



Angelos Chaniotis et Joannis Mylonopoulos

Epigraphic Bulletin for Greek Religion 2000

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Epigraphic Bulletin for Greek Religion 2000 (*EBGR* 2000)

The 13th issue of the *Epigraphic Bulletin for Greek Religion* presents a selection of those epigraphic publications from 2000 that contribute to the study of Greek religion and its cultural context (Oriental cults, Judaism, Early Christianity); we have also filled some of the remaining gaps from earlier issues (especially *EBGR* 1999). As in earlier bulletins, we have also included a selection of papyrological publications, especially with regard to the study of ancient magic. We were unable to include in this issue several important new publications, such as the first volume of the Samian corpus (cf. n° 69) or the corpus of the published inscriptions of Philippi (P. PILHOFFER, *Philippi. Band II. Katalog der Inschriften von Philippi*, Tübingen, 2000), but we plan to present them – together with several other books and articles published in 1998-2000 – in the next issue of the *EBGR*. Despite these omissions we hope that the *EBGR* 2000 gives a representative picture both of new discoveries – from Spain (n° 40) to Uzbekistan (n° 203) – and of new interpretations.

The year 2000 has seen the publication of many new regional **corpora** which greatly enhance the study of cults in the respective areas. We now possess corpora for Byzantion and Selymbria (n° 108), the sanctuary of Meter Theon at Leukopetra (n° 155), Samos (n° 69), Central Pisidia (esp. Kremna, n° 79), South Kappadokia (n° 15), and Anazarbos in Kilikia (n° 178).

Current research trends emerge from the other epigraphic publications. We single out some of the highlights of this issue. Ancient doctrines and rituals associated with the '**Orphics**' continue to attract a lot of attention. This year's issue includes no new relevant finds, but one should note a series of studies on the 'Dionysiac-Orphic' texts (n°s 16, 31, 119, 198, and 208) and the announcement of a forthcoming corpus of the 'Orphic' texts that aims at replacing Otto KERN's *Orphicorum Fragmenta* (n° 16). In the context of **mystery cults** we mention several texts that document private initiatives for the foundation of associations of *mystai* (n°s 35, 108, 110, and 163).

The study of ancient **magic** continues to flourish (cf. n°s 19-20, 41, 47, 58, 79, 82, 89, 92-97, 103, 113-114, 132-133, 142-143, 145-146, 188 bis, 215). Among the new finds we single out the discovery of a defixio in a grave in Pella; the text has yet to be read, but the preliminary report (n° 2) includes an interesting detail of the magical ritual: the lead tablet was placed in the hand of the person buried in the grave. The use of handbooks in ancient magic has long been known (cf. n° 58); one finds more examples of individual texts that seem to have been copied or adapted from such models (e.g. n°s 19 and 96-97). We also note the first epigraphic attestation of 'Ephesia grammata' in an incantation from Himera (n° 93). The personal experience of persons with magical rituals is referred to in two new texts. An inscription on a statuette representing the three-formed Hekate (from Kastania Pierias in Macedonia) reports that Artemis Hekate had appeared to the dedicant in his **dream** (n° 36). A similar experience is documented by a dedicatory gem in the Museum of Fine Arts in Budapest (2nd cent. A.D.; n° 142). The gem was dedicated by a man after a vision; the representation on the gem narrates the epiphany of a goddess (Artemis Phosphoros?, Hekate?), the man's prayer in front of a Hekateion, his offering of a sacrifice, and three female figures with raised hands, apparently addressing a head (a

nekydaimon?); it seems that this gem is connected with magical papyri that prescribe ceremonies designed to make a paredros appear and provoke visions.

The best studied group among magical texts are the **curse tablets**. Further research on this area is now facilitated by D.R. JORDAN's invaluable survey of the texts published between 1985 and 2000 (n° 94). The groundbreaking studies of H.S. VERSNEL and Chr. P. FARAONE on the sociology of ancient magic have shown the need for a differentiated study of 'defixiones'. A group of defixiones that has attracted a lot of attention in recent years are the '**prayers for justice**'. A Latin defixio from Saguntum (n° 40) is a new specimen of this group. Its particular interest lies in the invocation of Iao, the cession of stolen property to a divinity, the request for revenge, and the promise of reward to a cult functionary for his services. In this context we also note two further appeals to theodicy. In Leukopetra, a man dedicated a lost slave girl and requested the goddess to look for herself (n° 155; cf. *SEG* XXVIII 1568; *EBGR* 1991, 261). An epitaph in Phazemonitis is inscribed with an appeal to "Lord the Almighty" (the Jewish or the Christian god, or possibly Helios invoked with a vocabulary inspired by Judaism or Christianity) to revenge the death of a boy (n° 127; cf. n° 211).

Not unlike magic, **divination** reflects the desire to know and control the future. In recent years the study of divination has been enhanced through the publication of oracular enquiries from Dodona (cf. *EBGR* 1997, 79; 1999, 36) and dice and alphabetical oracles (cf. *EBGR* 1988, 23 and 129; 1989, 97; 1992, 160 and 176; 1993/94, 174; 1997, 90; 1998, 197; 1999, 213). An interesting new dice oracle from Kremna (n° 79) not only presents an impressive list of 56 deities and personifications, that served as patrons of the individual oracular responses, but also shows the importance of these texts for the history of mentality. We single out the repeated exhortation to mortals not to force their will upon the gods, which may be seen as an indirect condemnation of magical rituals, which often aimed at forcing a god to act in a particular way. A new alphabetical oracle was found in Kocaaliler, interestingly enough in the necropolis (n° 79).

With regard to the study of **rituals**, two aspects are predominant in recent years: the introduction of subtle distinctions in the notion of sacrifice (cf. n°s 54 and 184; cf. *EBGR* 1993/94, 121) and the study of **heroic cults** (n°s 54, 77, 195, and 207). The performative rituals of Greek worship are to a great extent documented by inscriptions recording hymns, prayers, and a few orations delivered on the occasion of festivals. One of the rare specimens of the latter group, an oration delivered at the Athenian Theseia, has now been presented in an improved edition (n° 61). The phenomenon of ritual transfer has often been observed in the relations between colony and mother-city (see esp. n°s 42, 139, 162, and 197). Here we single out a still unpublished private letter from Massalia, which attests the festival of the Apatouria for this city, thus confirming the Ionian origin of its festivals (n° 176).

Cult regulations (**leges sacrae**) are the most important source of information for the study of rituals. In addition to several studies on the *lex sacra* from Selinous (n°s 28, 42, 54, and 184) and a new, reliable edition of the sacrificial calendar of the Marathonian Tetrapolis (n° 109; cf. n° 111), two new important finds are presented this year: a third fragment of the *lex sacra* from Bargylia concerning the procession and sacrifice for Artemis Kindyas (n° 24; cf. n° 200) and a *lex sacra* concerning the sale of the priesthood of Aphrodite Pandamos and Pontia in Kos (n° 151); another *lex sacra* from Kadyanda is, unfortunately, very fragmentary (n° 87). A closer look into some texts yields some interesting insights into the way rituals were perceived by the persons who practiced them. We single out an inscription from Lemnos, which reports that a property had to be mortgaged so that a woman could receive a luxurious funeral (n° 17).

The phenomenon of **sacred manumission** and the **dedication of persons** (slaves, alumni, family members) to sanctuaries are two important ritual practices and expressions of personal piety that are almost exclusively documented through inscriptions. Three new corpora will promote further research in this field: the

publication of a selection of sacred manumissions, primarily from Boiotia (n° 45), the long awaited corpus of the sacred manumissions from Leukopetra near Beroia (n° 155), and a small corpus of the *katagraphai* (dedications of slaves, alumni and family members) from the sanctuary of Apollon Lairbenos in Phrygia (n° 169). The dedication of persons in sanctuaries is a phenomenon closely connected with the interaction between religion and society. The same applies to **supplication**; a penetrating analysis of three inscriptions concerning a suppliant in the sanctuary of Zeus Olympios at Gerasa by K.J. RIGSBY, leads to the likely conclusion that money was commonly expected by suppliants and that the amount was a matter of negotiation (n° 166).

In the field of personal piety we draw attention to inscriptions that illuminate the sociological and religious background of **dedications** (*cf.* esp. 55, 85, and 169). This issue of the *EBGR* contains many such texts, a few of which we select: A foreigner (of unknown citizenship) sent a dedication to Zeus Keraunios in Ephesos for the salvation of his city, after the god had appeared in his dreams (n° 55). Numerous dedications in Byzantion show a preoccupation with good weather (n° 108). In Leukopetra (n° 155) a woman dedicated her own son in fulfillment of a vow she had made during her son's illness; another woman, unable to repay a debt to the same sanctuary, dedicated her alumna. The dedication of a statue of Apollon Alexikakos in the sanctuary of Apollon Lairbenos (n° 169) recalls the recommendation given by Apollon Klarios during the plague of A.D. 165 to erect protective statues and is probably connected with this event. Other dedications in these two sanctuaries were made after divine punishment (n°s 155 and 169).

The epigraphic material presented in this issue also attests new cults. To the great number of Hellenistic agonistic **festivals** one may now add the Apollonia of Ephesos, possibly founded in the context of the rivalry between Ephesos and Kolophon (n° 68). In Thessaly, a new epithet of Ennodia is now attested: Strogika (= Storgika?, 'the loving, affectionate'; n° 201). A dedication from Arkadia attests for Poseidon the (poetic?) epithet Elater ('the Driver'; n° 29; for poetic epithets *cf.* n° 105). An epigraphic find has probably solved the problem of the location of the important amphictyonic **sanctuary** of the Dorian Pentapolis (Triopion) at Emercik (near Old Knidos; n° 14).

In the study of the relations between religion and political life, the **Hellenistic ruler cult** and the **emperor cult** have been central areas of study. New finds continue to illuminate different facets of these subjects. We note, e.g., the honorary decree of Kyme concerning the cult of Philetairos (n° 126); an inscription from the sanctuary of Apollon at Pleura, which shows the adaptation of the Seleucid office of the high priest by the Attalids (n° 144); the use of the expression *charisterion*, which normally characterizes thanks-giving dedications to the gods, in a dedication to Trajan (n° 7); and the comparison of Octavian's deeds with the deeds of the gods in a text from Klaros (n° 59: *isotheoi praxeis*; *cf.* n° 121).

The contribution of epigraphy to the study of the persistence of **Hellenic religion in Late Antiquity** and the influence of pagan myths, symbols, and vocabulary on early Christianity, but also the religious ambiguities in this period and the interaction between pagans, Christians and Jews, has been noted in earlier issues of the *EBGR* (see esp. *Kernos* 13, 2000, p. 128; 14, 2001, p. 147f.; 15, 2002, p. 334). The reader will find in this issue several inscriptions from Late Antiquity which use a pagan vocabulary or pagan images (n°s 3, 15, 53, 128, 174, and 193). Chr. MAREK (n° 127) has published a series of inscriptions that demonstrate the convergence of religious ideas in the Imperial period and the belief in an almighty god whose powers are described with various epithets: "the best and greatest god, the one who listens to prayers, the savior", "the lord of the world", "the highest god, who has power over everything, who cannot be seen, but who observes the evil deeds, so that the plague of man can be driven away from the mortals." These new texts are of particular interest for the study of henotheism (or "pagan monotheism") in the Imperial period.

The **convergence of religious ideas** stems from the fact that Hellenists, Jews, and early Christians were often asking the same questions, inter alia often about life after death. An interesting example is provided by a metrical epitaph from Petra for a man, who expected that god would reward his pious life by sending him to the place of the pious (n° 200); it is not possible to identify the man as a Christian or a pagan simply on the basis of the vocabulary used in his epitaph.

Among the new inscriptions that concern **funerary cult** we note the epitaph of a soldier in Byzantion that designates him a “benevolent hero” (*heros agathopoios*; n° 108) and the epitaph of a man in Anazarbos, who, disappointed by his relatives, places his grave under the protection of the gods and urges his relatives not to take care of his grave: “I pass this message to those who claim that they are my relatives; they should mind their own business; after my death they should keep away from this grave, for I have no relatives” (n° 178).

The information provided by literary sources is sometimes confirmed, but in many cases it is modified or corrected by epigraphic discoveries. **Pausanias** occupies a prominent position in this respect. We conclude this introduction by singling out two epigraphic contributions to the question of Pausanias’ reliability and his treatment of inscriptions (n°s 24 bis and 68).

The editorial work in 2002 has been supported by the Research Award of the State of Baden-Württemberg. The principles explained in *Kernos* 4 (1991), p. 287-288 and *Kernos* 7 (1994), p. 287 also apply to this issue. Abbreviations which are not included in the list of abbreviations are those of *L'Année Philologique* and J.H.M. STRUBBE (ed.), *Supplementum Epigraphicum Graecum. Consolidated Index for Volumes XXXVI-XLV (1986-1995)*, Amsterdam, 1999. If not otherwise specified, dates are B.C. We are very much obliged to Dr. David Roselli for improving the English text. [AC]

Abbreviations

<i>AEMTh</i>	ΥΠΟΥΡΓΕΙΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΘΡΑΚΗΣ – ΥΠΟΥΡΓΕΙΟ ΠΟΛΙΤΙΣΜΟΥ – ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ, <i>Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη</i> .
<i>Africa Romana</i> 13:	M. KHANOUSSI – P. RUGGERI – C. VISMARA (eds), <i>L'Africa Romana. 13. Geografi, viaggiatori, militari nel Maghreb: alle origini dell'archeologia nel Nord Africa</i> , Rome, 2000.
<i>Ancient Macedonia</i> VI:	<i>Ancient Macedonia VI. Papers Read at the Sixth International Symposium Held in Thessaloniki, October 15-19, 1996</i> , Thessalonike, 1999.
<i>AST</i> XV:	<i>XV. Arastirma Sonuçları Toplantısı, 26-30 Mayıs 1997</i> , Ankara, 1998.
<i>AST</i> XVI:	<i>XVI. Arastirma Sonuçları Toplantısı, Tarsus 25-29 Mayıs</i> , Ankara, 1999.
AUDOLLENT, <i>DT</i> :	A. AUDOLLENT, <i>Defixionum tabellae</i> , Paris, 1904.
<i>BIWK</i> :	G. PETZL, <i>Die Beichtinschriften Westkleinasiens</i> , Bonn, 1994.
<i>Campania antica</i> :	S. ADAMO MUSCETTOLA – G. GRECO (eds), <i>I culti della Campania antica. Atti del convegno internazionale in ricordo di N. Valenza Mele</i> , Napoli, 1998.
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<i>De Memphis à Rome</i> :	L. BRICAULT (ed.), <i>De Memphis à Rome. Actes du 1^{er} Colloque international sur les études isiaques, Poitiers-Futuroscope, 8-10 avril 1999</i> , Leiden/New York/Cologne, 2000.
DUBOIS, <i>JGDOP</i> :	L. DUBOIS, <i>Inscriptions grecques dialectales d'Olbie du Pont</i> , Geneva, 1996.

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1) P. ADAM-VELENI, “Ἀπολλωνία ἢ Μυγδονική”, *AEMTh* 14 (2000) [2002], p. 273-290 [*BE* 2002, 279-280]: A. presents the text of an inscription that records the dedication of a gymnasium to Zeus Soter, Hermes, and Herakles by M. Lucilius Rhomaïos (Apollonia, Mygdonia, 106 B.C.; p. 276; published by I. PAPANGELOS, “Ἐπιγραφή περὶ τοῦ γυμνασίου τῆς μυγδονικῆς Ἀπολλωνίας”, in I. ΤΟΥΛΟΥΜΑΚΟΣ (ed.), *Α΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς στὴ μνήμη Δημητρίου Κανατσούλη, Θεσσαλονίκη 22-23 Ὀκτωβρίου 1999 Πρακτικά*, Thessalonike, 2001, p. 111-113). [AC]

2) I.M. AKAMATIS, “Ἡ ἀνασκαφὴ τῆς ἀγορᾶς τῆς Πέλλας κατὰ τὸ 1998 καὶ 1999”, *AEMTh* 13 (1999) [2001], p. 473-490: A. reports (p. 485) the discovery of a folded lead sheet (a defixio) pierced through with a big iron nail and placed in the hand of the dead in a grave excavated in the area of the Agora of Pella (late 5th/early 4th cent.). The sheet has not yet been unfolded. [AC]

3) C. ALFARO GINER – F.J. FERNÁNDEZ NIETO, “L’empreinte du gnosticisme sur l’inscription chrétienne prophylactique d’Aïn-Fourna (Tunisie)”, in *Africa Romana* 13, p. 1577-1588: The authors republish a long Christian protective text in Latin from Aïn-Fourna (Tunisia, 6th/7th cent.; *AE* 1939, 136). The text consists of invocations (l. 1-4, 21-23), a *historiola* (l. 5-16), and a magical formula (l. 16-21), which reveals the strong influence of pagan and Gnostic magical practices. [AC]

4) I. ANDREOU, “Ἀρτεμὶς Παφρακία”, *AAA* 29/31 (1996/98) [2000], p. 135-146 [*BE* 2002, 82]: The rim of a bronze hydria (c. 450-400) bears a votive inscription identifying the vessel as the dedication of two women to Demeter (*SEG* XLI 386); according to a later inscription (early Hellenistic period) inscribed *in punctum* on the rim, the vessel was dedicated to Artemis Paphrakia. The bronze vessel was most probably found in an Arkadian sanctuary, but the epithet Paphrakia is etymologically connected with Paphra, a city between Sinope and Trapezous on the Black Sea. After discussing the relations between Arkadia and the Pontic area, A. suggests that the Arkadian cult of Artemis Paphrakia should be connected with the image (*bedos*) of Hekate, reported to have existed on the Paphlagonian coast near the river Halys; the vessel originally stood in a sanctuary of Demeter in the Arkadian city of Trapezous and was later brought to Megalopolis, where in the early Hellenistic period it was dedicated to Artemis Paphrakia. [JM]

5) S. ANEZIRI, “Διονυσιακοὶ τεχνίτες καὶ Μεγάλη Ἑλλάδα στὴν ἑλληνιστικὴ ἐποχή”, in Th. I. PAPPAS (ed.), *Ἑλληνικὴ παρουσία στὴν Κάτω Ἰταλία καὶ Σικελία. Πρακτικὰ Διεθνoῦς Συμποσίου, Κέρκυρα, 29-31 Ὀκτωβρίου 1998*, Kerkyra, 2000, p. 107-131: Our knowledge of Dionysiac artists in Magna Grecia and in Sicily in the Hellenistic period is very limited, possibly because of the lack of important agons. Three honorary decrees in Syrakousai (*IG* XIV 12-13; *SEG* XXXIV 974) and another one in Rhegion (*IG* XIV 615) attest the existence of associations of Dionysiac artists. The association in Syrakousai, which worshipped Apollon, the Muses and Dionysos, was probably founded in the 3rd cent. during the reign of Hieron II. Further associations may have existed in Taras and in Neapolis. A fourth inscription from Syrakousai attests a Κοινὸν τῶν περὶ τὴν Ἰλαρὰν Ἀφροδίτην τεχνιτῶν (L. MORETTI, “I technitai di Siracusa”, *RFIC* 41 [1963], p. 41-45) which A. convincingly interprets as an association of artists specialized in the performance of *pbyakes*; in this genre parodies of the erotic adventures of gods and heroes played an important part. These actors founded a separate association probably because the genre in which they specialized was not part of the festival competitions. [A. FOUNTOULAKIS, who attended the same symposium (addressing a different subject), presents the same interpretation (with no reference to A.’s interpretation) in “The Artists of Aphrodite”, *AC* 69 (2000), p. 133-147; see now also S. ANEZIRI, “A Different Guild of Artists: Τὸ Κοινὸν τῶν περὶ τὴν Ἰλαρὰν Ἀφροδίτην τεχνιτῶν”, *Archaiognosia* 11 (2001/2002), p. 47-56]. A. discusses the internal organisation of the associations, their influence on Roman theater, and presents a list of 52 *technitai* from Italy and Sicily known from the Classical and Hellenistic periods. [AC]

6) S. ANEZIRI, “Vom Haus des Pulytion zum Temenos des Dionysos Melpomenos. Funktionsänderung und Lokalisierung eines viel besprochenen Grundstücks in Athen”, *MDAI(A)* 115 (2000) [2002], p. 259-279: A. studies the history of the temenos of Dionysos Melpomenos maintained by the Athenian Dionysiac technitai (*IG* II² 1330, mid-2nd cent.; *IG* II² 1332, c. 125/4 B.C.; cf. the mention of a priest of Dionysos Melpomenos provided by the technitai in *IG* II² 5060, 2nd cent. A.D. or later). According to PAUSANIAS (I, 2, 4-5) this temenos was the confiscated house of Poulytion at the Kerameikos where the profanisation of the Eleusinian

Mysteries had taken place. Literary sources, the 'Archemoros Vase' in Naples, and an inscription from the theater of Dionysos (*IG II²* 5056, 2nd cent. A.D. or later) show that the Athenian *genos* of the Euneidai also provided a priest of Dionysos Melpomenos. According to A. the *temenos* of Dionysos Melpomenos maintained by the Dionysiac *technitai* should be identified with the (not directly attested) *temenos* of the Euneidai; she suggests the following reconstruction of the *temenos*' evolution: the confiscated house of Poulytion was given to the *genos* of the Euneidai who converted it into a *temenos* of Dionysos Melpomenos [*cf. EBGR* 1994/5, 50] bringing his cult from Acharnai to the center of the city; after the establishment of the *techniton synodos*, i.e., from the beginning of the 3rd cent. onwards, the *temenos* was maintained both by the Euneidai and the Dionysiac *technitai*. [However, we do not know with certainty, whether the *genos* of the Euneidai maintained a *temenos* of Dionysos Melpomenos in the city center of Athens. The decision to erect a cult statue of Ariarathes V next to the statue of Dionysos and a statue of the same ruler ἐν τῷ προπυλαίῳ τοῦ τεμένους was taken by the *technitai* alone (*IG II²* 1330 l. 24f.), without any approval by the Euneidai; this implies that in the mid-2nd cent. the *temenos* was under the exclusive control of the *technitai*. An alternative scenario would be to assume that, because of the gravity of the sacrilege, the house of Poulytion remained out of use for more than 100 years and was then given (sold?) to the Dionysiac *technitai* who transformed it to a *temenos* of Dionysos Melpomenos]. [JM]

7) P. AVGERINOU, "Νομός Λέσβου", *AD* 51 B2 (1996) [2001], p. 595-600 [*SEG* XLIX 1089]: Ed. pr. of a thanks-giving dedication to Trajan in Mytilene (χαριστήριον; p. 599) [l. 2f. reads Τραϊανῷ Ἀρίστῳ Καίσαρι (not ΑΡΣΥΙΣΤΩ); for this attribute of Trajan see, e.g., *IGR* III 914 and 1001; IV 868. The expression χαριστήριον is very common in dedications to gods, but rare in dedications to emperors]. [AC]

8) A. AVRAM – M. MARCU, "Monument epigrafic inedit de la Histria [*sic*]", *Studii si Cercetari de Istorie Veche si Arheologie* 50 (1999), p. 71-77 (French summary): Ed. pr. of a marble block from Histria; the stone was inscribed twice. The second inscription (early 2nd cent. A.D.) gives the names of three priests of Dionysos Karpophoros (*cf. I.Histriae* 198, 203-206, 222) who held the office in the year in which the eponymous priesthood was held for the fifth time by Zeus (*cf. I.Histriae* 222). This is the earliest attestation of the cult of Dionysos Karpophoros in Histria. [AC]

9) H. BAHAR, "Konya ve çevresi yüzey arastirmalari 1997", *AST* XVI.2, p. 23-54 [*BE* 2000, 642]: In his report of recent archaeological work in the region of Konya, B. presents the photograph of a dedication made ὑπὲρ καρπῶν by an imperial freedman (Laodikeia Combusta, p. 54, fig. 8). [AC]

10) J.P. BARRON, "Pythagoras' Euthymos: Some Thoughts on Early Classical Portraits", in *Text and Tradition*, p. 37-62: An inscription on a statue base in Olympia (472 B.C.) informs the visitor that the famous boxer Euthymos, son of Astykles, had won three times in the Olympic games (*IVO* 144 l. 1). In l. 2 the phrase εἰκόνα δ' ἔστησεν ("set up a statue") is followed by a rasura and the stop-gap τήνδε βροτοῖς ἑσθρᾶν ("this one [statue], for mortals to look upon"). B. suggests that the name of the statue's dedicator and that of the divine recipient, Zeus, stood in l. 2 in fine; the identity of the statue and the name of the sculptor were revealed in l. 3f. (Εὐθυμος Λοκρὸς ἀπὸ Ζεφυρίου· | Πυθαγόρας Σάμιος ἐποίησεν). The person who erased l. 2 added the verb ἀνέθηκε at the end of l. 3, thus making Euthymos the dedicator of his own statue. [JM]

11) J. BARTELS – G. PETZL, "Caracallas Brief zur Neokorie des lydischen Philadelpheia – eine Revision", *EA* 32 (2000), p. 183-189 [*BE* 2001, 393]: Philadelpheia obtained under Caracalla the right to erect a temple for the Imperial cult and to bear the title of the neokoros. B.-P. discuss a letter of Caracalla read in public in the theater of Philadelpheia (b l. 26-28: ἀνεγνώσθη ἐν τῷ θεάτρῳ ἔτους σμε' μηνὸς Ἀπελλαίου ε' (πιόντος), i.e. November 18th, A.D. 214 A.D) and engraved elaborately in stone (*IGR* IV 1619a-b). The letter mentions the neokoreia of Philadelpheia (b 19-22). In *IGR* IV 1619 a B.-P. restore Ἀντωνεῖνός σε [i.e., the temple of the emperor] κτίζει instead of Ἀντωνεῖνός σ' ἔκτιζε; the letter was addressed to Aurelius M[.....]ος (b l. 8f and 23), and not to Aurelius [Ioulianus]. [JM]

12) M.-F. BASLEZ, "Les associations dans la cité grecque et l'apprentissage du collectif", *Ktema* 23 (1998) [1999], p. 431-440 [*SEG* XLIX 2403]: The delimitation of a common space and its use for communal activities is one of the central characteristics of private associations from the

4th cent. onwards. B. draws upon the relevant inscriptions especially from Athens, Delos, and Rhodes and reflects on the use of the terms *σύνοδος*, *σύλλογος*, *συναγωγή* and *κοινόν*. [AC]

13) M.-F. BASLEZ, "Le culte de la Déesse Syrienne dans le monde hellénistique. Traditions et interprétations", in *Les syncrétismes religieux*, p. 229-248: B. discusses the Hellenistic cult of Thea Syria using literary sources, archaeological material and epigraphic evidence from Delos as well as from Macedonia, Thessaly, and Aitolia. The epigraphic evidence suggests a close contact between the worshippers of Atargatis in Greece and the original cult of Thea Syria at Hierapolis (e.g., *IG* XII 3, 178 from Astypalaia). It is significant that the Syrians living on Delos addressed the Hieropolitan gods using their indigenous names (*I.Délos* 2257-2259, 2280-2283). The hellenisation of the cult of the Thea Syria was not very extensive, since typical elements of the Syrian cult, such as the prohibition against the consumption of fish, are also documented in Greece (*I.Délos* 2530: abstinence from fish, but only for three days). [JM]

14) D. BERGES – N. TUNA, "Das Apollonheiligtum von Emercik. Bericht über die Ausgrabungen 1998 und 1999", *MDAI(I)* 50 (2000), p. 171-214: Ed. pr. of a dedication to Apollon Karneios by a prophetes after the end of his term (1st cent. A.D.) found at Emercik (near old Knidos). The new inscription shows that the sanctuary at Emercik was dedicated to Apollon. It may be identified with Triopion, the federal sanctuary of the Doric Pentapolis. [AC]

15) D. BERGES – J. NOLLÉ, *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien. Teil I* (*JGSK* 55,1), Bonn, 2000 [*BE* 2001, 458]: The first volume of this thorough study of Tyana examines the history of research (p. 3-8), the topography and settlement history (p. 9-25), and the archaeological evidence (p. 29-179). N. (re)publishes 136 inscriptions of south Kappadokia (Andabilis, Tyana, Faustopolis, Tynna and Podandos; p. 181-295). We single out the most interesting texts; if not otherwise indicated, they date to the Imperial period (new texts are marked with an asterisk). *Nakida*: A man made a dedication to Zeus Kai[...]mios as a vow (εὐξάμενος) on behalf of his klerouchia (military settlement; 22). The komarchs of a klerouchia constructed a building 'for their own thriving (εὐθάλεια) and that of the klerouchia' (24). The people dedicated a building in expression of their gratitude (χαριστήριον) to a divinity with the epithet [---]lkos (23). *Tyana*: A gymnasiarchos (probably the first holder of this office) and agonotheutes dedicated to Hermes and Herakles a list of the gymnasiarchoi (29 = *SEG* I 466; c. 125 B.C.) [for similar lists see A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, p. 186-219, esp. L 16 and L 21 (gymnasiarchai of Pherai and Delos)]. Dedications are addressed to Theos Hagios (31, εὐχῆς [ἐ]νεκεν), Theos Soter (*32), Hieros Menas (? , *33: [ἐ]τερῶ Μηνῶ[ι]... βοῶμ[ε]ν κὲ τὸν πρόν[αον]), Theos Dikaos Mithras (34), Asklepios Epekoos and Hygeia Epekoos (36 = *SEG* XLVI 1736), to a goddess, whose name was erased (*39, a temple, a propylon and altars), and to an anonymous deity (*37, by a money-changer as a vow, εὐξάμενος). The most interesting dedication is that of Diodotos, priest of Athena and a descendant of priests, who dedicated a garden (l. 8: παράδεισον, if correctly read) to Athena Soteira and Epekoos (= the local goddess Ma) "for (her) favour" (εὐμενείας χάριν) [for the word εὐμένεια referring to the goodwill of the deities cf. *HEROD.* II, 45; *Syll.*³ 601 l. 14]. The wife of Diogas dedicated her deceased husband a funerary monument and put the site of the grave (10 plethra) and an adjacent house under divine protection (ἀποϊερωῶ), depositing this disposal in the sanctuary of Astarte (ἡ δὲ ἀποϊερωσις ἀποτεθήσ[ε]ται ἐν τῇ Ἀστάρτῃ; 69). Among the Christian texts we note the epitaph of Theodosios with the invocation of St. Konon of Isauria ("Saint Konon, I found rescue with you"; ἄγιε Κόνον, σὲ κατέφυγα; 17, area of Andabilis, Late Antiquity). Charon appears in a Christian grave epigram (103, Tyana; cf. *Anth.Pal.* VII, 671). [AC]

16) A. BERNABÉ, "Nuovi frammenti orfici e una nuova edizione degli 'Ορφικά", in *Tra Orfeo e Pitagora*, p. 45-80: B. presents his project of preparing a new edition of the Orphic texts. The lion's share of the fragments which were not included in O. KERN's edition are taken by the 'Dionysiac-Orphic' lamellae found after 1922, of which B. presents a list (p. 45) [the new Cretan text should now be added to his list; see *SEG* XLVIII 1227; *EBGR* 1998, 89]. B. presents new critical editions of the following texts, discussing the parallels for the formulations they use: 1) Entella (*SEG* XLIV 750; *EBGR* 1996, 62; cf. id., *EBGR* 1999, 14): B. suggests restoring Μναμοσύνας τόδε ἔργον in l. 1; the expression [μ]εμνημένος ἥρωος (l. 2) may be a reference to the initiate's memory of his initiation. 2) Pherai (*SEG* XLV 646; *EBGR* 1994/95, 148; 1996, 40). 3) Pella (*SEG* XLII 619 a/b; XLV 782); B. collects the evidence for other cases of gold lamellae which only have the name of the

initiate and the designation mystes. 4) Unknown provenance (Manisa Museum; *SEG* XLVIII ; *EBGR* 1994/95, 225). B. also remarks the Dionysiac-Orphic character of the texts, the similarity between the Orphic and the Platonic description of the underworld, and the problems of any attempt to reconstruct an archetype from which the known variants of the 'Dionysiac-Orphic' lamellae derive. Among the new relevant papyri, B. comments on the κατάβασις to the underworld in the Bologna papyrus and presents a critical edition and commentary of the fragments of the Orphic Theogony in the Derveni papyrus (col. XXIII 1, XXV 13, XXVI 1), in *P.Oxy.* IV 221 l. 9, and in *PGM* VII 450 and XIII 933. [AC]

17) L. BESCHI, "Nuove iscrizioni da Efestia", *ASAA* 70/71 (1992/1993) [1998], p. 259-274 [*SEG* XLIX 1168]: Ed. pr. of a security horos from Hephaistia on Lemnos (3rd cent.). A piece of land and a house were mortgaged for the amount of 200 drachmai for the funeral of a woman (εἰς τὴν ταφὴν Ἡδέας); the same real estate was mortgaged for a second time later (II). B. remarks that the price of 200 drachmai seems relatively high for a funeral, especially after the legislation against luxury in the late 4th cent. B.C. [AC]

18) M. BESIOS, "Νομὸς Πιερίας", *AD* 51 B2 (1996) [2001], p. 455 [*SEG* XLIX 780]: B. mentions the discovery of a defixio in a grave in Pydna (4th or 3rd cent. B.C.). [AC]

