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Epigraphic Bulletin for Greek Religion 1999 (*EBGR* 1999)

If the number of lemmata in this 12th issue of the *Epigraphic Bulletin for Greek Religion* is substantially smaller than that of *EBGR* 1997 and 1998, this is certainly not related to a decrease in the number of epigraphic contributions to the study of Greek religion, but only to other pressing obligations that have prevented us from covering the entire epigraphic harvest of 1999. We have given priority to new corpora and to the edition of new texts, hoping to cover the gaps in the next issues. In addition to the largest part of the publication of 1999 we have also included in this issue many publications of earlier years that we had been unable to summarize in previous issues. Despite the omissions we hope that the *EBGR* 1999 reflects the diversity of the contribution of epigraphy to the study of cults, deities, ritual practices, myths, priests, sanctuaries, and eschatological ideas in the Greek and Hellenized world.

Several new regional and thematic **corpora** have enriched the bibliography in 1999 and will certainly become useful instruments of work. The corpus of the inscriptions of Northern Macedonia (n° 181) does not contain many inedita, but its editors, by collecting in a single volume texts that were published in less accessible periodicals and by presenting reliable editions, will facilitate the study of the religious practices in the periphery of Greek culture. The other corpora are dedicated to inscriptions of Asia Minor: S. SAHIN published the first part of the inscriptions of Perge (n° 213) and H. MALAY has presented the extraordinarily interesting harvest of his research in Lydia, Mysia and Aiolis (n° 148). In addition to these regional corpora we should single out the publication of a series of very useful thematic corpora: I. DELEMEN has assembled inscriptions pertaining to the cult of the Anatolian rider gods (n° 52), T. DREW-BEAR, C.M. THOMAS and M. YILDIZTURAN have presented an interesting group of dedicatory stelae from rural sanctuaries of Phrygia (n° 61), and M.P. DE HOZ has compiled an invaluable corpus of more than 700 inscriptions concerning the religious practices in Lydia (n° 101). These corpora contain material that illuminates the mentality of rural populations and especially the dedicatory practices. One should also mention M.-C. HELLMANN's selection of inscriptions concerning Greek architecture (n° 98) and the third volume of German translations of Greek historical inscriptions (n° 25).

There is hardly any aspect of religion which is not represented in the 261 books and articles summarized here. As in almost all of the recent issues of the *EBGR*, the lion's share is taken by contributions to the study of **magic**. The papyri and the inscriptions (esp. curse tablets and amulets) continually provide new material; in addition to the new *defixiones* that have been published from many

areas, from Athens to Britain (n^{os} 41, 42, 47, 64, 117, 230, and 241), the role of magic in everyday life is also reflected by several new oracular tablets from Dodona (n^o 36), a new erotic spell from Egypt (n^o 115), and a long Christian phylactery (n^o 82). Many new contributions are devoted to specific aspects of magic, such as love magic (n^{os} 74 and 143), the use of metonymics (n^o 46) and euphemistic names for powers of the underworld (n^o 253), the role of headless demons (n^o 56), the practice of social control through curses (n^o 75), and curses directed against those that rejoice at one's misery (n^o 251). How imaginative people can be when they wish the punishment of those who have wronged them can also be seen in the formulae used in funerary imprecations (n^{os} 101 and 148); one of the new texts (n^o 148) contains a hitherto unattested formula: "may he neither marry nor build bed-chambers for his children".

The notion of **divine justice** has moved into the foreground of recent studies of religious mentality, esp. after the pioneer studies of H. VERSNEL on the 'prayers of justice' (cf. here n^{os} 47, 101, 241, and 251) and after the publication of confession inscriptions (see esp. *EBGR* 1994/95, 285; 1997, 72; here n^{os} 52, 101, and 148). In connection with this phenomenon we single out two new texts in the Museum of Miletos (n^o 148) which provide further evidence for the propitiation of the gods through the payment of money (lytra). Texts from Macedonia (n^o 181) attest a similar phenomenon, i.e. the dedication of slaves to divinities in order to put an end to divine punishment. Another interesting aspect of religious mentality is the appeal to the gods for good health or **healing** (see e.g. n^{os} 97, 148, 180-181, 205, and 245). The students of **divination** have for many years been awaiting the publication of the thousands of oracular tablets found in Dodona; their reading and interpretation is extremely difficult, but one can get an impression of the reward one may expect from the few texts that have been published recently (n^o 36 and 231; cf. *EBGR* 1997, 79). The new dice oracles from Perge (n^o 213) and evidence for necromancy (n^o 36) should also be mentioned in this context.

In this issue we present only one new sacred regulation, a decree from Delos concerning orderly behavior in Apollon's sanctuary and prohibiting the presence of animals and the removal of slaves from the sanctuary (n^o 76); the **leges sacrae** still remain, however, one of the most important sources for the study of rituals; among the many studies that exploit this material we single out M. DICKIE's treatment of the new Koan *leges sacrae* (n^o 57), E. VOUTIRAS' conclusive interpretation of the *lex sacra* from the sanctuary of Despoina at Lykosoura (n^o 254), and W. BURKERT's and G. CAMASSA's contributions to the new *lex sacra* from Selinous that regulates purification from bloodshed (n^o 28 and 31). Most modern studies on **rituals** are primarily concerned with questions of origins and with the reconstruction of the original form, function and meaning of rituals; consequently, the literary sources play a more important role than the inscriptions (esp. late inscriptions), perhaps with the exception of sacrificial rituals, banquets and processions. Relatively little attention has been paid to the development, neglect, and abolishment of rituals or to critical remarks or even ironical comments on rituals. The corpora summarized below contain several interesting texts in this respect. An inscription from Karaköy (n^o 148) informs us that a city (Tempisianoî) asked a priest not to spend money for a banquet, but instead for the construction of an aqueduct; practical needs counted here more

than cultic traditions, and this probably also explains the conflict between the priest of Mes Askenos and the archon of Sardeis who refused to give him the amount customarily given for libations and sacrifices (n° 148). If G. NACHTERGAEEL's reading of a graffito in the Sarapeion of Memphis is correct (n° 171), then a visitor made an ironical comment on the expected sexual abstinence of those who practiced **incubation** there ("in the incubation room there are thousands of wanton men"). It should be mentioned here that a new stele, probably from the Amphiareion at Oropos, shows an incubation scene with a couple lying on the same bed (n° 88), in direct opposition to what the *lex sacra* from this sanctuary prescribed. Among the studies that exploit the epigraphic material for the study of rituals we single out studies on hieros gamos (n° 37), on nuptial rites (n° 57 and 249), on the enigmatic ritual of the nyctophylaxia in Delos (n° 219), and on the ecstatic rituals of Korybantism (n° 245).

With regard to **mystery cults** the preliminary publication of a list of members and officials of a Dionysiac association in Thessalonike (n° 144) provides new information about the life and the rituals of these associations in the Imperial period; the names of the officials allude to some of the rituals of the association, such as the carrying of the fawnskin by the women, ritual dances, sacrifices, banquets in the sacred chamber, the consumption of the meat of animals that were not sacrificed, and nocturnal rituals. The thriving studies of **Orphic** ideas have received new impetus in recent years from the discovery of new 'Dionysiac-Orphic' texts; no new finds are registered below, but the discussion of individual texts continues (see esp. n° 14). New inscriptions also express popular ideas about **afterlife** (see esp. n°s 181, 183, and 212) and provide information about the grave cult and its development (ritual lament: n° 210; rosalia: n°s 70, 133, and 181; commemorative days: n°s 114, 181, and 213; the dedication of statues of the deceased persons upon divine request in Macedonia: n° 181). We mention only one new interesting piece of evidence: a statuette representing a dead woman, wrapped in a cloth, dedicated to Apollon and Artemis (n° 123).

Inscriptions have always been one of the primary sources of information for the **socio-political aspects of cult**. Among the inscriptions discussed in this issue we single out texts related to sacred manumission (n°s 30, 90, and 181), studies on the role of religion for the construction of identity (n°s 77, 166, 172, and 246), and inscriptions concerning the Hellenistic and Roman ruler cult and the economic role of sanctuaries (see esp. n° 162). The study of **agonistic festivals** is another area of research closely related to the socio-political aspects of religion. The interest in agons and their role in the self-representations of cities is reflected in many lemmata of this issue (see esp. n°s 2, 68, 99, 126, 142, 188, 237, and 246). Soon after the publication of a tablet with the names of the victors at the Olympic games (*EBGR* 1994/95, 326; here n°s 65 and 299), another interesting find from Olympia contributes to our knowledge of the Olympic games (n° 69); it contains regulations concerning the punishment of wrestlers and the duties of the umpires.

Finally, inscriptions continually add to our knowledge of local cults. New epigraphic finds have made known a series of hitherto unattested **local cults** and **epithets** (Athena Agorios in Elis: n° 6; Herakles Alexikakos in Kallatis: n° 11; Hestia Phamia in Kos: n° 19; Apollon Nomios in Macedonia: n° 123; Zeus Aulaios

in Saittai, Thea Andronikou in Kollyda, and Plouton Symakenos in Maionia: n° 148; Eileithyia in Anaphe: n° 155; the hero Eudotes in Athens: n° 238). Thanks to inscriptions the cave of the Leibethrides Nymphs could be identified in Boiotia (n° 247) and the island of Diomedes in the Adria (n° 128).

The study of Greek religion in the Imperial period is in many ways also a study of the competition among religions: the pagan cults – often with a philosophical background –, Christianity, and Judaism. The crossing of religious boundaries and religious interpenetrations are phenomena that have often been observed in the Imperial period. It is for this reason that we have included in this presentation texts related to early Christianity (e.g. n°s 4, 82, 175, and 258) and to the Jewish communities existing in the Greek and Hellenized world (Beroia: n° 135; Sicily: n° 227; Hierapolis: n° 165). A nice example of the ambiguities in the religious vocabulary of this period is the dedication of the priest of “the one and only god” (τοῦ ἑνὸς καὶ μόνου θεοῦ), whoever this god may be (n° 52).

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Abbreviations

<i>AEMTh</i>	ΥΠΟΥΡΓΕΙΟ ΜΑΚΕΔΟΝΙΑΣ ΚΑΙ ΘΡΑΚΗΣ – ΥΠΟΥΡΓΕΙΟ ΠΟΛΙΤΙΣΜΟΥ – ΑΡΙΣΤΟΤΕΛΕΙΟ ΠΑΝΕΠΙΣΤΗΜΙΟ ΘΕΣΣΑΛΟΝΙΚΗΣ, <i>Τὸ ἀρχαιολογικὸ ἔργο στὴ Μακεδονία καὶ Θράκη</i> .
<i>Agonistik</i>	<i>Colloquium 'Agonistik in der römischen Kaiserzeit'. Landhaus Rothenberge bei Münster, 25.-27. Oktober 1995 (Stadion, 24.1), Sankt Augustin, 1998.</i>
<i>Ancient Magic</i>	D.R. JORDAN – H. MONTGOMERY – E. THOMASSEN (eds), <i>The World of Ancient Magic. Papers from the First International Samson Eitrem Seminar at the Norwegian Institute at Athens, 4-8 May 1997</i> , Bergen, 1999.
<i>Arkadia</i>	Th.H. NIELSEN – J. ROY (eds), <i>Defining Ancient Arkadia, Symposium, April, 1-4 1998 (Acts of the Copenhagen Polis Centre, 6)</i> , Copenhagen, 1999.
<i>BIWK</i>	G. PETZL, <i>Die Beichtinschriften Westkleinasiens (EA, 22)</i> , Bonn, 1994.
<i>Classical Archaeology</i>	R.F. DOCTER – E.M. MOORMANN (eds), <i>Proceedings of the XVth International Congress of Classical Archaeology, Amsterdam, July 12-17, 1998</i> , Amsterdam, 1999.
<i>DT</i>	A. AUDOLLENT, <i>Defixionum tabellae</i> , Paris, 1904.
<i>DTWü</i>	R. WÜNSCH, <i>Defixionum tabellae</i> , Berlin, 1897.
<i>Hero Cult</i>	R. HÄGG (ed.), <i>Ancient Greek Hero Cult. Proceedings of the Fifth International Seminar on Ancient Greek Cult, Göteborg University, 21-23 April 1995</i> , Stockholm, 1999.

<i>Mnetas Charin</i>	M. LILIBAKI-AKAMATI – K.T. SAKALOU-TZANAVARI (eds), <i>Μνείας Χάριν. Τόμος στη μνήμη Μαίρης Σιγανίδου</i> , Thessaloniki, 1998.
<i>Le Péloponnèse</i>	J. RENARD (ed.), <i>Le Péloponnèse. Archéologie et Histoire. Actes de la rencontre internationale de Lorient (12-15 mai 1998)</i> , Rennes, 1999.
<i>Olympia XI</i>	A. MALLWITZ, XI. <i>Bericht über die Ausgrabungen in Olympia. Frühjahr 1977 bis Herbst 1981</i> , Berlin, 1999.
<i>Pheneos und Lousoi</i>	K. TAUSEND (ed.), <i>Pheneos und Lousoi. Untersuchungen zu Geschichte und Topographie Nordostarkadiens</i> , Frankfurt, 1999.
<i>Rhodos</i>	<i>Ρόδος 2.400 χρόνια. 'Η πόλη της Ρόδου από την ίδρυσή της μέχρι την κατάληψη από τους Τούρκους (1523). Διεθνές επιστημονικό συνέδριο, Ρόδος, 24-29 'Οκτωβρίου 1993. Πρακτικά</i> , Athens, 1999.
<i>Studia Danov</i>	<i>Studia in honorem Christo Danov (Thracia, 12)</i> , Sofia, 1998.
<i>Sacred and Feminine</i>	S. BLUNDELL – M. WILLIAMSON (eds), <i>The Sacred and the Feminine in Ancient Greece</i> , London, 1998.
<i>Steinepigramme</i>	R. MERKELBACH – J. STAUBER, <i>Steinepigramme aus dem griechischen Osten. Band 1. Die Westküste Kleinasiens von Knidos bis Ilion</i> , Stuttgart/Leipzig, 1998.
<i>Steine und Wege</i>	P. SCHERRER – H. TAEUBER – H. THÜR (eds), <i>Steine und Wege. Festschrift für Dieter Knibbe zum 65. Geburtstag</i> , Vienna, 1999.
<i>Sparta</i>	S. HODKINSON – A. POWELL (eds), <i>Sparta. New Perspectives</i> , London, 1999.

Select Topics

Geographical areas (in the sequence adopted by SEG)

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1) P. AGALLOPOULOU, "Ἔρωπος", *AD* 50 B1 (1995) [2000], p. 58-60: Ed. pr. of a dedicatory relief addressed to "the goddesses" (τοῖν θεοῖν), i.e. to Demeter and Kore, found reused in a grave (Oropos, 5th cent.), now included in *I.Oropos* 336. [AC]

2) E. ALBANIDIS, "Ἀθλητικοὶ ἀγῶνες στὴ Θράκη κατὰ τοὺς ἐλληνιστικοὺς καὶ ρωμαϊκοὺς χρόνους", *Θρακικὴ Ἐπετηρίδα* 10 (1995-1998), p. 196-244 [*SEG* XLVIII 885]: A. collects and discusses the archaeological, numismatic and epigraphic material pertaining to athletic contests in Thrace (Anchialos, Byzantion, Koila, Mesambria Pontica, Odessos, Pautalia, Perinthos, Philippoupolis, and Tomis) and adjacent areas (Amphipolis,

Philippi, Thasos) in Hellenistic and Roman Imperial times [see also *EBGR* 1998, 162]. Among the testimonia republished and/or discussed by A. we single out the honorary inscription for Antigonos (Amphipolis, late 4th cent.; *SEG* XLVIII 716 bis). Antigonos was the winner in an agon in honor of Herakles which was organised by Alexander the Great after the conquest of Tyros (L. 2: 'Ηρακλέα τιμαῖς ἡῦξεν ἀεθλοφόροις). [AC]

3) V. ALLAMANI-SOURI, “'Αδέα Κασσάνδρου. 'Επιτάφια στήλη ἀπὸ τῆ Βέροια”, in *Mneias Charin*, p. 17-31 [*BE* 1999, 341; *SEG* XLVIII 753]: A.-S. republishes a stele with a funerary epigram for Hadea and a representation of a girl and her maid, Hermes, a child, and a hermaic stele (Beroia, c. 200, *I.Beroia* 391). The iconography (key, priestly crown) suggests that Hadea was a priestess, probably of Isis or Hekate/Ennodia. [EAD., “'Αδέα Κασσάνδρου. Μιὰ ἐναλλακτικὴ πρόταση”, in P. ADAM-VELENI (ed.), *Μύρτος. Μνήμη 'Ιουλίας Βοκοποπούλου*, Thessaloniki, 2000, 489-493, tentatively interprets the object held by Hadea as a trident (a reference to Isis Pelagia?), and not as a key. P. CHRYSOSTOMOU, “'Η θεσσαλικὴ θεὰ 'Εν(ν)οδία ἢ Φεραία θεά, Athens, 1998 (cf. *EBGR* 1998, 57) 135-137, assumed that Hadea was a priestess of Ennodia and suggested identifying her mother with a priestess of Ennodia Hosia (*I.Beroia* 23). See also M.B. HATZOPOULOS, *BE* 1999, 341]. [AC]

4) W. AMELING, “Ein Verehrer des Θεὸς 'Υψιστος in Prusa ad Olympum (IK 39, 115)”, *EA* 31 (1999), p. 105-108 [*BE* 2000, 608]: An inscribed tombstone with relief from Prusa ad Olympum (*SEG* XXIX 1697, 2nd cent. AD) shows according to A. that the term θεοσεβής (“godfearer”) was used for worshippers of the Θεὸς 'Υψιστος, and not for Christians or sympathizers of Judaism. The text characterizes Epitherses as a *theosebes*. The relief shows a sacrifice on an altar with flames. A Christian or a Jew could never have requested such an iconographic element, whereas according to the Christian authors fire rituals belong to the rituals in honor of the Θεὸς 'Υψιστος. [JM]

5) C.M. ANTONACCIO, “Κυπάρα, a Sikel Nymph?”, *ZPE* 126 (1998), p. 177-185: Based on numismatic material, the archaeological evidence and a *graffito* on a krater of the Lakonian type found in Morgantina (c. 550) [cf. *EBGR* 1994/95, 12] A. discusses the possibility that the Sicilian nymph Kypara – identified with the Greek nymph Arethousa – was worshipped as a native deity at Morgantina. [JM]

6) X. ARAPOGIANNI, “'Αναθηματικὴ ἐπιγραφή ἀπὸ τὸ Πρασιδάκη 'Ηλείας”, *Horos* 13 (1999), p. 167-172: Ed. pr. of a fragmentary bronze vessel with a dedicatory inscription that names Athena Agorios = Agoraia (late 6th cent.); the form Agorios was hitherto unattested. The vessel was found near the ruins of Athena's temple at Prasadaki in Elis (ancient Pyrgos?). [AC]

7) Z.H. ARCHIBALD, “Thracian Cult. From Practice to Belief”, in G.R. TSETSKHLADZE (ed.), *Ancient Greeks: West & East*, Leiden/Boston/Köln, 1999, p. 427-468: A. points out that the Thracian cults of the pre-Roman period are still comparatively unknown. She then concentrates on the cults of the Odrysian Kingdom (c. 450-250) using primarily inscriptions and the archaeological evidence from settlements. Dionysos is invoked in the oath contained in the regulations issued by a Thracian ruler concerning the Greek emporion at Pistoros (*SEG* XLIII 486, c. 359-350). Another decree refers to a shrine of Apollon (*IGBulg* III 1114, 4th/3rd cent.). The document containing the oath of Berenike and her sons (*IGBulg* III 1731 = *SEG* XLII 661) [*EBGR* 1993/94, 68] was to be set up in the Phosphorion and next to the altar of Apollon in the agora at Kabyle, and in the temple of the Great Gods and the sanctuary of Dionysos at Seuthopolis. In the archaeological part of her study A. discusses the ritual activities (altars, sacrificial pits etc.) in Thracian settlements. She also discusses the cult of Bendis in Athens (*IG* I³ 136). [JM]

8) P.E. ARIAS, "La sigla ΘΥ nelle erme fittili locresi con toro androprosopo", *MEP* 2 (1999), p. 177-184 [*BE* 2000, 141]: Clay tablets with representation of three female busts and a bull with a human face were found in 1940 in the fountain of the Nymphs at Lokroi; the bull represented with the face of a young man can certainly be identified with the local hero Euthymos thanks to inscriptions (cf. *EBGR* 1988, 5 and *SEG* XLII 906). The tablets in which the bull is represented with the face of a bearded old man standing in front of a perirrhanterion are inscribed with the letters ΘΥ. A. suggests interpreting these letters as the beginning of the word θυσία ('sacrifice') and as a reference to a ritual. [AC]

9) C. AUSTIN, "Notes on the 'Pride of Halicarnassus'", *ZPE* 126 (1999), p. 92: A. suggests a few readings and restorations in the new metrical text from Halikarnassos. See our lemma n° 145. [AC]

10) A. AVRAM, "P. Vicinius und Kallatis. Zum Beginn der römischen Kontrolle der griechischen Städte an der Westküste des Pontos Euxeinos", in G.R. TSETSAKLADZE (ed.) *The Greek Colonisation of the Black Sea Area. Historical Interpretation of Archaeology*, Stuttgart, 1998, p. 115-129: Based on eight inscriptions A. discusses the problem of dating the beginning of Roman control over the Greek cities on the west coast of the Black Sea (c. 3-2 BC). Five of these inscriptions are honorary decrees of the cult association of the *thoinatai* of Demeter (*SEG* XVIII 287; XIX 457) and of a *thiasos* of Dionysos (*SEG* XXVII 384; A. WILHELM, *Akademieschriften zur griechischen Inschriftenkunde*, II, Leipzig 1974, p. 226-228; *BE* 1926, p. 273-274) for Ariston and his homonymous son. [The other three inscriptions refer directly or indirectly to the activities of P. Vicinius in Kallatis (*SEG* XXIV 1025; *BE* 1943, 46; *IGR* I 656)]. [JM]

11) A. AVRAM – M. BARBULESCU – V. GEORGESCU, "Deux tables sacrées de Callatis", *Horos* 13 (1999), p. 225-232: Two cult tables were found reused in a cemetery at Kallatis. The first was dedicated to Artemis by a woman after she had served as her priestess (2nd cent.); the name of the priestess (Kathara, "the Pure, the Virgin") is possibly associated with the cult of Artemis (cf. the cult of Artemis Hagne in Naulochos: *IGBulg* I² 306). The inscription names not only Kathara's father, but also her grandfather, possibly because citizenship of at least two generations was a requirement for the service as priestess (cf. *LSAM* 73 L. 5-8, with regard to the cult of Artemis Pergaia in Halikarnassos). The second table was dedicated to Herakles Alexikakos as thanksgiving by the association of θοινηταί (the participants in a banquet) under the priest Herakleon (c. AD 50-100); the cult of Herakles Alexikakos is attested in Kallatis for the first time; the role of sacrificial banquets in the cult of Herakles is well-known, especially in Athens [for the parasitoi of Herakles see E. TAGALIDOU, *Weibreliefs an Herakles aus klassischer Zeit*, Jönsered, 1993 (*Studies in Mediterranean Archaeology and Literature*, 99), p. 59-63]. [AC]

12) V. BARDANI, "Δημοτικό ψήφισμα 'Αλαϊέων", *Horos* 10-12 (1992-98), p. 53-60 [*BE* 1999, 204]: Ed. pr. of an honorary decree of the demos of the Halaieis for two choregoi, probably of the agons at the Country Dionysia at Halai. The honors include prohedria at all agons; the decree was set up in the sanctuary of Dionysos (Athens, 341/40). [AC]

13) L. BEAUMONT – A. ARCHONTIDÓU-ARGYRI, "New Work at Kato Phana, Chios: The Kato Phana Archaeological Project", *ABSA* 94 (1999), p. 265-287: Ed. pr. of a fragmentary dedication to Apollon found in the sanctuary of Apollo Phanaios at Phanai (Chios, early 5th cent.). [AC]

14) A. BERNABÉ, "La laminetta orfica die Entella", *ASNP* Serie IV 1 (1999), p. 53-63 [*SEG* XLVIII 1236 bis]: B. presents a new critical edition of the 'Orphic' text from Entella (*SEG* XLIV 750) [*EBGR* 1996, 62] and discusses its content (the journey of the soul of the initiate to the underworld, the dialogue between the initiate and the guards of the

underworld, and the importance of the σύμβολα), pointing to the similarities between this text and the analogous texts from Hipponion, Petelia and Pharsalos. B. plausibly suggests restoring the name of Persephone in lines 19 and 20 (Φε[ρσεφόνη]) [but in L. 21 the letters σε[ν]---] probably belong to the ending of a verb (e.g. [ἐλν]σεν), rather than to σεμ[νη-]]. The new tablet is known only from a preliminary edition by J. FREL (no photograph). B. prefers a date in the 4th cent. (5th/4th cent. according to G. NENCI, 3rd cent. according to J. FREL). [AC]

15) Chr. BERNIS – H. MERT, "Architektrurfragmente aus der Nekropole von Stratonikeia", *MDAI(I)* 49 (1999), p. 197-212: An inscription from Stratonikeia (*I.Stratonikeia* 1009) commemorates the dedication of a repaired section of the city wall to Antoninus Pius and the Patris, after a series of earthquakes by an anonymous benefactor. B.-M. suggest that a relief frieze with a representation of a chariot race was intentionally built into the wall as a spolium, in order to commemorate a race organised on the inauguration of this building. [AC]

16) G. BEVILAQUA, "Le epigrafi magiche", *ASNP* Ser. IV 1 (1999), p. 65-88: B. presents a very useful overview of the magical inscriptions of Sicily. Defixiones are known from the Archaic period to the early Imperial period, phylacteries from the 2nd to the 6th cent. AD. B. discusses the nature of the texts, their formulary, the Jewish and Christian elements, the Hebrew amulets, and especially rural magic. In connection with the latter phenomenon B. republishes seven Christian phylacteries that aimed at protecting the agricultural production (esp. the vineyards) against bad weather conditions, esp. winds. [AC]

