literary and epigraphic evidence for the cult of mortals in the Classical and Hellenistic periods (esp. for the dynastic cult), H. studies the ceremonial context of the agons which were organized in honor of the emperors, focusing on the following issues: the direction of the festival (by an agoranomos, e.g., in Gytheion: IG V 1, 1156; usually by a high priest, e.g., in the provincial agons); the participation in the procession and the sacrifice; the carrying of images of the emperor(s) during the procession; the various forms of financing the festivals (liturgies and private foundations in the cities; contributions of the cities of the provincial koinon in the case of the provincial emperor cult); the dates of the festivals; the terminology used for the agons; the social context of the agons; and the control exercised by Rome upon various aspects of the agons (*e.g.* *I.Ephesos* 17-19). [JM]

175) N. HIMMELMANN, *Die Priesterschaft der Kyrbantēs in Erythrai*, in *EA*, 29 (1997), p. 117-121 [BE 1997, 480; 1999, 454]: H. presents a further fragment, which is preserved in the Akademisches Kunstmuseum Bonn, of the lex sacra concerning the selling of the priesthood of the Kyrbantēs (*I.Erythrai* II 206, ca. 350-300) [cf. EBGR 1996, 273]. The inscription reveals the effort of the city to control the hitherto private worship of the Kyrbantēs and to make all other priests and priestesses of the Kyrbantēs pay dues to the purchaser of the priesthood. The first three fragmentary lines seem to determine the sequence of sacrificial animals. Then the text stipulates that the purchaser of the priesthood (man or woman) would receive perquisites from all public sacrifices (the fleece and the thighs of the animal; l. 4f. τῶν δημοσίων γέ[ρα λήψεται] τὰ κώidia καὶ τὰ σέλη). When an individual sacrificed to the gods on the public altars or offered them a banquet, the priest was to receive one sixth of all the food and a portion of meat (βρωτῶν ἐκ[τημόριον] καὶ τῷ κρεῶν μερίδα); he also received one obol for some sacrificial animals and four obols for others (one obol for the sacrifice of a sheep or a goat and four obols for the sacrifice of a bull, according to the restoration of E. VOUTIRAS, l. 5-11). When another priest performed the initiation or another priestess performed the rituals of "washing" (λούω) and κρητηρίζειν ("tränken") [or mixing a bowl of wine], he or she should give to the purchaser of the priesthood half of the revenues (l. 11-16). The law also

stipulates that the purchaser of the priesthood had the right to swear in (ἀπορκίσαι) the other priests and priestesses as well as the men and women who had been "initiated" (τελεσθείσας), "washed" (λουθείσας) and performed the ritual of κρητηρίζειν (κρητ[η]ρισ-θείσας) by them (l. 17-24). The last very fragmentary lines (l. 24-26) seem to refer to a punishment. [The same article is republished in N. HIMMELMANN, *Tieropfer in der griechischen Kunst*, Opladen, 1997, p. 75-82]. [JM]

176) A. HOFFMANN, 'Ἀρσίππα Εὐδόξεια ὀνέθεικε. Zur Ikonographie und Deutung eines neuen Weibreliefs in Hamburg, in *Jahrbuch des Museums für Kunst und Gewerbe Hamburg*, NF 13 (1994) [1996], p. 7-18: Ed. pr. of an inscribed marble pedimental stele (probably from Thessaly, ca. 350-325 B.C.) with a relief representation of Artemis, a woman (the dedicator), two children, and a female slave who carries a sacrificial basket of an unusual form. Artemis is not named in the dedication; she was probably worshipped as a patron of the youth. [AC]

177) G.H.R. HORSLEY, *A Pisidian Poet*, in *EA*, 29 (1997), p. 45-57 [*BE* 1999, 524]: H. presents an improved edition of the texts written on an altar dedicated by Troilos and his family to Mes and the Demos of the Makropedeutai (Makron Pedion, Pisidia, 126/27 A.D.; *SEG* XIX 796; *CMRDM* 1 n° 126). A dedicatory poem composed by Troilos describes the relief decoration of the altar: "Troilos son of Ophelion, who composed the poem, set up with friendly vows (εὐχῆλῃσι ἀγανῆσι) here, together with his dear wife, benevolent king Men the object of many prayers (Μῆνα φιλόνητον πολυάρητον βασιλῆα), one ever gracious (εἵλεον) to prudent men and women. (And he set up also) the king on his lofty throne (ὕψιθρονον βασιλῆα, i.e., Zeus) and Here with her golden headband (χρυσεόμιτρον), and Hermes, famous for his skill (κλυτ[ό]μητιν), who reports to mortals whatever Zeus and the other immortal gods think, (and) golden-haired Apollo (χρυσοκόμην Παιῶνα), whom lovely-haired Leto bore, and Blazing Helios washed by Ocean. (Men?) gracious to the people who dwell here". Troilos was the composer of another dedicatory poem found near Kibyra. [It was written eight years later and addressed to Meter Theon Haghe; now published by T. CORSTEN – T. DREW-BEAR – M. ÖZSAIT, *Forschungen in der Kibyris*, in *EA*, 30 (1998), p. 65-70]. H. discusses the iconography of the altar and the epithets of the gods. Men is described as βασιλεὺς, i.e., ruler of the village of Makron Pedion (*cf.* the gods designated as βασιλεύοντες in confession inscriptions) [in his other poem Meter Theon is also called Θεὰ Βασίλεια]; the epithet πολυάρητος (to whom people offer many ἀραί, i.e., prayers) was hitherto unattested; χρυσεόμιτρος is also attested only in this inscription; κλυτόμητις is applied to various deities (Hephaistos, Asklepios), but only here to Hermes [for χρυσοκόμης used here for Apollon *cf.* χρυσοπλόκαμος used in the second poem for Meter Theon]. H. suspects that divine justice was the common point which the gods represented on the altar and mentioned in the poem shared. [AC]

178) G.H.R. HORSLEY – R.A. KEARSLEY, *A Paramone Text on a Family Funerary Bomos at Burdur Museum*, in *AS*, 47 (1997), p. 51-55 [*BE* 1998, 469; 1999, 528]: Ed. pr. of a manumission record from Pisidia, written on a funerary altar (early 3rd cent. A.D.). H.-K. interpret the text as a dedication to Meter ("Olympias was given into paramone in order that she might serve Meter"). [See, however, RICL, *infra* n° 317, who argues that this text is a secular manumission; instead of restoring the theonym Μητρί in rasura, she suggests restoring μένῃ (i.e., a paramone clause); this manumission record was written on a funerary altar possibly because the manumitted slave took care of the grave and was to be buried there]. [AC]

179) G. HUSSON, *Les questions oraculaires chrétiennes d'Égypte. Continuités et changements*, in *Akten des 21. Internationalen Papyrologenkongresses*, I, p. 482-489: The Christian oracular questions in Egypt continue, to a great extent, pagan tradi-

tions, e.g., in the use of tablets (πιττάκιον), in the vocabulary, and in the depositing of the tablets in temples (churches); changes can be observed in the form of the invocation of the god, in the greater length of the prayers, and in references to the will of god. [AC]

180) Chr. IOAKIMIDOU, *Die Statuenreihen griechischer Poleis und Bünde aus spätarchaischer und klassischer Zeit*, Munich, 1997: I. studies 26 groups of statues erected by poleis or federations in the late Archaic and Classical period. The majority of the monuments were erected in Delphi, the rest were erected in Olympia and in the agorai or sanctuaries of the respective cities. With the exception of the monument of the heroes of the ten Athenian phylai, these statues were dedications to the gods. I. discusses the relevant dedicatory inscriptions as well as inscriptions which have erroneously been attributed to statue groups. [JM]

181) B. ISAAC, *Dedications to Zeus Olybris*, in *ZPE*, 117 (1997), p. 126-128 [BE 1999, 561]: I. publishes two dedications to Zeus Olybris of unknown provenance. (i) A veteran of *legio X Fretensis* who had somehow obtained a silver spear (κοντόν ἀργυροῦν, *hasta pura*) dedicated it to Zeus Olybris. (ii) A bronze plaque with two ears in relief bears an inscription in a *tabula ansata* (Ἀσκληπιάδου | Διὶ Ὀλύβρι εὐχήν); the ears apparently imply the god's nature as a θεὸς ἐπήκοος. [JM]

182) T. ITGENSHORST, *Das mythologische Fragment P. Vindob. Gr. 26727: eine neue Lesung*, in *ZPE*, 119 (1997), p. 189-192: New edition of a fragment of a mythological narrative on a papyrus in Vienna (*P. Vindob. Gr. 26727*, 2nd cent. A.D.). The first lines concern the rape and death of Alkippe (l. 3f.), and not the hunt of the Kalydonian boar; I. recognizes the name of Halirrothios, the son of Poseidon and the nymph Euryte (l. 1f.). The following passages seem to include a genealogy of the Aiolidai, possibly the work of a mythographer influenced by Hesiod's *Ehoiai* (cf. l. 5-8 = HESIOD, fr. 10e Merkelbach-West). [AC]

183) P.A. JOHNSTON, *Cybele and her Companions on the Northern Littoral of the Black Sea*, in *Cybele and Attis*, p. 101-116: J. presents a mainly archaeological study of the cult of Kybele and her companions (Attis, Hermes, Zeus, Hekate, Persephone) in the cities along the northern coast of the Black Sea between the 6th cent. B.C. and the 2nd cent. A.D. To the material presented by M.J. VERMASEREN (*CCCA VI*) J. adds two new items from the 6th cent. found near the river Kuban in the Scythian barrows. J. refers also to some inscriptions, including a *graffito* on a vase dedicated to Meter at Myrmekion (M. ALEXANDRESCU VIANU, *Sur la diffusion du culte de Cybèle*, in *Dacia*, 24 (1980), p. 264) and a still unpublished inscription from Olbia (cf. BE 1962, 249). [JM]

184) J.R.M. JONES, *Coins as Weights in the Temple Records of Didyma*, in K.A. SHEEDY – Ch. PAPAGEORGIOU-BANIS (eds.), *Numismatic Archaeology, Archaeological Numismatics. Proceedings of an International Conference Held to Honour Dr. Mando Oeconomides in Athens 1995*, Oxford, 1997, p. 57-69: The inventories of the temple of Apollon at Didyma (3rd-2nd cent.) do not mention individual coins (as dedications), but the weights of valuable objects were expressed in terms of one kind of coinage or another: drachmas and obols of Alexander coinage for silver objects; chrysoi (of Alexander?) for gold objects. Besides the Attic/Alexander weight standard for silver objects, the Milesian inventories use the Milesian, two kinds of Rhodian, and the 'symachic' standard. J. discusses in detail the significance of these weight standards, esp. of the symmachikon [for this term see also the bibliography given in SEG XLV 447 and 1030]. [AC]

185) D.R. JORDAN, *An Address to a Ghost at Olbia*, in *Mnemosyne*, 50 (1997), p. 212-219 [BE 1998, 72]: J. endorses the interpretation of a lead tablet from Olbia as a defixio

(SEG XXXVI 673, 4th/3rd cent.) and presents an improved text. The character of the text is revealed by the use of an expression which indicates analogical magic (ὥσπερ... οὕτως) and the promise of reward to the addressee, if he captures the opponents in a trial ([ἦ]ν δέ μοι αὐτοὺς κατάσχησ' καὶ κ[ατα]λάβῃς). The text is addressed to an unnamed dead person ([ὦ]σπερ σε ἡμεῖς οὐ γεινώσκομεν), possibly someone who had not received proper funerary rites. The promise of honor and offerings (τειμήσω καὶ σο[ι] ἄριστον δ[ῶ]ρον παρασκε[υῶ]) may be a reference to these missing rites which would ensure rest. [AC]

186) D.R. JORDAN, *Πρώιμη γραφή ὡς μαγεία*, in *Language and Magic*, p. 65-74 [BE 1998, 74]: J. studies the phenomenon of 'sympathetic' or 'analogical magic' in the light of five defixiones from Selinous and one from Attika. He suggests that by depositing the curse tablet in a grave the named victim of the curse was brought into contact with the pollution (miasma) inherent in a grave. Curse tablets from Kerameikos in Athens show that one preferred graves of persons who died young (ἄωροι) or graves of women who died at childbirth [cf. *supra* n° 157]. In some cases the names of the victims are written in an unusual manner; the destruction of the name aims at affecting the owner of the name as well. In the sanctuary of Demeter Malophoros in Selinous (Campo di Stele), where there is no evidence for graves, the defixiones were placed near the aniconical statues of the polluted Tritopatores [cf. *EBGR* 1996, 45]. [JM]

187) M. JOST, *Les cultes dans une ville nouvelle d'Arcadie au IV^e siècle : Mégapolis*, in P. CARLIER (ed.), *Le IV^e siècle av. J.-C. Approches historiographiques*, Nancy, 1996, p. 103-109: J. discusses the interesting situation presented by the organisation of the cults of a newly founded city. The cults of the city reflect a preoccupation with the protection of the city and its territory (cf. Athena Polias, Zeus Soter, Artemis Soteira, Zeus Philios) and an interest in indigenous deities (e.g. Zeus Lykaïos, Hermes Akakesios), but they also reflect the general religious tendencies of the period (Demeter and Kore, Asklepios). [AC]

188) M. JOST, *Évergétisme et tradition religieuse à Mantinée au I^{er} siècle avant J.-C.*, in A. CHASTAGNOL – S. DEMOUGIN – C. LEPELLEY (eds.), *Splendidissima civitas. Études d'histoire romaine en hommage à F. Jacques*, Paris, 1996, p. 193-200 [BE 1997, 252]: J. discusses two honorific inscriptions of Mantinea, for Nikippa, daughter of Pasiās (IG V 2, 265, 60/59 B.C.) and Phaena, daughter of Damatrios (IG V 2, 266, 42/41 B.C.), who were honored for their active participation in the religious life of their city and for their financial support of traditional cults. Nikippa was honored for her contribution to the cult of the Kore by the synodos of the Koragoi; Nikippa assisted the priestesses in dressing and decorating the cult statue [l. 7-9: τὰν δὲ κ[ό]ρ[αν] ἐμ[ὴ] παντὶ καιρῷ θεραπεύουσα καὶ συνευκ[ο]σμ[οῦ]σα], accepted and fulfilled with generosity the liturgy of financing the sacrifices at the festival of the Koragia [l. 10-15: [ἐ]πεδέξατο Νικίππα τὰν λειτουργίαν ... ἐποιήσατο πᾶσαν [δα]πάν[αν] ἀφειδῶς], led the procession (l. 15-16: ἄγαγε δὲ καὶ τὰν πομπὰν τῶν Κοραγίων), dedicated a peplos to Kore, took care of the housing and the proper performance of the mysteries [l. 18-20: εἰσῆνε(γ)κε δὲ καὶ τῷ θεῷ πέπλο[ν] κ[αὶ] ἐστέγασεν καὶ εὐσχημόνισεν τὰ περὶ τὰν θεῶν ἄρρητα μυστήρια], and financed the necessary construction work in the temple [προενοήθη δὲ καὶ ὅς προσεδεῖτο ὁ ναὸς [ο]ἰκοδομᾶς]. Phaena was honored by the koinon of the priestesses of Demeter (l. 32: ἔδοξε τῷ κοινῷ τῶν ἱερείων; cf. l. 38: τὰν ἱερείων τῶς Δάματρος) for her generous contributions to this cult, which are described in more general terms than in the decree for Nikippa (l. 6-17). Phaenas' generosity [cf. l. 17: φιλανθρωπία αἰώνιος] was continued by her daughter Theodora and her grand-daughter Phaena. The elder Phaena also spent an amount of 120 drachmai for repairing the megaron [l. 27: εἰς τε τὸν τοῦ μεγάρου ἐπισκεῖαν]. J. identifies the megaron with the building referred to with the verb ἐστέγασεν in the decree for Nikippa (l. 20), but this

is not certain]. J. points out that, unlike Eleusis, in Mantinea and Lykosoura, Kore had a more prominent role than Demeter. [JM]

189) M. KAJAVA, *New Poems on Stone*, in *Arctos*, 30 (1996), p. 75-100: K. republishes a metrical Latin prayer addressed to Janus (2nd/3rd cent.), found in the ruins of a Roman villa near Artena (45 km south of Rome). He points out that a Stoic hymn narrating the creation of the universe by Zeus (*SEG XXVIII 793*) and possibly composed by Claudius Aelianus was found at the same site. This indicates that the villa was the center of some sort of cultural activity [see also *infra* n° 190]. [AC]

190) M. KAJAVA, *Heracles Saving the Shipwrecked*, in *Arctos*, 31 (1997), p. 55-86: Ed. pr. of a hymn to Herakles found at Artena (ca. 150-250 A.D.). Herakles is addressed in l. 1-2 as 'son of Zeus, guardian of the secure anchorage, rescuer of the sea-beaten sailors, Monoikos' (παῖ Διός, εὐκλήλου μεδέων, Ἡρακλῆες, ὄρμου | σῶτερ ἀλιτρύων, χαῖρε Μόνοικε, νεῶν). The epithet Monoikos, attested for the first time in an inscription, derives from Monoikou limen (the modern Monaco), where a temple of Herakles is known from the literary sources. Herakles is praised as the saviour of wrecked ships from stormy winds (l. 2-6). The personal story of some seafarers caught in a storm near the Ligurian coast is narrated in l. 7-12; they were saved on the third day by Herakles. The last lines (l. 13-16) refer to a thanks-giving dedication (μνημα εὐξενίης). K. comments on the evidence for the association of Herakles with sailors (e.g., through his assimilation with Melqart) and particularly for his patronage of travellers. A close parallel for this text is a metrical dedication to Herakles from Tusculum (*IG XIV 1003*) by a man who was saved by the god during a journey through the Ligurian and Celtic lands. It is not known if the poem was dedicated in a sanctuary; inscriptions found in a near-by villa in Colle Maiorana [see *supra* n° 189], suggest that this was a center of literary activities; the poem could have been part of a poetic collection. [AC]

191) D. KALLINTZI – Chr. VELIGIANNI, *Eine neue Weibinschrift aus Abdera*, in *AHB*, 10 (1996), p. 51-65 [*SEG XLVI 840*]: Ed. pr. of a dedication to Heros Mesopolites Epenor (Abdera, ca. 325-300 B.C.). The dedicant was member of the Eurysthenidai, possibly a subdivision of a phyle which may have derived its origin from a mythical person. The epithet Mesopolites probably implies that the hero was worshipped in a sanctuary in the middle of the city (cf. the cult of Artemis Mesopolitis in Arkadian Orchomenos); this implies that he was the city founder, i.e., Abderos. Ἐπὶ ἥνωρ should be understood as an appellativum ('the brave one'). [AC]

192) U. KAMPMANN, *Die Homonoia-Verbindungen der Stadt Pergamon (Saarbrücker Studien zur Archäologie und Alten Geschichte, 9)*, Saarbrücken, 1996: K. studies the numismatic and epigraphic evidence for the concord between Pergamon and other cities of Asia Minor as well as for the related cults and festivals of Homonoia (e.g., the festival of Homonoia in Pergamon under Commodus). K.'s analysis of the individual cases demonstrates that the establishment of Homonoia between Pergamon and other cities is a very multifaceted phenomenon which can be explained by different motives: the emperor cult and the commemoration of a neokoreia (Sardeis and Hierapolis), the ending of a conflict for the privilege of neokoreia, for the title of a metropolis (Ephesos and Smyrna), or for administrative privileges (Thyateira), the desire to increase the prestige of a city within the Panhellenic 'movement' under the Antonines (Laodikeia), the memory of συγγένεια (Mytilene) [cf. *infra* n° 403], or a military expedition of an emperor (Nikomedeia). [AC]

193) U. KAMPMANN, *Eine gemeinsame Emission der Städte Pergamon und Ephesos für das Koinon der 13 Ionischen Städte. Beiträge des Münzhandels zur Imperial-*

forschung, in J. NOLLÉ – B. OVERBECK – P. WEISS (eds.), *Internationales Kolloquium zur kaiserzeitlichen Münzprägung Kleinasiens*, Mailand, 1997, p. 83-91: K. shows that a joint emission of coins by Pergamon and Ephesos should not be interpreted as an emission of the Ionian Koinon. These coins were minted in order to celebrate the inauguration of the new temple for the emperor cult in Sardis (ca. 141-145), to which the representatives of the 13 cities of the Ionian Koinon were invited. [AC]

194) A. KANTA-KITSOU, in *AD*, 47 B1 (1992) [1997], p. 334-340: K. reports the discovery of an inscription which seems to mention Pan (p. 338, Korkyra, 6th/5th cent.). [AC]

195) Ch. KANTZIA, *Εὐχή κατακλητική κατὰ τοῦ Ἑρμῖα Πυθιάδος. Ἐνας εἰκονογραφημένος κατάδεσμος ἀπὸ τὴν Κῶ*, in *Language and Magic*, p. 170-192 [BE 1998, 73]: Ed. pr. of a curse tablet from Kos, probably from the Roman baths east of the 'Casa Romana'. The lead tablet is inscribed on both sides, with 32 lines on the obverse and 3 lines and a representation of a magical figure (ζώδιον) on the reverse. The representation shows a daemon with the head of a bird, holding a kind of a scepter in the left hand and grasping a human being by the hair with the right hand and raising it in the air (probably the victim of the curse, Hermias, son of Pythias). A line which starts at the chest of the victim may indicate blood or sweat. The seven vowels [a common magical formula] are written on the daemon's chest, and on each leg the text βραχ; above his arms one recognizes the letters εαω ιω. The lettering indicates that the text was inscribed by a professional magician, the spelling is in most cases correct, and the use of abbreviations recalls the texts in magical papyri. In general, the curse reminds one of magical papyri of the 4th cent. A.D. The repetition of the symbol Λ as the abbreviation of the term λό(γος), which is common in the magical papyri, suggests that the text copied a prototype. Papyrus I in Oslo (PGM XXXVI) is a close parallel, but probably not the direct prototype of the Koan defixio. The first line serves as a heading of the invocation against Hermias (εὐχή κατακλητική κατὰ Ἑρμῖα). Then the Egyptian god Seth is invoked (ἐπικαλούμέ σε) with his many epithets and magical names (l. 2-7). The magician alludes to the tearing apart of Osiris by Seth (l. 7: βαρέα ἐξεκεντερῆσθε) and then asks Seth, with *similia similibus* formulas, to hurt Hermias (l. 8-12). Hermias must suffer under the worst fever, which will keep him in his bed until his death (ἐνπυροῦσθ(αι), κέεσθεν, φλογίζεσθ(αι), φλογισθῇ πυρετοῖς ἀγρίοις ἐν κρεβάττῳ ταλεπωρίας ... ἕως θανατωθῇ) [for burning or burning with fever, possibly as a form of punishment, in the Knidian curse tablets see EBGR 1994/95, 362]. Seth is invoked again (l. 13f.), this time in the name of the mightiest god (ὀρκίζω σε κατὰ τοῦ ἰσχυροῦ κ(αὶ) ἀπαρετήτου Θεοῦ ἄρχοιφορέως). A second request is expressed in the imperative (ποιήσατ(αι)), addressed to both gods. Hermias shall lose his sleep, be haunted by spirits and lose his healthy complexion (ἀγρυπνῖν, φαντάζεσθ(αι), ἐξε[κ]χρωβίζεσθ(αι)) [for the meaning of φαντάζομαι (to be terrified by visions of phantasms and demons) see EBGR 1994/95, 25]. The next lines (l. 17-23) contain *voces magicae* and several names of Seth. Then Seth is invoked (ἐπικαλούμέ σε) for the third time (l. 24-29); a third request against Hermias (l. 29-32) is expressed in the *similia similibus* manner (πυροῦσθ(αι), καύσατε, πυρώσατ(αι), φλέξατ(αι), ἕως θανατωθῇ). The last lines, on the reverse (l. 33-35), contain again a text of the *similia similibus* type: Hermias shall burn in his bed until he dies, exactly as this tablet melts in fire (ὥς τόκεται [---] ἐν τῷ πυρὶ τοῦτω, οὕτως κ(αὶ) Ἑρμίας ... κέόμενος ἐν κρεβάττῳ ... θανατωθῇ). K. suggests that the fire, in which the tablet was supposed to burn, was the heat of the baths, where erotic curses were often deposited. [JM]

196) G. KARAMITROU-MENTESIDI, in *AD*, 47 B2 (1992) [1997], p. 455-458 [BE 1998, 240]: A dedication to Artemis Lochia was found at Karyochori Kozanis (p. 457, Imperial period); a pair of ears are represented on the stele [an appeal to the goddess to hear the prayer]. [AC]

197) G. KARAMITROU-MENTESIDI, in *AD*, 48 B2 (1993) [1997], p. 378-380: A dedication to Hermes Agoraios (by a retiring agoranomos) was found at Belbento Kozanis in Macedonia (p. 379, 2ns/1st cent.); the recipient of another dedication found at Exochi Kozanis is not known (p. 380, 2nd/3rd cent.). [AC]

198) P. KARANASTASI, *Ζητήματα της εικονογραφίας καὶ τῆς παρουσίας τῶν ρωμαίων αὐτοκρατόρων στην Ἑλλάδα*, in *AErb*, 134 (1995) [1997], p. 209-226: In a study of the iconography of emperors' statues in Greece, K. supports a suggestion tentatively made by M. HATZOPOULOS – L. LOUKOPOULOU (*Recherches sur les marches orientales des Téménides. I*, Athens, 1992, p. 80) that a marble statue found at Kalamoto (ancient Kalindoia) should be identified with the statue (ἄγαλμα) of Augustus dedicated by the local benefactor Apollonios, as mentioned in an honorific decree (*SEG* XXXV 744 l. 34-39, 1 A.D.); the word θεός in the same inscription (l. 38) designates Augustus (p. 215 note 46). The thunder represented on the right shoulder-strap associates Augustus with Zeus, together with whom he was worshipped at Kalindoia (*cf.* l. 16/17, 22, 27/28). K. discusses the evidence for the association of Roman emperors with Zeus (p. 221-226). [AC]

199) B. KARATZENI, *Τοπογραφικὰ τῆς χώρας τῶν Ἀμβρακιωτῶν*, in *Arbieroma Hammond*, p. 233-249: K. discusses topographical aspects of the delimitation between Ambrakia and Charadros (*SEG* XXXV 665, ca. 160). She suggests identifying the Herakleion of this inscription with the Ἡράκλεια λουτρά, mentioned in connection with the myth of Kragaleus (ANTON. LIB., *metam.*, 4), which she locates near the θερμὴς πηγὴς Χανόπουλου [*cf.* already *EBGR* 1994/95, 190. This identification is confirmed by SALVIAT, *infra* n° 327, p. 394f]. The river Oropos, mentioned in a dedicatory inscription and worshipped as a god (p. 245: Ὀρωπῶ ποταμῶ, καθιέρ(ω)σαν εὐχά[ν]), should be identified with river Louros. [AC]

200) S. KARWIESE, *Die Hafenthermen von Ephesos: Ihr ursprünglicher Name und ihr erster (?) Gymnasiarch*, in *Ein ephesischer Priester*, p. 141-146: The coins which were found in the stadion at Ephesos include one which represents a hitherto unknown type (a portrait of Domitian Germanicus on the obverse, the portrait of a gymnasiarchos with the inscription Δομιτιανῆ αἰώνιος γυμνασιαρχία on the reverse). K. suggests that Aristion, who served among other things as high priest of Asia and Asiarch, neokoros of the temple, prytanis, and gymnasiarchos under Domitian, assumed the office of Δομιτιανῆ γυμνασιαρχία, i.e., became gymnasiarchos of the harbor thermae, which bore Domitian's name until his *damnatio memoriae* in 96 A.D.; later the gymnasium was known as γυμνάσιον τοῦ [...] Σεβαστοῦ [*cf. infra* n° 334]. [JM]

201) S.E. KATAKIS, *Φιλημάτιον Τερεντία χρηστὴ χαίρει. Darstellungen der Isis und mit ihrem Kult verbundener Personen auf Euböa*, in *MDAI(A)*, 112 (1997) [1999], p. 317-334: K. reprints the text of the grave stele of Philemation Terentia (a slave?, Chalkis, ca. 50-1 B.C., *IG* XII 9, 1148). He demonstrates that the representation of this woman on the stele is influenced by the iconography of both Isis and Hygieia. K. also discusses the evidence for the cult of the Egyptian deities on Euboia. [AC]

202) E. KEFALIDOU, *Νικητής. Εἰκονογραφικὴ μελέτη τοῦ ἀρχαίου ἐλληνικοῦ ἀθλητισμοῦ*, Thessalonike, 1996 [*SEG* XLVI 801-802]: In a general archeological study dedicated to the iconography of Greek sport, esp. the iconography of athletic victories, K. presents a list of inscriptions written on prizes given to athletes, a catalogue of Panathenaic amphorae which in addition to the standard text bear other inscriptions as well, a list of inscribed bronze vases, and inscriptions on stone (p. 111-118). The catalogue includes two unpublished bronze hydriae found at Pydna; originally, they had been given

as prizes at the festival Anakeia in Athens and at the regatta at the Poseidonia of Sounion (5th cent.). [AC]

203) A. KLONER – A. HÜBSCH, *The Roman Amphitheater of Bet Guvrin: A Preliminary Report on the 1992, 1993, and 1994 Seasons*, 'Atiqot, 30 (1996), p. 85-106 [BE 1999, 571]: Ed. pr. of a dedication to Theos Heliopolites for the wellbeing of Commodus found in the amphitheater at Eleutheropolis (Bet Guvrin, p. 100). K.-H. mention also the discovery of three rolled lead tablets in the subterranean structures of the arena, probably defixiones. [AC]

204) D. KNOEPFLER, *Haltère de bronze dédié à Apollon Hékabolos dans la collection G. Oritz (Genève)*, in CRAI, 1994, p. 337-379: Ed. pr. of a bronze jump weight bearing a metrical dedicatory inscription (ca. 470/460, probably from Thessaly). The object had been dedicated by Eumelos to Apollon Hekabolos. The material is unusual. K. discusses in great detail the use of jump weights (with thorough iconographical survey) and presents a list of other similar dedications from Eleusis, Olympia, and the sanctuary at Isthmia (CEG 299, 372, 355). The epithet ἐκηβόλος/ἐκατηβόλος is epigraphically attested for Apollon in the islands of the Cyclades, in Athens (or Euboia), and in Central Greece. It is not a cult epithet, but a literary attribute of the god. [AC]

205) A. KOSE, *Die Höhle Pilarou beim Felsheiligtum Christos*, in *Das dorische Thera V*, p. 73-95 [SEG XLV 1105-1107; BE 1998, 38]: K. presents the results of an excavation in the cave Pilarou in Thera; a new reading of a dedication (IG XII 3, 418, 4th cent.), originally interpreted as a dedication to Demeter and Kore, identifies the deity worshipped here with Zeus Demetrios (possibly in association with Koures (Ζεὺς Δαμάρτιος [καὶ Κορῆς?]). The cult of Koures is attested on Thera (IG XII 3, 350, 354, 355). K. publishes a rock cut invocation of Zeus [SEG XLV 1106] and republishes a dedication to Zeus (IG XII 3, 425, 4th cent.); initiation rituals similar to those known from Crete may have been performed in the cave (p. 148f.; cf. the 'paederastic' inscriptions: IG XII 3, 536-543) [see, however, SEG XL 679]. [AC]

206) R. KOTANSKY, *The Chnoubis Gem from Tel Dor*, in *IEJ*, 47 (1997), p. 257-260: See *infra* n° 358.