19) G. BEVILACQUA – S. GIANNOBILE, "Magia' rurale siciliana: Iscrizioni di Noto e Modica", *ZPE* 133 (2000), p. 135-146: B.-G. study two Christian prayers from Noto (*SEG* XLIV 775, 5th/6th cent.) and Modica (*SEG* XLIV 781, 5th/6th cent.) [*cf. infra* n° 38] both concerning vineyards and olive-trees. Various angels and Jesus are invoked in order to protect the vineyards. The two prayers probably derive from the same archetype. In the inscription from Noto (A 11f., B 12f.) [*cf. infra* n°s 38 and 92] B.-G. read τοῦ Κυριακοῦ Ζωσίμου (the vineyard) of Kyriakos, the son of Zosimos) instead of κυριακὸν Ζωσίμου (a cemetery founded and financed by Zosimos). [JM]

20) A. BILOUKA – S. VASILEIOU – I. GRAIKOS, "Ἀρχαιολογικὲς μαρτυρίες ἀπὸ τῆ Ν. Καλλικράτεια Χαλκιδικῆς", *AEMTh* 14 (2000) [2002], p. 299-310: A sherd of an Attic red figure krater found at N. Kallikrateia (Chalkidike, late 5th cent.) may be connected with magic. In the interior of the vase the representation of a bearded man holding a branch or a thunder in one hand and another round object in the other was engraved after firing. The letter Α is incised on the man's chest; part of a boustrophedon (?) inscription in two lines is engraved next to the man. [The text still needs to be edited, but from what can be seen on the photo the text (or part hereof) seems to be an abecedarium; at any rate, the letters Α, Β, Γ, and Δ (in this sequence) are clearly visible]. [AC]

21) J. BINGEN, "La dédicace I.Fayoum I 4", *ZPE* 130 (2000), p. 152-154 [*BE* 2000, 707]: B. republishes a dedication made on behalf of Ptolemy V and Kleopatra based on a recently published photo (*I.Fayoum* 14). In l. 3 (in fine) he suggests restoring τὸ [π]ρόπυλον καὶ τὴν [στοάν]. The exact provenance of the stone is not known; B. rejects its attribution to Narmouthis. [AC]

22) W. BLÜMEL, "Epigraphische Forschungfen im Westen Kariens 1996", *AST* XV, I, p. 387-395: In addition to several texts presented in *EBGR* 1997, 32 and *infra* n° 23, B. publishes a dedication from Milas (Imperial period). A priest dedicated (προενόσεν ἀποτεθῆναι) a statue of Athena to Zeus Osogo. An honorific inscription from Knidos (p. 394) records the dedication of a statue of a magistrate by his wife to the Gods (Imperial period). [AC]

23) W. BLÜMEL, "Ehrendekrete aus Olymos", *EA* 32 (2000), p. 97-100 [*BE* 2001, 404]: Ed. pr. of two honorary decrees from Olymos (3rd cent.), which attest for the first time the month Loios for Olymos. They were both inscribed in the sanctuary of Apollon. [AC]

24) W. BLÜMEL, "Ein dritter Teil des Kultgesetzes aus Bargylia", *EA* 32 (2000), p. 89-94 [*BE* 2001, 411]: Ed. pr. of a third fragment of the dossier of documents concerning the festival of Artemis Kindyas in Bargylia (*SEG* XLV 1508 A/B) [*cf. EBGR* 1994/95, 37 and 1997, 32; *infra* n° 220]. The new fragment is a decree which continued the efforts of the people to increase the size of the festival. To express their thank for the miracles of Artemis (διὰ τὰς γινομένας ἐπιφανείας), i.e., divine support during a war, the people had already passed decrees in order to increase the glamour of the panegyris (l. 1-3). For this reason the priest of Artemis, the prytaneis, the stephanephoros, each

27) P. BRULÉ, "La sainte maison commune des Klytides de Chios", *Ktēma* 23 (1998) [1999], p. 307-324 [SEG XLIX 1135]: The decrees of the Klytidai in Chios (*Syll.*³ 987; *LSCG* 118; c. 335 B.C.) make arrangements for the transfer of the *ἱερὰ τὰ κοινά* from "private houses" (*ἰδιωτικοὶ οἰκίαι*) to a "communal house" (*κοινὸς οἶκος*). An analysis of the text leads B. to the conclusion that this regulation did not express an opposition between public and private and did not originate in a conflict between privileged aristocratic families that owned the *ἱερὰ* and a democratic demand for a communal share, but corresponds to a general practice of putting common goods at the disposal of all in order to consolidate a group. Zeus Patroios played an important part in the cults of the Klytidai (l. 35); a study of the role of the same cult in Delphi (*CID* I 9), Thasos (*IG* XII Suppl. 407; *Syll.*³ 991), and Paros (*IG* XII Suppl. 208), a comparison of the decrees of the Klytidai with the law concerning admission to a *patra* in Tenos (*IG* XII Suppl. 303; *LSCG* Suppl. 48), and the civic organisation in Miletos suggest that the Klytidai consisted of a number of *phatriai*, which in turn consisted of households (*οἰκίαι*). [AC]

28) W. BURKERT, "Private Needs and Polis Acceptance. Purification at Selinous", in P. FLESTED-JENSEN – T.H. NIELSEN – L. RUBINSTEIN (eds), *Polis and Politics. Studies in Ancient Greek History presented to Mogens Herman Hansen on his Sixtieth Birthday, August 20*, Copenhagen, 2000, p. 207-227 [SEG XLIX 1327]: In a slightly revised version of an article summarized in *EBGR* 1999, 28, B. discusses the *lex sacra* from Selinous (*SEG* XLIII 630; cf. *EBGR* 1996, 45 and 1998, 93) [cf. *infra* n^{os} 42, 52 and 184] and presents a translation of side B. According to B. the purificatory ritual prescribed on side B emerged from the private need of a murderer for purification and social recognition in a place other than his city. B. suggests reading αἴ κ' ἄνθρωπος ἀνθρώπῳ ἐλάστερον in B 1 and [βο]ποδεκόμενος or [χο]ποδεκόμενος in B 3-4; in B 9 he places a punctuation after *βουτορέτας*. [AC]

29) P. CARTLEDGE, "'To Poseidon the Driver': an Arkado-Lakonian Ram Dedication", in G.R. TSETSKHLADZE – A.J.N.W. PRAG – A.M. SNODGRASS (eds), *Periplus. Papers on Classical Art and Archaeology Presented to Sir John Boardman*, London, 2000, p. 60-67 [BE 2001, 218]: Ed. pr. of an Archaic dedicatory inscription to Poseidon Elater on the base of a small bronze ram (late 6th cent.): Ποσειδῶνι ἀνέθηκε Ξενοκλῆες ἐλατ ρι ("Xenokles dedicated [this] to Poseidon the Driver [of horses]"). The bronze figurine is most probably of Lakonian manufacture, but the lettering suggests a provenance from southern Arkadia, perhaps Tegea. According to C. Xenokles was a Spartan of high-status (a proxenos of an Arkadian city?), who dedicated the bronze ram in a sanctuary of Poseidon Hippios during one of his visits in Arkadia; [since the name Xenokles occurs at least in the 4th cent. more often in Arkadia than in Lakonia (*LGPN* III A s.v.), C.'s suggestion that Xenokles was a Spartan is not convincing]. The epithet of Poseidon (Elater) is not otherwise attested and it may be of poetic origin. [This is quite possible; for such 'poetic' epikleseis in early dedications cf., e.g., *infra* n^o 105 ("Ἥρῃ λευκώλενος"); *SEG* XLV 776 ([γ]α[ι]άσχε κυανοχαί[τ]α)]. However, several other cultic epithets of Poseidon in Peloponnesos are known from a single inscription (e.g. Kyreios: *IG* V 2, 96; 2nd cent., Tegea. Salameinios: *IG* IV² 1, 556; 2nd/3rd cent. A.D., Epidauros). C. interprets the letter g between ἀνέθηκε and ἐλατ ρι as a heta, a decorative filler, or a punctuation mark; [it is more probable that we have here an 'aspiration hypercorrecte' (L. DUBOIS, *Recherches sur le dialecte arcadien* I, Louvain-La-Neuve, 1986, p. 48f.) which is attested in inscriptions of Tegea (*IG* V 2, 3 l. 9; 4th cent.; *IG* V 2, 75; Archaic)]. [JM]

30) C. CHANDEZON, "Faires et panégories dans le monde grec classique et hellénistique", *REG* 113 (2000), p. 70-100 [BE 2001, 435]: C. presents a very good overview of the economic activities that took place during festivals (panegyreis), especially in the Hellenistic period, and examines in detail the market activities, the periodicity and duration of fairs, the responsible magistrates, the revenues of the cities, and the economic significance of the commercial activities on the occasion of festivals. Among the many inscriptions discussed in this survey, we single out the discussion of the *lex sacra* concerning the mysteries of Andania (*LSCG* 65; p. 81-85). [AC]

31) A. CHANIOTIS, "Das Jenseits: Eine Gegenwelt?", in T. HÖLSCHER (ed.), *Gegenwelten zu den Kulturen Griechenlands und Roms in der Antike*, Leipzig, 2000, p. 159-181: After pointing to the lack of homogeneity in the eschatological ideas of the Greeks, this article focuses on the perception of death as a journey, the destination of which, the underworld, is regarded as a geographical area with its own distinctive gates, borders, and climate, its topographical elements (rivers, lakes, water sources, islands), and its characteristic flora (e.g., the cypress of the 'Dionysiac-

Orphic' texts, the sacred meadows of the blessed, the garden of the Hesperides, etc.). This study exploits the evidence provided by funerary epigrams (mainly from Asia Minor), 'Dionysiac-Orphic texts', and selected literary sources. Although many texts imply that death makes no moral distinctions, many funerary epigrams, especially those related to initiates in mystery cults or to philosophically educated persons, stress that the underworld fulfils a wish that is often unfulfilled in this world: the wish for justice. From the Hellenistic period onwards, an increasing number of texts implies that those who reach the place reserved for the Blessed do not achieve this privileged position through the automatism of a ritual of initiation, but through their pious and just life (e.g., KAIBEL, *Epigr.Gt.* 259: ἀντ' ἀρετῆς) and after a judgement (e.g., PEEK, *Griechische Versinschriften* 642: κεκριμένα); the privileged area of the underworld is often explicitly called the place of the "pious" (εὐσεβεῖς). Only these persons do not lose or forget the qualities they had acquired during their lifetime (e.g., *Anth. Gr.* VII, 690). In this respect, death is not an 'other world', but the last consequence of life in this world. In many texts memory appears as the distinctive element between those who can only expect a shadowy existence and those who start their last journey with all their capacities. [AC]

32) A. CHANIOTIS, "Ὀνειροκρίτες, ἀρεταλόγοι καὶ προσκυνητές. Θρησκευτικὲς δραστηριότητες Κρητῶν στὴν ἐλληνιστικὴ Αἴγυπτο", in A. KARETSOU (ed.), *Κρήτη - Αἴγυπτος. Πολιτισμικοὶ δεσμοὶ τριῶν χιλιετιῶν*, Athens, 2000, p. 208-214: The intensive political relations between Crete and Ptolemaic Egypt influenced the cultural and religious exchange between the two areas. For example, Cretan mercenaries came into contact with the Egyptian religion by visiting Egyptian sanctuaries. Graffiti of Cretan mercenaries, often of a religious content (proskynemata and dedications), have been found in many sanctuaries, especially in Abydos, Thebes, Philai and in the many Paneia east of the Nile, especially in the Paneion at El-Kanais. [Notice that the reading Πανκρήσσα in *I.Ko.Ko.* 164 (p. 210) has now been corrected by H. CUIGNY *et al.* (*infra* n° 44, p. 250); this is not one inscription, but three separate texts which cannot be associated with the visit of a Cretan]. Cretan mercenaries and Ptolemaic soldiers in Crete were at least in part responsible for the introduction of the cult of Egyptian deities to Crete. Some of the Cretans known to have been engaged in religious activities in Egypt include a Cretan dream interpreter who worked next to the Sarapis sanctuary in Memphis (O. RUBENSOHN, "Das Aushängeschild eines Traumdeuters", in *Festschrift J. Vablen*, Berlin 1900, p. 3-15), the cosmopolitan dream interpreter and aretalogos Ptolemaios (*I.Delos* 2072-2073), and the kanephoros Metala in Alexandria. [AC]

33) A. CHANIOTIS, "Hellenistic Lasaia (Crete): A Dependent Polis of Gortyn. New Epigraphic Evidence from the Asklepieion near Lasaia", *Eulimene* 1 (2000), p. 55-60: Roof tiles inscribed with the name of Asklepios were found in the valley of Agia Kyriake near Lasaia; a sanctuary of Asklepios must have existed there. The correct reading of one of these tiles (*SEG* XLII 804, late 2nd cent.) is Ζηνῶς Ἀπελλωνίου Ἀσκληπιῷ ("Zenas, son of Apellonios, for Asklepios"). Zenas, who had sponsored or was responsible for the construction or the restoration of a building – possibly the temple – of Asklepios at Lasaia, can be identified with a Gortynian who was also responsible for building activities in the Python of Gortyn (*I.Cret.* IV 251). This implies that the Asklepieion near Lasaia was in the possession of Gortyn, exactly like the Asklepieion at Lebena. In light of this new evidence, it seems probable that Lasaia had become a dependent polis of Gortyn by the late 2nd cent. [AC]

34) N. CHARANKOV, "Deux inscriptions avec le nom d'Aurelius Asclépiodote", *Archeologija (Sofia)* 40 3/4 (1999), p. 84-85 (in Bulgarian; French summary): C. demonstrates that two fragmentary inscriptions from the sanctuary of Asklepios at Batkoun near Philippopolis belong together (*JGBulg* III 1 1150 + 1151, 3rd cent. A.D.); they are part of a dedication of a statue by Aur. Asklepiodotos. [AC]

35) P. CHRYSOSTOMOU, "Τὸ ταφικὸ ἱερὸ μυστῶν τοῦ Διονύσου στὴ Μενήϊδα Βοττιαίας: Ἡ ἀνασκαφὴ τοῦ ἔτους 2000", *AEMTh* 14 (2000) [2002], p. 455-471 [*BE* 2002, 265]: A sanctuary founded in the Imperial period in the area of a cemetery has been located at Meneis (Bottiaia, Macedonia). An inscription (3rd cent. A.D.) shows that it was the center of a (Dionysiac) mystery cult: The priest Makkis (Maccius) and the mystai made a dedication ἐκ προπόσις (= ἐκ προπόσεως, "from the revenues of the symposion"?). A pit in the small temple was used for chthonic offerings. C. interprets the graves found near the temple as belonging to the cemetery of the members of the association. According to his reconstruction of the history of the sanctuary, a man constructed the

temple near the graves of his wife and daughter and founded a mystery cult; he and other mystai were later buried in the same cemetery. [AC]

36) P. CHRYSOSTOMOU, "Νέα Ἑκαταῖα ἀπὸ τῆ Μακεδονίας", in *Myrtos*, p. 242-267 [BE 2000, 456]: C. publishes three new marble hekataia (statuettes with the representation of the three-formed Hekate) from Pella, Louloudia Kitrous and Kastania Pierias in Macedonia (Hellenistic period). An inscription on the hekataion from Kastania reports that Hippostratos dedicated it to Artemis Hekate after the goddess had appeared to him in his dream (κατ' ὄναρ) [cf. *infra* n° 142]. C. explains the presence of a large number of hekataia in northern Greece in the late 2nd and early 1st cent. as an expression of the increased fear and uncertainty because of the invasions of Thracian tribes. [AC]

37) M. CLAUSS, *Kaiser und Gott. Herrscherkult im römischen Reich*, Stuttgart/Leipzig, 1999: C. studies the historical development and the various aspects of the emperor cult making ample use of the literary sources, the evidence provided from Latin and Greek inscriptions, and to a lesser degree the archaeological and numismatic material. The subjects discussed include the divine characteristics of the emperor, sacrifices and festivals in the context of the cult, the cult of the emperor in the provinces, and the relation between the spread of Christianity and the practice of worshipping the living emperor. [JM]

38) C. CONSANI, "Considerazioni su testi magici siciliani vecchi e nuovi", in *Kata Dialekton*, p. 215-232: C. discusses the language of the following magical texts from Sicily: a Christian prayer for the protection of vineyards (Akrai, 5th cent.; SEG XVIII 408); a Christian magic amulet (Kamarina, early Byzantine; SEG XLIV 768); a Christian apotropaic prayer for a vineyard with olivetrees (Modica, 5th cent.; SEG XLIV 781); and a Christian phylactery (Modica, early Byzantine; SEG XLIV 782) [cf. EBGR 1997, 247 and *supra* n° 19]. [AC]

39) F.A. COOPER, *The Temple of Apollo Bassitas, Vol. I: The Architecture*, Princeton, N.J., 1996 [SEG XLVII 427-434]: In addition to a study of the architecture of the temple of Apollon at Bassai, C. discusses briefly the other cults in the sacred precincts of Bassai and Kotilon on mount Kotilion (p. 59-66). An important bronze tablet with a manumission record (IG V.2, 429, after 370 B.C.?) [now in L. DARMEZIN, *infra* n° 45 text n° 2] attests the cults of Pan Sinoeis, Worthasia (Ortheia), Artemis and Apollon Bassitas. An inscription of Troizen (IG IV 757, c. 146 B.C.) probably concerns a cult of Aphrodite Bassais in Bassai. A bronze dedication from Kotilon refers to the sacred property of the gods (IG V.2, 430a, undated). C. interprets the letters ΑΦΑΙ, incised on the bottom of an Attic black-glazed skyphos found in the temenos at Bassai (SEG XLVII 434, c. 450-425) as a dedication to Aphaia [JM]

40) J. CORELL, "Invocada la intervención de Iau en una defixio de Sagunto (Valencia)", ZPE 130 (2000), p. 241-247: Ed. pr. of a lead tablet from Saguntum (2nd cent. A.D.) inscribed with a Latin text that belongs to the group of 'prayers for justice' [cf. EBGR 1991, 261; 1997, 296]. A slave (Chryse) who was the victim of theft by another slave invokes Iao and donates to him the stolen money (*rogat et a Iau dat pecunia quae a me accepit Heracla*), so that he will punish the thief by afflicting his eyes and his chest and making all his powers/abilities useless (*ut instetur uius senus, oclelus et ulires quinquē sunt aride*). The defigens promises a reward to a cult functionary for his services (*do pecuniam onori sacricola*). This is the first invocatio of Iao in a judicial prayer and also the first mention of a reward for cult personnel in a defixio. [But cf. the 'prayer for justice' of Kollyra (Sicily, 3rd cent.): IGrSic. et inf. It. 25 with the comments of 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. 73; Kollyra dedicated to a sanctuary and its priests not only stolen objects but also the fine (i.e., the payment of 12 times their value). Rewards and fees of the cult personnel are mentioned for analogous services in the confession inscriptions; e.g., BIWK 38 and 58. For a more detailed discussion see A. CHANIOTIS, "Under the Watchful Eyes of the Gods: Aspects of Divine Justice in Hellenistic and Roman Asia Minor", in YSCP 31 (2003), forthcoming]. [AC]

41) W. COTTER, *Miracles in Greco-Roman Antiquity. A Sourcebook for the Study of New Testament Miracle Stories*, London, 1999: C. presents a selection of literary sources, papyri, and inscriptions that record or narrate miracles. The material is organized by sections dedicated to

gods and heroes who heal, the healing miracles of Jesus, daemons in Graeco-Roman antiquity and in apocalyptic and Christian sources, miracles of gods and heroes who control wind and sea, the change of water into wine and other nature miracles; a section treats the relation between magic and miracles (with references to *PMG* V, VII, XII, XVIII b, LXXXIII, XCIV = 4.14, 15, 17-20, 22, 25-29; *PMG Tr* xiv = 4.16, 21, 23, 24). The inscriptions presented in translation consist of a small selection of healing miracles of Asklepios in Epidauros (*IG* IV 1² 121 III-V, IX, XV, XVIII = 1.5-7, 11, 16, 17; *IG* IV 1² 122 XXI, XXII, XXXV-XXXVIII = 1.8, 10, 14, 15, 19, 20, *IG* IV 1² 125 = 1.18) and in Rome (*IG* XIV 966 = 1.9). [C. takes little notice of the rich material on miracles provided by inscriptions (e.g., the miracles of Athena Lindia in *I.Lindos* 2 or the miracle of Zeus Panamaros in *I.Stratonikeia* 10; see also, e.g., *EBGR* 1998, 175). Her treatment of the few inscriptions included in her selection is deficient. The very fragmentary state of the healing miracles of Epidauros (e.g., 1.14, 15, 19) is not indicated; C. has adopted translations without checking the original; e.g., several passages of *IG* IV 1² 126 (1.22, referred to as *Inscriptiones Graecae* 4 Syll. 3.11170 l) are omitted in the translation. On p. 257 one finds under the heading "Inscriptions" a list of papyrological editions (*BGU, Pap.Berl., PGM* and *PDM*). One cannot blame C., who is not a specialist in epigraphy, but the volume cannot be recommended to students]. [AC]

42) E. CURTI – R. VAN BREMEN, "Notes on the lex sacra from Selinous", *Ostraka* 8 (1999), p. 21-33: C.-V. discuss the physical appearance of the lex sacra from Selinous (*SEG* XLIII 630; cf. *EBGR* 1996, 45 and 1998, 93) [see also *supra* n° 28 and *infra* n°s 52 and 184], the archaeological context and the purificatory rituals. They suggest that the texts on two sides of the bronze tablet may have included three separate sections. The upside down writing of the two columns may be a symbolic representation of their content: text B addressed a person excluded from the community; just as this person, after having performed a purification, turns around and becomes again part of the community, so the two opposed columns symbolize the two opposite states of those they address. The combination of the cult of Demeter Malophoros and Zeus Meilichios in Selinous possibly copies a similar arrangement in the mother-city, Megara [note that A. AVRAM and F. LEFÈVRE have suggested this also for Kallatis, where the sacred space had been modeled in accordance with the religious topography of Megara (*EBGR* 1994/95, 23)]. The rituals of side A were collective rather than performed by gentilicial groups; they occurred every fourth year and may have aimed at a purification of the entire community on the occasion of the Olympic festival, but a follow-up on a private basis was permitted. The opposite connotations of the names of the (imaginary?) ancestors or founders Myskos and Euthydamos (HESYCH., s.v. μύσκος· μιάσμα, κῆδος; s.v. εὐθύδημον· ἀπλοῦν δημότην), may reflect the ritual passage from the condition of impurity to that of purity. Through these actions around the tombs of these legendary ancestors the community renewed itself. The offerings to Zeus Meilichios and the Tritopatores "in the area of Myskos" should not be located in the Campo di Stele, but in the sanctuary of Malophopros, where a structure underneath the naiskos of Zeus Meilichios is interpreted as the heroon of Myskos and two terracotta cylinders as the receptacles of the Tritopatores; the sacrifice to Zeus Meilichios 'in the area of Euthydamos' may have taken place in the agora. [AC]

43) H. CUVIGNY – A. BÜLOW-JACOBSEN, "Inscriptions rupestres vues et revues dans le désert de Bérénice", *BIFAO* 99 (1999), p. 133-193 [*BE* 2000, 728]: The authors (re)publish graffiti seen at various sites in the desert of Berenike. Only the graffiti in the Paneion of wadi Minayh are of a religious interest; new texts are marked with an asterisk. Most of the 58 graffiti are proskynemata and records of visits (ἔγραψεν/α: 1, *15, *58; ἐποίησεν τὸ προκύνημα: 10; ἦκω: 3; τῷ θεῷ παρῆλθα: *43; τὸ προσκύνημα + name: *12, *27, 34; εὐτυχῶς: *35, 36; *bis fuit*: 4-7; *venit*: 2). N° 60 is a dedication to Pan Euodos. Two texts are more eloquent: Euphemos made the proskynema on behalf of a friend (8: γενόμενος ὧδε ἐποίησάμην τὸ προσκύνημα Λεωνίδου... ἀγαθοῦ φίλου). Demetrios states: "passing by, I encountered --- who was dancing; I recorded (?), made a proskynema (?), and admired" (*11: Δημήτριος παρερχόμενος ἔνθα) ἐντυγχάνειον [...] οἰκτὴν ὀρχούμενον, [ἴ?]στώρησα προσ[κυνήσας?] καὶ ἐθαύμασα). [AC]

44) H. CUVIGNY – A. BÜLOW-JACOBSEN – N. BOSSON, "Le paneion d'Al-Buwayb revisité", *BIFAO* 100 (2000), p. 243-266 [*BE* 2001, 552]: The graffiti of the Paneion of Al-Buwayb were published in *I.Ko.Ko.* (1972). The authors correct the text of many proskynemata (*I.Ko.Ko.* 141-145, 149-150, 153, 156, 159, 161-164, 166-168, 170, 172-174, 176-178, 180-181, and 184-185), and publish eleven new graffiti. We single out the most significant corrections. In *I.Ko.Ko.* 159 (Πανὶ Εὐόδῳ |

νίκη Ἀθηναίου καὶ Ἡρακλ[ι]δ(ου) ["for Pan who gives a good journey and for the success of Athenaios and Herakleides"] the word νίκη is in the dative on the analogy with Πανί. *I.Ko.Ko.* 161 reads Ὡκεαν. | C. Caesi. (not Ὡκεανὸς αἰῶνος). *I.Ko.Ko.* 184 reads: Πτολεμαῖος Ἀμμωνίου | Ὁξύρυγίτης | τὸ προσκύνημα. Among the new texts we single out the expressions ἦκω (1) and ἐγενάμην (5) in two proskynemata. [AC]

45) L. DARMEZIN, *Les affranchissements par consécration en Béotie et dans le monde grec hellénistique*, Nancy, 1999 [BE 2000, 2, 390; SEG XLIX 503, 506-511, 516, 519, 534, 549, 569, 571, 573, 629, 652, 1973, 2440]: Collection of 207 inscriptions recording the manumission of slaves in the form of a dedication to a divinity [cf. *infra* n° 155]. The larger part of the evidence (130 texts) comes from the Boiotian sanctuaries of Zeus Basileus and Trophonios in Lebadeia (10-15), of Sarapis (16-87), Artemis Eilethia (88-100), Meter Theon (101-102), and Asklepios (103-108) in Chaironeia, of Isis and Sarapis (109-117), Asklepios (118-119) and Meter Theon (120) in Orchomenos, of Serapis (121) and Herakles Charops (122-135) in Koroneia, and of Asklepios in Thespiiai (136-139). In the synthetic section of the book (p. 175-245) D. discusses the common features of these texts: the dedicatory formulas, the divinities to which the slaves were dedicated, the legal and social status of the manumitters, the freedmen (their previous status as slaves and their origin), terms denoting slaves, the duties of the manumitted persons (service in the sanctuary), the guarantees offered to the manumitted persons, the presence of witnesses, the family conditions of the manumitters, the social and family conditions of the manumitted person, and the amounts of money paid by the freedmen. D. presents an unpublished altar from the sanctuary of Asklepios in Chaironeia which is inscribed with a dedicatory inscription to Asklepios (no text) and six manumission records concerning slaves dedicated to the god (103-108, early 2nd cent.). [AC]

46) M.E. DETORAKIS, "Τὰ ἰάματα τῆς ἀρχαίας Λεβήνας", in *Πεπραγμένα Ἡ' Διεθνούς Κρητολογικοῦ Συνεδρίου*, Herakleion, 2000, A1, p. 409-421: D. discusses the diseases and the medical practices (especially the use of medical plants) mentioned in the healing miracles of the Asklepieion of Lebena (*I.Cret.* I, xvii 8-24). [AC]

47) M.W. DICKIE, "Who Practised Love-Magic in Classical Antiquity and in the Late Roman World?", *CQ* 50 (2000), p. 563-583: Based on the evidence of the magical papyri and the defixiones, D. argues against the suggestions a) that men were the main participants in love-magic and b) that young men making use of love-magic aimed at an advantageous marriage to maidens from wealthy families. Several magical formularies contain a recipe that explicitly states that it can be used to attract a woman to a man or vice versa (*PGM* XII 60-61, XIII 24-26, XXXVI 71). According to D. the use of the masculine gender in love spells is simply a convention for writing out, as economically as possible, spells that could be used both by men or women. The evidence from the erotic defixiones (e.g. *SupplMag* 46-50) shows that the aim of men who used erotic binding spells was to make prostitutes or women who were prepared to bestow their sexual favours on other men their exclusive sexual property. In an addendum, D. argues briefly against the distinction between ἀγωγαί or φίλτροκατάδεσμοι and φίλτρα or χαριτήσια, as suggested by Chr. A. FARAONE [see *EBGR* 1999, 74]. [JM]

48) K. DIETZ, "Kaiser Julian in Phönizien", *Chiron* 30 (2000), p. 807-855 [BE 2001, 483]: D. discusses in detail the important Latin inscription concerning Emperor Julian (*AE* 1969/70, 631) that was found near Ma'ayan Barukh. In l. 2-3 the inscription refers to Julian as *templorum restaurator*. Numerous literary sources and some Greek inscriptions attest to the reactivation of the pagan temples already early in A.D. 362 (e.g. *ILS* 9465, 'Anz im Hauran in Arabia, 19th February, A.D. 362) [cf. *infra* n° 148]. [JM]

49) M.D. DIXON, "A New Latin and Greek Inscription from Corinth", *Hesperia* 69 (2000), p. 335-342: Ed. pr. of a fragmentary Greek-Latin bilingual inscription on a marble stele found southeast of Temple E in Corinth (reign of Hadrian). In l. 2-3 of the Latin text reference is made to a priest of Proserpina (*sacerdos* | [---] *Proserpinae*). The Greek text reads: ἐποίησεν or ἐπεσκεύασεν? στλοῶν καὶ ναὸν Πλού[τ]ωνος — τὰ προσκοσμήματα ΔΗ[---] (for the restoration cf. *IG* IV 203 l. 19 and 23). After discussing and rejecting the possibility of associating the inscription with the activities of P. Licinius Priscus Iuventianus at the sanctuary of Poseidon at Isthmia (*IG* IV 203), D. suggests that the new inscription is the first testimony of a temple of Plouton in Corinth. [JM]

50) S. DREMESIZOVA-MELCHINOVA, "The Finds from a Site near Mezdra" [in Bulgarian], in *Studia Mibailov*, p. 254-263 [SEG XLIX 896-904]: Ed. pr. of eight dedicatory inscriptions on stelae, columns, and blocks found at Mezdra in Bulgaria (Imperial period; for other finds at this site see *IGBulg* II 488-494). The dedications are addressed to Theos Asklepios (1, a marble stele with a relief probably representing the Thracian rider), Epekoos Thea Demeter (2), Telesphoros (3), Zeus Konos (4), Hera Epekoos (5), and to anonymous deities (5-8). We note the expressions εὐτυχῶς (6), Ἀγαθῇ Τύχῃ (4, 5 and 9) [and possibly [λ]αχόντα (3) and [κατὰ] κέλ[ευσιν] (9)]. [AC]

51) F. DRINI, "Les inscriptions de Grammata", in *L'Illyrie* III, p. 121-126 [SEG XLIX 653]: D. reports on the study of the more than 1,500 graffiti still visible in the stone quarry at Grammata (Illyria, 3rd cent. B.C.-19th century). More than 200 texts have been collected and deciphered. Most of the texts dating to the Hellenistic and Roman Imperial period are in Greek, but there are also Latin inscriptions. Numerous texts of the ἐμνήσθη-type were written by sailors and travelers who attributed the safe end of a dangerous journey to the protection of the Dioskouroi (e.g., ἀγαθῇ τύχῃ or ἐπ' ἀγαθῶ, ἐμνήσθη or ἐμνήσθησαν παρὰ τοῖς Διοσκόροις or παρὰ τοῖς θεοῖς; cf. the attributes ὁ ἄγχι ἐγγὺς τῆς ὑγίας, εὐτυχος, εὐήμερος and ἀγαπητός that accompany the names of the sailors). The Christian inscriptions are often of the Κύριε βοήθει-type. [AC]

52) L. DUBOIS, "La nouvelle loi sacrée de Sélinonte: bilan dialectologique", in *Katà diálekton*, p. 331-346: D. reprints the text of the Selinountian lex sacra that concerns purifications (SEG XLIII 630) [cf. *supra* n^{os} 28 and 42 and *infra* n^o 184], presents a French translation, and discusses the lettering and the dialect (phonology, morphology, syntax, and vocabulary). D. confirms the interpretation of the word αὐτορρέκτας (B 8-9) as "celui qui a accompli l'acte de lui-même -> le meurtrier". [AC]

53) J. EBERT – P. HERRMANN, "Eine neue historische Inschrift aus Milet", in C. ULF (ed.), *Ideologie – Sport – Außenseiter. Aktuelle Aspekte einer Beschäftigung mit der antiken Gesellschaft*, Innsbruck, 2000, p. 265-272: E.–H. publish three fragments of a Milesian epigram which originally stood on the architrave of an unknown building in Miletos (4th cent. A.D.). The epigram consisted of three lines, each of them containing two hexameters, and a fourth with just one hexameter. E. suggests the following reconstruction: [Νίκη τοῖσδ' ἔπειν ποτ'] ἀπαγγέλουσ' ἀπ' [ἀγῶνος] | [κυδάλιμ' ἔργ' ἀσ] τῶν ἱερ[ὴν] ἐφθένετο φωνήν· | [καρτεροὶ οὐκ ἐχθροῖσι] σάοπτολι κοίραν' | ["Ἀπολλωνί] | [δουλοσύνης] ναετῆρε[ς] ὑπὸ ζυγὸν αὐχένα θήκα[ν]· | [τοῦνεκα νῦν τεύξα]ντες ἐς ἡέρα τόλνδε πλῶνα | [εὐχὴν ἐξε]τέλεσσα[ν] ἐς οὐρανὸν ἐς τε θάλασσαν· | μηκέτι θω[ρήσσονται] ἐπὶ πατρίδα δῆϊοι ἄνδρες] ["When Nike flew from the battlefield bringing the message of the glorious deeds of the citizens, her holy voice spoke these words: 'the citizens have shown themselves brave, lord Apollon, savior of the city, and did not succumb to the yoke of slavery imposed by the enemies'. For this reason they have now erected in windy heights this gate fulfilling the vow they had made to the (gods) of the sky and the sea. May no more enemies arm themselves against the home town"]. The attack against Miletos is possibly the attack of the Goths (A.D. 262/3?); in that case the epigram was inscribed one century after the events, when the damages were repaired. It is remarkable that the epigram does not contain any Christian elements. On these grounds E.–H. suggests dating the inscription to the reign of Julian. [JM]