17) M.-F. BILLOT, "Sanctuaires et cultes d'Athéna à Argos", *OpAth* 22/23 (1997/1998), p. 7-52: Based on the archaeological, literary and epigraphic evidence B. studies the cult of Athena in the city and the *chora* of Argos. Most of the Argive cults of Athena (Oxyderkes, Pallas, Polias, Saitis, Salpinx) are known through Pausanias, but some of them are also (or only) attested in inscriptions: 1. Athena was worshipped as Polias on the so-called Larissa hill (*LSCG Suppl.* 27; *SEG* XI 314; XXII 81-82, 263). 2. An unpublished inscription (c. 350-300) attests to the existence of a sanctuary of Athena Pallas in the city of Argos. 3. A boundary stone found near Argos refers to a Hellotion (*SEG* XI 352), perhaps a sanctuary or temenos of Athena Hellotis. 4. At Lessa, an Argive kome at the border with Epidauros, inscriptions attest to the existence of a sanctuary for Athena with an unknown cult epithet (*SEG* XXXI 330, c. 300-250; 331, 3rd cent.). [JM]

18) D. BOSNAKIS, "Οἱ αἰγυπτιακὲς θεότητες στὴ Ρόδο καὶ τὴν Κῶ ἀπὸ τοῦς ἐλληνιστικοῦς χρόνους μέχρι τὴ ρωμαιοκρατία", *AD* 49/50 Meletai (1994/95) [1998], p. 43-73 (in Greek; English summary) [*SEG* XLVIII 1049, 1089, 1119, 1120]: B. collects the archaeological and epigraphic evidence for the cult of Egyptian deities (Ammon, Parammon, Hera Ammonia, Isis, Boubastis, Sarapis, Agathos Daimon) in Rhodes and Kos from the Archaic to the Roman Imperial period. The subjects discussed include the cult associations, the possible relation of Isis with Hekate in Rhodos (*IG* XII 1, 914), the possible relation of the cult of Sarapis with the *lex sacra* *LSCG Suppl.* 108, and the role played by trade and by cultural relations for the distribution of Egyptian cults in Kos and Rhodos. B. publishes a boundary stone of the burial grounds of the association of the Agathodaimonistai in Kos (p. 57 note 167: ὅρος Ἰθηκαίων θιάσου Ἀγαθοδαιμονιστῶν ἢ τῶν σὺν Μονίμῳ; "boundary stone of the graves of the association of the worshippers of Agathos Daimon under Monimos"; for two similar texts see ΜΑΙΥΡΙ, *Nuova Silloge* 494 and *AD* 38 B2, 1983 [1989] 398) and mentions two unpublished inscriptions of the Roman Imperial period in Kos (p. 56): a dedication of two men from Laodikeia and Antiocheia

to Isis, Sarapis, Annoubis, Harpokrates and their σύνναιι θεοὶ κατὰ πρόσταγμα and a dedication of men from Alexandria to Isis. [AC]

19) D. BOSNAKIS, "Νέα λατρεία τῆς Ἑστίας: ἡ Ἑστία Φαμία στὴν Κῶ", *Horos* 13 (1999), p. 189-200: Ed. pr. of a dedicatory inscription from Kos (Hellenistic). "Zopyrion, son of Herakleitos, dedicated the statue (ἀφίδρυμα) of Hestia and the stele to Hestia Phamia and the demos of the Isthmiotai, after serving as neokoros (νακορεύσας)"; the context shows that the word ἀφίδρυμα here designates a statue [on the meaning of ἀφίδρυμα see now also *EBGR* 1998, 227]. The epithet Phamia was hitherto unattested for Hestia, but it may now be restored in two *leges sacrae* from Kos (*LSCG* 151 A 28 and 169 A 9, instead of Tamia, Damia or Hetaireia). The epithet is otherwise attested for Zeus Phemios and Athena Phemia in Erythrai (*I.Erythrai* 201). It is related with the cult of PHEME and with divinatory practices. [AC]

20) G. BOWERSOCK, "Les euemerioi et les confréries joyeuses", *CRAI* (1999), p. 1241-1256: B. studies a particular group of voluntary associations: those dedicated to recreative celebrations. The literary sources mention such associations (*ithyphalloi*, *autolekythoi*, *triballoi*, *koddaroi*, *xyresिताuroi*, *geloiastoi*, *gelotopoioi*, *amimetobioi*), but the relevant epigraphic material had hitherto attracted little attention. L. ROBERT (*Études Anatoliennes*, Paris, 1936, p. 63-66) had drawn attention to associations with names that suggest joy and exuberation (*I.Milet* 214: Εὐθεράπιοι; *I.Mylasa* 584: Ἀκράτητοι; *Hellenica* 9 (1950), p. 37f.: Καλοκάριοι). In this context B. republishes a dedication addressed to Theoi Patrioi and Theoi Sebastoi, with which a village near Hypaipa honors the association of Euemerioi (συμβίσις τῶν Εὐημερίων; *I.Ephesos* 3817, early 3rd cent. AD); the dedicatory formula is followed by a list of the members of the association who had donated the amount of 20,000 denarii, possibly for spectacles. The interest in joyful celebrations is reflected in the onomastics of Asia Minor, with names such as Apate, Chara, Euemeros, Euphrosyne, and Terpsis. [For εὐήμερος with the meaning (religious) festival see *I.Cret.* II v 35 L. 17; III iii 3 B 2; *SEG* XXVI 1049 L. 49f.]. B. argues that the closest parallels for such associations devoted to conviviality should be sought in Syria and the Near East. [AC]

21) F.E. BRENK, "The KAI ΣΥ Stele in the Fitzwilliam Museum, Cambridge", *ZPE* 126 (1999), p. 169-174 [*BE* 2000, 711]: B. studies a stele with a dedication to the good fortune of Nero in the Fitzwilliam Museum (F.M. HEICHELHEIM, "The Greek Inscriptions in the Fitzwilliam Museum", *JHS* 62 [1942], p. 17). The top of the stele is framed with a winged solar disk; the words καὶ σύ, ("you too"), two heraldic Anubis-type jackals and an *ankh* cross between them are under the solar disc. In the context of a dedication to Nero's fortune the words καὶ σύ should be interpreted as having a positive meaning ("May you, too, share in the protection..."). But for the general interpretation of the stele one should also consider the protective use of καὶ σύ in colonnades, over lintels, and on tombs. This expression can work both ways, bringing blessing to a friend or to a benevolent passer-by, and a curse to the malevolent ones. [JM]

22) L. BRICAULT, "Sarapis et Isis, sauveurs de Ptolémée IV à Raphia", *CE* 74 (1999), p. 334-343 [*BE* 2000, 691]: B. observes that the coins of Ptolemy IV reveal a particular devotion towards Sarapis and Isis; many inscriptions dedicated to these deities under his reign designate Isis and Sarapis as "the saviour gods" (θεοὶ σωτῆρες; e.g., *SEG* XXVIII 1571; XXXI 1528; *I.Philai* I 5 and 6; *SB* I 2136). This suggests that Ptolemy's success in the battle at Raphia (217 BC) was attributed to Isis and Sarapis. [AC]

23) L. BRICAULT, "Notes d'épigraphie alexandrine et canopique", *ZPE* 126 (1998), p. 186-188 [*BE* 2000, 692]: B. discusses briefly 13 Imperial inscriptions from Alexandria

and Kanopos offering new readings and restorations. The following texts concern the cult of Egyptian deities: 1) L. 3: Σαράπ[ι] (*SEG* XXIV 1167). 3) L. 1-2: [τ]ῆι [συνό]δ[ωι] 'Απολλ[ωνια]κῆι [Δι]ο[νύ]σιος Δωρίονος (KAYSER, *Recueil Alexandrie* n° 46 [*EBGR* 1994/95, 193]). 4) Πασίων Σ[---] του 'Ανούβιδ[ι] | τῶν ὀ[ν]των τῆς | 'Απολλωνιακῆ[ς] | συνόδου ἀνέθηκε, ἔτους η' Τῦβι η' (KAYSER, *Recueil Alexandrie* n° 65). 5) L. 1: [Δι] 'Ηλίω Μεγάλω| Σαράπιδι (KAYSER, *Recueil Alexandrie* n° 48). 6) L. 1: Διὶ ('Ηλίω) Μ[εγάλω] (KAYSER, *Recueil Alexandrie* n° 55). 7). [Διὶ 'Ηλίω] Μεγάλω Σωτήρι Σ[αράπιδι] .---] (*SB* I 596). 8) Written of four faces: 'Αχχ[ι]λλ[ᾱς]? | (ἐτῶν) | λε' ἡ(μερῶν) | ζ' | | εὐψύχι, | | δο(ῖ) σο[ι] ὁ "Ο[μ]ισιρις | | [τὸ] ψυχρὸν | ὕδωρ (*SB* I 3467). 12) [Σαράπιδι καὶ] "Ισι[δ]ι | [---] ὑπὲρ | [ἐαυτοῦ καὶ τῶν τέ]κνων (E. BRECCIA, *Iscrizioni greche e latine, Catalogue général des antiquités égyptiennes du Musée d'Alexandrie* 57, Cairo, 1911, n° 104). 13) [Διὶ 'Ηλίω Μ]εγάλω Σαράπιδι | [καὶ "Ισιδ]ι καὶ 'Αρενχῆμι | [----- Δι]δύμου εὐσεβείας χάρις | [ἀνέθηκε]ν ἐπ' ἀγαθ[ῶν] (BRECCIA n° 100). [JM]

24) D. BRIQUEL, "Le città etrusche e Delfi. Dati d'archeologia delfica", in *Etrusca disciplina. I culti stranieri in Etruria. Atti dei congressi IV e V*, Orvieto, 1998 (*Annali della Fondazione per il Museo "Claudio Faina"*, 5), p. 143-169: B. reviews the relations between Etruscan cities and Delphi in the 6th and 5th cent. exploiting primarily the archaeological material (Etruscan dedications, objects of Etruscan origin). She points to the difficulties connected with the various restorations of the dedicatory inscription on the 'cippus of the Tyrrenians' (*F.Delphes* III 4, 124 = *Syll.*³ 24, 5th cent.; p. 163-168). [AC]

25) K. BRODERSEN – W. GÜNTHER – H.H. SCHMITT, *Historische griechische Inschriften in Übersetzung. Band III. Der griechische Osten und Rom (250-1 v. Chr.)*, Darmstadt, 1999: A selection of 114 inscriptions of the 3rd-1st cent. in German translation with short bibliography and no commentaries. *Sacred regulations*: An amphictyonic decree concerning the asyilia of the Ptoian sanctuary, the holy peace during the Ptoia and the oracle of Trophonios (416 = *LSCG* 73; see now F. LEFÈVRE, *Corpus des inscriptions de Delphes. Tome IV. Documents amphictioniques*, Paris, 2002, n° 76); regulations concerning the sanctuary of Despoina at Lykosoura (438 = *LSCG Suppl.* 63) [see *infra* n° 254]; a regulation with limitations concerning the mourning time at the Mysian Gambreion (440 = *LSAM* 16) [cf. *EBGR* 1998, 78]; a definition of the duties of the priest of Populus Romanus and Dea Roma in 'Miletos (489 = *LSAM* 49); regulations concerning the oracle of Apollon at Korope (492 = *LSCG* 83-84). *Festivals*: Athenian decree recognizing the Delphic Soteria as a Panhellenic agon (401 = *IG* II² 680); a decree concerning the establishment of the Didymaia as a penteteric agon stephanites (436 = *Syll.*³ 590); two inscriptions concerning the festival of the Rhomaia in Magnesia on the Maiander (500 = *Syll.*³ 1079), and Xanthos (501 = *SEG* XXVIII, 1246). *Asyilia*: the recognition of the asyilia of the Asklepieion of Kos through Sparta (406 = *SEG* XII 371), some Makedonian cities (407 = *SEG* XII 373), Kamarina (408 = *SEG* XII 379), and the king of Bithynia (409 = *Syll.*³ 456) [cf. *EBGR* 1996, 229]; a Delphic decree concerning the asyilia of Antiocheia-Alabanda and declaring the city as holy to Zeus Chrysaoreus and Apollon Isotimos (433 = *OGIS* 234). *Ruler cult*: a trilingual honorary inscription of the Egyptian priests for Ptolemaios III and Berenike (412 = *OGIS* 56); a letter of Antiochos III concerning the establishment of a cult for Laodike in Laodikeia (462 = *OGIS* 224); a list of the priests of gods and of the ruler cult at Seleukeia in Pieria (468 = *SEG* XXXV 1521). *Varia*: an honorary decree for the interpreter of oracles Menophilos at Kolophon (497 = *SEG* XLII 1065); an inscription regulating matters about the fields belonging to the Amphiareion in Oropos (510 = *IG* VII 413), an oracular request and response from Apollon [Didymaios?] for the city of Herakleia at Latmos concerning the priesthood of Athena (514 = *SEG* XL 956); dedications (418, 478). [JM]

26) A. BRUGNONE, "L'iscrizione del tempio G di Selinunte e le tradizioni sui responsi oracolari delfici", *ASNP* Ser. IV 1 (1999), p. 129-139: The famous inscription from temple G at Selinous (p. 33-38) is a long list of the gods who gave victory to the Selinountians (c. 450; *IG* XIV 268 = *IGDS* 78) [cf. *EBGR* 1997, 250]. This list may be compared with Delphic oracles which prescribe sacrifices and dedications to gods (see e.g. *IG* I³ 7; *IG* XII 5, 913; *TOD*, *GHI* 158; *LSAM* 72; *DEMOSTH.* 21.52; *AESCH.* 3.108, etc.). This suggests that the Selinountian inscriptions is connected with a Delphic oracle, probably quoted in L. 7-11. The oracle advised the Selinountians to dedicate the golden statue of a deer and to inscribe the names of the gods in the sanctuary of Apollon. The choice of the golden statue of the deer, a rather common dedication to Apollon, can be explained by the fact that the deer is closely connected with Delphic traditions about the quarrel between Apollon and Herakles, but also with traditions of the first Sacred War. [AC]

27) M. BÜYÜKKOLANCI, "Ein Vierfigurenrelief des Meterkultes vom Panayir Dag in Ephesos", in *Steine und Wege*, p. 19-21: B. publishes a Late Hellenistic relief from Ephesos dedicated by Hippostratos to Meter. Meter is represented in relief together with three gods: Zeus to her left and Hermes/Kadmilos and Attis or a Hellenistic ruler to her right. [JM]

28) W. BURKERT, "Von Selinous zu Aischylos: 'Reinigung' im Ritual und im Theater", *Berlin-Brandenburgische Akademie der Wissenschaften. Berichte und Abhandlungen* 7 (1999), p. 23-38: B. compares Aischylos' *Oresteia* and the purification rituals prescribed in the new *lex sacra* from Selinous (*SEG* XLIII 630; cf. *EBGR* 1996, 45 and 1998, 93) and offers many insights for the understanding of purificatory rituals in late Archaic Greece; we focus on his contribution to the latter text, of which B. translates side B (p. 29). According to B.'s interpretation this section of the *lex sacra* is concerned with the purification of a person who has committed manslaughter (αὐτορέκτας); these measures have nothing to do with the legal procedure of the polis, but were taken on the initiative of the individual who wanted to be purified from an ἐλάστερος ("a haunting spirit to be exorcised", p. 30). The purification requires a person who accepts (B 3f.: [ἡ]ποδεκόμενος; cf. *Choephori* 1038) the man that needs to be purified and undertakes the role of the helper in the ritual. The helper offers the impure person the minimum of hospitality: salt, wine and water; the impure person has to sacrifice a piglet "at his own expenses" (B 5: ἐξ αὐτοῦ; the ed. pr. translated "leaving from this place"). The impure person should not be spoken to, given food, or sleep (B 6), i.e. he is subject to tabus that are known in connection with murderers and are also mentioned in the *Oresteia*. He is also not allowed to look around (B 5: περιστραφέσθω), and this recalls a Pythagorean rule: when a person travels abroad, he should not look back, because he is followed by the Erinyes (*HIPPOLYTOS*, *Refutatio* 6.26; *IAMBlichos*, *Protreptikios* p. 115.1); in this passage the text alludes to experiences with ghosts (cf. *ANDOC.* 1.130). The purification procedure begins with a declaration (B 2-3: προειπών) that announces the status of impurity. After the private part of the purification has been accomplished, a normal sacrifice is offered on the public altar (B 10); with the use of salt, gold and water a boundary is created (B 11), exactly as prescribed by *IAMBlichos* (*Vita Pythagorea* 133) with regard to the shedding of blood in sanctuaries. The purified person is, finally, given the opportunity to reconcile himself with the avenging ghost by offering a sacrifice and establishing a private cult of the elasteros (cf. *Agamemnon* 1569). In this context B. briefly discusses the epithets of Zeus Elasteros (haunting) and Alastoros (causing not to forget); although they seem to have different etymologies, in this demonic context they are associated to one another [on the etymology of these epithets see *infra* n° 157]. The cult of Zeus Hikesios kai Alastoros (*FgrHist* 3 F 175) and Zeus Prostopaios is connected with Zeus' role as a haunting god (*bikesios* = "eindringend"). [For a commentary of the sacrificial rites and

the role of the Tritopatores see G. CAMASSA, *infra* n° 31, who underlines the importance of the *oikos* in the purificatory rituals of this inscription]. [AC]

29) W. BURKERT, "Eleusis und Bakchika: Staatliche und private Mysterien in der griechischen Antike", in *Antike und moderne Religion, Humanistische Bildung* 20, Stuttgart 1998, p. 57-73: Based on literary sources, the epigraphic material (especially the 'Orphic' gold *lamellae*), and the archaeological evidence B. offers a general overview on the Eleusinian and Dionysian mysteries and their religious interaction. [JM]

30) P. CABANES, "La communauté des Prasaiboi (163-44 a.C.) à travers les inscriptions de Bouthrôtos", in G. PACI (ed.), *Epigrafia romana in area Adriatica. Actes de la IX^e Rencontre Franco-Italienne sur l'épigraphie du monde romain, Macerata 10-11 Novembre 1995*, Pisa/Rome, 1998, p. 17-37 [*SEG* XLVIII 683-689]: C. (re)publishes 10 manumissions from Bouthrotos (3rd-2nd cent.) that have the form of the dedication of the slaves to Asklepios (6 = *SEG* XXXV 666; 7-8 = XLIV 495/496). The manumission formula reads: "he set free and dedicated as sacred to Asklepios in Bouthrotos" (ἀφῆκε ἐλεύθερον/αν καὶ ἀνέθηκε τῷ Ἀσκληπιῷ τῷ ἐμ Βουθριτῷ ἱερὸν/άν; 1, 4, 6-9; cf. 3, 5, 11). The priest of Asklepios appears among the eponymous officials. The following month names are attested in the new texts: Karneios (1), Panamos (5), Psydreus (4). [AC]

31) G. CAMASSA, "La *lex sacra* di Selinunte", *ASNP* Ser. IV 1 (1999), p. 141-148: See *supra* n° 28.

32) F. CANALI DE ROSSI, "Attalo III e la fine della dinastia pergamena: due note epigrafiche", *EA* 31 (1999), p. 83-93 [*BE* 2000, 522]: The 8th day of the month Apollonios seems to have been of particular importance for the festive calendar of Pergamon, since in three cases it is mentioned as the day in which an important personality returned to the city after a successful mission: this day was celebrated as a "sacred day" (ἱερά) as the day on which Attalos III returned to Pergamon after a victorious campaign (*I.Pergamon* 246 = *OGIS* 332), as the day on which an anonymous person (Diodoros Paspas according to earlier editors, Attalos III according to C.) entered the city after an unknown accomplishment (*OGIS* 764 = *IGR* IV 294 L. 30f.: τελέσας ἐπιτυχῶς ἐν Ι[--- εἰσηλ]θεν εἰς τὴν πόλιν), and as the day on which Diodoros Paspas returned to Pergamon from an embassy to Rome (*IGR* IV 292); Diodoros Paspas probably intentionally chose this day for his return [for similar phenomena cf. A. CHANIOTIS, "Gedenktage der Griechen. Ihre Bedeutung für das Geschichtsbewußtsein griechischer Poleis", in J. ASSMANN (ed.), *Das Fest und das Heilige. Religiöse Kontrapunkte zur Alltagswelt*, Gütersloh, 1991, p. 136]. C. also supports the view that the Nikephoria of Pergamon were a pentaeteric festival [contra MUSTI, *infra* n° 169]. [AC]

33) M. CARTER, "A *Doctor Secutorum* and the *Retiarius* Draukos from Corinth", *ZPE* 126 (1999), p. 262-268: C. restores the expression ἐπιστάτης σεκ[ο]υ[τόρων] (= *doctor secutorum*) in the epitaph of the gladiator Draukos from Korinth (3rd cent. AD). In the ed. pr. (D.I. PALLAS – S.P. DANTIS, "Ἐπιγραφεὶς ἀπὸ τὴν Κόρινθο", *AEph* [1977], p. 76-77) the restoration ἐπιστάτης σεκ[ο]υ[νδραρούδης] was proposed. [JM]

34) G. CASADIO, "From Hellenistic Aion to Gnostic Aiones", in D. ZELLER (ed.) *Religion im Wandel der Kosmologien*, Frankfurt, 1999, p. 175-190: Based on literary sources, inscriptions (e.g. Eleusis: *Syll.*³ 1125, 17 BC; Nubian Talmis: A.D. Nock, "A Vision of Mandulis Aion", *HTbR* 1934, p. 53-104, 2nd cent. AD), numismatic material and magical papyri (e.g. *PGM* IV 520, 595, 1169, 2199, 3170) C. discusses the problem how the

Hellenistic conception of the god *Aion* gave rise to the Gnostic vision of countless *aitones* occupying various levels between heaven and earth. [JM]

35) G. CASADIO, *Il vino dell' anima. Storia del culto di Dioniso a Corinto, Sicione, Trezene*, Rome, 1999: Based primarily on the literary sources, but making also use of the epigraphic evidence and of the 'Orphic' *lamellae* C. studies the cult of Dionysos in Korinth, Sikyon and Troizen. C. discusses briefly also the Attic festivals of Dionysos and the presence of this god in Delphi. [JM]

36) A.-Ph. CHRISTIDIS – S. DAKARIS – I. VOKOTOPOULOU, "Magic in the Oracular Tablets from Dodona", in *Ancient Magic*, p. 67-72 [BE 2000, 151]: C.-D.-V. publish five oracular tablets from Dodona related to the practice of magic. One of the four questions written on a tablet reads (1; early 4th cent.): "Did he/she apply a pharmakon (poison?, witchcraft?) to my children or to my wife or to me, from Lyson?" (ἐπήνευκε φάρμακον ἢ ἐπὶ τὰς γενεὰς τὰν ἐ(μ)ὸν ἢ τὰς γυναῖκας [ἢ ἐ]μὲ παρὰ Λύσωνος). 2. Another tablet that contains at least three legible inscriptions (2, c. 475-450) has under a fragmentary text ([---]ας πὲρ [---] ἢ [θεῶν τίνι] εὐχό[μενος ---]) a drawing very similar to the "clé sur la matrice" found in Graeco-Egyptian magical intaglios; it may be related to the much later spell called φυσικλείδιον ("key to the vagina") for opening of the womb for impregnation (cf. PMG XXXVI 283-294). Another tablet (3, c. 350) contains among other enquiries that of Sosandros: "Sosandros enquires about the curse of Alex[---]; should I succeed if I went to court?" (ἐπικοινῆται Σώσανδρος [πὲρ] ἢ τὰς ἐπαράσιος τὰς Ἀλε[---] ἢ τυχάνοι μὴ καδικαζόμενος;). Another enquiry (4, c. 340-320) is of a simila content: "Did Timo bewitch/poison Aristoboula?" (κατεφάρμαξε ἢ Τιμῷ Ἀριστοβούλαν;). Finally, a question concerns the consultation of a necromancer (5, c. 420-410): "[--- enquire of Zeus] Naios and of Diona: should they really use Dorios the necromancer?" ([--- Διὶ τῷ Νάῳ καὶ τῇ Διώναι· ἢ μὴ χρηθῶνται Δωρίῳ τῷ [ι] ψυχαγωγῶι). [JM]

37) I. CLARK, "The Gamos of Hera. Myth and Ritual", in *Sacred and Feminine*, p. 13-26: Although Hera is the most prominent patron of marriage in the epics of Homer and Hesiod, she is neither equally prominent in all Greek cities, nor is she always the principal deity of marriage. In some cities, notably Argos and Samos, her cult importance encompassed the protection of the city and its citizens. In order to show that the preoccupation with the *bieros gamos* of Hera and Zeus in the interpretation of the festivals of the goddess leads to over-simplifications and perhaps misinterpretations, C. discusses three festivals of Hera in Attika, in Olympia and in Plataia. The earliest evidence for her *bieros gamos* in Attika is the calendar inscription of Thorikos (SEG XXVI 136, 440-430). In L. 32 a sacrifice for Hera, for the *bieros gamos* in the month of Gamelion is listed. On the same day sacrifices for Hera, Zeus Teleios, Poseidon and Kourotrophos are to take place in the sanctuary of Hera in the deme of Erchia (SEG XXI 541, 4th cent.). A fragmentary calendar from Athens lists a sacrifice for Zeus Heraios (LSCG 1, 5th cent.). The *bieros gamos* was a widespread festival in Attika, and was organized on a local basis, with sacrifices made in Athens itself and in the demes. Hera and Zeus seem to function in this festival as a paradigm for human marriage. The emphasis on marriage is clear at the Heraia of Olympia. The foundation of the festival derives from a mythical wedding, and married women played an important role, but the festival is entirely female. The Daidala in Plataia plays upon wedding ritual and draws upon a number of themes related to marriage rites, but it is not a simple celebration of marriage, since it also brings together a number of communities to celebrate a deity who had regional importance as a political figure. [JM]

38) S.G. COLE, "Domesticating Artemis", in *Sacred and Feminine*, p. 27-43: C. discusses the role of Artemis in the religious life of Greek cities making ample use of the epigraphic material. There was a correspondence between the vulnerability of a city's women and the vulnerability of a city's borders. Successful celebration of female festivals at unprotected border sanctuaries was recognised as pleasing to Artemis and considered as a sign of peace, security and territorial integrity. Artemis presided over the transitions in the young girls' life. For the most important event of the first childbirth young girls began to prepare even before the menarche. In Thessaly, girls performed a ritual where they played the part of fawns (*IG IX 2*, 1123, 2nd cent.). At Kyrene there were three separate stages of the ritual for Artemis: the first before the age of marriage, the second as bride, and the third during pregnancy (*SEG IX 72*). To relieve the pains of labour, in Chaironeia women prayed to Artemis Soodina (*IG VII 3407*), and in Lebadeia to the 'Double Tamed Artemises' (*IG VII 3101*). In many sanctuaries of Artemis female body parts occur as votives: in Ephesos, in Athens, or in Eleutherna on Crete (*I.Cret. II xii 24*). Delian temple inventories record the dedication to Artemis of two silver wombs (*I.Delos 1442 A 55*). The copies of the Brauronian inventories in Athens attest the dedication of textiles (*IG II² 1514-1531*). [JM]

39) G. COLONNA, "Pelagosa, Diomede e le rotte dell'Adriatico", *ArchClass* 50 (1998), p. 363-378 [*BE 2000*, 169]: see *infra* n° 128.