207) R. KOTANSKY – J. SPIER, *The "Horned Hunter" on a Lost Gnostic Gem*, in *HTR*, 88 (1995), p. 315-317: Ed. pr. and thorough discussion of a very interesting gem of chalcedony known from a drawing of N.-C. Fabri de Peiresc (17th cent.). The gem bears a representation of an ouroboros and a text of 12 lines, probably copied from a magical handbook. At the beginning three magical names are invoked: ὁ Ἰοσηουανη, ὁ Βακαξιχυχ, ὁ Κερατάγρας; this formula appears also in a gem of Syrian provenance (R. MOUTERDE, 'Le glaive de Dardanos'. *Objets et inscriptions magiques de Syrie*, in *Mélanges St-Joseph*, 15, 1930, p. 72-74 n° 7), Βακαξιχυχ is also known from an unpublished lead tablet in the Getty Museum. Κερατάγρας ("hunter of horn" or rather "horned hunter") is attested only in these two gems. This name may refer to a horned hunter god of Syrian origin (?), whose cult was diffused in the Eastern Mediterranean (cf. the Bronze Age horned god of Enkomi on Cyprus, and possibly Apollon Karneios, Keraites, and Karinos). [This suggestion is plausible, but the last two epithets seem to derive from toponyms (cf. the endings -ίτης and -ινός); if they are etymologically related to κέρας (horn), it was the place name that was associated with this word, and not the god]. A text with clear Gnostic influence follows: οὗτος ἐστὶν ὁ πρῶπάτωρ, ὁ τοῦ σώματος μόνος ὢν, διὰ πάντων πορευόμενος ("this is the First-Father, the one being single of substance, passing through all things"). K.-S. demonstrate the dependence of this gem from Gnostic doctrines (cf. the *Tripartite Tractate's* description of the First-Father in the Nag Hammadi codices), suggesting that the ultimate

source of the text may have been a hymnic verse from a lost Gnostic book. After the label “Solomon’s seal”, obviously copied from a formulary and referring to the magic sign which follows (ZZZ), the text seems to provide instructions for the engraving of the head of the ouroboros: “make the serpent with a lion’s head” (ὁ δράκων ἔστω λεοντοκέφαλος). [AC]

208) D. KOURKUMELIS, *Χάλκινο ἐνεπίγραφο ἀγαλμάτιο ἀπὸ τὴν Κέρκυρα*, in *ΑΕφθ*, 134 (1995) [1997], p. 257-265 [SEG XLVI 617; BE 1999, 90]: Ed. pr. of a bronze statuette of a kouros, found at Rachonas Peramatos (2 km south of ancient Korkyra, 6th/5th cent.). The dedicatory inscription represents a rare type, consisting of the name of the dedicant in the genitive + εἰμί (Ἀριστολόχ(ο) ἡμί). K. suggests identifying the site where the statuette was found with Mt. Istone (cf. Thuc. III 85, 4), where a sanctuary of the Θεοὶ Διοσκοῦροι Ἰστωνῶν existed (IG IX 1, 1057). [AC]

209) Ch. KRITZAS, *Ἀνὴρ φέρων ταῦρον. Σχόλια σ’ ἓνα μνημεῖο τῆς Ἀγορᾶς τοῦ Ἀργους*, in *Πρακτικὰ Ε’ Διεθνoῦς Συνεδρίου Πελοποννησιακῶν Σπουδῶν*, 1995, B’, Athens 1997, p. 33-42 [BE 1998, 174]: K. collects and discusses the literary, epigraphic, and iconographical evidence for the ritual of carrying oxen in festivals (ἄρσις τῶν βοῶν). The earliest epigraphic attestation is an Athenian inscription concerning the Hephaisteia (IG I³ 82, 421/20 B.C.); unlike this text, which attests the performance of the ritual by men, many inscriptions of the 2nd-1st cent. refer to ephebes, who carried oxen primarily at the Eleusinian mysteries (IG II² 1006, 1008, 1009, 1011, 1029, 1030; SEG XXVI 98). K. recognizes an initiatory character in this ritual and relates it to the Thessalian Taurokathapsia at the Eleutheria. This ritual is exceptional, since normally the sacrificial animal was not brought to the altar violently. [JM]

210) Ch. KRITZAS, *Ἐπισκόπηση τῶν ἐπιγραφικῶν μαρτυριῶν γιὰ σχέσεις Κύπρου καὶ Ἀργολίδος-Ἐπιδάουρου*, in *Πρακτικὰ τοῦ Διεθνoῦς Ἀρχαιολογικοῦ Συνεδρίου “Ἡ Κύπρος καὶ τὸ Αἰγαῖο στὴν Ἀρχαιότητα, ἀπὸ τὴν προϊστορικὴ περίοδο ὡς τὸν 7ο αἰῶνα μ.Χ.”*, Λευκωσία 8-10 Δεκεμβρίου 1995, Nicosia, 1997, p. 313-322 [BE 1998, 484]: K. presents an impressive panorama of the relations of Cyprus to Argolis and Epidauria in the light of the inscriptions (no new texts). The epigraphic evidence includes a syllabic inscription which attests the name Opheltas, which recalls the heroized boy Opheltas in Nemea (1 = ICS² 18g, 11th cent.); an Epidaurian decree granting a man from Soloi the honors of proxenia, euergesia, and thearodokia (3 = IG IV² 53, 4th cent.); a list of thearodokoi from Nemea, which includes thearodokoi in Salamis, Kourion, and Soloi (4 = SEG XXXVI 331 I 3-10, ca. 325-300); An inscription of Argos which mentions donations of the Ptolemies (money and vessels) and of several Cypriote cities (money), probably given to the sanctuary of the Egyptian gods in Argos (7 = SEG XXXII 371). [JM]

211) Ch. KRITZAS, *Εὐτυχία καλή. Στοιχεῖα γιὰ τὰ εὐετηριακὰ ἔθιμα τῶν ἀρχαίων*, in *Archaiologia*, 65 (1997), p. 74-80: K. summarizes the Greek rituals related to the new year in the light of the literary sources and the inscriptions. He also discusses various apotropaic rituals (e.g., apotropaic inscriptions and symbols on doors, entrances, and walls of houses, the use of phylacteries) and rituals aiming at bringing good luck, in connection with the cult of Hermes Tychon and Aphrodite Euploia. [JM]

212) Ch. KRITZAS, *Nouvelle inscription provenant de l’Asclépiéion de Lebena (Crète)*, in *ASAA*, 70/71 (1992/93) [1998], p. 275-290 [cf. XI Congresso Internazionale di Epigrafia Greca e Latina. Preatti, Rome, 1997, p. 221-234]: Ed. pr. of a building inscription from the Asklepieion of Lebena (2nd/1st cent.), which records that two na(o)koroi moved the area designated for the performance of dances away from the adyton (ἔθηκαν τὸν χορὸν | ἀπὸ τῷ ἁδύτῳ), possibly during construction work in the

sanctuary; the verb τίθημι (ἀπό) is used in the sense of μεταφέρω, μεταθέτω. K. comments on the term νακόρος, which in Crete is almost exclusively attested in Lebena (cf. also *I.Cret.* II xi 3 l. 41, from the Diktynnaion). [JM]

213) E. KROB, *Serments et institutions civiques à Cos à l'époque hellénistique*, in *REG*, 110 (1997), p. 434-453 [BE 1998, 303]: K. collects the evidence for treaty oaths and oaths of magistrates (priestess of Demeter, prostatai, unknown officials) in Hellenistic Kos, studies the oath ceremony (function of the ὀρκωτής, the gods invoked in the oath, the sacrificial victims), and underlines the importance of oaths for the democratic institutions and the coherence of the civic community; K. rightly warns against an overevaluation of the Athenian influence on this practice [cf. *supra* n° 83]. [AC]

214) J. KUBÍNSKA, *Les ostothèques dans les inscriptions grecques de l'Asie Mineure*, in *Poikila Epigraphika*, p. 7-58 [BE 1998, 328]: K. presents a very useful catalogue of 44 epitaphs from various regions of Asia Minor [n° 9 is from Thessalonike] which use the term ὀστοθήκη, with commentary of the individual texts, a general overview, and indices. The ostotheke was used in connection with the incineration of the deceased person; it appears both as an isolated monument and as part of a funerary building complex; in some cases the same ostotheke could be used for several generations. [AC]

215) F. KUDLIEN, *Berufsmäßige Klageweiber in der Kaiserzeit*, in *RhM*, 138 (1995), p. 177-187 [BE 1997, 43]: Discussion of professional mourners in the Imperial period (θρήνηφδός, θρήνήτρια); very few documentary sources attest women exercising this profession (cf. *SEG* VIII 621 l. 18; *BGU* 34). [AC]

216) E. KÜNZL, *Studien zur antiken Medizin*, in *JRGZM*, 42 (1995) [1997], p. 573-575: K. gives a brief report on his study of a group of 36 objects from the grave of a surgeon, allegedly from southeast Asia Minor, now in the Römisch-Germanisches Zentralmuseum in Mainz. One of the objects is a handle in the form of a mouse, inscribed with the text: Ὑγείνου Κανπυλίου νεοποιοῦ. Two similar objects with the same inscription are known, one in the British Museum (allegedly from the Artemision of Ephesos), a second in the antiquities market in London. Hygeinos was probably neopoios in Ephesos (ca. 200-250 A.D.); a surgeon acquired one of these objects (as a gift?). These handles were probably parts of stili or wax tablets; the mouse is associated with the cult of Apollon Smintheus. [AC]

217) E. KÜNZL – S. ZIMMERMANN, *Die Antiken der Sammlung Meyer/Steinag in Jena. II. Instrumente verschiedener Fundorte, Kästchen, Statuetten und Votive*, in *JRGZM*, 41 (1994) [1996], p. 179-198: K.-Z. present a catalogue of anatomical votives and medical instruments in the collection Meyer Steinag (University of Jena); most of them are published and have been included in the corpus of anatomical votives by F.T. VAN STRATEN, *Gifts for the Gods*, in H.S. VERSNEL (ed.), *Faith, Hope, and Worship. Aspects of Religious Mentality in the Ancient World*, Leiden, 1981, p. 65-151. The anatomical votives of the Hellenistic and Imperial period were found in Kos (83-89, 97) Smyrna (90); n°s 91-96 are of unknown provenance; n°s 85 (= VAN STRATEN, *ibid.*, n° 30.10, a uterus) and 86 (a baby) are modern. The votives represent various diseased parts of the body: lungs (83 = VAN STRATEN, *ibid.*, n° 30.9), breasts (90), torsos (91-92, 94), female torsos with genitals (84, 93), dropsy (87), eyes (97), a man with an eye disease (88), the head of a man with paralysed facial nerves on the left side (89). N° 84 is inscribed with a dedicatory inscription addressed to Asklepios [*SEG* XLVI 1091]. [AC]

218) C. KUNZE, *Die Skulpturausstattung hellenistischer Paläste*, in W. HOEPFNER – G. BRANDS (eds.), *Basileia. Die Paläste der hellenistischen Könige. Internationales*

Symposium in Berlin vom 16.12.1992 bis 20.12.1992, Mainz, 1996, p. 109-129: See *supra* n° 166.

219) L. KURKE, *The Economy of Kydos*, in C. DOUGHERTY – L. KURKE (eds.), *Cultural Poetics in Archaic Greece: Cult, Performance, Politics*, Cambridge, 1993, p. 131-163: In this thought-provoking article K. discusses the ideas connected with athletic victory – esp. in the 6th and 5th cent. – making ample use of inscriptions, particularly of agonistical epigrams. The word κῦδος designated a special power which makes a person invincible, a magical potency associated with victory. The epigraphic and literary evidence reveal the efforts of the city to become the beneficiary of the victor's kydos. These rites associated with the honoring of victorious athletes are described by K. as an 'economy of kydos', i.e., "a circulation of powers and honors whose goal is to achieve a harmonious sharing of this special commodity [i.e., the magical potency associated with victory] within the city" (p. 141). This phenomenon was particularly important in the late 6th and early 5th cent., a period of external threat and internal upheaval, but also of a period of aristocratic self-representation within the city. K. collects the literary evidence for the talismanic power of athletic victory; for victorious athletes as commanders in war and founders of cities; for the role of inscribed victory statues in the perpetual re-enactment of the original coronation at the games; and for the heroization of athletes – esp. of athletes who possessed a superabundance of kydos or did not receive the proper honors in response to their kydos. [AC]

220) A. KYRIAZOPOULOS, *Les épiphanies des dieux dans les papyrus de l'époque impériale*, in *Akten des 21. Internationalen Papyrologenkongresses*, I, p. 556-562: K. distinguishes several categories of references to divine epiphanies in papyri of the Imperial period: epiphanies in mythological narratives or narratives of the remote past (e.g., Dionysos in the myth of Lykourgos, which belongs to the group of "épiphanies de justice divine"); epiphanies in dreams (κατ' ὄναρ), often of Sarapis (e.g., *P.Berol.* 10525); visions (καθ' ὕπαρ, e.g., *P.Oxy.* XI 1381), which reflect mystical and philosophical trends. Reports of epiphanies often underline the ἐνάργεια of the appearance and the super-human stature of the divinity. [AC]

221) A. LAJTAR, *Die griechischen und koptischen Inschriften im griechisch-römischen Museum in Alexandria. Hinweis auf eine neue Veröffentlichung*, in *JJP*, 26 (1996), p. 53-64: L. republishes and discusses the Greek inscriptions presented by W. BRUNSCH, *Koptische und griechische Inschriften aus Alexandria*, in *Wiener Zeitschrift für die Kunde des Morgenlandes*, 84 (1994), p. 9-34. We single out the following acclamations in Christian epitaphs [undated]: εἰς θεός (A 2684; notice the personal name Ἀσκληπιός = Ἀσκληπιός), εἰς θεός ὁ βοη[θῶν] (A 11767, 11819), and εἰς θεός (A 11846) [cf. *supra* n° 114]. [AC]

222) A. LAJTAR, *Minima epigraphica aus dem christlichen Ägypten*, in *JJP*, 26 (1996), p. 65-71: L. recognizes the formula μὴ λύπει, οὐδεὶς ἀθάνατος ἐν τῷ κόσμῳ τούτῳ in a Christian epitaph from Edfou (Egypt, undated). [AC]

223) S.D. LAMBERT, *The Attic Genos Salaminioi and the Island of Salamis*, in *ZPE*, 119 (1997), p. 85-106 [BE 1998, 160]: L. presents a new edition of the famous leges sacrae concerning the Attic genos of the Salaminioi, its cults and its priesthoods, based on autopsy (*LSCG Suppl.* 19, 363/62 and mid-3rd cent.) [cf. *EBGR* 1991, 270; 1994/95, 277] and proposes a new interpretation of the relationship of the genos to the island of Salamis. He suggests that the genos consisted of Athenians established on the island between the 6th cent. and the early Hellenistic period [cf. *infra* n° 366]. L. argues that the use of the term *archaiosalaminioi* in the second document (l. 25, 30, 39, 42) reflects the fact that since the

earlier inscription the island of Salamis had come under Macedonian control; strictly speaking, the genos members were no longer Salaminians. In a brief Appendix L. discusses four inscriptions attributed to the genos of Salaminioi (IG II² 1232, 2345; IG I³ 972; SEG XL 130) and shows that two of them (IG I³ 972; SEG XL 130) are not related to it. [Cf. also S.D. LAMBERT, *IG II² 2345, Thiasoi of Herakles and the Salaminioi Again*, in ZPE, 125 (1999), p. 93-130; *infra* n° 366]. [JM]

224) M.L. LAZZARINI, *Una nuova defixio greca da Tiriolo*, in *Forme di religiosità*, p. 163-169 [SEG XLIV 844]: Ed. pr. of a defixio written on a lead tablet, found in the site of tomb or a necropolis at Tiriolo in Calabria (near Catanzaro, 4th/3rd cent.). We present the entire Greek text because of its peculiarities: [---]ατιεαν (the end of a female name) ἐνδίδ[η]μι παρ Ἑρμῆι | [ἐπ]ὶ παρκάθεμα καὶ ψυχάν, γλώσσας, | [σῶ]μα (or [στ]όμα), ἰσχύν, δύναμι(ν) τὰν κριτῶν ΩΝΚΥΣ | [---]ΥΩΣ μυσαρά, ψυχρά, μ[ι]σετά ("I bind [---]latiea, setting her under the custody of Hermes; I also bind the soul, the tongues, the body (or the mouth?), the strength, and the vital energy of the judges, [---] abominable, cold, hateful"). The verb ἐνδίδημι (cf. καταδίδημι and καταδέω) and the noun παρκάθεμα (cf. παρακατατίθημι and παρακαταθήκη) were unattested so far in defixiones [DETTORI, *supra* n° 108 suggests reading [κα]ὶ παρκατ(ί)θεμα(ι); H.W. PLEKET, in SEG XLIII, p. 259, points to the use of παρτίθεμαι in *supra* n° 99]. This is one of the rare cases, in which judges (κριταί) are being cursed [cf. *supra* n° 290]. The last three words are either insults against the woman, who was the object of the curse, or [rather] describe the status to which she is to be reduced. [DETTORI, *supra* n° 108, assumes that the adjective ψυχρά implies sympathetic magic of an erotic nature and recognizes in the word μισετά the noun μισήτη (prostitute). D. interprets the text as a curse against a prostitute]. [JM]

225) B. LE GUEN, *Tribulations d'artistes pergaméniens en 120 av. J.-C.*, in *De la scène aux gradins*, p. 73-96 [BE 1998, 349]: In an intriguing analysis of the significant political role played by the association of the technitai of Dionysos Kathegemon in Pergamon in the aftermath of the revolt of Aristonikos (cf. IGR IV 1692 = LSAM 15) L. discusses the festival for the dedication of the stelai with the treaty of alliance between Elaia and Rome and the participation of the Dionysiac artists in this and other Hellenistic festivals. [AC]

226) M. LEIWO, *Religion, or other Reasons? Private Associations in Athens*, in J. FRÖSÉN (ed.), *Early Hellenistic Athens. Symptoms of a Change (Papers and Monographs of the Finnish Institute at Athens, 6)*, Helsinki, 1997, p. 103-117: After a brief discussion of the terms θίασος, θιασῶται, and ὀργεῶνες, L. studies the development of cult associations in Athens. The early forms of cultic groups and associations were restricted to citizens, but already in the second half of the 5th cent. (e.g. in the case of the Thracian goddess Bendis) and more intensively during the last decades of the 4th cent. the foreign residents of Attica started to form ethnic organisations in connection with the worship of their own deities. Also in the second half of the 4th cent. new designations of associations emerge in the inscriptions, such as ἐρανισταί or κοινὸν ἐρανιστῶν (IG II/III² 2935, 2940, 1265). The interests of such associations were not only (not even primarily) of religious character, their economic and social aspects being very important (e.g. IG II/III² 1327, 1335, 1339). L. suggests that the connection of associations with cult was due to the Athenian political and social context of the 4th and 3rd cent. which required from such associations a link of some sort with cultic activities. [JM]

227) C. LE ROY, *Une convention entre cités en Lycie du nord*, in CRAI, 1996, p. 961-980: L. summarizes the content of a new treaty between Termessos and the Lykian Koinon (after 166 B.C.), found in the Letoon of Xanthos (111 lines). The treaty concerns the exploitation of highlands between Tlos and Termessos. The text mentions eponymous

priests of Rome and Apollon for the Lykian Koinon and eponymous priests of Rome and Zeus for Termessos. Inscribed stelai were to be set up in sanctuaries at Xanthos (Leto), Tlos (Artemis), Termessos (Zeus), and Kaunos (in a sanctuary of the Kaunians' choice). [AC]

228) T. LINDERS, *Review of D. HARRIS, The Treasures of the Parthenon and Erechtheion*, Oxford, 1995 [EBGR 1994/95, 157], in *JHS*, 117 (1997), p. 257-258: L. points out that there is no evidence for shelves and cupboards in the Athenian inventories; φάτνη was probably an open box, θήκη a container, and ῥυμός weighing-lot. In the inventories of 434/33-406 B.C. the treasurers excluded the names of even famous dedicators from their lists, perhaps in order to be brief. L. also repeats her view that these inventories were not documents of bookkeeping, but records of actions performed [cf. EBGR 1992, 130]. [AC]

229) T. LINDERS, *Gaben an die Götter oder Goldreserve?*, in *Kult und Kultbauten auf der Akropolis*, p. 31-36: L. demonstrates, mainly through a study of the Athenian inventories, that the dedications of valuable objects (including coins) were primarily dedications to the gods and were regarded as sacred property, which could be used by the community only in exceptionally critical situations. [AC]

230) M. LIPKA, *Anmerkungen zu den Weibinschriften der Athena Parthenos und zur Hekatompedon-Inschrift*, in *Kult und Kultbauten auf der Akropolis*, p. 37-44 [BE 1998, 25; 1999, 58]: Three dedications to Athena Parthenos (IG I³ 728, 745, 780) and the Hekatompedon inscription (IG I³ 4) suggest that the cult of Athena Parthenos was established shortly after ca. 500 B.C.; the sacred precinct (mentioned in the Hekatompedon inscription) should be located at the site of the later Parthenon [This view is revised by K. LIPKA, *Anmerkungen zur Hekatompedon-Inschrift: Eine Revision*, in *ZPE*, 122 (1998), p. 79-80]. K. speculates that this cult was promoted by wealthy representatives of the democratic middle class, in opposition to the cult of Athena Polias, which was promoted by the oligarchs. [AC]

231) N. LITINAS, *Corrigenda Varia*, in *ZPE*, 117 (1997), p. 210-212: L. improves the text of a papyrus interpreted by G. MESSERI SAVORELLI and R. PINTAUDI as an oracular question (Tebtynis, 3rd cent. A.D.) [EBGR 1996, 185]. The text reads: "if Thallos received all the earrings of Terpo, Ptolemaios' daughter"; it is not certain if the text is a question addressed to the oracle at Tebtynis. [AC]

232) S.R. LLEWELYN (ed.), *New Documents Illustrating Early Christianity. Volume 8*, Macquarie University, 1997: The volume includes discussion of several inscriptions related to ancient religion. We single out the following subjects: curses against a fugitive slave (§2), consolation decrees (§8), and confession inscriptions (§ 16). [AC]

233) G. LLOYD-MORGAN, *Nemesis and Bellona: a Preliminary Study of two Neglected Goddesses*, in S. BILLINGTON – M. GREEN (eds.), *The Concept of the Goddess*, London-New York, 1996, p. 120-128: After a brief account of the Greek origins of Nemesis (temple in Rhamnous, connection with Themis) L. discusses the epigraphic evidence for the cult of Nemesis in the Roman provinces [cf. EBGR 1993/94, 113] and compares it to the epigraphic evidence for the cult of Bellona. Inscriptions referring to Nemesis occur more than twice as frequently as those which refer to Bellona. [JM]

234) H. LOHMANN, *Survey in der Chora von Milet. Ein neuer Horos vom Temenos der Argaseis*, in *AA*, 1997, p. 299-304 [BE 1998, 41]: Ed. pr. of a boundary stone of a temenos of the Argaseis, found east of Zanguldaklilar sitesi (near Miletos, 4th cent.; cf. a series of similar texts: *I.Didyima* II 66-69); the same text is written on two adjacent sides of

a block, which probably was placed on a corner. The divinity to which the temenos was dedicated is not known. It is also not clear whether the Argaseis were the inhabitants of an otherwise unknown settlement (Argasa) or the Milesian demos of the Argaseis [for the Karian Argasa cf. *EBGR* 1996, 114]. [JM]

235) J.G. LOLOS, "Σπήλαιον ἀναπνοὴν ἔχον ἐς τὴν θάλασσαν". Τὸ σπήλαιο τοῦ Εὐριπίδη στὴ Σαλαμίνα, in *Dodone*, 26 (1997), p. 287-325: Report on the excavation in a cave in Salamis which L. identifies with the cave in which Euripides used to compose his tragedies. A 5th cent. vase was later (in the Hellenistic period?) inscribed with the poet's name (Εὐριπ[ίδης?]); it may be a dedication to Euripides (p. 301). [AC]

236) P. LOMBARDI, *Les sources épigraphiques grecques du sanctuaire du Janicule et de Jupiter Dolichénien à Rome*, in G.M. BELLELLI – U. BIANCHI (eds.), *Orientalia Sacra Urbis Romae, Dolichena et Heliopolitana. Recueil d'études archéologiques et historico-religieuses sur les cultes cosmopolites d'origine commagénienne et syrienne*, Rome, 1996, p. 57-86 [*BE* 1999, 636]: L. collects the inscriptions which attest the presence of Greek and Phoenician divinities at the side of the Triad of Heliopolis in the Syrian sanctuary on the Janiculum in Rome: (i) an altar for Zeus Keraunios and the nymphs Furrinae (*CIL* VI 36802, ca. 100-150 A.D.); the Furrinae should not be identified with the Furiae (Erinyes), but represent deities of vegetation associated with Zeus Keraunios; (ii) an altar for Theos Adados (*CIL* VI 36803, late 2nd cent. A.D.); (iii) a bilingual dedication to Commodus, designated as the ἀσπιστὴς τῆς οἰκουμένης (*IG* XIV 985, 29th November, 186 A.D.); (iv) a relief dedicated to (Zeus) Dolichenus (θεὸς Δολιχηνός; *IG* XIV 984, 2nd cent. A.D.). [JM]

237) M. LOMBARDO, *Professione medica e magia a Metaponto (a proposito del katàdesmos SEG 1980, nr. 1175)*, in *Studi di Antichità*, 8.2 (1995), p. 95-106: L. discusses a curse tablet from Metapontion (*SEG* XXX 1175) which curses the medical doctors working in an ἐργαστήριον ('medical laboratory' of a doctor). He rejects the interpretation of this defixio as related to a lawsuit or to a group of Pythagoreans and plausibly assigns it to the 'commercial curses'. The date can range between ca. 280 and the late 2nd cent. [AC]

238) G. LÓPEZ MONTEAGUDO, *Personificaciones alegóricas en mosaicos del oriente y de Hispania: la representación de conceptos abstractos*, in J. M^a BLÁZQUEZ MARTÍNEZ – A. GANZÁLEZ BLANCO – R. GANZÁLEZ FERNÁNDEZ (eds.), *La tradición en la antigüedad tradía (Antigüedad y cristianismo, XIV)*, Murcia, 1997, p. 335-361: L. discusses the representation of abstract ideas, esp. of allegories related to philosophical concepts, in mosaics in Late Antiquity (3rd-6th cent., esp. in Greece, Asia Minor, Syria, Cyprus, and Spain). Many allegorical representations (accompanied with inscriptions, pagan deities and mythological scenes) are influenced by Greek religious, moral, and philosophical ideas ("Ἀγνοία, Ἀκμή, Ἀμβροσία, Ἀμεριμνία, Ἀνανέωσις, Ἀνατροφή, Ἀπόλαυσις, Ἀθανασία, Βίος, Γηθοσύνη, Δικαιοσύνη, Δύναμις, Εἰρήνη, Εὐανδρία, Εὐκαρπία, Εὐπρέπεια, Εὐτεκνία, Εὐφρασία, Εὐφρασις, Εὐφρόνησις, Θεογονία, Καιρός, Κόσμησις, Κρίσις, Κτίσις, Μεγαλοψυχία, Νέκταρ, Παννυχίς, Πειθώ, Πλούτος, Πόθος, Σκοπή, Σοφία, Σωτηρία, Τρυφή, Φιλοσοφία, Χάρις, Χρῆσις). [AC]

239) O.D. LORDKIPANIDZE, *Gods of the City of Phasis*, in *VDI*, 220 (1997), p. 15-34 (in Russian, with English summary): L. associates Apollon's epithet ἡγεμών, attested on a silver phiale dedicated to Apollon Hegemon ὁ ἐμ Φάσι (Kuban, late 5th cent.) with the epithet προκαθηγεμών; it probably denotes the function of the god as a custodian, sovereign, and leader of the city. The iconography of the phiale (Python and the omphalos) probably refers to the omphalos as the tomb of Python, who may have been worshipped

as a chthonic god. L. also discusses numismatic evidence for the cult of the Apollonic triad in Phasis. [AC]

240) A. LUBOTSKY, *New Phrygian Inscription no. 48: Palaeographic and Linguistic Comments*, in *Frige e Frigio*, p. 115-130: L. analyzes an epitaph from Dorylaion, in part in New Phrygian and in part in Greek (2nd/3rd cent. A.D.). According to the Greek text, Asklepios, the 'father' (πατήρ), i.e., a cult official of the Mithras cult, put his grave under the protection of gods and of a cult association (παρεθέμην τὸ μνημεῖον τοῖς προγεγραμμένοις θεοῖς καὶ τῇ κώμῃ); the word κώμη (δουμε in the Phrygian text) designates a cult association; the gods are mentioned in the Phrygian text (Μίτραφατα, Μας Τεμρογειος, Πουντας Βας), which also contains the end of a curse formula. [AC]

241) G. LUCAS, *Les cités antiques de la haute vallée du Titarèse. Étude de topographie et de géographie historique*, Lyon, 1997 [BE 1997, 330]: L. collects the epigraphic testimonia concerning the cities in the valley of Titaresos in Thessaly (Greek text, translation, commentaries; no new texts). We single out a dedication to Apollon by the Perrhaibian cities (32, Olosson, 4th cent.) and a dedication to Herakles Kynagidas by his priests (45 = EAM 6, Aiane in Elimiotis?, 1st cent.). L. identifies the dedicators of a statue to the Egyptian gods (Sarapis, Isis, Horos, Anoubis) in Larisa (2nd cent.) with the citizens of Azoros ([κοινὸν τῶν Ἀ]ζωριαστῶν). [L. has overlooked the publication of this text in SIRIS 94, where L. VIDMAN restored Ζωριαστῶν]. The testimonia include the relevant passages of the lists of theorodokoi of Epidauros (33) and Delphi (39) as well as an oracular tablet of Dodona concerning the Koinon of the Mondaiatai (54). [AC]

242) A. LUKASZEWICZ, *Une inscription d'Alexandrie*, in *JJP*, 26 (1996), p. 99-103 [BE 1998, 543]: Ed. pr. of an inscription which reports the activities of Apollonios, priest of Tyche, and Aniketos, trikliniarchos of a god (l. 5f.: θεοῦ τοῦ | [μεγίστου?]; Alexandria, 2nd/3rd cent.). Apollonios offered at his expenses all the necessary parafernalia, including an ἀσπίδειον (l. 8), i.e., an imago clipeata for the decoration of the triclinum. [AC]

243) W. LUPPE, *Ἀρτεμις αἰχμαῖα und weitere Beinamen dieser Göttin*, in *Glotta*, 73 (1995/96) [1997], p. 208-209: L. restores a passage in the recently published *Mythographus Homericus* (P.Oxy. 4096 l. 11-16) [EBGR 1994/95, 129]. In this passage various epithets of Artemis are explained as related to her hunting of deer: ἐν[αγρος], [βο?]λαῖα, αἰχμαῖ[α], and [ἐλαφῇ]βόλος. [AC]

244) D. LYONS, *Gender and Immortality: Heroines in Ancient Greek Myth and Cult*, Princeton, 1997: L. presents a thorough study of the problems concerning the myths and cults of heroines in ancient Greece, mainly in the light of the literary sources. Two of the most interesting complexes deal with the Dionysiac heroines and with Iphigeneia. Inscriptions are adduced for the presence of heroines in the Athenian sacrificial calendars as well as for the cult of heroines as ktistai (IG IX 2, 1129; Imperial date). [L. does not quote the entire text of the latter inscription (from Demetrias), which does not attest the cult of heroines. The text reads ἡρώων | ἡρωισσῶν | κτιστῶν; it refers to three separate recipients of a cult: the heroes, the heroines, and the ktistai (among others, Demetrios Poliorketes). For the location of the cult of the archegetai and ktistai at Demetrias see P. MARZOLFF, *Ein Stück Kleinasien in Europa?*, in F. BLAKOLMER et al. (eds.), *Fremde Zeiten. Festschrift für Jürgern Borchhardt zum sechzigsten Geburtstag*, Wien, 1996, p. 105-123]. In the sacrificial calendar of the Marathonian Tetrapolis (IG II² 1358 = LSCG 20, early 4th cent.) most of the heroes are identified, by name or location, whereas all heroines remain unnamed; the calendar of Erchia (SEG XXI 541, early 4th cent.) includes sacrifices to unnamed heroines, but also a sacrifice of a goat to Semele; in the sacrificial calendar of Thorikos (SEG XXXIII 147, ca. 400-350) it is noteworthy that Prokris

and all the unnamed heroines are honored with a table of offerings, while Alkmene and Helen receive animal sacrifices. [JM]