54) G. EKROTH, "Offerings of Blood in Greek Hero-Cults", in *Héros et héroïnes*, p. 263-280: E. argues that the main ritual practiced in Greek hero-cults of the Archaic and Classical periods was a sacrifice (*thysia*) followed by a banquet. Such rituals could also contain elements of *theoxenia*, for example the presentation of a table with food and a couch [on *theoxenia* see *EBGR* 1994/95, 180]; many sacrificial calendars prescribe the presentation of a *trapeza* to heroes (e.g. *IG* II² 1356 B 3-4, 23-25). E. focuses primarily on the offering of animal blood. A mid-4th cent. inscription from Thasos (*LSCG Suppl.* 64) concerns the cult of war dead, the *Agathoi*. They were to be given a worthy funeral, their names were to be inscribed publicly, and their fathers and children were invited when the city was to sacrifice to the *Agathoi*. E. argues that this sacrifice started with a ritual focusing on the victims' blood, expressed by the term *entemnein* (l. 10-11: ὅταν ἡ πόλις ἐντέμνῃ τοῖς Ἀγαθοῖς). After this ritual the meat of the victims was treated exactly as the meat of sacrificial animals in a *thysia*, and was consumed by the participants. Offerings of blood were rarely practiced in hero-cults; apart from Pelops in Olympia, all the heroes who received such offerings had died in battle or as a consequence of war (Brasidas in Amphipolis, the *Agathoi* on Thasos,

Erechtheus and his daughters in Athens); [see now G. EKROTH, *The Sacrificial Rituals of Greek Hero-Cults in the Archaic to the Early Hellenistic Periods* (Kernos Suppl., 12), Liège, 2002]. [JM]

55) H. ENGELMANN, "Neue Inschriften aus Ephesos XIII", *JÖAI* 69 (2000), p. 77-93 [*BE* 2002, 358]: Ed. pr. of 35 new inscriptions from Ephesos. They include 16 new citizenship decrees (1-16, Hellenistic period), which contain the standard formulations that the *essenes* of the Artemision should assign the new citizens to a chiliastys by casting lots and that the neopoai should publish the citizenship decree in the Artemision, in the place reserved for these documents (1, 3, 8, 9). An inscription from the gymnasium of the harbor records the names of the ephebarchoi and the nearchoi in the years in which Artemis (ἡ θεός) held the office of the gymnasiarchos for the 11th and 13th time respectively (17, c. 100-150 A.D.). A very fragmentary text (18, c. 100-150 A.D.) records various cultic activities: the singing of hymns (l. 1: ὑμνήθη), the celebration of the Olympia and the Barbilleia in the same year, the contributions of a benefactor for festivals (l. 10: [συν]τελέσαντος αὐτοῖς κατὰ τὰς ἐορτάς), and a sacrifice in connection with the chrysophoroi (l. 11); [the hymns were probably sung in honor of an emperor (Hadrian?); cf. l. 3: [--]του νεὸς αὐτοῦ τῇ γεν[εθλίῳ ἡμέρῃ]; E. tentatively suggests that the temple is that of Hadrian]; the fragment also mentions priests and a neokoros of the Sebastoi (l. 5f.). The most interesting text is the fragmentary dedication of a foreigner to Zeus Keraunios, after the god had appeared in the man's dreams (τῷ ἐν Ἐφέσῳ Διὶ Κεραινίῳ ἰδὼν καθ' ὕπνους); the man sent his dedication to Ephesos for the salvation of his city (ὑπὲρ τῆς σωτηρίας τῆς πατρίδος ἔπεμψε; 22, 2nd cent. A.D.). The acclamations for a benefactor include the demand that his statue should be erected in the temples (ναοῖς τὸν σωτήρα; "the savior in the temples"; 23, 3rd cent. A.D.) [the same acclamation appears in the protocol of a meeting of the Pylitai (near Tralleis), in honor of a proconsul (*SEG* XLVIII 1172 = *EBGR* 1988, 104)]. An agonistic inscription lists the victories of a runner (l. 3-5: ὅπ[λον], [δία]λον καὶ ὅπλ[ον]) at the Koina Asias, the Hadrianeia of Ephesos, the Traianeia and another agon [the Augousteia?] in Pergamon, and the Didymeia and another agon in Miletos (24, 2nd cent. A.D.). [AC]

56) H. ENGELMANN, "Asiarchs", *ZPE* 132 (2000), p. 173-175 [*BE* 2001, 350]: On the basis of the evidence provided by inscriptions from Ephesos (*I.Ephesos* 692) and Thyateira (*TAM* V 2, 950 and 954), E. rejects the hypothesis of S. FRIESEN that the Asiarch and the Archiereus were two different offices [cf. *EBGR* 1999, 79; FRIESEN's views are also rejected by P. WEISS, "Asiarchen sind Archiereis Asias. Eine Antwort auf S.J. Friesen", in N. ERHARDT – L. M. GÜNTHER (eds), *Widerstand – Anpassung – Integration. Die griechische Staatenwelt und Rom. Festschrift für Jürgen Deininger zum 65. Geburtstag*, Stuttgart, 2002, p. 241-254]. [JM]

57) D. ENGEN, "IG II² 204 and *On Organization* (Dem.? 13): The Dispute over the Sacred *orgas* of Eleusis and the Chronology of Philip II of Macedon", in *Text and Tradition*, p. 135-152: E. discusses the chronology of the dispute between Athens and Megara over the sacred *orgas* of Eleusis (*IG* II² 204, 4th cent.) and the speech *On Organisation* attributed to DEMOSTHENES. According to E.'s reconstruction of the events, the Attic decree concerning the *hiera orgas* (*IG* II² 204) should be dated to December/January 352/1, the oration *On Organisation* was composed between June and November 351, Philipp II besieged Heraion Teichos in November 351, and Athens invaded Megara in 350/49. [JM]

58) Chr. A. FARAONE, "Handbooks and Anthologies: The Collection of Greek and Egyptian Incantations in Late Hellenistic Egypt", *ARG* 2 (2000), p. 195-214: Based on the "Philinna Papyrus" (*PGM* XX, mid-1st cent.) and the late Hellenistic "Berlin Papyrus" (*PGM* CXXII) F. discusses the magical handbooks of the late Hellenistic period. Unlike the handbooks of Late Antiquity, the late Hellenistic examples seem to be collections of relatively short incantations, with very brief ritual instructions, if any, and without magical *characteres*, *voces magicae* or drawings. The "Philinna Papyrus" shows a Greek understanding of a magician as a singer of *epaoidai* and of the magical incantation as a hexametrical song. Unlike this text, the "Berlin Papyrus" provides brief instructions for the ritual actions, although the incantations are also hexametrical songs. F. suggests that the "Philinna Papyrus" was addressed to Greek readers, whereas the compiler of the "Berlin Papyrus" was interested both in a Greek and in an Egyptian audience. [JM]

59) J.-L. FERRARY, "Les inscriptions du sanctuaire de Claros en l'honneur de Romains", *BCH* 124 (2000), p. 331-376 [*BE* 2002, 354]: F. (re)publishes 12 inscriptions on bases of statues of Roman generals and statesmen dedicated in the sanctuary of Apollon in Klaros (3, 5: ἀνέθηκεν). The

proconsul M. Titius is honored as “a benefactor of both Apollon Klarios, the leader/patron of our polis (καθηγεμόνος τῆς πόλεως), and of the people” (7, c. 34-32 B.C.). Octavian is honored for his benefactions and his “godlike deeds” (τὰς [ισο]θέους πράξεις; 8) [cf. *infra* n° 121]. The proconsul Sextus Appuleius is honored as “the city’s founder/builder” (9, κτίστην γεγονότα τῆς πόλεως) [for the meaning of *ktistes* in honorary inscriptions see *EBGR* 1992, 71]. Seven fragments belong to the inscription concerning the building of the temple dedicated by Hadrian to Apollon Klarios (13). [AC]

60) C. FEYEL, “Inscriptions inédites du Prytanée délien : dédicaces et actes d’archontes”, *BCH* 124 (2000), p. 247-260 [*BE* 2001, 309]: Ed. pr. of three dedications to Hestia made by stephanephoroi after their terms of office (Delos, 302, c. 260-250 and 181 B.C.). Ed. pr. of three fragments of acts of the Delian magistrates [cf. *infra* n° 179]. The longest fragment (186 B.C.) gives the names of the choregoi and the victors of the choric agon of the Apollonia and of the dramatic agon of the Dionysia. [AC]

61) S. FOLLET – D. PEPAS-DELMOUZOU, “La légende de Thésée sous l’empereur Commode d’après le discours d’un éphèbe athénien (*IG* II², 2291A + 1125, complétés)”, in *Romanité et cité chrétienne. Permanences et mutations, intégration et exclusion du I^{er} au VI^e siècle. Mélanges en l’honneur d’Yvette Duval*, Paris, 2000, p. 11-17: The joining of eight fragments (*IG* II² 2291 A and 1125) permits a better reconstruction of an oration (ἐπιτάφιος) delivered by the archon of the ephebes on the occasion of the Theseia in Athens (A.D. 184/85). According to the new restoration, the oration narrated the deeds of Theseus from the time of his childhood onwards (l. 15: νῆ[πιον?]) and compared Hadrian with the Athenian hero (l. 30-35). The text provides important information about the role of Theseus in the cultural memory of the Athenians in the imperial period. [AC]

62) Ph. GAUTHIER, “Inscription agonistique de Messène”, *REG* 113 (2000), p. 631-635: See *infra* n° 68.

63) V. GERASIMOVA, “The Thracian God Totoithia”, *Archeologiki Vesti (Archaeological Novelties)* 1 (1998), p. 15-17 [*SEG* XLIX 992]: Ed. pr. of a fragment of a relief with a bilingual Greek-Latin dedication to the Thracian hero Totoithienos (*Heroni Totoithia*; Svilengrad, Imperial period). [The Greek text has been corrected by H. PLEKET (*SEG*): Ἡρώι Τωτοίθηνω[ι] (not Ἡρωί Τωτοίθηνω)]. G. associates the divine epithet with Diana Totobisia, the deity Totousoura, the epithet Ithouschis and the personal name Totes, and translates it as “the Heros who gives home or love”. [67 out of 86 epithets with the ending -enos collected in Thrace, Moesia, and Dacia by I. DURIDANOV (*EBGR* 1989, 78) derive from place names; heros Totoithienos is probably the local hero of Totoithia]. [AC]

64) E. GRECO, “L’Asklepieion di Paestum”, in *Campania antica*, p. 71-79: During the excavations at the Asklepieion of Poseidonia two fragments of a drinking-vessel were found with a graffito on them (4th/3rd cent.). G. restores [τ]ᾱς Ἀφροδ[ι]τας or [—]ας (i.e., the Doric ending of the dedicator’s name) Ἀφροδ[ι]τα. Based on parallels from the Epidaurian sanctuary of Asklepios in Epidauros (*IG* IV² 283) G. attributes to Aphrodite of Poseidonia the cult epithet Ourania. [JM]

65) Y. GÜL, “İzmir Merkez, Agora örenyeri kazi, çevre düzeni ve temizlik çalışmaları”, in *Müze* 8, 1-11: G. reports the discovery of an inscription naming a neokoros Sebaston (Smyrna). [AC]

66) P.G. GUZZO, “Doni preziosi agli dei”, in *Campania antica*, p. 27-36: G. discusses briefly small private dedications made of precious material and found at Poseidonia, Roccagloriosa and Valle d’Ansanto. Five inscribed silver objects (6th cent.) found in Poseidonia were dedicated to Demeter and Kore (*LSAG* p. 260 n^{os} 3-4; *SEG* XXXII 1026-1027) and Hera (*SEG* XII 412). [JM]

67) Chr. HABICHT, “Delphi und die athenische Epigraphik”, in *Delphes*, p. 149-156 [*BE* 2001, 233]: H. discusses numerous Attic inscriptions from Athens (*IG* I³ 78; *IG* II² 109, 204, 652, 680, 844, 1126, 1132-1134; *Syll.*³ 613) and Delphi (*F.Delphes* II.3, 1; III.1, 511; III.2, 2-54, 142; III.4, 38-41; *BE* 1984, 214) that concern the relations between the city of Athens and the Delphic sanctuary. This material shows that the same events were often documented both on inscriptions at Athens and

Delphi. At least four Athenian masons inscribed Athenian documents in the sanctuary at Delphi. [JM]

68) Chr. HABICHT, "Neues aus Messene", *ZPE* 130 (2000), p. 121-126 [BE 2001, 214]: H. presents a series of prosopographical notes on epigraphic finds from Messene [cf. *EBGR* 1997, 368]: The gymnasiarchos Damonikos, son of Mantikrates, known from dedications in the gymnasium (*SEG* XLVI 416-417, 1st cent.) is a descendant of Damonikos, son of Mantikrates, one of the two Messenian theorodokoi of the Koan theoroi who announced the Asklepieia of Kos in 242 B.C. (RIGSBY, *Asylia* n° 15). The discovery of the bases of the statues of Herakles and Hermes in the gymnasium with sculptor's signatures (*SEG* XLVI 421, 1st cent.) confirms PAUSANIAS' description of this area (IV 32, 1) and his reliability. H. points out that most of the agons mentioned in the honorary inscription for the athlete Sosias (*SEG* XLVI 422, 2nd/1st cent.) are known; l. 7-8 should not be read as *ἡμεράσια θεῖα Παναπολλώνεια ἐν Ἐφέσῳ δίαυλον*, but *ἡμεράσια [ὀπλίτ]αν, Ἀπολλώνεια ἐν Ἐφέσῳ δίαυλον* ("he won at the Hemerasia, i.e. the festival for Artemis Hemera in Lousoi, in the hoplite agon, at the Apolloneia of Ephesos in diaulos"). [The same restoration is made independently by Ph. GAUTHIER (*supra* n° 62), who also observes that Sosias' victories are listed in a chronological order; in l. 2 the restoration [δίαυλον], instead of [στάδιον], should not be excluded; the inscription is earlier than the reign of Augustus, since the Lykaia do not have the designation Lykaia Kaisareia; the mention of the Herakleia of Pergamon suggests a date around 150-50 B.C. The Apollonia of Ephesos were hitherto unattested; this agon may be seen in the context of the rivalry between Ephesos and the Great Klaria of Kolophon. The new text also shows that the Alexandreia of the Ionian Koinon were held in Smyrna]. [JM]

69) K. HALLOF, *Inscriptiones Graecae Insularum Maris Aegaei praeter Delum. Fasciculus VI. Inscriptiones Chii et Sami cum Corassii Icariaque. Pars I. Inscriptiones Sami Insulae*, Berlin, 2000 [BE 2001, 330]: After six decades (*IG XII Suppl.* appeared in 1939) the corpus of the Aegean islands is enriched with this volume which comprises 536 inscriptions, competently edited by K. HALLOF. The first fascicule of *IG XII* 6 presents the Samian and Athenian decrees, letters, laws, catalogues, boundary stones, honorary inscriptions, and altars found on Samos. The volume contains several *leges sacrae* (168-171, 260), catalogues of neopoiai (185-198), boundary stones of sanctuaries (238-251, 266), inscribed altars (496-536), numerous dedications, and many other important texts which provide information, inter alia, for the history of the cult and the sanctuary of Hera (e.g., 1, 137, 261), for the Hellenistic ruler cult (11, 42, 56, 150), and for the agonistic festivals of Samos (173-184). This volume will be presented in detail in *EBGR* 2001. [AC]

70) R. HAMILTON, *Treasure Map. A Guide to the Delian Inventories*, Ann Arbor, 2000 [BE 2002, 310]: H. studies in detail the inventories of each of the Delian treasures (chronology, objects, material, deposition of the dedications) [on the Delian inventories cf. *EBGR* 1997, 21; 1998, 192, 213-215, 232; 1999, 191]. According to whether the treasures appear throughout the history of the Delian inventories or not, H. distinguishes two groups of major and minor treasures. The major Delian treasures are: 1) the 'temple of the Athenians' (renamed to the 'temple of the seven statues' at the end of the 4th cent.); 2) the 'temple of the Delians' (renamed at the end of the 4th cent. to the 'Poros temple'); 3) the temple of Artemis; 4) the temple of Apollon; and 5) the Hieropoion, the inventories of which are discussed in Appendix 3. The minor treasures are: 1) the temple of Anios; 2) the Aphrodision; 3) the Artemision on the island; 4) the Asklepieion; 5) the Eileithyiaion; 6) the temple of Agathe Tyche; 7) the Gymnasion; 8) the Heraion; 9) the Kynthion; 10) the Letoion; 11) the prytaneion; 12) the Samothrakion; 13) the Sarapieion; and 14) the Thesmophorion. In a separate chapter (ch. 4) H. presents a chronological overview on the Athenian inventories of the Acropolis treasures. In useful appendices H. discusses briefly problems of terminology (app. 1) and the non-precious Delian treasures (app. 3), and presents a list of the phialai in the temple of Apollon (app. 7). [For the evidences for rings and engraved gems contained in the temple inventories of Athens and Delos see D. PLANTZOS, *Hellenistic Engraved Gems*, Oxford, 1999, p. 12-17; for objects made of glass in the Athenian and Delian inventories see M.-D. NENNA, *Les verres* (*EAD* 37), Athens/Paris, 1999, p. 14-20]. [JM]

71) M.-Chr. HELLMANN, "Caractères de l'épigraphie architecturale de Delphes", in *Delphes*, p. 167-177: H. briefly discusses the Delphic architectural epigraphy offering a useful catalogue of architectural terms used in inscriptions from the sanctuary. She also points to the importance of these inscriptions for the history of the naopoioi, the financing of sacred buildings and other

facilities in the sanctuary and for the practical organisation of the construction of these buildings. [JM]

72) D. HENNIG, "Straßen und Stadtviertel in der griechischen Polis", *Chiron* 30 (2000), p. 585-615 [BE 2001, 20]: Streets in ancient Greek cities were named frequently after their starting point, their end or after an important building along the street. An important inscription from Erythrai (*I.Erythrai* 151 + *SEG* XXXVII 920, mid-4th cent.) refers to streets named after sanctuaries of Apollon (l. 25), Herakles (l. 10 and 16), Artemis (l. 34), and an unknown Heros (l. 5-7). An inscription from Thasos (*SEG* XLII 785, 470/60 B.C.) [EBGR 1992, 64] lists inter alia also streets named after sanctuaries of Herakles (l. 23f.) and the Charites (l. 2f.). Not only streets but also districts could be named after gods (e.g., *SEG* XXXIX 1002, 4th/3rd cent., Kamarina: district of Herakles). The names of twelve streets are hitherto known from Hellenistic Alexandria; the evidence from the papyri shows that nine of them were named after sanctuaries of Arsinoe II (e.g., Arsinoe Eleemon: *P.Lond.* 7, 1986 l. 13, 252 B.C.; Karpophoros: *P.Tebt.* 3, 879 l. 5f., 190 B.C.; Eleusinia: *SB* 3, 7239, l. 17f., 126/27 A.D.). [JM]

73) A. HERMARY, "Les mystères d'Antibes", in *Cultes phocéens*, p. 159-163 [BE 2001, 571-572]: H. points to the problems connected with the few epigraphic sources we have for the cults of Antipolis. A sherd which names Halia Nympe is known only from a drawing (A.N. OIKONOMIDES, "The First Archaic Greek Inscription Found in France and the Foundation of Antipolis (Antibes)", *AncW* 10, 1984, p. 57-61). The provenance of the 'pebble of Antibes' (*JG* XIV 2424) which attests the cult of Aphrodite is not entirely certain. [AC]

74) A. HERMARY – H. TRÉZINY, "Les cultes massaliètes: documentation épigraphique et onomastique", in *Cultes phocéens*, p. 147-157 [BE 2001, 570]: Inscriptions and theophoric names attest for Massalia the cults of the following deities: Aphrodite, Apollon, Apollon Pythios, Artemis, Asklepios, Athena, Belenos, Demeter, Dionysos, Leukothea, the Materes [cf. *EBGR* 1993/94, 230], Zeus Patroos, and possibly Hephaistos, Hermes, Heros, Poseidon Asphaleios, the Dioskouroi, and Themis.

75) P. HERRMANN, *Φιλίας ἀγαθῆς λόγος. Inschrift für einen Schauspieler in Sardeis, Hyperboreus* 6 (2000), p. 400-406: Ed. pr. of a funerary epigram for the comic actor Prokleianos of Antioch (Sardeis, 2nd cent. A.D.; German translation) [H. has corrected his translation per ep. in a small point: "der goldführende Fluß wird geziert durch dein Grab", not "ziert dein Grab"]: "If good friendship is still worth something, if the dead have some feeling (εἴ τις ἔνεστιν αἰσθησις φθιμένοις), then hail to you, Prokleianos, jewel of Antioch, pleasure to friends, blossom of the agons, crown of all comic actors on earth. You lie, dearest friend, in Lydian earth; the gold-bringing river is adorned by having your tomb as his neighbour, and you have received the sweet present of the Muses. This was written (on the grave) by [----]". H. comments on the topos εἴ τις ἔνεστιν αἰσθησις φθιμένοις. [AC]

76) P. HERRMANN, "Eine berühmte Familie in Teos", in *Studien zur Religion und Kultur Kleinasiens und des ägäischen Bereiches. Festschrift für Baki Ögün zum 75. Geburtstag (Asia Minor Studien, 39)*, Bonn, 2000, p. 87-97 [BE 2002, 356]: Ed. pr. of five inscriptions from Teos (1st cent. A.D.) concerning members of the same family. Ti. Claudius Philistes (1-3), priest of Dionysos (2), was given the honorary name "the new Athamas" (1 and 3) which associated him with the mythical founder of the city. N^{os} 4 and 5 bore portrait-statues of Ti. Claudius Kalambrotos (4) and his son, Ti. Claudius Phesinos (5), and stood in the bouleuterion of Teos. Kalambrotos was honored by his son, who served as high priest of the provincial emperor cult in Asia (cf. *IGR* IV 1571; *I.Ephesos* 232-238). [JM]

77) L.-M. L'HOMME-WÉRY, "Les héros de Salamine en Attique. Cultes, mythes et intégration politique", in *Héros et héroïnes*, p. 333-349: Based on the literary sources and two inscriptions concerning the genos of the Salaminioi [*Agora* XIX L4a = *SEG* XXI 257; *Agora* XIX L4b] L. studies the presence of Salaminian heroes (Ajax, Eurysakes, Kychreus) in Attika and the political importance of Salamis for the Athenians, which led to the adaptation of Salaminian cults and mythical traditions in Athens. [For the Salaminioi see *EBGR* 1997, 223 and 366; 1999, 139; see also *infra* n° 120]. [JM]

78) O.W. HOOVER, "A Dedication to Aphrodite Epekoos for Demetrius I Soter and His Family", *ZPE* 131 (2000), p. 106-110: Ed. pr. of a dedicatory inscription (2nd cent.) in a private collection: "for the well-being of King Demetrius and Queen Laodice and their children, Apollophanes the son of Apollophanes, the priest [dedicated] the altar to Aphrodite Epekoos". The Seleucid king mentioned in the inscription is identified by H. with Demetrius I Soter. Apollophanes, the priest who dedicated the altar, was apparently a priest of Aphrodite, the goddess to whom he dedicated the altar. H. suggests that Aphrodite Epekoos should be understood as a native deity in Hellenic guise [but there is no conclusive evidence for this assumption]. [JM]

79) G.H.R. HORSLEY – S. MITCHELL, *The Inscriptions of Central Pisidia, including texts from Kremna, Ariassos, Keraia, Hyia, Panemoteichos, the Sanctuary of Apollo of the Perminoundeis, Sia, Kocaaliler, and the Döşeme Bogazi* (IGSK, 57), Bonn, 2000 [*BE* 2000, 620; 2001, 33]: This corpus presents 172 inscriptions from Central Pisidia, mainly from Kremna (1-82); all new texts are marked with an asterisk. *Kremna*: The most interesting text is a new dice oracle [for dice oracles see *EBGR* 1998, 197; 1999, 213] written on the base of a statue of Hermes/Mercurius (*5). A Latin inscription states that the statue was dedicated by the wife and the daughter of L. Fabricius Longus; the Greek text is a five-throw astragalus verse oracle, the 56 responses of which are drawn from a common stock attested throughout southwest Asia Minor. The responses are placed under the protection of a divinity or a personification (Adrasteia, Aetos, Agathos Daimon, Agathos Kronos, Apollon, Apollon Delphikos, Aphrodite, Aphrodite Ourania, Ares, Ares Thourios, Athena, Athena Areia, Asklepios, Blabe, Daimon, Daimon Megistos, Demeter, Dioskoroi Kedemones, Elpis Agathe, Euphrosyne, Helios Phosphoros, Hephaistos, Herakles, Hermes Kerdeporos, Hermes Soter, Hermes Tetragonos, the Horai, Isis Soteira, Kronos, Kronos Teknophagos, Mes Phosphoros, Meter Theon, the Moirai, Moirai Adysopetai, Moirai Epiphaneis, Nemesis, Nike, Nike Hilara, Poseidon, Selene, Serapis, Tyche epi kala probibazousa, Tyche Kedemon, Tyche Kybernosa, Tyche Soteira, Zeus, Zeus Ammon, Zeus Katachthonios, Zeus Keraunios, Zeus Ktesios, Zeus Olympios, Zeus Soter, Zeus Xenios). The oracular responses provide interesting evidence for popular morality (e.g., II: "by avoiding hostility and ill-feeling you will eventually reach the prizes"); some of the advise refers to the relation between mortals and gods (e.g., XV: "do not devise awful thoughts or make prayers against the Daimones"; XXXI: "obey the gods and be hopeful"; XIV: "it is not profitable for you to force the gods inopportunely"; XLV: "since you are a mortal do not force the god". [This exhortation to mortals not to force their will upon the gods may be a condemnation of magical rituals (ἐπανάγκου), which often aim at forcing a god to act in a particular way; see F. GRAF, *Gottesnähe und Schadenzauber. Die Magie in der griechisch-römischen Antike*, Munich, 1996, p. 198-201]. The honorary epigram for Chrysippos, known as 'the Pure' (παναγής), reports that he had erected the temple of Artemis at his own expenses, that he had lived a pure life (ὁ βίος ἦν παναγής), and that he had written and performed hymns for Artemis (32 = *SEG* XXXVII 1175, c. A.D. 150). A priest and high priest of the city emperor cult dedicated statues (33 = *SEG* XLVII 1185). Statues of Athena, Hygeia, Asklepios, and Apollon (39-42 = *EBGR* 1987, 47) were dedicated by the colony of Kremna (c. A.D. 250). A dedication with the representation of two horsemen flanking a standing figure (Helios?) is addressed as a vow to the Dioskouroi (61, 2nd/3rd cent.). An interesting group of rock-cut inscriptions in a group of caves (79-82) are dedications to Tyriose (or Tyriosa); the goddess is called Epekoos (*79), Kyria (*81) and Thea (*82). One of these texts records the construction of steps by Demokrates in fulfillment of a vow; the text concludes: "up you go!" (σὺ ἄν[ιθι] ἐπάνω; *82) [for a similar dedication see *infra* n° 178]. For an interesting honorary inscription for a priest of Artemis Ephesia which refers to the mysteries of the goddess (31) see *EBGR* 1992, 31. There are four Latin dedications to emperors (Claudius: *1; Nerva: 2; Trajan: *3; Hadrian: 4; Sabina: 8; Antoninus Pius: 11; Juppiter Optimus Maximus, Marcus Aurelius and Commodus: 12; an anonymous emperor: *13). We also note an epitaph with a Christian (?) variant of the 'Eumeneian funerary imprecation formula' ἔξει πρὸς τὸν θεόν [*cf. infra* n° 193]: "he shall give account at the everlasting judgements of our master" (ἔξει πρὸς τὰς τοῦ δεσπότου ἡμῶν ἀνεύρους κρίσεις; *56, 3rd/4th cent.).

Keraia: A man dedicated a libation place (σπονδιστήριον); later, his son made and dedicated the marble cladding upon the command of Mes Keraiton (83, 2nd/3rd cent.). *Bucak*: Apollonios dedicated a relief with the representation of the Twelve Gods to these same gods upon divine command (κατ' ἐπιταγήν; 89) [*cf. EBGR* 1994/95, 286]. *Karapinar*: A dedication to a Thea Epekoos (92). *Perminous*: Many dedications to Apollon were found in the sanctuary of Apollon

Perminoundeon (93-104h; n^{os} 104a-h are published for the first time); two of the dedications are addressed to Sozon (104a and 104g); in one of the texts Apollon is designated *epekoos* (96). The dedications were usually made in fulfillment of vows (εὐχή, εὐχὴν: 93-97, 100-104). [N^o 97 should be read as ΜΑΣΙ καὶ Ἰούλις Ἀπόλλωνι πατρικὴν εὐχὴν; “NN and Iulius fulfilled the vow of their father to Apollon”; cf. *infra* n^o 155, text n^o 87: ὁ πρότερον ὑπέσχετο ἡ μήτηρ μου]. *Panemoteichos*: The demos honored a high priest of the municipal emperor cult and agonothetes (105). *Ariassos*: A dedication is addressed to Severus Alexander (*111); several emperors are called θεοί (*109: Lucius Verus; *112: Septimius Severus; *113: Caracalla?). Diotimos, the greatest benefactor of Ariassos in the Severan period, made a donation to his city, that is possibly linked with his election to the office of the high priest of the municipal emperor cult (117). A woman ordered the dedication of a phiale to Zeus Megistos in her will (119). Three inscriptions attest an agonistic festival (θέμις) funded with money bequeathed by Hoplon (122-123, *124; early 3rd cent. A.D.); four other agonistic inscriptions refer to *themides* and give the names of the agonothetai (*125-128). A demiourgos founded a temple of Herakles (ναὸν θεοῦ Ἡρακλέους) with the whole outlay and the cult statue (ἄγαλμα; *129). *Kocaaliler*: The most interesting text is a new alphabetical oracle found in the necropolis (*159). The text is very similar to the alphabetical oracle of Kibyra (*EBGR* 1997, 90). A building and a statue were dedicated to Antoninus Pius (*148, 149). Aurelia Polyer[–] Artemisia served as perpetual agonothetis of the pentaeteric agon Artemisios [named after her] (157-158, early 3rd cent. A.D.). [AC]

80) B. IPLIKÇIOĞLU – G. ÇELGIN – V. ÇELGIN, “Termessos ve Egemenlik alani epigrafik-tarihi coğrafi yüzey arastirmalari (1992-1996 çalismalari)”, *AST* XV, I, p. 371-381: The authors present an honorific decree for Perikles (Termessos). His benefactions included the donation of 60,300 denarii for the celebration of festivals (εἰς λόγον θεωρίας) and the donation of land for the celebration of eneateric agons. [AC]

81) A.H. JACKSON, “Argos’ Victory over Corinth”, *ZPE* 132 (2000), p. 295-311 [*BE* 2001, 82]: A number of Korinthian weapons (shields, helmets, a shin-guard) dedicated by Argos as war booty to Zeus in Olympia after a victory over Korinth some time between c. 530 and the mid 490s. All the dedications bear the same inscription (e.g., *SEG* XI 1203 l. 2-5; XV 247; 247b; XXIV 310a-d). The interesting expression ἀνέθεν... τῶν Κορινθίων, is translated by J. as “they dedicated (these arms) from the men of Korinth”. The dedicated objects were apparently not inscribed by one man; J. suggests that at least eight or nine scribes were involved. [JM]

82) H. JACOBSON, “Λακκί in Greek Magical Texts”, *CE* 75 (2000), p. 341-342: Some of the Greek magical texts contain the magical word λακκί, whose significance still remains unclear. J. notes that modern magical texts of Near Eastern or North African origin frequently make use of the acronym form of a biblical verse (*Genesis* 49, 18: “I await your salvation, O Lord”). This form is in Greek λακκί. J. suggests that this form could have been in use already in Late Antiquity. [JM]

83) A. JACQUEMIN, *Guerre et religion dans le monde grec (490-322 av. J.-C.)*, Paris, 2000: Based on the literary sources, the archaeological material and the epigraphic evidence, J. studies the role of religion in Greek warfare in the 5th and 4th cent. The most important deities “specialized” in war were Ares, Enyalios, Enyo and personifications, such as Phobos and Deimos. Although some deities, such as Athena, Hera, Demeter, Aphrodite, Artemis, or Apollon, were not explicitly regarded as divinities of war, they could be represented in weapons and assume a protective role in war. Nike, Ekecheiria, Eirene and Homonoia personified aspects closely connected with warfare. J. discusses the rituals before, during and after a military expedition, but also the festivals which were celebrated in commemoration of victory. While the “performance” of war was a matter of the soldiers, the “performance” of the numerous rituals that accompanied military actions was in the hands of priests, sacrificial personnel, herolds, seers, etc. In a separate chapter (ch. 5) J. discusses the important issue of the “economics” of war and the advantages that sanctuaries had after the completion of military actions; the relevant evidence is mainly provided by inscriptions. [See also our next lemmal. [JM]