40) Th. CORSTEN, "Dieterische Olympia? Eine rätselhafte Inschrift aus Laodikeia", in *Agonistik*, p. 109-113: C. discusses briefly an inscription from Laodikeia (*IGR IV 850*, 211 AD). The beginning of the text (L. 1-7) concerns a festival named Antoneia Geteia Olympia in honor of the divine Septimius Severus. At least two men were to take over the organisation of this festival on behalf of Geta and Caracalla as hypagonothetai (L. 8-12). The term [δε]υτέρως διητηρί[δος] in L. 9 is hard to explain. C. argues against the hypothesis that the Laodikeian Olympia was a dieteric festival, and suggests instead that the Olympia in Laodikeia was a penteteric festival and that [δε]υτέρως διητηρί[δος] in this context means 'the second half of the four years period between two festivals'. [JM]

41) F. COSTABILE, "Defixiones da Locri Epizefiri: nuovi dati sui culti, sulla storia e sulle istituzioni", *MEP* 2 (1999), p. 23-76 [*BE 2000*, 768]: C. publishes new *defixiones* and studies a published *defixio* from Lokroi Epizephyrioi: 1. On a fragmentary lead tablet (6th cent.) the name of Kybele (Kybaba) is engraved [despite the material used, it is not compelling to interpret the fragmentary lead tablet as a *defixio*]. 2. Seven fragments of *defixiones* dating between the 5th cent. and the Hellenistic period. Two fragments belong with certainty together, while a third fragment could also have belonged to the same *defixio*. 3. A judiciary *defixio* on an oblong lead tablet (4th/3rd cent.). The *defigens* curses a woman named Thesta, her advocates Kydimos and Gnathis, her witnesses Thallias and Anthos, and the prytanis who had decided that the *defigens* had to pay a fine. 4. C. dates a *defixio* found in a tomb in Lokroi Epizephyrioi to the 3rd cent. BC and not to the 3rd cent. AD (contra L. D'AMORE [cf. *EBGR* 1997, 99]). According to C. the terms Ταισίναν (L. 7) and Ταισίνου (L. 11) designate people coming from the city of Taisia and suggests that the text should be interpreted as a judiciary *defixio*. [But there is no direct evidence in the text for this]. [JM]

42) F. COSTABILE, "Κατάδεσμοι", *MDAI(A)* 114 (1999) [2001], p. 87-104: C. presents three groups of *defixiones* found in graves in Kerameikos in Athens. 1) The first text (1, early 4th cent.; *SEG XXI 1093*) is written on a lead box or miniature sarcophagus, found in a grave along with a lead doll inscribed with the name of Mnesimachos; C. argues that J. TRUMPF's view ("Fluchtafel und Rachepuppe", *MDAI(A)* 73, 1958, p. 98) [cf. *infra* n° 75] that the corpse had been mutilated during the deposition of the *defixio* is unfounded. 2)

A second group of four defixiones was found together with a lead figurine in the children's cemetery (c. 400, in part published: *SEG XXXVIII* 31 = *EBGR* 1990, 148); the first text (2.1), written on a lead tablet, uses the word ἐπιλυσίη (‘curse’); seven male adversaries of the defigers in a legal dispute (cf. the word σύνδικοι) are cursed (‘dedicated’, cf. ἀνέθεμεν); one of them is characterised as the ‘cannibal’ (ὥμηστής). The names of four other men are written on a lead box and on a lead doll (2.2). A third defixio (2.3) is also connected with a legal dispute (cf. ἀντίδικοι) and the names of the cursed men are written on a lead box and a lead doll. Another lead box names five men (2.4). 3) C. republishes a third text (3 = *SEG XL* 265 = *EBGR* 1990, 321 and 1992, 134, c. 370) which is also connected with a legal dispute (cf. σύνδικοι). [AC]

43) L. CRISCUOLO, “Il dieceta Apollonios e Arsinoe”, in H. MELAERTS (ed.), *Le culte du souverain dans l'Égypte ptolémaïque au III^e siècle avant notre ère*, Leuven, 1998, p. 61-72: C. discusses in detail the dedication made by the Ptolemaic dioeketes Apollonios to Apollon Hylates, Artemis Enodia, Artemis Phosphoros, Leto Euteknos and Herakles Kallinikos (*OGIS* 53 = A. BERNAND, *Les portes du désert*, Paris 1984, n° 47). The choice of these divinities supports C.'s hypothesis that Apollonios originated in Aspendos: Apollon Hylates was worshipped in Kourion (Cyprus), allegedly a colony of Argos, exactly as in Aspendos; a dedication of a certain Apollonios (the same Apollonios?) has been found in the sanctuary of Apollon Hylates (*I.Kourion* 57, 3rd cent.); also the worship of Artemis (possibly with the epithets Enodia and Phosphoros) was prominent in Aspendos and Pamphylia. Apollonios may be identified with Aetos, priest of Alexander in Alexandria in 253/52. [AC]

44) C.V. CROWTHER, “Aus der Arbeit der ‚Inscriptiones Graecae‘ IV. Koan Decrees for Foreign Judges”, *Chiron* 29 (1999), p. 251-319 [*BE* 2000, 502]: C. publishes or republishes 11 decrees of foreign cities for Koan judges, found in the Asklepieion of Kos (late 4th cent.-2nd cent.) [new texts are marked with an asterisk; n° 1 is now published in *IG XII* 6.1, 150]. The interest of these texts for ancient religion consists in the mention of the festivals in which the honors were to be announced in the various cities, in the mention of month names, and in references to royal cult. The honors were to be announced at the tragic competitions at the Dionysia in Samos (1, by the hierokeryx) and in Thasos (*3, under the responsibility of the archontes and the priest of Dionysos), at the Megala Dionysia in Naxos (2), at the Dionysia and the Seleukeia in Erythrai (5 = *I.Erythrai* 112), at the Dionysia, the Megala Asklepieia and the Rhomaia in Kos (*8), at a musical agon in an unknown city (*10, by the agonothetai). Month names: Anthesterion in Samos (1). The Samian decree (1 = *IG XII* 6.1, 150) was to be set up “in the precinct voted to Phila, when the honors for Queen Phila have been completed”; C. suggests identifying Phila with the wife of Demetrios Poliorketes (c. 306-301). According to the Naxian decree (2 = *IscrCos* ED 129) “since everything has been completed in accordance with the vows previously made (κατὰ τὰς εὐχάς)” thanks should be given to the gods and a full-grown victim was to be sacrificed to Ptolemy Soter (Ἰθῦσα) τῷ Σωτῆρι Πτολεμαίῳ ἱερεῖον τέλειον). The honored judges were to be given money for the offering of sacrifices (2, *3). Two decrees of unidentified cities refer to the syngeneia between Kos and these cities (*6, *7). In an appendix, C. observes that two fragments published recently [see *EBGR* 1998, 61] belong together; the decree orders the announcement of the honors at the Dionysia, the Megala Asklepieia and the Rhomaia in Kos by the hierokeryx and under the responsibility of the agonothetes. [AC]

45) J. CURBERA, “Defixiones”, *ASNP* Ser. IV 1 (1999), p. 159-186: Sicily is after Attika one of the primary finding places of defixiones (c. 60 objects, 5th cent. BC-2nd cent. AD). C. presents an informative overview of their distribution, material, form, language, style, and formula. Among other subjects C. discusses aspects of magical writing (reverse

writing, disturbance of the correct sequence of letters) [cf. *infra* n° 117], the possible production of defixiones by professional scribes, the reasons for cursing, social aspects (foreigners and slaves among the cursed persons). In an appendix C. presents a very useful catalogue of the relevant texts (provenance, summary of content, remarks on readings and restorations, bibliography). A few of the texts (a defixio from Philosophiana and seven defixiones from Selinous) are still unpublished. [AC]

46) J.B. CURBERA, "Maternal Lineage in Greek Magical Texts", in *Ancient Magic*, p. 195-204: C. discusses the explanations of modern scholars for the use of metronymics in Greek magical texts and offers a new explanation of this phenomenon. Greek magical texts go back to the beginning of the 5th cent., but the use of maternal lineage becomes frequent only in the 1st-2nd cent. AD. There are still some examples of metronymics in Classical and Hellenistic curse tablets (e.g. *DTWü* 102, *DT* 68), but metronymy is also common in the context of women's cults (*IG* IV 730-733). (Metronymics are not used only in a religious context: see e.g. *SEG* XLVI 2287). It is important to note that in early defixiones women (or children: *DT* 68, Hellenistic) used to be defined in terms of maternal lineage. In a Classical defixio from Kamarina (*IGDS* 120) all the cursed men are given patronymics, while the sole metronymic is attached to a woman. C. suggests that the use of maternal lineage in the Greek magical texts has an Egyptian origin (as suggested by WILCKEN), but its wide diffusion was due to the fact that it represented an inversion of the Graeco-Roman norm of patronymy (as suggested by GRAF). [JM]

47) J. CURBERA – M. SIERRA DELAGE – I. VELÁZQUEZ, "A Bilingual Curse Tablet from Barchín del Hoyo (Cuence, Spain)", *ZPE* 125 (1999), p. 279-283 [*BE* 2000, 748]: In 1987 a defixio inscribed on both sides of a small lead disk was found near the southeast gateway of the settlement at Fuente de la Mota in Spain. The defixio is inscribed in Greek and Latin: Side A: ὑπὲρ ἐμοῦ καὶ ὑπὲρ τῶν ἐμῶν τοῖς κατὰ Ἀθῆναι δίδωμι, παραδίδωμι Νεικίαν καὶ Τειμήν | καὶ τοὺς ἄλλους οἷς δικλαίως κατηρασάμην. Side B: pro me pro meis devotos defixos inferis | devotos defixos inferis, Timen et Nici | am et ceteros quos merito | devovi sup[ra]. pro] me | pro mei[s] | Timen | Nician | Nicia[n]. The Greek part is better inscribed and expressed. The disk is inscribed in spirals from the circumference inward. It is striking that the defixio dating to the 1st cent. BC or AD was found in a settlement abandoned at the end of the 3rd cent. The authors offer two possible explanations: The tablet was deliberately put among ruins because ruins and deserted houses were related with ghostly visions and the netherworld; or around the 1st cent. BC or AD the ruins of this Iberic settlement sheltered some kind of hut or perhaps workplace, which has left no archaeological remains. The defixio is a hybrid between a curse and a prayer of justice. The proper names seem to indicate that the victims were from Greece or the Greek East. [JM]

48) D. DAMASKOS, *Untersuchungen zu hellenistischen Kultbildern*, Stuttgart, 1999 [*BE* 2000, 128]: Based on archaeological evidence, coins, literary sources and the rich epigraphic material D. studies the Hellenistic cult statues of gods and rulers. Inscriptions offer invaluable information about the appearance of lost cult statues, such as the one of Aphrodite on Delos (*I.Délos* 1417 A II), or about the persons who financed cult statues (Histiaia: *IG* XII 9, 1189). D. disproves in his book the hypothesis that Hellenistic cult statues used to be bigger than their Classical forerunners. None of the cult statues of Hellenistic rulers exists today, only through honorary inscriptions for those who financed or made such statues do we receive relevant information (Teos: *SEG* XLI 1003-05; Andros: *IG* XII Suppl. 250); only in the case of the Delian Mithridateion do we have the dedicatory inscription for the naïskos of Mithridates VI Eupator, financed by the priest Helianax (*I.Délos* 1562). D. also studies the materials used for the creation of Hellenistic cult statues and their setting up. [JM]

49) M. DAUMAS, *Cabiriaca. Recherches sur l'iconographie du culte des Cabires*, Paris, 1998 [SEG XLVIII 570, 2180]: D. presents a detailed study of the cult of the Kabeiroi, esp. in Thebes and in Samothrake, the relevant myths, the cult places and the initiation rituals. D. focuses on the iconography, occasionally adducing the epigraphic evidence as well. D. associates with the initiatory cult of the Kabeiroi and the Samothracian Megaloi Theoi a series of inscriptions from Thebes (p. 221: IG VII 2460; p. 114-116: IG VII 2461; *Das Kabirenheiligtum bei Theben I*, Berlin, 1940, p. 19-46 and 61-68; p. 117: IG VII 2428; p. 61f.: SEG XXXVI 459; p. 195-200: SEG XXXI 507; cf. SEG XLV 427; p. 205: P.M. FRASER – T. LINDERS, *Boeotian and West Greek Tombstones*, Lund, 1957, 60f. n° 102) and Samothrake (227f.: Ph. WILLIAMS-LEHMANN, *Samothracian Reflections. Aspects of the Revival of the Antique*, Princeton, 1973, p. 26-45; p. 264f.: SEG XLI 717 B). Relevant material may also be found in other areas of the Greek world (p. 137-143: IG XII 5, 245 from Paros; p. 143-148: SEG XXXV 1115 from Ephesos; p. 269-274: SEG XXXVII 618 from Borovo; p. 159-161: *I.Délos* 1403; p. 256-259: *I.Lindos* 169; p. 231: *I.Priene* 68-69 and *GIBM* 444; 212f.: *I.Pergamon* 324). [AC]

50) J.K. DAVIES, "Finance, Administration, and Realpolitik; the Case of Fourth-Century Delphi", in M. AUSTIN – J. HARRIES – C. SMITH (eds.), *Modus Operandi. Essays in Honour of Geoffrey Rickman* (BICS Suppl., 71), London, 1998, 1-14 [SEG XLVIII 584]: D. studies the 'bifocal' character of the financial administration of the Delphic sanctuary that involved both the Amphictyonic authorities, esp. the *ναοποιοί*, and the civic magistrates of Delphi. D. makes extensive use of the accounts in *CID II* (esp. 31/32 and 34) and gives an overview of the various civic and Amphictyonic authorities. [AC]

51) M. DEL BARRIO VEGA, "À propos d'une inscription perdue d'Haghios Géorgios Épire", *BCH* 122 (1998), p. 501-509 [SEG XLVIII 678]: Using the evidence provided by a late 17th century scholar (MELETIOS, *Γεωγραφία παλαιά καὶ νέα*), B. reconstructs an inscription on a pillar of the aqueduct of Nikopolis (17 km northwest of Arta) as a dedication to a river god (τῷ Ῥωγῶν ποταμῷ ἡ καθιέρωσαν εὐχα[ριστήριον?]; Imperial period). [AC]

52) I. DELEMEN, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*Asia Minor Studien*, 35), Bonn, 1999: D. presents a study of the gods represented on horseback in votive stelae, altars, rock-cut reliefs, and stone statuettes found in rural areas of Asia Minor (Lykia, Pisidia, Isauria, Lykaonia, Phrygia, Lydia and Karia) in the 2nd and 3rd cent. AD. The inscriptions identify these deities with indigenous gods (Kakasbos, Hosios kai Dikaïos, Mes, Sozon, Theoi Athanatoi, Theos Alandros, Theos Achaïos) and with local gods with Greek names (Apollon, Ares, Hekate, Plouton, Poseidon, Zeus). In the systematic part of the study (p. 4-90) D. discusses the iconography, the nature, and the cult places of the various divinities and the dedicatory formulas (Kakasbos/Herakles/Maseis: p. 5-38; Sozon: p. 39-43; Apollon worshipped with the epithets Alsenos, Bozenos, Kisaloudenos, Lairbenos, Perminoundeis, Sozon, Tarsios, Theos Karios: p. 43-57; Mes: p. 57-64; Hosios kai Dikaïos: p. 65-67; Poseidon: p. 67; Plouton: p. 68; Ares: p. 69-70; Theoi Athanatoi: p. 70f.; Theos Alandros: p. 72; Theos Achaïos: p. 72; Zeus Panamaros and Zeus Trosou: p. 73f.; Hekate: p. 74f.), and the chronology of the reliefs (p. 76-78). A comparison with the rider gods of other regions (esp. the Thracian Rider God, the Danubian Rider and rider gods of Syria and the Near East) cannot support the assumption that the representations of rider gods in Asia Minor were inspired by analogous gods of Thrace or Syria; the representation of gods on horseback does not seem to originate in a religious context; its origins may be traced back to Greek heroic reliefs with a rider appearing in libation and hunting scenes (p. 79-87).

The catalogue (p. 91-203) presents 396 objects, many of them with dedicatory inscriptions (1, 5, 7-8, *12, 16, 19, 21, 24-30, *32, 34, 36-38, 42-43, 45-47, 49, 54, 56-57, 59-60, 62-63, 65-67, 69, 71, 73, 75, 78-85, 88, 90-100, 102, 104, 113-114, 116, 118, 120, 123-126, 128-130, 132, 134, 136-137, 139-150, 153-154, 157-159, 162, 164-166, 169, 171-174, 178, 185-197, 199-200, 202, 204, 207-209, 212-213, 218, 220-222, 230, 233, 246, 257, 263, 271, 273, 284-295, 297-307, 309-310, 312-313, 315-317, 319, 324-329, 331-333, 352, 356, 358-369, 374-395), many of them hitherto unpublished (marked with an asterisk). The dedications are addressed to Apollon (*294-295, 297, 302, 306-307, *309-310), Apollon Alsenos (300, by a kome), Apollon Bozenos (303), Apollon Epokoos (293), Apollon Kisaloudenos (305), Apollon Sozon (292), Apollon Tarsios and Meter Tarsene (304). (Apollon) Lairbenos/Lerbenos (298), (Apollon) Helios Lerbenos and Meter (299), (Apollon) Theos Karios (312), Ares (374-375), Herakles (*1, 5, *7-8, *12, *42-43, *45-47, 49, *54, 63, 65, *66, *75, *78-79, *104, *118, *120, 126, *128-129, *137, *158, *162, *164-166, *172, *174, 178, *185, 188, 204, 207-208, 218, *230, *246, *257, *263, *271), Theos Herakles (114, *130, *132, *173), Hosion kai Dikaion (362), Megas Theos Hosios kai Dikaios (359), Theos Hosios kai Dikaios and Hosia kai Dikaia (360), Theos Hosios kai Dikaios (363-364), Kaskabos (24-25, *26, 80, 82-83, 95, *97, 125, 139, *140-141, *143, 147, 191-193, 202; 171: Κακαθιβω; 197: Κακασβα; cf. 194-196), Theos Kaskabos (27-28, *30, 36, *37, 38, 81, *84-85, *88, 90, *91, *93-94, 144-145, 186-187, 189-190; cf. 92: θεῷ Κακασβει), Theos Trikasbos (169), Maseis (285), Mes (316, *317, 324, 325, 332), Mes Askainos (313), Mes Epokoos (326-327, 331), Mes Na[.]nos (*315), Mes Ouranios (333), Mes Ouranios and Apollon (329), Mes Selmeenos (328), Plouton (368-369), Poseidon (365-366), Poseidon Epokoos (367), Sozon (286, 288, 291), Theos (*32, 159), Theos Achaïos (392-393), Theos Alandros (391), Theos Sozon (289), Sozon Epokoos (290, by his priest after the end of his term in office), Theoi (199, *384-385, *388, 390), Theoi Athanatoi (387), Theoi Basileis (*386) [for the designation of gods as kings cf. e.g., Chr. SCHULER, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien*, Munich, 1998, p. 250], Theoi Motaleon (319), Zeus Trosou (394). In several cases the name of the deity is not clearly preserved (29: θεῷ ΜΕΘΙΣΗΙ[---]) [perhaps an epithet deriving from a place name, Μεθισή[ν(ω)?]; *146: θεῷ ΚΙΘΟΥ; *148: [.]ΘΑΔΙ; *153: ΟΡΑΔΩ?).

The dedicatory formulas usually consist of the name of the divinity, the dedicator and the word εὐχήν (*1, 5, *7-8, *12, *21, 24-25, *26, 27-28, *30, *32, *37, 38, *42-43, *46-47, 49, *54, *56, *60, 63, 65, *66, *75, *78-79, 80-83, *85, 90, *91, 92, *93-94, 95, *102, *104, 114, *118, *120, 125-126, 129, *130, *137, 139, *140-141, 144-145, 147, *148, *158, *162, *164-166, 169, 171, *172-174, 178, *185, 186-193, 197, 199, 204, 207-208, 218, 285-286, 289-292, *294-295, 297-299, 301, 304-307, *309-310, 312, *315, 316, *317, 319, 325-329, 331-333, *352, 359, 361, 363, 365-369, 374-376, *381-382, *384-386, 387, *388, 390-393; cf. 288: εὐχή), occasionally along with the verbs ἀνατίθηναι (49, 290, 313, 363-364), ἀνίστημι (207), or ἀφιέρω (302). In a few cases references are made to the dedicated object (325: βωμός), to the command of the god (κατ' ἐπιταγήν: 300), to the purpose of the dedication (see below), to the dedicator's occupation (*67, 204, 285, 375, 387), office (309, *310, 360, 362: priests; 361: a couple of πρωτοιερείς), or social status (*124, 374: slaves). We single out a few more elaborate texts.

A priest of Mes (πάρεδρος τοῦ Μηνός) dedicated a series of buildings (peribolos, a door, a garden, a treasure house), money for a wood-house and for an altar (ἰς ξυλοθ[ή]κην καὶ τοὺς βωμούς), and cult paraphernalia for sacrifices and sacrificial meals: couches with head-rests (κλίναι, ἀνακλιτήρια), tables (τράπεζαι; 324). A couple dedicated (ἀπιέρωσαν) their son to Apollon (302). A priest or priestess made a dedication "on behalf of his/her property (or family)" (ὕπὲρ τῶν ιδίων) to Apollon (*309) [the first line should be read as Ἀττι Κίλλα ἱερε[ύς] or ἱερε[ῖα], not ἱερε[ῖς]]. Another dedication was made by a priestess to Apollon (*310) [in L. 1 read ἱερίσσα]. The dedications to Mes occasionally indicate the purpose of the vow, made for the salvation of the dedicator (328: ὑπὲρ τῆς ἐαυτῶν σωτηρίας) or on behalf of members of his/her family (ὕπὲρ + genitive or ὑπὲρ σωτηρίας;

316, *317, 333; cf. 329: *περὶ τῶν ἰδίων σωτηρίας*). The dedications to Hosion kai Dikaion are also more detailed: a priest and his wife, who had made a vow on behalf of their children concerning a disease (*εὐξέτο... ὑπὲρ τῶν τέκνων διὰ τὴν περίπνυναν*), made a thanksgiving dedication (*εὐχαριστήριον ἀνέθηκαν*; 360; cf. 364: *εὐχα[ριστ]ῶν ἀνέθηκα*). A priest of "the one and only god (*τοῦ ἑνὸς καὶ μόνου θεοῦ*) and of Hosion kai Dikaion" made a dedication with his wife in fulfillment of a vow made on behalf of their children (362: *εὐξάμενοι περὶ τῶ[ν] τέκνων εὐχαριστοῦντες ἀνέθηκαν*; cf. 394 for Zeus: *ε[ὐ][ξάμενος ἀνέθηκα*). Other dedications were made as vows on behalf of members of the family (359, 361). N° 303 is a confession inscription (= *BIWK* n° 43). N° 358 is a boundary stone of the sanctuary of Mes Askainos (358: *ὄρος ἱερὸς καὶ ἄσυλος θεοῦ ἐπιφανοῦ[ς] Μηνὸς Ἀσκ[α]ϊνοῦ*). A dedication to Zeus, Hekate and Nemesis made by strategoi records the celebration of a pentaeteric gladiatorial combat (395: *πενταετηρι[κ]ῶς μ[ον]ομαχία ἤχθη*); the text is dated with reference to a high priest of the emperor cult. [AC]

53) G. DESPINIS, "Zum Basisfragment IG II² 4417 im Kerameikos", *MDAI(A)* 114 (1999) [2001], p. 207-218: An inscribed base from Kerameikos that names Asklepios and Hygieia (*IG* II² 4417, c. 350-300), did not support a relief, but probably a niche; this monument, and probably a relief with a representation of Amphiaros and Hygieia and a relief with a representation of Hygieia, may have originally stood in a sanctuary of Asklepios. In this case, there must have been two sanctuaries of Asklepios in Athens, one on the south slope of the Acropolis and the second to the north of the Acropolis, near Kerameikos (cf. *SEG* XLIV 79 = *EBGR* 1993/94, 39, a boundary stone of a temenos of Asklepios and Hygieia; cf. the dedications to Asklepios and Hygieia *IG* II² 4536 and 4539). The existence of a second sanctuary of Asklepios would also explain the existence of two priests of the god, as attested by the prohedria inscription in the theater of Dionysos (*IG* II² 5045 and 5068) this second sanctuary may be identified with the house of Demon (*IG* II² 4969). The house of Timoleon in Syracuse dedicated to Hieros Daimon (PLUT., *Timoleon* 36), the house of Poulytion in Kerameikos dedicated to Dionysos (PAUS. 1, 2, 4), and a house in Priene possibly dedicated to Alexander the Great (T. WIEGAND – H. SCHRADER, *Priene*, Berlin, 1904, 172ff.) are analogous cases of private houses that became sanctuaries. [AC]

54) A. D'HAUTCOURT, "Les cités grecques et les revenus de leurs sanctuaires. L'exemple de l'Asie Mineure à l'époque romaine", in *Il capitolo delle entrate nelle finanze municipali in occidente ed in oriente. Actes de la X^e rencontre franco-italienne sur l'épigraphie du monde romain, Rome, 27-29 mai 1996*, Rome, 1999, p. 249-260: Based on the rich epigraphic material (e.g. *IGR* IV 397; *I.Ephesos* 8, 27, 443, 459; *SEG* VI 673; XXXIX 1135, 1136, 1176) D. studies the economic interactions between Greek cities and their sanctuaries in Asia Minor during the Roman period. D. concludes that the financial interests of a sanctuary almost never conflicted with those of the city to which the specific sanctuary belonged. Most of the financial conflicts between city and sanctuary concerned land ownership. [JM]