245) G. MADDOLI, *Cults and Religious Doctrines of the Western Greeks*, in *The Western Greeks*, p. 481-498: M. presents a compact and informative introduction to the cults of the Western Greeks and their religious relations to mainland Greece, with some references to epigraphic material from the Greek colonies as early as the 7th cent. We single out the discussion of the 'Orphic texts' (495-498, with a translation of the text from Hipponion) and of the extramural sanctuaries, in particular in the Achaian colonies Kroton, Metapontion, and Poseidonia (492f.). [JM]

246) H. MALAY – C. NALBANTOĞLU, *The Cult of Apollon Pleurenos in Lydia*, in *ArkDerg*, 4 (1996), p. 75-81: Ed. pr. of two important inscriptions concerning the cult of Apollon Pleurenos, found at Gygaia / Koløe. The first text contains three documents: Kadoas, long serving priest of Apollon ἐν Πλευροῖς, addressed a petition to the high priest of the Attalid dynastic cult Euthydemos, requesting permission to inscribe his name, the name of the high priest and the names of the μύσται on a stele and set it up in the sanctuary; Kadoas had made the same request when Nikanor (known from other inscriptions) was high priest of the Seleucid dynastic cult, but this petition had remained unanswered (l. 2-17). [One is inclined to believe that Euthydemos succeeded Nikanor after the peace of Apameia, in 188 B.C., and that Kadoas' petition, which lacks a serious subject, was a demonstration of his loyalty to the new rulers]. The petition is followed by the positive answer of Euthydemos, sent to the oikonomos Asklepiades (l. 21-26) and by a cover letter sent by Diophantos to Attinas (l. 18-21); the exact position of the last two officials is not known. The present stele, erected as the result of this correspondence, is indeed headed with the names of Euthydemos and Kadoas (l. 1-2). This inscription shows that the Seleucid offices of the high priest and the oikonomos were taken over by the Attalids after 188. It also corrects the date of another fragmentary inscription naming a priest of Apollon Pleurenos (possibly the same Kadoas) and the mystai (SEG XXXII 1237; shortly after 188, and not 26/25 B.C.). The second text is a dedication made to Apollon Pleurenos in fulfillment of a vow (l. 5: εὐχὴν) by an association of at least 43 mystai (the stone is broken below). The text is dated by the names of the priests of Roma and Zeus Polieus, in the month Apellaios (early 1st cent.?). The mention of Zeus Polieus shows that in this period the lake Koloe and the sanctuary of Apollon Pleurenos had become part of the territory of Sardis. [AC]

247) G. MANGANARO, *Alla ricerca di poleis mikrai della Sicilia centro-orientale*, in *Orbis Terrarum*, 2 (1996), p. 129-144 [SEG XLVI 555]: M. reprints the text of the Sicilian part of the Delphic list of theorodokoi (SEG XLIII 221 col. IV 90-117) proposing several restorations of personal and place names. He suspects that Leontinoi, Gela, and Akragas are not mentioned in the list because they had lost their autonomy; this would move the date of the list to 198 or 194 B.C. [on the date see EBGR 1996, 125]. He also publishes a kerykeion from Sicily belonging to Zeus Hikesios (p. 143, Sicily, 4th/3rd cent.); he associates Zeus Hikesios with family or phratry cults [for Zeus Hikesios in South Italy cf. *supra* n° 4]. [AC]

248) G. MANGANARO, *Nuovo manipolo di documenti "magici" della Sicilia tardo-antica*, in *RAL*, Ser. 9, 5 (1994), p. 485-517 [SEG XLIV 741, 752, 768, 771, 781]: M. discusses several objects and inscriptions from East Sicily associated with magical practices in late antiquity and in the early Byzantine period (3rd-6th cent.). We single out a bronze medallion from Leontini (487f., 5th cent. A.D.; SEG XLIV 771) with a representation of ouroboros as well as magical words, signs (ZZZ), and names (Σαλαμωνας, Ἀδων.) on the obverse [for these signs and their association with Solomon see *supra* n° 207]; a

man should be protected 'according to his merits' (ἐπὶ ἀξίαν Μαρκιανός, ὃν ἔτεκεν Σαβίνα); on the reverse, an Abrasax figure and magical words. [R. TYBOUT, *SEG* XLIV 771 recognizes the name Ἀδωνάι. On magic in late antiquity and Byzantium see H. MAGUIRE (ed.), *Byzantine Magic*, Washington, 1995]. [AC]

249) G. MANGANARO, *Documenti magici della Sicilia dal III ad IV sec. d.C.*, in *Hestiasis. Studi di tarda antichità offerti a S. Calderone (Scritti Tardoantichi)*, 6), Messina, 1994, p. 13-41 [*SEG* XLIV 741; *non vidi*]: M. discusses ca. 30 amulets from Sicily (3rd-6th cent. A.D.) in private collections. We single out [on the basis of the summary given in *SEG*] an amulet with the Abrasax-figure and the inscriptions Ιαω and Αβρασαξ (p. 20f. n° 6); two bronze medallions with a representation of ouroboros surrounding the seated figure of Solomon (cf. the text σφραγίς (Σ)ολομῶνος) on the obverse [see *supra* n° 207], and the Abrasax-figure and various inscriptions on the reverse (inter al. Ιαω, εἰς πᾶσα(ν) ψυχὴν; p. 22f. n°s 14-15). [Later M. *supra* n° 248, p. 487 recognized the text ἦν ἔτεκεν as well]. [AC]

250) G. MANGANARO, *Studi di epigrafia siceliota*, in *RAL*, Ser. 9, 7 (1996), p. 27-63 [*BE* 1997, 723, 729]: M. presents new readings or restorations of several inscriptions of Sicily. (i) The famous inscription from temple G at Selinous (p. 33-38), which names the gods who gave victory to the Selinountians (ca. 450; *IG* XIV 268 = *IGDS* 78), refers to the dedication of a golden statue of a deer [cf. *EBGR* 1994/95, 233]. (ii) The object dedicated to Malophoros in Selinous (*IGDS* 54) was a statuette of Εὔρα (= Αὔρα, a wind); the dedication was made in fulfillment of a vow during a sea journey (ἐν πελάγει, sc. εὐξάμενος, p. 38-40) [see, however, ARENA's objections, *supra* n° 13]. (iii) Hekate is called θεὰ Ἀγγελοῦς in a dedication in Selinous (*IGDS* 55: θε[ᾶ] Ἀγγέλο τῷ ἡεκάται; p. 40-42). (iv) M. restores the name of the dedicant in a dedication to Enyo from Naxos (*SEG* XXXV 1014, p. 43-45). (v) According to a new restoration of a controversial Archaic inscription of Megara Hyblea (*SEG* XXVI 1084) the text refers to a mortgage (p. 52-56). [According to earlier interpretations the text attested the cult official *archomaos* or the month Archomaos (cf. *EBGR* 1996, 8 for bibliography)]. (vi) The verb κῆ[θ]ε[κ]ε should be restored in the building inscription of the temple of Apollon in Syracuse (p. 56-59, *IG* XIV 1990) [cf. the remarks of L. DUBOIS, in *BE* 1997, 723 and 729]. [AC]

251) G. MANGANARO, *Nuove tavolette di piombo iscritte siceliote*, in *PP*, 52 (1997), p. 306-347 [*BE* 1999, 642]: M. publishes 18 texts written on lead tablets and on other lead objects from Sicily (4th-3rd cent.). (i) The largest group (I-IX) are texts which record transactions; they mention the following month names: Agyeus (VII; first attestation in Sicily; cf. the month names Agyeios/Agyeios in Argos, Crete and Aitolia) [from Apollon Agyeus], Artamitios (I, Kamarina, first attestation in Sicily) [but Artemisios is attested in Tauromenion], Damatrios (III, attested in Tauromenion), Itonios (VIII) [from Athena Itonia, already attested in Tauromenion], Protibalios (VI, from προσβάλλω, i.e., an intercalary month). Several texts are dated with references to eponymous priests (III: ἀμφιπόλος; V-VI: ἱερεὺς). (ii) A second large group consists of defixiones written on lead tablets (XIII-XIV, XVI-XVIII). A defixio from the vicinity of Kamarina curses Onesimos (XIII): δέμονες ἱεροί, | παραδίδω Ὀνήσιμον, | τοῦτον ἀπάγετε μαρε| νόμονον ὑπὸ χθόνα ('sacred demons, I deliver Onesimos; take him away, wasting away under the earth'). In a defixio from Kamarina (XIV) the names of several persons are followed by the formula ἐξόλης οἱ. Three further defixiones (XVI-XVIII, Selinous) consist of names; a fourth text from Selinous has not been read yet (p. 334). M. also presents a small lead kouros, certainly used in a curse ceremony and inscribed with names (cf. D.R. JORDAN, *A Survey of Greek Defixiones not Included in the Special Corpora*, in *GRBS* 26, 1985, 180 n° 122). (iii) The text on a fragmentary lead tablet (X, ca. 500) seems to mention 'sacred things' ([πᾶ]ντα ἱε[ρά?]; a testament or a donation?). (iv) A lead staff is inscribed with an enigmatic text (XI):

Κλ(ε)ιτάνδρα ἱερ|ῶν (ἡ)μέριον | καὶ ἀπα(ρχ)ὴν | καὶ πετράμει|να + a numeral ("Cleitandra offra al dio dei sacrifici la parte giornaliera e la primizia e per quadrimestre..."); M. interprets πετράμεινος=τετράμηνος as a fine which Kleitandra had to pay. [The three terms suggest periodical offerings: a daily offering (ἡμέριον), a first-fruit offering (ἀπαρχή), and a four-month offering (τὰ τεράμηννα)]. (v) A lead band (XII) bears an enigmatic text: a benediction (Φιδίας ἐφίεται εὐτυχεῖν) is followed by a fragmenary text, which according to M. is a contract for the leasing of the temenos of a goddess, obliging the leasers to remove the dirt ([ἐξάγειν δὲ τῷ | τεμένει τὸν κόπ]ρον ἔξος πάντα τῶς τάφρου κατ τὰν δίκαν τὰν ἐπὶ φέροντι τὰν Θεόν) [?]; M. associates with this text another enigmatic document from Terravecchia, which concerns Archon's debt to a goddess (SEG XXVII 657 = IGDS 17 = *Nomima* II 77) [cf. EBGR 1993/94, 10 n° 118; 1994/95, 358 n° 77]; he interprets Phers-phassa as a personal name [see, however, the objections of L. Dubois, in BE 1999, 642, and his detailed comments on these texts]. [AC]

252) K. MANTAS, *Women and Athletics in the Roman East*, in *Nikephoros*, 8 (1995), p. 125-144 [BE 1997, 456]: M. studies the vast literary and epigraphic sources concerning the participation of women in athletic contests and the character of such contests. Some contests had a ritual character (e.g., in the Athenian arkteia or at the Heraia of Argos). Inscriptions usually commemorate the victories of women in horse-races mostly from the 4th cent. onwards in Olympia, Attica, Thessaly, and the Aegean islands (IG II/III² 2134; VII 417; IX 2, 526; *IvO* V 201, 203; SEG XXXV 933). In the Imperial period the inscriptions show that in Stratonikeia in Karia oil was also distributed to women by the priests and the gymnasiarchoi (*I.Stratonikeia* II 2, 120, 181, 201, 245, 248, 256, 698, 706, 1325 A-B), but this does not necessarily indicate a greater participation of women in athletics in this period. An inscription from Delphi (IGR IV 257, ca. 45 A.D.) attests the participation of women in the great Panhellenic agons. M. suggests that women who held the office of the agonothetes in Asia Minor and the Aegean islands (26 examples) [cf. EBGR 1996, 137] were usually also priestesses. Like L. ROBERT (BE 1974, 498), M. believes that the theoriai of Ephesian women (*I.Ephesos* 892-896) to Olympia were a special privilege given to married women allowing them to attend the Olympic games, like the priestess of Demeter. M. argues that the participation of women in athletics in the Imperial period did not differ substantially from that in the Archaic and Classical periods. Only the inclusion of girls in the program of the panhellenic competitions seems to be a Roman trend, which disappeared in the 3rd cent. A.D. [JM]

253) C. MARCACCINI, *Tradizione biografica di Archiloco a Delfi*, in *Appunti storici sul santuario delfico* (*Annali dell'Università di Ferrara. Sezione VI -Lettere*, vol. VIII.1, Ferrara, 1995, p. 5-46: Discussion of the biographical tradition on Archilochos, with particular emphasis on the Delphic oracular responses quoted in the vita of Mnesiepes inscribed in the poet's temple in Paros (SEG XV 517) [M. does not consider the studies of A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, esp. 23-34, 57-68, 103-110 and D. BERRANGER, *REA*, 94 (1992), p. 175-185 on this subject]. [AC]

254) P. MARCHETTI – K. KOLOKOTSAS, *Le nymphée de l'agora d'Argos. Fouille, étude architecturale et historique*, Athens-Paris, 1995: M.-K. publish the architectural remains of a round building in the agora of Argos (1st cent. A.D.). They identify the building with a Nymphaion and associate it with the nymph Amymone. [For a different interpretation see cf. EBGR 1996, 218: M. PIÉRART suggests that originally the tholos was regarded as the grave of Danaos and was transformed into a Nymphaion later; see also M. PIÉRART, *Omissions et malentendus dans la "Périégèse": Danaos et ses filles à Argos*, in V. PIRENNE-DELFORGE (ed.), *Les Panthéons des cités* (Kernos, Suppl. 8), Liège, 1998, p. 165-193]. Many inscriptions are adduced in the discussion of this building in connection with

the sacred topography of Argos, which is compared [not always with conclusive arguments] with the topography of Sparta. M.-K. suggest identifying this tholos with the οἶκημα, where the women of Argos mourned for Adonis (PAUS. II 20, 6) [but this is too speculative]. [JM]

255) W.H. MARE, *The 1994 and 1995 Seasons of Excavation at Abila of the Decapolis*, in *ADAJ*, 40 (1996), p. 259-269 [BE 1997, 650]: M. presents a dedication of a column (στύλος) made for the wellbeing of the emperors (? ἀγαθῇ τύχῃ ὑπὲρ σωτηρίας τῶν κυρίων) at Abila (p. 263f., late 2nd cent.). [AC]

256) Chr. MAREK, *Grab-, Ehren- und Weihinschriften aus der Gegend von Modrene (Mudurnu) in Bithynien*, in *EA*, 28 (1997), p. 81-84: Ed. pr. of a funerary altar (p. 83) and an altar dedicated to Zeus Bronton Epiphanes (Modrene, Imperial period). [AC]

257) Chr. MAREK, *Teos und Abdera nach dem Dritten Makedonischen Krieg. Eine neue Ehreninschrift für den Demos von Teos*, in *Tyche*, 12 (1997), p. 169-177 [BE 1998, 352]: Ed. pr. of an honorific decree of Abdera for Teos, for its support in a critical situation (Teos, probably after 167 B.C.). The decree mentions the concord (ὁμόνοια) between colony and mother city (l. 5; cf. l. 1: Τῆι τοι πατέρες ὄντες τῆς πόλεως ἡμῶν) [for this expression see Ph. GAUTHIER, in BE 1998, 352; for the theme of syngeneia cf. *infra* n° 403]. The temples of the gods appear in an unclear context (l. 19: [---] τὴν ἀγορὰν καὶ τοὺς ναοὺς τῶν θεῶν [---]). [AC]

258) T. MARKETOU, *AD*, 46 B2 (1991) [1996], p. 482-484 [SEG XLVI 989]: Ed. pr. of two Ionic olpae dedicated to the local hero Kerkaphos, son of Helios and Rhodos (cf. DIOD. V 56, 4), found in the deposit of an Archaic sanctuary at Trianta (near Ialysos, late 6th cent.). [AC]

259) O. MASSON, *Femmes donatrices à l'Asclépieion d'Athènes*, in P. BRULÉ – J. OULHEN (eds.), *Esclavage, guerre, économie en Grèce ancienne. Hommages à Yvon Garlan*, Rennes, 1997, p. 87-93 [BE 1998, 123]: M. discusses the names of 15 women, known from the inventories of the Asklepieion at Athens as dedicators (IG II² 1534) [cf. EBGR 1991, 2]. [AC]

260) O. MASSON, *Nouvelles notes d'anthroponymie grecque*, in *ZPE*, 119 (1997), p. 57-75: M. discusses briefly the funerary formula εὐψύχει (often accompanied with the consolatory remark οὐδεὶς ἀθάνατος) and the benediction εὐτύχε(ι), often attested on gems and other objects (p. 59-62). This formula and the female name Gorgonis have been misunderstood by J.-M. PAILLER in the discussion of two objects in the catalogue *Le trésor d'Eauze* (Toulouse, 1992). N° 20 reads εὐτύχε Γοργονί ('Gorgonis, be prosperous'); n° 8 reads Εἰκονίς, Λακωνίς, Γοργονίς, εὐτυχοῦσιν ('Eikonis, Lakonis and Gorgonis are prosperous', not "belle apparence, réserve laconienne, protection de la Gorgone sont source de bonheur"). In the same article M. discusses the practice of naming persons according to their birthday (e.g., Νουμήνιος, Τρίτιος, Τεταρτίας, Ἑβδομίω, Ἰκαδίω, Τριακαδίω etc., p. 68-73). [AC]

261) H. MATTINGLY, *Scipio Aemilianus' Eastern Embassy: The Rhodian Evidence*, in *AClass*, 39 (1996), p. 67-76: M. discusses a list of priests from Lindos (*I.Lindos* 223) which names the philosopher Panaitios among the hierothytai; a date in 149/8 should be excluded because Panaitios served as hieropoios at the Ptolemaia in Athens in that year (*IG II²* 1938). A date in the 150's is excluded, since one of Panaitios' colleagues (l. 8: Damatrios) had a son who served as priest of Apollon Olíos in 98 B.C. (*I.Lindos* 282 l. 21). Another hierothytes (l. 16: Kleisithemes), was priest of Athena in 136 B.C.; the intervals

between the two posts were commonly 7-11 years. Since we know the hierothytaí of 148 B.C., Panaitios must have been elected hierothytes when he visited Rhodos accompanying Scipio Aemilianus on his eastern embassy in 144/3. M. also discusses the date of the honorary inscriptions for the Olympic victor Hagesistratos and the priest Theukles (*IG* XII 1, 841, p. 70 note 2), arguing that Theukles was not honored as a priest of Athena, but as a priest of Artemis, an office regularly held by priests of Athena two years later. The Olympic victory of Hagesistratos (L. MORETTI, *Olympionikai* n° 615) should, therefore, be dated to the Olympic year 168 B.C. (not 172). [AC]

262) A. MAZARAKIS-AINIAN, 'Επιφανειακές αρχαιολογικές έρευνες στην Κύθνο (1990-1995), in *PAAH*, 150 (1995) [1998], p. 137-209: Report on the results of a survey in Kythnos. An inscribed marble base (of a dedication?) possibly mentions a high priest (p. 148, 2nd/1st cent.: ἀρχι[--]). On the acropolis a sherd of a kantharos dedicated in a sanctuary (of Demeter?) was found (p. 159: ἱερά). A dedication to Aphrodite Φωραγγία (?) was found in the harbor (p. 185, 4th cent.). [AC]

263) R. MERKELBACH, *Grabepigramm und Vita des Bischofs Aberkios von Hierapolis*, in *EA*, 28 (1997), p. 125-139: M. republishes, with commentary, the grave epigram of Aberkios, bishop in Hierapolis during the reign of Marcus Aurelius, which is known both from a fragmentary inscription (*IGR* IV 696) and a mediaeval vita. M. argues that the vita of Aberkios contains authentic biographical material which provides a vivid picture of an early Christian community (belief in miraculous healing and daemons, acclamations, catechoumenoi, peaceful co-existence with the pagans). [AC]

264) R. MERKELBACH, *Ganymedes Verstirnung und die Gründung von Sebaste in Phrygien*, in *EA*, 28 (1997), p. 140-144 [BE 1998, 429]: M. republishes a fragmentary poem from Sebaste in Phrygia (*IGR* IV 682) with German translation and commentary. The poem narrates Ganymedes' abduction to Olympus, his metamorphosis into the constellation of Aquarius, and the foundation of Sebaste by Augustus according to an oracle given to him by Apollon. In this region Ganymedes was regarded as the son of Azen, the mythical king and founder of Azenoi (Aizanoi); Greek mythology (cf. PAUS. VIII 4, 3 and X 32, 3; OPIAN., *Cyng.* I 134; NICAND., *Ther.* 304) connected Azen with Arkadia. Ganymedes seems to have been identified with a Phrygian rain god. [AC]

265) R. MERKELBACH, 'Αγγελισμός, "Dienst als Botschafter", in *EA*, 29 (1997), p. 68: M. restores and interprets a phrase in an honorific decree for Ptolemaios von Klaros (*SEG* XXXIX 1289 III 13-15, late 2nd. cent.): ἀπολυθεὶς δὲ | καὶ τῶν τοιοῦτων ἀγγελισ|μῶν διὰ τὴν ἱερατείαν. Ptolemaios was exempted from participation in embassies because he became priest of Apollon. [AC]

266) R. MERKELBACH – S. SAHIN – J. STAUBER, *Kaiser Tacitus erhebt Perge zur Metropolis Pamphyliens und erlaubt einen Agon*, in *EA*, 29 (1997), p. 69-74 [BE 1999, 537]: Ed. pr. of an epigram in honor of the emperor Tacitus, identified with Zeus/Jupiter, for granting Perge the title of the metropolis of Pamphylia in 275/6 A.D. (Ζηνὸς δ' ἐκ Τακίτου | μητρόπολις γέγονα); l. 6 (νεύμασι τοῖς Τακίτου) alludes to the nodding of Zeus in the *Iliad*. The epigram mentions the newly founded sacrificial festival (and agon), celebrated by all the Pamphylians in Perge ([θ]ύουσιν παρ' ἑμοὶ οὐδ' [τοῖς Π]άμφυλοι ἅπαντες), and the new high priest of the emperor Tacitus (i.e., the fourth neokoreia of Perge). A graffito written above a victory crown mentions the new agon (μητροπο|λίτειος, sc. ἀγών). The text of the epigram is written on a column next to the column with the acclamations for Perge (*SEG* XXXIV 1306; cf. *EBGR* 1991, 273) The epigram is closely connected with the acclamations, which were written on the same occasion. M.-S.-S. present the numismatic material related to these honors. [JM]

267) M. MERTENS-HORN, *In der Obhut der Dioskuren. Zur Deutung des "Monopteros der Sikyonier" in Delphi*, in *MDAI(I)*, 46 (1996), p. 123-130 [*SEG* XLVI 564]: M. accepts the identification of the twin kouroi of Delphi (the so-called Kleobis and Biton) with the Dioskouroi (ἄνακες, *SEG* XXXII 549) [cf. *EBGR* 1994/95, 154], suggests that they originally stood in the 'Sikyonian monopteros' (p. 127-130), and discusses the epigraphic evidence for the cult of the Dioskouroi in Delphi (*CID* I 9 bis). [AC]

268) N.P. MILNER, *Votive Reliefs from Balboura and its Environs. Epigraphical Appendix*, in *AS*, 67 (1997), p. 33-49 [*BE* 1998, 411]: M. presents the inscriptions of twelve votive reliefs (unpublished, except for n^{os} 6, 7, and 12) from Balboura and neighbouring sites (n^o 8 from the territory of Oinoanda) with ample commentary; n^{os} 2-3 and 5 are Hellenistic, all the other texts seem to belong to the Imperial period [for uninscribed reliefs from the same region see T.J. SMITH, *ibid.*, p. 3-32]. Except for two dedications addressed to Kakasbos (9) and the Theoi Agrioi (11, not named, but represented in relief), all the other reliefs were dedicated to the Dioskouroi (1-8, 10, 12); in n^{os} 6, 7, and 12 the gods are not explicitly named (6: θεοῖς ἐπηκόοις; 7 and 12: θεοῖς). The iconography (xoanon, lunar symbols) associates them with an Anatolian lunar goddess (1, 3-8, 10, 12), with Hermes (7), and Herakles (8: [Δ]ιοσκόροις, Ἡρακλεῖ, θεοῖς ἀλείπτοις, "the unconquered gods"); Hermes and Herakles are probably the Greek names of local gods. The dedications were made in accordance with dreams (8: κατὰ ὄνα[ρ]; 11: [κ]αθ' ὕ[πνον?]), in fulfillment of vows (εὐχὴν: 2, 3b, 4, 5, 9, 12), or as thanksgiving offerings (6, 7: εὐχαριστήριον). One dedicator, Aurelius Artemon of Oinoanda, dedicated to the Theoi Epekooi (i.e., the Dioskouroi) a hanging lamp (6 = *IGR* IV 1502: λύχνον κρεμαστόν). Another dedication to the Dioskouroi and Herakles (8) is followed by a fragmentary resolution (κρίματα) of the demos and the council of Oinoanda; this documented is dated according the high priest of the civic emperor cult C. Licinnius Telemachos. [AC]

269) A.-F. MORAND, *Orphic Gods and Other Gods*, in A.B. LLOYD (ed.), *What is a God? Studies in the Nature of Greek Divinity*, London, 1997, p. 169-181: M. studies the individual characterization and role of Eubouleus and Hipta in the *Orphic Hymns*. In the case of Hipta (hymn 49), inscriptions from Maionia (two confession inscriptions: *TAM* V 1, 264 and 459; two dedications: *TAM* V 1, 352 and 529) show that the goddess was not invented by the author(s) of the hymns, but can be placed in the context of local cult [for the confession inscriptions see now G. PETZL, *Die Beichtinschriften Westkleinasiens* (*EA*, 22), Bonn, 1994, n^{os} 49-50]. [AC]

270) J.-C. MORETTI, *La divinité titulaire du grand autel de la Place du théâtre à Délos*, in *BCH*, 121 (1997), p. 667-671 [*BE* 1999, 64]: M. presents strong arguments against the identification of the great altar southwest of the theater of Delos with the altar of Dionysos known from inscriptions (*IG* XI 2, 159; *I.Délos* 440, 442, 443; cf. Ph. BRUNEAU). [In a short note at the end of the article R. ÉTIENNE endorses the old identification which had been suggested by R. VALLOIS]. [JM]

271) S. MOSCHONISIOTI – A.-Ph. CHRISTIDIS – Th. GLARAKI, *Κατάδεσμος ἀπὸ τὴν Ἀρέθουσα*, in *Language and Magic*, p. 193-200 [*BE* 1998, 263]: Ed. pr. of the only defixio found in the cemetery of Arethousa in Macedonia (3rd cent.). The text is so fragmentary, that no reconstruction is possible. It is clear that it is a judicial defixio (cf. B 4: δικαστὰς ὅσα ἔγ(ρ)αφον; D 2: τῶν συνδ[ίκων]). The curse was written in the first person singular (καταγράφω), the defigens retains his anonymity. [JM]

272) F. MOSINO, *Graffito vascolare greco da Reggio Calabria*, in *Xenia Antiqua*, 4 (1995), p. 23-24 [*SEG* XLV 1457]: Re-edition of the inscribed foot of a vase (area of

Rhegion, Hellenistic period) [for the provenance, i.e., Collina del Salvatore, see *SEG* XLV 1457]. The inscription Κεραυνού may be an epithet of Zeus. [AC]

273) M. MOSSAKOWSKA, *Quelques remarques sur λυχναψία et λυχνοκαΐα*, in *JJP*, 26 (1996), p. 105-115: After a study of the attestations of the words λυχναψία and λυχνοκαΐα in the literary and papyrological sources M. suggests that the two words are synonymous and designate the daily lighting of the lamps in Egyptian temples or the illumination in religious festivals; from late antiquity onwards the words are also applied in a secular context. [For an epigraphic attestation of λυχνοκαΐα see *SEG* XLIII 1186 l. 16f. = *EBGR* 1993/94, 60 (Kyrene, ca. 335)]. [AC]

274) A. MOUSTAKA, *ΤΡΙΚΚΑΙΩΝΑΘΛΑ*, in K.A. SHEEDY – Ch. PAPAGEORGIADOU-BANIS (eds.), *Numismatic Archaeology – Archaeological Numismatics*, Oxford, 1997, p. 86-95: A series of dekadrachms of Syracuse bear on the obverse a representation of a quadriga with armour underneath it and, in some cases, with the inscription ἄθλα next to the armour (ca. 405-400 B.C.). M. finds a close parallel of this series in a stater of Metapontion (480/70 B.C.) with the inscription ἄεθλον Ἀψελοῖο on the obverse as well as in a coin of Trikka in Thessaly, with a representation of Apollon with the lyre (?) and the inscription ΤΡΙΚΚΑ [possibly an abbreviated form of the ethnic – Τρικκα(ίων) – or of the form Τρίκκα(θεν) rather than the name of the city in the nominative] and ἄθλα. M. interprets these coins as 'medals' in competitions or for military bravery. The Syracusan coins may have been issued for an equestrian agon, those of Trikka for a music competition. [JM]

275) C. MÜLLER, *Les débuts du culte impérial en Béotie*, in *REG*, 110 (1997), p. xix-xxi: M. sketches the beginnings of the emperor cult in the province of Achaia and particularly in Boiotia in the light of three inscriptions of Akraiphia. *IG* VII 2711 (37 A.D.) should not be regarded as evidence for the provincial cult of Caligula (contra A. SPAWFORTH); the text does not refer to sacrifices to Caligula, but to sacrifices for Caligula (ὕπερ τῆς ἐμῆς σωτηρίας); there is no evidence that a festival in Argos was connected with the emperor cult; the statues of Caligula dedicated in the Panhellenic sanctuaries were not cult statues (ἀνδριάντες, not ἀγάλματα). The evidence from Akraiphia (*IG* VII 2712-2713) shows that the emperor cult was introduced relatively late (under Nero), as compared with Asia Minor. A benefactor (Epameinondas) played an important part; the emperor was associated with a traditional god (Nero Zeus Eleutherios). [AC]

276) G. NACHTERGAEI, *Un proscynème d'Assouan-rive gauche*, in *CE*, 71 (1996), p. 336-342: Ed. pr. of a proskynema made by three persons (one of them an architect), found in the quarries of Gebel Gulab in Egypt (2nd cent. A.D.). [AC]

277) G. NACHTERGAEI, *Une nouvelle inscription grecque d'Akôris ?*, in *CE*, 71 (1996), p. 143-144 [*SEG* XLV 2070]: N. points out that an inscription published by J. JARRY (*Inscriptions commémoratives de destruction d'idoles à Akôris*, in *Bulletin de la Société d'Archéologie Copte*, 34, 1995, p. 31) [*non vidimus*] and interpreted as a dedication to [μεγίστ]οις θεοῖς is identical with *I.Akoris* 27; the text should be restored as [καὶ τοῖς συννά]οις θεοῖς. [AC]

278) G. NACHTERGAEI, *Trois dédicaces au dieu Hērôn*, in *CE*, 71 (1996), p. 129-142 [*BE* 1997, 678]: N. discusses three already published dedications from Tebtynis, which can be attributed to the god Heron: one stele in Berkeley representing a rider (1st cent., dedicated by a fuller) and two painted wooden tablets representing a soldier, probably painted by the same artist (in Providence and in a private collection in Paris, 2nd/3rd cent.). N. discusses the iconography and the cult of Heron in the Fayoum. The cult must

have been introduced from Thrace by soldiers; the god was probably worshipped in the temple of Soknebtynis. [AC]

279) M. NAFISSI, *Un decreto da Haliartos ed il culto di Athena Itonia (a proposito di SEG XXXVII 380)*, in *AFLPer*, 15/16 (1991-93) [1997], p. 111-120 [SEG XLVI 530]: N. presents the text of the decree of Haliartos pertaining to the participation in the sacrifice to Athena Itonia and Zeus Karaïos and the recognition of the Ptoia (SEG XXXII 456) and suggests that the historical context is that of the period immediately after the Social War (222 B.C.) [cf. *EBGR* 1995, 265]. It should be dated to the period between 220 and the reorganization of the Mouseia of Thespiiai as a pentaeteric festival (ca. 217-205). [N. was not able to use a study of D. KNOEPFLER (cf. *EBGR* 1996, 143), which shows that the Mouseia were reorganized as a pentaeteric festival earlier (ca. 230-218 B.C.) and were raised to the status of an agon stephanites in ca. 210-208]. [AC]