84) A. JACQUEMIN, “Guerres et offrandes dans les sanctuaires”, in *Guerres et sociétés dans les mondes grecs à l’époque classique. Colloque de la Sopbau, Dijon, 26, 27, et 28 mars 1999* (*Pallas*, 51), Toulouse, 1999, p. 141-157 [*BE* 2000, 369; *SEG* XLIX 2509]: J. adduces the epigraphical evidence in her survey of dedications made after a war and discusses the categories of

dedicants, the dedication of weapons, statues and buildings, the dedications in Panhellenic sanctuaries and in sanctuaries of local patron deities, and the relevant terms (ἀκροθίνιον, δεκάτη, λάφυρον, σκύλα). [AC]

85) A. JACQUEMIN, *Offrandes monumentales à Delphes*, Paris, 1999 [BE 2001, 228; SEG XLIX 546]: J. presents an exhaustive study of the monumental dedications in Delphi making ample use of the relevant epigraphic evidence in the discussion, *inter alia*, of the origin of the dedicants (p. 37-79), the reasons for the dedication (p. 81-101) and the relevant vocabulary (ἀκροθίνιον, ἀπαρχή, δεκάτη, δῶρον, καλλιστεῖον, μνᾶμα, μναμεῖον, σωτήρια, τελεστήρια, χαριστήριον; p. 89-92), the conditions of dedication (authorisation, location, expenses; p. 101-107), the monumental offerings (buildings, bases, columns, pillars, herms, altars, fountains; p. 111-155), the types, material, and form of other dedications (p. 157-169), the relation of the iconography of the dedications to the myths, the history, and the rituals of the sanctuary (p. 169-184) and to the dedicants (allusions to local cults, historical events, diplomatic relations, benefactions, victories in wars or in contests, family relations, and social status; p. 184-213), the secondary use of dedications (p. 215-241), the importance of dedications for the image of the sanctuary (p. 245-297), and the reingraving of the dedicatory inscription by the dedicant or by another person (p. 216-227). A list of 681 dedications, many of them inscribed, completes the book (p. 307-372; bibliographical references; date; no text). [AC]

86) A. JACQUEMIN, “‘Hiéron’, un passage entre ‘idion’ et ‘démosion’”, *Ktéma* 23 (1998) [1999], p. 221-228: J. points to the complexity of the distinction between ἴδιον, δημόσιον and ἱερὸν in the epigraphic record. [AC]

87) A. JACQUEMIN – M.-J. MORAND, “Inscriptions de Kadyanda”, *Ktéma* 24 (1999), p. 283-288 [BE 2001, 423]: Ed. pr. of four inscriptions from Kadyanda in Lykia. A priest of Isis and Sarapis is honored for his benefactions (29; 1st cent. B.C./A.D.); he was a member of the tribe Helias, named after Helios. A very fragmentary lex sacra regulates sacrifices and banquets (εὐωχία) in several sanctuaries of the city (31, 1st cent. A.D.), including the sanctuary of Leto, the Epo[---], and the Dai[---]. One recognizes references to Artemis, Demeter, Helios, Isis and Serapis, the Nymphs, and the priest of Dionysos. [AC]

88) M.H. JAMESON, “An Altar for Herakles”, in P. FLENSTED-JENSEN – T.H. NIELSEN – L. RUBINSTEIN (eds), *Polis and Politics. Studies in Ancient Greek History presented to Mogens Herman Hansen on his Sixtieth Birthday, August 20, 2000*, Copenhagen, 2000, p. 217-227 [BE 2001, 174]: J. republishes an altar found in the Athenian Agora (B.D. Meritt, “Greek Inscriptions”, *Hesperia* 7, 1938, p. 92f. n° 12; 4th cent.). According to his restoration, the altar was dedicated by Timotheos to Herakles; the dedicant inscribed the names of the genos that had the right to participate in the cult (“Sanctuary of Herakles belonging to the following Praxiergidai and --- those who share in the shrine”). [AC]

89) S.I. JOHNSTON, “Le sacrifice dans les papyrus magiques grecs”, in A. MOREAU – J.-C. TURPIN (eds), *La magie. Actes du colloque international de Montpellier, 25-27 mars 1999*, Montpellier, 2000, II, p. 19-36: J. studies the role of sacrifice in magical rituals and discusses the sacrifices described in the magical papyrus PGM IV 26-51, 2891-2942 and 1390-1495. According to J., sacrifices in magical rituals were not intentional reversions of “normal” ritual patterns; magicians did not ignore or corrupt traditional rituals, but rather used their knowledge of the sacred in order to extend the existing rituals without disregarding their underlying ideologies [cf. the English version of this article: S. I. JOHNSTON, “Sacrifice in the Greek Magical Papyri”, in P. MIRECKI – M. MEYER (eds), *Magic and Ritual in the Ancient World (Religions in the Graeco-Roman World, 141)*, Leiden, 2002, p. 344-358]. [JM]

90) C.P. JONES, “Diodoros Paspasos Revisited”, *Chiron* 30 (2000), p. 1-14 [BE 2001, 365; 2002, 351]: J. rejects D. MUSTI's arguments concerning the periodicity of the Nikephoria of Pergamon, and endorses his own view that this was a pentaeteric festival [cf. EBGR 1999, 32 and 169] and that the activities of Diodoros Paspasos, should be dated to the period of the Mithridatic wars. J. tentatively suggests identifying the ἐπινίκια festival mentioned in one of the honorary decree for Diodoros Paspasos with a festival celebrated by Lucullus in 70 B.C. (H. HEPDING, “Die Arbeiten zu Pergamon 1908-1909: Die Inschriften”, *MDAI(A)* 35 [1910], 410 l. 21f.: ἔν τε [τοῖς ὑπὸ Λικινίου Λευκόλλου

ἀχθεῖσιν ἐφ' ἱερέως --- τοῦ Στρατ[ον]ίου ἐπινικίους, instead of ἐν τε [τοῖς ἐννεακκαικιστοῖς Νικηφορίους τοῦ στεφανίτου ἀγῶνος τοῖς κατ' Ἀριστ[ον]ίου ἐπινικίους]. [AC]

91) C. JONES, "Interrupted Funerals", *PAPbs* 143 (1999), p. 588-600: Based on three inscriptions from the Imperial period (P. HERRMANN, "Zwei Inschriften aus Kaunos und Baba Dag", *OpAth* 10 [1971], p. 36-39 from Kaunos; *IKnidos* 71; *SEG* XLV 1502 from Aphrodisias) [cf. *EBGR* 1993/94, 195] J. discusses the pattern of protest and diversion in cases of funerals interrupted upon popular demand, so that the deceased person would receive a public funeral or other honors. In some cases one may recognize behind such disturbances the anger of citizens at the loss of a generous public figure or a conscious attempt of the people to extract a larger munificencia from the upper class on the occasion of a funeral. In the inscription from Knidos concerning the funeral of an unknown woman J. reads in l. 11-13: θάπτειν αὐτὴν ἐν | τῇ πόλει καὶ ἐπεβοάσεται οὐκ ὑπὲρ | αὐτῆς ("...to be buried in the city and shouted on her behalf..."). [JM]

92) D. JORDAN, "Cloud-drivers and Damage from Hail", *ZPE* 133 (2000), p. 147-148: J. suggests a new reading of a Christian prayer from Noto in Sicily (*SEG* XLIV 775, 5th or 6th cent.) [see *supra* n° 19]. On B 9-12 J. reads ὀρκίζω τὸς νεφ[ε]λῆλᾶτας κατὰ τοῦ Θε(ε)οῦ· μὴ χαλαζοκουπῖσιντε {σ} τὸν ἀνπελῶνα ("I adjure the cloud-drivers in the name of God: do not damage the vineyard with hail"). [JM]

93) D. JORDAN, "Ephesia Grammata at Himera", *ZPE* 130 (2000), p. 104-107: J. discusses five fragments of an ἐπωδή from Himera (M.T. MANNI PIRAINO, "Le iscrizioni", in N. ALLEGRO *et al.*, *Himera, II. Campagne di scavo 1966-1973*, Rome, 1976, p. 697-698, 5th cent.). The dialect of the inscription is West Greek. The text begins with 'Ephesia grammata' (cf. Hesych., s.v., ἀσκι κατασκι λῖξ τετραξ δαμναμενεὺς ἀσσία). This tablet is their first epigraphical attestation. According to J. the ἐπωδή from Himera copies, with errors and omissions, a much older archetype. [JM]

94) D. JORDAN, "New Greek Curse Tablets (1985-2000)", *GRBS* 41 (2000), p. 5-46 [*BE* 2002, 73]: J. presents a catalogue of 122 curse tablets published between 1985 and 2000 and found in Attika (Athens), Boiotia (Oropos), the Peloponnese (Korinth, Isthmia, Kleonai, Nemea), Macedonia (Akanthos, Arethousa, Pella, Pydna), the Aegean Islands (Kos, Lesbos, Rhodes), Pannonia (Savaria), Sicily (Akragas, Kamarina, Lilybaion, Selinous), Italy (Lokroi Epizephyrioi, Rhegion, Rome), Gaul (Olbia), Spain, Tunisia (Carthago), Egypt, Palestine-Syria (Antioch, Apameia, Bet Guvrin, Caesarea Maritima), Cyprus (Amathous), and the Black Sea (Olbia). [JM]

95) D. JORDAN, "Three Texts from Lokroi Epizephyrioi", *ZPE* 130 (2000), p. 95-103: J. discusses three texts published by F. COSTABILE [*EBGR* 1999, 41 n^{os} 1-3] and suggests a few new readings: 1) In an one-line text from Centocamere (6th cent.) J. reads ἐν ὧ(υ)βάβας and interprets the lead inscription not as a *defixio*, but as a label of some kind. 2) At least five of seven fragments of two tablets from Centocamere (4th cent.) belong according to J. to a protective poem (ἐπωδή; fr. a-c, f and g). 3) With regards to a judiciary curse tablet from Parapezza (4th/early 3rd cent.) J. presents an entirely different text from the one read by COSTABILE: Θεστίας, Κα[λλι]κράτης, Γνάθις | οἱ ἄλλοι ἀντανταθ[έ]ντες | καὶ εἴ τις ἀντα[ν]τ[έ]α[ι] ἅμιν ("Thestias, Kallikrates, Gnathis, the others opposed in court, and anyone who opposes us in court"). [JM]

96) D. JORDAN, "Ψήγματα κριτικῆς", *Eulimene* 1 (2000), p. 127-131: 1) J. reedits *PGM* XXXV 24-26 and 31-40 with new readings. For l. 24-26 J. presents the following text: καὶ ἐξορκίζω ὑμᾶς, ἵνα δότε χάριν καὶ νίκην καὶ δύναμιν καὶ πνεῦμα ἈΤΟΥ διὰ δῆμα τῷ φοροῦτι τὸ χαριτήσιν τοῦ(το) ("and I conjure you in order to give favor and victory and strength and intellect (?) ... wreath to the one who bears this amulet" [perhaps the papyrus itself used as an amulet]). L. 31-40 are restored by J. as follows: πᾶ(ν)τα τὰ π' ὑεῖματα τῆς κοσμήσεως (καὶ?) εὐκρασίας ἐπικαλοῦμαι καὶ παρακαλῶ | καὶ ἐξορκίζω ὑμᾶς, ἵνα μου ὑπακούσητε κ(αὶ) ἀπαρπάβετε χά[ρι]ν δότ[ε] τῷ φοροῦτι τὸ | [χαριτήσιν μου τοῦτο] ("all the spirits of good order and mildness, I invoke and request and conjure you to obey me and continually give favor to the one bearing this amulet"). 2) In *PGM* O 1 J. reads in l. 4-5 and 10 λαλήσεν (= λαλήσαι{ν}) instead of λαλήσεν (= λαλήσειν). 3) Many of the *defixiones* found in Rome (AUDOLLENT, *DT* 155-170, 4th-5th cent.) bear different forms of the same phrase, whose meaning was not so clear: Λό(γος)· ὑμῖς δέε Φρυγία δέε / Νυμφεε Εἰδωνεα νεαεν/κῶρω κατοικῶσε. J. supposes that the phrase was originally an invocation falsely copied from a magical handbook: ὑμεῖς δέ, ἐφουδριάδες νύμφαι, αἰδώνιοι, ἐγχῶροι κατοικοῦσαι ("I invoke you, deadly Nymphae Ephydriades who live here"). [JM]

97) D. JORDAN – R. KOTANSKY, “Magisches. 338. A Solomonic Exorcism. 339. A Spell for Aching Feet”, in M. GRONEWALD – K. MARESCH – C. RÖMER *et al.*, *Kölner Papyri (P.Köln.)*. Band 8, Opladen, 1997, 53-81: 1) Ed. pr. of a silver phylactery from Egypt (338, 3rd/4th cent. A.D.). A sketch can be identified with the ‘seal of Solomon’ (a snake eating its tail surrounding the tetragrammaton written in letters that approximate Palaeo-Hebrew). The text was probably copied from a model, the composer of which drew on Jewish traditions: “I adjure every spirit and evil by the great God most high (ἐσκορκίζω πᾶν πνεῦμα πονηρὸν καὶ κακὸν κατὰ τοῦ μεγάλου ὑψίστου θεοῦ) who created heaven and earth and the seas and all things in them, to come out of Allous, whom Annis bore, the holder of the seal of Solomon, on the present day, in the very hour – Now! Now! Immediately! Immediately ! I adjure you, spirit containing poison not easy to bear (magical words: Ἰαω Σηθ Ἰμασι Φρεε Φιμακεραυιανιη Βριμμεσον Κιομμα Πανιαμι Βαρφαραλαξ Οζομο). Why are you troubling Allous, who has done you no wrong (μηδέν σοι ἄδικον ποιήσασαν)? In the middle of the Seal of Solomon, the demons (ἐν (μ)έσφ τὰ δαιμόνια)” (338) [we remark upon the unusual reference to the woman’s innocence; for this type of discourse in magical texts cf. *EBGR* 1997, 296 = *SEG* XLVII 510: ἀξιῶν οὖν ἀδικούμενος καὶ οὐκ ἀδικῶν πρότερος, ἐπιτελ[ῃ] γενέσθαι(ι) ἢ καταγράφω καὶ ἢ παρατίθεμαι ὑμῖν]. 2) Ed. pr. of a silver phylactery from Egypt that aimed at protecting a man from pain of the foot (339, 3rd/4th cent.); the man invokes Iao, “master of gods and demons” (ἄναξ θεῶν καὶ [δαιμόν?]ων). [AC]

98) V. KALPAKOVSKA, “Styberra in the Roman Period”, *ZAnt* 49 (1999), p. 155-171: Brief discussion of the civic emperor cult at Styberra (p. 158). [AC]

99) I. KARAMUT, “Syedra 1997 kurtarma kazisi ve temizlik çalışmaları”, in *IX. Müze Kurtarma Kazıları Semineri, 27-29 Nisan 1998, Antalya*, Ankara, 1999, p. 141-150 [*BE* 2000, 634]: K. gives the translation of four inscriptions found at Syedra (Pamphylia), including two agonistic inscriptions that commemorate victories in boxing (age class of boys) and in the pankration. [AC]

100) G.G. KAVVADIAS, “Ὁ Θησέας καὶ ὁ Μαραθώνιος Ταῦρος. Παρατηρήσεις σὲ ἓνα νέο ἀττικὸ ἐρυθρόμορφο κιονωτὸ κρατῆρα ἀπὸ τὸ Ἄργος”, in J.H. OAKLEY – W.D.E. COULSON – O. PALAGIA (eds), *Athenian Potters and Painters*, Oxford, 1997, p. 309-318: A deposit with pottery was excavated in Argos in 1992. Among the finds was an almost complete Attic black-glazed skyphos with a dedicatory inscription incised on the bottom: τοῦ ἑρῶος ἐμὶ (“I belong to the hero”). The inscription is written in the Argive alphabet and dates to the mid-5th cent. [JM]

101) F. KAYSER, “La gladiature en Égypte”, *REA* 102 (2000), p. 459-478: Based on archaeological material (terracotta objects), papyri (*PGM* IV 1390; *P.Ryl.* I 15; *P.Flor.* II 278; *P.Lips.* 57) and epigraphic evidence, K. studies the status of gladiatorial combats in Roman Egypt. K. shows that gladiatorial contests were indeed successful in Egypt. In Alexandria such games were combined with festivals of a Greek tradition. Gravestones found outside Egypt demonstrate the popularity of Egyptian gladiators in other parts of the Roman Empire (*CIL* V 3465; VI 10194, 10197; XII 3329; *IGUR* II 939; *I.Ephesos* IV 1177). [JM]

102) I. KERTÉSZ, “„Pleres de oikos hapas stephanon“, *REA* 102 (2000), p. 459-478: K. discusses the honorary epigram for Nikomachos from Miletos who won the wrestling competitions at a festival in honour of Herakles and at Nemea, while his father, Babon, won an unknown competition at the Soteria in Delphi (J. EBERT, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen*, Berlin, 1972, n° 74). The organizers of the festival in honour of Herakles are called Telephidai. This term refers undoubtedly to the Pergamenians. K. proposes a date in c. 170-150. In this period the mythological ancestry of the Pergamenians from Telephos seems to have played an important part in Pergamene propaganda, as shown by the contemporary Telephos frieze of the altar of Zeus. [JM]

103) M. KLINGHARDT, “Prayer Formularies for Public Recitation. Their Use and Function in Ancient Religion”, *Numen* 46 (1999), p. 1-52: K. discusses the phenomenon of fixed prayer formularies which were recited in public by a person or a crowd. Such formularies were compiled in written form, and there is a number of references for the use of prayer books in Oriental religions and in mystery cults (e.g. in the mysteries in Andania: *LSCG* 65). In Greek religion, hymns, prayers, and paeans were frequently inscribed in stone from the Hellenistic period onwards (e.g. *IG*

II² 4473, 4510; *IG IV* 1² 128-134; *Syll.*³ 270; *I.Cret.* III,i 2). One of the most famous is the Erythraean paean for Apollon and Asklepios (*I.Erythrai* 205, l. 56-73) [see now W.D. FURLEY – J.M. BREMER, *Greek Hymns*, Tübingen, 2001, vol. I, p. 211-214; vol. II, p. 161-163]. According to K. the reason for the omnipresent use of formularies was that the prescribed wording and the correct recitation guaranteed the appropriateness and the efficacy of prayers; otherwise they were ineffective, or even dangerous. The correct form of a prayer was considered relatively rare as having been handed down by the gods. Such a divine revelation is expressed in an oracle found at Didyma (*I.Didyma* 504). More often the divine origins were guaranteed by the concept of the poet's inspiration. Great importance was attributed to the requirement not to publish prayer formularies and to keep them secret. It is interesting that the religious awe was primarily related to the name of the gods. Such secret knowledge had a potentially dangerous power and was used most frequently in magic rituals (e.g. *PGM II* 126-128; *PGM III* 158-159; *PGM V* 108-118). [JM]

104) D. KNOEPFLER, "Poseidon à Mendè : un culte érétrien?", in *Myrtos*, p. 335-349: The worship of Poseidon is well attested in Euboia, but it seems absent in Eretria. K. corrects this impression by pointing out that in addition to the month Posideon, the existence of which can be postulated for Eretria and Chalkis [*EBGR* 1989, 57], a second Eretrian month derives its name from the cult of Poseidon: Hippiion (from Poseidon Hippios); the personal names Petraios and Petraion are possibly related to Poseidon Petraios; also Poseidon's son Orion was worshipped in Eretria. Three inscriptions (two of them published for the first time) offer more evidence for Poseidon's presence in the pantheon of Eretria: 1) the boundary stone of the sanctuary of Naustolos (*IG XII* 9, 256), probably a maritime hero; 2) a Hellenistic inscription (on an altar?) that names Amphitrite, who probably shared a sanctuary with Poseidon; and 3) an epitaph erected by a cult association which held its celebrations on the eighth day of each month (τὸ κοινὸν τῶν ὀγδοῖστῶν), i.e. probably on Poseidon's sacred day (birthday). Although this evidence shows that Poseidon played an important part in the cults of Eretria, it does not prove that his cult was introduced to Mende (Chalkidike) from Eretria [for the Poseidon in Mende see *EBGR* 1992, 236; 1993/94, 261-262; 1994/95, 367; 1996, 271-272]. [AC]

105) Ch. KRITZAS, "La dédicace argienne attribuée à Wriknidas", in L. DUBOIS – E. MASSON (eds), *Philokypros. Mélanges de philologie et d'antiquités grecques et proche-orientales dédiés à la mémoire d'Olivier Masson* (*Minos Suppl.* 16), Salamanca, 2000, p. 191-195 [*BE* 2001, 201]: A bronze ring covered by a sheet of gold, originally from the Argive Heraion (now in the J. Paul Getty Museum), bears a metrical inscription (*SEG XXXVI* 341 = *CEG* 813, c. 550?). K. suggests a new reading: *ἡ ῥικνίδα μ' ἀνέθεκε θεοῖς λευκὸδῶνοι* *Hérarai* (not *ἡ ῥικνίδα* or *ἡ ῥικνίδας*), i.e. "the daughter of Rhiknidas dedicated me to the white-armed Hera". K. provides several parallels of Archaic dedications in which the name of the dedicant was omitted and replaced by a patronymic. [AC]

106) Ch. KRITZAS, "Νέα ἐπιγραφικὰ στοιχεῖα γιὰ τὴν ἐτυμολογία τοῦ Λασθίου", in *Πεπραγμένα Ἡ' Διεθνoῦς Κρητολογικοῦ Συνεδρίου*, Herakleion, 2000, A2, p. 81-97: Ed. pr. of a building inscription found in the sanctuary of Hermes Kedrites and Aphrodite in Simi Viannou (Crete). Two texts written in the 2nd cent. record repairs (ἀνέσασσαν) in a building (the temple?) carried out by the magistrates of a city which is not named, certainly Lyttos. The second text names the tribe of the Lasynthioi, thus showing that the ancient name of Lasithi was Lasynthos, allowing the restoration of the same tribal name in *I.Cret.* I, xviii 13 (not ['Y]α(κ)υνθ(ῶν), and eliminating the tribe of the Hyakinthioi (allegedly connected with the festival of Hyakinthia). [AC]

107) L. LADJIMI SEBAÏ, "Un texte votif en l'honneur de Commode sur une inscription inédite provenant de Mididi (Hr Milid-Tunisie)", in *Africa Romana* 13, p. 1543-1550: Ed. pr. of a Latin dedication made by a priest (sacerdos) and his wife for the well-being of emperor Commodus. The dedication was made in fulfillment of a vow (*uxor sua hoc munus fieri una s[ecum] voverat id [Vollustus Maximianus] votu(m) [sol]vit*; Mididi, Tunisia). [AC]

108) A. LAJTAR, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (*IGSK*, 58), Bonn, 2000 [*BE* 2001, 308]: This corpus contains 387 inscriptions of Byzantion and its European territory from the foundation of the city to the foundation of Constantinople (no new texts) as well as 66 inscriptions from Selymbria; n^{os} 323-387 are of unknown provenance, but they may be attributed to Byzantion. *Dedications*: Two dedicatory epigrams are known from literary sources (7: Poseidon;

8: statues of the founder Byzas and his wife Phidaleia). A winner at the torch-race of the boys (ἄνηβοι) during the festival of the Bosporia dedicated his prize to Hermes and Herakles (11). Two Hermaic stelae are dedicated to the Theoi Apotropaioi and Alexikakoi (12) and to Agathos Daimon, Agathe Tyche, to the personifications of weather conditions (Kalos Kairos, Ombroi, Anemoi), and to the personifications of the four seasons (Ear, Theros, Metoporon, Cheimon; 13, 2nd/3rd cent.). The preoccupation with favorable weather is also evident in the dedication made by a man and his relatives to Zeus Aithrios for his fellow villagers (κομῳτάις); the names of the village priest and the villagers (in the dative) are written on a stele (τελαμών; 19, 1st cent.). A similar context may be assumed for the dedications of men and entire villages to Zeus Enaulios (20, ὑπὲρ τῶν θρεμμάτων), Zeus Komatikos (21, ἐπαγγελάμενος; 22; on behalf of a benefactor). [L. ROBERT, *Hellenica* X, Paris, 1955, p. 36f., interpreted Zeus Enaulios as a patron of the countryside, the household and the livestock; L. suggests associating him with Zeus Herkeios, as a patron of the household. Zeus Enaulios is, however, more probably a patron of the breeding of livestock (cf. ὑπὲρ τῶν θρεμμάτων); in context of the pastoral economy and the seasonal movement of livestock ἀυλή designates the (fenced) area where livestock was kept; cf. the terms ἔπαυλος, σύναυλος, ἀύλοστατεῖν et sim.: J.E. SKYDSGAARD, "Transhumance in Ancient Greece", in C.R. WHITTAKER (ed.), *Pastoral Economies in Classical Antiquity*, Cambridge, 1988, p. 74f.; A. CHANIOTIS, "Milking the Mountains: Economic Activities on the Cretan Uplands in the Classical and Hellenistic Period", in *id.* (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Crete*, Stuttgart, 1999, p. 198 with note 25]. A fragmentary dedication to Zeus Komatikos records the repeated promise of a man to donate oxen to Zeus, i.e., for a sacrifice (23: τῷ Διὶ τῷ Κομητικῷ {ν} πολλὰκις τὰύρους ὑποσχόμενου); later, another man [a relative, an heir?] made a thanksgiving dedication in fulfillment of a vow on behalf of the village (εὐξάμενος... εὐχαριστήριον ἐνέθηκα). A dedication (in Latin) was made to Fortuna after the victory of Claudius II over the Goths (15, A.D. 269; *ob devictos Gothos*). Artemidoros, who organised a *naviglium Isidis* (ναυαρχήσας τὰ Μεγάλα Πλ[οι]αφέσια), made a dedication to Isis and Sarapis (324, 1st cent. A.D., Byzantium?). Other dedications are addressed to Artemis (not named, but represented in relief; 41, εὐχαριστήριον), Heros Stomianos (25-29; 25: εὐχὴν; 28: ὑπὲρ τοῦ υἱοῦ... εὐχὴν), Isis (16, Imperial period), Meter (18, εὐχὴν), Meter Theon Mamouzene (17; κατὰ εὐχὴν εὐχαριστήρια), and Theos (or Zeus) Hypsistos (24). *Festivals*: Only the festivals of Bosporia (11) and Dionysia (2) are attested. *Sanctuaries*: The sanctuary of Apollon was the place where public documents were inscribed (1, Hellenistic). *Emperor cult*: The municipal emperor cult is attested through a dedication to a Caesar Augustus (14) and through the office of the archiereus (32, 34, 36). *Cult associations*: The cult association of the mystai Διονύσου Κάλλωνος is known through six honorific inscriptions for its benefactors (30-35, 1st-2nd cent.), who had held the offices of the priest (31, for 2 years), the gymnasiarchos (30, 32, 33, 35) [of the association or of the city?], the agonothetes (32, 35), and the euthynos (32) of the association; in one case the association honored a couple that had served as high priest and priestess of the municipal emperor cult (34). The interpretation of Dionysos' epiklesis (Kallonos) is not certain; R. MERKELBACH has associated this name with beauty (καλόν), but according to K. ΤΑΣΚΛΙΚΙΟΖΛΙ it derives from the *mutatio Callum* (between Selmybria and Athyra). [The name of the god is only attested in the genitive; L. reconstructs the nominative as Διόνυσος Κάλλων; the correct form probably is Διόνυσος Κάλλωνος. Kallon is either a place name or more probably the name of the founder of the cult (or the cult association); cf. the theonyms Ζεὺς Βαραδάτω, Μῆς Ἀρτεμιδώρου et sim.; see F. GSCHNITZER, "Eine persische Kultstiftung und die 'Sippengötter' Vorderasiens", in W. MEID – H. TRENKWALDER (eds), *Im Bannkreis des Alten Orients. Studien zur Sprach- und Kulturgeschichte des Alten Orients... Karl Oberhuber zum 70. Geburtstag gewidmet*, Innsbruck, 1986, p. 45-54]. Another association (θιασῖται) was dedicated to the cult of Dionysos Parabolos (37, early 2nd cent. A.D.); its officials included a priest, a treasurer, a president (*prostates*), and a secretary; the association's benefactor appears among the officials (ἐπὶ ἱερέος... καὶ εὐεργέτου...). This association is probably identical with the association of the Dionysobolitai (38). L. interprets the word βόλος which appears in the epithet Parabolos and in the name Dionysobolitai as "fisherman's net/catch of fish" and interprets the god as a patron of fishermen. [I tentatively suggest two other possibilities. 1) Παράβολος means inter alia "deceitful", which is a property attributed to Dionysos (e.g. Dionysos Erikryptos Pseudanor in Macedonia: *EBGR* 1993/94, 110; *I.Berota* 53-57. 2) The epithet Parabolos can be interpreted as implying that the sanctuary of Dionysos was near a βόλος (παρὰ βόλον), perhaps not a fishing place, but a gate (cf. HESYCH., s.v. βόλος: θύρα); cf. the epithets Prothyraia for Artemis and Propylaios for Herakles and Hermes]. Another dedication was made by an association of mystai on behalf of the priests in fulfillment of a vow (39, Imperial period: [οἱ μ]ύσται καὶ θιασεῖται εὐξάμενοι ὑπὲρ τῶν

ιε[ρέων]). The “elders” (πρεσβύτεροι) and the mystai of another (?) Dionysiac association honored their priest (40). See also *infra* for an association of worshippers of Herakles. *Cult officials*: The hieromnemon was Byzantion’s eponymous magistrate (2, 19, 30-40); he was also responsible for the announcement of honors at the Dionysia (2, 2nd cent.); in several cases the office was occupied by Zeus Serapis (19, 1st cent.), Demeter (32, 1st cent. A.D.), Hera (33, 1st cent. A.D.), Thea Neike (35), Thea Nemesis (34), an anonymous goddess (40), the emperors Domitian (30-31) and Hadrian (37-38), and an anonymous Augusta (36). In several inscriptions the hieropoios appears as a second eponymous magistrate (32-35). One of these hieropoioi of Demeter served also as a high priest of the [municipal] emperor cult for at least 21 years; for 20 years he covered the expenses of the office himself (32, late 1st cent.: ἀρχιερέο[ς] τὸ ἀκ’, ἐκ τῶν ἰδίων τὸ κ’). A woman served as a hieropoios for the second time, covering the expenses of the office herself (33, 1st cent. A.D.: ἱεροποιοῦ... τὸ δευτέρον ἐκ τῶν ἰδίων). *Funerary cult*: A foreign judge from Mylasa, who died during his service in Byzantion, was honored with a public burial and funerary libations (316, late Hellenistic: [ὁ] δᾶμος τῶν ἐνταφῶν καὶ τὸν ἐναγισμὸν). A man points out to the transitoriness of life in his epitaph: [ὁλίγος ὁ βίος· ἦλθε, εἶδες, ὑπάγε] (383, 3rd cent. A.D.) [“life is short; you came, you have seen, now go”]. The expression [τῶν] περὶ τὸν Ἡρακλέα (l. 3) in a fragmentary passage of this epigram, probably refers to an association of worshippers of Herakles]. A deceased woman is called “pious” (εὐσεβής) in her epitaph (349).