55) M.W. DICKIE, "Varia Magica", *Tyche* 14 (1999), p. 57-76: 1. D. accepts the reading of D. JORDAN [*infra* n° 116] concerning L. 10 of an Athenian *defixio* (*DT* 52). In the first part of the curse (L. 1-9) Kerkis and three other persons are bound down, while in the second part (L. 10-14) Theon, a brothel-keeper, and his girls are cursed (L. 10: [Θέ]ωνα). 2. In the second part of his article D. studies the use of ἀδύνατα in Greek *defixiones* (cf. *SEG* XLIII 434; *DT* 43, 44, 52). 3. In the third part of his study D. discusses attraction-spells and erotic binding-spells based on a story told by EPIPHANIUS (*Adv. haeres.* 1.2.30.7). 4. In this part D. discusses a detail in *PGM* XII. In L. 62 he restores τῷ παραψύμῳ and recognizes here an invocation activating Eros as a *paredros* in touching-spells. 5. In this part D. discusses the term παίζειν in PHILOSTRATUS, *Vita Apollonii* 7, 39. 6. In the sixth part of his article D.

discusses a detail in the biography of Alexander of Abonuteichos (Luc., *Alex.* 6). 7. In the last part of his article D. studies the nine erotic *defixiones* from Hadrumetum (DT 263-271). D. suggests that the ultimate inspiration for some of the *defixiones* written in Latin were formularies written in Greek (DT 266, 267, 270). [JM]

56) M.W. DICKIE, "Bonds and Headless Demons in Greco-Roman Magic", *GRBS* 40 (1999) [2000], p. 99-104: D. discusses a gem-stone in black jasper in the Numismatic Museum in Athens with the representation of a headless human figure, its hands bound behind its back and surrounded by seven symbols and the inscription BAXYX (A. DELATTE, "Études sur la magie grecque V: 'Ακέφαλος θεός", *BCH* 38, 1914, p. 189). Parallel texts (esp. the *Testament of Solomon* and the *Life of Symeon Stylites the Younger*) suggest that the binding of the hands represents an attempt at cancelling the harm that the demon may do; but also the harm that demons do can be pictured in terms of binding (cf. δεσμός, κατάδεσμος). The headless demon often represents a fever-demon called Phonos. [AC]

57) M.P.J. DILLON, "Post-Nuptial Sacrifices on Kos (Segre, *ED* 178) and Ancient Greek Marriage Rites", in *ZPE*, 124 (1999), p. 63-80: D. focuses on *IscrCos* *ED* 178a(A) and discusses then more briefly *ED* 178b(A), and 178a(B) and b(B). *ED* 178a(A) is a public decree (early 2nd cent.) concerning among other things wedding ceremonies in Kos. L. 2-5 refer to the general theme of the decree, the priesthood of Aphrodite Pandamos (περί τὰς ἱερωσύνας τὰς Ἀφροδίτας τὰς Πανδάμου). In L. 5-15 the inscription regulates the details concerning the auctioning of and payment for the priesthood: The auction should take place in the month Alseios at the time of the election of the magistrates and the woman who purchased the priesthood of Aphrodite Pandamos had to be physically healthy and sound of body; she should have the priesthood for life (L. 7-8: ἱεράσθω δὲ ἐπὶ βίου). The payments for the priesthood were to be in four instalments, which suggests that the price was high. In L. 15-20 the inscription prescribes that all the free women of Kos, regardless of whether they were citizens, illegitimate children or paroikoi, were to sacrifice to Aphrodite Pandamos in accordance with their means within a year of their marriage. According to D. it was the role of Aphrodite Pandamos as a unifier of the demos that could explain her being a recipient of sacrifices from Koan wives. In Athens Aphrodite Pandamos was explicitly connected – at least in the Imperial period (*IG* II² 5149) – with the cult of Nymphe (= the Bride). In L. 21-26 the inscription refers to sacrifices to be offered by merchants and ship-captains before setting out from the city. L. 26-31 refer to some funds from which sacrifices are to be paid. D. suggests that with the money collected through a ritual begging (*agyrmos*) sacrifices were financed. In L. 32-35 an earthquake (L. 32) and an oracle (L. 34) are mentioned, but the context is very fragmentary. *ED* 178b(A) refers to the money belonging to the goddess: the first instalment of the price for the priesthood (L. 7-9) was to be spent on naval works (L. 3-7). Each year the treasury of the goddess was to be opened, and after some outlays have been made, half of the amount was to be given to the priestess and half to the goddess. The fragments a(B) and b(B) of *ED* 178 refer to donations of money made by women (citizens, nothai, metoikoi) for the completion of the sanctuary of Aphrodite [for nuptial rites see also *infra* n° 249]. [JM]

58) S.V. DMITRIEV, "Προβολή and ἀντιπροβολή in Electoral Procedure in Oinoanda", *Latomus* 55 (1996), p. 112-126: The terms προβολή and ἀντιπροβολή which are used in connection with the election and the rights of the agonothetes of the festival of Demostheneia in Oinoanda (*SEG* XXXVIII 1462, AD 125; cf. *EBGR* 1988, 193; 1991, 206-207) have been interpreted by M. WÖRRLE as the Greek equivalents of *nominatio* (nomination of a candidate, ὀνομασία) and *potioris nominatio* (proposal by the nominated candidate of another person who was thought to fit the office better);

according to WÖRRLE both the *proboule* and the *antiproboule* took place within the city council which then brought only one candidate before the assembly. After a close examination of the papyrological evidence for these terms D. suggests that *proboule* corresponds to Latin *rogatio*; according to this interpretation the agonothetes (exactly as the high priest of the emperor cult) had the exceptional right to address the assembly on his own initiative on any matter, not only on electoral issues, and also the right to summon the assembly. [AC]

59) I. DONČEVA, "Svidetelstva za kulta kam Asklepīi v Karasura", *Seminarium Thracicum* 3 (1998), p. 147-155: D. summarizes the archaeological and epigraphic evidence for the cult of Asklepios in Karasura, focusing esp. on the term *συνποσιασταὶ θεοῦ Ἀσκληπιοῦ* which is possibly related to the ritual of *θεοξένια* (148-151: *IGBulg* III 1626) and on two dedications to Asklepios and Hygieia (*IGBulg* III 1628 and 1641). [For *συνποσιασταὶ θεοῦ* in the context of the cult of Theos Hypsistos in Thessalonike see *SEG* XLVII 963 = *EBGR* 1998, 188]. [AC]

60) I. DONČEVA, "Le culte d'Asclepios à Odessos", in *Studia Danov*, p. 181-192: D. collects the archaeological and epigraphic attestations of the cult of Asklepios in Odessos (2nd-3rd cent.: *IGBulg*. I² 76, 76 bis, 86, 86 bis; 150, 266 bis; V 5039). [AC]

61) T. DREW-BEAR – C.M. THOMAS – M. YILDIZTURAN, *Phrygian Votive Steles*, Ankara, 1999: This catalogue of 609 dedicatory objects from rural sanctuaries of Phrygia preserved in the Museums of Ankara, Kültahya, Istanbul, Afyon, and in various minor collections, is an important contribution to the study of the religious mentality of rural populations in Phrygia. The largest group consists of marble votive reliefs (1-365; cf. 487-506, 524-562, 568-578), statuettes (366-383), altars (384-387) and a column (608) dedicated to Zeus Alsenos and to Zeus Petarenos, mostly in the rural sanctuary of Kurudere (near ancient Phyteia). A second group of dedications consists of round (388-426, 507; cf. 449-461, 510-513, 563-564, 579-587, 593-596) and triangular stelae (427-445, 508-509, 588-592; cf. 514-515), tabulae ansatae (446-448), busts (462-478, 565-567, 597-606), and statuettes (479-484) dedicated to Zeus Ampelites and Zeus Thallos in rural sanctuaries in the territory of Appia in Phrygia; there are also a few dedications to Apollon (520), Hekate Soteira (519), Hosios kai Dikaïos (522), Meter Malene (609), Zeus Bronton (518), and Zeus Orochor(e)ites (607). In the introductory part (p. 13-49) and in the index (p. 371-400) the authors discuss among other subjects the cult and the epithets of these deities, the typology of the stelae, questions of style, workshops and chronology, the anatomical votives (p. 37f.), the religious significance of this material ('visiting gods', the hand of god, the religious concerns of the rural population, the nature of the sanctuaries), the nature of the dedications (usually in fulfillment of a vow, for the protection of animals, for good health), and the social position of the dedicants (usually peasants and shepherds, but also artisans, in one case a priest: 387). Most of the texts are published for the first time [except for nos 11-13, 29-30, 40-41, 47, 70, 244, 252, 281, 297, 338-339, 362, 427, 446, 457, 462, 508-515, 523, 541, 549, 563, 568-576, 579-607; cf. *EBGR* 1991, 203, 1994/95, 304, and 1997, 121]. Zeus is usually represented in the stelae, but their iconography also includes representations of other deities ('visiting gods'): Apollon (3, 491, 509, 520), Asklepios (387), Hekate (519, 592), Herakles and the Nymphs (486), Hosios kai Dikaïos (396, 522, 523), Kybele (369, 446, 480-482, 489, 518, 597), Mes (7, 507, 521), Nike (8), Zeus Bronton (485, 518), and Zeus Orochoreites (6, 494, 527, 531, 607). Common iconographical motifs are also representations of the dedicants (70-296, 361, 363, 390, 413, 421-422, 427, 429, 431, 434, 495, 497, 499-503, 532-540, 551-557, 568, 575-577, 596; often caped individuals or groups: 70-296, 495, 497-498, 532, 538, 540, 551, 553-554, 577), animals (297-335, 388-389, 391-395, 414-420, 423-424, 427-428, 430-431, 442-448, 455-461, 496, 503-506, 508, 510-514, 519, 542, 558, 563, 578-581, 583-587, 589, 591-592, 607), and in a few cases agricultural implements (sickle: 362;

wheel: 543), and diseased body parts (see below). The altars are decorated with representations of oxheads, grapes and snakes.

We summarize the content of the inscriptions, referring to individual texts only in exceptional cases. The dedications are addressed to Zeus without any epithet (126 cases) or the epithets Alsenos (Ἄλσηνός, Ἀλισσηνός, Ἀσηνός, Ἀλσηνῶν: 98 cases and 10 uncertain cases), Alsaïos (1 case), Ampel(e)ites (17 cases), Ampelikos (5 cases), Olympios (1 case), Orochor(e)ites (5 cases), Petaraios (1 case), Petarenos (32 cases), Thallos (20 cases). [The edd. rightly associate the epithet Alsenos with the word ἄλσος ('grove of trees'); the form Ζεὺς Ἀλσηνῶν ("Zeus of the Alsenoi"; 501) and the ending -ηνός (not Alsios or Alsites), typical for epithets deriving from toponyms [see *EBGR* 1990, 78], suggest that the epithet derives from a particular site called Alsos, and does not characterize Zeus as the god of sacred groves; notice the difference in the construction of this epithet (Als-enos) and of the epithet Petar-enos (cf. Petaraios and Alsaïos), which certainly derives from a toponym, from that of Zeus Ampelikos/Ampelites (the protector of vines), Thallos (the protector of vegetation) and Orochoreites (the god of mountains)]. The anatomical votives are of particular interest; they are dedicated to Zeus Alsenos, Zeus Petarenos and Zeus Orochoreites and represent various sick parts of the body, usually eyes (11-28, 528, 573; 11 vows are addressed to Zeus Alsenos, two to Zeus Petarenos, one to Zeus and to Theos, two to anonymous deities, and three are uninscribed), arms (30, 35, 526, 527) and hands (36-39; cf. 492-493), legs (40-69, 490, 529-531, 550, 574; 13 vows are addressed to Zeus Alsenos, two to Zeus, two to Zeus Petarenos, and one to Zeus Orochoreites), and a foot (426?); a male torso (40), the representation of a child (525), a vow made "for the shoulder" (601: περὶ ὤμου; no representation), and a metrical dedication for the cure of an eye disease (see below) also belong to this group. [The pairs of raised hands in nos. 29, 31-34, and 494 are not necessarily diseased body parts. For anatomical votives see *EBGR* 1994, 68 and 201; *EBGR* 1996, 86; *infra* nos 101 and 194].

The dedicatory inscriptions are characterized as vows (usually εὐχήν; cf. εὐχή: 252, 258, 264; ὑπὲρ εὐχῆς: 385; εὐξάμενος/εὐξάμενη: 540, 563). The purpose of the vow was the wellbeing or the cure of the dedicator (ὑπὲρ ἑαυτοῦ/ἑαυτῆς/ἑαυτῶν: 31, 140, 166, 255, 265, 281; ὑπὲρ ἑαυτοῦ σωτηρίας: 88; ὑπὲρ σωτηρίας: 38; ὑπὲρ τοῦ ἰδίου σώματος: 340, 526) or a member of his family (ὑπὲρ τῆς ἰδίας γυναικός: 534; ὑπὲρ γυναικὸς ἰδίας: 44; περὶ παιδίου σωτηρίας: 112; ὑπὲρ παιδίου: 349, 383, 500; ὑπὲρ τέκνου/τέκνων: 81, 294, 338, 495, 548, 567, 602; ὑπὲρ ἰδίου υἱοῦ: 532; ὑπὲρ υἱοῦ: 552; ὑπὲρ θυγατρὸς: 549, 562; ὑπὲρ θρεπτῆς: 545), the prosperity of the animals (ὑπὲρ αἰπολίου, i.e. "on behalf of his herd of goats"; 305; ὑπὲρ προβάτων σωτηρίας: 336, ὑπὲρ κτήνους: 566) and the vineyards (ὑπὲρ ἀντέλων: 425), for the salvation of property and the household (ὑπὲρ τῶν ὑπαρχόντων: 389, 391-392, 423, 442, 580-581, 588; ὑπὲρ τῶν ἰδίων: 134, 236, 266; ὑπὲρ τῶν ἰδίων σωτηρίας: 246; ὑπὲρ τῶν ἰδίων πάντων: 498; ὑπὲρ ἰδίου δούμου: 167), and in one case the wellbeing "of the masters, the animals and the dogs" (609: ὑπὲρ δεσποτῶν καὶ τῶν θρεμμάτων καὶ τῶν κυνῶν). There are only two metrical dedications, one to Zeus Panhypsistos (364: Ζηνὶ πανυψίστῳ | Χαρίτων Δοκιμε[ύ]ς | ἀνέθηκεν εὐξάμενος στήλην | ἀγλαΐσας παλάμαις; "to Zeus all-highest, Chariton from Dokimeion dedicated with prayer this stele, which he adorned with his hands") and a dedication to Zeus Olympios (541; [---] εἶνεκα | θεῶν ἄναξ | ἔθηκεά σοι τοῦτ', ἀλλά μιν καίλωσ ὄραν εἴλης, ἄριστε δαιμόνων 'Ολύμπιε; "because of [---], Lord among gods, I dedicated this to you, but make him see well, best of divinities, Olympian Zeus"). [AC]

62) B. DREYER, "The hierous of the Soteres: Plut. *Dem.* 10.4, 46.2", *GRBS* 39 (1998), p. 23-38: D. suggests that the priests of the Saviour-gods in Athens received between 294/3 and 292/1 BC, at the initiative of Demetrios Poliorketes in addition to their traditional duty (the cult of the Soteres) a new position, indicated by the word anagrapheus: they functioned as eponymous priests together with the traditional eponymous archon. Based

on PLUTARCH (*Dem.* 46.2) D. also presents a new restoration of IG II² 385a (L. 2-3: [ἐπὶ Φιλίππου ἄρχοντος ἁ]ναγραφέως δὲ [Διφίλλου τοῦ --- c. 13 --- ἐ]ξ Οἴου [--- c. 9 ---]). [JM]

63) P. DUCREY, *Une base de statue portant la signature de Lysippe de Sicyone à Thèbes*, CRAI (1999), p. 7-19: D. discusses a still unpublished statue base with the signature of Lysippos brought to the Museum of Thebes in 1990 (unknown provenance, c. 372-364) and presents a French translation of the metrical inscription. The statue was dedicated by Hippias, a Theban officer, to Zeus Saotas, probably in Thespiiai; the epigram praises Hippias for his military achievements and for his contribution to the glory of Thebes. The statue probably represented a warrior with a lance. Another statue of Lysippos, an Eros, is known to have been set up in Thespiiai (PAUS. 9.27.3). The cult of Zeus Saotas ("the Saviour") was already known in Boiotia (Akraiphia, Orchomenos, and Thespiiai). [AC]

64) E.B. DUSENBERY, *Samothrace* 11. *The Necropoleis and Catalogues of Burials*. II 2. *Catalogues of objects by categories*, Princeton, 1998 [SEG XLVIII 1162-1163]: Ed. pr. of a lead tablet found in the south cemetery of Samothrake; it was pierced with a square implement, folded, and inscribed with a defixio consisting of the names of 14 men (Samothrakians?, late 4th cent.; pp. 1165-1168). D. also publishes the graffiti on pottery found in the necropoleis of Samothrake. We single out a terracotta group of a winged Eros playing the kithara followed by a naked baby boy (K. LEHMANN in *Samothrace* II 2, n° 321 a; c. 275-250; 1156-1159); the text reads: Χαρίστος? (and not Κύπριος) | κύριος ὁ Ἔρως (cf. PLAT., *Symp.* 18-19 c). [AC]

65) J. EBERT, "Zur neuen Bronzeplatte mit Siegerinschriften aus Olympia", in *Agonistik*, p. 137-149: E. discusses once more the bronze plate with names of Olympic victors between the 1st cent. BC and the 4th cent. AD found 1994 in Olympia [cf. *EBGR* 1994/95, 326; 1997, 124; *infra* n° 229]. [JM]

66) J. EBERT – P. SIEWERT, "Eine archaische Bronzeurkunde aus Olympia mit Vorschriften für Ringkämpfer und Kampfrichter", in *Olympia* XI, p. 391-412 [BE 2000, 349]: Ed. pr. of an inscription on a bronze plate (last quarter of the 6th cent.) found in the south-east part of the Olympian *altis*. The inscription contains regulations concerning the punishment of wrestlers during an *agon*, the attitude of the umpires, and the manipulations of their verdict. The inscription attests for the first time to the prohibition of finger breaking during wrestling (L. 1), mentioned by PAUSANIAS (VI 4,2). Important is also the fact that a *theoros* could help a fellow citizen competing in Olympia, if he could not pay the fine (L. 8) [see also the remarks of L. DUBOIS ET ALII, BE 2000, 349]. [JM]

67) J. ELLIS JONES – S.D. LAMBERT, "Two Security Horoi from Southern Attica", *ZPE* 125 (1999), p. 131-136: Ed. pr. of two horoi that marked property put up as security for loans (Laureion, 4th cent.). The first inscription seems to attest the uncommon name Apatourios, related with the Ionic festival of the Apatouria. The second inscription concerns property of an association of eranistai. In the L. 3-4 the restoration Ἀ[πατουρ]ίου may be possible; Apatourios would have been then the leader of the eranos. [JM]

68) H. ENGELMANN, "Zur Agonistik in Ephesos", in *Agonistik*, p. 101-108: Because of its enormous prestige, it was easier for Ephesos to attract renowned athletes, or artists than other cities of Asia Minor; e.g. Aphrodisias required a rich benefactor in order to attract famous actors (*MAMA* 8, 492). Numerous festivals with athletic competitions are attested in Ephesos (e.g. Artemisia, Epheseia, Epinikia, Hadrianeia), but only in the 3rd cent. AD do we find a privately founded Ephesian agon, which bore the name of the

founder: Mariana Isthmia (*I.Ephesos* 111ff.). Inscriptions show that private persons from other cities tried to become Asiarchs or Alytarchs in Ephesos, where they could finance and organise festivals (*I.Ephesos* 42; c. AD 375). The city had so many sport commodities that Artemis (i.e. her sanctuary), as an 'eternal' gymnasiarchos, had to finance one of them, perhaps the one at the harbor (*I.Ephesos* 1143). Ephesian inscriptions attest also to the activities of athletes and their associations (e.g. *I.Ephesos* 11a, 3005). E. discusses briefly the different religious, political, social, and economic aspects of the athletic competitions during festivals as well. [JM]

69) H. ENGELMANN, "Inscripfen aus Metropolis", *ZPE* 125 (1999), p. 137-146 [*BE* 1999, 456]: Ed. pr. of four inscriptions from the Ionian Metropolis. 1. A list of 42 men (2nd cent.) who made money contributions for an unknown purpose. Some of the names are theophoric (L. 3: Mousaios; L. 15: Heliodoros; L. 15-16: Demetrios; L. 20: Hermias; L. 23: Sarapion). 2. An inscription found *in situ* in the gymnasium of the Presbyteroi (early Imperial era) contains a list of contributors. The text is dated with a reference to an eponymous priest (possibly of Ares) and to the hitherto unattested month Dystros. In that year the office of the gymnasiarchos was occupied by a woman, Alexandra Myrton, the daughter of Asklepiades. The contributions were made not only for the Presbyteroi but also for the Sebastoi (L. 6-7: οἱ καθιερωκότες ν. τοῖς Σεβαστοῖς ν. καὶ τοῖς πρεσβυτέροις). 3. A fragmentary *kalendarium* (Tiberian era) contains the days of the Roman calendar and their equivalents in the Greek calendar. 4. A boundary stone found *in situ* at the modern village of Yeniköy was set up upon an order of Domitian to mark land property belonging to the Ephesian Artemision. [JM]

70) H. ENGELMANN, "Inscripfen einer Hallenstraße", in *Steine und Wege*, p. 23-24: E. discusses briefly four Roman inscriptions from the so-called "Hallenstraße" of Ephesos. Two of them are written on sarcophagi and contain regulations about the distribution of money during the commemorative festivity in honor of the dead (*I.Ephesos* 2227, 3) and about the commemorative festivity on the birthday of the dead (*I.Ephesos* 2223a); the honors included also the offerings of roses (*rosalia*). [JM]

71) H. ENGELMANN, "Notizen zu ephesischen Inschriften I", *ZPE* 126 (1999), p. 163-168: E. discusses many Ephesian inscriptions, among them also some of religious interest: 1. *I.Ephesos* 2906 is a Hellenistic inscription concerning the finances of the Artemision (cf. the reference to ἱερὰ χρήματα). 2. In L. 2-3 of *I.Ephesos* 2912 E. restores θερά]πείων Ἰσι[ν (or ἐ]πειωνισμ[όν]. [JM]

72) N. ERHARDT, "Funde aus Milet. VII. Ein weiteres Zeugnis für die Menesthiden-Familie in Milet", *AA* (1999), p. 273-275: Ed. pr. of a fragmentary inscription on a column, dedicated by Menestheus (Miletos, 2nd cent.). The word εὐσεβέσι at the beginning of the text may be a reference to the office of the prophetes (cf. *I.Didyma* 282: εὐσεβέσιν κλήροις); the "pious lots" are the three prophets determined by lot. [AC]

73) D. ERKELENZ, "Cicero, pro Flacco 55-59. Zur Finanzierung von Statthalterfesten in der Frühphase des Koinon von Asia", *Chiron* 29 (1999), p. 43-57: E. discusses the evidence provided by Cicero's oration for L. Valerius Flaccus for the cult of Roman governors in the provinces (for the epigraphic evidence see p. 44f. note 9 and p. 49). The province Asia had founded an agon for L. Valerius Flaccus the Older (before 90 BC); the funds for the agon were deposited in Tralleis; for unknown reasons (financial difficulties?) the agon stopped taking place soon after its establishment, and when the younger Flaccus came as propraetor to Asia, he took this sum, as Cicero argues, as the heir of the Older Flaccus. [The money deposited for the agon was probably not allowed to be used for other purposes; for this procedure see *EBGR* 1993/94, 255 and H.W. PLEKET'

comments in *SEG* XLIII 724; see also *infra* our lemma n° 181 for the case of a foundation for a commemorative festival; if the commemorative day was not celebrated, the money would be given to the testator's heirs. In the light of other evidence, E. argues that the agon was to be financed from the interest of a foundation made by the cities of Asia. [AC]

74) Chr. A. FARAONE, *Ancient Greek Love Magic*, Cambridge Ma./London 1999: It is not possible to discuss here in detail F.'s informative and thoughtprovoking study on Greek love magic [for a review see D. FRANKFURTER, *Phoenix* 44 (2000), p. 165-168]. F. distinguishes between two categories of love spells: those inducing uncontrollable passion (*eros*) and those inducing affection (*philia*). We only mention briefly several of the central aspects of love magic discussed in the book: the conception of *eros* as a disease, the *iynx* and *agoge* spells, the relation between erotic magic and the "transitory violence" in wedding rituals, amuletic love charms, and the social construction of gender. Many magical texts are presented in translation. [AC]

75) Chr. A. FARAONE, "Curses and Social Control in the Law Courts of Classical Athens", *Dike* 2 (1999), p. 99-121: F. explores the ways conditional self-curses in oath ceremonies (e.g., *SEG* IX 4) and judicial curses shaped, controled or exacerbated social conflict focusing in particular on the evidence from Classical Athens. Conditional self-cursing was performed with the goal of shaping future behavior. In Classical Athens oath-curses were performed in elaborate curse ceremonies (cf. ANDOC. 1.126; ANTIPHON 5.11f.; DEMOSTH. 23.67f.; AESCH. 2.87) and played a crucial role in particular in Athenian homicide trials. By forcing litigants and witnesses in homicide trials to swear especially fearful oaths in public, the city to some extent deterred men from perjuring themselves and at the same time it protected the jurors and the city in those cases in which perjury was in fact committed. Binding curses were used in the context of an upcoming trial (cf. *DT* 49, 60, 94, 107; J. TRUMPF, "Fluchtafel und Racheuppe", *MDAI(A)* 73, 1958, p. 98 [see *supra* n° 42]; cf. AESCH., *Eumenides* 299-306); they were not used only by women, slaves, metics or other disenfranchised classes of people, but by Athenians of all social strata. Examples of elaborate cursing may have been the work of professional magicians who were employed by litigants in addition to the services of professional speech writers. [In the same way sick people made a vow to the gods, but at the same time sought the services of doctors; for examples see A. CHANIOTIS, "Illness and Cures in the Greek propitiatory inscriptions and dedications of Lydia and Phrygia", in H.F.J. HORSTMANSHOFF *et al.* (eds), *Ancient Medicine in its Socio-Cultural Context*, Amsterdam/Atlanta, 1995, II, p. 331]. These curses reflect "the mentality of those who use litigation as a vehicle for extending personal rivalries and crushing their personal enemies at all costs". [AC]