280) K.D. NAWOTKA, *The Western Pontic Cities. History and Political Organization*, Amsterdam, 1997: N. discusses among other subjects the magistracies in the western Pontic cities and the influence of Miletos (Istros, Tomis, Dionysopolis, Odessos) and Megara (Mesambria, Kallatis). Eponymous priests are attested in Istros (of Apollon Ietros), Tomis, Dionysopolis (of Dionysos?), and Odessos. Other offices of a religious significance include those of the agonothetes (Istros, Tomis, Odessos, Kallatis), hieropoios (Odessos), and panegyriarches (Odessos). [AC]

281) V. NAYDENOVA, *Le pèlerinage dans les sanctuaires en Thrace pendant l'antiquité*, in *Akten des XII. Internationalen Kongresses für Christliche Archäologie, Bonn, 22.-28. September 1991* (JAC, Erg.-Band, 20), Münster, 1995, II, p. 1059-1064 [SEG XLVI 838]: N. discusses the epigraphic evidence (primarily dedicatory inscriptions) for the presence of pilgrims in sanctuaries of Thrace: in the sanctuaries of the Great Mother at Kabyle (SEG XLII 641, 647-652), of Apollon and Diana at Montana (Moesia Inferior), of Asklepios at the sources of Zlatna Panega (cf. *IGBulg* II 511, 513-518, 521, 524, 528, 530, 536, 544, 553), of Asklepios Zymdrenos at Batkun (*IGBulg* III 1133, 1129, 1143, 1150, 1152, 1168, 1183, 1191, 1220), of Asklepios Kelaidenos at Pernik (V. GERASSIMOVA-TOMOVA, *Inscriptions dans le sanctuaire d'Asclépios Kelaïdenos*, in *Monumenta Thraciae Antiqua*, II, Sofia, 1980, n^{os} 42, 64, 133-134, 159, 168), and of Jupiter Dolichenus at Augusta Traiana (V. NAYDENOVA, in *ANRW* II 18.2, 1989, p. 1394 n° 23). She suggests that the silver vessels found at Rogozen [cf. *EBGR* 1993/94, 89] belonged to a sanctuary looted during the campaigns of Philip II against the Tribaloï. [AC]

282) G. NENCI, *La κύρβις selinuntina*, in *ASNP*, 24 (1994), p. 459-466: N. recognizes in this tablet with an early Selinountian lex sacra (*EBGR* 1996, 45) the only known example of part of a κύρβις. The lead tablet was attached to a κύρβις with the small bronze bar which is still preserved on it; the reader had to revolve the tablet in order to read column B, which is written upside down to column A. This interpretation shows that this document was a public law; the provenance from the sanctuary of Malophoros is not certain. The assumption that the Solonian laws were written on wooden tablets should be abandoned. [See, however, *SEG* XLIV 783]. [AC]

283) G. NEUMANN, *Die zwei Inschriften von Vezirhan*, in *Frigi e Frigio*, p. 13-32 [*BE* 1998, 447]: Ed. pr. of a bilingual (Old Phrygian-Greek) votive stele from Veyirhan in Small Phrygia (Bithynia) with a representation of a "Mistress of Animals". It is not clear whether the Old Phrygian (5th cent.) and the Greek text (late 5th cent. or later) were written at the same time, but both texts name as dedicator Kallias (the same person, or a grandfather and his grandson). According to the Greek text Kallias, son of Abiktos, dedicated the stele. A lex sacra follows, forbidding the cutting of oak trees in a sanctuary,

cursing any violators, and blessing the pilgrims to the sanctuary (l. 3-7: ὅστις περὶ | τὸ ἱερὸν κακούρ(γ)ετήσαι ἢ δρὺν | ἐκ(κ)όψαι, μὴ βίος μὴ γόνος γίνοι[ντο]. | Καὶ τὸ ἀναγινώσκοντι ἐνθ' ἄδε ἤκοντι πο(λ)λὰ καὶ ἀγαθὰ). [For the protection of sacred trees cf. *supra* n° 113; for ἤκω in the context of pilgrimage see *EBGR* 1994/95, 29]. [AC]

284) J.-M. NIETO IBÁÑEZ, *La prosodia del hexámetro delfico*, in *Minerva*, 4 (1990), p. 53-73: N. studies the metrical structure of the hexametrical oracular responses of Delphi, based on the collection of H.W. PARKE – D.E.W. WORMELL, *The Delphic Oracle. II. The Oracular Responses*, Oxford, 1956, and shows that, despite their different chronology, the metrical oracles follow the rules of Greek hexameter and demonstrate a metrical homogeneity. The following inscriptions are discussed [we give a concordance with P.-W.'s collection]: *IG* II² 1096 (*SEG* XXX 85) = P.-W. 437 (oracle given to the Gephyraioi in Athens, ca. 37 B.C., p. 55) [on this text see now R. PARKER, *Athenian Religion. A History*, Oxford, 1996, p. 287]; *SEG* XIX 399 = P.-W. 408 (an oracle allegedly given to Agamemnon, Delphi, 3rd cent., p. 59); *I.Magnesia* 17 = P.-W. 378-382 (oracles quoted in the foundation legend of Magnesia on the Maeander, ca. 207, p. 59f, 64, 70f); *I.Magnesia* 245 = P.-W. 338 (an oracle concerning the cult of Dionysos in Magnesia on the Maeander, 1st cent. A.D., p. 59, 70f); *I.Tralleis* 1 = P.-W. 471 (an oracle concerning protection from earthquakes, p. 59f). [For the last three texts see now also *Steinepigramme* n°s 02/01/01, 02/01/02, and 02/02/01]. [AC]

285) P. NIGDELIS, *Gemini und Claudii. Die Geschichte zweier führenden Familien von Thessaloniki in der späteren Kaiserzeit*, in A.D. RIZAKIS (ed.), *Roman Onomastics in the Greek East. Social and Political Aspects. Proceedings of the International Colloquium on Roman Onomastics, Athens, 7-9 September 1993* (Μελετήματα, 21), Athens, 1996, p. 129-141: Ed. pr. of an honorific inscription for Gemeinia Olympias (Thessalonike, after A.D. 208). One of the dedicants was her nephew Claudius Menas, who served as hierophantes of the cult of the Kabeiroi. N. suggests that the office of the hierophantes (and the cult of the Kabeiroi) became provincial after 231 A.D. The 'Ομόνοια-coins minted in 231 A.D. (with a representation of Kabeiros on the reverse) should be interpreted as the result of a reconciliation of Beroia and Thessalonike: Thessalonike supported Beroia in her effort to regain the neokoreia (which she had lost after 222 A.D.), and the provincial koinon recognized the cult of the Kabeiroi as a provincial cult. [AC]

286) P.M. NIGDELIS – G.A. SOURIS, *Πόλεις and πολιτεῖαι in Upper Macedonia under the Principate: A New Inscription from Lyke in Orestis*, in *Tekmeria*, 3 (1997), p. 55-62: Ed. pr. of a dedication to the Augusti (Theoi Sebastoi) and the Polis (Lyke in Macedonia, 2nd/3rd cent.); the dedication is designated as τῇ πατρίδι θρεπτήριον ('thank-offering to the fatherland for rearing'). [AC]

287) M.K. NOLLÉ, *Koloniale und mythische Verwandtschaften der Stadt Amisos in Pontos*, in J. NOLLÉ – B. OVERBECK – P. WEISS (eds.), *Internationales Kolloquium zur kaiserzeitlichen Münzprägung Kleinasiens. 27.-30. April 1994 in der Staatlichen Münzsammlung, München* (*Nomismata*, 1), Milano, 1997, p. 157-165: 'Homonoia' coins of Amisos attest not only relations with Miletos and Phokaia, which were regarded as its mother cities, but also with Nikaia. The latter relation was based on myths about the foundation of Nikaia by Theseus and historical traditions about the (third) foundation of Amisos by the Athenians (ca. 435 B.C.); the iconography (Amazones) underlined this mythical affinity [for this phenomenon cf. *infra* n° 403]. [AC]

288) F. ÖLMEZ, *Tralleis'den Üç Yeni Yazıt*, in *ArkDerg*, 4 (1996), p. 189-191: Ed. pr. of an epitaph which mentions a fine payable to Zeus Larasios for violation of the heroon (3; Tralleis, 3rd cent. A.D.). [AC]

289) B. ORPHANOU, in *AD*, 47 B1 (1992) [1997], p. 24-26 [BE 1999, 222]: O. gives in majuscules the text of a fragmentary inscription written on a base (Athens, 2nd cent. A.D.). [S. FOLLET, in BE 1999, 222, recognizes here an honorific inscription for Hadrian, dedicated by the oecumenic synodos of Dionysiac artists]. [AC]

290) G. OTTONE, *Tre note sulle "defixiones iudiciariae" greche di età archaica e classica*, in *Sandalion*, 15 (1992), p. 39-51: (i) In the light of several Attic defixiones (R. WÜNSCH, *Defixionum Tabellae*, Berlin, 1897, n° 103; A. AUDOLLENT, *Defixionum Tabellae*, Paris, 1904, n° 49; E. ZIEBARTH, *SB Wien*, 214, 1934, p. 1030-1031; L. ROBERT, *Tablettes d'imprécations. Collection Fröhner. I. Inscriptions grecques*, Paris, 1936, p. 13) O. suggests that many defixiones concerning lawsuits were written during the introductory phase of the lawsuit (ἀνάκρισις) and not during or after the lawsuit. This explains the use of the future tense in conjunction with references to testimonies of witnesses; it also explains why there are no references to judges (only restored in WÜNSCH, *op.cit.*, n°s 65 and 67) [but see now *supra* n°s 224 and 271]. (ii) The term τῶν ξένων συνδίκων in a 5th cent. Selinountian defixio [for new editions see *IGDS* 37; ARENA, *Iscrizioni I* 61] refers to the fact that the supporters of the opponent in this lawsuit (or the opponents, if one reads τῶν ξένων (τῶν) συνδίκων, "sostenitori degli 'stranieri'") were foreigners. The two women named on side B were probably slaves questioned as witnesses in this lawsuit. (iii) The term παπατηροῦσι in a defixio (*SEG* XXXVII 681) [probably from Olbia, see *EBGR* 1992, 44] is not used as a technical term, but refers to spectators of the trial [cf. *EBGR* 1992, 44]. [AC]

291) P. PAKKANEN, *Interpreting Early Hellenistic Religion. A Study Based on the Mystery Cult of Demeter and the Cult of Isis*, Helsinki, 1996: P. studies the religious practices in Athens (and also with regard to Isis in Delos) in the Hellenistic period, using the paradigm of the cults of Demeter and Isis; for the latter P. uses also material from the Imperial period. The study is based mainly on the rich epigraphic evidence for these two cults, but P. also makes use of the literary sources (including patristic sources). P. observes a continuity in the cult of the Eleusinian Demeter from the Early Classical period throughout the Hellenistic period. [P. associates the aparchai (*IG* I³ 78, ca. 416/415 B.C) with the Eleusinian Mysteries; for their attribution to the Proerosia, cf. *infra* n° 322]. Isis, on the other hand, arrived in Attica in the 4th cent. (before 333/2 according to *IG* II/III² 337) [cf. *EBGR* 1992, 79]. P. discusses the administration and finances of the cult of Isis in connection with religious thiasoi [cf. *supra* n° 226] before and after the cult became official by 200 B.C. The epigraphic evidence supports the view that the mysteries of Isis came into existence in Greece only at the end of the 1st cent. (e.g. *IG* XII Suppl. 739, aretology from Andros, late 1st cent.). An Athenian inscription (*IG* II/III² 1367) from the late 1st cent. A.D. regulates sacrifices in the month Boedromion – an important month for the cult of the Eleusinian deities –, but in honor of the Egyptian gods. Isis was increasingly associated with Demeter and her mysteries, until the two deities merged into one. We also single out the discussion of the festivals in early Hellenistic Athens (p. 24f.), the cult associations in Athens (p. 27-29), the general features of mystery cults (p. 65-83: definition, comparison between the mystery cults of Demeter and Isis in Hellenistic Athens and the mysteries of Isis in Rome in the 3rd cent. A.D.), the concept of syncretism (p. 85-100), and monotheistic trends in Hellenistic religion (p. 100-109). [JM]

292) L. PALAIOKRASSA-ΚΟΡΙΤΣΑ, *Παλαιόπολις Ἀνδρου. I. Τὰ οἰκοδομικὰ ἀπὸ τὴν προανασκαφικῆ ἔρευνα*, Andros, 1996 [*SEG* XLVI 1152, 1157-1158]: P. summarizes the contribution of the inscriptions to our knowledge of the cults of Andros (p. 246-251). She

also publishes a rock-cut boundary stone of a sanctuary of Zeus Meilichios (p. 229-231 E2, 4th cent.) found in the area of the east cemetery at Palaiopolis (cf. *IG* XII 5, 727); Zeus Meilichios' cult in this particular area may be related to his association with the dead. Another rock-cut inscription (p. 225-229 E2 = *SEG* XLIII 568, late 4th cent.) prohibits women from defecating in this place [cf. *supra* n° 173]. In the light of similar prohibitions against defecating or urinating in sacred places, P. suggests that this text was written in a precinct to which women had access, i.e., possibly a sanctuary of Demeter. [AC]

293) A. PAPAIOANNOU, 'Η λατρεία τοῦ Ἀμμωνος εἰς τὴν ἀρχαίαν Ἑλλάδα, in *Parnassos*, 39 (1997), p. 297-278: P. surveys the archaeological, numismatic, literary, and epigraphic evidence (only from Athens) for the diffusion of the cult of Ammon, from Kyrene (6th cent.) to Thebes, Sparta, and Athens. [AC]

294) Th. PAZARAS – M. HATZOPOULOS, 'Επίγραμμα ἀπὸ τῆ Βέροια τῶν Ἀντιγονιδῶν, in *Tekmeria*, 3 (1997), p. 71-77 [*BE* 1999, 337]: Ed. pr. of an interesting metrical dedication to Pan from Beroia (mid-3rd cent.). The statue of Pan explains: "Pan is being honored greatly (μέγα τίμιος) in Arkadia as well, but desire has brought me as a spirit to Macedonia, as an ally (πόθος με πνεῦμα Μακεδονίαι σύμμαχον ἡγάγετο)". The dedicator Hippokles, member of a prominent family, dedicated a statue of the youthful god (τεθαλότα καὶ νέον ᾧδε θῆκε) wearing an ivy garland (κισσὸν ἀναψάμενος). Pan was very popular in Antigonid Macedonia. Antigonos Gonatas attributed his victory over the Gauls in 277 to Pan and founded the festival Paneia on Delos in 245 B.C. [Republished by L. ΓΟΥΝΑΡΟΠΟΥΛΟΥ – M.B. HATZOPOULOS, 'Επιγραφές Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεύχος Α'. Ἐπιγραφές Βεροίας, Athens, 1998, p. 138f. n° 37]. [AC]

295) E. PERRIN, *Propagande et culture théâtrales à Athènes à l'époque hellénistique*, in *De la scène aux gradins*, p. 201-218: P. analyzes the prominent part played by theatrical performances in the Hellenistic festivals and agons, esp. in Athens. [AC]

296) B.C. PETRAKOS, *Οἱ ἐπιγραφές τοῦ Ὠρωποῦ*, Athens, 1997 [*BE* 1998, 187]: Corpus of the inscriptions of Oropos (mainly from the sanctuary of Amphiaraos); the new texts [usually presented with a rudimentary commentary, if any] are marked with an asterisk. The most interesting among the new inscriptions is a very fragmentary text of 20 lines (*301, ca. 335-322) which P. presents with no other commentary than the assumption that it is an encomiastic oration delivered at the Great Amphiaraia; he mentions as parallels three fragments of analogous encomia (*IG* II² 2291 a-b and 2788). [For new critical editions and commentaries of these texts see A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, p. 70-72 T 17 (*IG* II² 2291a, encomium of Theseus, late 2nd cent. A.D.), p. 42-48 T 10 (*IG* II² 2788, oration concerning the propompeia at the Eleutheria, 2nd cent.), p. 72-74 T 18 (*IG* II² 2291b, encomium of Athens, late 2nd cent. A.D.). All these texts are either ephebic orations or closely connected with the institution of the ephebeia. There may be an indirect reference to an ephebic oration in the sanctuary of Amphiaraos as well. *IG* II² 1006 l. 70 reports that the ephebes visited the sanctuary in 122/21 and endorsed (in a speech of mythological/historical content?) the Athenian claims on the sanctuary (καὶ ἱστορήσαν[τες τὴν γεγονε]ῖαν τοῦ ἱεροῦ [ἀπὸ ἀρχ]αίω[ν] χρόνων ὑπὸ [τ]οῦ δήμου προστασίαν). The exact nature and content of the new text is not clear, but one notices a strong similarity to aretalogies (cf. l. 13: οὕτως ἐνεδείξατο τὴν αὐτοῦ δύ[ναμιν] and narratives of miracles. After reference to a dispute (cf. the use of the verb ἐπιμαρτύρομαι, 'to adjure, to appeal to, or to appeal to fact' in l. 5 and 9f.), to the breaking of an agreement (l. 2f.: [πλ]ανηθεὶς λαθεῖν τὸν [--]; l. 7: παρασπονδή[ας]), which seems to have caused anger and suffering (l. 8: [ἀγ]ανακτοῦντος καὶ δεινὰ παθοῦντος), someone (or no one?) offered his help (l. 9: [οὗτο]ς or [οὐδεὶ]ς γὰρ ἤμελλεν βοηθήσειν). Then the text becomes more clear (l. 10-14), although the length of the lines is not known: "Lord and

king, strongly [---] (ὁ δέσποτ' ἀναξ, ἰσχυρά [---]), you disregarded them, when they were laughing scornfully at you; but you [---] (ἱπαρ)ήκουσας rather than P.'s ἱπ)ήκουσας τῶνδε καταγελόντων σου, σὺ δὲ [---], [---] conspicuously, when there was no other hope [---] ([---]μένον περυφανῶς (for περιφανῶς), οὐδεμίαν ἄλλην ἐλπίδα τ[---]) [---] alone; he demonstrated his might in such a way, that [---] ([---]ενον μόνου, οὕτως ἐνεδείξατο τὴν αὐτοῦ δύ[ναμιν ---]), [---] they were swearing that he is [---] ([---] ὁμουμένων τοῦτον εἶ[ναι ---])"; finally, one recognizes the verb σῶσαι ('to save', l. 16). This could be a narrative of the myth of Amphiaraos and the Seven against Thebes (cf. the references to a dispute, the breaking of an agreement, the need for help in a hopeless situation, the demonstration of power, possibly of divine power, and a miraculous rescue); but a miracle of Amphiaros is also possible. The scorning of a god (καταγελόντων σου), who then reveals his power (ἐνεδείξατο τὴν αὐτοῦ δύ[ναμιν ---]), is a well-known theme in narratives of miracles (e.g., in the healing miracles of Epidauros: *IG* IV² 121 III and IV).

Sacred regulations: The corpus includes several known *leges sacrae*, concerning the registration of the visitors healed by Amphiaraos (276 = *LSCG Suppl* 35, ca. 400-350), the duties of the priest (277 = *LSCG* 69, ca. 387-377), and the dedications in the sanctuary (323, 324 = *LSCG* 70; cf. a similar new text: *326). A very fragmentary new text seems to concern sacrifices (*278, 4th cent.); one recognizes the mention of a table for offerings (τράπεζα), animals (l. 7: [δρ]νιθος; l. 9: βοός), an amount of two obols (8), and the lease of an item (l. 11: μισθωμ[---]). Another text which ends with the verb ἀνέθηκε (*279, now lost, undated) seems to refer to a priest (l. 3: ἱεράζειν) and a sacrifice (l. 7f.: ἄ[γειν εἰς τὴν θυσίαν] βοῦν). *Buildings and administration of the sanctuary of Amphiaraos:* Several inscriptions belong to an altar seen by Pausanias (I 34,3); they mention Amphiaraos, Amphilochos, Hermes, Hestia, Artemis (280-283, 4th cent.). Another stele (part of an altar?) mentions Hera Tele(i)a (283, 4th cent.). A boundary stone of the sanctuary prohibits private individuals from building within the boundaries of the precinct (284; cf. another boundary stone: 285); two other boundary stones mention a (processional?) road (286, *287, 4th cent.). A stele with the text ἱερέων may refer to a room used by the priests (behind the temple, *288, 2nd cent. A.D.). Several texts (decrees and contracts) give instructions about construction work in the sanctuary – restoration and building of baths, fountains, and canals – (290-293, 4th cent.; n° *291 is very fragmentary); cf. the honorific decree for Pytheas, supervisor of the fountain in the sanctuary (295, 4th cent.) [cf. *EBGR* 1994/95, 15]. Eubios, priest of Amphiaraos, and his son Demogenes, the spondophoros, financed building works in the temple (στεφάρια, ὑπέρθυρον, ὁδός, ἄβατον, 294, ca. 150-100); an anonymous agonothetes dedicated the προσκήνιον and πίνακες (430, 3rd cent.), an anonymous priest dedicated the σκηνή and θυρώματα (435, ca. 150-140). An important document concerns a decision of Sulla and the senate with regard to a dispute between the sanctuary and the publicani (308, 80 B.C.). Notice also several weights belonging to the sanctuary (748-749: Ἀμφιαράου; 750: ἱερὸν Ἀμφιαράου, Ὑγίεια). *Dedications:* The corpus contains the well known *lex sacra* concerning the melting down of old dedications (324 = *LSCG* 70) and two long inventories of silver dedications, vases, and cult implements (321 and 325, 3rd cent.); several additions were made to these texts: fragments of a second decree concerning the melting down of dedications (*326, 2nd cent.) and numerous fragments of temple inventories (*309-320, ca. 350-322 B.C.; *328, 2nd/1st cent.). The dedicated objects registered in these inventories were usually vases, cult implements, and anatomical votives representing ears and eyes (*311 l. 3; 321 = *SEG* XVI 300, various τυπία), but also notice a small snake (*317bl. 3f.: ὀφίδ[ιον]). Among the numerous dedicatory inscriptions (333-519), most are explicitly addressed to Amphiaraos (340-344, 348-349, 352, 354, 361-364, 366, 372, 375, 382-384, 386, 388, 390, 393-394, *395, 396, *398, 399-400, 402, 404-407, 415, 419-420, 422-425, 428-432, 434-435, 437-442, 444-445, 447-455, 457-458, 466-469, 472, *477, *486), Heros Amphiaraos (397), Theos Amphiaraos (462), and Amphiaraos and Hygieia (368, 409, 443, 446, 465; cf. 347: a statue of Hygieia); among the dedicators we single out a

neokoros (349), ephebes and soldiers (352-354, 360). Dedications were made after a victory (348), after divine request (349, προστάξαντος τοῦ θεοῦ), as thanksgiving offerings χαριστήριον (466), after a miraculous cure (467: ὃν ἐκ βαρείας αὐτὸς ἡγείρας νόσου), in fulfillment of a vow (469: εὐχὴν; cf. 355: ἐγγύη). A unique dedication is a stele with the manumission record of a Jewish slave; the manumitted slave dedicated the stele in front of the altar of Amphiaraios and Hygieia after receiving this command by the gods in a dream (329, 3rd cent.); it is not only the earliest reference to a Jewish slave in Greece, but also an interesting case of a Jew following the commands of pagan gods. Two dedicatory epigrams are very fragmentary (*377, *378, 4th cent.); [they possibly refer to miracles of Amphiaraios. In n° *377 the god is addressed as φίλος; the following line refers to a particular event which occurred in the night: [---]ροῖ νύκτα καταστρ[---] [possibly a reference to incubation]; n° *378 refers to life ([μακρό]τερόν βίον[ov], longer life?). The city of Troizen dedicated to Amphiaraios the statue of a certain Diomedes; according to the honorific epigram written on the base of the statue, he had liberated Troizen from the Spartan occupation and was honored by his polis as a *heros* (389, ca. 300-275). The Athenians dedicated a golden garland to Amphiaraios "because the god takes good care of the Athenians and the others who arrive in the sanctuary" (296, 332/31 B.C.); another dedication was sponsored by members of the council (299, 328/27). Two vases were dedicated to the god (758: [Ἄ]μφιαράω[ι]; 759: ἱερά); the god is mentioned on a tile (760). Another text mentioning a statue of the god (380), refers to the healing properties of the god or the statue (πανσίπονον) [for the healing properties of statues see *supra* n° 363]. Other dedications are addressed to Apollon (393), Artemis (357), Amphilochos (345), Halia Nympe (511-518, *519, the ἄθλα won by the choregoi in musical agons), Herakles (510, by an epimeletes hieron), Hermes (463), and the two goddesses (*336, i.e. Demeter and Kore; but the stone possibly comes from Eretria). Notice the dedication of a sundial (359, late 4th cent.). *Festivals*: Phanodemos was honored for his legislative work concerning the pentaeteric festival and the sacrifices (297, 332/31 B.C.); another inscription honors the Athenian officials who supervised the festival, the procession, and the agons (298, 329/28). The major festival was the Megala Amphiaraiia (294), of which long lists of victors survive (520-534, 4th and after 80 B.C.). Another important festival was the musical agon in honor of Halia Nympe, known from dedications made by the victorious choregoi (511-517, *518, ca. 300-150). The corpus includes also the recognition decrees for the Ptoa of Aktaiphia (304 = *LSCG* 71, cf. 305) and the Mouseia at Thespiiai (306). Notice also a hieronikes buried in Oropos (674, 3rd cent.). *Priests*: Numerous inscriptions (primarily proxeny decrees) preserve the names of 59 priests of Amphiaraios (a list on p. 586); other officials: *agonothetes* (430), *epimeletes hieron* (325, 502-510), *neokoros* (349-350), *spondophoros* (294, 466). *Months*: Panamos (21, 35-37, 44-47, 66-67, 74, 76, 92-93, 194, 197, 215), Agrionios (28, 71), Alalkomenios (53, 59, 110, 116, 129, 132, 134-135, 147, 165-166, 170, 198, 216; cf. 200: Alalkomenios embolimos), Damatrios (58, 110, 177), Hermaios (196, 213, 217), Homoloios (61, 69-70, 84, 130-131, 210, 256, 323, 326), Pamboiotios (215), Prostaterios (*137, 181, 213), Thelouthios (323), and Thyios (108, 109, 256, 326).

Defixiones: Two defixiones found in graves are published for the first time. N° *745 (undated), published without any commentary, is directed against at least two (possibly three) persons; the formula καταδέομεν... πόδας καὶ γλῶτταν καὶ χεῖρας is used three times (in two cases with the addition καὶ εἴ τί ἐστιν αὐτοῦ. [It may be a judicial defixio]). N° *746 (3rd/2nd cent.) is a fragmentary, but extremely interesting and long defixio of 50 lines, written on both sides of a lead tablet. Someone curses a series of persons (l. 1, 23, 40, 42, 46: καταγράφω; l. 16: καταγέγραφα; l. 18f.: καταδεσμεύ[ω γεγρ]αμμένου[ς καὶ αὐ]τοὺς καὶ [τὰ] ἐκεῖ[νων]; l. 44, 47f.: καταδεσμεύω), willing them to be delivered to Plouton and Mounogenes, i.e., Persephone (l. 2f., 41f.). The curser binds the bed [marriage-bed?], the tongue, and the actions of his enemies (l. 20-22: καταδεσμεύω δὲ αὐτῶν καὶ τὴν κοίτην αὐτῶν καὶ τῇ[v] γλῶτταν καὶ τὴν πρᾶξιν), wishing them death and misery (l. 9f.: ἐξολέσειεν πάντας; l. 11f.:

ἐκτρίψαι κακούς, μελέου[ς]; l. 12: τόν τε βίον αὐ[τῶν?]; l. 14f.: οἰκτρο(ύς), μελέους; l. 30: ἐκ[τρί]ψαι τε αὐτούς; l. 32-35: κακούς καὶ μελέους δέξαισθε αὐτοὺς πάντας καὶ μ[ὴ] γένοιτο αὐτοῖς μηθὲν ἀγαθό, ἀλλὰ κακούς, μελέους; l. 39f.: δοῖμεν οἰκτρούς, μελέους, ἐπιπόνους, ἄωρο[υς] θανάτους). P. suggests that the context is a conflict between the curser and various persons connected with the sanctuary, known from the documents which concern the melting down of dedications (325-326, *cf. supra*). He plausibly identifies three of the cursed persons: Theoxenos (l. 2) was the treasurer (syllogeus) of the sanctuary (325 l. 63), Dionysodoros (l. 41) was member of a committee responsible for the melting down of old dedications (*326 l. 8), and Mikion (l. 46) was producer of silverware and dedications (325 l. 70). [The text needs a more thorough commentary than the eight lines which P. devotes to it; I limit myself to a few remarks. The most interesting feature of the text is the justification of the curser: "I demand that my request be heard, because I have been wronged" (l. 15f.: [ἀδικο]ύμενος ἀξ[ιω] πάντα ἐπήκοα γενέσ[θαι]); "having been wronged, and not having wronged first, I demand that what I have written down and deposited to you be accomplished" (l. 25-29: ἀξιῶ οὖν ἀδικούμενος καὶ οὐκ ἀδικῶν πρότερος ἐπιτελ[ῆ] γενέσθαι) ἢ καταγράψω καὶ ἂ παρατίθεμαι ὑμῖν; *cf.* l. 10: ἀξιῶ; l. 45: ἀδικούμενος ὑπ' αὐτῶν; for ἐπιτελῆ γενέσθαι *cf. infra* n° 394; for παρατίθεμαι see *supra* n° 99). This is an excellent example of a 'prayer for justice', a group of defixiones studied by H.S. VERSNEL, *Beyond Cursing: The Appeal to Justice in Judicial Prayers*, in C.A. FARAONE – D. OBBINK (eds.), *Magika Hiera: Ancient Greek Magic and Religion*, New York-Oxford, 1991, p. 60-106 [*cf. EBGR* 1991, 261]. The first person is called Θεόξενος [ἀ]πήγυτος; the last word is an hapax. P. associates it with ἄπυγος (without a buttock), but an association with πήγνυμι seem to me more probable (*cf.* πηγυλῖς, 'frozen, ice-cold'); since there is neither a photograph nor a drawing, there is no way to check the reading]. [AC]

297) B.C. PETRAKOS, *Οἱ ἱέρειες τοῦ Ραμνοῦντος*, in B.C. PETRAKOS (ed.), *Ἑπαινος Ι.Κ. Παπαδημητρίου*, Athens, 1997, p. 405-421: The view that there were two priestesses in Rhamnouns (one for Themis and one for Nemesis) is based on an erroneous interpretation of *IG* II² 4638a-b, dedications made by Sostratos to Nemesis and Themis respectively, during the term of office of two priestesses of Nemesis (and not in the same year, during the term of one priestess of Nemesis and one of Themis). Similarly, *IG* II² 3109 and *SEG* XI 178 do not attest the existence of two priestesses. [AC]

298) B.C. PETRAKOS, *Χάραγμα ἐκ Ραμνοῦντος*, in *Aeph*, 134 (1995) [1997], p. 267-270: P. points out that a rupestral graffito on the Mouseion Hill in Athens (*SEG* XLI 232, 4th/3rd cent.) read by D. PEPPAS-DELMOUSOU as ἔπος δὲ φωνῇ ("the epos should be pronounced in a loud voice") and associated with the reading of ritual texts [*EBRG* 1996, 212], has no mystical meaning. It is simply the incomplete proverbial phrase ἔπος δ' ἐφώνησεν τόδε, which is known from graffiti in Delphi (J. BOUSQUET, *BCH* 64/65, 1940/41, p. 87), in Edfu (*ZPE* 32, 1978, p. 1-5), and in Rhamnouns (graffito published by P., probably an ironical remark against pompous speakers). [AC]

299) B.C. PETRAKOS, *Ἀνασκαφή Ραμνοῦντος*, in *PAAH*, 150 (1995), p. 1-31: P. reports the discovery of a base of a bronze torch dedicated to commemorate a victory in torch-races at the festival Diogeneia (6, undated). A building complex north of the strategeion can now be attributed to a sanctuary of Heros Archegetes. Two boundary stones of the ἱερὰ αὐλή of Heros Archegetes have been found there (p. 13f.) [*cf. EBGR* 1992, 169 and 1993/94, 187]. [AC]

300) B.C. PETRAKOS, *Τὸ ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας κατὰ τὸ 1996*, Athens, 1997 [*BE* 1999, 232]: In his annual report of the activities of the Archaeological Society at Athens P. mentions the discovery of inscriptions at various sites: *Rhamnouns*: A base of three bronze torches dedicated to Zeus Soter and Athena Soteira (2nd/1st cent., p. 18); a

dedicatory epigram reports that Pythogenes dedicated to Hermes (Ἑρμείας) an ἄγαλμα περικλυτὸν ἔργον ἑαυτοῦ (4th cent., p. 19). P. suggests that the dedicated object was the marble plaque on which the epigram is written and which served as a thranion [?]. *Pbigaleia*: see *supra* n° 10. *Messene* (p. 52-55): see *infra* n° 369. [AC]

301) M. PETRITAKI, in *AD*, 41 B1 (1991) [1996], p. 148-152 [*BE* 1997, 115]: Ed. pr. of a sherd of a vase dedicated by a woman to Isis as δῶρον (p. 149, Aigion, 2nd/3rd cent.). This is the first attestation of Isis' cult at Aigion. [AC]

302) I. PETROPOULOS, *Συμπτώματα ἔρωτος στοὺς ἐρωτικούς μαγικούς παπύρους*, in *Language and Magic*, p. 104-119: P. presents a typology of the love spells contained in the magical papyri, using as a criterium the symptoms which should appear in the object of erotic desire: (i) 'crazy love' (e.g. *PGM* IV 2756); (ii) burning, often in the heart or the soul (e.g. *PGM* CI 4); psychological suffering (e.g. *PGM* XIX 52); (iv) forgetfulness (*PLAT.*, *Phaed.* 252a); (v) loss of the sense of shame (e.g. *PGM* XVII 6); (vi) insomnia (e.g. *PGM* XXXVI 147); (vii) provisory blindness (e.g. *PGM* LXI 15); (viii) weakness of the body (e.g. *PGM* XXXVI 357); (ix) inability to eat and drink (e.g. *PGM* IV 355); (x) general suffering of the body (e.g. *SupplMag* I 42). [JM]

303) G. PETZL, *Nochmals zum neuen Buchstabenorakel*, in *EA*, 29 (1997), p. 127-128: See *supra* n° 90.