Selymbria: Many dedications (representations of a horseman in relief) were found in the sanctuary of Heros Archagetas (S7-9, 12-13, 16), also called Theos Heros Archagetas (S10), Theos Archagetas (S11), Archagetes (S14), Theos Heros (S17) or simply Heros (S18: [ἀν]έθ[η]καν “Ἡρώα ὑπὲρ υἱοῦ). This founder-hero was regarded as protector of men and animals (*cf.* εὐχήν: S7-9, 12, 16; εὐχήν ἀπέδωκε: S11; εὐχαριστήριον: S10; ὑπὲρ τοῦ υἱοῦ χαριστήριον: S13; ὑπὲρ ἑαυτοῦ καὶ τῶν ἰδίων: S15-16; περὶ αἰαντοῦ = ἑαυτοῦ καὶ τῶν κτηνῶν εὐχήν). Other dedications are addressed to Aphrodite (S2), Dionysos Hληνεΐτης (S6, otherwise unattested), Hermes (S22, by an agonothetes), the Theoi (S20, εὐξάμενος), and to anonymous deities (S5, εὐξάμενος Σαλυμβριανοῖς; S19: εὐχήν; S26, on behalf of Maximinus Thrax). We also mention a statue of Dionysos (S4) and a reference to Pythios Apollon in a fragmentary inscription (S23). *Cult officials*: The eponymous magistrate was the hieromnemon; in the only attestation of this office it was held by Thea Hygieia (S23). A komarchos is honored for his pious and just conduct in dealing with sacred and public business (S24, Imperial period: προϊστάμενον τῶν τε ἱερῶν καὶ τῶν δαμοσίων ὁσίως καὶ δικαίως). *Emperor cult*: There are two dedications (?) to anonymous emperors (S27-28). *Funerary cult*: The epitaph of a soldier designates him a “benevolent hero” (ἥρωες ἀγαθοποιός; 31, 1st/2nd cent.); another deceased person is simply called a “hero” (S37). A very fragmentary epigram for a builder states that his soul was brought by Hermes to the underworld (S50: οὐ ψυχὴν Ἑρμῆς μὲν ἀπηγάγετ’ εἰς Ἀχέροντα]). On l. 10 one may restore [τὸν θεὸν οὐ λησμο[ν]ήσας ε] (ΟΥΛΗΣΜΑ[---] on the facsimile of Stamulis); the man did not neglect his obligations towards the divinity]. [AC]

109) S. LAMBERT, “The Sacrificial Calendar of the Marathonian Tetrapolis: A Revised Text”, *ZPE* 130 (2000), p. 43-70 [*BE* 2001, 195]: New critical edition of the sacrificial calendar of the Marathonian Tetrapolis based on autopsy (*IG* II² 1358 = *LSCG* 20, 4th cent.). We note L.’s new readings, restorations and interpretations: A1 l. 10: The divinity ἐν ἀγορᾷ, to which a ram should be offered, could be Hermes or Zeus (A1 l. 10). A1 l. 11: L. restores instead of [τάδε ὁ ἄρχων θύει] a specification of time for the sacrifice to Zeus Horkios: either [ἐνδεκάτῃ]ει or [δωδεκάτῃ]ει. A1 l. 13-19: This passage introduces three sets of sacrifices, from three different sources of authority: [c. 7-15] τάδε τοῦ τῶν ἐν [c. 5-12 ἐ]νιαντοῦ ἕκαστον [c. 6-13]α ἐξῆς ὡς γέγραπται [c. 7-14]τον τὸν ἐν ταῖς [c. 6-13]παρὰ τὸ Ἐλευσίνιον [c. 7-14]ωι ἐν Κυνουσοῦραι [c. 5-11]παρὰ τὸ Ἡρακλείον (“the following sacrifices are to take place in the cycle of the ... in ..., each ... in order as is written ... on the [stelai] by the Eleusinion, on the [altar?] in Kynosoura [and the one?] by the Herakleion”). A1 l. 20-37: This passage contains three sequences of sacrifices that correspond to the three sources of authority mentioned in A1 l. 17-19 (A1 l. 20-22 = Eleusinion; A1 l. 23-31 = Kynosoura; A1 l. 32-37 = Herakleion). A1 l. 26: [Ἀπόλλωνι? Ὡς Ἀποτροπαῖωι. A1 l. 38-55: A number of sacrifices is listed; L. assumes a unit of biennial or some other kind of non-annual (e.g. quadrennial) sacrificial rituals. The second column of Face A contains a long list of sacrifices. Those in A2 l. 1-33 are part of an annual sequence, those in A2 l. 34-56 to a biennial one. The sacrifices in A2 l. 1-53 are allocated to the demarch of Marathon and were located in that deme, the sacrifices in A2 l. 54-56 were located in Trikorynthos. A2 l. 39 names Euboulos, the archon of the Tetrapolis at the time when the sacrificial calendar was inscribed; L. identifies this Euboulos with the influential politician of the

mid-4th cent. The sacrifices in A2 are arranged by location, by demes (the parts for Oinoe and Probalinthos being lost), while the sacrifices in A1 are organised according to a principle we cannot fully understand. The most important difference between the two columns is the absence of *bierosynai* from A1. L. offers two different interpretations: a) the sacrifices of A1 were the responsibility of newer, democratic officials and represented new Tetrapolis sacrifices, introduced (perhaps?) after Kleisthenes; b) the *bierosynai* for the sacrifices in A1 were paid from some other source (the gene or the polis). Face B lists names, followed by monetary amounts recording contributions for either the entire or some part of the sacrificial program of face A. [JM]

110) S.D. LAMBERT, "The Greek Inscriptions on Stone in the Collection of the British School at Athens", *ABSA* 95 (2000), p. 485-516 [*BE* 2002, 158, 188, 215, 318]: L. republishes 24 inscriptions in the Collection of the British School at Athens; in some cases the reliefs were unpublished. An honorary decree for officials (E5 = *IG* II² 488, Athens, 304/3) charges the Officer of Administration to make the disbursement for a sacrifice and a dedication. A father dedicated a statue of his (newly born?) daughter to Eileithyia as a thanksgiving dedication (χαριστήριον; E13; Athens, c. 100-150). A relief with a bucranion was dedicated to [Zeus?] Hypsistos (E14 = *IG* II² 4056; Athens, 2nd cent. A.D.). A gymnasium was dedicated to Zeus Keraios and Antha by a group of c. 100 συνθύται (E16 = *SEG* XXXII 454; Anthedon, c. 150). A very fragmentary inscription from Melos may be associated with Alexandros, the founder of a mystery cult (E19 = *IG* XII 3, 1082; Melos, 3rd cent. A.D.; cf. *IG* XII 3, 1081: εἰλεως Ἀλεξάνδρῳ κτίστη εἰρηῶν μυστῶν). Another dedication from Melos (E20 = *IG* XII 3, 1106, Hellenistic) does not preserve the name of the divinity. A fragment from Aigina may name Poseidon (E22, unpublished; c. 457-425?). A votive relief from Epeiros with the representation of a bull was dedicated by the parents of a boy (ὕπερ υἱοῦ εὐχάν; E23 = *SEG* XXIV 471, 1st cent.). We also note an epitaph of the ἀφηρώξεν-type from Thera, probably with the representation of a heroized woman with the jar that marked her heroon in relief (E24 = *IG* XII 3, 913, late Hellenistic?). [AC]

111) S. LAMBERT, "Two Notes on Attic Leges Sacrae", *ZPE* 130 (2000), p. 71-80 [*BE* 2001, 194 and 196]: L. attributes a fragmentary *lex sacra* found in Chalkis to the Marathonian Tetrapolis (*IG* I³ 255, c. 430). In A 10-11 he restores [...]. Ποσιδέοις τ[— Ἀπόλλωνι] | [Ἀπο]τροπαίοι ἐν Κυνο[σούραι]. L. offers four possible explanations for the sacrifice for Herakles ἐν τῷ Ἐλαιεῖ (A 11-12), usually connected with the deme Elaious: a) the sacrifice was an extra-territorial one; b) the deme was genuinely a multi-local one; c) deme and cult place had the same name, but were not identical; and d) the deme Elaious should be located in or around the area of the Tetrapolis area. L. also discusses the relationship of the sacrificial calendar of Erchia (*SEG* XXI 541, 4th cent.) to other literary and epigraphical evidence (*IG* I³ 247; *IG* II² 1294, 2609, 2701) in terms of the topography, the cults and the institutions of Erchia. [JM]

112) S. LAMBERT, "The Erechtheum Workers of *IG* II² 1654", *ZPE* 132 (2000), p. 157-160 [*BE* 2001, 159]: L. studies one of the accounts of the Erechtheion (*IG* II² 1654). After a reconsideration of the names included in the account, he argues that the inscription should be dated to the end of the 5th cent. According to L. the upper fragment of *IG* II² 1654 was inscribed in 406/5, while the lower fragment of the same account and *IG* I³ 478 were inscribed in 405/4. [JM]

113) M.G. LANCELLOTTI, "Problèmes méthodologiques dans la constitution d'un corpus des gemmes magiques", in *Magie*, p. 153-166 [*BE* 2002, 75]: L. sketches the history of research on the 'Gnostic' gems, pointing to the problems caused by the use of the attribute 'Gnostic' [cf. *infra* n° 133], and presents the project of a compilation of the corpus of magical gems (coordinated by A. MASTROCINQUE). [AC]

114) M.G. LANCELLOTTI, "ΣΕΜΕΣ(Ε)ΙΑΜ: Una messa a punto", *ZPE* 132 (2000), p. 248-254: The name Σεμεσ(ε)ιαμ, certainly of a Semitic origin, often appears in magical papyri and on gems. It is usually translated as "eternal sun", but a detailed study of the contexts in which it appears reveals its evolution into a term with much wider cosmological connotations. [AC]

115) R. LAST, "Inscribed Astragalus from Sha'ar Ha-'Amaqim", *ZPE* 130 (2000), p. 248: Ed. pr. of a knucklebone (astragalus) inscribed with the name of Hermes (ΕΡΜΗ), found in a Hellenistic tower at Sha'ar Ha-'Amaqim in the southern Lower Galilee. Hermes was regarded as a patron of good fortune, unexpected piece of luck, lot and dice. [AC]

116) M.L. LAZZARINI, "Una nuova testimonianza del culto di Apollo a Crotone", in *Campania antica*, p. 149-154: Ed. pr. of a fragmentary dedicatory inscription on a small bronze tablet from Kroton (5th cent.). L. reads: [--- ἀν]έθεκεν . ΕΙ | [.....]ς . ματέρος | [εὐξαμένη]ς . τόπολλοι[νι Πυθίο]υ . τὸν ἱερ[ό]ν ---] ["NN dedicated to Apollon Pythios after a vow of his mother the sacred ---"]. The word ἱερ[ό]ν is either an attribute of the dedicated object (e.g., τὸν ἱερὸν βωμόν) or the accusative of ὁ ἱερός. In the second case the unknown person could have dedicated to Apollon Pythios a sacred slave (sacred manumission). [JM]

117) Y. LE BOHEC, "Isis, Sérapis et l'armée romaine sous le haut-empire", in *De Memphis à Rome*, p. 129-145: Based on the epigraphic evidence (mainly Latin inscriptions) L. argues that Roman soldiers were not intensively involved in the diffusion of the Egyptian cults in the Roman Empire. According to L. a Greek inscription from Lambaesis (*SIRIS* 788: Θεῶν ἐπηκόωι Σαράπιδι) should not be attributed to a member of the Roman military forces in this city. The dedicant may have been a visitor, a merchant or even a member of the local elite. [JM]

118) R. LEBRUN, "Observations concernant des syncrétismes d'Anatolie centrale et méridionale aux second et premier millénaires avant notre ère", in *Les syncrétismes religieux*, p. 179-189: Archaeological evidence and inscriptions from Bor, Nigde and Ivriz in Anatolia show clearly that Zeus Tarsios, Olbios or Korykios was a divinity of Luwian origins, a patron of agriculture. Other Greek divinities such as Hermes, Herakles, or Leto, were also assimilated with local Luwian gods such as Kurunta/Runta, Santa/Sanda or ʾēni qlyhi ebijehi (mother of the temenos). L. also presents two short lists of Anatolian divinities which a) show no traces of assimilation with a Greek god or b) were closely connected with Greek divinities (e.g. Tarchunt – Zeus, Maliya – Athena, Khakhakba [Kakasbos] – the Thasian Herakles). [JM]

119) P. LÉVÊQUE, "Apollon et l'orphisme à Olbia du Pont", in *Tra Orfeo e Pitagora*, p. 81-90: L. discusses the Orphic texts found at Olbia [cf. *EBGR* 1996, 76]. 1) A mirror with the inscription "Demonassa, daughter of Lенаios, εὐαί; Lенаios son of Demokles, εἰαί" (Dubois, *IGDOP* 92, c. 500) should be interpreted as a *symbolon* of the initiation into the Dionysian mysteries. 2) The inscriptions on bone plaques (*SEG* XXVIII 659-661; *IGDOP* 94, 5th cent.) reflect the fundamental theological concepts of the Orphics (life-death, truth-lie, war-peace, body-soul) and name the divine warrantor of this theology, the god Dionysos [cf. *infra* n° 198]. 3). An enigmatic text on a bone plaque from Berezan, with a dedication to Apollon Didymaios and a text consisting of a sequence of numbers (7-70-700-7000) and of images (wolf, lion, bow-bearer, dolphin), followed by a promise of peace and blessing (*IGDOP* 93, c. 550-525) is attributed by L. to the Orphics [W. BURKERT has interpreted it as an oracle of Apollon of Didyma concerning the future of Olbia; see *EBGR* 1994/95, 51]. According to L.'s interpretation, the phrase Μητρὸς(ς) ὀλβοφόρος is a reference to a Great Mother and the phrase μακαρίζω ἐκεῖ refers to the underworld. The community of the Orphics in Olbia worshipped both Dionysos and Apollon (cf. *IGDOP* 95-96); this Orphism was imported to Olbia in an early period, possibly from Miletos; no Thracian influence can be recognized. [AC]

120) H. LOHMANN – H. SCHÄFER, "Wo lag das Herakleion der Salaminioi ἐπὶ Πορθμῷ?", *ZPE* 133 (2000), p. 91-102 [*BE* 2001, 26]: L.-S. discuss two Attic inscriptions concerning the *genos* of the Salaminioi (*Agora* XIX L4a = *LSCG Suppl* 19, 363/62; *Agora* XIX L4b, mid-3rd cent.) [cf. *supra* n° 77]. The first document refers in l. 10-11 and 16 to the priesthood of Herakles and to the land of a Herakleion on the straits (ἐπὶ Πορθμῷ). A Herakleion at Sounion is mentioned in l. 93-94. The second document concerns the Herakleion at Sounion. Earlier research had identified the Herakleion ἐπὶ Πορθμῷ with the one at Sounion, but L.-S. suggest that the *genos* of the Salaminioi possessed two sanctuaries of Herakles: the Herakleion ἐπὶ Πορθμῷ should be located at Phaleron and the one at Sounion perhaps near modern Mavros Vrachos. [JM]

121) S. LLEWELYN, "Contests of the Gods", *EA* 32 (2000), p. 147-149 [*BE* 2001, 370]: L. restores l. 2-4 of a dedicatory inscription from Hadrianoi (*I.Hadrianoi* 24, 1st cent.) as follows: καὶ ἐπέγραψα νίκην Καίσαρος καὶ ἄ[θ]λους θεῶν. According to this restoration the inscription compares favourably the victory of Augustus at Actium with the feats (ἄθλους) of the gods [cf. the reference to Octavian's "godlike deeds" (τὰς [ἰσο]θέους πράξεις) in *supra* n° 59]. [JM]

122) M. LOMBARDO – F. FRISONE – F. AVERSA, “Nuovi epigrafici greci dall’area del golfo di Taranto: Metaponto e Saturo (Taranto)”, *StAnt* 10 (1997), p. 313-336: F. presents a very fragmentary inscription (Metapontion, 4th cent., p. 320-326). If Ἀσκληπ[---] in l. 8 is not part of a theophoric name, the text may refer to Asklepios (cf. l. 7: Κορων[ίς?]). A. publishes a text which he interprets as the dedication of Nikasion in a sanctuary of Athena (Saturo near Taras, 4th cent.: Νिकासίων ἐθάκη ποτ’ τῷ Ἀθιναίῳ ἔπι; ἐθάκη <θακέω or θακέω; 326-329); L. discusses the evidence for the cult of Athena in Taras. [AC]

123) P. MALAMA, “Νεότερα στοιχεῖα ἀπὸ τὸ ἀνατολικὸ νεκροταφεῖο τῆς Ἀμφίπολης”, *AEMTh* 14 (2000) [2002], p. 55-70 [BE 2002, 286]: M. mentions a kantharos dedicated to Zeus Soter found in the eastern cemetery of Amphipolis (4th cent.; p. 62). [AC]

124) G.E. MALOUCHEU-NTAÏLIANA, *Ἀρχεῖον τῶν Μνημείων τῶν Ἀθηνῶν καὶ τῆς Αττικῆς* 3, Athens, 1998 [BE 2000, 299]: M. offers a systematic catalogue of inscriptions copied by K.S. PITTAKES in Athens and Attika at the beginning of the 19th cent. Many of them were never included in corpora. They include an altar of Helios (369) and dedications to Apollon (446), Apollon Delios (335), Apollon and Artemis (564), Artemis Bendia (698), Asklepios and Hygieia (428), Eukleia (410), Hermes Propylaios (79), Heros Kantharos (692), Themis (253), and Zeus (454). [JM]

125) F. MALTOMINI, “IV. Magisches. Amuleto con NT Ev. Jo. 1,1-11”, in M. GRONEWALD – K. MARESCH – C. RÖMER *et al.*, *Kölner Papyri (P.Köln.). Band 8*, Opladen, 1997, p. 82-95: Ed. pr. of a papyrus with an amulet (ὀρκισμός) quoting the Gospel of John (1, 1-11) and asking God and Mary to send an angel who will protect the owner of the amulet (5th/6th cent.). [AC]

126) G. MANGANARO, “Kyme e il dinasta Philetairos”, *Chiron* 30 (2000), p. 403-414 [BE 2001, 54, 373]: Ed. pr. of an important dossier from Kyme (c. 280-278?) [Ph. GAUTHIER, BE 2001, 373, suggests a date around 270 B.C.] which includes the following documents: 1) a decree of Kyme concerning the sending of envoys to Philetairos to request the delivery of 600 shields (l. 1-13); 2) a letter of Philetairos with which he donates 1000 shields to Kyme (l. 14-19); 3) a fragmentary honorary decree of Kyme for Philetairos (l. 20-55). According to the latter document Philetairos had already received divine honors in Kyme: a precinct with a sacred house (l. 27: ἐν τῷ ἱρῷ οἴκῳ ἐν τῷ Φιλεταιρείῳ) and a festival (l. 42: Philetaireia) had been dedicated to him. According to the new decree his statue (l. 27: εἰκὼν ἀνδρόλιθος; l. 28: ἄγαλμα) was to be erected in the sacred house of the Philetaireion; the crowning of the benefactor with a golden crown was to be announced at the festivals Dionysia and Antiocheia (certainly in honor of Antiochos I, attested for the first time in Kyme). The festivals of Soteria and Philetaireia (l. 42: [ἔταν] ἡ πόλις ἄγῃ τὰ Σωτήρια καὶ τὰ Φιλεταίρεια) are mentioned in a fragmentary passage. [The context (references to the shields donated by Philetairos and distributed to the phylai) implies that these shields, which were to be inscribed with the names of the donor and of the phylai, were to be carried in the processions]. [AC]

127) Chr. MAREK, “Der höchste, beste, größte, allmächtige Gott. Inschriften aus Nordkleinasien”, *EA* 32 (2000), p. 129-146 [BE 2001, 448]: Ed. pr. of six inscriptions from Asia Minor with a strong henotheistic character. 1) Cattius Tergos dedicated an altar to “the best and greatest god, the one who listens to prayers, the savior of himself and of his children and of his cattle” (Θεῷ ἀρίστῳ μεγίστῳ ἐπηκόῳ σωτήρι ἑαυτοῦ καὶ τῶν τέκνων αὐτοῦ καὶ πάντων τῶν [βο]ῶν) in fulfillment of a vow (Iuliopolis/Gordiokome, Imperial period). An epigram on the altar praises the god (μακάρων κύδιστε, μεγ’ ἄριστε, φιλήκοε, κοίρανε κόσμου) and asks him to protect Tergos, his children and his cattle. Two new dedications found in the same area name Zeus Sarnendenos. The same epithet is known from inscriptions in Dacia (*SEG* XXVII 413 and XXXIV 744) and Phrygia (J.G.C. ANDERSON, “Explorations in Galatia Cis Halyn”, *JHS* 19 [1899], p. 73 n° 23). Zeus Sarnendenos was a local deity widely worshipped in the borderland of Bithynia and Galatia. M. comments on the expression “lord of the world” (κοίρανε κόσμου) which is attested in pagan texts, but survived into Christian literature. 2) An altar from Amastris is inscribed with a metrical dedication to Theos Hypsistos: ὁμῇ ἀκερσεκόμου βωμὸν θεοῦ ὑψίστοιο, ἰδὲ κατὰ πάντων ἔστι καὶ οὐ βλέπεται, εἰσοράξ δὲ δειμαθ’ ὅπως ἀπαλλάσσεται βροτολογεῖα θνητῶν (“upon command of the god with the long hair [i.e., Apollon] this altar [has been erected] of the highest god, who has power over everything, who cannot be seen, but who observes the evil deeds, so that the plague of man can be driven away from the mortals”); M. collects further parallels for the divine qualities expressed in this poem (e.g., *PMG* V 101; HOMER, *Il.* III 277; BERNAND, *Inscr. métriques* 166; *I.Pergamon* 330; *SB*

1323). M. tentatively associates this divinity with Helios Theos Hypsistos; [however, the theological background of the poem is reminiscent of the theological oracle of Oinoanda, inscribed near a dedication to Theos Hypsistos (*SEG* XXVII 933 and A.S. HALL, "The Clarian Oracle of Oenoanda", *ZPE*, 32 [1978], p. 265); this suggests an association of this text with the widely diffused worship of Theos Hypsistos by the theosebeis (cf. *EBGR* 1998, 190); on Theos Hypsistos see now also M. STEIN, "Die Verehrung des Theos Hypsistos: Ein allumfassender pagan-jüdischer Synkretismus?", *EA* 33 (2001), p. 119-126]. 3) A grave stele of a 15 year old boy is decorated with two crossed hands and possibly a "masque du Soleil" (cf. F. CUMONT, *Studia Pontica* III 1, p. 258) and inscribed with an appeal to divine justice and revenge (Phazemonitis, A.D. 237): "Lord the Almighty, you have made me, but an evil man has destroyed me. Revenge my death fast" (Κύριε Παντοκράτωρ, σὺ μὲ ἔκτισες, κακὸς δέ με ἄνθρωπος ἀπώλεσεν· ἐκδίκησόν με ἐν τάχει). The expressions θεὸς παντοκράτωρ and ἔκτισες suggest a Jewish or Christian context. [For an analogous uninscribed relief from Sagalassos cf. *infra* n° 211]. The demand of an immediate response of the divinity (ἐν τάχει, "fast") recalls similar expressions in magical texts (e.g. *supra* no 97; *PGM* IV 2099); for a swift punishment by the god cf. *BIWK* 69: μνημέρφ κολάσει ἀπηλλάγη]. M. collects further examples for prayers for revenge. [AC]

128) Chr. MAREK, "Der Dank der Stadt an einen comes in Amisos unter Theodosios II.", *Chiron* 30 (2000), p. 367-387 [*BE* 2001, 454; 2002, 628]: Ed. pr. of an honorary inscription for Amisos' benefactor, the comes Erythrios (A.D. 435). Although a cross flanked by the words Ἀγαθῇ Τύχῃ (l. 1) and the invocation of the Christian god (l. 22: εὐχόμεθα, θεῷ παντοκράτωρ) show that the inscription is Christian, the first words have a pagan overtone: "the epigrams for you should consist of Pythian oracles" (ἔδει... τὸν ἐκ τῆς Πυθίας εἶναι σοι λογίων τὰ ἐπιγράμματα) [cf. the remarks of C. BRIXHE, *BE* 2001, 454 and D. FEISSEL, *BE* 2002, 628]. Despite the attacks of Christian authors against the Pythian divination, pagan themes were sometimes used by Christian intellectuals. [For this interpenetration of ideas in the 4th-6th cent. see e.g., *EBGR* 1998, 83, 180, 235; 1999, 175; cf. A. CHANIOTIS, "Zwischen Konfrontation und Interaktion: Christen, Juden und Heiden im spätantiken Aphrodisias", in C. ACKERMANN – K.E. MÜLLER (eds), *Patchwork: Dimensionen multikultureller Gesellschaften*, Bielefeld, 2002, p. 83-128]. [AC]

129) S. MARKOULAKI, "Στήλη Τυλίου", in *Πεπραγμένα Η' Διεθνούς Κρητολογικῆ Συνεδρίου*, Herakleion, 2000, A2, p. 239-257: Ed. pr. of a second copy of a treaty of Polyrrhenia and Phalasarna, hitherto known only from the fragmentary copy *I.Cret.* II, xi 1 (early 3rd cent.). According to the treaty, a part of the booty from joint military expeditions was to be given by the Phalasarnians to "the god" according to the custom (l. 12-13: ἐξελέσθων δὲ τῷ θεῷ τὰ νομιζόμενα Φαλασάρνιοι), i.e. to the deity worshipped in the sanctuary where the stone was found (Tyliphos). [AC]

130) A. MARTÍNEZ FERNÁNDEZ, "Inscripciones de Eno, Tracia", *Fortunatae* 11 (1999), p. 55-91 [*SEG* XLIX 865-868]: M. republishes 27 inscriptions of Ainos and presents a new text (see *infra* n° 131). They include the recognition decree of the asyilia of Kos (1, c. 242) [see also RIGSBY, *Asyilia* n° 28], an honorary decree for a priestess of Demeter who excelled in generosity in her term of office (ἱερητεύσασαν Δήμητρος or Δήμητρι πολυδαπάνως; 2 = *SEG* XXXVI 654, Hellenistic), an honorary inscription for a priest of Zeus and Rhome (9, Imperial period), an honorary inscription for Furia Sabinia Tranquillina, wife of Gordianus III, identified with Hera Sebaste (22 = *IGR* I 827, c. 241-244), and an inscription recording the construction and dedication of a sanctuary (τὸ ἱερόν) by a man during his second term of office as the priest of Zeus, together with his wife and children (10 = *SEG* XXXVI 657, 2nd cent. A.D.). The most interesting text is the precept of a sailor, probably written on his grave (11 = *IGR* I 826, Imperial period); only the beginning of the text is well preserved: "Aurelios, a captain (or shipowner), worshipper of the benevolent god Asklepios (Θ[ε]ραπευτῆς τοῦ φιλαν[θ]ρώπου θεοῦ Ἀσκληπιοῦ); this is what is said to you: 'when you die, you are not dead ([ὅτ]αν ἀποθάνῃς, οὐ ἀπέθανες); and your soul ---". In an appendix M. presents 16 inscriptions concerning Ainos or citizens of Ainos found in other areas. [AC]

131) A. MARTÍNEZ FERNÁNDEZ, "Eine unveröffentlichte Votiv-Inschrift aus Ainos (Thrakien)", *EA* 32 (2000), p. 205-207 [*SEG* XLIX 866]: Ed. pr. of a marble statuette of Aphrodite and Eros in the Museum of Kasteli Kisamou (Crete), but originally from Ainos (2nd cent.). An inscription states that the statuette was dedicated to Aphrodite Ainos in fulfillment of a vow. [AC]

132) A. MASTROCINQUE, "Alessandro di Abonouteichos e la magia", in N. BLANC – A. BUISSON (eds), *Imago Antiquitatis. Religions et iconographie du monde romain. Mélanges offerts à Robert Turcan*, Paris, 1999, p. 341-352: M. collects the evidence of the relation between Alexander of Abonouteichos and magic; the term χάρις with which LUCIAN (*Alex.* 5) describes the activities of Alexander's teacher, is often found in magical texts (cf. the vox magica νειχαροπληξ, i.e. πλῆξον χάριν); as a young man Alexander may have served as a *medium*. The oracles given after incubation recall the divinatory dreams mentioned in the magical papyri. A magic gem associates Chnoubis with Glykon and Iao [cf. *EBGR* 1996, 188]. An oracle of Alexander found in Antiocheia on the Orontes is accompanied by a series of vowels (P. PERDRIZET, "Une inscription d'Antioche qui reproduit un oracle d'Alexandre d'Abonouteichos", *CRAI*, 1903, p. 62-66). Finally, Selene, with whom Alexander celebrated a sacred marriage, plays an important part in ancient magic. [AC]

133) A. MASTROCINQUE, "Studi sulle gemme gnostiche", *ZPE* 130 (2000), p. 131-138 [*BE* 2001, 72]: M. continues his research on the 'Gnostic' gems [cf. *EBGR* 1998, 174] with a study of the transformations of the iconography of the Syrian god Hop on gems (p. 131-136) and with the study of the phrase "Tantalos, you are thirsty; drink blood" which appears on amulets aiming at stopping bleeding. M. correctly points out that the term 'Gnostic' is not adequate to describe the magic gems and should only be used as a conventional term [cf. *supra* n° 113]. [AC]

134) H.B. MATTINGLY, "The Athena Nike Dossier: *IG I*³ 35/36 and 64 A-B", *CQ* 50 (2000), p. 604-606: M. argues that *IG I*³ 35 which authorized the building of a temple and the appointment of a priestess of Athena Nike should be dated to 425 B.C. (not, according to the traditional dating, to c. 448 B.C.). *IG I*³ 36, which is inscribed on the back side of the stele bearing *IG I*³ 35, can be firmly dated to 424/3 B.C.; it regulates the payment for the priestess of Athena Nike. Based on the epigraphic evidence M. proposes the following reconstruction of the events: in 425 B.C. the Athenians voted for the construction of the new temple of Athena Nike (*IG I*³ 35); in the same year they dedicated a new cult statue (*IG II*² 403 records repairs to the statue, which the Athenians dedicated using funds from the campaigns in northern Greece); in 424/3 regulations were made concerning the salary of the priestess (*IG I*³ 36); and in the same year further decisions were reached concerning the temple (*IG I*³ 84). [JM]

135) J. MCINERNEY, *The Folds of Parnassos: Land and Ethnicity in Ancient Phokis*, Austin, 1999 [*BE* 2000, no. 371; *SEG* XLIX 567]: Ed. pr. of a dedication to Artemis Eileithyia (Antikyra, undated; p. 567). [AC]

136) I. MCPHEE, "Stemless Bell-Kraters from Ancient Corinth", *Hesperia* 66 (1997), p. 99-145 [*SEG* XLVII 292]: M. publishes a rim fragment of a bell-krater or a pelike with an inscription incised on the inside of the lip (p. 120 n° 45, c. 370-320, Korinthos); the vase was dedicated to a hero. In *SEG* XLVII 292 the following reading has been suggested: ἥρως ἱαρός Νεολαμ[παδιστὰς?] or some form of Νεο(δ)αμ[ώδης]. [JM]

137) R. MERKELBACH, "Der Glanz der Städte Lykiens", *EA* 32 (2000), p. 115-125 [*BE* 2001, 428]: M. presents a new critical edition and German translation of an important inscription from Sidyma (*TAM* II 174; A. CHANIOTIS, *Historie und Historiker in den griechischen Inschriften*, Stuttgart, 1988, p. 75-85 T 19) [cf. *EBGR* 1988, 30] which contains an oration of Hieron of Tlos, in which the rhetor presents his version of the mythical genealogy of the Lykian founder heroes and narrates two miracles in Pinara and Sidyma; Hieron also quotes an oracle of Apollon of Patara which recommended the election of a virgin priestess of Artemis. [AC]

138) A. MILTCHEV, "Un monument nouvellement découvert, lié au culte de Zeus Sabasius en Thrace", *Archeologija (Sofia)*, 40, 1/2 (1999), 55-57 [*An.Ép.* 1999, 1390; *SEG* XLIX 885]: Ed. pr. of an honorary inscription for a senator and priest of Zeus Sabazios (Ζεὺς Σεβάσιος) from Korten (Augusta Traiana, 2nd/3rd cent.). [The text has been republished by H. MÜLLER, "Makedonische Marginalien", *Chiron* 31 (2001), p. 450-455, who corrects the name of the honoree (C. Iulius Teres) and points out that Teres was not a governor of Thrace]. [AC]

139) J.-P. MOREL, "Observations sur les cultes de Velia", in *Cultes phocéens*, p. 33-49: A study of the epithets of the gods worshipped at Eleia shows that they are related to navigation and trade. They also reflect Phokaian and Ionian (esp. from Euboeia) influences. The following divinities

are attested in Eleia: Athena Hellenie, Zeus Hellenios, Dionysos, Hermes Kadmilos, Demeter, Leukothea, Zeus Hypatos Athenaios, and Hera Thelxine. A series of divinities were supposed to offer protection: Zeus Exakesterios, Zeus Alastoros, and Kairos. Several gods were patrons of navigation: Poseidon Asphaleios, Aphrodite Euploia, Zeus Pompaioi, Zeus Ourios, and Zephyros. Apollon Oulios is often worshipped in trading-stations. [AC]

140) W.S. MORISSON, "An Honorary Deme Decree and the Administration of a Palaistra in Kephissia", *ZPE* 131 (2000), p. 93-98 [BE 2001, 193]: M. reedits a decree from the Athenian deme of Kephissia honoring an individual, who took care of issues concerning the palaistra of the deme (*SEG* XXXII 147, 4th cent.). M. restores in l. 1-2 ἐπε(υ)δὴ Φρο[υ]ρ- c. 8 καλῶς καὶ | [φιλ]οτίμως τῶν ἱερῶν τῶ[ν] Ἑρμαίων ἐπεμελήθη καὶ | ("because Phour... well and honorably oversaw the sacred rites (sacrifices) of the Hermaia"). It seems that this man (Phrourion, Phrouros or similar) was the epistates of the palaistra in Kephissia and was honored among other things for the proper and honorable performance (perhaps also for the funding) of a festival of Hermes. [JM]

141) H. MÜLLER, "Der hellenistische Archiereus", *Chiron* 30 (2000), p. 519-542 [BE 2001, 127]: M. discusses a Hellenistic inscription from the sanctuary of Apollon at Pleura (Marmara Gölü; *SEG* XLVI 1519) [EBGR 1996, 246]. L. 1 refers to the archiereus Euthydemos also known from an inscription on an altar dedicated to Leto and found at the Asklepieion of Pergamon (*AvP* VIII 3, 120); the original dating in the Imperial period should be corrected (2nd cent. B.C.). According to M., Euthydemos was the first high priest of the Attalid kingdom. A second inscription from the sanctuary of Apollon at Pleura referring to the archiereus Hermogenes (*SEG* XXXII 1237) should also be dated to the 2nd cent. It seems that the Attalid institution of an archiereus had its origins in the Seleucid high priest. In 209 B.C. Antiochos III created for his friend Nikanor the priesthood of the archiereus (*SEG* XXXVII 1010 l. 31-32: ἀρχιερέα τῶν ἱερῶν πάντων). This archiereus became later also responsible for the cult of the king and his ancestors. According to M. the institution of the Seleucid archiereus was copied around 204/3 B.C. by the Ptolemies. Based on the epigraphic material (*SEG* XLVI 1519, 1520; XXXII 1237) M. suggests that one family at Pleura appointed from among its members the priest for the sanctuary of Apollon Pleurenos. [JM]