76) Chr. FEYEL – F. PROST, "Un règlement délien", *BCH* 122 (1998), p. 455-468 [*SEG* XLVIII 1037]: Ed. pr. of a decree of the Delians concerning orderly behavior in the sanctuary of Apollon (c. 180-166); one of its two fragments was already known (*IG* XI 4, 1030 = *LSCG* Suppl. 51) and forbade disorderly behavior in the sanctuary of Apollon and its buildings, the ἱεροὶ οἶκοι, the ἐστιατόρια (the building *Guide de Délos* 48 has been identified as such a banquet hall) and the θάλαμοι (A 2-5; for similar regulations cf. *CID* I 7 B 10-15; *IG* XII 9, 189 = *LSCG* 92; *IG* XII Suppl. 126 = *LSCG* 124; *IG* XII 1, 677 = *LSCG* 136; *I.Ilion* 52 = *LSAM* 9). The new fragment contains prohibitions against the presence of animals within the temenos and against the removal of slaves from the sanctuary. It was not allowed to bring animals into the area marked by the perirrhanteria, with the exception of animals introduced in order to be sacrificed (cf. *IG* XII 9, 90 = *LSCG* 91; *IG* XII Suppl. 126 = *LSCG* 124; *Syll.*³ 986 = *LSCG* 116). Those who violated this prohibition would both face a curse (B 4: ἐνόχους μὲν εἶναι καὶ ταῖς ἀραῖς) and in addition to this they would be liable to the punishment that the hieropoioi, the council and the other magistrates had the right to inflict (B 5-8: ζημιοῦσθαι δὲ αὐτοὺς καὶ ὑπὸ τῶν ἱεροποιῶν καὶ

ὑπὸ τῆς βουλῆς καὶ ὑπὸ τῶν λοιπῶν ἀρχόντων τῇ ζημίᾳ ἢ ἐκάστῃ κυ|ρία ἐστὶν ἡ ἀρχὴ ζημιῶν). The right of magistrates to impose a fine up to a certain amount is often attested (cf. *IG* I³ 84 = *LSCG* 13 L. 28; *IG* II² 1328 = *LSCG* 48 A 9f.; *IG* V 1, 1390 = *LSCG* 65 L. 6-9 and 103f.; *IG* XII 5, 647 = *LSCG* 98 L. 26; *I.Oropos* 277 = *LSCG* 69 L. 10; *PH* 40 = *LSCG* 156 B 28f. and 32f.); anyone who informed the authorities received half of the fine. In addition to this decree, the hieropoioi were also to inscribe an imprecation (ἐπευχή), the beginning of which is preserved in the last part of the stele: ἐπεύχονται ἱε[ρ]εῖς καὶ ἱέρειαι κατὰ τὰ πάτρ[ια]· ὅστις ἐγ Δήλου ἀνδράποδα ἐξάγει εἴ[τε] ἄκοντα εἴ[τε] ἐκ[κ]λόντα ἐκ τῶν τεμενῶν ἰ[τῶν] ἱερῶν τῶν τοῦ θεοῦ ἐπὶ βλάβῃ τοῦ δεσπό[ι]του, ἐξώλη εἶναι καὶ αὐτὸν καὶ γένος καὶ οἴ[κ]ησιν τὴν ἐκείνου· καὶ εἴ τις συνειδῶς ἰ[μῇ] δηλώσειεν τοῖς ἀστυνόμοις, τοῖς αὐτοῖς ἰ[ἐ]νοχον εἶναι· καὶ εἴ τις τι ἄλλο βι[α]ζοῖτο ἰ[παρὰ] τὰ πάτρια τῶν Δηλίων, ἐξώλη εἶναι αὐτὸν καὶ γένος ἰ[καὶ] οἴκησιν τὴν ἐκείνου ---] ["the priests and the priestesses utter the imprecation (ἐπεύχονται) according to ancestral custom. Whoever exports from Delos, from the sacred precincts of the god, slaves, harming their master, he should be destroyed, both he and his kin and his house. And if someone does not declare this to the astynomoi, although he has knowledge of this, let him be subject to the same punishment. And if someone acts with violence with regard to something else, in opposition to the ancestral customs of the Delians, let him be destroyed along with his kin and his house"]. [AC]

77) Th. FIGUEIRA, "The Evolution of the Messenian Identity", in *Sparta*, p. 211-244: Based on literary sources and the epigraphic evidence F. studies the emergence of the Messenian identity through the interplay of mythological, historical, and religious tradition with the contemporary political and military situation. Religious tradition and ritual seem to have been significant vectors in the creation of a Messenian identity. The mystery cult at Andania (*LSCG* 65, 92/1 BC) is the most prominent example of this process. The mysteries at Andania seem already to have been in existence during the Spartan occupation of Messenia. The collaboration of Athenians and helots in creating a Messenian identity is obvious in the connection between the Andanian Mysteries and Eleusis. F. suggests that helots and Messenian perioikoi had already begun honoring the Eleusinian Demeter at Andania as early as during the period of their subjugation. [JM]

78) A. FOL, "Pontic Interactions: The Cult of Sabazios", in G.R. TSETSAKHLADZE (ed.) *The Greek Colonisation of the Black Sea Area. Historical Interpretation of Archaeology*, Stuttgart, 1998, p. 79-84: Based on literary sources and epigraphic material F. discusses the cult of Sabazios as a point of interaction between newcomers and natives in southeast Thrace and in the northwestern microasiatic Thracian region; he also touches upon the relations between Sabazios, Hipta and Dionysos. [JM]

79) S. FRIESEN, "Asiarchs", *ZPE* 126 (1999), p. 275-290: F. attempts to refute the arguments for the identification of the Asiarchs with the high priests of Asia. He interprets the Asiarch as a special category of an agonothetes. According to F. it is also possible that Asiarchs served as the patrons of the κοινὰ Ἀσίας, of the games associated with the provincial emperor cult, or of other important regional festivals, such as those for Artemis at Ephesos, for Apollon at Didyma, or of the Ionian League. [None of F.'s arguments is conclusive; all the parallels suggest that Asiarches is another designation for the archiereus Asias; on this subject see *EBGR* 1998, 99, *infra* n° 181, and H. ENGELMANN, "Asiarchs", *ZPE* 132 (2000), p. 173-175]. [JM]

80) P. FRÖHLICH, "Les institutions des cités de Messénie à la Basse époque hellénistique", in *Le Péloponnèse*, p. 229-242: Despite the generalising view that the Hellenistic period was a phase of decline in Messenia, primarily because of the indifference towards politics, the epigraphic evidence shows that the citizens in Hellenistic Messenia were still interested in political life. The regulations concerning the

Mysteries of Andania (*LSCG* 65) attest to the fact that the cities showed a great interest in controlling the religious centres [see *supra* n° 77]. [JM]

81) Ph. GAUTHIER, "Nouvelles Inscriptions de Claros : Décrets d'Aigai et de Mylasa pour des juges colophonien", *REG* 112 (1999), p. 1-36 [*BE* 2000, 527]: Ed. pr. of two inscriptions found in the sanctuary of Apollon in Klaros. 1) An honorary decree of Aigai for three judges from Kolophon (c. 300-250) mentions the festival of the Dionysia in Aigai, at which the crowning of the judges would take place; the honors were to be announced in Kolophon at the next Klaria and Dionysia; the Kolophonians respond that they will make the announcement at the Megala Klaria – obviously the next celebration of the festival was that of the pentaeteric Great Klaria – for which the agonothetes was responsible, whereas at the Dionysia the announcement was the responsibility of the prytnis (L. 45f.); the Great Klaria (cf. *I.Priene* 57; *I.Lampsakos* 33; *I.Iasos* 80; *SEG* XLII 1065) became a panhellenic sacred agon later, around 200 BC (p. 14-17); the fact that the Antiocheia are mentioned neither in this Kolophonian decree (before 250 BC) nor in a later text of the 2nd cent. (*SEG* XLII 1065) suggests that this festival was established for Antiochos III and was abolished after 188 BC. The Aigaian decree attests an eponymous priest (L. 6), probably the priest of Apollon Chrestorios (p. 8). 2) An honorary decree of Mylasa for five judges from Kolophon awards these men prohedria in all athletic and musical agons; the decree was to be set up in the sanctuary of Zeus (i.e. Zeus Osogo) at Mylasa (c. 250 BC). [AC].

82) Th. GELZER – M. LURJE – Chr. SCHÄUBLIN, *Lamella Bernensis. Ein spätantikes Goldamulett mit christlichem Exorzismus und verwandte Texte* (*Beiträge zur Altertumskunde*, 124), Stuttgart/Leipzig, 1999: Ed. pr. of a gold sheet, now deposited in the Archaeological Institute in Bern, possibly found in Turkey (4th/5th cent.). The lamella was originally contained in a capsule, probably placed in the grave of its owner. The tiny letters (less than 1 mm) were written with a sharp instrument (possibly an *adamantinos lithos*, as recommended in *PGM* XIII 1001 f.; see p. 9 note 22), probably with the help of a magnifying glass. The gold sheet is inscribed with 54 lines of a magical text. The amulet (L. 4f., 34f., 41, 49f.: phylakterion; cf. L. 53: somatophylax, "bodyguard") was carried by a certain Leontios, the son of Nonna. Leontios hoped that the amulet would protect him against evil demons, poisons, defixiones, and against the dangers that could come from an opponent (ἐπιβουλαὶ τοῦ ἀντικειμένου : L. 4-8). After a heading (L. 1-2: "seal of the living god...") a sequence of protective charms and exorcistic invocations of various powers (L. 2-38) follows, aiming at driving away evil demons and dangers: "you, all male and female demons (δαίμόνια), all poisons (φάρμακα) and defixiones (κατάδεσμοι, flee away from Leontios who carries this phylactery; instead go under the water sources and the abyss; neither harm nor defile him, neither through poisons nor through spittle (πτύσματα) nor through a defixio or a charm (γοητεία) or through any kind of (demonic) abuse (ἐπήρεια), whether you have been sent (by someone, ἐπίπεμπτος) or you have come of your own will (αὐτόμολος), whether without a form (ἀνίδεος) or many-faced ---, whether by day or by night; flee away from Leontios who carries this phylactery, whom this holy mother, Nonna, has given birth to; you, the greatest powers, award victory and help to Leontios, who carries this 'bodyguard' in all eternity" (L. 38-54). The editors plausibly assume that the demonstrative pronoun used in connection with Nonna ("this holy mother") shows that Nonna was present when the amulet was given to Leontios or when the text was recited (p. 122) [for the use of the attribute ἱερὸς for a relative cf. *infra* n°181 the inscription n° 101]. The invocation of supporters moves from the angels of the seven skies downwards, to the abyss. The text is similar in content and structure to a phylactery found in a grave in Beirut (*SEG* XLI 1530, 5th cent. AD); this text is also republished with translation and an exhaustive commentary. Similarities can be detected also with a magical papyrus from Oxyrhynchos (*PGM* XXXV). G.-L.-S. discuss the language and the

structure of these texts, the function of phylacteries, and the various magical names and formulae; they also attempt to detect elements that originate in a common archetype and to reconstruct the further development of this common nucleus. Parallels for the names of protective powers, for formulae, and exorcisms are sought in the magical papyri, in the recent collections of magical texts, and in the patristic sources. A close comparison of the structure and the content of the text in Bern and the amulet in Beirut shows that they derive from a common archetype, although there are variations and additions; e.g., the names of the angels and many magical words sound similar, but they are rarely identical. It seems that the amulet in Beirut reproduces the archetype more faithfully. An amulet formulary (L. 30-38) formed the original nucleus, around which other sections and invocations were gathered. The individual rendering and enrichment of the archetype can be recognized in several particularities of the text in Bern, such as the fact that it was aimed against defixiones, which is not very common feature, and the use of words either hitherto unattested or very rare in the magical papyri, such as μολύνω (L. 43f., "defile, stain"), πτύσματα (L. 44, "spittle"), γοητεία (L. 45, "charm"), and ἐπήρεια (L. 45, "demonic abuse, scheme"). A distinct feature of the text from Beirut is a Christian acclamation at the end. All three texts certainly belong to a Christian milieu; e.g. the expression "the seal of the living God", often attested in magical texts, in the text in Bern it may be associated with the Christian baptism (p. 65-70). A Jewish influence is evident in the reference to the abyss and the description of god (L. 35-37: "I adjure you, the invisible god, EXAORBAI, Hadonai, XYRIN, the Rhabo, the one who made the skies"; cf. p. 89, 108f.). Thus, the new text is another piece of evidence for religious interpenetrations and ambiguities in Late Antiquity [cf. a defixio from Kos (SEG XLVII 1291 = EBGR 1997, 195)]. [AC]

83) G. GENOVESE, *I santuari rurali nella Calabria greca*, Rome, 1999: Based primarily on the archaeological evidence, but also making use of the existing epigraphic material, G. studies the rural sanctuaries of Sybaris, Thourioi, Kroton and its colonies, Lokroi Epizephyrioi, and Rhegion, and also the deities worshipped in the cult places in the territory of these cities (Aphrodite, Apollon, Athena, Demeter, the Dioskouroi, Hera, Herakles, Persephone, and Zeus). [JM]

84) S. GEORGOUDI, "Sacrifices dans le monde grec : de la cité aux particuliers. Quelques remarques", *Ktéma* 23 (1998), p. 325-364: G. discusses the private sacrifices which took place alongside with the collective sacrifices at the public festivals. Such sacrifices were regulated by sacred laws. A *lex sacra* from Thasos (LSSG Suppl. 67, 4th cent.) prescribes that private persons could sacrifice the animal of their choice during the festival for Dionysos. The city of Astypalaia had a similar regulation concerning sacrifices to Dionysos (LSCG Suppl. 83, 2nd/1st cent.): private persons could sacrifice whatever they wanted, but only during the month of Iobakhios. A *lex sacra* from Iasos (LSAM 59, 4th cent.) determines the parts of the sacrificial animal given to the priest of Zeus Megistos after a private sacrifice: citizens and *metoikoi* had to give him equal parts, but strangers gave him the skin of the sacrificial victim as well. It was also possible that a city strictly prohibited private sacrifices during the public sacrifices, like the city of Erythrai during the sacrifices in honor of Asklepios (LSAM 24, 380-360 BC). G. discusses briefly the use of the term 'demoteles' as a characterisation of sacrifices (SEG XXXV 744), priests (IscrCos 383), sanctuaries (LSCG 56) or even as an epithet of gods (LSCG 102, Demeter; IG XII 9, 20, Dionysos). [JM]

85) E. GEROUSI, AD 50 B2 (1995) [2000], p. 725: Ed. pr. of two epitaphs which use the verb ἀφηρωίζω (ἀφηρωίξεν) to express the funerary honors given to the deceased persons (Thera, Imperial period; cf. IG XII 3, 893-932). [AC]

86) A. GIANNIKOURI, "Τὸ ἱερὸ τῆς Δήμητρας στὴν πόλη τῆς Ρόδου", in *Rhodos*, p. 63-72: G. reports on the excavations conducted in a sanctuary of Demeter (a Thesmophorion?) in the city of Rhodes (c. 4th-3rd cent.); the finds include a ladle dedicated to Demeter (4th cent.). [AC]

87) M. GIGANTE, "Il nuovo testo epigrafico di Alicarnasso", *A&R* 44 (1999), p. 1-8 and "Il poeta di Salmacide e Filodemo di Gadara", *ZPE* 126 (1999), p. 91-92: See *infra* n° 145. [AC]

88) E. GINI-TSOFOPOULOU, *AD* 50 B1 (1995) [2000], p. 74: Two dedicatory reliefs with incubation scenes were found in a Byzantine church in Kalamos, but must originally be from the sanctuary of Amphiaraos at Oropos. On one of them (4th cent.) a couple is represented lying in a bed and covered with ram's skin; a woman and a dog are standing next to the bed; an inscription possibly names Amphiaraos ([Ἀμφιαρ]άωι). The unusual feature of this relief is the representation of a joint incubation of a couple. [It should be noted that the *lex sacra* of the sanctuary (*I.Oropos* 277 = *LSCG* 69, c. 387-377) explicitly states that men and women should practice incubation in separate areas (L. 43-45: ἐν δὲ τῷ κοιμητηρίῳ καθεύδειν χωρὶς μὲν τοὺς ἄνδρας, χωρὶς δὲ τὰς γυναῖκας)]. No inscription is preserved on the second relief which shows a man with a wreath and a charioteer on a chariot; it was probably a dedication of a winner in the chariot races of the Megala Amphiareia (5th cent.). [AC]

89) N. GÖKALP, "Epigraphische Mitteilungen aus Antalya IV. Inschriften aus Attaleia", *EA* 31 (1999), p. 72-75: Ed. pr. of four inscriptions from Attaleia, including the building inscription of a monopteros financed by Serapion (2nd cent. AD), and the epitaph of Protogonos (3rd cent. AD), set up by his father Ophelius, together with an altar (L. 10: βωμὸν ἀναστήσας) at his cenotaph; Protogonos had died abroad (in Lykia). [JM]

90) D. GOFAS – M.B.HATZOPOULOS, "Acte de vente d'esclave de Skydra (Macédoine)", *A&Pb* (1999), p. 1-14: G.-H. republish a deed of sale of a slave originally from the sanctuary of Artemis Agrotera Gazoritis and Blourieitis (Skydra, *SEG* XXIX 530, early 3rd cent. AD). A two month old native girl by the name of Nike was sold to a man from Skydra; the fact that the deed of sale was inscribed in the sanctuary can be explained by the fact that Nike was bought in order to be dedicated to Artemis (cf. L. 18-20: τὸ πρόστιμον σὺν πεδίῳ οἷσει ὀνόματι Ἀρτέμιδος); the sacred manumission in Macedonia required the submission to the sanctuary of the deeds of sale and relevant documents concerning the ownership of the donated slave [for sacred manumission in Boiotia see L. DARMEZIN, *Les affranchissements par consécration en Béotie et dans le monde grec hellénistique*, Nancy, 1999, to be presented in *EBGR* 2000]. In this context they discuss briefly the cult of Artemis Agrotera in Macedonia (p. 5f.); the epithet Bloureitis may be a dialect form for Φιλορείτις ("the one who loves the mountains"). [AC]

91) R. GORDON, "What's in the List?" Listing in Greek and Graeco-Roman Malign Magical Texts", in *Ancient Magic*, p. 239-277: G. discusses the different ways names and items to be bound are listed in the magical texts. There were two forms of listing persons who were cursed: a. the continuous sequence of names from left to right with some variations, such as adding the conjunction 'and' between the names, giving additional information to the persons listed, or using a polysyndetic form (e.g. *SEG* XVI 572; XXXVII 216; *IGDS* 36); and b. the arrangement in a column (e.g. *IGDS* 39; *DTW* 30). It is striking that by far the greatest number of *defixiones* with lists in columns were found in Attika up to c. 300. G. argues that the popularity of the columnar list in *defixiones* in Athens lay in the authority conferred by the similarity with and the allusion to the lists through which the state made public the infamy of its enemies (e.g. *IG* I² 943). The lists of

'items' to be bound contain parts of the body, and/or actions of the cursed person (e.g. *DTWü* 87, 93b). The most interesting example of a list of body parts is a 4th cent. text the recto of which is organized in two columns (*DTWü* 89a). [JM]

92) F. GUZZI, "Sissizi a Creta in età imperiale?", in *Il capitolo delle entrate nelle finanze municipali in Occidente ed in Oriente. Actes de la Xe Rencontre franco-italienne sur l'épigraphie du monde romain, Rome, 27-29 mai 1996*, Rome, 1999, p. 275-284: An inscription of Lyttos concerns the celebration of banquets at the festivals Theodaisia and Velchania (*I.Cret.* I xviii, 11, 2nd/3rd cent. AD); G. discusses the public funding of these banquets and its relationship with the funding of the syssitia in pre-Roman Crete. In this context, G. expresses doubts on the restoration ἐ[κ] τῷ ἱερομνάμονικῷ χρήματος (made "from the funds for the hieromnamon") in a dedication in Lyttos (*I.Cret.* I xviii 12; *SEG* XXXVI 814), because the word χρήμα cannot be used in the singular, and favors M. GUARDUCCI's restoration ἐ[πὶ] τῷ ἱερομνάμονι ΚΩΧΡΗΜΑΤΟΣ. [The word χρήμα is often used in the singular, precisely in order to designate particular funds (e.g., *SEG* XXXVIII 884 L. 4-5; *Syll.*³ 748 L. 35); the restoration ἐ[πὶ] τῷ ἱερομνάμονι is syntactically impossible; one would expect ἐπὶ τῷ ἱερομνάμονος]. [AC]

93) Chr. HABICHT, "Steinepigramme aus dem griechischen Osten", *Tyche* 14 (1999), p. 93-99 [*BE* 2000, 57]: H. points to several mistakes in the interpretation of epigrams included in *Steinepigramme I* [cf. *EBGR* 1998, 180]. H. observes that *I.Didyma* 216 = *Steinepigramme* 01/19/29 (Didyma, 70 BC) has been misunderstood: Antigonos, prophetes in Didyma, is only compared with the Athenian hierophantai; he could have never served as a hierophantes in Athens, since the hierophantai always came from the genos of the Eumolpidae. The inscription 01/20/12 (Milet) does not refer to a festival of Zeus Soter in Pergamon, but to the Soteria and Herakleia in honor of Herakles. The honorary epigram for Vitianus (01/20/15 from Miletos, 5th cent. AD) resembles in content and formulations the epigram in honor of Xenokles in Athens, who built a bridge for the safe carrying of the procession to Eleusis (*AP* IX 147; cf. *IG* II² 1192). H. also collects epigrams that begin with the formulation ἐνθάδε τὴν ἱερὰν κεφαλὴν γαῖα καλύπτει which was first used for the alleged grave of Homer (*AP* VII 3) and later copied and used for many men. With regard to an epigram of the Sibylle Herophile quoted by PAUSANIAS (07/03/01), H. points out that Herophile was the Sibylle of Marpeessos, not of Erythrai. [AC]

94) J.M. HALL, "Beyond the polis: the Multilocality of Heroes", in *Hero Cult*, p. 49-59: Based on the literary sources, the archaeological material, and to a lesser degree on the epigraphic evidence H. studies the character of some heroes who received honors in a number of different poleis: H. focuses on the cults of Hippolytos in Athens and Troizen, of the Seven against Thebes in Argos, Eleusis, Sikyon, Megara, Kolonos (Athens), and Oropos, and of Agamemnon in Mykenai and Sparta. [JM]

95) K. HALLOF, "Choregenliste aus Samos", *Philologus* 143 (1999), p. 359-362: Ed. pr. of a list of the choregoi who served under the agonothetes [---]laos (Samos, 2nd cent.). Each of the disciplines (auletai in the categories of boys and men, choruses for tragedy and comedy) was the responsibility of two men who probably represented each of the two tribes (Astypalaieis and Chesieis). [AC]

96) K. HALLOF, "Der samische Kalender", *Chiron* 29 (1999), p. 193-204 [*BE* 2000, 500]: The discovery of a new fragment of an agonistic inscriptions permits the reconstruction of the calendar of Samos (early 2nd cent.). The text records the names of victors at monthly agons the program of which (διαδρομαί) consisted of the following disciplines: catapult, javelin, archery, combat with hoplite weapons, combat with shield,

long distance running, and stadion running. The agons took place on the first day of every month. The Samian year began in July/August. The sequence of the months is as follows: Metageitnion, Pelysion, Kyonopsion, Apatourion, Posideon, Lenaion, Anthesterrion, Artemision, Taureon, Thargelion, Panemos, and Kronion. [AC]

97) M.B. HATZOPOULOS, "Épigraphie et philologie : récentes découvertes épigraphiques et gloses macédoniennes d'Hésychius", *CRAI* (1998), p. 1195-1207 [*SEG* XLVIII 702]: H. discusses three Macedonian glosses in Hesychios which concern *res sacrae* (ἁγίων, περιήτες [sic], βλαχάν) which are now also attested in inscriptions. The healing divinity Darron (= Tharson) is now attested in Pella (*EBGR* 1993/94, 147 = *SEG* XLIV 546). The *peritai* are related to the festival of the Peritia; the fact that the same person is attested as the president of both an association of Peritiastai (οἱ συνήθεις Περιτιαστών: *EBGR* 1993/94, 242 = *SEG* XLIII 462) and an association of worshippers of Herakles (οἱ συνήθεις τοῦ Ἡρακλέους: *IG* X 2.1, 288), shows that Peritas is an epithet of Herakles ('the Guardian'). The meaning of the word βλαχάν ('frog') is now confirmed by two manumission records from Aigai dedicated to Artemis Digaia (sc. Dikaia) Blaganitis (cf. *SEG* XXXVII 590/591) who is also designated as the goddess 'of the frogs' (*SEG* XXXVII 540). [On Peritas and Artemis Blaganitis (the goddess of the humid element) cf. also the remarks of P. BERNARD, *ibid.* 1208-1218. On Artemis Blaganitis see also P. LÉVÊQUE, *Les grenouilles dans l'Antiquité*, Paris, 1999 (*non vidimus*); cf. M.B. HATZOPOULOS, *BE* 2000, 460]. [AC]

98) M.-Chr. HELLMANN, *Choix d'inscriptions architecturales grecques. Traduites et commentées*, Lyon, 1999 [*BE* 2000, 3]: H. presents a useful selection of 48 architectural inscriptions, with short bibliography, translations and commentaries. Several documents concern building projects in sanctuaries: the construction of the temple of Athena Nike on the Akropolis (4 = *LSCG* 12A, 5th cent.), the construction of a bridge at the sacred road from Athens to Eleusis with stones from the old temple of the Eleusinian sanctuary (5 = *IG* I³ 79, 422/21 BC), the construction of columns of the prostoon in the Eleusinian sanctuary (11 = *IG* II² 1675, 340-320 BC) [cf. *infra* n° 107], building activities in the sanctuary of Zeus Basileus in Lebadeia (13 = *IG* VII 3073, 3rd cent.), the extension of the temple of Asklepios in Mytilene (14 = *IG* XII 2, 11, 330-300 BC), and the canalisation at the Amphiaraion of Oropos (16 = *IG* VII 4255, 338-332 BC) [see now *I.Oropos* 292]. We also single out the accounts for the construction of the Erechtheion (17 = *IG* I³ 476, 408/7 BC), for diverse constructing works in the sanctuaries on Delos (18 = *IG* XI 2, 144 A, c. 301 BC), for the construction of the Hellenistic temple of Apollon at Didyma (21 = *I.Didyma* 25, 219/18 BC, and 22 = *I.Didyma* 34, 180/79 BC), and for the construction of the Tholos in the Asklepieion of Epidauros (23 = *IG* IV² 103). Another group of texts refers to the dedication of buildings or architectural parts, such as the columns dedicated by king Kroisos in the Archaic Ephesian Artemision (30 = *I.Ephesos* 1518, c. 550), the Athenian portico at Delphi (28 = *F.Delphes* II p. 39, 480-470 BC), and a restored temple at Dura-Europos (29 = M.I. ROSTOVITZEFF – F.E. BROWN – C.B. WELLES, *The Excavations at Dura-Europos. Preliminary Report of the Seventh and Eighth Seasons of Work*, New Haven, 1939, p. 128-134, AD 116-117). Two texts concern the leasing of the sanctuary of Egretes to Diognetos Arkesilou (43 = *IG* II² 2499, 307/6 BC), and of temple estates of the Delian Apollon (45 = *IG* XI 2, 287 A, 249 BC). We also mention an oracle of Apollon Didymeus concerning constructions in the theater at Miletos (47 = *I.Milet* 935, 2nd/3rd cent. AD) [see *EBGR* 1998, 121], and a funerary inscription for a Milesian architect, his children and his descendants (48 = *IMilet* 569, 2nd cent. AD). [JM]