304) G. PETZL, *Neue Inschriften aus Lydien (II). Addenda und Corrigenda zu "Die Beichtinschriften Westkleinasiens"*, in *EA*, 28 (1997), p. 69-79 [*BE* 1998, 375]: Ed. pr. of two 'new' confession inscriptions from Lydia: A man dedicated a stele to Artemis Ana(e)itis (1, 2nd cent. A.D.). He was punished ([κολ]ασθεῖς) with disease in the knees or in the genitals (εἰς τὰ γό[νατα] or γό[νιμα]) and in the intestines (καὶ εἰς τὰ ἔντε[ρα]) [for disease as punishment for sins cf. *EBGR* 1994/95, 68]. He thought that these diseases were caused by the constellation at the time of his birth (κατὰ γένεσιν); the text breaks after mentioning that the man had consulted an astrologer ([ἐμ]αν)τεύσατο) [or an oracle], who apparently informed him that the cause of the disease was a sin. [For a more detailed commentary see G. PETZL, *Ein Zeugnis für Sternenglauben in Lydien*, in *Chiron*, 28 (1998), p. 65-75]. The second text (Silandos?, 98/99 A.D.) reports that Mes ex Attalou (named after the founder of the cult) punished 'his own people' (κολάσας τοὺς ἰδίους) because of a misdemeanour with regard to the sacred property (περὶ τῶν ἰδίων ὑπαρχόντων). The *idiotai* were the inhabitants of a village in the vicinity of his temple, the sacred personnel, or (probably) leasers of sacred land. The rest of the text is a sacred regulation concerning the proper management of the sacred property (for a similar *lex sacra* within a confession inscription, introduced with ἴνα, cf. *BIWK* 59). This regulation may give an idea of the nature of the misdemeanour punished by the god: "Nobody is allowed to sell or mortgage (the sacred property?), but it should be managed by 'his own' (ὑπὸ τῶν ἰδίων); whatever he (the god) demands (ἐπιζητεῖ) from 'his own', should be given to him. If someone does not follow (this regulation) without his (the god's) permission (συγχώρησις), he must propitiate (εἰλάσασθαι) him (the god) together with Mes Labana, spending (δαπανήσας) from his own property". The vocabulary of this text finds parallels in other confession inscriptions. P. also gives corrections and additional comments on the texts published in his corpus of confession inscriptions (*BIWK*) as well as concordances with the corpus of M. RICL [*infra* n° 318] (p. 75-79). [AC]

305) P. POCETTI, *Per un dossier documentario dei riflessi di dottrine misteriche e sapienziali nelle culture indigene dell'Italia antica. Note sulle iscrizioni oscche Ve 161, 185; Po 103*, in *Forme di religiosità*, p. 109-136: P. collects evidence for the influence of Dionysiac mysteries in Italy and recognizes soteriological aspects in a series

of Oscic inscriptions. (i) The epitaph of a man from Vallo di Diano (3rd/2nd cent.) is composed as a dialogue (opposition of I/you; cf. the 'Orphic' texts of Thourioi). The text $\pi\iota\omicron\alpha\iota\varsigma\epsilon\kappa\omicron\sigma\alpha\lambda\alpha\phi\sigma\ \phi\alpha\lambda\epsilon$ may be understood as *fio dues hic, salvus (sis) vale* (cf. $\theta\epsilon\delta\varsigma\ \epsilon\gamma\acute{\epsilon}\nu\omicron\upsilon$ in the 'Orphic' texts). Influence from mystery cults may be recognized in the name of the deceased man ($\lambda\alpha\pi\omicron\nu\iota\varsigma$, i.e., Lampon; cf. the name of the famous Athenian mantis, p. 125-129). (ii) Two river pebbles found in Sepino and Frentania inscribed with names (cf. similar stones in Greek from Poseidonia and Kamarina), cannot be funerary inscriptions; they may be symbols of the deceased persons. [AC]

306) D. POHL, *Ein Phryger in Alexandria Troas?*, in *Troas*, p. 91-97: Ed. pr. of a fragmentary dedicatory relief of a Phrygian type (Alexandria/Troas, late 3rd cent. A.D.); an inscription names the dedicant (Asklepiades). The iconography (two oxen) suggests that the relief was dedicated to Zeus Ampelites; the stone was probably brought to Alexandria from the sanctuary of Zeus Ampelites at Appia. [AC]

307) M. POLITO, *Su I.G. II² 1237: le procedure di ammissione alla fratria*, in *MGR*, 21 (1997), p. 149-177: See *infra* n° 316.

308) F. PONTANI, *I.Amyzon 27 C-D: Teil eines milesischen Isopolittievertrags*, in *EA*, 28 (1997) 5-8: P. recognizes in *I.Amyzon 27 C-D* a fragment of a treaty of isopolity between Miletos and Amyzon (ca. 200-188). According to her plausible restoration of this clause, it concerns a prayer to Apollon Delphinios and the $\epsilon\nu\tau\epsilon\mu\acute{\epsilon}\nu\iota\omicron\iota\ \theta\epsilon\omicron\iota$ and the performance of the customary sacrifices ($\epsilon\pi\iota\tau\epsilon\lambda\acute{\epsilon}\sigma\alpha\iota\ \theta\upsilon\sigma\acute{\iota}\alpha\varsigma\ \kappa\alpha\iota\ \pi\rho\omicron\sigma\acute{o}\delta\omicron\upsilon\varsigma$ | $\iota\epsilon\rho\omega\eta\ \tau\acute{\alpha}\varsigma\ \nu\omicron\mu\iota\zeta\omicron\mu\acute{\epsilon}\nu\alpha\varsigma$). [AC]

309) W.K. PRITCHETT, *Greek Archives, Cults, and Topography*, Amsterdam, 1996 [*BE* 1999, 273]: P. discusses various subjects of religious interest, based on the epigraphic evidence: the honorific decree for Aristotle and Kallisthenes at Delphi for the composition of a list of the victors at the Pythia (*F.Delphes* III.1, 400, ca. 334-327 B.C., p. 28-33); the office of the *hieromnemon* (p. 36-39). P. discusses in some detail the cults of Apollon and Artemis at Hyampolis (p. 105-129): The festivals of the Megala Elaphebolia and the Laphria mentioned in a dedication (*IG* IX 1, 90; ca. 50-1 B.C.) were two separate festivals; they had probably been suspended after the Mithridatic Wars and re-established later; the joint cult of Artemis and Apollon in many Phokian sites (Abai, Smixis, Hyampolis, and Lilaia), suggests that the two festivals were celebrated for the twin deities worshipped at Hyampolis (at the twin temples in Kalapodi), i.e., for Artemis Elaphebolos and Apollon Laphrios; the festival of the Laphria mentioned in inscriptions of Delphi (*CID* 9 D 8 and *F.Delphes* III 3, 214 l. 40) was also celebrated for Apollon. [AC]

310) S. PULLEYN, *Prayer in Greek Religion*, Oxford, 1997: P. presents an exhaustive study of the numerous aspects of Greek prayer making ample use of the literary sources and of the different kinds of epigraphic material (sacred laws, carved prayers, curse tablets etc.). At the beginning of his study, P. addresses the question about the exact meaning of the term prayer and whether the understanding of prayer in a specific cultural context could be used for intercultural interpretations on prayer. P. examines and compares prayers attested epigraphically and in literature and concludes that most common prayer-words are found in both categories (for a useful list of these words see appendix 1). On the other hand, people often used ornamental literary epithets of gods in inscriptions (e.g., *CEG* 326; *IG* I³ 1012; *SEG* XXV 298). P. also discusses the importance of gesture in prayer and stresses the intimate link between sacrifice and prayer, pointing at the same time to the numerous and significant exceptions ('free prayers'). Two long chapters (5 and 6) are dedicated to magic and curse tablets. P. argues that what sets the defixiones apart from the norms of polis-religion is the absence of any effort to offer the

gods a reward (or a justification) for the request. [Justifications are, however, given in a particular group of curses ('prayers for justice'); see *supra* n° 296]. [JM]

311) K. RABADJIEV, *Herakles Psychopompos (?) in Thrace (An Attempt at Superinterpretation)*, in *Studia Fol*, p. 419-426 [SEG XLVI 838]: Four votive reliefs, dedicated by men with Thracian names and found in the territory of Hadrianopolis (three are inscribed: *IGBulg* III 1806, 1829, and 1833, 3rd cent. A.D.), represent Herakles accomplishing the last labor, i.e., the subduing of the Kerberos and thus the triumph over death. The use of the epithet κύριος (common in Roman Thrace) for Herakles (*IGBulg* III 1829 and 1833) and the iconography (representation of a dog, an element known from the iconography of the Thracian rider god and the funerary reliefs), suggest an *interpretatio Thracica* of Herakles' myth. The monuments possibly stood on roadsides, guaranteeing security to the travelers and possibly alluding to Herakles function as a protector in the journey through death. [AC]

312) G. RAGONE, *Il millennio delle vergini locresi*, in B. VIRGILIO (ed.), *Studi ellenistici VIII*, Pisa-Roma, 1996, p. 7-95 [SEG XLVI 589; *BE* 1997, 267; 1999, 42]: With one exception, all the sources concerning the sacrifice of the Lokrian maidens are literary (4th cent. B.C. and later); the exception (and one of the earliest sources) is the 'lokrische Mädcheninschrift' (*IG IX I*² 706, ca. 270-240 B.C.), whose text and translation is presented by R. According to this text the Lokrian virgins originated from a particular part of Lokris (from the Opountian and the Epiknemidian Lokroi). The majority of the sources refers to a selection of the virgins by lot (κλήρωσις), whereas the inscription reports that they were selected (from the mid-3rd cent. onwards) from among the Aiantioi, a group (genos, phyle?) in the city of Naryka. This group was recompensed with various privileges. The various sources give different numbers of virgins (two in the inscription, one or more in the literary sources). The ritual originates probably in the 7th cent.; according to Aelian it was reactivated and regulated anew by a king Antigonos (Monophthalmos or Gonatas). The Lokrians decided to stop practicing the ritual, but terrible sufferings forced them to re-introduce it, following the advice of a Delphic oracle. This is documented by the inscription, which was set up in Oiantheia or in the sanctuary of Athena Ilias in Physkos. [JM]

313) K. RAKATSANIS – A. TZIAFALIAS, *Λατρεῖες καὶ ἱερὰ στὴν ἀρχαία Θεσσαλία. Α΄. Πελασγιῶτις (Dodone, Suppl. 63)*, Ioannina, 1997 [*BE* 1999, 284, 301, 303, 306]: R.-T. collect the evidence for cults, divine epithets, and sanctuaries in various cities of Pelasgiotis in Thessaly. *Lartsa*: Aphrodite (Aphreie?, Pandemos), Apollon (Kerdoos, Leschaios, Lykeios, Parnopios, Promantas, Pythios, Tempeites), Ares (?), Artemis (Chala-keitis, Delphinia, Throsia, Kerdoa, Kynegetis, Locheia), Asklepios, Athena (Itonia, Polias, Lageitarra, Patria, Thersys), Demeter Phylaka (with Kore and Plouton), Dionysos (Karpios, Makedonikos), the Dioskouroi, Enodia (Alexeatis, Korillos, Mykaike, Stathmia), Harmonia, Hera, Herakles, Hermes, Kybele, Leukothea, Melia, Poseidon (Elikapanaos, Kranaios, Pylaioi, Zeuxanthios), Zeus (Eleutherios, Homoloios, Soter, Thaulios), the Kabeiroi, Isis, Sarapis, and other Egyptian deities; *Helateia*: Aphrodite, Apollon Leukatas, Artemis (Phosphoros, Throsia), Dionysos Karpios, Hermes Chthonios, Kore, Zeus Perpheretas; *Mopion*: Apollon Lykeios, Artemis (Ourania, Phosphoros), Asklepios, Poseidon; *Atrax*: Apollon (Agreus, Hetdomaios, Lykeios), Ares Chalkeolonchos, Artemis (Soteira, Stratia, Throsia), Athena (Agoraia, Polias), Dionysos, Helios, Hermes (Chthonios, Eriounios), Kybele, Poseidon Patragenos, Themis Agoraia, Zeus (Homoloios, Kataibatatos, Thaulios, Tritodios); *Krannon*: Apollon (Pournios, Tempeites), Asklepios, Athena, Bambykia Parthenos (= Atargatis), Enodia, Helios, Hermes Chthonios, Poseidon, Zeus Notios. [AC]

314) J. REYNOLDS, *Honouring Benefactors at Aphrodisias: A New Inscription*, in *Aphrodisias Papers* 3, p. 121-126 [BE 1999, 477]: Ed. pr. of a fragmentary decree in honor of a benefactor in Aphrodisias (ca. 50-75 A.D.). Adrastos (known from *MAMA* VIII 484) had been given the extraordinary privilege of burial within the city ([ἐ]νταφὴν καὶ κηδεῖαν ἐν τῇ πόλει), in public workshops opposite the council-chamber. Adrastos requested to transfer the place of his burial (τὸ ἡρώον) to his own (?) workshops, so that the city should not lose any revenues. Another inscription [SEG XLV 1502 = *EBGR* 1993/94, 195] shows that Adrastos' granddaughter, Tatia Attalis, was buried in the same grave. Another citizen of Aphrodisias, Kallikrates, is known to have received a similar honor (burial in the gymnasium: J. REYNOLDS, *Aphrodisias and Rome*, London, 1980, n° 29, 1st cent.). [AC]

315) J. REYNOLDS, *Sculpture in Bronze: An Inscription from Aphrodisias*, *AClass*, 49 (1997), p. 423-428 [BE 1999, 92]: Ed. pr. of an honorific inscription for a benefactor, who had also served as priest of Ares (Aphrodisias, 1st cent. B.C./A.D.). The man received the honor of prohedria in the local agons. His bronze statue was to be erected in the agora, a painted image in the sanctuary of Ares. This is the first attestation of the cult of Ares in the city of Aphrodite, his lover. [AC]

316) P.J. RHODES, *Deceleans and Demotionidae Again*, in *CQ*, 47 (1997), p. 109-120: R. reprints the dossier of documents concerning the cults of the Athenian groups of the Demotionidai and Dekeleis (*IG* II² 1237 = *LSCG* 19) with translation and commentary and argues that the Dekeleis, and not the Demotionidai, were a phratry (contra C.W. HEDRICK and S.D. LAMBERT) [cf. *EBGR* 1991, 97 and 1994/95, 206. POLITO, *supra* n° 307, reaches also the conclusion that the Dekeleis were a phratry; she argues that the Demotionidai were a college of magistrates which supervised admission in the phratry]. [AC]

317) M. RICL, *A New Paromone-Inscription from the Burdur Museum*, in *EA*, 29 (1997), p. 31-34 [BE 1999, 528]: See *supra* n° 178.

318) M. RICL, *CIG 4142 – A Forgotten Confession Inscription from North-West Phrygia*, in *EA*, 29 (1997), p. 35-43 [BE 1999, 503]: R. recognizes in *CIG* 4142 a confession inscription (at Midaion or Akkilaion). A woman was asked by the divinity (ὑπὸ τοῦ θεοῦ) to become priestess (ἐπιζητηθεῖσα ἱέρεια) and did not respond; [this is the first attestation of such a request in the confession inscriptions]; the request was repeated and followed by divine punishment, so that the sinner became an example for all the people (l. 9-13: μετὰ πολὺ λῆς ἀνάγκης κὲ βασά|νων ἔκυτο (ὑ)πόδειγμα | τῶν ἄλλων ἰς τὸν τόπον). In fulfillment of a vow (after her propitiation) she erected the stone together with her daughter, for herself and for her family. R. associates the following phrase (κὲ συνερχομένου λαοῦ) with the invocation ἐπ' ἀγαθῶ ("as the people came together, let this be to everyone's good") and suggests that this refers to a public confession in front of an audience. [The conjunction rather suggest reading ὑπὲρ ἑαυτῆς κὲ τῶν ἰδίων πάντων κὲ συνερχομένου λαοῦ: "for herself, for all her family, and for the people who come together (frequent the sanctuary)". R. discusses the deities attested in confession inscriptions and other common features (disease as punishment, religious sins). [Cf. her book *La conscience du péché dans les cultes anatoliens à l'époque romaine. La confession des fautes rituelles et éthiques dans les cultes méoniens et phrygiens*, Belgrade, 1995; *non vidimus*]. [AC]

319) M. RICL, *The Inscriptions of Alexandria Troas* (*IGSK*, 53), Bonn, 1997 [BE 1998, 39, 343; 1999, 44]: Corpus of the inscriptions of Alexandria in Troas, with introduction, detailed commentaries, and collection of the testimonia. [One wonders why the literary testimonia, for which translations already exist, are translated, and the inscriptions

are not]; the new texts are marked with an asterisk. *Sacred regulations*: A fragmentary decree (?) of an association for the cult of Asklepios from Akköy (9, late Hellenistic) [cf. *infra* n° 337] regulates the selling of the priesthood. The person who purchased the priesthood served for life; in this text, a priest of Herakles (l. 9), a laurel garland (l. 9), and priests (l. 11) are mentioned in unclear contexts. Notice the benediction ἐπὶ ὑγείᾳ καὶ σωτηρίᾳ (l. 4). [In l. 5ff. one expects exemptions from various liturgies: [ὁ] πριάμενος ἱερα]τεύσει διὰ βίου καὶ ἔσται | [e.g., ἀτελῆς or ἀλειτούργητος ---]; for a close parallel see *IscrCos* ED 177 l. 4-7: [ὁ] πριάμενος... ἱεράσθω δὲ [διὰ βίου καὶ ἔστω ἀτελῆς... (cf. *IscrCos* ED 144 A l. 4-8; ED 178 A l. 6-8; ED 216 A 8). In l. 7f. R. recognizes the verb λειτου[ρ]γῆσαι ('perform religious service'); a reference to liturgies (i.e., a form of the noun λειτουργία) is also possible. In l. 6f. a reference to a sanctuary of Herakles (τοῦ Ἡρακλεί[ου]) is possible; cf. the mention of a priest of Herakles in l. 8-9: τῷ ἱερεὶ τοῦ Ἡρα[κλέους]. In l. 9 R.'s restoration [φορέ]σει δάφνιν ὥστε is improbable; rather [στεφανώ]σει δαφνίνω στε[φάνω]; it is a reference to a laurel garland, possibly in connection with the celebration of a festival (cf. *IscrCos* ED 215 A 13: στεφανούτω δὲ καὶ τὸς νεικῶντας...). *Dedications*: Most dedications are addressed to Apollon Smintheus (63-68, 1st-2nd cent. A.D.; n° 68 Θεῷ Ἀπό[λλωνι]) [for n° 65 see *infra* n° 337, 16]; one of them was made in fulfillment of a testament (63), another after an oracle (67: κατὰ [πρόστα]γμα τοῦ θεοῦ). A dedication was addressed to Apollon Smintheus, Asklepios Soter and the Moxyneitai (an epithet or rather an ethnic, 66). Other dedications were made to Dionysos (72, Hellenistic, κατὰ πρόσταγμα; *73, Imperial period), the Genius Populi (74, 1st cent. A.D.), Hosios kai Dikaïos (75, 2nd cent. A.D.) [cf. *EBGR* 1991, 204], Epokoos Theos Hypsistos (76, 2nd cent. A.D., as [εὐχ]αριστήριον), to the river Skamandros (77, 2nd cent. A.D., in Latin); one dedication was made after the healing of a man by his son (78, 2nd cent., <ὁ>πὲρ σωτηρίας... εὐχ[α]ριστήριον). *Sanctuaries*: The publication of documents took place in the sanctuary of Apollon (4, 2nd cent.); this sanctuary (Smintheion) is mentioned in n° 129 (2nd cent. A.D.); boundary stones of the sanctuary of Apollon Patroios are preserved (62, Hellenistic?) and Dionysos (69-71, Hellenistic); the sanctuary of Asklepios is mentioned in n° 129; a statue of a pankratiast was erected there.

Priesthoods: A priest of Apollon Smintheus served also as priest of the Augusti. Notice the translation of the term *flamen* as ἱερέα [τῶν Σεβασ]τῶν τὸν προσ[αγορευόμε]νον φλάμινα (41, 1st cent. A.D.). An honorific inscription was set up for an augur (42, Imperial period) [the same text as *infra* n° 337]; in l. 1 R. tentatively restores πρόπολον or πρὸ πόλεως [θεοῦ]. The melic poet C. Cornelius Secundus Proclus served as prophētes of (Apollon) Sminthios (43, 1st/2nd cent.). Other sacred officials include: a high priest (of the civic emperor cult?) and prophētes (? 140, 2nd/3rd cent.), priests (138; cf. 39, 74, 135, 1st cent. A.D.; *sacerdotilibus ornamentis honorato*), and an agonothetes (50, in Alexandria?). *Festivals*: An honorific inscription for an athlete mentions among his victories a victory at the Nea Panathenaia (attested only here, 50, 3rd cent. A.D.); a boy wrestler (παῖς πυθικός, i.e., ca. 12-14 years old) and pankratiast won at the Sminthia Pauleia Isopythia (52, 3rd cent. A.D.); for the same agon we also know a victor in wrestling in the same age class (53) and a winner in pankration (54, 3rd cent. A.D.). Also notice the designation of a gymnasium as sacred (125, 2nd/3rd cent.), probably because of its role in the festival of Apollon Smintheus. *Emperor cult*: Dedications were made to Augustus, Tiberius, Caesar (Θεὸς Ἰούλιος), Iulia, Caius and Lucius, and the deified governor Sextus Appuleius (13, ca. 14-42 A.D.) [cf. *EBGR* 1987, 42]. *Burial customs*: Fines for violation of the grave were payable to the fiscus (92, 93, 96, 97, 104, 155?, 161?), the aerarium Populi Romani (158), the city (102, 111, 156), the fiscus and the city (94, 99?, 129), the council and the city (98), the city and a person who took care of the grave (154), the association of the smiths (122) and the association of the harbor-porters (151-153, 3rd cent. A.D.), who took care of the graves of their members [cf. now J. REYNOLDS, *An Ordinary Aphrodisian Family: The Message of a Stone*, in G. SCHMELING (ed.), *Qui miscuit utile dulci. Festschrift Essays for Paul Lachlan Mac-*

Kendrick, Wauconda, 1998, 287-297, for an epitaph from Aphrodisias which attests the payment of a similar fine to the association of τέκτονες (3rd cent. A.D.); in one case the deceased bequeathed an amount to secure an annual funerary banquet and the performance of the rosalia (152: ἵνα με πρὸς ἔτ[ος] κατὰ ἐτήσιον δαίπνον ῥ[ο]δί[ζ]ωσιν). *Varia*: A very interesting funerary epigram reports that the 20 year old Aphrodisios, a choir-leader (χορῶν ὁ μέσος, i.e., μεσόχορος), was murdered by his wife's secret lover; Aphrodisios curses his treacherous wife (l. 6: ἦν περὶ Ζεὺς ὀλέσει); the young man was sent as an ἄγαλμα (young and beautiful) by the Moirai to Hades (90, 2nd/3rd cent. A.D.) [for a translation see *Steinepigramme* 07/05/04]. A retiarius is compared in a funerary epigram to Herakles (123, 2nd cent. A.D.) [= *Steinepigramme* 07/05/01]. An ὑδροπότης may well have been the member of a total abstinence association (127, 3rd cent. A.D., with parallels). The word asylon is possibly preserved in a small fragment (175, Imperial period). An interesting Byzantine inscription contains a prayer to the Immaculate Cross to punish thieves (188, 5th cent. A.D.); the imprecation recalls pagan curses: τύφλωσον κακούργων ὄνματα καὶ κραδίην (l. 2), διῆξον τὴν σὴν ὀργὴν καὶ φόβον δινὸν μέγαν· ποίησον αὐτοὺς πρὸ σοῦ βήματος μολὶν, ἑαυτοὺς ἐσθίουσας καὶ τέκνα καὶ γυνέκας. R. rightly points to the similarity of the last phrase ('make them come to your bema') to confession inscriptions and to the Knidian curses (*I.Knidos* 147, 150) [EBGR 1992, 25]. [AC]

320) Chr. RIEDWEG, *Orphisches bei Empedokles*, in *A&A*, 61 (1995), p. 34-59: The new finds of 'Orphic' texts (esp. from Hipponion, Olbia, and Pelinna) permit a new appraisal of Orphic elements in the poetry of Empedokles. His self portrayal in the *Katharmoi* as an itinerant preacher recalls the portrayal of the Orpheotelestai; the title of the poem underlines the importance of ritual purity; Empedokles' claim that he is a god seems related to the belief that the initiates in the 'Orphic-Dionysiac' mysteries would become gods (θεὸς ἐγένον ἐξ ἀνθρώπου, θεὸς δ' ἔσῃ ἀντὶ βροτοῖο); the idea of incarnation, the dualism of body and soul, the belief that reincarnation is the punishment for bloodshed, and Empedokles' cosmogony present further similarities with 'Orphic' ideas. The ritual language used in *Peri Phyeos* (e.g., the word ἐποπτέω, the reference to the pure water of a fountain, the parallelism between the verse ἄντομαι, ὧν θέμις ἐστὶν ἐφημερίοισιν ἀκούειν and the 'Orphic' mystery formula φθέγξομαι οἷς θέμις ἐστίν) suggest that Empedokles was influenced by an 'Orphic' Hieros Logos in the composition of this poem. [AC]

321) T. RITTI, *Personaggi di età flavia a Hierapolis*, in *MGR*, 21 (1997), p. 339-353: Ed. pr. of an honorific inscription of the Flavian period for Zeuxis, priest of the Demos (Hierapolis). His sister Apphia is known from four published and unpublished inscriptions, including a dedication to the Theoi Sebastoi and the Demos (p. 340 a). [AC]

322) N. ROBERTSON, *New Light on Demeter's Mysteries: The Festival Proerosia*, in *GRBS*, 37 (1996), p. 319-379: R. studies the festival of Proerosia. He points out that, since this was a widespread festival, its Athenian version did not stand alone. R. presents the literary sources and the inscriptions concerning the Proerosia in Classical Athens (*IG* II² 1006, 1028, 1029, 1039), arguing that the aparchai, mentioned in several texts (*IG* I³ 78; II² 140, 1672, 2956) were destined for the Proerosia [the same suggestion has been made (in a footnote) by R. PARKER, *Athenian Religion. A History*, Oxford, 1996, p. 143 n. 85; *EBGR* 1996, 209]. The 5th of Pyanopsion was not the day in which the festival was celebrated, but instead the day in which the hierophant made a proclamation, calling for the delivery of the first-fruit offerings; the Proerosia must have taken place in the second half of Pyanopsion (the exact date is not known). In Eleusis the festival was celebrated in the month Maimakterion (rather than Pyanopsion); R. bases this assumption on Euripides' *Supplikes*, on the calendar frieze of Agios Eleutherios in Athens, and on a private calendar of Roman date (*IG* II² 1367) [none of this evidence is, however, entirely conclusive]. R. also discusses the possible existence of the Proerosia in four Attic demes: in Piraeus (*IG* II²

1177), in Myrrhinous (*IG* II² 1183) [but the inscription mentions a sacrifice to Zeus, a *πληροσία* (*θύσια*)], in Thorikos (*IG* I³ 256bis) [again, the connection with Demeter is uncertain], and in Paiania (*IG* I³ 250). R. suspects the existence of a version of the festival in other cities as well, based on the month names *Πραράτιος* in Epidauros, *Ἀράτιος* in Physkos, and *Ἀρησίων* on Delos. [JM]

323) N. ROBERTSON, *The Ancient Mother of the Gods. A Missing Chapter in the History of Greek Religion*, in *Cybele and Attis*, p. 239-304: R. studies the abundant literary and epigraphic material concerning the *μήτηρ* (*τῶν*) *θεῶν* and comes to some unexpected [sometimes rather speculative] conclusions. R. begins with the spring festival of Meter, attested for Athens under the name *Galaxia* (*IG* II² 1011 l. 13) [the Athenian sources do not give the exact date of this festival]. R. suspects that it was celebrated on the 15th Elaphebolion, for which a sacrificial calendar of the Imperial period (*IG* II² 1367) notes honors for Kronos, assuming [with no arguments] that the author of the calendar replaced the Mother of the Gods with Kronos. R. recognizes in the birth of Zeus the aetiological mythos of the spring festival and studies this myth in Crete, where Idaean Zeus must have replaced the Mother as the presiding deity in the Idaean Cave, in Arkadia, Athens (cf. *IG* II² 4870; *SEG* XLI 121), Thebes, and Kyzikos. R. also studies the festival of the Kronia in the Greek world and interprets it as the summer festival of Meter. According to R. the Kronia had an agrarian character and is not related to Kronos; the name of the festival derives from the cult-vessel *kernos* [no reference is made to the fundamental studies of H.S. VERSNEL, *Greek Myth and Ritual: The Case of Kronos*, in J. BREMMER (ed.), *Interpretations of Greek Mythology*, London, 1987, p. 121-152 and *Inconsistencies in Greek and Roman Religion. 2. Transition and Reversal in Myth and Ritual*, Leiden, 1994, p. 90-135]. [JM]

324) J. RÜPKE, *Römische Religion und 'Reichsreligion'. Begriffsgeschichtliche und methodische Bemerkungen*, in *Reichsreligion und Provinzialreligion*, p. 3-23: R. concerns himself primarily with the notion of "Reichsreligion" (imperial religion) in the work of S. HERTUNG, Th. MOMMSEN, G. WISSOWA and others; this term is too generalising, and therefore problematic. R. discusses briefly the communicative role of inscriptions in the context of religion. [JM]

325) Ch. SAATSOGLOU-PALIADELI, *Aegae. A Reconsideration*, in *MDAI(A)*, 111 (1996) [1998], p. 225-236 [*SEG* XLVI 698, 828-829]: S.-P. refutes P. FAKLARIS' suggestion that the Macedonian capital Aigai should not be identified with Vergina (which F. identifies with Balla), but should be located near Naousa [cf. *EBGR* 1994/95, 119]. Besides the literary and archaeological evidence, the inscriptions support the traditional identification of Aigai with Vergina. (i) The dedicatory inscription to Herakles Patroios, the ancestor of the Temenid dynasty, found in the palace [cf. *supra* n° 166 = *SEG* XLVI 829] and the dedications of queen Eurydika (*SEG* XXXIII 556; XLII 629*; XLIII 471) [cf. *EBGR* 1987, 99; 1991, 7] show the prominence of this site. (ii) F.'s identification of Vergina with Balla is based on the erroneous assumption that Balla's most prominent deity, Apollon Pythios (cf. STEPH. BYZ., s.v. *Βάλλα*), was worshipped in Vergina; however, an inscribed relief found in Vergina, representing Apollon Kitharodos (3rd cent.), identifies the god as Apollon Lykios (*SEG* XLVI 828); a colossal statue of a snake with the inscription *θεῶ[ι]* (*SEG* XLIII 473; XLIV 565) [*EBGR* 1993/94, 203; 1994/95, 119], which F. identified with Python, represents Zeus Meilichios. (iii) There is no reason to identify Eukleia, known from two dedications of Euridike (see *supra*), with Artemis; even if Artemis was worshipped in Vergina, this would not be sufficient reason to locate Balla here. [AC]

326) M.Ç. SAHIN, *New Inscriptions from Lagina*, in *EA*, 29 (1997), p. 83-105 [*BE* 1999, 488]: Ed. pr. of 37 inscriptions found at Lagina, in the vicinity of the sanctuary of Hekate

(Imperial period). An object was dedicated (καθιέρωσεν) to Zeus Panamaros Epiphane-statos by the priest of Zeus Panamaros for life, who was also serving as priest of μεγίστη καὶ ἐπιφανεστάτη θεὰ Ἑκάτη (1; for the attributes of the goddess see also 10). A group of texts (2, 6-7a, 12, 14-16, 19-21) give the names of the sacred personnel: the priest of Hekate (2, 6-7a, 12, 16, 20; cf. 34), the priestess (2, 6-7, 12, 16, 20), the kleidophoros (2, 6-7, 14-15, 16a, 19; cf. 29-30), and the escorts of the kleidophoros (6, παραπομποί; n° 2, erroneously attributed to Panamara (SEG XLV 1558 = EBGR 1994/95, 361), belongs to this group; n°s 6 and 7 are copies of the same text. [Such texts were obviously set up annually to commemorate the officials, perhaps after the procession held for Hekate; the religious duties were fulfilled annually by members of the same family (man, wife, children); in several cases the officials are characterized as ἐπαγγειλάμενοι (2, 6/7) or ἐξ ἐπαγγελίας (21; cf. 10 A 6); i.e., they had offered to serve of their free will. Menexenos (16) served as priest κατὰ πενταετηρίδα; for this expression cf. I.Arykanda 43; cf. ἱερεὺς πενταετηρικός in Side, i.e., a priest who remained in office for a cycle of four years (EBGR 1993/94, 174)]. Several inscriptions (5, 8-11) were dedicated by the city to honor sacred officials: the kleidophoroi of Hekate, who had performed their duties with piety (5, εὐ[σεβῶς]; 9 εὐσεβοῦς), and priests of Hekate (8, 10-11). The longest text (10; cf. 11; for a similar text see I.Stratonikeia 527) honors Herakleitos Eudemos Demetrios, member of a very important family, priest of the Boule for life, and his wife Tatarion Polynike Apphia, priestess of Artemis and her synnaoi for life (10: [τῆς ἐν Παναμάροις Ἀρτέμιδος καὶ τῶν συν-κοθει[δρυμένων αὐτῇ θεῶν]); they served ἐξ ἐπαγγελίας as priests of Hekate with piety (εὐσεβῶς); among other expressions of their generosity, they waived their right on perquisites from sacrifices ([χαρισσαμένους] δὲ καὶ τοῖς θύουσιν τὰ γέρα; cf. 11). Herakleitos served also as priest of Agrippa for life; his sons participated in the celebration of the mysteries of Dionysos (ἱαχούντας ἐν πᾶσιν τοῖς τοῦ Διονυσίου μυστηρίοις). An architectural fragment mentions Thea Hekate (26). A fragmentary imprecation (23, [ἔνοχος?] ἔστω τοῖς [---]) may concern the use of the sacred grove of Hekate (cf. I.Stratonikeia 513). [AC]

327) F. SALVIAT, *Convention entre Ambracie et Charadros : le tracé de la frontière*, in *Apbieroma Hammond*, p. 393-406: See *supra* n° 199.