142) A.M. NAGY, "Une gemme votive de l'époque impériale", *Eirene* 36 (2000), p. 134-146: Ed. pr. of a very interesting dedicatory gem of red jasper (unknown provenance; Museum of Fine Arts in Budapest, 2nd cent. A.D.). A Latin inscription reports that the gem was dedicated by Ophelimos after a vision (*Ophelimus ex viso numinis posuit*). The representation on the gem narrates in four scenes his encounter with the divinity and the subsequent actions: the epiphany of a god who combines attributes of Helios and (his messenger?) Hermes [but the dress (with apoptygma) shows that this is a female deity, perhaps Artemis Phosphoros]; a man (Ophelimos) kneeling (and praying) in front of a Hekateion; a man standing in front of an altar on which two torches are set up (a sacrifice of Ophelimos); and three female figures with raised hands apparently addressing a head, which may represent a nekydaimon. Ophelimos may have requested Hekate to send him a paredros [then his vision may be one of the visions provoked through magical ceremonies (cf. e.g., *PGM* I 1-42)]. This gem is, therefore, connected with magical practices. N. presents six further examples of gems used as votives: 1) *CIG* 7033: *Veneri Victrici*, Ἀφροδείτῃ τῇ ἀνεκίτῃ; 2) *CIG* 7034: Οὐρανίᾳ Ἡρᾷ Ἀμμώνιος ἀνέθηκε ἐπ' ἀγαθῶ; 3) *CIG* 7321 b: Πάνφιλος | Τυράννου | Παράδοξος | Ἐκάτῃ Ἑπικήφῃ εὐχήν; 5) A. FURTWÄNGLER, *Königliche Museen zu Berlin. Beschreibung der geschnittenen Steine im Antiquarium*, Berlin, 1896, n° 8340: *Lumina restituta* ("pour la vue recouvrée") [a thanksgiving dedication for the recovery from an eye disease]; 6) H.B. WALTERS, *Catalogue of the Engraved Gems and Cameos, Greek, Etruscan and Roman, in the British Museum*, London, 1926, n° 1305: *Cereri*. [AC]

143) G. NÉMETH – I. CANÓS I VILENA, "Ορωριουθ in Vilabertran", *ZPE* 130 (2000), p. 139-142 [BE 2001, 77]: A crucifix in Vilabertran is made of ancient gems. One of them, probably from Emporion (c. 2nd cent. A.D.), is a jasper scarab with a sun-disk surrounded by rays. The authors read the text as the vox magica ορωριουθ followed by the palindrome ΙωωΙ. Since the vox magica ορωριουθ is often found on uterine amulets, the scarab of Vilabertran probably belong to this group. It has a sun-symbol on its 'masculine side' and presumably a womb on its 'feminine side' which is today invisible. [AC]

144) P.M. NIGDELIS – L. STEPHANI, “Νέα ἐπιτύμβια μνημεῖα μονομάχων ἀπὸ τῆ Βέροια”, *Tekmeria* 5 (2000), p. 88-99 [BE 2002, 258]: Ed. pr. of six grave inscriptions for gladiators in Beroia, which confirm the importance of gladiatorial combats in the capital of the Macedonian Koinon. One of them uses the formulaic expression “I did not exist and I came to being, I no longer exist and I don't care” (οὐκ ἦμην κὲ ἐγενόμην, οὐκ ἰμὶ κὲ οὐ μέλι μοι; 1, c. 150-200). [AC]

145) D. NUZZO, “Amulet and Grave in Late Antiquity: Some examples from Roman Cemeteries”, in J. PEARCE – M. MILLETT – M. STRUCK (eds), *Burial, Society and Context in the Roman World*, Exeter, 2000, p. 249-255: Based on archaeological data, epigraphical evidence and literary sources, N. discusses briefly the connection between superstition and burial customs in Late Antiquity. Many of the *loculi* in the Roman catacombs bear magic signs or words, like the name *Ιαω* (ICUR IV 12090), a Greek cross with small circles at the extremities (ICUR III 8713b), or six-pointed stars with a small circle at the end of each arm (ICUR VII 19893b). Apotropaic objects were frequently fixed in the sealing mortar of the *loculi*, like bells or gorgoneia. Gorgoneia have a clear apotropaic function until Late Antiquity: A Byzantine silver ring with a Medousa's head bears the inscription (κύρι)ε βοήθι τις φοροῦσας [κύριε, βοήθει τῆς φορούσας (for τῇ φορούσῃ), “God, help the woman who wears it”] (O.M. DALTON, *Catalogue of the Early Christian Antiquities*, London, 1901, n° 24). [JM]

146) D. OGDEN, “Binding Spells: Curse Tablets and Voodoo Dolls in the Greek and Roman Worlds”, in V. FLINT – R. GORDON – G. LUCK – D. OGDEN, *Witchcraft and Magic in Europe. Ancient Greece and Rome*, London, 1999, p. 1-90 [BE 2000, 146]: O. discusses important aspects of the curse tablets (defixiones) and of the so-called voodoo dolls (κολοσσοί): their chronological development, their manufacture, the possible sites of their deposition, their categorisation, the different ways of protection against cursing, the existence of amateur cursers and professional magicians, the gender and the social status of the persons using curse tablets or voodoo dolls, and questions concerning definition of magic in modern research. [JM]

147) J.P. OLESON *et al.*, “Preliminary Report of the Al-Humayma Excavation Project, 1995, 1996, 1998”, *ADAJ* 43 (1999), p. 411-450 [BE 2000, 686]: Ed. pr. of two inscribed altars found in the principia of the fort at Al-Humayma in Jordan. One of the altars was dedicated to Zeus Megistos Kapetolinos Heliopolites; the recipient of the second dedication is not known (p. 418). [AC]

148) S. OLSZANIEC, “Restitutor Romanae religionis – Kaiser Julian als Erneuerer der heidnischen Bräuche”, *Eos* 86 (1999), p. 77-102: O. discusses the religious policy of emperor Julian based primarily on literary sources. Neither literary texts nor inscriptions contain information concerning the erection of new pagan temples; references to the renovation of sacred buildings are also scarce [*cf. supra* n° 48]: only two inscriptions refer to the rebuilding and inauguration of a temple near Bostra in Syria (E. LITTMAN – D. MAGIE – D.R. STUART, *Princeton Expedition to Syria*, Div. II, A, Leiden, 1910, p. 130-131) and renovations at the temple of Hera on Samos (L. ROBERT, *Hellenica* IV, Paris, 1948, p. 59). [See also *id.*, “Julian Apostata und seine Reform der heidnischen Priesterschaft”, *Eos* 76 (1999), 217-241]. [JM]

149) D. PANDERMALIS, “Δῖον 2000”, *AEMTh* 14 (2000) [2002], p. 377-384 [BE 2002, 254]: A Hellenistic list with the names of 68 persons was found in the sanctuary of Zeus Olympios at Dion (Hellenistic). The names were inscribed in at least three phases. One of the sections gives the names of five “widows with citizenship” (χῆραι πολίτιδες). P. assumes that they were “members of the religious fraternity that took care of the cult of Zeus Olympios” [or is it a subscription list for building works in the sanctuary?]. [AC]

150) I.A. PAPAGELLOS, “Ἐπιγραφή γιὰ τὸν βασιλέα Φίλιππο, ἀπὸ τῆ Νικητῇ Χαλκιδικῆς”, *Tekmeria* 5 (2000), p. 108-112: Ed. pr. of an inscription on an altar (?) of king Philip Soter and Ktistes (Βασιλέως Φιλίππου Σωτήρος καὶ Κτίστου) found in a small Hellenistic settlement at Nikiti (Chalkidike). P. suggests that the altar was erected under Philip V for Philip II (or under Perseus for Philip V). [AC]

151) R. PARKER – D. OBBINK, “Aus der Arbeit der “Inscriptiones Graecae” VI. Sales of Priesthoods on Cos I”, *Chiron* 30 (2000), p. 415-449 [BE 2001, 327; 2002, 31, 321]: Ed. pr. of a

lex sacra concerning the sale of the priesthood of Aphrodite Pandamos and Pontia in Kos (c. 125 B.C.). The text preserves part of the regulations and includes the following provisions: the right of the priestess to exact fines (l. 1f.); the payment of money in lieu of perquisites (γέρα) for sacrifices (l. 2-5); the obligation of the crew of warships to sacrifice to Aphrodite Pontia upon their return or to pay 15 drachmai to the priestess and a drachma to the thesauros (l. 5-9); the offering of an ἀπαρχή to the thesauros by all the persons who sacrifice, depending on the kind of sacrificial animal (l. 10-13); the right of the priestess to lease out these dues (l. 13-16); the duty of the prostatai, who were in charge of the keys of the thesauroi, to open them in the presence of the priestess each year in the month Dalios and to divide the content between the priestess and the goddess' account in the public bank, so that this money could be used for building activities in the sanctuary (l. 16-22); the payment of a fine of 1,000 drachmai to Aphrodite by those who propose to use this money for other purposes (l. 22-24); the payment of an aparche of 5 drachmai by the manumitted slaves, the fishermen who fish out of the city and the ship owners who sail around the country (l. 25-29); and penalties for the violators of these regulations (l. 29-35). Upon the sale of the priesthood the prostatai were to sacrifice to Aphrodite Pandamos a heifer (l. 35-39); the purchaser of the priesthood was to serve for life (l. 39f.); the money was to be paid in three installments (l. 40-43); she would have the right to exploit the facilities built by the pious people beside the shrine next to the sea (l. 43-45). The diagraphé was inscribed next to the altar of Aphrodite (l. 45f.); the priestess was to be initiated according to the custom (l. 47: τελέσαι τῶν [ἱέρ]ειαν κατὰ τὰ νομιζόμενα). An earlier document (*Ischr.Cos* ED 178) [cf. *EBGR* 1999, 57] also concerns the priesthood of Aphrodite. The new text shows that a single priestess served in a joint cult of Aphrodite Pandamos and Pontia. In their exhaustive commentary P.-O. discuss these regulations and give an excellent introduction to the sale of priesthoods in Kos and to the subjects treated by the relevant documents (drafting committee, pre-sale sacrifice and prayers, qualifications, age, term, exemptions, privileges, dress, duties, payment details, consecration of the priest, sacrificial perquisites, management of the temple thesauros, expenditure of surplus revenues, etc.). 17 such documents are hitherto known, concerning the priesthoods of an unknown god (Asklepios?), Dionysos Thyllophoros (two texts), the Symmachidai, Asklepios, Hygieia, and Epione, the Kyrbantes, Aphrodite Pandamos and Pontia (two texts), Hermes Enagonios, Eumenes, Adrasteia and Nemesis (two texts), Herakles Kallinikos, Nike, Asklepios, and Zeus Alseios. [For further texts of this type see R. PARKER – D. OBBINK, "Aus der Arbeit der 'Inscriptiones Graecae' VII. Sales of Priesthoods on Cos II", *Chiron* 31 (2001), p. 229-252]. [AC]

152) A. PERISTERI, "Νομὸς Δράμας", *AD* 51 B2 (1996) [2001], p. 577: Ed. pr. of a Latin dedication to Apollon made *ex imperio* by the 18 members of a cult association (Drama, Imperial period) [on the photo one recognizes the word *collegium*, not recorded in the transcription]. [AC]

153) L. PARLAMA – N.C. STAMPOLIDIS (eds), *Ἡ πόλη κάτω ἀπὸ τὴν πόλιν. Εὐρήματα ἀπὸ τὴν ἀνασκαφὴν τοῦ Μητροπολιτικοῦ Σιδηροδρόμου τῶν Ἀθηνῶν*, Athens, 2000: This catalogue presents some of the finds made during the excavations for the construction of a subway in Athens between 1992 and 1997. We single out the following inscription (N^{os} 1 and 2 published by Ch. KRITZAS, n° 3 by T. KOKOLIOU): 1) Fragment of an Athenian account of the Delian sanctuary (345-343 B.C.) inscribed on both sides (123). Face A 1-11 contains an inventory of dedications and other sacred objects belonging to the Delian sanctuary, while A 12-21 refer to the revenues of the sanctuary from the leasing of land and various buildings. Face B is less well preserved, but it seems that l. 1-13 refer to trials. 2) Fragmentary base of a bronze torch (1st cent.) dedicated to Apollon by an individual, whose name is not preserved, after a victory in a torch-race (174). 3) A so-called Isis grave relief of Mousa, daughter of Dionysios from the demos Alai (179) [cf. *infra* n° 213]. [JM]

154) P. PERLMAN, *City and Sanctuary in Ancient Greece. The Theorodokia in the Peloponnese*, Göttingen, 2000: Based on the rich epigraphic material, P. studies the institution of the *theorodokia* in the Peloponnese focusing on the *theorodokoi* who served as hosts for the theoi sent abroad by the organizers of a festival to announce its celebration (qualifications, duties, methods of appointment). P. discusses the *theorodokoi* for the Olympic festival, the Asklepieia at Epidauros, the Nemean Games and the festival of Argive Hera, the festival of Artemis Hemera at Lousoi [cf. *supra* n° 68], and a festival at Hermione, which P. identifies with the festival of Demeter Chthonia. The earliest securely dated evidence for the use of the term *theorodokos* is found in an inscription from Olympia (*IvO* 36, c. 365-363). In the context of the *theorodokoi* for the

Nemean Games P. discusses two important problems: a) the location of the Games (in the sanctuary of Zeus or in Argos), and b) the presidency of the Games (Argos or Kleonai). According to P. the *theorodokoi* for Epidaurus should be associated with the establishment of the festival on a grander scale after the completion of the temple of Asklepios in the context of the extensive building program of the 4th cent. [JM]

155) P.M. PETSAS – M.B. HATZOPOULOS – L. GOUNAROPOULOU – P. PASCHIDIS, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopéttra (Macédoine)*, Athens, 2000 [BE 2000, 468]: This very important corpus presents the 194 manumission records found in the sanctuary of Meter Theon Autochthon (Meter Theon: 2, 5, 10, 13, 17, 23, 25, 37-39, 56, 59, 128, 130, 132, 134-135, 137, 146, 151, 153, 155, 157, 161-162, 170, 171; Meter Theon Autochthon: 3, 6-7, 9, 12, 14-15, 20-21, 27, 29, 31-34, 42, 45-46, 51-53, 55-57, 60, 67-77, 79, 81-84, 87, 89-91, 93-96, 98-99, 101, 105-108, 111-113, 115-119, 131, 133, 136, 139, 141, 145, 163-164; Kyria Meter Theon Autochthon: 41, 78; Thea Autochthon: 80, 103, 109-110; Meter Theon Autochthonitis: *160; Kyria: 73; Meter Theon Oreia: *156) at Leukopetra (near Beroia) [cf. EBGR 1997, 167]. The thorough commentary covers the sociological, religious, geographical, economic, and legal aspects of the sacred manumissions (status of the manumitted person, fines for the violation of the donation), the formulas used, the language of the documents and the onomastic material. Most of the texts are published for the first time (marked with an asterisk). The dedication of the slave is usually expressed with the verbs χαρίζομαι (1, 3, 5-7, 10-12, 14, 21, 26-27, 31, 33-34, 40-42, 45-47, 51, 53, 55, 57-62, 67, 69-75, 77-81, 84, 86, 89-91, 93-94, 101, 116-121, 128, 132-133) and δωροῦμαι (19-20, 22, 24, 29-30, 36-38, 68, 76, 82-83, 87, 96, 98-100, 103, 107, 110, 113, 116, 129, 134, 138, 142, 163; cf. δῶρον: 13, 16, 17, 25, 54, 146, 158), in a few cases with the verbs στηλογραφῶ (23, 26, 35, 44, 83), ἀνατίθημι (*35, *85, *111, *112, *133, *139, *141), and δίδωμι (*106, *131); in one case a woman uses the verb ἀποκατέστησα τῇ θεῷ (*9). The deeds of sale of the slaves, which documented the legality of the donation to the goddess, were deposited in the sanctuary (e.g. *106: τὸ πιτάκιον ἔθηκα εἰς τὸ ἱερόν; cf. the interesting expression κατατίθεμαι εἰς τὰς ἀγκάλας τῆς θεοῦ, "I deposit in the arms of the goddess", in *3, 63, and 93). A text implies that the dedication took place in the sanctuary in front of the goddess (63: ἐν Αὐ[τ]όχθονι ἐπὶ τῇ θεῷ) [in front of the goddess' statue or by invoking the goddess as a witness].

A woman dedicated a girl which she had raised "in the name of the goddess" (16: ἦν ἀνέθρεψα τῷ ὀνόματι τῆς θεοῦ). Several sacred slaves (ἱερόδουλοι) dedicated their own slaves or alumni to the sanctuary (40, *109, *112-113, *117, *151), i.e. to their "mistress" (τῇ δεσποίνῃ μου: *109, *112-113). Maria, a sacred slave – possibly of Semitic origin – responsible for lighting the lamps in the sanctuary (ἱερόδουλος Μητρὸς Θεῶν λυχνάπτρια), probably on the days of festivals, bought a newly born girl and dedicated it three years later to the goddess (40). After the death of four of her slaves, a woman vowed the dedication of another slave while he was still a boy (45: ὃ ἀπὸ παιδίου κατωνόμακι διὰ τὸ μὴ παραμεῖναι αὐτῇ ἄλλα τέσσαρα; cf. *52: ὃν κ[αί] ἀπὸ βρέφους κατωνόμασα τῇ θεῷ; *90: ὅς καὶ ἀπὸ βρεφῶν κατωνόμασα τῇ θεῷ). A woman dedicated her own son in fulfillment of a vow she had made during her son's illness (47: ὃν ὑπέσχετο ὄντα ἐν νόσῳ). A man followed the goddess' command (καθὼ[ς] ἐκέλευσας) and bought slaves that he subsequently dedicated to her (*78). A woman who was unable to repay a debt to the sanctuary dedicated her alumna (134: διὰ τὸ τὴν τιμὴν αὐτῆς δεδανίσθαι παρὰ τῆς θεοῦ καὶ μὴ δύνασθαι ἀποδοῦναι). A man dedicated a lost slave (53: ἐχαρισόμην κοράσιον ... ἀπούλω(λ)ον) requesting the goddess to look for it for herself (τὸ αὐτὴ ἀτῇ ἀναζητήσεις). [This text belongs to the group of "prayers for justice", with which persons that have been the victim of theft cede to the god the stolen or lost item; see e.g. SEG XXVIII 1568; BIWK 54; EBGR 1991, 261]. In addition to slaves, a soldier dedicated also a pair of gold greaves (41; ἀνέθηκα δῶρον). Helios and Selene are invoked in a text, probably as witnesses of the dedication (*139).

Several texts mention the duty of the dedicated slave to serve the goddess in the sanctuary during certain days, as prescribed by the custom, and on the days of the goddess' festivals (ὑπηρετεῖν τῇ θεῷ τὰς ἐθίμους ἡμέρας πάσας: 12, 16-20, 22-23, 29, 34, 52, 74, 79; τὰς ἐθίμους ἡμέρας κατὰ πᾶσαν ἐορτήν: 21; τὰς εἰθισμένας ἡμέρας: 81; ὑπηρετεῖν ταῖς ἐθίμας ἡμέρας: *132; προσμένειν τῇ θεῷ τὰς ἐθίμους ἡμέρας: 33, 43, 98, 136; προσμένειν τῇ θεῷ τὰς ἐθίμους ἐορτάς: 113; ὅπως προσμένωσιν τὰς ἐθίμους ἐορτάς πάσας: 83; ὅπως ταῖς ἐθίμο[ς] ἡμέρας κ' ἐορτὴ αὐτῆς συνέρχεται καὶ ὑπηρετῇ: 46; ὑπηρετῶν τῇ θεῷ τὰς ἐθίμους ἐορτάς[ς]: *55; ὑπηρετεῖν τὰς ἐθίμους ἡμέρας: *128; ὑπηρεσίαν τὰς ἐθίμους ἡμέρας: *131, *143; ὅπως συνέρχονται ταῖς ἐθίμας ἡμέραις: 58, *61-62; προσμένει... χωρὶς τῶν ἐθίμων ἡμερῶν τῆς θεοῦ: *56; ἐξυπερετοῦντα ταῖς ἐθίμας ἐορτὴς τῆς θεοῦ: *75; ἐφ' ᾧ προσμένη τῷ εἱερῷ: 76; cf. *120). In one case the service is specified: the dedicated slave should serve as a flutist (*131: δίδωμι... ὑπηρεσίαν τὰς ἐθίμους ἡμέρας αὐλητήν). The

dedications were made in expression of gratitude (2: εὐχαριστήριον; 69: ἐπὶ εὐχαριστηρίῳις οἷς παρέσχου τῷ ἀνδρί μου; *153: ὑπὲρ θυγατρὸς... χαριστήριον; *159: [χαρισ]τήριον) or in fulfillment of vows (εὐξαμένη: 14, *157; εὐχομεν-: 139; εὐχὴν: *156, *170; κατ' εὐχὴν: *162, *166-167), upon divine command (κατ' ἐπιταγὴν: 34, *101; *151, *154: κατ' ἐπιταγὴν Θεοῦ Ὑ[ψί]στου... τὴν ἐπι[α]γὴν ἀπέδωκεν τῇ θεῷ), sometimes after divine punishment (*35: ὀχλούμενος ὑπὸ τῆς θε[ο]ῦ; "being harassed by the goddess"; *65: πολλὰ δινὰ κακὰ πάσχοντες ἀπὸ Μητρὸς Θεῶν Αὐτόχθονος) [for n° 35 cf. *EBGR* 1999, 181, on p. 395; in n° 65 the verb ἀποδίδομεν recalls the use of the same verb in the confession inscriptions to express an expiatory donation made to an angry divinity (*BIWK* 8, 17, 18, 28, 36, 46, 63, 71, 73-74)], in one case upon the request of the provincial governor (63: κατὰ κ[έ]λευσιν τοῦ κρατίστου ἡγ[ε]μό[ν]ος μου). In two cases the dedication was made by the heirs of the persons who had promised it (*75: κατ' ἐντολὰς... τοῦ ἀνδρός μου; *87: ὁ πρότερον ὑπέσχετο ἡ μήτηρ μου) [cf. *supra* n° 79]. A fragmentary text refers to the benevolence of the goddess (*104: [-- τὴν τῆς θεοῦ εὐμένειαν). The names of the priest or the priestess and the curator of the sanctuary (ιερεὺς/ιερώμενος/ιερητεύων: 6-8, 10-12, 21-22, 44, 53-59, 61-62, 87-94, 101, 121-123; ιέρεια/ιερωμένη: 16-20, 27-40, 42-43, 46-47, 51, 58, 65-66, 71-73, 77, 82-85, 95-96, 98, 105, 107, 112-113, 116; ἐπιμελητής/ἐπιμελούμενος: 6, 15, 20, 22-23, 25-29, 31, 35-37, 39-44, 56-57, 59-62, 71, 74-75, 77, 79, 82, 84, 86-89, 92-96, 105-106, 119, 121, 124; προνοῶν: 80-81, 107, 116; κουράτωρ/κουρατορεύων: *65, *102, *113-114; ἐπιμελουμένη: 46-48, 50; προνοούσα: 45) are often recorded in the manumissions. Among the donors one finds sacred slaves (ιερόδουλος καὶ λυχνάπτρια: 39; Μητρὸς Θεῶν ἀπελευθέρω: 43; cf. *56, α ἱερόδουλος?), a slave (*85). [AC]

156) G. PETZL, "Epigraphische Nachträge zur ehemaligen Sammlung der Evangelischen Schule in Smyrna", *EA* 32 (2000), p. 195-204 [*BE* 2001, 376]: A series of squeezes of inscriptions belonging to the collection of the Euangelike Schole in Smyrna (until 1922) are now preserved in the Institute for Advanced Study in Princeton. On the basis of these squeezes, P. edits six hitherto unpublished texts. They include an honorary inscription for a man whose ancestors included high priests and agonothetai and who served as agonothetes (2, unknown provenance, 2nd/3rd cent.). [AC]

157) S. PINGIATOGLU, "Ἡ λατρεία τῆς θεᾶς Δήμητρας στὴν ἀρχαία Μακεδονία", in *Ancient Macedonia VI*, p. 911-919 [*BE* 2000, 434; *SEG* XLIX 666]: The cult of Demeter in Macedonia is mostly known from epigraphic sources. It is attested in Amphipolis (archaeological finds), Anthemous (*SEG* XLII 560), Beroia (*I.Beroia* 48), Dion (*SEG* XLIII 386), Kalindoia (*SEG* XLV 770), Lete (*SEG* XLIV 535), Pella (coins), and Thessalonike (archaeological finds). It is also attested in Thrace, in Abdera (archaeological finds) and Mesembria (*SEG* XLIX 894), and on Thasos (*SEG* XXIX 766; XLIX 1172). P. discusses the dedications (statuettes, animal figurines, vases, lamps, hydriae); the female cult personnel (Dion, Lete); the joint cult of Demeter with Eileithyia and Baubo, Aphrodite, Kouroutrophos, Artemis, Athena, Kybele; the function of Demeter as Thesmophoros, patron of mysteries and agriculture; and the location of her sanctuaries (hilltops, outside the city wall). [AC]

158) A.M. PRESTIANNI GIALLOMBARDO, "Τεμένη Φιλίππου a Philippi: ai prodromi del culto del sovrano?", in *Ancient Macedonia VI*, p. 921-943 [*BE* 2000, 482; *SEG* XLIX 768]: A list of the sale of land belonging to Ares, the Heroes, and Poseidon also mentions two τεμένη Φιλίππου, which have often been regarded as evidence for the cult of Philip II. The fact that more than one temenos is mentioned and the sale of this land exclude the possibility that these τεμένη were either dedicated to the cult of king Philip II posthumously or related to his cult as the city's founder. They were probably pieces of land outside the city wall; they were possibly awarded as an honorary property to Philip, the city's ktistes during his lifetime. [AC]

159) C. PRÊTRE, "La Tabula délienne de 168 av. J.-C.", *BCH* 124 (2000), p. 261-271: Ed. pr. of an inscription containing the acts of the Delian magistrates in 168 B.C. The preserved fragment gives the names of the choregoi and the victors of the choric agon of the Apollonia and of the dramatic agon of the Dionysia [cf. *supra* n° 60]. It attests for the first time a competition of flutists in the πυθικός νόμος (representation of the battle of Apollon and the Python) in the Apollonia. [AC]

160) F. PROST, "La statue cultuelle d'Apollon à Délos", *REG* 112 (1999), p. 37-60 [*BE* 2000, 132; *SEG* XLIX 1057]: The evidence of the accounts of the hieropoioi and the inventories, esp. the indications provided by the crowns for the Archaic cult statue of Apollon made by Tektaios and Angelion, as well as the archaeological evidence suggest that this statue had a larger than life height

(but below 6 m). References to the γάνωσις of the statue and to χύματα show that the statue was a σφυρήλατον made of wood covered with sheets of gold. The traditional date (c. 530-500 B.C.) is probably too low (rather first half of the 6th cent. B.C.). This statue was not placed in the 'oikos of the Naxians', but in a predecessor of the πώρινος νᾶος. [AC]

161) G. RAGONE, "La douleia delle vergini locresi ad Ilio", in F. REDUZZI MEROLA – A. STORCHI MARINO (eds), *Femmes – esclaves. Modèles d'interprétation anthropologique, économique, juridique. Atti del XXI Colloquio Internazionale girea Lacco-Ameno-Ischia, 27-29 ottobre 1994*, Napoli, 1999, p. 163-235 [SEG XLIX 578]: R. discusses in great detail the legends and rituals connected with the Lokrian virgins (IG IX² 1, 706) [cf. EBGR 1994/95, 39; 1997, 312]. [AC]

162) P. REICHERT-SÜDBECK, *Kulte von Korinth und Syrakus. Vergleich zwischen einer Metropolis und ihrer Apoikia*, Dettelbach, 2000: Based on literary sources, inscriptions, coins and archaeological material, R. studies the cultic relations between Syrakousai and its mother-city Korinth. R. discusses the cult of nine Olympian gods (Aphrodite, Ares, Artemis, Athena, Dionysos, Hephaistos, Hera, Hermes, Hestia), as well as many other non-Olympian gods (e.g. Amphilrite, Pan, Helios, the cults of heroes and heroines, and the local Sicilian cults). The cults of Apollon, Demeter and Kore are discussed in detail in a separate section. The closest cultic relations between mother-city and colony can be recognized in the cults of Apollon and of Demeter and Persephone; the cult of Demeter was, however, also influenced by indigenous cults. R. shows that cults of local Korinthian heroes did not exist in Syrakousai. [JM]

163) G. RICCIARDELLI, "Mito e performance nelle associazioni dionisiache", in *Tra Orfeo e Pitagora*, p. 265-282: An inscription from Torre Nova (Rome, c. A.D. 160-165) with the list of the mystai and functionaries of a Dionysiac family thiasos (IGUR 160) is discussed by R. as evidence for Dionysiac rituals. R. exploits in particular the information provided by the designations used for the members of the association. The term ἥρως which alludes to an epithet of Dionysos in Elis may be a designation for the priest. The torch-bearers (δαδοῦχοι) presuppose nocturnal ceremonies; several designations (θεοφόρος, κισσαφόροι, λικναφόροι, φαλλοφόρος) reflect the carrying of sacred objects (the god's statue, the basket with sacred symbols, a phallus, torches, the liknon) and the burning of aromatic substances (πυρφόρος); several other functions (ιερεύς, ιεροφάντης, ὑπουργός, σειληνόκοσμος, ἀμφιθαλλεῖς) are also related to the procession. The βουκόλοι, ἀρχιβουκόλοι, ἀρχιβασσάροι and ἀρχιβασσάραι suggest the use of costumes. The term βάκχοι ἀπὸ καταζώσεως is connected with the reception of a new dress by the initiate. The staging of the ritual in an artificial cave is suggested by the term ἀντροφύλακες [for an analogous list of functionaries of a Dionysiac association in Thessalonike see EBGR 1999, 144]. In the same article R. discusses the rituals represented in the Villa dei Misteri in Pompeii. [AC]

164) M. RICL, "Two New Inscriptions from Alexandreia Troas", *Tekmeria* 5 (2000), p. 127-131: Ed. pr. of an honorary or dedicatory inscription erected by a sevir augustalis with the rare name Psalmus (Alexandreia Troas, 1, 1st/2nd cent.). This is the first attestation of this office in Alexandreia Troas. [AC]

165) M. RICL, "The Phrase καταχθείσης τριακοθημέρου in an Inscription from Macedonian Lefkopetra", *Tekmeria* 5 (2000), p. 155-160 [BE 2002, 262]: The phrase καταχθείσης τριακοθημέρου ("after the thirty days had passed") in a sacred manumission from Leukopetra (*supra* n° 155, text n° 100) refers to the obligation to display the act of donation publicly for 30 days, providing a last opportunity for objections. [AC]

166) K.J. RIGSBY, "A Suppliant at Gerasa", *Phoenix* 44 (2000), p. 99-106 [BE 2001, 517]: R. discusses three texts (on two stones) concerning Theon, a suppliant in the temple of Zeus Olympios at Gerasa in A.D. 69/70 (*I.Gerasa* 5-6). In the first text (*I.Gerasa* 5) Theon offered to Zeus Olympios the amount of 8,600 silver drachmas for the building of the temple and the propylon of the sanctuary. In the next two texts (*I.Gerasa* 6) the total amount is summarized as 8,686 silver drachmas. R. suggests that the discrepancy represents the accumulated interest, since the most widely attested interest rate in Roman times was one per cent per month. This means that the latter texts were cut just one month after the first text. The third text testifies also to an additional donation of 1,314 drachmas for a bronze statue of Zeus Phyxios, so that the sum offered by Theon

at the end was 10.000 drachmas. R. plausibly suggests that Theon arrived at the sanctuary without money; his original commitment had been for 8.600 drachmas, but when he finally was in a position to pay – a month after he had taken refuge in the sanctuary – he made an additional offer for the erection of a statue of Zeus Phyxios. R. suggests that money was commonly expected by suppliants and that the amount was a matter of negotiation. According to R. a Classical inscription from Sicily (L. DuBois, *IGDS* 177) should be interpreted in the same way: a suppliant offered money in order to be admitted to a sanctuary. At the end of his study R. expresses the interesting assumption that Theon could be an assimilated Jew having taken refuge in the temple of Zeus after the Jewish rebellion. [JM]

167) K.J. RIGSBY, "Textual Notes on Epitaphs", *ZPE* 133 (2000), p. 113-116 [*BE* 2001, 520; *SEG* XLIX 2101]: In a late Hellenistic funerary epigram from Aphrodisias (*SEG* XLIV 865) Zenon, the father of the deceased person, is identified as a priest of Zeus (ἱερεὺς Διός). R. suggests that Zenon have hold the position of the priest of Zeus by inheritance. In a late antique epigram from Petra [*infra* n° 200] R. reads in l. 6 θέμεις instead of θ' ἐμεῖς. According to R.'s reading, God sent the deceased person to where it is right (πέμψε Θεὸς μετὰ πότμον ὅπῃ θέμεις). [JM]

168) K.J. RIGSBY, "A Greek Inscription from Troia, 1998", in *Studia Troica* 10 (2000), p. 97-98 [*BE* 2002, 349]: Ed. pr. of the epitaph of a gladiator erected by his wife (Ilion, 2nd/3rd cent.). Any violator of the grave is warned that he should pay to the fiscus a fine in the amount of 15.000 denarii (l. 2-3). A funerary epigram (l. 4-11) compares the victorious contests of Hilaros, the deceased gladiator, with the deeds of Herakles: [c. 7 ὥς] γὰρ τὸν Ἡρακλέα | [φασὶν δέκα κ]αὶ δύο ἄθλα νει|κήσαντα θεοῖ|σι μέμειχθαι ἄθ| [ἀνάτοισι δώδ]εκα πυκτεύσας | [καὶ ἐγὼ βιοτοῦ] τέλος ἔσχα ("for just as they say that Herakles, having won twelve contests, joined the immortal gods, I too, having fought twelve, reached the end of my life"). [JM]

169) T. RITTI – C. SIMSEK – H. YILDIZ, "Dediche e καταγραφαί dal santuario frigio di Apollo Lairbenos", *EA* 32 (2000), p. 1-88 [*BE* 2001, 434]: The authors present a corpus of 28 dedications and 57 *katagraphbai* (dedications of slaves and family members) from the sanctuary of Apollon Lairbenos in Phrygia (2nd-3rd cent. A.D.) [*cf.* *EBGR* 1996, 227]; this sanctuary was dedicated to an indigenous divinity which was identified with Helios Apollon Lairbenos and was worshipped together with Meter or Meter Leto and other deities. The sanctuary, which is also the finding place of confession inscriptions, seems to have controlled many aspects of the life of the neighboring community. In their excellent commentary, R.-S.-Y. discuss the formulas of consecration, the legal status of the dedicators, the onomastics, the provenance of the worshippers primarily from Motella and Hierapolis, the transmission of divine will through dreams, the legal form of the consecration (formulas, fines, protective measures, registration), the legal status of the consecrated persons before the consecration (slaves, family members, and mainly alumni with both free and servile status), and the various statuses of these persons after the consecration.