99) S. HODKINSON, "An Agonistic Culture? Athletic Competition in Archaic and Classical Spartan Society", in *Sparta*, p. 147-187: H. studies the athletic competitions at Sparta and the participation of Spartans in contests abroad, focusing on the Olympic

Games. Epigraphic material demonstrates that Spartan citizens participated in various individual competitions within Spartan territory (*IG* V 1, 255, 4th cent.). Epigraphic and archaeological evidence from the late Archaic and Classical periods attests to the existence of a range of athletic contests (*IG* V 1, 216, 222, 238, and 720, late 6th cent.; *SEG* XI 696, c. 475; *IG* V 1, 213, after 450). *IG* V 1, 222 attests to the incorporation of athletics into the festival of the Karneia. The interest of the Spartans in athletic victories is shown through the existing public victory records (*IG* V 1, 357; *SEG* XI 638, late 6th cent.). Literary sources (HERODOTOS, PAUSANIAS) make clear that Sparta, like every other Greek city, never abandoned the view that Olympic victories brought honor to the polis, although no Spartan Olympic victor ever received prizes or privileges in everyday life. The commemoration of the Olympic victory inside Sparta was limited: only the Olympic victory of a fallen warrior would be recorded (*IG* V 1, 708, 3rd cent.). Private commemorations of Olympic victories at Spartan sanctuaries begin in the 4th cent. (*IG* V 1, 235). The only other location for such a commemoration was Olympia itself (e.g. *CEG* I 372, after 530; *IvO* 171, 4th cent.). [JM]

100) C. HOËT-VAN CAUWENBERGHE, "Notes sur le culte impérial dans le Péloponnèse", *ZPE* 125 (1999), p. 177-181: H. offers new restorations in two Peloponnesian inscriptions concerning the emperor cult in the Peloponnese. An inscription on an altar shows that Augustus was worshipped in Messene together with the Great Gods, as their *symbolos* (*SEG* XLIII 163; XLIV 376). H. plausibly restores in L. 2 [Σεβας]μείων ἐπιφανῶν. The epithet Sebasmios is also attested in Olympia (*SEG* XXXI 372, 2nd cent. AD). The cult of Drusilla, sister of Caligula, is attested through an inscription on a statue base in Epidauros (*IG* IV 1400). H. restores the L. 1-2 as follows: θεᾶν Δρούσιλλαν [Γαίου Καίσαρος] Σεβαστοῦ ἀδελφήν]. [JM]

101) M.P. DE HOZ, *Die lydischen Kulte im Lichte der griechischen Inschriften*, Bonn, 1999 (*Asia Minor Studien*, 36): The author exploits the epigraphic material of Lydia in a systematic presentation of the cults of this region. The subjects discussed in this very useful volume include the more than sixty Anatolian, Greek, Persian, and Egyptian deities worshipped in Lydia (p. 11-80), the combination of the cult of divinities of different origins (p. 81-86), the cult personnel (ἱερεὺς, σκηπτροφόρος, μάγος, προφήτης, προφήτις, ὑμνωδός, θεολόγος, περιρράντης, νεωκόρος, ἱερονόμος, νεωποῖς, ἐπιμελητής, ἐπὶ τῶν ἱερῶν προσόδων, ἱεροφάντης, ἀρχιβουκόλος, ναρθηκοφόρος, ἱερός, ἱερόδουλος; p. 87-98), the cult associations (ἱερός δοῦμος, οἶκος, σπείρα, συμβίωσις, σύννοδος, φράτρα) that were dedicated to the worship of Agdistis, Artemis Anaitis, Asklepios, Dionysos, Herakles, Mes, and Zeus (99-102; see esp. the discussion of the καταλουστικοί of Mes, who performed purification rituals: p. 100f.), the finances of the sanctuaries and their economic power (p. 103-107), the social background of dedicators (p. 108-113), the nature of the communication between worshipper and deity (commands of the deity, divine punishment, vows, prayers for justice, thanksgiving dedications) and the form of the communication (dreams, visions, divination, angels; p. 114-124) [*cf. infra* n° 102]. The systematic discussion is followed by a catalogue of 741 relevant testimonia (p. 128-315; Greek text, selected bibliography, no critical apparatus, no translation). Although this catalogue does not include translations of the texts it is an excellent selection of testimonia concerning the religious mentality of urban and rural populations in Lydia, especially in the Imperial period. Various categories of texts are represented, mainly dedications (including anatomical votives, e.g. 3.32-33, 3.41, 40.32, 40.34-36, 40.39, 40.48, 40.53, 40.62, 40.65-66) [for the latter *cf. EBGR* 1994/95, 68 and *supra* n° 61], but also cult regulations, funerary imprecations, boundary stones of sanctuaries, agonistic inscriptions, documents concerning the asyilia of sanctuaries, confession inscriptions (3.23, 3.26-27, 3.31, 3.35-37, 3.42-43, 3.52, 3.67, 3.77, 5.9-10, 5.35, 39.3, 39.7-9, 39.11, 39.13a-39.14, 39.19, 39.21, 39.28-29, 39.32, 39.38-43, 39.45, 39.48-50, 39.52-53, 39.55, 39.61, 39.63, 39.65, 39.71, 40.14, 40.19, 40.21,

40.32, 40.39, 40.43, 40.45-46, 40.49, 40.51, 40.54, 40.65, 40.68, 40.70, 40.78, 40.92, 40.101, 40.104, 43.2, 51.6, 51.13, 57.8-8a, 57.17, 57.19-20, 57.23, 57.25, 61.22-25, 61.47, 63.9, 63.14, 63.20, 63.29, 63.33-34, 63.41, 63.45) [for some of these texts cf. *EBGR* 1997, 72], seating inscriptions in the stadium of Saittai that name tribes which derive their names from gods (5.1-3, 8.11-14, 15.9-13, 22.12-16), honorary inscriptions for benefactors, priests and other cult personnel, oracles (5.27), transactions concerning sacred property (e.g. 7.18), and funerary foundations (54.1; cf. 63.22). There are no new texts, but P. mentions a few unpublished monuments: a dedication to Artemis Anaitis and Mes Tiamou (Sardeis, 3.68), an anatomical votive (the representation of a female breast) dedicated to Mes Labanas and Zeus (Museum Usak, 39.56), and a dedication to Zeus Glaukas (Museum Tire, 61.32). We single out the cult regulations: 1.2 = *LSAM* 20 (Philadelphieia, lex sacra of an association of mystai) [for this text see *EBGR* 1997, 71]; 2.1 = *SEG* XXIX 1205 (Sardeis, regulation concerning the mysteries of Sabazios); 7.8 = *I.Ephesos* 3214 (foundation of an association of ἡρώισται); 10.3 (Sardeis?, decree concerning expenses for sacrifices and the agons Panathenaia and Eumeneia); 39.67 = *LSAM* 19 and 40.9 = *LSAM* 18 (Maionia, regulations of purity). The volume also contains concordances of the inscriptions and a detailed epigraphic index. [AC]

102) M.P. DE HOZ, "Angelos y Theion en exvotos anatolios", in *Τῆς φιλήης τάδε δῶρα*, *Miscelánea léxica en memoria de Conchita Serrano*, Madrid, 1999, p. 103-109: P. presents an overview of the cult of Angeloi in Asia Minor, especially in Stratonikeia in association with Theos Hypsistos (Theios Angelos, Agathos Angelos, Theion Angelikon) and in Lydia (Angelos Hosios Dikaïos). The epigraphic references to angels as communicators between humans and divine powers (e.g. *TAM* V 1, 159; *BIWK* 38) originate in experiences with visions and dreams. Angels are also invoked in magical texts (e.g. *PMG* I 98, I 300, III 210, VII 880ff.), again in connection with divinatory dreams or visions. [AC]

103) D.D. HUGHES, "Hero Cult, Heroic Honors, Heroic Dead: Some Developments in the Hellenistic and Roman Periods", in *Hero Cult*, p. 167-175: H. offers an overview of the most significant developments in hero cult from the end of the Classical period to late antiquity. In the Hellenistic period private citizens began to found hero cults for their family members. The best known example of a privately founded hero cult is the testament of Epikteta in Thera (*LAUM, Stiftungen* II 43, c. 200 BC). The city of Aigiale in Amorgos accepted the administration of a private donation made by Kritolaos for the ἀφηρωϊσμός of his son Aleximachos and a yearly public festival (*IG* XII 7, 515, late 2nd cent.). Such cases of heroisation of citizens are also known from other Greek cities (e.g. Samos: ROBERT, *OMS* II, p. 747, 2nd cent.; Piraeus: *IG* II² 1326, 2nd cent.; Knidos: *I.Knidos* 301, 3rd cent.). Public heroisation also flourished in the Hellenistic period (*IG* V 2, 432, 2nd cent.). In the Roman period heroic honors were attributed to wealthy benefactors (*F.Delphes* III 1, 466, 2nd cent. AD). It seems that in the Imperial period in some cities, especially in Asia Minor, the term 'hero' became also an honorary title, and was used even as a title of living men and women. The revival of cults of historical heroes played an important role in Greece under Roman rule (Aristomenes in Messene under Augustus: *SEG* XXIII 207 [see *infra* n° 239]; Leonidas and Pausanias in Sparta: *IG* V 1, 18-20, 2nd cent. AD). Even in the 4th or 5th cent. AD the cult of heroes of the historical past played an important role: the high-priest Helladios reinscribed an epigramm by Simonides for the Megarian heroes who died during the Persian Wars proclaiming that the city still sacrificed at their tomb (*IG* VII 53). [JM]

104) G. HUSSON, "Κωμαστήριον et quelques termes d'architecture religieuse du grec d'Égypte", in A. BLANC – A. CHRISTOL (eds.), *Langues et contact dans l'antiquité. Aspects lexicaux. Actes du colloque Rouenlac III (Mont-Saint-Aignan, 6*

Février 1997), Nancy, 1999, p. 125-130: H. underlines the fact that the Greeks in Egypt were extremely reluctant about adopting Egyptian terms for the description of elements of the local religious architecture, and used the Greek terms instead; e.g. λόχιον and θηλαστήριον designate the small temple in which the divine birth of the pharaoh was celebrated; the κωμαστήριον may be identified with the 'magasin pur', a building where processions of statues were prepared (cf. the term κωμασία ἀγαλμάτων). [AC]

105) A. JACQUEMIN, "Guerres et offrandes dans les sanctuaires", in *Guerres et sociétés dans les mondes grecs à l' époque classique, Colloque de la Sophau, Dijon, 26, 27, et 28 mars 1999* (*Pallas*, 51), Toulouse, 1999, p. 141-157: Based on literary sources, epigraphic material (e.g. *IG I³* 511, 522; V 2, 551; *F.Delphes* III 4, 179, 191) and in some cases on the archaeological evidence J. studies some aspects concerning dedications – primarily public ones – made after wars: the dedicators, the dedicated items (armor, buildings, statues), the sanctuaries and the gods which received such dedications (Apollon, Artemis, Athena, Hera, Poseidon, Zeus). [JM]

106) M.H. JAMESON, "The Spectacular and the Obscure in Athenian Religion", in S. GOLDHILL – R. OSBORNE (eds) *Performance culture and Athenian Democracy*, Cambridge, 1999, p. 321-340: J. discusses the sacrifice as a performative act. Sacrifice as performance consists of the pompe, the sacrifice proper, and the division of the meat. For a small community a high degree of participation could be expected in the second stage of sacrifice. The Attic organisation of the Mesogeioi announced honours to its officials and benefactors at the festival of Herakles just 'before the sacrifice' (*IG II²* 1244, L. 3-5), because this was the moment when the greatest number of participants would be in the sanctuary. It also seems that the exact identification of the units participating in the sacrificial procedure was important. A Hellenistic inscription from Ilion (*LSAM* 9) required that the tribesmen escort their tribe's cow. The name of each tribe was to be written on its cow. In some cases inscriptions prescribed that the sacrificial meat was to be sold (*IG I³* 244, *SEG XXXIII* 147) which means that the performative act did not last long, since the common meal did not take place. In such cases only a single god and a single sacrificial victim were involved. It seems that the participating units decided to sell it as soon as the ritual had been completed, rather than struggle with the problem of who was to receive it. [JM]

107) A. JÖRDENS, "IG II² 1682 und die Baugeschichte des eleusinischen Telesterion im 4. Jh. v.Chr.", *Klio* 81 (1999), p. 359-391 [*BE* 2000, 110]: J. tries to bring the information given in *IG II²* 1682 in line with the archaeological remains of the Eleusinian sanctuary. After discussing briefly the eight inscriptions concerning the building program in Eleusis (*IG II²* 1666, 1670-1673, 1675, 1680, 1682) she dates *IG II²* 1682 to 354/3. The inscription concerns the foundations of an unknown building (L. 2-17), the columns (L. 17-22) and its roof (L. 23-33). J. identifies this building with the so-called P-foundations, a low peripteral colonnade in front of the Telesterion. Most of the construction material came from the interior of the Peisistratid Telesterion. [JM]

108) C.G. JOHNSON, "The Divinization of the Ptolemies and the Gold Octadrachms Honoring Ptolemy III", *Phoenix* 53 (1999), p. 50-56: The gold octadrachms honoring Ptolemy III are among the most remarkable of all the series of Ptolemaic coinage. The ruler is portrayed on the obverse bearing the aegis of Zeus, the trident of Poseidon, and the radiate crown of Helios. The inscription on the reverse reads simply ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ. This titulature presents Ptolemy III as a king and not as a god, although numerous papyri and inscriptions show that Ptolemy III and his wife, Berenike II, were indeed worshipped during their lifetime as Theoi Euergetai. The octadrachms associate the ruler with the deities (Zeus, Poseidon, Helios) without assimilating him with

them. J. emphasizes that divine titulature is absent from all official documents concerning Ptolemy III, but is on the other hand common in unofficial documents, such as dedications (OGIS 62-64). [JM]

109) A. JOHNSTON, "Ceramic Texts, Archaic to Hellenistic", *ASNP* Ser. IV 1 (1999), p. 407-415: J. presents an overview of graffiti on pottery in Sicily. He tentatively suggests restoring the adjective [νυμφό]ληπτος on a vase from Gela (L. DUBOIS, *IGDS* 143 b = R. ARENA, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia. Iscrizioni di Sicilia. I. Iscrizioni di Megara Iblea e Selinunte*, Mailand, 1989, n° 20). [AC]

110) S.I. JOHNSTON, *Restless Dead. Encounters Between the Living and the Dead in Ancient Greece*, Berkeley, 1999: J. exploits the literary sources, the epigraphic evidence (including *defixiones* and the oracular tablets from Dodona), and the magical papyri in a study concerning the relation between the living and the restless dead. The subjects discussed in her book include the cult presence of Hekate in Greek cities (e.g. Hekate and girls' transitions), the function of the Erinyes (e.g. the reference to the Erinyes in the Derveni papyrus), their equation with the Eumenides and the Semnai Theai, the cult figure of Demeter Erinys, the rituals addressed to the dead (funerary rituals, festivals of the dead, apotropaic rites, days of the dead), the origin and role of the *goes* in the Greek world as a specialist in matters concerning the soul, the relation between *goeteia* and mysteries, and the function of *biaiothanatoi* and *aoroi*. [JM]

111) C.P. JONES, "A Decree of Thyatira in Lydia", *Chiron* 29 (1999), p. 1-21 [*BE* 2000, 315-316]: J. republishes a decree of Thyateira in honor of Hadrian Olympios Panhellenios Zeus and Mettius Modestus found in Athens (after AD 119/20) [cf. *EBGR* 1998, 85] suggesting many plausible restorations and presenting a translation of the entire document. Thyateira praises Hadrian for the benefits he had conferred on the Greeks in general and on Thyateira by promoting the cause of the Panhellenion. Hadrian had presented a proposal for its establishment to the senate, had encouraged cities and nations to join it, and had assembled the members in Athens; the initiative must have come formally from the Greeks; Hadrian's role was to speak in favor of this request in the senate. The text, with its emphasis on the association of Hadrian with Zeus Olympios Panhellenios and on the Panhellenion's connection with Eleusis (L. 15), supports the view that the primary aim of the Panhellenion was the emperor cult. [SPAWFORTH, *infra* n° 232, based on the same text and taking into consideration Hadrian's letter to Delphi (OLIVER, *Greek Constitutions* n° 75), argues that the creation of the Panhellenion was a long meditated project; the idea of basing it on Delphi was considered at an earlier stage but later abandoned; the institutionalized deference to Athens, seat of the Panhellenion, cannot be easily reconciled with the view that its foundation was a Greek initiative. S. also assumes that Hadrian foresaw the worship of the Eleusinian goddesses and the imperial cult as the core-concerns of the Panhellenion]. [AC]

112) C.P. JONES, "'Joint Sacrifice' at Iasos and Side", *JHS* 118 (1998), p. 183-186 [*BE* 1999, 485]: In the Hellenistic period the terms *synthyein*, *synthytes* and *synthysia* were used both in the private and in the public sphere. In the Roman period this group of words was usually associated with the emperors and with imperial benefaction. Two inscriptions from Iasos in Karia honour a certain M. Aurelius Daphnos and his wife, Aurelia Sarapias (*SEG* XLIII 18-19, 209-211 AD). Among other benefactions he 'distributed mellow wine for the stephanephorate to those offering joint sacrifice' (οἶνοδοσοῖαν σαρποδῶ[ν] στεφανηφορίας τοῖς συνθύσασσι). An inscription from Side in Pamphylia honours a person whose last name was Spartiatikos (*Ann. épigr.* 1966, 480, not before the Flavian era). Among his other public offices, Spartiatikos was apparently a priest of the reigning emperor (Domitian?). J. offers a new restoration of L. 3-4: [ἐπρέσβευσε] δὲ καὶ γ'

πρὸς τὸν αὐ[τοκράτορα συνθῶν εἰς (or συνεορτάζων) τὸν] Παναθηναϊκὸν ἀγῶνα. J. suggests that Spartiatikos travelled three times as a *synthytes* not to Athens, as has been proposed by J. and L. ROBERT (*BE* 1968, 545) but to Italy, because of the Quinquatria which Domitian held annually at his Alban villa. [JM]

113) C.P. JONES, "Pion, Pionios", in *Steine und Wege*, p. 51-54: J. argues that Pionios, the name of a Christian martyr at Smyrna, is a local name, derived from Mt. Pion, the principal mountain of Ephesos. A statuette of the deified Mt. Pion was carried in the procession of Vibius Salutaris (*I.Ephesos* 1a 27, 31 BC). In Ephesos the name Pionios is also known from a tomb inscription (*SEG* XXXIX 1224, after 212 BC: τοῦτο τὸ ἡρώδην ἐστὶν Αὐρ. Ι Πονίου καὶ Παν.ω.[--]). The celebrity of the martyr turned Pionios into a Christian name which in Late Antiquity is found from Aquitania to Judaea. [JM]

114) C.P. JONES, "Old and New in the Inscriptions of Perge", *EA* 31 (1999), p. 8-17 [*BE* 2000, 626]: J. republishes with commentary a decree of Perge concerning the foundation of M. Feridius (*I.Perge* 66 fr. b, 1st cent. BC/AD) [*infra* n° 212]. Feridius donated to the Elders vineyards at Aronda and arable land bordering the sanctuary of Artemis, on condition that after his death a day should be named after him (ἐπώνυμος ἡμέρα) and celebrated every year on the fourth day of the third month (possibly his birthday). The revenues should "go towards wine and bread" (L. 8: χωρῶσιν εἰς τε οἶνον καὶ ἄρτον) [in the same venue P. HERRMANN, *Epigraphische Notizen* 18-20, *ibid.*, p. 32f.]. For Feridius' wish to be commemorated in a meal of bread and wine cf. *IG* VII 2712; *IG* XII Suppl. 124; *I.Perge* 77. In the same article J. argues that the first recognition of the asyilia of the sanctuary of Artemis in Perge by the Romans occurred in connection with the Tiberian review of asyliai, and not during the reign of Domitian during an embassy of Apollonios, as suggested by S. SAHIN (*I.Perge* 23); his homonymous son (?) Ti. Claudius Apollonios Elaibares enjoyed a diplomatic success connected with the asyilia under Claudius or Nero (*I.Perge* 58). A third Apollonios erected an arch in Domitian's honor, in which the asyilia of Perge is mentioned (*I.Perge* 56). [AC]

115) D.R. JORDAN, "P.Duk.inv. 230, an Erotic Spell", *GRBS* 40 (1999) [2000], p. 159-170: Ed. pr. of an erotic spell inscribed on a lead tablet and meant to bring a woman to a man (Perkins Library, Duke University, Egypt?, 4th cent. AD). Seth-Typhon, with the head of an ass but with human features and with a whip (?) and a staff in his hands, is represented in its upper central part; three columns of magical words are inscribed to his left, and another two to his right; beneath his feet a series of vowels is written in a stylized tabula ansata. A long spell begins on the right half of the tablet and continues beneath the drawing; the text is copied from a formulary (the same formulary that served as a model for *PMG* XXXVI 77-84): "I adjure you (ἐξορκίζω), demon, by the great god Erekisephthe Araracharara Ephthesikere [.]phersogel[.]n Ioe Ioebeth Iopakerbeth Iobolchoseth Iopsenchan Bainchooch; Kleopatration, daughter of Patrakinos, drive Tereous, whom Apia bore, to me Didymos, whom Taipiam bore, burning, inflamed, wracked (πυρουμένην, φλεγόμενην), βασανιζομένην) in her soul, her mind, her female parts, until she comes to me, Didymos, whom Tepiam bore, and glues her lips to my lips, hair to my hair, belly to my belly, wee black to my wee black, until I accomplish my intercourse and my male nature with her female nature; at once, quickly quickly". If Kleopatration is a female name, this would be the first instance of a female demon named in a Greek magical text. [For burning with fever in magical texts see *EBGR* 1994/95, 362, and *infra* n° 143; for female demons see *supra* n° 82]. [JM]

116) D.R. JORDAN, "Three Curse Tablets", in *Ancient Magic*, p. 115-124: J. publishes a *defixio* in the Ashmolean Museum and discusses two already known *defixiones*. 1. An opisthographic tablet that dates to the early 4th cent. On side A someone seeks vengeance

by putting a reciprocal binding spell (L. 11-12: ἀντικαταδεσμεύω) on whoever had put a binding spell on him (L. 1: εἴ τις ἐμὲ κατέδεσεν; L. 7-8: εἴ τις ἐμὲ κατέδεσεν). The curse is being put before Hermes. On side B the intended victims are two men, Dion and Granikos. Dion is explicitly called *antidikos*. 2. A *defixio* discussed briefly also by M.W. DICKIE (*supra* n° 55). The tablet comes from Attika, probably Menidi, and dates to the later 4th cent. (DT 52). The first part of the curse is directed against four persons, Kerkis, Blastos, Nikandros, and Glykera. Kerkis was evidently the main target, since he also appears in the curse proper. The second part is directed against Theon and the prostitutes who worked for him. Hermes Chthonios is invoked to read the text (L. 14-15: Ἑρμῇ χθόνιε, ταῦτα ἰσὺν κάτεχε καὶ ἀνάγνοι). 3. A *defixio* from the Macedonian Akanthos (late 4th cent.) [cf. EBGR 1997, 376]. J. disagrees with the interpretation in the ed.pr. that Μελίσσης Ἀπολλωνίδος at the top of side B refers to the magician who actually wrote the text of the *defixio*. He suggests that this line comes from an earlier use of the tablet. [JM]

117) D.R. JORDAN – S.I. ROTROFF, "A Curse in a Chytridion: A Contribution to the Study of Athenian Pyres", *Hesperia* 68 (1999), p. 147-154 [BE 2000, 149]: J.-R. publish a chytridion and a *defixio* found in it which were found in situ in a pyre during excavations at a 4th cent. small building south of the Athenian Agora. Both the vase and the lead curse tablet date to between 325 and 250. The *defixio* is written on both sides; each side preserves two columns of names, eight of men and one of a woman; the same names are repeated on each side and in the same order. The spelling of the names is deliberately distorted [cf. EBGR 1998, 136 and 270]. Patronymics, demotics, or any civic identification are lacking. [JM]

118) M. JOST, "Les schémas de peuplement de l'Arcadie aux époques archaïque et classique", in *Arkadia*, p. 192-247: Based on literary sources, archaeological material and epigraphic evidence J. studies the typology of the Arkadian cities, their political and religious centres, and the geographical and historical context for the foundation and evolution of Arkadian cities. [JM]

119) C. JOURDAIN-ANNEQUIN, "Public ou privé? À propos de quelques cultes d'Héraclès dans la cité grecque", *Ktéma* 23 (1998), p. 345-364: Based on the archaeological and epigraphic material J.-A. discusses the cults of Herakles in Sparta, on Thasos and in Attika. The study of the Spartan cults of Herakles is based almost exclusively on Pausanias. Here the myths and cults of Herakles are associated with the local political history and the past of each city. On Thasos the cult of Herakles has two different traditions: a Phoenician and a Parian one. The hero functioned as a unifying power for the different parts of the Thasian population. On Thasos Herakles had an important political significance as patron of the island; this function is expressed through the epithet Thasios (LSCG 63). In Attika his sanctuaries and cults (IG II² 1244-1245, 1247; LSCG 11; LSCG Suppl. 4) created bonds between the individuals and their city. [JM]