328) L.J. SAMONS II, *A Note on the Parthenon Inventories and the Date of IG I³ 52 B*, in *ZPE*, 118 (1997), 179-182 [BE 1998, 148]: After a study of the earliest inventories of the Parthenon (IG I³ 292, 293, 317, 318, 343, 344) S. repeats his suggestion [cf. EBGR 1996, 242] that either the dating of the second Kallias decree (IG I³ 52B) in 434/33 is wrong or (rather) that this decree is not related to the stipulation of publishing the inventories of the temple of Athena. In either case, the inventories of the Parthenon should be excluded from the discussion of the date of the second Kallias decree. [JM]

329) P. SÁNCHEZ, *Le serment amphictionique [Aeschn. Legat. (2) 115]: un faux du IV^e siècle ?*, in *Historia*, 46 (1997), p. 158-171: S. presents arguments against the historicity of the Amphictyonic oath quoted by Aischines (II 115) and often compared with the oath of the Greeks at Plataia. [For all these texts see already A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, esp. p. 263f., with the suggestion that an inscription of Acharnai with the text of the oath of Plataiai (SEG XXVIII 54) preserves a fragment of the local history of Kleidemos]. [JM]

330) M. SARTRE, *Du fait divers à l'histoire des mentalités : à propos de quelques noyés et de trois petits cochons*, in *Syria*, 70 (1993), p. 51-67 [SEG XLIII 1041; XLV 1915-1917, 1919, 1929, 2013]: S. publishes an inscription concerning the cult of Leukothea (Neeila, Arabia, Imperial period): Askas dedicated an altar in a vineyard of Thea Leukothea (Ino) and Melikertes as expression of his piety (εὐσεβίας χάριν). S. republishes a series of inscriptions from various sites of Syria which attest the cult of Leuko-

thea associated with Atargatis (Rakhlé: *SEG* XVIII 612-613 and *SEG* XLV 1917; 'Ain al-Burj/Segeira: *SEG* VII 241 = XLV 1919; Tyros: *SEG* 1929; Gerasa: *SEG* XXXII 1538; Kfar Zabad: *SEG* XXXI 1392) [for a survey of the inscriptions mentioning Leuthothea in Syria see also Y. HAJJAR, *ANRW*, II, 18.4 (1990) 2544-2546 (*SEG* XL 1422); for a new dedication to Leukothea from Rakhlé (?) see *SEG* XLIV 1326]. The inscription of 'Ain al-Burj mentions a boy "who was deified in the cauldron, through which the festivals are being celebrated" (τοῦ ἀποθεωθέντος ἐν τῷ λέβητι δι' οὗ αἱ (ἐ)ορταὶ ἔγ[ο]νται). This expression has been explained as referring to human sacrifice [cf. *SEG* XL 1423], a privileged burial in a cauldron, an initiation ritual, or death by a thunder stroke (cf. R. MOUTERDE, *Inscriptions grecques de Souweida et Abiré*, in *MUSJ*, 16, 1931, p. 79f.: ὅτε ἡ κεραυνοβολία ἐγένετο καὶ ἀπεθεώθη Αὔσος). S. suggests that the boy died in the cauldron by accident (drowned?); his death was later interpreted as apotheosis. He adduces two confession inscriptions [G. PETZL, *Die Beichtinschriften Westkleinasiens*, Bonn, 1994, n^{os} 68-69] as parallels of accidents which were interpreted as expressions of divine will. [cf. the tradition concerning the death (and resurrection) of Glaukos, son of Minos, who was drowned in a jar: APOLLOD., *Bibl.* III 17ff]. [AC]

331) A. SCHACHTER, *Reflections on an Inscription from Tanagra*, in J. BINTLIFF (ed.), *Recent Developments in the History and Archaeology of Central Greece. Proceedings of the 6th International Boeotian Conference* (BAR Int. Series, 666), Oxford, 1997, p. 277-286: S. discusses an inscription from Tanagra (3rd cent.) which lists on one side offerings made by women [for the text see now *SEG* XLIII 212] and on the other contributions made for the relocation of the sanctuary of Demeter and Kore (*LSCG* 72) [cf. *EBGR* 1990, 261; 1994/95, 246]. S. focuses particularly on the items of clothing dedicated by women [cf. *EBGR* 1994/95, 59]; he suggests that another list of clothes dedicated by women (*IG* VIII 2421) may well come from Tanagra; there is no evidence that the dedications at Tanagra were made to Demeter and Kore; because of the similarities of these texts to the dedications of clothes to Artemis in Brauron, S. suggests that they were addressed to Artemis Aulideia. The amount of money dedicated for the relocation of the sanctuary of Demeter and Kore, recorded on the other side of the stone, is very small; if the list of sponsors did not continue on another stone, one must assume either that the sanctuary was small or that the donations were not the only means of funding. The cult was of the Thesmophorion-type, centered around to goddesses and allowing only women to participate. The religious activity culminated in the month Theilouthios. S. argues that the festival of the Theilouthia corresponds to the Skira in Athens. [AC]

332) T.S. SCHEER, *Ein Museum griechischer "Frühgeschichte" im Apollontempel von Sikyon*, in *Klio*, 78 (1996), p. 353-373: S. discusses the list of legendary dedications in the temple of Apollon at Sikyon described by AMPELIUS (*Liber memorialis* 8.5) and points to their similarity to the legendary dedications in the Lindian Anagraphe (*I.Lindos* 2). [AC]

333) A. SCHEITHAUER, *Les aulètes dans le théâtre grec à l'époque hellénistique*, in *De la scène aux gradins*, p. 107-127: S. presents a list of the known auletai of the Hellenistic period and discusses their participation in festivals and agons, their specialization, and their social position. [AC]

334) P. SCHERRER, *Anmerkungen zum städtischen und provinzialen Kaiserkult: Paradigma Ephesos – Entwicklungslinien von Augustus bis Hadrian*, in *Ein ephesischer Priester*, p. 93-112: The study of a portrait of a priest of the emperor cult in Ephesos (ca. 110-130 A.D.) [cf. *infra* n° 335] leads S. to a study of the evidence for the various aspects of the emperor cult in this city, in connection with the cult in other

Roman provinces. The largest group of testimonia concerns the Julio-Claudian dynasty (e.g. *I.Ephesos* 252, 719, 803, 1265, 1552, 4337). S. presents an intriguing reconstruction of the events related to the establishment of the agon Olympia for Domitian: the first Olympia were celebrated between the fall of 86 and the fall of 89 A.D., possibly in the term of office of Ti. Claudius Aristion as high priest of Asia (after the fall of 88 A.D.). After Domitian's assassination the festival was renamed (Balbillea in Ephesos) [*cf. supra* n° 49] and was celebrated in honor of Vespasian (*cf. I.Ephesos* IV 1122). S. associates the gymnasium and the baths in the harbor with the Olympia for Domitian [*cf. supra* n° 200]. S. discusses briefly various aspects of the emperor cult, such as the connection of the offices of the high priest and the high priestess of the provincial emperor cult [*cf. EBGR* 1992, 96 and 244; 1994/95, 33 and 205] and the term *divi Augusti* (θεοὶ Σεβαστοί) in oath formulas. [JM]

335) P. SCHERRER, *Das Ehrenggrab des Kaiserpriesters am Embolos – Eine Personensuche*, in *Ein ephesischer Priester*, p. 113-139: S. attempts to identify the high priest of Asia represented in a portrait in the Museum of Ephesos (Inv. 1/54/88) [*cf. supra* n° 334] and buried in an honorary grave in the Embolos in Ephesos. The portrait can be dated to the period from the Flavian dynasty to the first years of the reign of Hadrian. S. discusses the possible identification with seven Asiarchs, preferring an identification with Ti. Claudius Aristion, to whom the study is dedicated. S. reconstructs the career of Aristion in the light of the inscriptions [*cf. C. SCHULTE, Die Grammateis von Ephesos*, Stuttgart, 1994, p. 103-105 and 158f.]. Among other offices he had those of the high priest of Asia (*I.Ephesos* 234, 235, 1498), neokoros of the temple of the emperor cult (*I.Ephesos* 237, 241), grammateus (*I.Ephesos* 461) and prytanis (*I.Ephesos* 427). He was responsible for various building projects, including an aqueduct with two Nymphaia (*I.Ephesos* 424, 424a) and a sanctuary, probably an Asklepieion (*I.Ephesos* 4105). S.'s reconstruction of his family-tree shows that further high priests and Asiarchs belonged to his family (*I.Ephesos* 644a, 926a, 1023, 4354). The 25 inscriptions concerning Aristion's activity are presented in an appendix. [JM]

336) P. SCHMITT-PANTEL, *Public Feasts in the Hellenistic Greek City: Forms and Meanings*, in *Conventional Values*, p. 29-47: Although public banquets are known before the Hellenistic period, the inscriptions and the literary sources show that the use of every sort of civic space for collective eating became regular in the Hellenistic world. S. discusses the public feasts in the cities throughout the Greek world from the 3rd cent. B.C. to the 3rd cent. A.D. S. uses as her main example the honorific decree for Kleanax of Kyme (*SEG* XXXII 1243), a benefactor who had offered many public feasts, in the sanctuary of Dionysos Pandamos, in the agora, and in the prytaneion. In some cases laws described in detail the duties of an euergetes who gave a public feast (e.g. *IG* XII 5, 647 = *LSCG* 98, from Koresia) and regulated the organisation of such a festivity. S. underlines the fact that the new phenomenon of euergetism had a profound influence on the role of public meals: until the 4th cent. public meals were the responsibility of the whole community, the liturgy of the hestiasis at Athens was administered entirely by the city. In the Hellenistic cities the initiative in offering public feasts was taken over by individuals. Despite this evolution the euergetes still had to operate within the frame of religious festivals and public sacrifices. [JM]

337) E. SCHWERTHEIM, *Neue Inschriften aus Alexandreia Troas, Antandros, Skepsis und Kebren*, in *Troas*, p. 99-124: Ed. pr. of 36 inscriptions. *Skepsis*: A fragmentary decree (1, 3rd/2nd cent.) gives the first attestation of the month Artemisios in this city; the honored person was possibly a priest of Artemis. *Akköy*: A fragmentary text refers to the cult of Asklepios (? , 4, early Imperial period); [it regulates the selling of a priesthood of Asklepios; see *supra* n° 319]; *Akköy* may be identified with the settlement Asklepieion

founded by Lysimachos (cf. STRAB. XIII 1, 44 C603). *Antandros*. A priest is mentioned in the preamble of a decree (11, Imperial period). *Smintheion*: Three new dedications to Apollon (12-14, Hellenistic-3rd cent. A.D.); an honorific inscription dedicated to an ex-priest of Apollon Smintheus and priest of the Augusti (15, Imperial period); a dedication to Apollon Smintheus and the 'Friends' (an association) by a priest of Πολυώνυμος 'Εκάτη (16, early Imperial period). [This text is n° 65 in *supra* n° 319. For the central role of Apollon Smintheus in the cults and the mythical propaganda of Alexandria cf. P. WEISS, *Alexandria Troas: Griechische Traditionen und Mythen in einer römischen Colonia*, in *Troas*, p. 157-173]. *Neandreia*: A boundary stone of Dionysos (17, cf. *supra* n° 135). *Gülpinar*: A four year old girl is called εὐσεβής in her epitaph (27, Imperial period) [= *supra* n° 319, 112, who interprets it as 'dutiful towards the parents']. *Uluköy*: An epitaph mentions the ritual of rhodismos (29, Imperial period) [= *supra* n° 319, 152]. *Gökçebayır*: An honorific inscription for a benefactor who had the office of an *augur* (l. 2) [the same text now in *supra* n° 319, 42]. [AC]

338) V. SEBILLOTTE, *Les Labyades : une phratrie à Delphes ?*, in *CCG*, 8 (1997), p. 39-49 [BE 1998, 220]: S. points out that there is no evidence that the Labyades, known from an important *lex sacra* at Delphi (CID I) were a civic subdivision of Delphi in the same sense as the Athenian phratries. The divinities invoked in the oath of the Labyades (Apollon, Zeus Patroos and Poseidon Phratrios) do not prove this claim; and there is no evidence for phratries in Delphi. The exact nature of this organisation is not known (possibly a συγγένεια?). [AC]

339) R. SENFF – M. HEINZ, *Arbeiten am Zeytintepe im Jahre 1994*, in *AA*, 1997, p. 114-117: Report of the discovery of an omphalos phiale dedicated to Aphrodite in Miletos (p. 116, fig. 2). [AC]

340) M. SÈVE, *Un enterrement public dans une épigramme d'Aigialè d'Amorgos (IG XII 7, 447)*, in *REG*, 109 (1996), p. 683-688: An honorific inscription of Aigiale for Leonteus, who died at the age of 18, calles him a ἥρως and attests his burial in a gymnasium (IG XII 7, 447, 1st cent. A.D.). S. comments on the burial of benefactors in gymnasia and observes that the content of the epigram inscribed on the base of his statue finds its closest parallels in motifs of the consolation decrees (garland, burial in a public place, statue, reference to the merit of the deceased person and the forefathers, desolation of the family, inevitability of death). [AC]

341) G. SFAMENI GASPARRO, *Per la storia del culto di Cibele in Occidente: Il santuario rupestre di Akrai*, in *Cybele and Attis*, p. 51-86: S. discusses the interesting sanctuary of Meter in Akrai and associates it chronologically with the reign of Hieron II of Syracuse. A relief with a representation of Kybele together with Hermes, Attis, Hekate, and the Dioskouroi was found in situ in this sanctuary. S. summarizes the political, cultural, and religious relations between Syracuse and the eastern Mediterranean, which are attested by inscriptions. S. suggests that the singularity of the sanctuary at Akrai, with the assemblage of so many companions of the goddess, was the result of the influence of many cults from the east (e.g., Samothrake, Rhodos, Kos, Chios, Ephesos, and Pergamon). [JM]

342) G. SFAMENI GASPARRO, *Daimôn and Tychê in the Hellenistic Religious Experience*, in *Conventional Values*, p. 67-109: S. discusses the history and the evolution of the separate and (later) joint cults of Agathos Daimon and (Agathe) Tyche. The cult of Agathos Daimon was widespread throughout Greece and the Mediterranean world from the 4th cent. until the Late Empire. During the 4th and 3rd cent. his cult appears in many cities in mainland Greece (e.g., IG IV 1160, from Epidauros) and more commonly in the

Aegean (e.g., *IG* XII 3, 1319, from Thera). During the 2nd and 1st cent. associations of Agathodaimoniastai are attested in Rhodes (e.g., *IG* XII 1, 161). Tyche first appears in Hesiod. A 5th or 4th cent. dedication to Tyche and Nemesis from Epidauros (*IG* IV 1326) belongs to the most important early evidence of her cult as a well-defined divine person. The association of Agathos Daimon with Agathe Tyche as a pair appears during the 4th cent. The wide diffusion of the cult of the new pair is well attested in the epigraphic evidence (e.g., *IG* IV 1160; XI 4, 1273; XII Suppl. 378; *SGDI* 3650). [JM]

343) D. SIDER, *Heraclitus in the Derveni Papyrus*, in *Studies on the Derveni Papyrus*, p. 129-148: In a thorough study on the relationship between 'Orphic' writings and Heraclitus, S. briefly adduces the 'Orphic' bone tablets of Olbia [*EBGR* 1996, 62] pointing to Heraclitean parallels of oppositions such as those mentioned on these tablets (εἰρήνη πόλεμος, βίος θάνατος). [AC]

344) P. SIEWERT, *Die Inschriften Olympias der letzten 100 Jahre und ihr Beitrag zur Kenntnis der Olympischen Agone*, in *Nikephoros*, 10 (1997) [1998], p. 245-250 [*BE* 1999, 109]: S. announces the project of preparing a supplement to *IvO* which will include all the inscriptions found in Olympia from 1896 to 1995 and summarizes some of the results of the new study of this material. The number of dedicatory inscriptions on helmets, shields and leggings (primarily from the Archaic period) has increased substantially. Other important groups of dedications include athletic equipment (*SEG* XI 1227; XXV 465; XXIX 408) and imitations of athletic equipment, produced in order to be dedicated – not necessarily by athletes (cf. *SEG* XXV 463). Graves of athletes, 1.5 km east of the Altis (*SEG* XXII 354; XXXV 387), show that the area of the sanctuary, and therefore the area where burials were forbidden, was much larger than the Altis. Two kerykeia of the early 5th cent., from Thelpussa (*SEG* XI 1254a) and Syracuse (*SEG* XXXVIII 368) suggest that before the introduction of the competition among heralds an Olympic herald was selected according to an unknown procedure and then left (dedicated?) his staff (kerykeion) to the sanctuary. S. discusses briefly other groups of inscriptions, such as agonistic inscriptions, dedications of and to victors, honorific inscriptions, inscriptions on measurement bowls, etc. S. plausibly suggests that the inscription δαμοσία on measurement bowls indicates a financing of the food ration by the demos of Elis, whereas the inscription Ὀλυμπία indicates financing from the sacred treasury. [JM]

345) P. SIEWERT, *Votivbarren und das Ende der Waffen- und Geräteweibungen in Olympia*, in *MDAI(A)*, 111 (1996) [1998], p. 141-148: S. returns to the date and the significance of the dedicatory bronze ingots found in Olympia and published by K. Hirtz [*EBGR* 1996, 121]. According to H., the earliest ingots should be dated to the late 6th cent.; S. lowers the date to the last quarter of the 5th cent.; therefore, these objects made their first appearance in a period in which the dedication of weapons in Olympia comes to an end. Since the bronze ingots were obviously made by or on behalf of the administration of the sanctuary, S. assumes that weapons dedicated to the sanctuary as war booty were melted down and reshaped as metal ingots of a standard form and weight. Furthermore, S. observes that the dedications on other metal objects (vessels, equipment) disappear in exactly the same period, and from ca. 400 B.C. onwards only inscriptions which designate such objects as sacred property exist. Dedicatory inscriptions on such objects must have been forbidden. [JM]

346) P. SINEUX, *À propos de l'Asclépieion de Messène : Asclépios poliade et guérisseur*, in *REG*, 110 (1997), p. 1-23 [*BE* 1998, 30]: S. attempts to show that Asklepios was worshipped in Messene not only as a patron of the city (*poliade*), but also as a healing deity. In order to understand the topography of the sanctuary more accurately, S. exploits the evidence provided by old and new epigraphic finds (*IG* V 1, 1446, 1462; *SEG* XXIII

205+207, 212, 214). Following Y. MORIZOT, S. identifies the small temple S7 with the shrine of Messene and the large peripteral temple in the center of the sanctuary with the temple of Asklepios (as suggested by A.K. ORLANDOS). The basin in 'Oikos H' may have been used for purifications, the Balaneion (E) in the south part of the complex may have been the room for incubations. The small theater (A) in its vicinity (*cf.* similar theaters in the Asklepieia of Epidauros and Pergamon) may be identified with the λογεῖον τοῦ δεικτηρίου mentioned in *SEG XXIII* 207 l. 35. [JM]

347) K. SISMANIDIS, in *AD*, B2 47 (1992) [1997], p. 382-384: A fragment of a Panathenaic amphora, given as prize in a chariot race was found at Nea Poteidaia (4th cent.). [AC]

348) W.J. SLATER, *Inscripfen von Magnesia 192 Revisited*, in *GRBS*, 37 (1996), p. 195-204 [*BE* 1998, 360]: S. presents a new restoration of an agonistic inscription for an anonymous pantomime (with the unique description of his field as ἔνρυνθος τραγική ποίησις) from Magnesia on the Maeander (*I.Magnesia* 192, ca. 176-180 A.D.) [*cf.* *EBGR* 1994/95, 330]. The inscription refers to the first known pantomime competitions in the east: the Ephesia and the first sacred isopythic Leukophryena. The artist may have travelled to the east together with the imperial family in ca. 175-176 A.D. [AC]

349) W. SLATER, *L'hégémon dans les fêtes hellénistiques*, in *De la scène aux gradins*, p. 97-106: After a detailed study of the terminology used in the Hellenistic inscriptions for artists participating in musical and thymelic agons (ἡγεμών, κορυφαῖος, διδάσκαλος) S. concludes: "il s'occupait exclusivement de musique; jamais à mon avis il ne dansait. Le rôle de l'hégémon, il est vrai, était à l'origine de diriger, en tant qu'ex-archôn, la danse derrière l'aulète... Mais comme le chant devenait dans le chœur de plus en plus important et se professionnalisait, l'hégémon en vint à assumer à la fois les fonctions de chef de chœur et de premier chanteur. On peut donc le considérer comme un didaskalos, mais – et c'est le principal point à mon avis – il chante aussi en tant que membre du chœur". [AC]

350) R.R.R. SMITH, *Archaeological Research at Aphrodisias 1989-1992*, in *Aphrodisias Papers* 3, p. 11-72: S. reports the discovery of numerous inscriptions, mainly sacrophagi, in Aphrodisias in the years 1989-1992. We single out the metrical epitaph for Eupethios (p. 50) [*cf.* *EBGR* 1993/94, 226. I present a translation based on the publication of this text in *Steinepigramme* p. 239: "you have provided illustrious works for the city, hero, living image of god-delighting piety (ἥρως, εὐσεβίης θεοτερπέος ἔμνοος εἰκόν). For this reason, Eupethios, you now dwell among the stars (ναίεις... καὶ πόλον ἄτων), after you exhaled your soul (ψυχὴν ἀμπνεύσας), while playing in the day of March (or, while the day of March was playing)"; Eupethios can be identified with a known pagan sophist of the late 4th cent. A.D.; for his activity see Ch. ROUECHÉ, *Aphrodisias in Late Antiquity*, London, 1989, n° 33; F.R. TROMBLEY, *Hellenic Religion and Christianization*, c. 370-529. Volume 2, Leiden-New York-Cologne, 1994, p. 60]. This epigram belongs to a group of late antique pagan epigrams in Aphrodisias, which express the idea that the soul has joined heaven or the gods (*cf.* TROMBLEY, *ibid.*, p. 61-63): ROUECHÉ, *ibid.*, n°s 54, 153 b, 154, 157; *Anth. Gr.* VII 690]. A lintel, which probably supported a statue, records the dedication of a statue of Bellerephontes, the ktistes, by the demos (p. 56); thus, Bellerephontes joins Semiramis and Ninus among the mythical founders of Aphrodisias. [Bellerephontes is now attested as the founder of another Karian city, Halikarnassos, as well: see S. ISAGER, *The Pride of Halikarnassos. Editio princeps of an Inscription from Salmakis*, in *ZPE*, 123 (1998), p. 1-23]. A portrait head joined to a headless tondo found in 1981 and inscribed with the name of Pythagoras (5th/6th cent. A.D., p. 38), thus giving us the first sculptured portrait which can definitely be identified as a portrait of Pythagoras. [This portrait was

found together with other portraits of philosophers and their disciples in a late antique house which S. has plausibly associated with a well-known group of late pagans, the circle of the philosopher Asklepiodotos; see R.R.R. SMITH, *Late Roman Philosopher Portraits from Aphrodisias*, in *JRS*, 80 (1990), p. 127-155; *Late Roman Philosophers*, in R.R.R. SMITH – K.T. ERIM (eds.), *Aphrodisias Papers 2. The Theatre, A Sculptor's Workshop, Philosophers, and Coin-Types*, Ann Arbor, p. 144-158]. [AC]

351) H. SOLIN, *Medicine and Society in Classical Times*, in *Academia Scientiarum Fennica, Year Book*, 1997, p. 61-68: Overview of the social dimensions of the physician's profession in Classical Greece, with brief discussion of the organisation of doctors in the association of the Asklepiadae (probably first in Knidos, then in Kos) and the relation between the Koan doctors and the cult of Asklepios. S. rightly points out that "no reliable evidence has been found at the Asclepieum of Cos to suggest that it had once been the scene of medical treatment" (as compared to the healing miracles of Epidaurus);... if the healing that the priests practiced in the temple at Cos was of the same kind as at Epidaurus, i.e. lacking in any medical connection, one could assume that Cos physicians would have refrained from any cooperation with the priests of Aesculapius" [Notice, however, that STRABO (XIV 2, 19) mentions healing reports dedicated in the Asklepieion (perhaps on wooden tablets), which allegedly had influenced Hippocrates: φασὶ δ' Ἱπποκράτην μάλιστα ἐκ τῶν ἐνταῦθα ἀνακειμένων θεραπειῶν γυμνάσασθαι τὰ περὶ τὰς διαίτας; this story could not have been invented, if there were no healing reports in this sanctuary]. [AC]

352) E.I. SOLOMONIK, *Greek Inscriptions from Chersonesus*, in *VDI*, 219 (1996), p. 43-53 (in Russian, with English summary): Ed. pr. of 11 inscriptions from Chersonesos. A very fragmentary text seems to concern the cult of Hermes (2, 2nd cent.). A fragmentary dedication is probably addressed to Parthenos (7, 2nd cent. A.D.). Another fragment seems to be part of a list of eponymous basileis; the office was occupied twice, in consecutive years, by the goddess Parthenos (9, late 1st cent. A.D.). Parthenos and her priest are also named as eponymous magistrates in two fragmentary decrees of the 2nd cent. A.D. (4 l. 2: [βασιλ]ευούσας Παρθένου; cf. l. 4f.: ἐστφ[ραγίσαντο... | θεὰ βασίλισσα Παρ]θέ[νος]; cf. 5 l. 4-5 and 7). [AC]

353) C. SOURVINOU-INWOOD, *Reading Greek Death to the End of the Classical Period*, Oxford, 1995: S. presents a very important contribution to the study of funerary practices, grave monuments, and eschatological ideas in Archaic and Classical Greece, making extensive use of epitaphs (esp. of grave epigrams). We single out the discussion of the 'naming' of the grave monument (μνήμα, στήλη, σῆμα), the stereotypical formulas in grave inscriptions (p. 140-169), the themes of praise, pity, and lament (p. 170-180), the greeting formula χαῖρε (p. 180-216), and expressions of immortality (p. 202f.). S. discusses in great detail an epigram addressed to Charon from Teithronion (*CEG* 147, late 6th cent. B.C.) [cf. *SEG* XLV 445], analyzing the formulaic expressions and themes used in this text and in other Archaic grave epigrams; she argues that this is not an epitaph for the doctor Charon, but an epigram addressed to Charon the ferryman; it propitiated Charon and aimed at ensuring his benevolence for the living and the dead (p. 362-412). [AC]

354) Chr. SOURVINOU-INWOOD, *Reconstructing Change: Ideology and the Eleusinian Mysteries*, in M. GOLDEN – P. TOOHEY (eds.), *Inventing Ancient Culture. Historicism, Periodization and the Ancient World*, London, 1997, p. 132-164: S. suggests that the Eleusinian sanctuary was under the control of and part of Athens from the very beginning of the formation of the Athenian state. The cult in Eleusis did not start as a mystery cult, but acquired its eschatological character in the late 7th or early 6th cent. With the help of the testimony provided by *IG* I³ 32 S. reconstructs a very close

connection between the city Eleusinion under the Acropolis, the Eleusinion in Phaleron, and the main sanctuary in Eleusis. She also speculates that the foundation of the mysteries was related to the pollution caused by the killing of Kylon and his supporters and the purification of Athens by Epimenides. [JM]

355) M. SPANU, *Keramos di Caria. Storia e monumenti*, Rome, 1997: S. collects the evidence for the cults of Keramos in Karia (p. 25-31). Several deities are known from inscriptions (Serapis, Dionysos, a goddess with the epithet Akraia, i.e., Hera, or Aktaia, i.e., Aphrodite, and the θεοὶ μεγάλοι Κεραμῆται), the cult of Zeus Karios and Apollon can be inferred from coins. S presents the epigraphic testimonia (p. 54-57, only published texts). [AC]