The dedications (D1-28; D21-28 are published for the first time) are addressed to Helios Apollon Lairmenos (this epithet appears in many different forms, e.g., Lyermenos, Lyarmenos, Laemenos etc.; see the c. 60 variants of the god's name on p. 75). The divinity is often called Theos Epiphanes (D4, D23) and Epiphanestatos Theos (D11, D22). Two dedications are addressed jointly to Meter Leto and Helios Apollon Lyermenos (D5), and to Helios Lerbenos and Meter (D12). There is also a dedication to Zeus Trosou (D20b). The dedicated objects include buildings and building materials (D1, D5), an altar (D8), a statue of Apollon Lairmenos (D4), a statue (ἀνδριάς; D10), a silver phiale (D10), weapons (D11), and a statue of Apollon Alexikakos (D3; τὸν ἀνδριάντα τοῦ Ἀλεξικάκου Ἀπόλλωνος). The authors plausibly associate this dedication with the plague of A.D. 165 and the recommendation given by the oracle of Apollon Klarios to erect statues [*cf.* *EBGR* 1992, 84; 1996, 183]. The dedications were made upon divine command (κατὰ ἐπιταγήν; D3, D20), as an expression of gratitude (χαριστήριον; D6, D7), in fulfillment of vows (εὐξάμενος; D9, D20b, D21, D22, D24; εὐχήν; D10, D12-13; εὐχή; D23), and for the well-being of family members (D5: ὑπὲρ τῶν τέκνων; D21: ὑπὲρ τοῦ υἱοῦ; D22: [ὑπὲρ]... ἀ[δελφ]οῦ μου; D23: [ὑπὲρ π]ατρός). We single out the reference to an oath in a fragmentary dedication (D15 = *BIWK* 119: ὁμόσας): "una dedica compiuta in ottemperanza ad un precedente giuramento" [or possibly as expiation for perjury]. Another dedication was made to Meter Leto by a woman who had been punished with a disease in her buttocks (D18 = *BIWK* 122: κολαθῖσα ἰς τὸν γλουθρό[v]). [The word ἐπιφερομένοις in D27 is understood as a reference to "persone o cose che sopravverranno o saranno trasportate"; it is more probably a reference to an

aggressive action, an attack of some kind]. Notice the use of the verb ἀποδίδωμι in two dedications (D22-23) [cf. *supra* n° 155]. The dedicants include an ἱερός (D9) and a soldier (D11).

The most interesting group of texts are the *katagraphai* (K1-57bis; K43-57bis are published for the first time). Since a detailed report on the published texts has been presented in *EBGR* 1996, 227, we summarize here only the content of the new texts. The dedication of an ἱερός (together with his daughter) [cf. C. BRIXHE, *BE* 2001, 434] is unfortunately very fragmentary (D 43), but it shows that the ἱεροί were of free status (cf. p. 50f, 62f.); among other things this hieros and his daughter dedicated two alumnae and real estates. The objects of dedication were in most cases alumni and alumnae (K43-46, K48, K51-52, K54), but also the dedicator's own children (K49: [κα]ταγράφωμεν τὰ τέ[κν]α ἡμῶν... εἰερούς; K56?), and a girl of unknown status (slave?; K50: κοράσιον). The consecration is usually expressed with the verb καταγράφειν, but in one of the new texts we find an expanded formulation with the verbs ἐκχωρεῖν, παραχωρεῖν, καταγράφειν, χαρίζειν δωρεᾶς χάριν (K44; cf. K46; cf. K52: χαρίζομαι καὶ καταγράφω). The gods of the sanctuary are called ἐπιφανέστατοι θεοί (K44). Three texts show the patriotic aspects in the cult of Apollon Lairbenos, for whom the following cult epithets are used: Epiphanes Theos Helios Apollon Lairmenos "the patron of the city of the Motelenoi" (K46: τῷ προσεστώτι τῆς Μοτε[ληνῶ]ν πόλεως; cf. K50), and "our ancestral god" (τῷ πατρίῳ ἡμῶν) Epiphanestatos Helios Apollon Larmentos, "the patron of the city of the Motelenoi" (K52). Several consecrations were made upon divine command (κατ' ἐπιταγὴν τοῦ θεοῦ: K48-52). The authors remark upon the differences between these Phrygian *katagraphai* and other groups of analogous texts, such as the Greek sacred manumissions [cf. *supra* n° 45], the dedications in Macedonia [cf. *supra* n° 155], and consecrations known from Hierapolis and Lydia. [AC]

170) A. RIZAKIS – I. TOURATSOGLU, "Λατρεῖες στὴν Ἄνω Μακεδονία: παράδοση καὶ νεωτερισμοί", in *Ancient Macedonia* VI, p. 949-965 [*BE* 2000, 446; *SEG* XLIX 664]: Many factors influenced the development of the cults in Upper Macedonia, such as the diffusion of the Greek Pantheon, local epithets, the introduction of deities, the proximity to Latin Moesia, and the promotion of cult transfer through the traffic along the Via Egnatia. As examples of the persistence of tradition and the innovations in the cult practices R.-T. discuss the possible Thessalian influence on the cult of Plouton (*EAM* 150), the development which led Herakles Kynagidas (*I.Beroia* 29-33; *EAM* 97) becoming a patron of sacred manumissions, and the association of the cult of Alexander the Great (*EAM* 148, 157) with the cult of Drakon and Drakaina, but as well as its possible promotion under Caracalla. [AC]

171) M. ROMERO RECIO, "Inscripcion a Zeus Casio y Afrodita sobre ancla de plomo hallada en 1905", *Ostraka* 8 (1999) [2001], p. 541-549: An inscribed lead anchor found in Cabo de Palos (Murcia) bears two inscriptions which name Zeus Kasios Sozon and Aphrodite Sozousa (3rd cent. A.D.); Aphrodite is probably invoked as a patron of sailors. It is not clear whether the object was imported from the East or whether it can be regarded as evidence for a local cult of these deities in the Iberian peninsula; R. favors the latter idea. [AC]

172) R.M. ROTHBAUS, *Corinth: The First City of Greece. An Urban History of Late Antique Cult and Religion*, Leiden-Boston-Cologne, 2000: R. presents an overview of the religious life in Corinth in Late Antiquity based mainly on the archaeological material and the literary sources, but also making use of the numismatic and epigraphical evidence. The most important aspect of this study is the Christianisation of the city and the "rivalry" between pagan and Christian cult activities. In two chapters R. also discusses the cult activity at Kenchreai (ch. 4) and at the sanctuary of Poseidon at Isthmia (ch. 5). [JM]

173) I. RUTHERFORD, "Theoria and Darsan: Pilgrimage and Vision in Greece and India", *CQ* 50 (2000), p. 133-146: R. discusses the term *theoria*, which in Greek religious contexts has nine different meanings and uses. R. makes two suggestions: 1. that *theoria* originally characterized a spectacle of religious significance and the contemplation of such a spectacle; 2. that the term was used in the context of pilgrimage starting from the time sanctuaries become significant areas of interstate co-operation in the 8th cent. [JM]

174) I. RUTHERFORD, "The Reader's Voice in a Horoscope from Abydos", *ZPE* 130 (2000), p. 149-150: Among the graffiti in the Memnonion of Abydos is one with the horoscope of Artemidoros, a pilgrim, inscribed after the order of Constantinus II to close the oracle in A.D. 359

(c. 370-410). The inscription closes with the text $\nu\eta\ \tau\acute{o}\nu\ \beta\eta\sigma\acute{\alpha}\nu$, οὐ μὴ ἐξαλείψω ("by Bes, I will not wipe this out"). This text was designed to be read aloud by future visitors, who in reading the inscription took an oath not to wipe out the horoscope. [AC]

175) Chr. SAATSOGLU-PALIADELI, "Ἀπόλλωνι Λυκίῳ. Ἀναθηματικὸ ἀνάγλυφο ἐλληνιστικῶν χρόνων ἀπὸ τῆ Βεργίνα", in *Μῦθος*, p. 441-451 [BE 2000, 461]: Ed. pr. of a marble stele with the representation of Apollon Kitharodos, a wolf, and a worshipper (Vergina, 3rd/2nd cent.) [cf. EBGR 1997, 325]. A dedicatory inscription reports that the relief was dedicated by Philippos to Apollon Lykios; the rare representation of a wolf together with Apollon (λύκος) alludes to the god's epithet. S. discusses the relation of this animal to Apollon and to the legends of the Macedonians. [AC]

176) F. SALVIAT, "Le source ionienne : Apatouria, Apollon Delphinios et l'oracle, l'Aristarchéion", in *Cultes phocéens*, p. 25-31: S. underlines the importance of the study of month names for the study of religion. A still unpublished private letter written on a lead sheet (Massalia, 3rd cent.) attests the festival of the Apatouria for this city, thus confirming the Ionian origin of its festivals. The prominent position of Apollon Delphinios in Massalia is also of Ionian origin. The sanctuary Aristarcheion (a sanctuary of Artemis Episkopos) must have derived its name from the name of the first priestess, Aristarche (PLUT., *qu. Gr.* 47). [AC]

177) R.H. SAUNDERS, "Corinth 68: Another Interpretation", *AncW* 30 (1999), p. 63-64 [SEG XLIX 335]: S. republishes *Corinth* VIII 68, which he interprets as a dedication to the "Gods in the tent" (l. 2-4: τοῖς ἐν τῇ σ[κ]ηνῇ θεοῖς), and not to the "Gods in the beehive" (ἐν τῇ σ[μ]ύνῃ). [In SEG XLIX 335 it is observed that the same restoration had been suggested by L. ROBERT (see BE 1967, 246). The word σκηνή is often used to designate temporary structures in which cult took place. R. also suggests interpreting the words ΑΓΑΘΗ ΤΥΧΗ (l. 1) as a dedicatory formula ("to the Good Tyche of the Gods in the tabernacle") and not an acclamation ("Good luck").] [AC]

178) M.H. SAYAR, *Die Inschriften von Anazarbos und Umgebung. Teil I. Inschriften aus dem Stadtgebiet und der nächsten Umgebung der Stadt* (IGSK, 56), Bonn, 2000 [BE 2001, 466]: S. (re)publishes 661 inscriptions found in Anazarbos (Kilikia) and its territory (cf. EBGR 1987, 24); new texts are marked with an asterisk.

Dedications: At least six dedications were made to Aphrodite worshipped with the epithet Kasalitis (Κασσαλεῖτις, Κασσαλεῖτις), which probably derives from a place name (*29-34, 1st/2nd cent.): Thea Epekoos Aphrodite (*29), Aphrodite Epekoos (*30, κατ' εὐχήν), Aphrodite Kasalitis Epekoos (*31, εὐχήν), Aphrodite Kasalitis Epekoos Thea (*32), Thea Kasalitis Epekoos (*33), and Thea Kasalitis Epekoos (*34, an altar). N^{os} 29-31 are round altars, n^{os} 32 and 34 are altars cut into the rock, n^o *33 is the thanksgiving dedication (εὐχαριστίας ἔνεκεν) of a smith, who cut into the rock five steps (πέντε βαθμούς), probably leading to the cult place [for a similar dedication see *supra* n^o 79]. Another five altars dedicated to a Thea Epekoos in fulfillment of vows (*35-39, εὐχήν) and a thanksgiving dedication to a Thea (*40, εὐχαριστήριον) may be associated with this cult. Other dedications of the early Imperial period are addressed to Thea Rhome (*54-55), Thea Rhome and the Theoi Sebastoi (56), Thea Rhome and the Sebastoi Kaisares (*57), Zeus Keraunios (42, *43), Zeus Olybris (*45, εὐξάμενος; *46), Zeus Olybris Epekoos (*44, εὐχήν), Theos Olybris (*47, an altar, εἰς εὐχήν), Zeus Olympios (*48, Δι' Ὀλουπίῳ), Zeus Theos (*41), Zeus Soter, Poseidon Asphaleios, Ge Hedraia, i.e., the Earth that cannot be shaken by earthquakes (49 = SEG XII 513, on behalf of a professional association), the river-god Aneinos (*53, Ἀνεῖνφ θεῷ ποταμῷ), and an anonymous god worshipped as Soter (*51). A dedication was made upon the command (κατὰ κέλευσιν) of Zeus Soter Ouranios (*50). Regina, a skeptrophoros, made a dedication to Zeus, Hera Gamelia and Ares, called Theoi Poliouchoi, during the term of office of Seitos as priest of the Theoi Agreis (52, A.D. 153) [S. translates the expression σκηπτροφοροῦσα ἱερά ὑπὲρ τῆς πόλεως [τε] καὶ τῆς βουλῆς as "die Trägerin des Szepters, Priesterin für Stadt und Rat"; but ἱερά is more probably an attribute of σκηπτροφοροῦσα; I suggest translating "made the dedication on behalf of the city and the council, during her term of office as sacred bearer of the scepter"]. *Festivals:* An agonistic inscription for an athlete from Salamis on Cyprus, who distinguished himself in pentathlon and stadion, records his victories at the Olympia (in Anazarbos?), the Great Panathenaia, the Pythia, the Hadrianeia Komodeia in Ephesos, the *hieros agon* of the Isthmia, the Sebasta in Neapolis (victory over 87 competitors), an agon in Smyrna, three competitions in Antiocheia (Hadrianeios, Komodeios, agon of Eukrates), the hieros Hadrianeios agon in Anazarbos, an agon in Tarsos, the Koinos Asias, and

another 47 agons with money prizes (25, c. 200-250). Another fragmentary inscription mentions the hieros eiselastikos Hadrianeios agon (28, 2nd/3rd cent.). We also mention the epitaph of the flutist (choraules) Makedonikos of Alexandria who won victories in sacred agons (*364, *ιερονείκης*, 1st/2nd cent.).

Emperor cult: The temple (ναός) of Domitian, assimilated with Dionysos Kallikarpos, was funded by a father and a son who served as demiourgoi and priests of Thea Rhome (the son was also priest of the deified Titus); the dedication was the summa honoraria for these offices (ἀντὶ τῶν *ιερωσυνῶν καὶ δημιουργίδων*); the consecration of this temple was undertaken (καθιέρωσεν) by the provincial governor (21, A.D. 92/93). A priest 'and father for lifetime' (πατὴρ διὰ βίου) of Zeus Helios Mithras Aniketos dedicated an altar for an emperor, whose name has been erased (9, 3rd cent. A.D.). A statue of Caracalla was set up by the hieraphoroi ('bearers of sacred objects') [of the city?] and the hieraphoroi of the professional association of the wool-carders (*ιεραφόροι ξιαντικῆς*, sc. *συνόδου*), who also represented the "other hieraphoroi and gatekeepers of the market" (4 = SEG XII 514). There are also dedications to Domitian (20, an aqueduct), Trajan (*2), Caracalla (*5), and an anonymous emperor (*10, altar). Several inscriptions mention the two neokoreiai of Anazarbos (6, 11, *12, 13, 18).

Funerary cult: The most interesting text is the epitaph of an eunuch in the service of Ioulia, the daughter of the Kilikian king Tarkondimotos I (73, 1st cent. B.C./A.D.); the epitaph is inscribed on the facade of a rock-cut tomb, decorated with representations of the Erinyes Tisephone, Allekto and Megaira, that are named in labels. The Erinyes declare in an inscription: "We protect the infertile eunuch. Do not open! For it is not proper" (οὐ θέμις). A fragmentary inscription describes the construction of the rock-cut grave and refers to the departure of the eunuch from the world of the living, "where there are roofs for the unburied" (ὅπου τέγαι τοῖς ἀτάφοις). A reference to a temenos (?) of Theos Kataibates and Phersephone (θεοῦ Καταιβάτου καὶ Φερσεφώνης τέ[μεν]ος[?]) may be a reference to the grave. The tomb is placed under the protection of Ate, Phobos and Moira (ἐφεστᾶσιν Ἀάτη καὶ Φόβος καὶ Μοῖρα); the text concludes with a funerary imprecation (STRUBBE, *Arai* n° 393). An 80 years old veterinary surgeon by the name of Hippokrates composed his own grave epigram and had it written on a stele (*69). Another grave epigram seems to imply that Tarkondimotos, probably a Kilikian king, honored his dead enemy (or enemies) with heroic honors (*88, 2nd/3rd cent.: καὶ γὰρ καὶ θανάτοιο πλέον τίς ἐνεῖκατο τέρμα· ὄφρα πέλας λείπῃ καὶ νέκυν ἀντίπαλον; ἰ αἰῶνος μόνος Ταρκονδιμωτος φιλότιμος ἰ ἀνδράσιν ἥρωσιν πάντα παρασχόμενος). A man who had buried his wife and his three children and was obviously disappointed by his relatives (cf. *512) places his grave under the protection of the gods (ὀρκίζω θεοὺς ἐπουρανίους καὶ καταχθονίους) using the common funerary imprecation "may he (the violator of the grave) not benefit either from his children or from his life" (μήτε τέ[?]κνων μήτε βίου ὄνη[σιν] λάβοι; *135, A.D. 101). [The man urges his relatives not to take care of his grave: παραγγέλλω τοῖς λέγουσι συγγενέσιν εἶναι τὰ ἴδια πράσσειν μετὰ τὸν θάνατον ἀπὸ τοῦ μνήματος τούτου· ἐγὼ γὰρ συγγενῇ οὐδένα οἶδα; S. translates: "ich verkünde nach meinem Tod von diesem Grab aus". I suggest placing interpunction after πράσσειν, reading ἅπο τοῦ μνήματος, and translating: "I pass this message to those who claim that they are my relatives; they should mind their own business; after my death they should keep away from this grave, for I have/recognize no relatives"; for this use of ἀπὸ cf. J. THORNTON, "Gli aristoi, l'akriton plethos e la provincializzazione della Licia nel monumemento di Patara", *Mediterraneo Antico* 4 (2001), p. 442]. An epitaph is dedicated to the Theoi Katachthonioi (*224, *609). The exhortation εὐψύχει· οὐδεὶς ἀθάνατος is written in the epitaph of a woman who lived in justice (*396, 1st/2nd cent.). The verb ἀφηρωῖζω is used in connection with the dedication of a grave (*431, 1st/2nd cent.). We also note several Christian funerary imprecations (*646, 647: ἔχει τὸ ἀνάθεμα; *648: ἔχι μετὰ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ; [he will have to face the terrible court of Christ]).

Onomastics: We single out the name Pannychis (*435). [AC]

179) A. SCHACHTER, "Greek Deities: Local and Panhellenic Identities", in P. FLENSTED-JENSEN (ed.), *Further Studies in the Ancient Greek Polis*, Stuttgart, 2000, p. 9-17: According to S., important factors for the 'homogenisation' of Greek culture during the Archaic period were the Panhellenic sanctuaries of Olympia, Delphi and Delos; the poems of Homer and Hesiod; and the common Mycenaean religious tradition. S. focuses on the cults of Thebes in the Mycenaean and the Hellenic periods. Several Linear B tablets from Thebes record the existence of gods such as Hera (Of28), Hermes (Of31), Potnia (Of36), Marineus (Of25 and 30) or Ma-ka and O-po-re (Fq121). Most

of the Mycenaean deities survived into the Hellenic period with the same name or with slight differences (e.g. Ma-ka as Mâ Γâ [IG VII 2452] or O-po-re as Zeus Oporeus [IG VII 2733]) [cf. already *EBGR* 1997, 155]. [JM]

180) A. SCHACHTER, "The Daphnephoria of Thebes", in P. ANGELI BERNARDINI (ed.), *Presenza e funzione della città di Tebe nella cultura Greca. Atti del convegno internazionale, Urbino 7-9 luglio 1997*, Pisa – Roma, 2000, p. 99-123: Based on literary sources and the inscription on the so-called Tabula Albani (A. SADURSKA, *Les Tables Illaques*, Warsaw, 1964, p. 83-94, late 2nd cent. A.D.), S. discusses the Theban festival of the Daphnephoria. According to S. the festival was originally celebrated in the springtime and included a procession in which the laurel was carried or worn by the participants. The procession was merged with the carrying of the statue of a goddess from the city to its frontiers not earlier than the 4th cent. After this stage there have been at least two revivals, first when elements of the Delphian Seperion and the Athenian Oschophoria were incorporated into the Daphnephoria, and later, when the festival was revived between the late 1st cent. and the mid-2nd cent. A.D. [JM]

181) A. SCHACHTER, "The Seer Tisamenos and the Klytiadai", *CIO* 50.2 (2000), p. 292-295: S. discusses a passage in HERODOTOS (IX, 33, 1) referring to the seer Tisamenos. The text identifies him as belonging both to the genos of the Iamidai and to that of the Klytiadai (γένεος τοῦ Ἰαμιδέων Κλυτιάδην). Lists of the cult personnel at Olympia covering the period from 36 B.C. to 265 A.D. (*IvO* 59-141) refer, however, to distinct μάντιες belonging either to the Iamidai or to the Klytiadai. An inscription from Kriekouki refers most possibly to Tisamenos (IG VII 1670, 5th cent., l. 3: [.]εισαμενὸς Ὑδᾶδας). S. identifies Ὑδᾶδας as a gentilicium and suggests that Herodotos could have written γένεος τοῦ Ἰαμιδέων Κυδάδην ("a member of the family of the Kydadaï, of the genos of the Iamidai"). [JM]

182) R. SCHLESIER, "Menschen und Götter unterwegs: Rituale und Reise in der griechischen Antike", in T. HÖLSCHER (ed.), *Gegenwelten zu den Kulturen Griechenlands und Roms in der Antike*, Leipzig, 2000, p. 129-157: Based on literary sources and epigraphic evidence, S. presents an overview of religious travel to healing cult places, oracles, or panhellenic sanctuaries; S. also discusses the institution of the *theoria* [cf. *supra* n^{os} 154 and 173] and the religious status of travellers and guests (ξένοι) in the Greek city-states. Each city had different regulations concerning the religious rights of strangers on its territory. An inscription from Delos even prohibited strangers from entering the sanctuary of Apollon Archegetes (*LSS* 49, 5th cent.). [For this prohibitions see *EBGR* 1996, 30]. [JM]

183) B. SCHMIDT-DOUNAS, "Οἱ δωρεές των βασιλέων της Μακεδονίας. Αναθήματα όπλων και μνημεία νίκης", in *Ancient Macedonia VI*, p. 1047-1056 [*BE* 2000, 445; *SEG* XLIX 658]: S. discusses the dedication of weapons and the erection of victory monuments by Macedonian kings in the Hellenistic period. [AC]

184) S. SCULLION, "Heroic and Chthonian Sacrifice: New Evidence from Selinous", *ZPE* 132 (2000), p. 163-171: S. studies some epigraphic evidence showing that combinations of Olympian and chthonian modes of sacrificial ritual were far more common than is generally recognized. In l. A 9-20 of the *lex sacra* from Selinous (*EBGR* 1993/94, 121) [cf. *supra* n^{os} 28, 42 and 52] S. classifies the sacrifices for the impure Tritopatores as modified chthonian rites. According to S. only a ninth of the sacrificial victim for the impure Tritopatores was to be burnt, while the remaining eight ninths should be eaten. S. calls such combined sacrifices for chthonian deities 'moirocausts'. The οὐ φορά sacrifices, i.e. sacrifices in which the meat should be consumed at the spot, belong to the category of 'moirocausts'. S. interprets the 5th cent. *lex sacra* from Thasos concerning the sacrifice for Herakles Thasios (*LSSG Suppl* 63) as a requirement of a full-scale heroic holocaust: The Thasian *lex sacra* forbade any form of modified chthonian rites. S. discusses also the problems of terminology with regard to the distinction between Olympian and chthonian sacrifices [cf. *EBGR* 1994/95, 325] and the alternative model of distinction between divine and heroic sacrifices. [JM]

185) G. SFAMENI GASPARO, "Les cultes isiaques en Sicile", in *De Memphis à Rome*, p. 35-62: Based mainly on the numismatic material but making also use of the archaeological evidence and the inscriptions, S. studies the evidence for the presence of the Egyptian cults in Sicily [cf. *IG* XIV 433; *SIRIS* 514 and 516, 2nd cent.; G. SFAMENI GASPARO, *I culti orientali in Sicilia*, Leiden, 1973, n^{os} 3-

6). According to S., the propagation of the Egyptian cults on the eastern part of Sicily was based on the economic, political and cultural relations to Ptolemaic Egypt. [JM]

186) J.W. SHAW, "Pilgrims at the Greek Sanctuary at Kommos", in *Πεπραγμένα Η' Διεθνούς Κρητολογικού Συνεδρίου*, Herakleion, 2000, A3, p. 219-226: Two ritual traditions are evident in the great sanctuary excavated at Kommos (Crete): dining and the dedication of offerings (animal figurines, weapons, Egyptian faiances, etc.). The archaeological evidence suggests the visits of pilgrims from Crete, Phoenicia, and Boiotia. The deities worshipped in the sanctuary included a triad of Phoenician deities (associated with Apollon, Leto, and Artemis?); Poseidon, whose name is written on an altar; and Zeus. A still unpublished inscription is presented in translation: "Procreative Zeus [and] welcome news-bringer Athena ". [For the sanctuary at Kommos see also *EBGR* 1997, 94 and K. SPORN, *Heiligtümer und Kulte Kretas in klassischer und hellenistischer Zeit*, Heidelberg, 2002, p. 212-217]. [AC]

187) A. SIMA, "Kleinasiatische Parallelen zu den altsüdarabischen Buß- und Sühneinschriften", *Altorientalische Forschungen* 26 (1999), p. 140-153: Confession or propitiatory inscriptions in South Arabia have striking similarities with the confession inscriptions in Lydia and Phrygia. These similarities can be seen in the perception of illness as a punishment for a sin which needs to be confessed, in the role of oracles and dreams for the communication between angry gods and sinners, in the nature of the offences (violation of regulations on purity, violation of the borders of sanctuaries, entering the temple in a state of impurity, adultery, neglect of ritual obligations), and in the confession of known and unknown sins. Perjury is a common offence in Asia Minor, but absent in the confession inscriptions of South Arabia. The most striking similarity between the texts of the two areas is the demand put upon the sinner to write his offence on a stele; such publicity aimed at demonstrating the power of god and provided an opportunity to praise him. Despite these similarities, there is no evidence for a mutual influence of the two regions; the practice of setting up confession inscriptions probably developed independently in Asia Minor and in South Arabia, responding to similar religious needs and experiences. [AC]

188) C. SISMEK, "Laodikya Sütunlu lahti", *Türk Arkeoloji Dergisi* 31 (1997), p. 269-289: Ed. pr. of the sarcophagus of the hitherto unattested Asiarch Euethios, son of Pyrron (Laodikeia, early 3rd cent. A.D.). [AC]

188 bis) B.A. SKEEN, "A Note on a Hematite Falcon in the Louvre", *ZPE* 133 (2000), p. 149-152: S. studies a Pharaonic statuette of Horus that was re-used in Roman times and bears an apotropaic spell in Greek with *voces magicae* (*Suppl.Mag.* I, 6). The statuette should protect a priest from all evil, from the wrath of the gods and demons, and from sorcerers (l. 8-9: ἀπὸ παντὸς ἰ κακοῦ καὶ μήνεος θεῶν καὶ [δα]ιμόνων καὶ ἀπὸ βασκάνων). In l. 7-8 the name of the person to be protected was partially effaced (διαφυλάσσων [---μον]). S. supposes that the defacement of the name on the statuette took place in order to deactivate its magical protection and to expose its owner to the misfortunes listed in the spell. [JM]

189) M. SLAVOVA, "Ἱερά, ἱέρεια, ἀρχιέρεια. Epigraphical and Lexical Notes", *Orpheus* 8 (1998) [2000] (*Memorial Volume of Vladimir I. Georgiev*), p. 105-107: S. corrects the reading of an inscription from Odessos (*IGBulg* I 189): ἱερεὺς καὶ ἱερά (not ἱερί[α]); this is the first attestation of an ἱερά (member of a religious organisation, not a priestess) in Bulgaria. An inscription in Mesambria Pontica (*IGBulg* I 342) concerns a priestess (ἱέρει(τ)α), and not a priest of the Thesmophoroi (i.e., Demeter and Kore). S. argues that *IGBulg* IV 2053, an honorary inscription for a high priestess, whose husband was not a high priest, suggests that women could function as high priestesses of the emperor cult independently from their husband (*cf. IGBulg* III 888) [but see *infra* n° 205]. [AC]

190) K. SOUEREY – A. MATTHAIΟΥ, "Ταφικά στοιχεῖα ἀπὸ τὸ Ὁραιόκαστρο Θεσσαλονίκης", *AEMTh* 12 (1998) [2000], p. 231-236 [*BE* 2001, 295; 2002, 275]: S.-M. report the discovery of an inscribed lead tablet near a grave in a cemetery of the Classical period at Oraikastro (prefecture of Thessaloniki). The defixio gives the names of the five sons of a man (p. 233). [AC]

191) M. STEINHART – E. WIRBELAUER, “Par Peisistratou. Epigraphische Zeugnisse zur Geschichte des Schenkens”, *Chiron* 30 (2000), p. 255-289 [BE 2001, 70, 352]: S.-W. show that the formula παρ(ά) + name in genitiv inscribed on objects indicates a gift; the giver is the person whose name occurs in the genitiv (e.g. *IG* XIV 2408, 3a, from Palestrina, 4th/3rd cent.). According to S.-W., objects with such inscriptions should be interpreted as gifts to persons and not as dedications to the gods. An inscription on a kylix found at the sanctuary of Apollon Tyritas in Kynouria (*IG* V.1, 1521, 525 B.C.) refers to the vase as a dedication to Apollon made by a man named –eitonidas. The vase was originally a gift presented to him by Dorieus. The inscriptions on two Attic black-figure plates from Sicily (Dubois, *IGDS* 17a-b, c. 500 B.C.) [EBGR 1989, 29] were previously interpreted as dedicatory (δῶρον Πεδιοῖ) and the vases as dedications to an unknown hero Pedios or to an equally unknown goddess Pedio. S.-W. interpret the two plates as gifts to a woman named Pedio. [JM]

192) E. SULEIMAN, “Results of the Archaeological Excavation at Khirbat Yajuz, 1994-1996”, *ADAJ* 43 Arabic section (1999), p. 5-25 [BE 2000, 681]: Ed. pr. of a dedication made by an aquilifer to an unknown deity as an expression of his piety (εὐ[σεβ]ῶν ἀνέθηκεν; p. 21; Khirbat Yajuz in Jordan, 2nd/3rd cent.). [AC]

193) W. TABBERNEE, *Montanist Inscriptions and Testimonia. Epigraphic Sources Illustrating the History of Montanism*, Macon, 1997: T. presents a corpus of 93 inscriptions from Phrygia (3-12, 17-56, 58-70, 76-83), Lydia (13, 84-85), Mysia (57, 86), Galatia (87-89), Carthage (14-15), Numidia (71, 90-92), and Italy (16, 72-75, 93-95) that can be more or less safely attributed to the Montanists (c. 180-600) because of their vocabulary (πρεσβυτέρα, προφήτισσα, κοινῶνός, πνευματικός, Χριστιανοὶ Χριστιανοίς, ἔσται αὐτῷ πρὸς τὸν Θεόν) and their use of religious symbols (e.g. the wreath-loaf). We note the use of pagan vocabulary with references to the Erinyes, Acheron, and Plouton in a grave epigram of “Christians for Christians” (31 = *MAMA* X 275, 3rd/4th cent.). The vocabulary of another epitaph is more ambiguous: “whom the immortals loved and whom, therefore, we also washed in immortal fountains and deposited on the isles of the blessed immortals” (67 = *SEG* VI 119, 4th cent.: τὸν ἀθάνατοι φιλέσκειν τοῦνεκα καὶ πηγαῖς λούσαμεν ἀθανάτοις καὶ μακάρων νήσοις ἔνβαλον ἀθανάτων) [the attribution to Montanists or Christians is doubtful; for the use of an ambiguous vocabulary in inscriptions of the 4th-5th cent. A.D. see A. CHANIOTIS, *supra* n° 128; cf. *infra* n° 200]. We also draw attention to the expression used for the protection of the grave. In addition to the traditional funerary imprecation “may he leave orphaned children, a bereft household, a wasted life” (53 = STRUBBE, *Arai*, n° 162) [again an attribution to Montanists is doubtful], we find the following formulas: “he will be answerable to God” (ἔσται αὐτῷ πρὸς τὸν Θεόν: 20, 33, 35) [cf. *supra* n° 79], “he will be answerable to the One who has authority over every soul” (33 = *MAMA* VI 234, 3rd/4th cent.: ἔσται αὐτῷ πρὸς τὸν ἐξουσιάζοντα πάσης ψυχῆς), “by God, do not violate (the tomb)” (τὸν Θεόν σοι, μὴ ἀδικήσης: 59-60, 62, 64-66, 4th cent.). He also note an invocation of the archangel Michael to protect the grave (76, 5th cent.: “he shall have the commander-in chief [of all the angels] himself as prosecutor”; ἐπὶ τὸν ἀρχιστ[ά]την αὐτὸν ἔχει διάδικον). We also single out the epitaph of a victim of the great persecution (56, c. 310-313). [AC]