120) Ch. KANTZIA, "Ἐνα ἀσυνήθιστο πολεμικὸ ἀνάθημα στὸ ἱερὸ τῆς ὁδοῦ Διαγοριδῶν στὴ Ρόδο", in *Rhodos*, p. 75-82: K. reports the discovery of 900 stone bullets (from the siege of Demetrios Poliorketes?) in a sanctuary which was probably used for the dedication of war booty. In the light of a dedication to the Theoi (SEG XXXIX 732), she tentatively identifies it with the sanctuary of Pantēs Theoi. [For the cult of Pantēs Theoi in Rhodes see also W.-D. HEILMEYER, "Θεοὶ Πᾶσι – Rhodos, Pergamon und Rom", *ibid.*, p. 83-88]. [AC]

121) E. KAPETANOPOULOS, "The Reform of the Athenian Constitution under Hadrian", *Horos* 10-12 (1992-1998), p. 215-237: Making ample use of the Athenian epigraphic material, mainly lists of archons, ephebes, and prytaneis, K. suggests that

Athens had begun putting its constitutional affairs in order before Hadrian. In this context K. focuses on several interesting details: according to K. the *nomothesia* of the priest of the Delian Apollon M. Annii Pythodoros (*I.Délos* 2535-2536, 2537) should be dated to AD 100/101 and, therefore, it should not be connected with the Hadrianic constitution; he also discusses the presence of Eleusinian priests among the *aeisitoi* (e.g. *Agora* XV 454, AD 139/149 or 152/153; *Agora* XV 369, AD 166/167). [JM]

122) G. KARAMITROU-MENTESIDI, "Ξηρολίμνη Κοζάνης 1998", *AEMTh* 12 (1998) [2000] 465-480: A dedication to Apollon was found at the site Porta near Xerolimni Kozanis (1st/2nd cent.). [AD]

123) G. KARAMITROU-MENTESIDI, "Νομός Κοζάνης 1999: ἀνασκαφές ἐν ὁδοῖς καὶ παροδίοις", *AEMTh* 13 (1999) [2001], p. 337-368: Ed. pr. of two relief stelae representing Apollon Kitharodos and dedicated to Apollon Nomios and to Apollon Mesioriskos κατ' ἐπιταγήν (Xerolimni Kozanis, 2nd cent.); the epithet Nomios is attested for Apollon in Epidauros; the epithet Mesioriskos may be related with the Latin *messor*, "the reaper". A third fragmentary stele is dedicated to Mezoriskos as a vow. The most interesting find is a statuette representing a dead woman, wrapped in a cloth, dedicated to Apollon Mesioriskos and Artemis (for a similar dedication cf. S. DÜLL, *Die Götterkulte Nordmakedoniens in römischer Zeit*, Munich, 1977, 306 n° 73). A statue is dedicated to Apollon as a gift (δῶρον, Imperial period). [The texts are now republished in EAD., "Νομός Κοζάνης: Νεώτερα ἐπιγραφικὰ εὐρήματα", in J. ΤΟΥΛΟΥΜΑΚΟΣ (ed.), *Α' Πανελλήνιο Συνέδριο 'Επιγραφικῆς στὴν μνήμη Δημητρίου Κανατσούλη, Θεσσαλονίκη, 22-23 Ὀκτωβρίου 1999*, Thessalonike, 2001, p. 49-78]. [AC]

124) E. KEARNS, "The Nature of Heroines", in *Sacred and Feminine*, p. 96-110: The sacrifice calendars of the Attic demes give the impression that the heroines' role was limited to acting as adjuncts to their male hero. In the calendar of the Marathonian Tetrapolis (*IG* II² 1358, 4th cent.) several sacrifices to heroes – named or referred to by an epithet – are prescribed, and each is followed by a sacrifice of lesser value to an anonymous heroine; the subordinate position of the heroine in comparison to the hero is clear. In the calendar of Thorikos (*SEG* XXXIII 147) a hero is several times accompanied by 'heroines' in the plural. Heroines are also worshipped apart from heroes; a conspicuous group among them is formed by such heroines whose cult is performed largely or even exclusively by women, often by young girls before their marriage. There are also some eponymous heroines – mostly Amazons. With just one exception (Mantineia) heroines do not function as the actual founder of a city [cf. *EBGR* 1997, 244]. [JM]

125) R.A. KEARSLEY, "A Bilingual Epitaph from Ephesos for the Son of Tabularius in the Familia Caesaris", in *Steine und Wege*, p. 77-90: K. discusses a bilingual Greek and Latin epitaph of an imperial freedman (*tabularius*) and his son (*I.Ephesos* VI 2103, second half of the 2nd cent. AD) [*Steinepigramme* I p. 346]. In L. 1 K. restores [Θ(εοῖς) κ(ατα)θ(ον)οῖς]. The epigram distinguishes between the customary funerary cult for the dead boy (L. 10-13: ἄλλοι μὲν στεφάνοισι, χοαῖς, ἰ δακρύοις τε καὶ ὠδαί[ε] | τειμῶσιν τὸν σόν, Μαρκελλεῖν[ε], ἰ τάφον), and the way his father honored him, by following him to the underworld (ἀντὶ χοῶν δ' ὁ πατήρ ψυχὴν ἰ ἰδίαν ἐπέδωκε). The epitaph lacks an imprecation formula. In the more general part of her article K. discusses the imperial *tabularii* in Ephesos, the function of *collegia* and *συνέδρια* in Ephesos, freedmen in the Ephesian society, and the phenomenon of bilingualism in Ephesos. [JM]

126) N.M. KENNEL, "Age Categories and Chronology in the Hellenistic Theseia", *Phoenix* 53 (1999), p. 249-262: Three Athenian inscriptions are the best-preserved examples of a series of texts containing decrees honoring *agonothetai* of the Greater Theseia (*IG* II² 956-958, 2nd cent.). These decrees apply two different systems of age categorisation for the sport activities during this festival. It seems that the Theseia were a hybrid form of two sorts of agonistic festival: civic games reserved for citizens and panhellenic agons in which competitors from other cities were qualified to enter. Therefore the Athenians used the local age-category system for those events which were restricted to Athenian competitors, while for events in which non-Athenians could also compete, they used the panhellenic categories of boys and men. The Greater Theseia were considered a pentaeteric festival, but K. convincingly shows that the festival was a trieteric one and proposes that the Theseia were held in the second and fourth years of the Olympic periods. Accordingly *IG* II² 956-958 do not preserve the names of victors from three successive festivals, but from three of the six Theseia in the period 161/60 to 151/50 BC. Based on this hypothesis K. dates the archon Phaidrias to 151/50 BC, under whom the Theseia of *IG* II² 958 were held. [JM]

127) H. KIENAST – K. HALLOF, "Ein Ehrenmonument für samische Scribonii aus dem Heraion", *Chiron* 29 (1999), p. 205-223 [*BE* 2000, 501]: Three bases dedicated to Hera supported the statues of C. Scribonius Herakleides, his adopted son Andronikos and the latter's wife Artemisia (Heraion of Samos, late 1st cent. BC). The three persons, members of an important Samian family, are honored by the Samians "for their piety towards the divine" (εὐσεβείας τῆς πρὸς τὸ θεῖον). Herakleides was already known as neopoies of the Heraion (*IGR* IV 992, late 1st cent. BC). [AC]

128) B. KIRIGIN – S. ČAČE, "Archaeological Evidence for the Cult of Diomedes in the Adriatic", in L. BRACCESI (ed.), *Hesperia. Studi sulla Grecità di Occidente* 9, Rome, 1998, p. 63-110 [*SEG* XLVIII 692bis-694]: The existence of an island of Diomedes and the cult of the Homeric hero in the Adriatic sea were hitherto known only from the literary sources. Diomedes' island used to be identified with Tremiti, but now it can be identified with the largest island (Pelagosa Grande) of the Archipelago of Palagruža thanks to the discovery of graffiti on pottery and of a stone inscription naming the hero (late 6th-3rd cent.; p. 65, 79f. and 84-88 n^{os} 1, 3, 11, 20; cf. n^o 23: [- ἀνέθε]κε) [G. COLONNA, *supra* n^o 39, restores the hero's name also in n^{os} 14, 19 and 21-22, the verb ἀνέ[θε]κε -] in n^o 9 and the phrase [hε]ρδ[v or [δδ]ρδ[v] Δ]ιο[μέδ]ει in n^{os} 25+28; Diomedes is probably the addressee of dedicatory graffiti also in n^{os} 35 and 40]. One of the graffiti possibly names Athena along with Diomedes (p. 84 n^o 1: [-]ΙΝΑ Δ[ιομέδ]ει καί 'Αθ[ην]α[ί]αι?). K.-G. discuss in detail the cult of Diomedes in the Adriatic Sea. [See also COLONNA, *supra* n^o 39; C. suggests that the dedicators included among others Athenians and probably Aeginetans]. Further evidence for the cult of Diomedes is provided by dedicatory graffiti on skyphoi found in the area of a shrine of Diomedes at Ploča (Punta Planka) between Sibenik and Split (Dalmatia) (88f. n^{os} 1-12); the hero's name can be recognized in one of the graffiti (1: Διομή]δει ἀγαθ[- --]) [possibly also in n^o 7]. [AC]

129) I. KIROV, "Graves from the Roman Period near the Village of Banichan, Gotse Delchev District", in *Archaeologia Bulgarica* (1999.1), p. 61-69: Ed. pr. of a clay cup with a dedicatory inscription addressed to Nemesis (Banichan in Thrace, c. 150-200 AD). [AC]

130) D. KNIBBE, "Der Tempel der flavischen Augusti in Ephesos und Johannes der 'Theologe'", in R. PILLINGER *et al.* (eds), *Efeso paleocristiana e bizantina – Frühchristliches und byzantinisches Ephesos*, Vienna, 1999, p. 71-80: In a discussion of the relation of Johannes, the author of the Apocalypse, to Ephesos K. suggests that his

hatred of Domitian and Roman imperial power, that originates in the experience of the destruction of Jerusalem in AD 70, received new impetus after the erection of the temple of the Flavian emperors in Ephesos in AD 89/90. In this context K. suggests that the temple was erected as a temple for the entire Flavian house ("temple of the Sebastoi") (contra S.J. FRIESEN, *Twice Neokoros. Ephesus, Asia, and the Cult of the Flavian Imperial Family*, Cologne/Leiden/New York, 1993, p. 37 [EBGR 1993/94, 85]); after the damnatio memoriae of Domitian it was reserved for Vespasian ("temple of the Sebastos"). FRIESEN's view that the "temple of Theos Vespasianos" (*I.Ephesos* 710b and 3038) was a hitherto unidentified temple for the local cult of Vespasian should be rejected (p. 75 note 24). [AC]

131) A. ΚΟΤΤΑΡΙΔΙ – Ch. ΒΡΕΚΟΥΛΑΚΙ, "Ἀρχαιολογικὲς ἔρευνες στὴ ἡμαθιώτικα Πιέρια", *AEMTh* 11 (1997) [1999], p. 109-114: An inscribed dedicatory relief with a representation of an animal (an ox?) was found in the area of an ancient settlement at Paliochora (near the modern Sfikia and Rizomata in Emathia, Macedonia; undated). From the fragmentary text K.-B. report only the phrase [ι]ερὸς Ἀπόλλω[νος] [a reference to the animal or to a sacred slave]. [AC]

132) C. ΚΟΥΚΟΥΛΙ-ΧΡΥΣΑΝΘΑΚΙ, "Ὁ ἀρχαῖος οἰκισμὸς τῆς Δράμας καὶ τὸ ἱερὸ τοῦ Διονύσου", in V. ΑΤΣΑΛΟΣ (ed.), *Ἡ Δράμα καὶ ἡ περιοχὴ τῆς. Ἱστορία καὶ Πολιτισμὸς, Ἐπιστημονικὴ Συνάντηση, Δράμα 24-5 Νοεμβρίου 1989*, Drama, 1992, p. 67-107 [SEG XLVIII 791-794]: Ed. pr. of four dedications to Dionysos (in Greek) and a dedication to Liber Pater (in Latin) found in Drama (4th cent. BC-3rd cent. AD); one dedication was made by a priest after the end of his term in office; four of the dedicants have Thracian names (Certilas, Divlas, Dorzilas and Skezis). The existence of a sanctuary of Dionysos in Drama is also attested through a marble protome of the god. [AC]

133) C. ΚΟΥΚΟΥΛΙ-ΧΡΥΣΑΝΘΑΚΙ, "Ἐνα ἀρχαῖο πόλισμα στὴν Ἐλευθερούπολη Νομοῦ Καβάλας", *Tekmeria* 4 (1998/99), p. 31-59: Ed. pr. of five inscriptions of the Imperial period found in an ancient settlement (Sceveni?) at modern Eleutheroupolis (Prefecture of Kavala). M. Publicius Jucundus, priest of Apollon (*flamen sedis Apollinis*) made a dedication (in Latin) to Sanctus Hero Apollo, i.e. to the local Thracian god Heron or Heros who was often assimilated with Apollon, Asklepios and Dionysos (p. 44f.). The other texts are epitaphs, among them the Latin epitaph of a man who served in the emperor cult as *Vivir Augustalis* (p. 49), the Greek epitaph of a man with the Thracian name Skarouses who was a devotee of Dionysos (p. 52, 3rd/4th cent.: εἰερευθῆς δὲ μυστα[Α]γογῶν = ἱερευθεὶς μυσταγωγῶν ἐτῶν τριάκοντα, "he was devoted at the age of thirty while he was a mystagogos"), and the Latin epitaph of a woman who bequeathed to the Sceveni 120 denarii under the condition that they use the interest to celebrate the *rosalia* (p. 56, 3rd/4th cent.: *ut ex usuris eorum vescantur quot annis rosas adalantur*). [AC]

134) Ch. ΚΟΥΚΟΥΛΙ-ΧΡΥΣΑΝΘΑΚΙ, "Διὸς καὶ βασιλέως Ἀντιγόνου", in *Μνείας Χάριν*, 401-411 [SEG XLVIII 708, 812; BE 1999, 378]: Ed. pr. of a base [or rather an altar (cf. M.B. ΗΑΤΖΟΠΟΥΛΟΣ, BE 1999, 378)] found at Oreskeia Serron, but originally from an unidentified ancient city to the west of Oreskeia or from Amphipolis [mentioned in EBGR 1997, 166 n° 77]. The altar was dedicated to the joint cult of Zeus and a king Antigonos Soter (probably Doson) [although an identification with Antigonos Gonatas cannot be excluded; see *infra*]; the epithet Euergetes, written after the name of the eponymous epistates probably also refers to king Antigonos. In the same article K.-C. also collects the epigraphic evidence for the cult of the Macedonian kings in Macedonia and in adjacent areas. There is evidence for the cult of Philip II in Philippi (SEG XXXVIII 658), Lysimachos in Kassandreia (SEG XXXVIII 619), Philip V in Amphipolis (DIMITSAS, *Ἡ Μακεδονία* 855 = ΗΑΤΖΟΠΟΥΛΟΣ, *Macedonian Institutions* II n° 75), Thasos (C. DUNANT – J. POUILLOUX,

Recherches sur l'histoire et les cultes de Thasos II, Paris 1958, 230 n° 405), Maroneia (*SEG* XXXVII 612 = XLI 599), and Nikiti (*SEG* XLVI 702) [also from N. Skopos (*EBGR* 1997, 166 n° 76) [the text from Nikiti is now published by A. ΠΑΡΑΓΓΕΛΟΣ, "Επιγραφή για τὸν βασιλέα Φίλιππο ἀπὸ τὴ Νικητὴ Χαλκιδικῆς", *Tekmeria* 5 (2000), p. 108-112], and Antigonos Doson in Delos (*IG* XI 4 1055) and Chalkis (*Syll.*³ 245). [Contrary to C.-K. (p. 406) the cult of Antigonos Gonatas is now securely attested; see *EBGR* 1991, 182 and 1996, 103; *SEG* XLI 75 and XLVI 1137; also the Antigoneia of Delos are now attributed to Antigonos Gonatas (*SEG* XLVI 973)]. [AC]

135) Α. ΚΟΥΚΟΥΝΟΥ, "Ἡ ἐβραϊκὴ κοινότητα τῆς Βέροιας στὴν ἀρχαιότητα: νέες ἐπιτύμβιες ἐπιγραφές", *Tekmeria* 4 (1998/99), p. 13-28: Ed. pr. of four Jewish epitaphs found in Beroia (4th cent. AD); one of them belonged to a μελοπρεσβύτερος (p. 16), another to a psalm singer (p. 20: [πρ]οφερέ(σ)τατος ὕμνοις) [AC].

136) Ε. ΚΟΥΡΙΝΟΥ-ΡΙΚΟΥΛΑ, "Ἐπιγραφές ἀπὸ τὴ Συλλογὴ τοῦ Θησείου", *Horos* 13 (1999), p. 17-36 [*BE* 1999, 241]: K.-P. presents inscriptions which were part of the epigraphic collection of the "Theseion" in Athens (1834-1874); they include a hitherto unpublished dedication to Hadrian Olympios, called soter and ktistes (7, AD 132). [AC]

137) H. KUSCH, "Die 'Hermes-Höhle'. Eine Kultstätte am Ziria", in *Pheneos und Lousoi*, p. 253-262: K. discusses briefly a cult cave at Mt. Ziria (Arkadia), which was identified as a cult cave for Hermes without any evidence. Inscriptions inside the cave attest to visits in the cult place as early as the 4th cent. The archaeological evidence shows that the religious use of the cave begun as early as the 1st millennium. [JM]

138) G.V. LALONDE, "Agora I 5983: Zeus Exou/... Again", *Hesperia* 68 (1999), p. 155-160: L. confirms the reading of the last line of the boundary stone of a sanctuary of Zeus (Agora XIX n° H 19, Athens, 4th/2nd cent.: ὄρος ἰ ἱεροῦ ἰ Διὸς ἰ ΕΞΟΥ, and not ΕΞΟΥΨ) and discusses the possible interpretations: 1) this line is an abbreviation; 2) the inscription is not complete; 3) the last line has an irremediable error. After a close examination of the stone, it seems more probable that the inscription was probably never finished rather than it contains an abbreviation. The last line may be part of a word or an expression, such as Διὸς Ἐξουσίου (unattested), ἐξ Οὐρανοῦ (unattested, but cf. AESCH., *Prometheus* 897: τινὶ τῶν ἐξ οὐρανοῦ). [AC]

139) S.D. LAMBERT, "IG II² 2345, Thiasoi of Herakles and the Salaminioi Again", *ZPE* 125 (1999), p. 93-130: L. presents a new critical edition of *IG* II² 2345 with a commentary on his new readings and on the persons – some of them belonging to the *genos* of the Salaminioi – listed in the inscription. L. dates the inscription to c. 365-330 and suggests that it originally contained about 150 names, distributed among probably 7 or 8 *thiasoi*. 85 of these names are legible. The figures following some of the names presumably represent financial (religious?) payments. L. supposes that the inscription gives the full membership of the *thiasoi* and not only the names of contributors. The prosopographical evidence suggests that the *thiasoi* listed in this inscription were based primarily in Alopeke. There is also an overlap of membership between the *thiasoi* and the *genos* of Salaminioi. It seems that the *thiasoi* listed in *IG* II² 2345 were cult associations of Herakles. [JM]

140) C. LAWTON, "Votive Reliefs and Popular Religion in the Athenian Agora: the Case of Asklepios and Hygieia", in *Classical Archaeology*, p. 232-234: The number of votive reliefs originally dedicated in the Agora attests to the popularity of this site as a place for religious dedications. L. focuses on the reliefs dedicated to Asklepios and Hygieia. Most of these reliefs were found in the general area of the Eleusinion. In addition to the votive reliefs a Hellenistic boundary marker for a temenos of Asklepios and

Hygieia was found in an ancient dump south of the Roman agora (*SEG* XLIV 79). The presence of Asklepios in or near the Eleusinion is not surprising, since at his arrival in Athens in 420/19 Asklepios was introduced in the City Eleusinion (*SEG* XXV 226). The earliest fragment dates significantly to c. 420. [JM]

141) A. LEBESSI, *AD* 50 B2 (1995) [2000], p. 859: Ed. pr. of a funerary relief from Boiotia (in a private collection) in which the deceased man is represented as a rider and is called ἥρως (3rd cent.). [AC]

142) W. LESCHHORN, "Die Verbreitung von Agonen in den östlichen Provinzen des Römischen Reiches", in *Agonistik*, p. 31-57: L. offers an overview of athletic festivals in the eastern provinces of the Roman Empire focusing on the numismatic evidence. At least 500 different *agones* are mentioned in inscriptions and coins. The representations on coins (e.g. a tripod with laurel on Hadrianic coins of the Bithynian city Kalchedon) can often be associated with agons attested in inscriptions (the festival Pythia in *I.Kalchedon* p. 117). Until the reign of Hadrian the coins decorated with athletic themes or naming agons are not numerous. The diffusion of athletic motifs and inscriptions on coins in the eastern provinces begins under Commodus; such coins are extremely numerous in the Severan period. The next peak dates to the reign of Gordian III. The most common among the festivals mentioned in inscriptions on coins are the Pythia, Olympia, Aktia and the Isopythian, Isolympian, and Isaktian agons. In an appendix L. presents a very useful catalogue of coins from the Roman East which attest through their decorative motifs and/or inscriptions to the existence of athletic festivals. [JM]

143) L. LIDONNICI, "Burning for It: Erotic Spells for Fever and Compulsion in the Ancient Mediterranean World", *GRBS* 39 (1998), p. 63-98: L. discusses the motif of fever and inflammation in certain erotic spells based on the magical papyri (e.g. *PGM* IV 296-496) [see also *supra* n° 115] and compares it with the ideas found in medical writings. L. supposes that the erotic inflammation spells were designed to send real illnesses to the victim. [For a different interpretation on this subject – metaphorical use of inflammation spells – see also F. GRAF, *Magic in the Ancient World*, Cambridge Ma., 1999 = *EBGR* 1997, 157]. [JM]

144) A. LIOUTAS – M. MANDAKI, "Τρία σημαντικά ἀρχαιολογικά εὑρήματα τῆς ἐντὸς τευχῶν Θεσσαλονίκης", *AEMTh* 11 (1997) [1999], p. 365-378 [*BE* 2000, 471]: Ed. pr. of a fragmentary stele with the names of the members of an association (*speira*) for the cult of Dionysos (Thessalonike, 2nd/3rd cent.). The association had at least 28 members (19 men and 9 women), many of them with Roman citizenship. It is of particular interest that the text provides a variety of functions and offices of men and women within the association: archiereus, archimystes, palaiomystes and mystes, archikranearches, kranearches, archikranarches and kranarches, archigallaros, gallaros (a woman), archimagareus athytou, magareissa, nebriaphoros, nebraphoros, nebrine, [---]ophoros, and archilampadephoros; a woman has the honorary title of a meter speiras. The function of the gallaroi may be related with the galloi and archigalloi in the cult of the Phrygian deities; this suggest a syncretism of the cult of Dionysos and that of the Phrygian deities (cf. *IGBulg* I 401and III 1517). The names of the functions reveal a hierarchy (cf. the differentiation between various grades of mystai) and some of the rituals of the association, e.g., the carrying of the fawnskin by the women (*nebris*), ritual dances (cf. *gallaros*), a sacrifice and a banquet in the sacred chamber (*magaron*). [The carrying of torches (cf. the office of the archilampadephoros) suggests nocturnal rituals; one should notice the differentiation between the magareis responsible for *athyta* (meat of animals that were not sacrificed) and those responsible for sacrificial banquets; for the office of

the kranearches (hitherto attested in the form κρανιάρχης in *IGBulg* III 1517 L. 23) cf. HESYCHIUS, s.v. κραναίοκορον· μοῖρά τις τοῦ ἱερείου, i.e., part of the sacrificial animal). [AC]

145) H. LLOYD-JONES, "The Pride of Halicarnassus", *ZPE* 124 (1999), p. 1-14 [*SEG* XLVIII 1330; *BE* 2000, 60 and 569]: L.-J. presents a critical edition, with English translation and detailed philological commentary of the new metrical text from Halikarnassos which refers to the local myths of gods and heroes (see *EBGR* 1998, 130) and praises the city as the birth place of great poets and scholars [for further contributions to the edition of the text see also H. LLOYD-JONES, "The Pride of Halicarnassus (*ZPE* 124 [1999] 1-14). Corrigenda and Addenda", *ZPE* 127 (1999), 63-65]. We summarize the most important observations of L.-J. with regard to religious and mythological matters. It is probable that the building on whose wall the poem was incised contained a statue of Aphrodite (cf. L. 1). The goddess is addressed as the "dear tamer of our cares" (L. 1: τιθάσε[υμα μεριμνῶν], not [Ἐρώτων]) [but AUSTIN (*supra*, 130) our lemma n° 9) suggests reading τιθασ[ῶν] or τιθασ[ῶν]]. The epithet Schoinitis may originate in Schoinos near Anthedon in Boiotia. The "illustrious crop of earth-born men" who protected the newly born Zeus (L. 5-10) allude to the Karian autochthony myths; these men were regarded as the ancestors of the priests who looked after the temple of Zeus Akraios; the word πάρεδρον (L. 6) indicates that the priests' quarters were near this temple (cf. the Kouretes of Ephesos); a shrine of Ge was probably also in its vicinity. The cult of Zeus seems to have had much in common with that of Zeus Panamaros near Stratonikeia and of Zeus Chrysaoreus at Lagina. The word ἄρρητος (L. 12: ἄρρητων πρόσπολοι... δόμων) may have been taken from a Eleusinian context. The son of Apollon mentioned in L. 35 in a fragmentary context may be Mopsos. There may be an allusion to the abandonment of Ariadne by Theseus on Naxos (L. 37), but the connection with Halikarnassos is not clear. L.-J. also discusses briefly the references to the myths of Hermaphroditos and to the legendary founders of Halikarnassos, Bellerephontes, Kranaos, Endymion, and Anthes. [For an Italian translation of the text and observations on the poetic traditions to which this text belongs see also GIGANTE, *supra* n° 87; G. suggests a date in the 1st cent. BC]. [AC]

146) M. MAASS – I. KILIAN-DIRLMEIER, *Aegina, Aphaia-Tempel. XVIII. Bronzefunde ausser Waffen*, *AA* (1998), p. 57-104: Ed. pr. of an Athenian allotment plate dedicated in the temple of Aphaia in Aigina (p. 64 and 99 n° 142; cf. *SEG* XXXIV 141). [AC]