356) A.J.S. SPAWFORTH, *The Early Reception of the Imperial Cult in Athens: Problems and Ambiguities*, in M.C. HOFF – S.I. ROTROFF (eds.), *The Romanization of Athens*, Oxford, 1997, p. 183-201 [BE 1999, 217]: The evidence for the imperial cult is better for Athens than for any other city in Greece, except for the Roman colony of Korinth. An inscribed chair in the front-row seating of the theater of Dionysos (IG II/III² 5034) probably attests the earliest priesthood of Augustus at Athens. The inscription was inscribed in its original form on the seat in ca. 27 B.C. (ιερέως Σεβαστοῦ Καίσαρος). Between 27 and 18 B.C. the Athenians instituted a second priesthood of Augustus on the Acropolis, in this case jointly with Dea Roma (IG II/III² 3173: ιερέως θεᾶς Ῥώμης καὶ Σεβαστοῦ Σωτήρος ἐπ' Ἀκροπόλει). At an unknown date the chair of the priest of Augustus in the theater of Dionysos was reinscribed (ιερέως καὶ ἀρχιερέως τοῦ Σεβαστοῦ Καίσαρος). A parallel for this double priesthood (priest and high priest) can be found in Sparta (IG V 1, 1172). S. suggests that in the early 1st cent. A.D. the title of the archiereus was a personal, honorific title. At some point the Athenian emperor cult was reorganized and the worship of the ruling emperor was integrated into the collective cult of the Sebastoi. The earliest dated reference to the reorganized cult is in an inscription of 61/2 A.D. mentioning Ti. Claudius Novius (IG II/III² 1990 l. 5: [ἀρχι]ιερέως τοῦ οἴκου τῶν Σεβαστῶν). S. also regards him (and not the senator T. Claudius Atticus) as the first high priest of the Augusti (IG II/III² 3562: ἀρχιερέα πρῶτον γενόμε[vo]ν τῶν Σεβαστῶν). [cf. *supra* n° 82; S. FOLLET, in BE 1999, 217; EBGR 1996, 122]. [JM]

357) E. STAVRIANOPOULOU, *Die Prosopographie von Telos*, in *Tekmeria*, 3 (1997), p. 79-149: S. compiles a prosopography of Telos (449 entries) and discusses the local onomastic practices (p. 97-110). There are not many theophoric names (only 17 cases), in most cases names are related to Zeus (cf. also Ourios), Hera and Hermes; less common are names related to Apollon (although his cult was quite important on Telos) and Demeter. Other names related to religion are composita of ιερός and θεός, and the name Mysta. Quite popular were names composed with ἄναξ/ἄνασσα (11 attestations), but it is not certain whether the word ἄναξ has a religious significance. Only one name was inspired by mythology (Atalante). S. discusses briefly also the cult association of the Pythaiastai (91f.). [AC]

358) E. STERN – I. SHARON, *Tel Dor, 1993: Preliminary Report*, in *IEJ*, 45 (1995), p. 26-36: S.-S. publish a magical gem with a representation of Chnoubis on the obverse and an inscription on the reverse, which S.-S. regard as an unintelligible pseudo-Phoenician inscription (p. 32, Tel Dor, 2nd cent. A.D.). [БОЯК, *supra* n° 33, recognizes on the reverse the Chnoubis sign ššš and the Greek inscription Χνοῦμις; the date may be later (2nd-4th cent.). B. points out that the Chnoubis sign is mentioned several times in Rabbinical literature. Cf. KOTANSKY, *supra* n° 206, also recognizes the nature of the text and provides a list of gemstone amulets found in controlled archaeological contexts]. [AC]

359) T.R. STEVENSON, *Social and Psychological Interpretations of Graeco-Roman Religion: Some Thoughts on the Ideal Benefactor*, in *Antichthon*, 30 (1996), p. 1-18: S. argues that the figure of the ideal benefactor underlies the cult of mortals in the Graeco-Roman world. He discusses the phenomenon both from the psychological and from the social point of view. Mortal benefactors, rulers, and the gods alike were honored in terms of a basic common ideal, that of the ideal benefactor. The study is based mainly on literary sources, but in some cases S. makes use of the epigraphic material, esp. of honorific inscriptions from Classical Athens for foreign benefactors (*IG* I³ 110; II² 8, 212+, 467), of Hellenistic honorific decrees for benefactors (*IG* II² 448; *Syll.*³ 495; *OGIS* 6; *SEG* XXIV 1095). We single out the discussion of the worship of the Genius of the pater familias on his birthday (*CIL* 10860, 10861) and that of Antoninus Pius as a saviour in recognition of his beneficent nature in Ephesos (*OGIS* 439). [JM]

360) C.M. STIBBE, *Lakonische Keramik aus dem Heraion von Samos*, in *MDAI(A)*, 112 (1997) [1999], p. 25-142: Ed. pr. of a fragment of a Lakonian bowl dedicated (ἀνέθη[κεν]) in the Heraion of Samos (ca. 550 B.C., p. 103 n° 79). S. points out that two inscribed fragments of a Lakonian bowl found in Naukratis (W.M. FLINDERS PETRIE, *Naukratis I*, London, 1886, p. 62 n°s 340-341, ca. 620-580 B.C.) belong together; according to the graffito, the vase was dedicated to Apollon Milesios by Hermagoras (p. 129f.). [AC]

361) J. STRUBBE, *Ἀραὶ ἐπιτύμβιοι. Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor. A Catalogue* (*IGSK*, 52), Bonn, 1997 [*BE* 1998, 325]: S. presents an extremely useful corpus of the funerary imprecations in Asia Minor, including the islands of Lesbos, Samos, Kos, and Rhodes as well as epitaphs of 'Anatolians' found in Thrace, Macedonia, Athens, and Rome (405 inscriptions, including a few new texts and many new readings and restorations) [cf. his analysis of this material in *EBGR* 1991, 228]. The oldest funerary imprecation is in a bilingual text from Kyaneai in Lykia (376, ca. 380); the majority of the material can be dated in the Imperial period (2nd and 3rd cent. A.D.); Phrygia is the area which has produced the greatest number of funerary imprecations [cf. *supra* n°s 43 and 120; cf. also C. BRIKHE, in *BE* 1997, 325]. S. rightly warns against generalisations concerning the reasons for the chronological and geographical distribution of the inscriptions, the gods invoked in them, and the religious beliefs which these texts reflect. For each inscription he presents a critical edition and commentary. We single out only the unpublished texts. An epitaph from Kotiaieion (163, 3rd cent. A.D.) curses any desecrator to suffer from dropsy and "become a weight on the bed" (ὕδρωπικὸς γένοιτο κὲ κλίνης βάρος, a hitherto unattested formula); three other new epitaphs from Phrygia and Lykaonia present versions of the more banal 'north Phrygian curse formula' (ἀώροις περιπέσοιτο συμφοραῖς: 201-202, area of Kyaneai, 3rd cent. A.D.) and the 'west Phrygian curse formula' (ὀρφανὰ τέκνα λίποιτο, χήρον βίον, οἶκον ἔρημον: 259, valley of Akar Çay, Imperial period; 350, Ikonion, 2nd/3rd cent.). Appendix 1 presents the funerary curses from Thrace (only two certain attestations). Appendix 2 assembles the most common curse formulas: the 'north' and 'west Phrygian curse formulas' (cf. *infra*), the curse of earth and sea (μὴ γῆ βατὴ μήτε θάλασσα πλωτὴ, μηδὲ γῆ μήτε θάλασσα καρπὸν φέροι et sim.), the curse with ὥλης, ἐξώλης, πανώλης vel sim., and the curse of the divine wrath (θεῶν κεχολωμένων τύχοιτο et sim.). This book will be an indispensable reference work for all students of religious mentality, magic, burial practices, and divine justice. [AC]

362) E. SUÁREZ DE LA TORRE, *Neoptolemos at Delphi*, in *Kernos*, 10 (1997), p. 153-176 [*BE* 1999, 266]: In a study of the close (and probably very early) link between the myth of Neoptolemos and his cult in Delphi, S. discusses the inscription of the Labyades and the arrangement of their festivities along the Delphic calendar. [S. regards the Labyades as a phratry; see, however, *supra* n° 338]. [AC]

363) H. TAEUBER, *Ein Inschriftenfragment der Polydamas-Basis von Olympia*, in *Nikephoros*, 10 (1997), p. 235-243 [BE 1999, 99]: Ed. pr. of an inscribed statue base in Olympia (ca. 325-300): [Πουλυδάμας Ν]ικίου Θ[εσσαλός] | ἐξ Σκοτο[ύσης]. The monument should be identified with the base of a statue made by Lysippos, which according to the literary tradition could stop fever. T. suggests that the statue was dedicated by the Thessalian Koinon, which wanted to oppose the strong Macedonian propaganda in Olympia, by erecting a statue of Polydamas, as a hero of the Koinon. [JM]

364) C. TALAMO, *Leghe sacre e polis in Attica*, in *MGR*, 21 (1997), p. 235-255: The term 'sacred league' (leghe sacre) designates small groups of neighbouring demes in Attika (Pallenis, Tetrapolis, Eparchia), associated with particular cults, the origin of which probably antedates the reforms of Kleisthenes. T. studies their organisation and cultic activities, observing certain analogies among them in terms of composition, magistracies (parasitoi), the importance of banquets, and the offering of a ἐκτεύς of grain. [AC]

365) C. TANRIVER, *Apollon Germenos'a Bir Adak*, in *ArkDerg*, 4 (1996), p. 193-196: Ed. pr. of a dedication to Apollon Germenos in fulfillment of a vow (Museum of Izmir, Imperial period). The god's epithet derives from Germe in Mysia. [AC]

366) M.C. TAYLOR, *Salamis and the Salaminioi. The History of an Unofficial Athenian Demos*, Amsterdam, 1997: T. studies the place of the island of Salamis and its population in the (political) organisation of the Athenian state. T. shows that Salamis was not a cleruchy, but a kind of "unofficial demos", made up of Athenian citizens living away from their deme and in a territory without any official constitutional organizing body. The term "demos of the Salaminioi" should not be understood in its Kleisthenic sense. The most important festival on the island was the rural Dionysia; there is little information regarding other cults and festivals: the dedication by cavalry members and their hipparch to the nymph Salamis (*IG* II² 1955) suggests that she was worshipped on the island; two inscriptions (*IG* I³ 1022; *CIG* I 452) suggest the existence of the cult of the Twelve Gods. T. discusses in detail the genos of the Salaminioi, which controlled the priesthoods of Athena Skiras, Herakles at Porthmos, Eurysakes, Aglauros, Pandrosos, and Kourotrophos; two *leges sacrae* [cf. *supra* n° 223] concern a dispute between two branches of the genos. T. returns to the interpretation of W.S. FERGUSON, that the genos of the Salaminioi was an entirely artificial construction, with a politically programmatic name, aiming at promoting and justifying the claim of Athens upon Salamis; this genos had in fact nothing to do with the island. Its involvement with gods which were associated with Salamis was part of a calculated propaganda. [JM]

367) E.A. TEES, *La collection des antiquités gréco-romaines de l'Université McGill. 2. The Ancient and Classicizing Finger-Rings and Gems*, Amsterdam, 1993 [SEG XLIII 1204]: This collection includes two Gnostic gems (3rd/4th cent.). The text on one of them reads σεσενγενφαραγγης (71); σεσεν is the mystical name of Babylon [for this magical formula (with βαρ after σεσεν) see W. M. BRASHEAR, *The Greek Magical Papyri: an Introduction and Survey; Annotated Bibliography (1928-1994)*, in *ANRW*, 18.5, Berlin-New York, 1995, p. 3598f.]. The second gem (72) bears a known magical formula (σοροορ-μεφεργαρβαρμαφριουιριγ) on the obverse, and a representation of Chnoubis on the reverse [but the last letter must be a -ξ; for this formula, which often appears on uterine amulets see BRASHEAR, *art.cit.*, p. 3599]. [AC]

368) P. THEMELIS, *Ἀνασκαφή Μεσσήνης*, in *ΠΑΑΗ*, 150 (1995) [1998], p. 55-86 [BE 1999, 62, 85, 89]: In his report on the excavation in Messene in 1995 T. mentions numerous inscriptions. *Fountain Arsinoe*: Two (or more) persons dedicated the statues (ἀνδριάντες) of the Augusti and restored the fountain Arsinoe (p. 56, 1st cent. A.D.). An

honorific inscription for the runner Sosias (p. 58, 2nd/1st cent.) records his victories in stadion, diaulos, and hoplites in various age classes (pais, ageneios, aner) at the following agons: Lykaia (stadion), Isthmia (stadion), Nemea (diaulos), Megala Ephesia (stadion), Theia Panopollinea in Ephesos (diaulos), Panathenaia in Ilion (stadion), Herakleia in Pergamon (diaulos), Smintheia in Alexandria/Troas (stadion and diaulos on the same day), and Alexandrea in Smyrna (hoplites); a second agonistic inscription (p. 58) is fragmentary. *Grave monument*: A grave monument near the bouleuterion (p. 65-68) was erected for the burial *intra muros* of six men and four women, probably the [heroised?] dead in a war. The lettering suggests a date in the early 2nd cent.; if the war was the one against Demetrios of Pharos in 214 or Nabis in 201, the dead were buried here later; another six women and eight men were buried in the same monument in the following centuries (until the 2nd cent. A.D.). *Gymnasion*: A gymnasiarchos dedicated the propylon of the gymnasion to Pantes Theoi and the Polis (p. 70, 1st cent. B.C./A.D.); the gymnasion was restored and dedicated to the gods and the polis by another gymnasiarchos (p. 72). In 42 A.D. C. Iulius Eurykles Russus gave 10.000 denarii for the offering of sacrifices to the Augusti and for the supply of oil of both gymnasia (p. 72). Three further dedications were found in the gymnasion (p. 73f., 2nd/1st cent.); two of them are addressed to Hermes (one by a gymnasiarchos, the second by a victor in dolichos at the Isthmia as a boy and at the Lykaia as a man). Another inscription records the construction of a temple of Hermes and Herakles in the gymnasion (p. 79, 2nd cent. A.D.); fragments of the (earlier) cult statues (1st cent. B.C./A.D.), seen by Pausanias (*cf.* IV 32, 1), were found there; their sculptors were Apollonios and Demetrios of Alexandria. Two dedications addressed to Zeus (Imperial period) and Artemis (3rd cent.) were found (p. 86) near the gymnasion and a sanctuary of Kybele. [The name Γοργόι in the dedication to Artemis is not an epithet of the goddess (as tentatively suggested by T.), but the name of the dedicant, i.e., Γοργώι (*cf.* LGPN IIIa, s.v.).] [AC]

369) P. THEMELIS, 'Ανασκαφή Μεσσήνης, in *PAAH*, 151 (1996) [1998], p. 139-171: Among the epigraphic finds in Messene in 1996, T. mentions a statue base for Ti. Claudius Theon, who had received the honors of a hero (p. 159, 1st cent. A.D., ἥρως). A fragmentary epistyle found in the gymnasion reports that a priest of Zeus Ithomatas dedicated a παστιάς to the Theoi Pantes and the Polis (p. 163). A list of at least ten men who were killed at Makistos (3rd cent.) was found in the area of the gymnasion; the father's names are not given; these men had probably been heroized (p. 163f.). [AC]

370) N. THEODOSSIEV, *The Dead with Golden Faces: Dasaretian, Pelagonian, Mygdonian, and Boeotian Funeral Masks*, in *OJA*, 17 (1998), p. 345-367: In a discussion of the use of gold masks to cover the face of dead aristocrats in Macedonia, Thrace, and Boiotia (6th-5th cent. B.C.), possibly in connection with the heroization or deification of the dead, Th. collects some epigraphic evidence for the dedication of silver and gilded masks in Greek sanctuaries (Athens, Epidauros, Rhodes, p. 357). [AC]

371) N. THEODOSSIEV, *Further Notes on the Mountain Theonyms (Orpheus, Dionysos, Salmoxis, etc.)*, in *Beiträge zur Namensforschung*, 32 (1997), p. 409-416: T. believes that several theonyms derive from or are related to names of mountains: Orpheus (ὄρος, φάος), Dionysos (Mt. Nysa, *cf.* Κύριος 'Ηλιόνυσος in an inscription in Serdica, i.e., Helios and Mt. Nysa), Sabazios, Zagreus (Mt. Zagros), ἥρωες Πέρκος or Πέρκων (from an Indo-European root for rock). [AC]

372) B. E. THOMASSON – M. PAVESE, *A Survey of Greek and Latin Inscriptions on Stone in Swedish Collections (Acta Instituti Romani Regni Sueciae, Series in-8°, 22)*, Stockholm, 1997: This corpus of the Greek inscriptions in collections in Stockholm includes an unpublished stele, [possibly a dedication to Zeus, as the text Ξενόδαμος

Λυσιμάχου | Διός suggests], bought in Alexandria in the 1880's; a human figure was painted on a depression under the tympanon (176) [3rd cent. ?]; another unpublished monument is an inscribed bust, erected by an Athenian ἐπὶ εὐσεβείᾳ (200). The other texts were already published. We single out a dedication to Meter Nomaia in fulfillment of a vow (191 = *CIG* 6838) with a relief representation of a sacrificial scene; a dedication to Zeus as εὐχα[ριστή]ριον (194 = *CIG* IV 6831); and an interesting grave epigram from Smyrna (195), which presents the deceased person as sleeping the eternal sleep among the pious (φωνῶ ἀμυλ[ίην· οὐ ἀπ[οκρίνῃ, ἀλλὰ τὸν ἄπονον | ἄφοβον ἡδὺν [νήδυμον] ἀμέριμνον αἰώνιον ὕπνον | εὐδεις. 'Εν δὲ τ[ῷ] τύμβῳ τῆς εὐσεβίης ἔξεις μέρος, | ἵνα καὶ σὺ τὸν ε[ὐσ]εβῶν κατέχῃς χρόνον. Καί σε γὰρ προύλαβε δαίμων ἀνέντροπος. Ὡ μοῖρα, κάλλος, εὐγένεια, νοῦς, τρό[πος], ἀγνοσύνη, νεότης, ἁπαξ ἀρετή;). [AC]

373) G. TOCCO SCIARELLI, *Il culto di Hera ad Elea*, in J. DE LA GENIÈRE (ed.), *Héra. Images, espaces, cultes. Actes du Colloque International, Lille, 29-30 novembre 1993*, Naples, 1997, p. 227-234: T. surveys the archaeological and epigraphic evidence for the cults of Elea (Velia): Poseidon Asphaleios (*BE* 1967, 690), an unknown chthonic deity, Asklepios, Zeus, and Hera Thelxine (*BE* 1967, 691). Excavations on the acropolis have brought to light fragments of kylikes with the letters HP (late 6th/early 5th cent.), PH, P, A and AΘ (late 6th-early 4th cent.). T. associates these graffiti with Hera and Athena and suggests that a sanctuary of Hera existed on the citadel at the time of the foundation of the colony; a sanctuary of Athena was founded soon thereafter. [JM]

374) R.S.O. TOMLIN, *Roman Britain in 1996, II. Inscriptions*, in *Britannia*, 28 (1997), p. 455-472: Ed. pr. of a defixio written on a lead sheet, found at Hamble estuary, Hants (p. 455-457). We give T.' translation: "Lord Neptune, I give you the man who has stolen the solidus and six argentioli of Muconius. So I give the names (*ideo dono nomina*) who took them away, whether male or female, whether boy or girl. So I give you, Niskus, and to Neptune the life, health, blood (*ideo dono tibi, Niske et Neptuno vitam, valitudinem, sanguem*) of him who has been privy to that taking-away. The mind which stole this and which has been privy to it, may you take it away (*animus qui hoc involavit et qui conscius fuerit ut eum decipias*). The thief who stole this, may you consume his blood and take it away (*sanguem eius consumas et decipias*), Lord Neptune" (4th cent. A.D.). Niscus was a hitherto unattested divinity. [AC]

375) M. TORTORELLI GHIDINI, *Visioni escatologiche in Magna Grecia*, in *Forme di religiosità*, p. 109-136: The evidence provided by the new 'Orphic-Dionysiac' texts from Pelinna (*SEG* XXXVII 497; cf. *EBGR* 1996, 97) about the relationship between Persephone and Dionysos reveals an interconnection between the two series of 'Orphic' texts. The verbs ἔπρεσες/ἔθορες do not necessarily have the same meaning; they possibly remain in opposition (fall/jump), analogous to the opposition between death and birth (p. 211). T. endorses the view that the idea of reincarnation and the hope to avoid it through the initiation in the Dionysiac cult underlies the texts. The souls of the dead who drink from the water of the first source they encounter in the Hades do not escape reincarnation (cf. l. 4 of the text of Hipponion: ψύχονται, in the sense of ψυχοῦνται, i.e., 'are given life') [for T.'s earlier views see *EBGR* 1992, 223; cf. *infra* n° 399]; the initiates escape reincarnation by avoiding this water source (p. 213f.). The idea of the initiate's rebirth is obvious in the filiation formula 'I am the son of the Earth and the Sky' and in the acceptance of a new name (e.g., Asterios in Pharsalos, p. 215). While rebirth is achieved through the drinking of the water of Mnemosyne in the text from Hipponion, the texts of Thourioi and Pelinna give the 'maternal lap' a prominent role. In view of some Cretan evidence – the metrical inscription in the temple of the Great Mother in Phaistos (*J.Cret.* I, xxiii 3) [cf. *EBGR* 1993/94, 47], the cult of Materes implied by the place name Pantomatrion [for direct evidence for the cult of Materes see *SEG* XLI 744 D = *EBGR* 1991, 226 and *EBGR* 1993/94,

230], and the 'Orphic' texts from Eleutherna [for more evidence from this region see now I. GAVRILAKI – Y.Z. TZIFOPOULOS, *An "Orphic-Dionysiac" Gold Epistomion from Sfakaki near Rethymno*, in *BCH*, 122 (1998), p. 343-355] – T. suspects that there may have existed a Cretan initiatory ritual, in which a Great Mother provided water to the initiates (p. 215f.). [AC]

376) E. TRAKOSOPOULOU-SALAKIDOU, *Κατάδεσμοι από την "Ακανθο*, in *Language and Magic*, p. 153-169 [BE 1998, 274]: Ed. pr. of four defixiones found in the cemetery of Akanthos in Chalkidike [mentioned in *EBGR* 1988, 75]. Two of them are unepigraphical, but bear inexplicable incisions; one of them can be dated in the Classical period, the other was found in a grave with material dating to ca. 350-325 [but the date of the grave provides only a terminus post quem for the placing of the defixio in it]. A third defixio was found together with coins dated to ca. 300 B.C. It preserves 8 lines, with a list of at least six retrograde names; it may be related to a conflict among traders [or possibly a judicial *defixio*; cf. *supra* n° 22]. The fourth curse tablet, not found in situ (late 4./mid-3 cent.), is the most interesting. It is a love curse, written on both sides of the tablet. On side A (7 lines, with l. 7 written between l. 1 and 2) Pausanias curses (καταδεῖ) Sime, daughter of Anfritros. Sime should not be in a position to offer sacrifices to Athena [for this formula see H.S. VERSNEL, "May He Not Be Able to Sacrifice..." *Concerning a Curious Formula in Greek and Latin Curses*, in *ZPE*, 58 (1985), p. 247-269] and she should lose Aphrodites' favor (l. 4f.: καὶ μή τι ἱερείου Ἀθηνᾶς ἄψασθαι | δύναιτο, μή τῇ Ἀφροδίτῃ ἡδέως αὐτῇ | εἶη). The text on side B (6 lines) begins with a name in the genitive, possibly the name of the woman who composed the text of the curse (Μελίσσης Ἀπολλωνίδος). Again it is Pausanias who curses (καταδεῖ) another woman, Ainis. She should not be in a position to offer sacrifices or achieve anything good (l. 2-4: μή τι ἱερείου ἄψασθαι δύναιτο μήτε ἄλλου ἀγα|θοῦ ἐπήβολος δύναιτο γενέσθαι). In both cases only Pausanias should have the power to cancel the curse (ταῦτα δὲ μηδεὶς ἀναλύσαι ἄλλ' ἢ Πανυσανίας). [JM]

377) J. TRÉHEUX, *Archéologie délienne : l'Artémision ἐν Νήσῳ. Localisation et histoire*, in *JdS*, (1995), p. 187-207 [SEG XLV 1039]: Tréheux discusses the evidence provided by the Delian inventories (esp. *IG* XI 2 145 l. 8/9; 161 l. 58-64; 287 A 56; *I.Délos* 290 l. 69) for the sanctuary of Artemis ἐν Νήσῳ, which should be located on Chomasovouni on Rhenaia. [AC]

378) D. TRIANTAPHYLLOS, in *AD*, 48 B2 (1993) [1998], p. 403-405: A dedication to Sarapis, Isis, and Arpokrates (Ἀρποχ[ράτῃ]) was found at Maroneia in Thrace (p. 405, undated). [AC]

379) C. TRÜMPY, *Untersuchungen zu den altgriechischen Monatsnamen und Monatsfolgen*, Heidelberg, 1997 [BE 1998, 101]: T. presents a synthesis devoted to the Greek calendars and month names. In the first section of the book (p. 10-38), a comparative analysis of the local calendars of the Ionic cities (60 different month names) leads to a very plausible reconstruction of an original Ionic calendar, which must have existed in the 12th cent. B.C. at the latest and which included the following months: Hekatombaion (or Panemos or Kronion), Metageitnion, Boedromion (or Bouphotion), Pyanopsion (or Apatourion), Apatourion (or Maimakterion), Posideon, Lenaion, Anthesterion, Artemision, Taureon (or Artemision), Thargelion, and Panemos (or Hekatombaion). In the following sections T. reconstructs the calendars of the various Greek regions, including areas in the periphery of Greek culture (Asia Minor and Sicily) making exhaustive use of the epigraphic and literary evidence (p. 39-266, 276-282). In the individual cases T. focuses on the etymology of the month names (a total of ca. 130 month names), i.e., their relation to festivals and a cults; she also discusses the possible position of the months in the local calendars. She recognizes three relatively closed groups of

calendars: Ionic, West Greek, Thessalian/Boiotian (cf. p. 282). A separate section is dedicated to calendars based on the Twelve Gods (in Magnesia, Phthiotic Thebes, Histiaia, Kassandreia, Philippi, and Amphipolis), which were usually introduced after important political changes (p. 266-275). T.'s book replaces the collections of month names by E. BISCHOFF and A.E. SAMUEL and will be an indispensable work of reference for the study of Greek festivals and local cults. [For the Samian calendar see now K. HALLOF, *Der samische Kalender*, in *Chiron*, 29 (1999) p. 193-204]. [AC]

380) K. TSANTSANOGLU, *The First Columns of the Derveni Papyrus and their Religious Significance*, in *Studies on the Derveni Papyrus*, p. 93-128: T. presents an edition and thorough commentary of col. I-VII of the Derveni Papyrus. We single out only references to the 'Orphic-Dionysiac' lamellae: the idea that the souls participated in an endless banquet (p. 103) [cf. *supra* n° 65], the redemption of the initiate in the lamellae of Pelinna (p. 117: Βάκχιος αὐτὸς ἔλυσε) and Pherai (p. 113: ἄποινος γὰρ ὁ μύστης) [SEG XLV 646; EBGR 1994/95, 148; 1996, 40], and the symbolon pronounced by the initiate in the lamella from Pherai: ἀνδρικεπαίδόθυρσον (p. 116). T. suggests reading ἀνδρικὲ παῖ δὸς(ς) or δὸς (for δοῦ) θύρσον, a metrical sentence with which the soul asks Bakchos to hand it the thyrsos (δὸς(ς)) as a token of acceptance into the blessed company of the initiates, or to bind (δοῦ) ivy and vine-leaves on top of a thyrsos. "The phrase 'manly boy', outwardly a combination of mystic opposites, seems an apt description of the ephebic type of the god". [Cf. M.S. FUNGHI, *The Derveni Papyrus*, *ibid.*, p. 25-37, on 'Orphic/Dionysiac' texts found in graves of cremated person (p. 31); C. CALAME, *Invocations et commentaires "orphiques": transportations funéraires de discours religieux*, in M.-M. MACTOUX – E. GENY (eds.), *Discours religieux dans l'Antiquité*, Besançon-Paris, 1996, p. 11-30, on differences between the Derveni papyrus and the lamellae. For literary traditions on 'Orphism' see also A. BERNABÉ, *Plutarco e l'Orfismo*, in I. GALLO (ed.), *Plutarco e la religione. Atti del VI Convegno plutarcheo (Ravello, 29-31 maggio 1995)*, Napoli, 1996, p. 63-104; G.W. MOST, *The Fire Next Time. Cosmology, Allegoresis, and Salvation in the Derveni Papyrus*, in *JHS*, 117 (1997), p. 117-135]. [AC]

381) R. TURCAN, *Corè – Libéra ? Éleusis et les derniers païens*, in *CRAI*, 1996, p. 745-764: T. discusses the iconography of an ivory diptych inscribed with the names of the Nicomachi and the Symmachi and recognizes here representations of Kore and Libera. This object, with its emphasis on bloodless offerings [cf. EBGR 1994/95, 41], should be associated with the religious activities of the late pagan circle of Vettius Agorius Praetextatus, Flavius Nicomachus, and Symmachus (cf. the initiation of Fl. Nicomachus and Aconia Paulina in the mysteries of Eleusis) [cf. the remarks of J.-P. CALLU, *ibid.*, p. 764-767]. [AC]

382) L.A. TURNER, *The Basileia at Lebadeia*, in J.M. FOSSEY (ed.), *Boeotia Antiqua VI. Proceedings of the 8th International Conference on Boiotian Antiquities (Loyola University of Chicago, 24-26 May 1995)*, Amsterdam, 1996, p. 105-126: T. presents a very useful discussion of the epigraphic evidence for the festival of the Basileia (for Zeus Basileus) at Lebadeia. The Basileia were established by Epameinondas in 371 B.C. and became a federal festival in the Hellenistic period [cf. EBGR 1995/95, 265]. T. discusses the officials (naopoioi, agonothetes, the body of ἐνκριταί = judges), the funding, the musical, gymnastic, and equestrian events, the frequency (probably a pentaeteric festival), the chronology, and the location of the competitions. T. suggests that in the early 2nd cent. B.C. the festival of the Trophonia and that of the Basileia were connected to form a single festival (p. 111f.). Three tables present the origin of the victors (1), the events of the agon (2), and the chronology of the agonistic inscriptions of Lebadeia (3). [AC]

383) A. TZIAFALIAS, in *AD*, 48 B1 (1993) [1998], p. 253-260 [*BE* 1999, 294-296, 298-299, 302, 304-306]: T. reports the discovery of many inscriptions in Thessaly. *Atrax*: Dedications to Artemis Soteira (38, 2nd cent., in fulfillment of a vow), Zeus Kataibates (27, 4th cent.), and an unknown deity (26, 4th cent.). *Agia*: A dedication to Sarapis, Isis, and Anoubis (42, 2nd cent.). *Skotoussa*: A dedication to Poseidon (51, 3rd cent.). *Evangelismos*: A dedication to Hypsistos (58, undated, δῶρον ὑπὲρ ἀγαθῶν); an epitaph mentions a fine payable to the fiscus for a violation of the grave (61, 2nd cent. A.D.). A dedication to Asklepios was made by a priest (λειτορεύσας) of Asklepios (62 2nd cent.); [read ἱατρεία (= ἵατρα, 'expenses for a cure'), not ἱατρεία; the dedication was made after a miraculous healing; for λειτορεύω cf. *SEG* XLIII 311 A 1]. A funerary stele was dedicated to Hermes Chthonios (64, 3rd cent.). A puzzling fragmentary epitaph was set up by a woman for her husband; she explains: ἀποθανόντος γάρ σου οἱ δαίμονες ἐγγεδέικτηνται, ὅτι σοι οὐκ ὑπρέτησα ἄλλους μὴ θελησάσις --- (69, undated). [The text sounds like a confession: "for when you died, the gods have been vindicated?, for I did not serve you, not wishing? ---"]. Notice that two deceased women are called ἥρως [sic, masculine] in epitaphs from Phalanna (43) and Sykourio (54). [AC]