194) M. TACHEVA, “A Thracian Sanctuary of Asklepios Limenos near Slivnica (territory of Serdica) and its Epigraphic Archive” [in Bulgarian], in *Studia Mihailov*, p. 152-167 [*SEG* XLIX 914-981]: Ed. pr. of 69 dedications, mostly plaques (5-54; 5-6 with the representation of the Thracian rider in relief), statue bases (55-63), statues of Asklepios (63-69), altars (1, 3, 4), and a column (2), found in the sanctuary of Asklepios Limenos at Slivnica, in the territory of Serdica (2nd and 3rd cent. A.D.); only one text had hitherto been published (*IGBulg* IV 2029). The dedications name Asklepios (5, 13, 18, 33, 46, 62, 63), often with various epithets: Kyrios Asklepios (3, 7, 8, 10, 12, 36, 49), Theos Asklepios (19, 66), Asklepios Limenos (6, 11, 17, 20, 37, 55, 59, 60; cf. 14: Asklepios Limonos), Theos Asklepios Limenos (4, 56, 58), Kyrios Asklepios Limenos (2, 35), Theos Epekoos Asklepios Limenos (1), and Theos Soter Limenos (57). One dedication is addressed to Apollon (47). We note the expressions Ἀγαθῇ Τύχῃ (15, 16), δῶρον (39, 40, 59, 65), εὐξάμενος (1, 2, 4, 22, 28, 43, 49, 57, 61, 62), εὐχὴν (4, 9, 26, 27, 29, 32, 37, 38, 47, 52, 60, 68), εὐτυχῶς (4, 57), εὐχαριστήριον (3, 4, 58, 64), and εὐχαριστῶ (55, 69). One of the dedications reports extensive building activities (οἰκοδομήματα, στέγη, τὸ ἱερόν) funded by Aur. Zisoas, a praepositus, in gratitude for the fulfillment of a vow (4). Many dedications were made by soldiers (4, 31, 36, 41, 56, 67) and magistrates (bouleutes: 1; phylarchos: 2; toparchos: 60). [AC]

195) P.G. THEMELIS, *Ἡρώες καὶ ἡρώα στὴ Μεσσήνη*, Athens, 2000: Based on the rich archaeological and epigraphic material – partially known from the preliminary reports on the recent excavations at Messene [cf. *EBGR* 1991, 234; 1994/5, 345; 1997, 368-369; 1998, 258; 1999, 239] – T. offers an impressive overview of the heroic cults and shrines in the city, focusing on the cults of Messene, Arsinoe, and Aristomenes; the cult of Epameinondas as heros oikistes; and the connection of Theseus with the Messenian ephebes. T. also discusses important intramural funerary monuments of distinguished Messenians (Damophon, the family of the Saithidai, and funerary monuments near the gymnasium). The inscriptions on two statue bases found during the excavations refer to the honored persons as heroes (Dionysios, son of Aristomenes, 1st cent. A.D.; Ti. Claudius Theon: *SEG* XLVII 400, 1st cent. A.D.). [JM]

196) M.A. TIVERIOS, *Μακεδόνες καὶ Παναθήναια. Παναθηναϊκοὶ ἀμφορεῖς ἀπὸ τὸν βορειοελλαδικὸν χώρον*, Athens, 2000: Ed. pr. of fragments of a Panathenaic prize amphora found in Poteidaia/Kassandreia in 1992; an inscription was incised after firing: [Ἄ]ριστόβουλος | [Ε]ὐβουλίδου | [Ἔ]ρματι | [τε]λείῳ[ι]. The winner was most probably a citizen of Kassandreia. According to T., the building, where the fragments of the amphora were found, was a sanctuary of Meter and the vessel was a dedication to this divinity. T. dates the Panathenaic amphora to 314/3 or 310/9. [Cf. also M. TIVERIOS, "Panathenäen und Makedonen. Panathenäische Preisamphoren aus dem nordgriechischen Raum", in M. BENTZ – N. ESCHBACH (eds), *Panathenaiika. Symposium zu den panathenäischen Preisamphoren, Rautschholzhausen 25.11 – 29.11.1998*, Mainz, 2001, p. 41-54]. [JM]

197) G. TOCCO SCIARELLI, "I culti di Velia. Scoperte recenti", in *Cultes phocéens*, p. 51-58: Inscribed sherds found on the acropolis of Eleia attest the cults of Athena Hellenie and Hera. Other cults attested through epigraphic or archaeological sources are those of Zeus, Kybele and Asklepios. [AC]

198) M. TORTORELLI GHIDINI, "Da Orfeo agli Orfici", in *Tra Orfeo e Pitagora*, p. 13-40: T. presents a very useful summary of the present state of research on the 'Orphics' and on the 'Dionysiac-Orphic' texts [cf. *infra* n^{os} 16 and 119 and *supra* n^o 208], focusing in particular on the texts from Entella, Hipponion, Petelia, Thourioi, Pelinna, Pharsalos, Pherai, and Olbia, but also commenting briefly on the gold lamellae found in graves in Aigion [*SEG* XLI 401], Methone [*SEG* XL 541], Europos [*SEG* XLV 762], and Pella [*SEG* XLII 619 a/b; XLV 782-783]) that give the name of the deceased person or designate him/her as a mystes [cf. *EBGR* 1991, 177; 1994/95, 104; 1996, 234]. The new discoveries have shown more clearly the soteriological aspects of Orphism, its very close connection with the cult of Dionysos, and the belief in a cycle of rebirths; but they have also shown that a clear-cut division between two groups of 'Orphic' lamellae is not possible; the new text from Pelinna particularly demonstrates the confluence of elements from both groups (Dionysos and Persephone). The relation between Orphics and Pythagoreans still remains to be clarified. Equally controversial is the discussion about the function or functions of the 'Dionysiac-Orphic' lamellae, as tokens, instructions for the soul in its journey to the underworld, *symbola* that document the person's initiation, or liturgical texts. We single out a few of the observations made by T. She suggests associating the reference to 'truth', i.e., to the true life, in the bone plaques from Olbia (βίος θάνατος βίος ἀλήθεια) [cf. *supra* n^o 119], with the expression "tell the entire truth" (πᾶσαν ἀληθείην καταλέξαι) in the text from Pharsalos, with which the mystes is urged to reveal his identity as the son of the Earth and the Sky; the connection of death and birth (vñv ἔθανες καὶ vñv ἐγένου) is now attested in the text from Pelinna. While the texts from Thourioi and Pelinna imply that the ritual rebirth is achieved in the mother's lap (Persephone), the mother's role in the text of Hipponion and analogous texts is substituted by the water of Mnemosyne which allows the deceased person to remember his origin and his identity as a mystes. In this context T. discusses briefly the epigram from the temple of Megale Meter in Phaistos (*J.Cret.* I,xxiii 3) [associated by N. CUCUZZA with Leto; see *EBGR* 1993/94, 47], pointing to the analogy between the expression οἱ γον[εὶν ὑπέχονται] ("those conscious of their origin") and the formula "I am the son of the Earth and the Sky". She tentatively suggests the existence of a Cretan initiatory ritual in which a Great Mother sprinkles the initiates with water. [AC]

199) G. TOUFEXIS – E. MELLIOU, "Κραννών. Αγγρός Σ. Κουκουτάρα", *AD* 51 B1 (1996) [2001], p. 368-369 [*SEG* XLIX 616]: A Hellenistic dedication of a woman to an anonymous deity was found at Krannon in Thessaly. [AC]

200) S. TRACY, "Two Inscriptions from Petra", *ADAJ* 43 (1999), p. 305-309 [*BE* 2001, 520]: Ed. pr. of a metrical epitaph which expresses ideas about afterlife (Petra, 4th/5th cent.): "Here is the memorial of Alphios whom after meeting his fate god conducted because of his reverential actions (?) where we also (if we are) reverent (shall go). His sons (set this up)" (Ἀλφίοιο τὸ σῆμα ἃν εἵνεκεν εὐσεβιῶν ἰπέμπε θεὸς ἰ μετὰ πότμον ὅπη θ' ἔμεις εὐσεβέες· υἱοί). [For εἵνεκεν εὐσεβιῶν (l. 2-3) cf. an epitaph from Aphrodisias (MERKELBACH-STAUER, *SGO* I 02/09/28: εὐσεβέων χάριν ἔργων). The last phrase has been corrected by D. FEISSEL, *BE* 2001, 520 (ὅπη θέμεις (for θέμεις) εὐσεβέες[σ]ι) "where it is proper for the pious" and K. RIGSBY (*intra* n° 167: ὅπη θέμεις (for θέμεις), εὐσεβέες υἱοί) ["where it is proper; his pious sons (set it up)"]. It should be noted that "the place of the pious", i.e., the *χῶρος εὐσεβέων* (cf. σύνθρονος εὐσεβέων et sim.) is often mentioned in pagan epigrams; e.g. MERKELBACH-STAUER, *SGO* I 03/02/60, 03/02/62, 04/19/01, 05/01/30, 05/01/49, 05/03/09; for further examples see A. CHANIOTIS, *supra* n° 31, p. 169-170 with note 39); Alphios may well have been a pagan; notice that there is no article before θεός]. [AC]

201) A. TZIAFALIAS, "Νομὸς Λαρίσης", *AD* 51 B1 (1996) [2001], p. 382-383 [*BE* 2002, 231, 233; *SEG* XLIX 602-605]: Ed. pr. of 16 inscriptions, among them four dedications. *Atrax*: A woman made a dedication to Artemis after the performance of an initiation ritual (νεβεύσασσ[α]; 12, 3rd cent.) [for the meaning of νεβεύω see *EBGR* 1993/94, 110]. Two other dedications to anonymous deities were made by a priestess, after her term of office (λειτορεύσασσ[α]; 15, 2nd cent.), and by a priest during his priesthood ([λειτο]ρεῦσων; 16, undated). *Larisa*: A man dedicated a naiskos stele to Ennodia Strogika Patroa (1, 5th/4th cent.). [For the cult of Ennodia see *EBGR* 1998, 57. The epithet Patro(i)a is attested for her in Pagasai in Thessaly, but the epithet Στρογικά (perhaps Στρογικά, 'the loving, affectionate') was hitherto unattested]. A woman dedicated a naiskos stele to an anonymous goddess in fulfillment of a vow (2, late 4th cent.; εὐξαμένα ἰ ὀνέθεικε). A deceased woman is designated in her epitaph as a ἡρώλισσα (3, undated). [AC]

202) Chr. TZOUVARA-SOULI, "Λατρεία τοῦ Ἡρακλῆ στήν Ἡπειρο", in *Μυθος*, p. 109-138: Collection of the literary, archaeological and epigraphic evidence for the cult of Herakles in Ambrakia, Epidamnus, Apollonia, Ephyra, Kassope, Photike, Antigoneia, Bouthroton, Dodona, and Nikopolis. In this context. T.-S. publishes an inscribed bronze sheet from Dodona which possibly names Herakles ([Ἡρακ]λέως; p. 132). [AC]

203) Y. USTINOVA, "New Latin and Greek Rock-Inscriptions from Uzbekistan", *Hephaistos* 18 (2000), p. 169-179: Ed. pr. of a Greek dedicatory inscription (p. 172) written on the wall of a cave complex (a Mithraeum?) at Kara-Kamar (border of Uzbekistan and Turkmenistan, Bactria, undated). The text is written near the entrance of the western cave chamber; it reads: Ῥίπος ἔθη(κε) ("Rhípos dedicated"). Two (later or contemporary) Latin inscriptions in the same cave complex were written by soldiers. [AC]

204) K. VANDORPE, "Negotiators' Laws from Rebellious Sagalassos in an Early Hellenistic Inscription", in *Sagalassos V*, p. 489-508: Ed. pr. of an early Hellenistic stele discovered in 1996 in front of the northeast gate on the upper agora of Sagalassos. The text is an agreement between two rival groups of Sagalassians. It seems that rebels had seized the "highest part" of the city (l. 1f.: οἱ καταλ[αβόμε]νοι τὴν ἄκραν), which V. identifies with the Hellenistic fortress on the Tekne Tepe. The rebels and the non-rebellious Sagalassians negotiated a peace agreement, according to which the city obliged itself to do everything in order to bring back the exiles driven out by the rebels; otherwise, the gods would ruin everything (l. 2-4: ζητεῖτω ἢ τε πόλιν κἀναγέτω καὶ οἱ θεοὶ ἀνάστατα ἰ πάντα ποιο[ύ]ντες ἕως ἂν ἀγάγωσιν αὐτούς). The rebels should return the property they had taken from the exiles, being subject to divine punishment (l. 7: τοῖς θεοῖς ὑποχοῖ ἔστωσαν). The three leaders of the rebels were to be executed, while the remaining twelve rebels had to pay a fine of ten minas to be dedicated to the gods (l. 8-10: οἱ δὲ λοιποὶ τέως δ[ι]ῶ]δεκα τινέτωσαν ἅνα μνᾶς δέκα ἀργυρίου καὶ ἔστω ἱερὸν ἰ ἅπαν). The general historical context of the inscription is not clear. [JM]

205) G. VELENIS, "Επιγραφές από την Αρχαία Αγορά της Θεσσαλονίκης", in *Ancient Macedonia VI*, p. 1317-1327 [*BE* 2000, 473; *SEG* XLIX 815-818]: Ed. pr. of four *invitationes ad munera* written on marble plaques, originally from the Roman Agora of Thessalonike. 1) The Makedoniarches, high priest of the provincial emperor cult, and agonothetes of the provincial agon (ἀγωνοθέτης τοῦ κοινοῦ τῶν Μακεδόνων ἀγῶνος ἱεροῦ οἰκουμενικῆς εἰσελαστικῆς ἰσακτῆρος Ἀλεξανδρείου), Claudius Rufius Menon, organised together with his wife, the high priestess,

gladiatorial combats and venationes for the salvation of emperor Trebonianus Gallus in Beroia (A.D. 252). Invitationes ad munera were already attested in Beroia (*I.Beroia* 68-69). This text confirms the restoration ἱσα[κτίου] in *I.Beroia* 69 l. 7. 2) The same high priest, Makedoniarches and agonothetes (ἀγωνοθέτης ἀγῶνος ἱεροῦ οἰκουμενικοῦ εἰσελαστικοῦ ἰσολυμπίου τῶν μεγάλων Καισαρίων Πυθίων) organised together with his wife, the high priestess, munera in honor of emperor Gallienus in Thessalonike (A.D. 259). 3) The same person, this time also designated as hierophantes of Kabeiros and agonothetes for life of the provincial agon and agonothetes of the Kabeiria (ἀγωνοθέτης ἀγῶνος ἱεροῦ οἰκουμενικοῦ εἰσελαστικοῦ τῶν μεγάλων Καισαρείων Ἐπινεικίων Καβειρίων Πυθίων) organised together with his wife, the high priestess and Makedoniarchissa, munera in Thessalonike in honor of emperor Gallienus (A.D. 260). The title ἀρχιέρεια β' (cf. l. 7: β' ἀρχιερεύς) shows that the wife of the high priest automatically received the honorary title of the high priestess. 4) The fourth text is very fragmentary. [Cf. the remarks of M. SÈVE, *AE* 1999, 1425-1428]. [AC]

206) G. VELENIS, "Corrigenda et adenda σὲ ἐλληνιστικὸν ἐνεπίγραμμα βάθρο ἀπὸ τῆ Βέροια", in *Myrtos*, p. 619-630 [*BE* 2000, 464]: V. republishes a dedicatory epigram for Pan from Beroia (*I.Beroia* 37, c. 240-220 B.C.) [cf. *EBGR* 1997, 294] and argues that this is not a free-standing base, but it originally stood next to a wall or a pillar. V.'s text differs in two points from that of earlier editions. In l. 5 V. suggests reading either βασιλῆιες (royal magistrates) or βασιλεῖ ἐς (in front of two kings, i.e. Antigonos Doson and Philip V); in l. 7-8 he reads ἅ τε ἐπίσημος φάμα (not ἅτε ἐπίσημος φάμα). [AC]

207) A. VERBANCK-PIÉRARD, "Les héros guérisseurs: des dieux comme les autres ! À propos des cultes médicaux dans l'Attique classique", in *Héros et héroïnes*, p. 281-332: Based on the archaeological material, the literary sources and the epigraphic evidence, V. discusses the healing cults in Attika: Apollon Paion (*IG* I³ 1468bis, 5th cent.; *LSCG* 18 l. 52-54, 4th cent.), Apollon Prostaterios (*IG* II² 4852, 3rd/2nd cent.), Zeus Hypatos (*IG* II² 1358 B 13, 4th cent.), Zeus Ktesios, Herakles Alexikakos, Athena Hygieia (*IG* I³ 824, 506, 5th cent.), Athena Paionia, Hygieia, Artemis Kourotrophos, and Amynos. The greatest part of the study is dedicated to the archaeological and epigraphic evidence from the sanctuaries of Asklepios in Athens and Piraeus and the cult places of Amphiaraos in Oropos and in Rhamnous. [JM]

208) M.-C. VILLANUEVA-PUIG, "Le cas du thiasse dionysiaque", *Ktéma* 23 (1998) [1999], p. 365-374: The evidence for 'public' and 'private' organisation forms and activities of the Dionysiac thiasoi warns against a sharp dichotomy between the two notions. The lex sacra concerning the priesthood of Dionysos in Miletos (*LSAM* 48) and the epitaph of Alkmeonis (*Milet* VI 2 733) rather suggest an interaction of private and public. The priestess of Dionysos presided over the δημόσιος θίασος, practiced the rites ὑπὲρ τῆς πόλεως, but also exercised some control over the private thiasoi which had to pay a fee for the initiation of women (cf. *LSCG* 166). Alkmeonis combined the public office of the priestess with a religious experience relating to private eschatological expectations (καλῶν μοῖρα ἐπισταμένη; "elle connaît la destinée réservée aux bons"); these eschatological expectations are now attested for the Dionysiac initiation through the 'Dionysiac-Orphic' texts. [AC]

209) E. VOUTIRAS, "Τὸ ἱερὸ τοῦ Διονύσου στὴν Ἀφυτι", in *Myrtos*, p. 631-640 [*BE* 2000, 477]: A sacred cave of Dionysos existed at Aphytis (Chalkidike) from the 8th cent. onwards. Three potsherds inscribed with the name of the god confirm the attribution of the cave to Dionysos. The worship of the Nymphs, postulated by E. YOURI ("Τὸ ἱερὸν τοῦ Ἀμμωνος Διός", *AAA* 3 [1971], p. 363) on the basis of a fragmentary inscription ([Νύμφη]σι) is not certain; other restorations (e.g., [Χάρη]σι or [τίθη]σι) are also possible. V. publishes a fragment of a relief dedicated by a man on behalf of his father who had served as a priest of Dionysos (late 4th cent.). [AC]

210) E. VOUTIRAS, "Ἡ λατρεία τῆς Αφροδίτης στὴν περιοχή τοῦ Θερμαίου κόλπου", in *Ancient Macedonia* VI, p. 1329-1343 [*BE* 2000, 435; *SEG* XLIX 665]: After a review of the limited epigraphic evidence for the cult of Aphrodite in Thessalonike (*IG* X 2.1, 61, 299 and 965/966; *SEG* XLII 625), V. points out that these texts are related to three different aspects of Aphrodite's cult: as a patron of the agora and of concord (Aphrodite Homonoia), as a patron of sailors (Aphrodite Epiteuxidia), and as a patron of love (Aphrodite Paphie). The archaeological evidence from Aineia shows that the cult of Aphrodite in the area of the Thermaic Gulf goes back to the Archaic age. The masons' marks on the blocks of an Archaic temple of Aphrodite in Thessalonike date to the

early Roman Imperial period; this suggests that the temple was dismantled and rebuilt. It may be the temple which originally stood at Aineia and was later transported to Thessalonike, where Aphrodite was possibly worshipped together with Julius Caesar (for his cult see *IG* X 2.1, 31). [AC]

211) M. WAELKENS *et alii*, "The Survey and Excavations in 1996 and 1997. Preliminary Reports", in *Sagalassos* V, p. 17-216: Many new inscriptions of the Imperial period are briefly presented in this preliminary report of the survey conducted in the area around Sagalassos. The authors summarize their content and present photos (no texts) [we read a few texts from the photos; new texts are marked with an asterisk]. The texts include an altar dedicated by Eustochos "for the salvation of his masters" (ὕπὲρ τῆς τῶν δεσποτῶ[ν σω]τηρίας κατ' ἐὶς[τήν]; p. 39*); a funerary imprecation (53; G.E. BEAN, "Notes and Inscriptions from Pisidia I", *AnatSt* 9 [1959], p. 109, n° 78); an altar with the bust of a goddess dedicated "to the goddess" (ἀνέθηκεν θεῇ, probably followed by an epithet; p. 64*); a relief with the representation of a patera flanked by two zebus, dedicated to Apollon (p. 73*; θεῷ εὐχήν); a water vessel, probably used for ritual cleaning, dedicated by an archimystes (*SEG* XXVIII 1213; p. 73); an altar dedicated to Demeter as patron of good harvest (135); a dedication to M. Aurelius and Lucius Verus (*JGR* III 332; p. 159). An uninscribed funerary altar has two raised hands in relief, i.e., an invocation of the Sun to punish those responsible for unnatural death (p. 127) [*cf. supra* n° 127]. [JM]

212) M. WAELKENS, "Sagalassos. Religious Life in a Pisidian Town during the Hellenistic and Early Imperial Period", in *Les syncrétismes religieux*, p. 191-226: Using the archaeological, numismatic and epigraphic evidence, W. studies the assimilation between Luwian-Pisidian gods and their Greek counterparts at Sagalassos. Perhaps the oldest religious testimony from Sagalassos dates to the 3rd cent. B.C.; it is an agreement between rival groups, in which the gods are invoked as warrantors of the decisions [*cf. supra* n° 204]. The most important deities of the city include Ares (*CIg* 4377), Ares Kiddeudas [*SEG* XXXIII 1159], Apollon Klarios (*Sagalassos* IV, p. 308; *cf.* a still unpublished inscription that hails Apollon as *epekoos*), Athena, Hermes, Leto (*SEG* VI 602), Men, and Zeus. [JM]

213) E.J. WALTERS, "Predominance of Women in the Cult of Isis in Roman Athens: Funerary Monuments from the Agora Excavations and Athens", in *De Memphis à Rome*, p. 63-89: The numerous 'Isis grave reliefs' reveal the importance of the cult of Isis in Athens under Roman rule. W. discusses aspects of their iconography and of the prosopography. The inscriptions on the reliefs indicate a widespread interest in the cult of Isis which was not concentrated within any given place or tribe. There are examples from Sphettos (*IG* II² 7507, Tiberian), the deme of the Iphistiadai (*Agora* XVII 162, early 3rd cent.), Sounion (*IG* II² 7441, early Antonine) and Alopeke (*IG* II² 5568, early 2nd cent.). The Attic elite participated in the cult of Isis; one of the most prominent examples is Claudius Phokas of Marathon, an eponymous archon who also bore the title of a neokoros of Megas Sarapis in Athens (*IG* II² 3681, late 1st/early 2nd cent.). None of the women represented on the gravestones seems to have been a priestess of Isis. The reliefs document an intensified participation in the Isis cult from the mid-1st cent. A.D. onwards, and another subsequent increase in the first sixty years of the 3rd cent. [JM]

214) P. WEISS, "Eumeneia und das Panhellenion", *Chiron* 30 (2000), p. 617-639 [*BE* 2001, 439]: Eumeneia and other cities in Phrygia (Temenouthyrai, Akmoneia, Sebaste, Kidyessos) seem to have claimed mythological ancestry with the Achaeans and with Argos in particular, probably on the basis of mythological traditions concerning the Heraclids. These traditions could have supported Eumeneia's efforts to become a member of the Hadrianic Panhellenion. Based on the evidence provided both by coins (designation of Eumeneia as a Achaean city, references to of Hera Argeia and to Hadrianos Olympios Panhellenios) and by inscriptions (*SEG* XXVIII 1115: designation of Eumeneia as εὐγενῆς καὶ φιλοσέβαστος; *SEG* XXVIII 1116: an honorary inscription for Hadrian?), W. argues that Eumeneia in fact became one of the members of the Panhellenion [for the Panhellenion see *EBGR* 1997, 49; 1998, 85; 1999, 111]. The names of the tribes of Eumeneia (Athenais, Apollonis, Artemisia, Demetrias, Herais) reveal an influence from the cults of Pergamon; the name Argeias, however, can be associated with the claim of an Argive origin. [AC]

215) H. WIEGANDT, *Charms of the Past. Engraved Gems. A Private Collection of Ancient, Medieval and Modern Intagli and Camei*, Marburg, 1998 [*SEG* XLIX 2334 and 2378]: Ed. pr. of cameos and ringstones in a private collection. They include an apotropaic gem (1), eight

inscribed Gnostic gems (2-9), a Gnostic amulet (10), a Gnostic bead (11), and a Christian protective gem (12). N^{os} 4-11 are from Egypt, the provenance of n^{os} 1-3 and 12 is not known. 1) Agate cameo with a winged Eros, his hands chained from behind: μή κακὸς εὐστάθι ("that no bad be certain": 87, 3rd cent. A.D.). 2) Jasper gem; on the obverse a cock-headed anguipede with whip and shield; in the shield the name Ιαω and a sequence of vowels (ιαηουηιε); underneath the *vox magica* ιανεσειλαμι and magical characters; on the reverse a mummy of Osiris and a sequence of the seven vowels (100, 2nd/3rd cent. A.D.). 3) Jasper gem with a cock-headed anguipede with whip and shield on the obverse; in the shield the name Ιαω followed by the *vox magica* ηησουω; around the figure the magical names Ιαω, Βααλ and Αρτη; on the reverse the magical names Ιαω, Σαβαώθ, αβρασαξ (101; 2nd/3rd cent. A.D.). 4) Haematite gem with the representation of Harpokrates seated on lotus in a papyrus boat, between a hawk and a cynocephalic ape (obverse); on the reverse the inscription αμορρη ιεριασει ρεαβειρεβι ουβιουωα (103, 2nd/3rd cent.). 5-6) Two gems, of chrysopras (104) and chalcedony (105) with a lion-headed snake (obverse) and the inscription \$\$\$ Χουῦβις on the reverse (104-105, 2nd/3rd cent.). 7) Jasper gem with a scorpion stinging a male goat in the genitals and the inscription σαλαμαξα | καθασερμε | θυεμαδα | βιαμπληξω | θαηω | ευοθαρμαρχα | αμουρουλαπε | ρματοριζο | γονε (obverse); on the reverse an ithyphallic Pan before a goat lying on its back and the inscription ερβηνοριαξφανημαι | παδμ | ουρουμφσαλα | μαξακαθασ | θαρχωλανδαφνωλανυαφωσαλαμανευ; this gem probably aimed at increasing fertility or sexual potency (106, Imperial period). [On the obverse, on l. 4 one reads on the photograph βιαμπληξω; for πλξ cf. the *vox magica* νιχαροπληξ = πλῆξον χάριν (cf. W.M. BRASHEAR, "The Greek Magical Papyri: an Introduction and Survey", in *ANRW* II, 18.5 [1995], p. 3594); on l. 4f. one recognizes a sequence of vowels (σηωευο), then θαρ μαρ χαρ; cf. χαραχαρ in *PGM* IV 2771 (W. BRASHEAR, *art. cit.*, p. 3602); on l. 7-9 one should read σπερματοριζόγονε, a magical word composed of σπέρμα, ρίζα and γόνος; on the reverse one recognizes φανημαι, σαλαμαξα, θαρχωλαν δαφνωλαν, and σαλαμανευ]. 8) Jasper with the representation of Anubis with kerykeion and vessel and the name Ιαω (107, Imperial period). 9) Jasper gem with a lion-headed god with ankh and staff with snake on the obverse and the inscription ιαρβαθαγραμνη on the reverse (108, Imperial period). [This magical word appears also on *PGM* I 142 and on solar amulets; see W. BRASHEAR, *l.c.*, p. 3587]. 10) Agate plate amulet with Μιχαήλ on the obverse and the magical words αθουρ γαρδαρα κραιξαμ φιαφια φρι βαχαρ on the reverse (109, Imperial period). 11) Haematite bead with radiate and wings, an ass- (or dog-)headed demon, and a lion-headed figure; the inscription is only partly legible: θαακι ωγυισενι ωσιουιτ, εωετι ισειακγι ωηισιχ (109, Imperial period). 12) Haematite gem with two angels holding onto a cross on the obverse and the names Μιχαήλ and Γαβριήλ on the reverse (111; 5th/6th cent.). [AC]

216) M. WÖRRLE, "Delphes et l'Asie Mineure : pourquoi Delphes?", in *Delphes*, p. 157-165 [BE 2001, 234]: W. discusses the numerous festivals of Delphic type created in Asia Minor in the 3rd cent. A.D. exploiting the epigraphic evidence from Side, Perge and Hierapolis. In a period of a great crisis such festivals supported the common Hellenic identity. W. compares this phenomenon with the creation of festivals of the Delphic type in Magnesia on the Maeander and in Sardeis in the Hellenistic period. [JM]

217) M. WÖRRLE, "Pergamon um 133 v. Chr.", *Chiron* 30 (2000), p. 543-576 [BE 2001, 366]: Ed. pr. of an honorary decree of Pergamon for Menodoros (c. 125 B.C.). The decree was proposed by the eponymous prytanis and priest of Philetairos [cf. *supra* n° 126]. Among Menodoros' many services for his city, the decree mentions that he was the priest of the Samothracian gods for life, he was elected in many priesthoods (cf. l. 5: ἐν ταῖς ἱερωσύναις αἷς ἐχειροτόνησεν αὐτὸν ὁ δῆμος), and he served as prytanis and priest of Philetaitos. The new text shows that the eponymous magistracy of the prytanis was connected with the priesthood of Philetairos. Menodoros is also praised for his good judgement with regard to the Pergamene hieronikai (their rights?, the compilation of their list?; l. 7f.: ἀνεπίμεντον [δ'] ἐκτιθέμενος; τήν τῶν πολιτῶν κρίσιν τῶν τε κινώτων τοὺς ἱεροὺς ἀγῶνας καὶ κἀλλιστον περιποιούντων κόσμον τῇ πατρίδι); he himself was the winner of the horse race of the ninth celebration of the Pergamene festival Soteria kai Herakleia (l. 9f.). [AC]

218) I. ΧΥΔΡΟΥΛΟΣ, "Νέες ἐπιγραφές ἀπὸ τὴν Πύδνα τῆς Πιερίας", *Hellenika* 50 (2000), p. 35-43 [BE 2001, 277]: Ed. pr. of 7 inscriptions from Pydna. A marble cult table was dedicated to an unknown deity by a man from Beroia and his family (7, 1st cent.). In an epitaph the deceased woman is called ἡρώς (4, 2nd cent.). [A stele regarded by X. as an epitaph (1, 5th cent.: Παννὸς---

]λαῖος is interpreted by K. TSANTSANOGLOU, “Πάν Νάϊος”, *Hellenika* 51 (2001), p. 153-155, as the boundary stone of a sanctuary of Pan Naios (Πάν Νάϊος); the epithet Naios is attested for Zeus, but Pan is also associated with the Ναϊάδες Νύμφαι; if, however, the stone is broken along the right side, T. suggests reading Πάν Νο[μ]λαῖος; cf. BABRIUS I, 23, 4]. [AC]

219) A. YÜCE, “Merzifon Aktarla (Nureni) lahiti kurtarma kazisi”, in *Müze* 8, p. 517-528: A funerary imprecation is written on a sarcophagus found near Amaseia (Imperial period): ὁ προσίων σεμνῶς καὶ δικαίως ἀπὸ τοῦ ἰθεοῦ ἀπολάβοιτο· εἰ δ[ὲ] κατὰ φθόνων [or καταφθονῶν] προσελθὼν κατέξῃ ἢ ἕτερόν τι σαπρὸν ποιήσει, τούτῳ μὴ γῇ βατή, μὴ θάλασσα πλωτή, {M} μὴ τέκνων ὄνησις, μὴ γυναικὸς ΜΟΥΤΙΝΟΣ [“whoever approaches (the grave) with respect and justice, may he be rewarded by the god; but if he comes with envy and shatters it or destroys something else, may the earth not be passable for him and the sea not navigable, may his children not prosper, let his wife ---”]. [AC]

220) K. ZIMMERMANN, “Späthellenistische Kultpraxis in einer karischen Kleinstadt. Eine lex sacra aus Bargylia”, *Chiron* 30 (2000), p. 451-485 [BE 2001, 410]: Z. suggests several restorations for the two fragments of the dossier of decrees concerning the sacrifice for Artemis Kindyas in Bargylia (*SEG* XLV 1508 A/B) [for a third fragment see *supra* n° 24], reconstructs the procedure prescribed for the selection and review of the sacrificial animals, and comments in detail on the part played by the phylai and the metoikoi in this festival and on the distribution of the meat of the sacrificial animals after the sacrifice. [AC]

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