384) Chr. TZITZILIS, *Παρατηρήσεις στὶς "θρακικὲς" ἐπιγραφὰς τοῦ Duvanlii*, in *Language and Magic*, p. 130-137: T. discusses the inscription ΔΑΔΑΛΕΜΕ (5th cent.) found on four silver vessels from a tomb in Duvanlii and sets it, against previous theories, in a purely Greek linguistic context. T. reads δᾶ, δάλε με ("Earth, care for me"). T. presents also a new interesting, but daring, reading of an inscription on a golden ring from Duvanlii (5th cent.): ΗΥΣ ΙΗ ... ΔΕΑΕ | ΜΕΖΗΝΑΙ. T. reads ἡύ, ἕυ δεῖλε | Μεζήνηα ("almighty Dionysos, protect. (A gift) for Mezinias"). [JM]

385) Ch. TZOUVARA-SOULI, *Τρόποι μαντείας στὸ ἱερὸ τῆς Δωδώνης*, in *Μνήμη Σωτήρη Δάκκαρη* (*Dodone*, 26), Ioannina, 1997, p. 29-70: T. discusses the literary traditions concerning the oracle of Dodona and the early divinatory practices (sounds of the sacred oak tree, flying of doves, the sound of cauldrons, the 'Korkyrean whip'). From the mid-6th cent. B.C. the pilgrims submitted their questions in writing, as thousands of oracular questions written on lead tablets show. The method of divinations is not known (kleromancy?). T. summarizes the information provided by these tablets for the questions addressed to Zeus Naïos and Dione Naia (marriage, children, recovery of lost objects, migration, trade) and for the origin of the pilgrims. [AC]

386) Ch. TZOUVARA-SOULI, *Τοπογραφικὲς παρατηρήσεις ὡς πρὸς τὰ ἱερὰ τῆς ἀρχαίας Ἠλείου*, in *Aphieroma Hammond*, p. 429-447: T. presents a panorama of the sanctuaries in ancient Epeiros, focusing on their topography (temene, isolated shrines, caves) and their character (oracles, heroa, altars, baetyls). [AC]

387) L.F. VAGALINSKI, *On the Upper Chronological Limit of the Votive Reliefs of the Thracian Horseman*, in *Archaeologia Bulgarica*, 1 (1997), p. 46-50: Ed. pr. of a dedication by Publius Moukatralis of a relief with the Thracian rider returning from hunting, found in an early 5th cent. A.D. destruction level at castellum Iatrus, in the Lower Danube. This indicates a longer use of these reliefs than is generally believed (3rd/4th cent.). [AC]

388) A. VEGAS SANSALVADOR, *φορθασία, Ὀρθία γ' Ἀρτεμις Ὀρθία en Laconia*, in *Emerita*, 64 (1996), p. 275-288: V. collects the epigraphic evidence (primarily from Lakonia) for the theonyms φορθασία and Ὀρθία, attested as epithets of Artemis. She argues that φορθασία and Ὀρθία are of different etymology and origin: φορθασία (cf. φορθαία, φορθεία) derives from an Indoeuropean root meaning 'growth' and designates an early fertility goddess; in the early inscriptions this theonym is not used as an epithet

of Artemis. 'Ορθία derives from a different Indoeuropean root which means 'straight'; it denotes a healing goddess, protector of childbirth, which was assimilated with Artemis in the 7th cent. at the latest. At a later stage, the two theonyms were associated with one another [see also *EBGR* 1994/95, 344]. [AC]

389) Chr. VELIGIANNI, 'Αφιέρωση στὸν Ποσειδῶνα ἀπὸ Θράκα στὴν ἀνατολικὴ Μακεδονία, in *Tekmeria*, 3 (1997), p. 152-162 [*BE* 1999, 379]: Ed. pr. of a dedication to Kyrios Poseidon by a Thracian (from eastern Macedonia, possibly from the territory of Philippi, 1st/2nd cent.) [M.B. HATZOPOULOS, in *BE* 1999, 379, suggests a later date]. The cult of Poseidon is very rare in Thrace, but the epithet κύριος is common in dedications in Thrace. The text is an interesting example of a member of the local non-Greek population who had adopted a Greek cult. [AC]

390) E. VIKELA, *Attische Weibreliefs und die Kulttopographie Attikas*, in *MDAI(A)*, 112 (1997) [1999], p. 167-246: V. gives a panorama of the Attic cults attested through dedicatory reliefs, focusing on the methodological problems connected with their use as sources for the cults of Attika and on their importance for the study of private religiosity. [AC]

391) Y.G. VINOGRADOV, *A New Documentary Dossier of the Imperial Epoch from Chersonesus*, in *VDI*, 216 (1996), p. 48-60 (in Russian, with English summary): V. republishes the honorary decrees of Chersonesos for T. Aurelius Calpurnianus Apollonides and his wife Paulina (174 A.D.) [*EBGR* 1994/95, 13; *BE* 1997, 425], with numerous corrections and a historical commentary; the decrees are dated with reference to Parthenos, who held the office of the eponymous basileus, and to her priest. In the decree for Paulina V. restores a reference to δημοτελείς (not παντελείς) πανηγύρεις. [AC]

392) Y.G. VINOGRADOV, *The Chersonesian Decree on "Carrying Dionysos"*, *IOSPE I² 343*, and *the Sarmatian Invasion to Scythia*, in *VDI*, 222 (1997), p. 104-124: V. republishes a decree of Chersonesos, which reports the rescue of Chersonesos from a Sarmatian invasion in ca. 280 B.C., with the help of Parthenos. V. restores in l. 12f. ἐπὶ συγκομιδὰν τοῦ Διονυσίου [οὐ μηνός] (instead of ἐπὶ τὰν κομιδὰν τοῦ Διονύσου [ου]); this is not a reference to the carrying of statues of Dionysos, but to the harvest in the month of Dionysios. [AC]

393) M. VITTI, *Ἡ πολεοδομικὴ ἐξέλιξη τῆς Θεσσαλονίκης ἀπὸ τὴν ἱδρυσὴ τῆς ἕως τὸν Γαλέριο*, Athens, 1996: V. studies the urban development of Thessalonike from the foundation of the city to the reign of Galerius (late 4th cent. B.C. – early 4th cent. A.D.). Special emphasis is given to the religious center and the cults (p. 88-92), with ample use of the epigraphic evidence, esp. with regard to the Serapeion (p. 174f); the religious associations (θίασοι, p. 63, 90), the cult of the emperor (p. 148f.), the Egyptian deities (p. 88f., 174f.), Zeus Eleutherios (p. 90), Ῥωμαῖοι Εὐεργέται (p. 90), Fulvus (p. 91), and the Kabeiroi (p. 91). [AC]

394) E. VOUTIRAS, *Ἐπιτέλεια*, in *Language and Magic*, p. 94-103 [*BE* 1998, 69]: V. studies the meaning of the rare and puzzling expression ἐπιτέλεια τῶν ἀγαθῶν, which occurs in different forms in some inscriptions (*IG* I³ 957; II² 1195; *SEG* XXXVI 750). In one case ἐπιτέλεια τῶν ἀγαθῶν occurs as a deified personification (*SEG* XXXVI 750, Mytilene). V. argues convincingly that the intention of such an expression was to ban or neutralize negative aspects of malevolent magic. Convincing is also his interpretation of the expression ἐπιτελὲς τῶν ἀγαθῶν (not ἐπιτελεστῶν ἀγαθῶν) in the inscription which records the foundation of the sanctuary of the river Kephissos at Phaleron by Xenokrateia (*IG* I³ 957). Xenokrateia demanded that the visitors of this sanctuary should ask the god to fulfil only

good wishes; with this expression, Xenokrateia baned every negative wish (ἐπ' ἀτελείᾳ), such as those expressed in defixiones, from the newly founded sanctuary. [JM]

395) Chr. WACKER, *Die antike Stadt Palairos auf der Plagia-Halbinsel in Nordwest-Akarnanien*, in P. BERKTOLD – J. SCHMID – C. WACKER (eds.), *Akarnanien: Eine Landschaft im antiken Griechenland*, Würzburg, 1996, p. 91-98: W. presents an overview of the history of Palairos in Akarnania and of the local cults (esp. Artemis, Athena, and Zeus). [AC]

396) Chr. WACKER, *Astakos*, in P. BERKTOLD – J. SCHMID – C. WACKER (eds.), *Akarnanien: Eine Landschaft im antiken Griechenland*, Würzburg, 1996, p. 99-103: Brief discussion of IG IX 1² 434 (Astakos, 2nd cent.) which concerns the cult of Zeus Karaos, his hierapoloι and the συνέσται. The latter word probably derives from συνεσθίω (participants in a sacrificial banquet). [AC]

397) M. WALBANK, *Greek Inscriptions from the Athenian Agora*, in *Hesperia*, 66 (1997), p. 235-243 [BE 1998, 157]: W. suggests that three non-joining fragments (Agora I 4936a-c) are part of the same inscription. [But the fact that all three fragments contain topographical indications is not enough to postulate that they belong together; W. indeed observes differences in the letter forms]. One of the fragments (Agora I 4936b) mentions a sanctuary (l. 3: [ἐν τῷ] ἱερῷ τῷ[...] [or ἱερῷ τῶν]) and perhaps a temenos of a hero or something belonging to a hero (l. 7: ΩΜΗΛΟΥ ἡρώ[ων?]). In Agora I 4936c W. reads in l. 6 (...τερμ[...]); he cautiously associates these letters with Termieus, a cult epithet of Zeus, not attested in Attika. [JM]

398) M. WALBANK, *Two Notes on Leases of Sacred Property in Attica*, in *ZPE*, 116 (1997), p. 39-40 [BE 1998, 156]: W. recognizes two further lease-documents from Attika. The first one is the record of the construction of the Mnesikleian Propylaia on the Acropolis, from 437/6 to 433/2 (IG I³, 462-466). The revenues reported by the epistatai include the rent received from the lease of a "sacred house" (οἰκίας ἱερᾶς μίσθωσις, IG I³ 462 l. 24, 463 l. 74, 466 l. 146), with no indication as to the location or the character of this building, the identity of the lessee or lessor, or of the terms of the lease. The second document was part of a relief-stele, now lost, with a decree of a phyle or a deme concerning the lease of a sanctuary (ἱερὸν; IG II² 598, late 4th cent.). The precise terms of the lease are unknown, but they must have included restrictions with regard to the erection of buildings within the temenos (l. 4f.). Based on the find-spot W. suggests that the unknown temenos was located west of the Acropolis. [However, it is not reported whether the inscription was found *in situ*]. [JM]

399) C. WATKINS, *How to Kill a Dragon. Aspects of Indo-European Poetics*, New York-Oxford, 1995: W. gives an intriguing analysis of composition patterns attested in the 'Orphic' texts and compares them with compository patterns known from Indo-European poetry as well as with PINDAR's *Olymp.* II and fr. 133 Snell-Maehler (p. 277-291). In the text of Pelinna (SEG XXXVII 497) he observes the use of isosyllabic lines (l. 3-5), the strophic alternation of metrical long lines and non-metrical short lines (cf. the liturgical pattern of the Vedic *Asvamedha*), and the phonetic figures in l. 3-7 (ταῦρος εἷς..., αἶψα εἷς..., κριὸς εἷς..., οἶνον ἔχεις..., ἀπιμένει σ'...); this technique is identical with that of Rigveda. For l. 1, he suggests that some archetype may have read ἐγένου θεός, ὄλβιε. In the text of Hipponon he points to the old dative plural φρασί, the etymological figure ψυχὰ... ψύχονται [cf. *supra* n° 375], the phonetic echo in l. 13-16 (καὶ δε τοι..., αὐτοῖ σοι..., καὶ δε καὶ..., μύσται καὶ...); and the metrical prominence of the position of the words ἠοδὸν... ἱερὰν (l. 15f.). L. 16 (στειχῶσι κλεινοί) must be restored as στείχουσι κλεινοί, in order to scan (with the otherwise unattested uncontracted form κλεινός); such features

reproduce liturgical poetry. W. also suggests that the difference in person in the various texts might reflect a real ritual scene, in which the symbolon is uttered first by a mistress of ceremonies in the second person and then repeated by the initiand in the first person. The 'holy way' of the Orphic texts recalls the 'great way' in an Old Hittite Text (17th or 16th cent. B.C.) describing the voyage of the soul; other similarities of the Hittite text with the 'Orphic' texts can be seen in the idea of the soul falling into a river and a pool (cf. the falling into the milk in the 'Orphic' texts) and the reference to a meadow in the Underworld. [AC]

400) L.V. WATROUS, *The Cave Sanctuary of Zeus at Psychro. A Study of Extra-Urban Sanctuaries in Minoan and Early Iron Age Crete (Aegaeum, 15)*, Liège, 1996: W. gives a list of extra-urban sanctuaries in Minoan and post-Minoan Crete (p. 57-72, esp. the cult cave at Psychro, the Idaean Cave of Zeus, the cult cave of Amnisos, the sanctuaries of Hermes Kraniaos at Patsos and Hermes Kedrites at Simi Viannou, Poseidon on Mt. Jouktas) and discusses their socio-political functions in the Archaic, Classical, and Hellenistic periods, in the light of the archaeological and epigraphic evidence (p. 102-106). Besides marking boundaries and serving as places of male initiation, some extra-urban sanctuaries developed into regional, inter-city cult places [cf. EBGR 1991, 41]. W. identifies the aspects which the discussion of cult continuity in post-Minoan Crete should take into consideration: the physical ritual practice, the social and political functions of the cult, and religious beliefs (p. 106-111). [AC]

401) P. WEISS, *Ein Priester im lydischen Philadelphia. Noch einmal zu einer Münzlegende*, in EA, 26 (1996), p. 145-148 [BE 1997, 521]: The inscription on coins issued in Philadelphia under the priesthood of Fl. Praxeas (under the reign of Domitian) had been read by L. ROBERT as ἐπὶ ... ἱερέως ἱερω(τάτης) συν(κλήτου) διὰ βίου. In the light of recent finds W. corrects the reading: ἱερέως ἱερωσυν(ῶν) ε' διὰ βίου. Praxeas was not the priest of the cult of the Senate, but served simultaneously as priest of five different cults for life, a common phenomenon in the East. [JM]

402) P. WEISS, *Schleuderbleie und Marktgewichte*, in AA (1997), p. 143-156 [BE 1998, 86]: Among the sling bullets found in Miletos, a group of 15 bullets bears the abbreviation ΔΙΑΥ, certainly a mention of Apollon Didymeus (in the genitive). The god is mentioned as the protector of the city. The writing of the name of deities on sling bullets is not uncommon (p. 145-149). [AC]

403) E. WILL, *Syngeneia, oikeiotès, philia*, in RPh, 69 (1997), p. 299-325: In a critical review of O. CURTY, *Les parentés légendaires entre cités grecques. Catalogue raisonné des inscriptions contenant le terme συγγένεια et analyse critique*, Genève, 1995 [cf. EBGR 1994/95, 90] W. discusses the differences in meaning and use of the terms syngeneia and oikeiotes. He argues that the syngeneia between poleis is always a mythological/literary construction, whereas oikeiotes designates a present relationship between states based on concrete economic, political, and other contact, and should not be regarded as a synonym of syngeneia [see, however, GIOVANNINI, *supra* n° 152, who makes a distinction between the constructed syngeneia between Greeks and non Greeks, and the syngeneia between Greek poleis, which is usually (not always) based on traditions of migration and colonization. For a response to his critics see O. CURTY, *La parenté légendaire à l'époque hellénistique. Précisions méthodologique*, in Kernos, 12 (1999), p. 167-194 [to be presented in EBGR 1999]. W. discusses in detail the decrees of Miletos and Seleukeia/Tralleis concerning a treaty of isopolity (*Staatsverträge* 537, ca. 212/11, p. 312-317). He rightly points out that the word ἀρχηγέτης has the meaning 'leader, patron' (cf. 322f.: "celui qui marche devant"); therefore, the phrase Ἀπόλλωνι τῷ Διδυμεῖ τῷ ἀρχηγέτῃ τῆς οἰκείας [όθητο]ς in the decree of Seleukeia (l. 64f.) designates Apollon as patron of the oikeiotes of the

two cities (cf. p. 323: “les a ‘conduits’ à l’oikeiotès”), and not as the mythical founder of their syngeneia. Consequently, he suggests restoring *τιμᾶν καὶ τὸν Ἀπόλλω τὸν Διδυμῆ, εἰς ὃν ἀναφέ* [ῥομεν τὴν ἀρχηγεσίαν] *τῆς πρὸς τὴν πόλιν συγγενείας* in the decree of Miletos (l. 8f.), instead of *εἰς ὃν ἀναφέ* [ῥουσιν καὶ τὴν ἀρχή] *τῆς πρὸς τὴν πόλιν συγγενείας*. [W.’s restoration should be rejected not only because it is slightly longer than the traditional restoration (cf. O. CURTY, in *Kernos*, 12 (1999), p. 188) and because the word ἀρχηγεσία is not attested, but also because the word τὴν πόλιν refers to the city of Miletos (“the relationship to our polis”, cf. l. 13); it follows that the object of the verb cannot be the Milesians (ἀνα-φέρομεν), but the Seleukeis (ἀναφέρουσιν). W.’s erroneous restoration does not, however, affect his observation about the difference between syngeneia in the decree of the Milesians and oikeiotes in the decree of Seleukeia. But I see no reason why Apollon could not be regarded as the mythical founder of the relationship between the two cities and as patron/leader of their present oikeiotes at the same time]. [AC]

404) E. WINTER, *Staatliche Baupolitik und Baufürsorge in den römischen Provinzen des kaiserzeitlichen Kleinasien (Asia Minor Studien, 20)*, Bonn, 1996 [BE 1997, 50; 1998, 329]: W. presents a thorough study of the imperial building programs in Asia Minor, basically in the light of inscriptions. We single out the discussion of the construction and restoration of cult buildings (temples) and the award of the privilege of the neokoreia to cities (p. 168-177). [AC]

405) E. WINTER, *Stadt und Herrschaft in spätrepublikanischer Zeit. Eine neue Pompeius-Inschrift aus Ilion*, in *Troas*, p. 175-194: Ed. pr. of an honorific inscription of the demos and the neoi of Ilion for Pompey who is honored for his piety towards ‘the goddess’ (i.e., Athena Ilias) and for putting an end to wars and piratic attacks (ca. 62). If the assumption that Pompey was engaged in the reconstruction of Athena’s temple at Ilion is correct, this would be another demonstration of Pompey’s *imitatio Alexandri*. [AC]

406) Chr. WITSCHEL, *Beobachtungen zur Stadtentwicklung in hellenistischer und römischer Zeit*, in *Das dorische Thera V*, p. 17-46: Discussion of the urban development of Thera from ca. 308 B.C. to the Imperial period in the light of the epigraphic evidence, including a discussion of the sanctuaries (p. 29-31, 35-37: Dionysos, Apollon Pythios and Karneios, Egyptian gods), the dynastic cult of the Ptolemies (p. 31, 42-45), and the emperor cult (p. 45f.). The cult of Octavian/Augustus was established shortly after the victory at Actium (cf. IG XII 3, 469); W. suggests that the cult was practiced in the temple on the ‘Dionysosterrasse’, which may be identified with the ‘ancient Kaisareion’ (IG XII 3, 326). [AC]

407) M. WÖRRLE – W.W. WURSTER, *Dereköy: Eine befestigte Siedlung im nord-westlichen Lykien und die Reform ihres dörflichen Zeuskultes*, in *Chiron*, 27 (1997), p. 393-469 [BE 1998, 413]: Wu. gives a short report on the archaeological project at Dereköy, a settlement in northwest Lykia. The visible remains date from the Hellenistic to the Imperial period. The ancient settlement at Dereköy was a kome of a nearby city (Boubon, Kadyanda, Araxa, or Oinoanda). A very important dossier of documents concerning the financing of the cult of Zeus and the organisation of a festival was found there. The ed. pr. of these texts is presented by Wö. The inscriptions were cut on the rock, on the east part of the fortification wall. The rock had been cut in such a way as to form a small oikos [or temple]; one of its narrow sides (B, facing north) has the form of a stele with a flat pediment; the eastern wide side (A) was polished to form a wall. West of side B, after a crack, the rock had been cut and polished to form a wall (C), which is still partly covered by earth. 80% of the text on side A and the upper part of col. I on side B are lost; a large part of the text on side C is not visible. Side A is inscribed with a badly

preserved document concerning the cult and the organisation of the festival of Zeus; side B contains a list of pieces of land (B I 1 – B II 22) – obviously in connection with the financing of the cult – as well as three additions to the sacred regulations of side A (B II 23-36, 37-42, 43-48) and a report concerning the spending of a surplus of the revenues and the remaining amount (B II 49 – C 3?); finally, side C contains the clause about the publication of the document (C 4-15) and a list of persons who had signed the documents (C 16-18). Thanks to the mention of three high priests of the Lykian Koinon (Claudius Attalos in 135 A.D.: B II 50; Opramoas in 136 A.D.: B II 57; Claudius Thraseas in 137 A.D.: B II 60) the dossier can be dated to 137 A.D.; the references to these priests have important consequences for the chronology of the high priests and the provincial governors of Lykia. The better preserved part of the dossier lists a total of 54 real estates which should contribute to the financing of the cult (B I 1 – B II 22). The real estates are grouped together into five *ἡμουργίαι* [on this new word cf. L. DUBOIS, in *BE* 1999, 173]; the five *homouriai* consisted of a different number of pieces of land (7, 12, 13, and in two cases 11 properties), but all five *homouriai* had the same agricultural capacity (20 *συμβολαί* each). Wö. assumes that the cult of Zeus ἐν τῇ ἄκρα at Dereköy was intentionally not financed from the revenues of the kome; it seems that each *homouria* served in turn as host of a celebration of Zeus' festival. Also each potters' workshop at Dereköy had to deliver to the sanctuary of Zeus for free 15 pairs of roof tiles annually and vases for the sacrifice, with a value not exceeding 2 *denarii*. Unfortunately, most of the cult regulations on side A have been lost, but it is clear that the dossier concerns the cult of Zeus ἐν τῇ ἄκρα (the first attestation of Zeus Akraios in Lykia), the duties of sacred officials (priests, *diakonoi*, *agonothetai*), and the festival of Zeus. The priest of Zeus should record all the sacrifices which took place during his term of office (B II 23-36); the current priest was also responsible for the publication of the new regulations (C 4-9); he is probably one of the men who had signed the document (C 16f.). This inscription attests for the first time for Lykia sacred officials called *διάκονοι* (A -26, -21, -19, -6, -5, -2) [because of the fragmentary preservation of side A, Wö. counts the lines from the bottom to the top, marking them with the sign -]; *diakonoi* are attested in other areas, often in association with *μάγειροι* (*IG IX I*² 247-251; *I.Magnesia* 109); they were responsible for sacrificial banquets. An agon took place on the 20th of *Dystros* (ἀγῶνες ἐπὶ τῆς ἄκρας) under the responsibility of *agonothetai* (B II 37-42 and A -36); two boys (δύο παῖδες) served as *agonothetai*, and this suggests that they organised an agon for the same age class [cf. the analysis of this text by Ph. GAUTHIER, in *BE* 1998, 413]. [JM]

408) A.G. WOODHEAD, *The Athenian Agora. Volume XVI. Inscriptions. The Decrees*, Princeton, 1997 [*BE* 1997, 145; 1999, 210-213]: This corpus presents critical editions of the decrees of the Athenian demos and its subdivisions found in the Agora between 1931 and 1967, with the exception of texts dealing with the *bouleutai* and their officers; it comprises 342 (mostly fragmented) texts, including a few unpublished fragments (no translations); relevant texts discovered after 1967 are listed in appendices. We mention only a few texts of religious importance (new texts are marked with an asterisk): *Sacred regulations*: A decree regulating certain religious ceremonies (8 = *LSCG Suppl.* 7, ca. 440-430); a decree concerning duties of the *hieropoioi* (12 = *IG I*³ 139, ca. 435-410); a law concerning the Eleusinian mysteries (56 = *LSCG Suppl.* 12 + *SEG XXX* 61, after 350); a fragment of a law concerning the Eleusinian first fruits (*57, after 350); a decree regulating the festival of the *Dipoleia* (67 = *LSCG* 179, ca. 350-330); a law providing regular funds for the celebration of the *Mikra Panathenaia* (75 = *LSCG* 33, after 337); a decree concerning a sacrifice to Athena Nike, Agathe Tyche, and the *Soteres* (Antigonos and Demetrios) for the successful campaign of Demetrios Poliorketes in 304/3 (114 = *ISE* 5 + *SEG XXX* 69); [the decree also establishes a commemorative anniversary (l. 23: ὑπόμνημα τῶν [νῦν ἀγγελλθῆ]ντων ἀγ[ώνων]; for this phenomenon see *EBGR* 1991, 42)]; a sacred regulation of the *orgeones* for the cult of hero Enchelos and the Heroines (161 = *LSCG Suppl.* 20, early 3rd

cent.); a decree possibly concerning the cult of Aphrodite (202, ca. 250). *Sanctuaries*: A decree concerning the repair and restoration of a sanctuary (of Dionysos?, 296 = *SEG* XXXIV 95, 161/60). *Sacred officials*: A decree concerning the appointment of Eukles and Philokles as kerykes (52 = *SEG* XIV 50, ca. 359); decrees of the kerykes in honor of Xenokles of Sphetos (77 = *SEG* XIX 119, ca. 334-326) and of a priest (271 = *SEG* XIX 94, ca. 184); an honorary decree of the Eumolpidae for a hierophantes (306 = *SEG* XIX 124, 148/7); honorific decrees for a priest (?) and his wife (287 = *SEG* XL 108, ca. 170, with reference to a pannychis), for priestesses of Megale Meter (235 = *SEG* XVII 36, 202/1) and the Thesmophoroi (277, ca. 180), for the epimeletai of the Eleusinian mysteries (284, 173/2 B.C.; 300, 2nd cent.), for a priest (?), 314 = *SEG* XL 118, ca. 130, with reference to the sacrifice of a bull). *Cult associations*: Honorific inscriptions set up for officials of thiasotai (230-231, ca. 215) and of the cult association of the Megaloi Theoi (324-325 = *SEG* XXI 535-536, late 2nd cent.); decrees of the orgeones of Bendis (329 = *SEG* XIX 125, 2nd/1st cent.) and a thiasos (?), 330, cf. the term ἐπίχυστις in l. 4). *Emperor cult*: A decree concerning the celebration of the birthday of Augustus (336 = *SEG* XVII 34, ca. 22 B.C.); a decree according divine honors to the family of Septimius Severus (*340, only published in part: cf. *SEG* XXI 504, after 196 A.D.; the new fragment refers to a προθύσία, Zeus, Parthenos, and the Hekatompedos); a decree concerning divine honors for Julia Domna (341 = *SEG* XXXVII 97, after 196 A.D.). *Varia*: The architect working on the shrine of Basile was praised after recommendation of the priestess of Basile and the hieropoioi, and his daughter was honored with participation in the Panathenaic procession (218 = *SEG* XIX 78, ca. 239/8). [AC]

409) G. WOOLF, *Polis-Religion and its Alternatives in the Roman Provinces*, in *Reichsreligion und Provinzialreligion*, p. 71-84: W.'s theoretical study reconsiders the functionality of the "polis-religion" as a hermeneutical model in general and in particular in the case of the religious life in the Greek East in the Imperial period. The model of 'polis-religion' is still helpful for the understanding of Roman provincial religion, but the study of 'private religion' should be intensified in order to bridge the gap between the prescribed and the proscribed cults of the ancient city. There is adequate material to support such an effort: private votive objects, inscriptions, curse tablets, magical papyri etc. [JM]

410) H. YILDIZ – T. CORSTEN, *New Inscriptions from Laodikeia in the Archaeological Museum at Denizli/Turkey*, in *EA*, 28 (1997), p. 50-52: See *supra* n° 89.

411) F. ZAYADINE, *Inscriptions grecques et nabatéennes au nord de Pétra*, in *Syria*, 70 (1993), p. 81-94: Ed. pr. of an inscription of the μνησθη type, written in 'a sacred place' by a Nabatean serving in the Roman army (Wadi Sleisel, north of Petra, 5th/6th cent. A.D.). [AC]

412) M. ZORAT, *Delfi, Turi e Taranto*, in L. BRACCESI (ed.), *Hesperia*, 7. *Studi sulla grecità di Occidente*, Roma, 1996, p. 99-110: Z. presents a critical edition of the inscription recording the renewal of the promanteia awarded to the Thourioi (under the same conditions as to the Tarantines) and discusses the possible dates of the original award of this privilege (ca. 443, 434/433, or 382-375?), its cancellation, and its renewal. The strong position of the Tarentines, which is evident in this document, supports a date after the reconstruction of Apollon's temple (ca. 335; cf. the restoration of l. 8f.: ἐπ[εὶ] | ὁ ναὸς κατ[έ]βη[το]). [AC]

413) S.B. ZOUMBAKI, *Παρατηρήσεις στη ρωμαϊκή κοινωνία της Ἑρμιόνης*, in *Archaiognostia*, 9 (1995/96) [1998], p. 111-135: In a study of the society of Hermione in the Imperial period, Z. discusses briefly the local cults: the festival Chthonia for Demeter

Chthonia (p. 114f.; cf. *IG* IV 679), the sacred officials (priests of Poseidon, Ares Enoialios, Asklepios Soter, Eileithyia, and Klymenos, priestess of Demeter Chthonia, agonothetai, p. 120), the agon for Dionysos Melanaigis (p. 120f.), the identification of emperor Trajan with Zeus Embaterios, possibly in commemoration of a visit in Hermione at the beginning of his Parthian campaign (p. 122-127), and the emperor cult (p. 129f.). [AC]

414) S. ZOUMBAKI, *Zum sozialen Status der Epispondorchesten von Olympia*, in *Tyche*, 12 (1997), p. 237-244: Z. devotes this well documented study to the social status of the epispondorchestai, i.e., the performers of ritual dances at libation ceremonies. These cult servants appear in almost all of the ca. 100 lists of the sacred personnel in the sanctuary in Olympia (36 B.C.-265 A.D.). The first reference to this office is *IvO* 61; also the title ὑποσπονδορχηστής is attested (*IvO* 80, 118, 122) as well as the office of the ὑποσπονδοφόρος (*IvO* 121). Z. suggests that each spondophoros was accompanied by one dancer. It is, however, not clear which sacrifices were accompanied with the dance of the epispondorchestai. Z. presents a list of the known epispondorchestai in an appendix. A study of the onomastic material shows that the epispondorchestai were associated neither with the theokoloi nor with the spondophoroi. They were slaves who belonged either to the family of the theokoloi or to the sanctuary of Zeus (Διός); the cases of Pr(e)imos (*IvO* 103-104) and Narkissos (*IvO* 102) are particularly clear. A larger forthcoming study dedicated to the social status of the Eleians (S. ZOUMBAKI, *Prosopographie und Sozialgeschichte der Eleer in der römischen Kaiserzeit. Sozialgeschichtliche Untersuchungen*, PhD dissertation, Vienna, 1995) shows that unlike the theokoloi or the spondophoroi, the epispondorchestai never assumed magistracies in Elis or possessed Roman citizenship. [JM]

415) M.L. ZUNINO, *Hiera Messeniaka. La storia religiosa della Messenia dall'età micenea all'età ellenistica*, Udine, 1997: Z. presents a survey of the cults of Messenia and studies their development from the Mycenaean Age to the Hellenistic period. Each chapter includes a presentation of the literary sources and the relevant inscriptions and a discussion of the cult. Z. studies the cult of the following deities: Aphrodite, Apollon, Artemis, Asklepios, Athena, Demeter, Dionysos, Diwia, Hephaistos, Hera, Hermes, Kore, Pan, Poseidon, and Zeus, as well as minor divinities, such as the Dioskouroi, the Kouretes, Eileithyia, Thetis, Leukothea, Tyche, etc. In the discussion of the cults Z. considers the archaeological material as well [not always without problems. The sanctuary of Poseidon at Akovitika, near Kalamata, e.g., was not established in ca. 1100, but in the 8th cent. at the earliest]. In an appendix Z. discusses the mysteries of Andania and their *lex sacra* (*IG* V 1, 1390). [For some new inscriptions on Messenian cults see also *EBGR* 1994/1995, 344, 345; 1996, 255]. [JM]

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