147) A. MAGNELLI, "Il santuario delle divinità egizie a Gortyna: L'evidenza epigrafica", *ASAA* 72/73 (1994/1995) [1999], p. 33-52: M. studies the inscriptions found in the sanctuary of the Egyptian divinities in Gortyn (*I.Cret.* V 243-248). He plausibly suggests dating the dedicatory epigrams of Pyroos (*I.Cret.* IV 243-244), a mercenary in the service of the Ptolemies and probably the man who proposed a decree in honor of Ptolemaic envoys and soldiers (*I.Cret.* IV 195), to the period after the war of 154-153 between Ptolemy VI and VIII (not c. 168 BC). The verb εὐρίσκω (not 'find', but 'invent') in the dedicatory epigram to Sarapis and Isis (*I.Cret.* IV 243: εὐρε... διφάλετρον τόξον, εὐρε πρόβλημα χροὸς καὶ τεῦχος ἱιστῶν) must have been inspired by the use of the same verb in aretalogies of Isis. The expression Ἱσις Πλουτοδότειρα in a second fragmentary poem of Pyroos (*I.Cret.* IV 244) is also used in the aretalogy of Medinet-Madi. M. argues that the word κολοσός (L. 3) does not designate a statue, but anthropomorphic pillars supporting a stoa in the sanctuary of the Egyptian deities. Plavia Philyra, who dedicated a shrine (οἶκος) to Isis, Sarapis and their synnaoi theoi in the late 1st or early 2nd cent. AD, must have been a liberta, possibly of a family of Lyttos. [AC]

148) H. MALAY, *Researches in Lydia, Mysia and Aiolis* (*TAM, Ergänzungsband* 23), Vienna, 1999 [*BE* 2000, 526]: M. presents 218 unpublished inscriptions from various sites in Asia Minor and provides information on another 24 rediscovered texts. The most

interesting texts are indicated with bold numbers. *Aigai*: A boundary stone of land dedicated by Eumenes I to Apollon Chresterios (3, c. 263-241); Philetairos had also donated land to the same sanctuary (*BE* 1968, 446). *Thyateira*: A fragmentary inscription concerns the emperor cult (17, Imperial period; cf. L. 2: [τὴν πρὸς τὸν τῶν Σ]εβαστῶν οἶκον εὐσέβει[αν]), sacrifices (L. 7: θυσίαις), and efforts to augment the worship of the emperors (cf. L. 8: συναυξηθῆ[ναι]). There are also an honorary inscription for an agonothetes who was responsible, among other agons, for the Hadriana Olympia (19, Imperial). The winner in the periodos C. Perelius Aurelius Alexandros, who served as an ambassador to Elagabalus and obtained for his city the privilege of celebrating the sacred agon Augusteia isopythia eis elastika is honored by the association of fullers (20, c. 218-222; cf. *TAM* V.2, 1018). A stoa was dedicated to Apollon, Artemis, and Herakles Kallinikos for the wellbeing of Augustus (24). Other dedications are addressed to Apollon Tyrimnos (25, Imperial), Theos Hypsistos (26, Imperial; εὐχαριστήριον ὑπὲρ τῆς αὐτοῦ σωτηρίας; 27; εὐχὴν); an altar of Hestia (29, undated). *Dağdere* (between Thyateira, Attaleia and Iulia Gordos): Seven dedications are addressed to the local Phrygian deity Papias as vows (37-42, 43?, Imperial). An altar was dedicated to Thea Hekate Soteira Epokoos, Antoninus Pius and Faustina by Apphias and her husband Asklepiades, the priests (36, c. 138-141). *Hierokaisareia*: A high priest or high priestess is mentioned in a fragment (50). The priestess of Artemis Stratoneike is honored for her pious and generous conduct during the festivals of the goddess (51, 2nd cent. AD; L. 5-7: εὐσεβῶς καὶ φιλοδόξως ἀναστραφεῖσαν ἐν ταῖς ἑορταῖς ταῖς θεοῦ). A fragment possibly records the donation of sacred slaves to a goddess, possibly Artemis (54, undated). A dedication was made to Zeus Sabazios by his priest διὰ γένους on account of their salvation ([σ]ωτηρί[ας ἔνεκεν]; 55, late Hellenistic?). A funerary imprecation uses the formula "will incur the anger of the gods" (ἔξουσιν κ[ε]χολομένους θεοῦ[ς]; 58, Imperial). *Magnesia ad Sipylum*: A fragment possibly mention Apollon Pandenos (64, late Hellenistic); a high priest or high priestess is mentioned in a fragment (65). *Hyrkanis*: A freedman dedicated an altar to the Tyche of Atratinia (in Latin: Iuno Atratinac; 67, Imperial). An honorary inscription for the benefactor Athenaios uses the expression καθιερώω, which has been recently interpreted by M.P. DE Hoz [*EBGR* 1997, 104] as a reference to the fact that the grave of the deceased person had been placed under the protection of a deity (71, late Hellenistic). A funerary imprecation contains the hitherto unattested formula μήτε γάμους ποιήσοι μήτε τέκνων θαλάμους ("may he neither marry nor build bed-chambers for his children"; 73; AD 199/200). *Gölmarmara (Sosandra?)*: A funerary imprecation with the well attested curse μήτε αὐτῷ γῇ βατή, μὴ θάλασσα πλωτή, μήτε τέκνων σπορά, μήτε θερμμάτων ὑπαρξίς ("may the sea not be navigable for him, may the land not be passable, may he have no begetting of children nor possession of cattle"; 78 Imperial period). *Area of Saittai*: Dedications are addressed to Zeus Aulaios (84; Hellenistic; the epithet was hitherto unattested), Zeus Oreites (85; Imperial period; εὐχὴν). We single out two dedications that were made to Mes Gallenos and Mes Artemidorou Axiottenos (86; AD 101) and Meter Theon and Zeus Batenos (87; AD 118/9) in fulfillment of vows, after the wishes of the person had been fulfilled by the gods (86: [κ]αθὼς εὗξατο ἀπέδωκεν τὴν εὐχὴν; 87: εὐξάμενος ὑπὲρ ἑμαντοῦ, ἐπήκουος μου ἐγενήθη... ἔθηκα τὴν εὐχὴν; "I prayed for myself and you listened to my prayer; I fulfilled my vow"). Notice the designation of the first day of the month as *Sebaste* (87). *Museum of Izmir*: Dedications to Zeus Meilichios (94; Hellenistic?), Mes Tiamou (95, Imperial period; by a priest; εὐχὴν). A funerary imprecation threatens the violator of the grave with the anger of Mes (99, AD 123/4; Μῆνα 'Αξιοττηνὸν μὴ εἰλάσαιτο; "may he not be able to conciliate Mes Axiottenos").

Museum of Miletos: A dedication to Zeus Medou (110; AD 166/7; εὐχὴν). Two dedications addressed to Mes Axiottenos (111, AD 168/9) and Zeus Ogmernos and Mes Tyranos (112, AD 276/7) respectively were made as λύτρα, i.e., 'ransom' [or rather 'price of release for a crime or misdemeanor]; this term associates the two texts with the 'confession

inscriptions', which attest this form of propitiation of the gods (cf. *BIWK*, p. xi). The first text reports that the priests propitiated Mes Axiottenos after supplication, following the god's command; according to the god's instructions [cf. ἐφ' ᾧ], the price of release was to be divided into three parts, one for the gods, one for the village, and one for the priests (L. 2-11: ἐξ εὐελασίας ἐλυτρώσαντο | τὸν θεὸν Μῆνα Ἀξιοτιγνὸν οἱ εἱερῆς καλεῦσαντος τοῦ θεοῦ ἐφ' ᾧ γίνεται τὰ λύτρα μέρη τρία· ἐν τῶν θεῶν, ἐν τῇ κώμῃ, ἐν τοῖς εἱερῆσι τῶν λυόντων | κατὰ δύναντιν). [The last passage is difficult to interpret; M. translates "for the priests (of the gods) who obtain release in accordance with their power"; I suggest a different translation: "for the priests of those who *give* release in accordance with their power"; i.e., the λύνοντες are the gods]. The second text reports that two men and their brothers set up a stele "after paying the price of release" (L. 5-6: λύτρα ἐκλυτρώσαμενοι). *Cesme Museum*: A dedication is of particular interest (118, late Hellenistic?): "Euxenos, son of Euxenos, for Apollon Nisyrites Soter and for Artemis Epiphaneas and for Hermogenes, son of Timokrates, who has treated him kindly (εὐνοηκότι), having escaped from the dangers surrounding him, as a thank-offering" (διαφυγὼν ἐκ τῶ[ν] περισχόντων αὐτὸν κινδύνων χαριστήριον); Hermogenes, a mortal, is named along with two deities as recipient of the dedication. [Hermogenes possibly was the physician who treated Euxenos; the expression σωθεὶς ἐκ μεγάλων κινδύνων et sim. is attested in honorary decrees for doctors (e.g. *SEG* XLVIII 1099 and 1117; for joint thanksgiving dedications to gods and to physicians see L. ROBERT, *Études anatoliennes*, Paris, 1937, p. 384-389; see e.g., the dedication of Loukios (*ibid.* p. 384): εὐχαριστήριον τῷ θεῷ ὅτι ἐσώθη [--- κ]αὶ τῇ Τύχῃ τῆς πόλεως καὶ Διονυσίῳ Διονυσίου ἱατρῷ [τῷ] θεραπεύ(σ)αντί με; this does not necessarily imply a cult of Hermogenes. With these texts in mind, one should perhaps reconsider the joint dedications to gods and rulers, that are generally regarded as evidence for ruler cult]. *Hamidiye (Dima or Kerbia)*: A dedication of the Sardian inhabitants of Alkileura to Zeus (124, late Hellenistic; εὐχήν). *Iaza*: A woman made a dedication to Mes Axiottenos in fulfillment of her vow; she had asked the god to help her stay at a certain place and get a loan (back?) (125, AD 202/3; L. 2-8: εὐξαμένη | [εἰ με]νῶ ἐν τῷ τόλ[πῳ κ]αὶ ἔξω τὴν πίσ[σ]τιν σ]τηλλογραφῇ[σαι καὶ ἀ]κουσθεῖσα ἀ[πὸ] π[ρ]έδω[κα] τὴν εὐχή[ν]). Another dedication was made to Mes Axiottenos by a man on behalf of his child (126; Imperial period; ὑπὲρ παιδίου[ν] εὐχήν).

Dağmara/Karaköy (Temptiansoi?): An inscription dedicated to a deity, whose name has been erased (Apollon Tempsianos?) and to the Patris records that the priest Dionysios funded the construction of an aqueduct; following the request of the city he provided the money he was supposed to spend for banquets for the construction of the aqueduct (127, c. 180-192; L. 4-6: καθὰ καὶ ἡ πατρίς ἡξίωσεν ὑπὲρ τῶν εἰς τὰ δεῖπνα ἀναλωμάτων). [This is an interesting case of a city asking a priest not to follow the ritual traditions, in order to secure funds for the aqueduct. It should be noted that a Milesian decree concerning the ritual banquets for the kosmoi and the molpoi explicitly prevents the magistrates from substituting this celebration by making money contributions (*I. Delphinion* 134 = *LSAM* 53 = *I. Milet* VI 1, 134; L. 18-20). The new text shows exactly what the proposer of the Milesian decree, Damas, wanted to prevent]. A funerary imprecation uses the common formula γῇ αὐτῷ καρπὸν μὴ ἐνέγκαι ("may the earth not bear fruit for him"; 128, Hellenistic).

Sardis: An inscription records the appeal by the neokoros of the temple of Mes Askenos in Sardis (Θεὸς Μῆς Ἀσκηνὸς προπάτωρ, ὁ ὢν ἐν Σάρδεσιν) to the provincial governor of Asia (131, AD 188/9); the supreme civic magistrate had refused to give the sanctuary funds for sacrifices, although this was a privilege of the sanctuary awarded by kings and repeatedly confirmed by imperial procurators, by the council and the assembly (L. 1-19: "Letter from Hermogenes, son of Demetrios of Sardis, warden of the temple of the ancestral god Mes Askenos existing at Sardis, to the proconsul Arrius Antoninus, the saviour of the province. O Lord! Although the god has the rightful claim [δικαίᾳ], deriving from royal donations and legal judgements both of procurators and of the council and the assembly, that the

magistrates of the city give every year the customarily determined and decided sum of 600 denarii for the sacrifices and the libations for the god and for the victory and eternal permanence of the emperor and for a plentiful harvest, and although this was given by the magistrates every year, today the magistrate in charge Aur. Ktesippos is not giving this sum; I request your Genius [Τύχη] to order the magistrate Aur. Ktesippos to give the customary [ἐξ ἔθους] 600 denarii, so that the sacrifices to the god prescribed by the custom [νενομισμένως] be performed" [transl. by H. MALAY, modified]. Hermogenes appended the earlier decisions [that suggest that this conflict was not occurring for the first time]: A procurator under Vespasianus had written to the Sardians that "it is reasonable (εὐλογον) to give every year the customary supplies for the mysteries of Mes" (τὰ ἐξ ἔθους εἰς τὰ τοῦ Μηνὸς μυστήρια χορηγούμενα); the proconsul Asprena (AD 86/87 or c. AD 107) had taken a similar decision. [It is interesting to note that the inscription records only Hermogenes' letter, not the governor's response; was the proconsul perhaps reluctant to give unequivocal instructions to Ktesippos? In addition to this, one notices a discrepancy between the letter of the procurator, who refers to funds given by the city for the *mysteries* of Mes, and the funds requested by Hermogenes (for sacrifices and libations for Mes); perhaps the issue was more complex than Hermogenes' presentation]. M. provides two parallels for similar petitions of priests to the Roman authorities concerning the observance of traditional rites (*I.Milet* I 9, 360 and *I.Ephesos* 213).

Nisyra: An honorary decree (of a village or the city?) provides for the annual crowning of a benefactor during the public sacrifices (δημοτελεῖς θυσίαι); the benefactor would be invited to a seat of honor and to "lie down" (ἀνακλίνειν), probably in the sacrificial banquet (135, late Hellenistic). 27 men, designated as "the standard-bearers and phratores" (οἱ σημεαφόροι καὶ φράτορες) dedicated a stele to Apollon and Artemis in accordance with the command of Apollon (κατ' ἐπιταγὴν τοῦ θεοῦ; 136, 48/47 BC). The *semaiphoroi* were carriers of standards with portraits of deities (cf. *I.Ephesos* 3252). A man made a dedication to Apollon Nisyrites in fulfillment of a vow "after having been saved from dangers" (σωθεὶς ἐκ κινδύνων... εὐχὴν; 137, Imperial period). A man made a dedication to Theos Basileus after having received a command through a prophetess (139, 2nd cent. AD; κατ' ἐπιταγὴν τοῦ θεοῦ διὰ προφή[τιδος]). Two other dedications are addressed to Apollon Nysyrites (138, Imperial period) and to an anonymous deity (140, Imperial period). *Kollyda*: Dedications are addressed to Thea Andronikou, a hitherto unattested goddess, the cult of which was introduced by Andronikos (149, Imperial period) and to Thea Hypsiste, "who presides over [---]" (προκαθημένη; 150, Imperial period). *Maionia*: Dedications are addressed to Plouton Symakenos, a hitherto unattested deity (155, Hellenistic), Mes Axiottenos (157, Imperial period; εὐξάμενος καὶ ἐπ(ι)τυ[χόν]) and Theos Hosios kai Dikaïos (158, AD 260/1, by a priestess' as thanksgiving, after her prayer had been heard; καθὼς ἐπ(έ)τυχα καὶ εἰσηκούσθην εὐχὴν... εὐχαριστοῦσα). A soldier dedicated to Zeus Olympios a stoa and an altar in fulfillment of a vow (156, AD 280/1; ὑπὲρ τῆς ἑαυτοῦ σωτηρίας καὶ τῶν ἰδίων καὶ τῆς λαμπρῆς Μαίωνων πόλεως εὐχαριστῶν... εὐχὴν). *Philadelphiea*: A dedication to Meter Phileis possibly uses the unique expression [Μ]ήτηρ Φιλε[ῖς ἀπέδ]ωκε τὴν [ἐλπ]ίδα (174, Imperial period) ["Meter Phileis gave back the hope"]. We single out also the epitaph of a hymnodos, singer of hymns in the service of emperor cult (187, Imperial period). *Private collections*: A funerary imprecation from Lydia uses the formula τοῦ Ἀξιοττηνοῦ κεχολωμένου τύχοιτο ("may he incur the anger of Mes Axiottenos; 203, AD 95/6"). Four dedications are addressed to Thea Meter Olleine Epekoos (214-217) in fulfillment of vows, after the healing of diseases. The sick part of the body is represented in relief (214: male bust; 215: leg; 216: male genitals; 217: breasts). One of the texts is a 'confession inscription' that explains the disease as divine punishment: "Attikilla, having been punished on her breasts (κολασθῖσα μαστούς), set up this vow with thanks to Thea Oline" (217). One of the rediscovered texts is the 'confession inscription' TAM V 1, 467 (BIWK n° 29); a few more letters can be read, but the sense is not clear. [AC]

149) G. MANGANARO, "L'epigrafia greca di Sicilia", *ASNP* Ser. IV 1 (1999), p. 417-424: M. gives a brief overview of studies on Sicilian epigraphy, highlighting important dedicatory inscriptions, *leges sacrae*, *defixiones* and inscriptions referring to agonistic festivals. [AC]

150) M. MARI, "Le Olimpie Macedoni di Dion tra Archelao e l'età romana", *RFIC* 126 (1998), 137-169 [SEG XLVIII 695]: M. discusses in great detail the development of the *agon Olympia* in Dion with references to a few inscriptions (p. 158/159: *IG* IV 682; *ISA* 54, 84; p. 164 note 2: *SEG* XLVI 739; p. 168 note 1: *IG* VII 2486; XI 4 1059). [AC]

151) R.Ma. MARINA SÁEZ, "Notas lingüísticas a una tabella defixionis hallada en Carmona (Sevilla)", *ZPE* 128 (1999), p. 293-300: M. discusses in detail the language of a Latin *defixio* from Carmona in Spain (*EBGR* 1994/95, 81 and 228). [AC]

152) J. MARTÍNEZ DE TEJADA Y GARAIZÁBAL, "Dos epétitos divinos en la epigrafía tesalia", in *Τῆς φιλήης τάδε δῶρα. Miscelánea léxica en memoria de Conchita Serrano (Emerita, Manuales y Anejos XLI)*, Madrid, 1999, p. 151-156: M. discusses two divine epithets attested in Thessaly. 1) The epithet *Mounogone* (= *μονόγονος* or *μονογενής*) is attested for Persephone in Thessalian Triikka (*IG* IX² 305) and in Sardeis (*SEG* IV 634); in the Orphic hymns it also characterizes not only Persephone (*μουνογένεια*), but also Athena and Demeter. A still unpublished inscription in Koroneia attributes this epithet (*Μωνογένεια*) to Hekate as well. This epithet is related to the *epiklesis* *Protogeneia*, attested for Kore/Persephone in Phlya in Athens (PAUS. 1.31.4); the latter epithet reveals an Orphic influence. 2) The epithet *Peitho* is attested for Aphrodite in Pharsalos (*IG* IX² 236), in Mytilene (*IG* XII 2, 73) and in Knidos (*SEG* XII 423) [now published in *I.Knidos* 612]. The cult of *Peitho* is also closely related with that of the Charites, Hermes and Demeter. [Without knowledge of V. PIRENNE-DELFORGE's study on the same subject (*EBGR* 1991, 194)] M. argues that *Peitho* was often the recipient of dedications by magistrates as a patron of concord. [AC]

153) A. ΜΑΤΤΗΑΙΟΥ, "Νέο θραῦσμα τῆς *IG* II² 689", *Horos* 10-12 (1992-98), p. 29-48 [BE 1999, 196]: M. presents a new edition of an honorary decree for a priest of Zeus Soter (*IG* II² 689) making use of a new fragment (Athens, mid-3rd cent.). The priest is praised for offering a sacrifice to Zeus Soter and Athena Soteira for the council (L. 8-10); the sacrifice is later identified as the *eisiteteria* (L. 20f.), a sacrifice offered on the last day of the year before the new council took over its duties. M. presents a collection of the testimonia for the sacrifices and rituals connected with Zeus Soterios and the evidence for the Athenian sacrifices called *eisiteteria* [for a new attestation in an honorary decree of the Athenian demos on Delos see *SEG* XLVIII 1040 and *EBGR* 1998, 266 where *εἰσιτήρια* should be corrected to *εἰσιτητήρια*]. [AC]

154) A.P. ΜΑΤΤΗΑΙΟΥ, "Εἰς *IG* XII Suppl., σ. 104, ἀρ. 196", *Horos* 10-12 (1992-98) 419-422 [SEG XLVIII 1123; BE 1999, 417]: M. republishes a dedication to Demeter, Kore and Zeus Eubouleus (*IG* XII Suppl. 196, Naxos, 4th cent.) adding a new fragment; it shows that the monument was dedicated by an anonymous person and his/her children. The monument is a cult table. It was found in the vicinity of the modern Gymnasium, probably at the site of a Thesmophorion. [AC]

155) A.P. ΜΑΤΤΗΑΙΟΥ, "Ἐπιγραφικὲς σημειώσεις ἀπὸ τὴν Ἀνάφη", *Horos* 10-12 (1992-98), p. 403-409: Ed. pr. of a dedication to Eileithyia in fulfillment of a vow (Anaphe, 1st cent. AD); the cult of Eileithyia was hitherto unattested in Anaphe. [AC]

156) A.P. MATTHAIOU, "Τρεῖς ἐπιγραφές τῆς Πάρου", *Horos* 10-12 (1992-98), p. 423-436 [SEG XLVIII 1136 and 1138; BE 1999, 419]: Ed. pr. of a stele placed next to an altar dedicated to Zeus Elasteros (Paros, c. 525-500) and of a boundary stone of the sanctuary of Zeus Elasteros (c. 475-450). The cult of Zeus Elasteros was already attested in Paros (IG XII 5, 1027; IG XII Suppl. 208; N.M. KONTOLEON, "Ζεὺς Ἐλάτερος ἐν Πάρῳ", *AEph* 87, 1948/1949, p. 1-5), that of Zeus Alastoros Patroios in Thasos, a Parian colony (C. ROLLEY, "Le sanctuaire des dieux patrōoi et le Thesmophorion de Thasos", *BCH* 89, 1965, 441/442 n° 1 and 445/446 n° 2). Zeus Elasteros was regarded as the prosecutor of murderers as one can infer from the function of the ἐλάστεροι in the sacred law from Selinous (EBGR 1993/94, 121; 1994/95, 180; 1996, 45; SEG XLIII 630). [Cf. *supra* n° 28 and *infra* n° 157 for the form of the epithet ἐλάστερος/ἀλάστορος]. [AC]

157) A.P. MATTHAIOU, "Ἐλάστερος – ἀλάστορος", *Horos* 13 (1999) 241-242: M. argues that Ἐλάστερος – ἀλάστορος do not have a different etymology, but are different phonetic forms of the same word [for a different view see *supra* n° 28]. [AC]

158) A.P. MATTHAIOU, "Aus der Arbeit der "Inscriptiones Graecae" V. Zwei Dekrete aus Ikaria", *Chiron* 29 (1999), p. 225-231: Ed. pr. of two decrees from Ikaria. With the first decree (4th cent.) the Oinaioi honor a man from Byzantion with citizenship, proxeny, and other privileges, including the placing at his disposal of a sacrificial animal at public expenses (L. 9f.: καὶ ἱερῶν παράστασιν πάντων ὧν ἂν ἡ πόλις συντελεῖ; cf. IG XII 6.1, 120 L. 16f.; L. ROBERT, "Παράστασις ἱερῶν", *Hellenica* XI/XII, 1960, p. 126-131). The second decree (c. 200-150) was voted by the Samian inhabitants of Oine in honor of Eparchides. It mentions neopoiai (of the Samian Heraion or in Oine?). [AC]

159) A.P. MATTHAIOU – Y. KOURAYOS, "Ἐπιγραφές Πάρου", *Horos* 10-12 (1992-98), 437-440 [SEG XLVIII 1137 and 1139; BE 1999, 420]: Ed. pr. of a dedication to Hermes and Aphrodite as a vow (1, Paros, c. 400-350) and of a boundary stone of a sanctuary of Apollon Delios, Artemis, and Leto (2, late 5th cent.). The cult of all these deities was already attested in Paros. [AC]

160) R. MERKELBACH, "Die goldenen Totenpässe: ägyptisch, orphisch, bakchisch. I. Ägyptisches und griechisches Totengericht", *ZPE* 128 (1999), p. 1-13 [BE 2000, 72]: Using the different texts on ten 'Orphic' gold *lamellae* from Thourioi (3), Petelia, Pharsalos, Eleutherna, Hipponion, Entella and Pelinna M. makes a comparison between the 'Orphic' after-life ideas to those expressed in the Egyptian Book of the Dead. [JM]

161) R. MERKELBACH – J. STAUBER, "„Unsterbliche“ Kaiserpriester. Drei Dokumente der heidnischen Reaktion", *EA* 31 (1999), p. 157-164: M.-S. discuss an epigram (IGR IV 607) in honor of the archiereus Epitynchanos and the funerary inscription on his tomb stone (F. CUMONT, *Catalogue des sculptures et inscriptions antiques des Musées royaux du Cinquantenaire*, Brussels, 1913, p. 158-163, n° 136, Phrygia, AD 313). In the funerary inscription Epitynchanos is called explicitly immortal (Face A, L. 29-31: πρῶτον ἀθάνατον Ἐπιτύλχανον ἀρχιερέα; B, 4-5: ἀθάνατος Ἐπιτύλχανος). On Face C Epitynchanos and a second archiereus – his brother Diogas – are also characterised as immortal (ἀθάνατοι πρῶτοι | ἀρχιερεῖς ὁμῶς δὲ Διογάς καὶ Ἐπιτύλχανος, σωτήρ[ε]ς πατρίδοις, νομιθεῖτε). M.-S. suggest that the term *athanatos* alludes to the immortality achieved through the initiation in a mystery cult. [JM]

162) L. MIGEOTTE, "Finances sacrées et finances publiques dans les cités grecques", in *Actas del IX Congreso Español de Estudios Clásicos*, Madrid 1998, p. 181-185 [BE 1999, 143]: M. argues that there is a difference between 'sacred' and 'public' property in the Greek cities. The property of the gods was carefully registered in inventories and the revenues hereof were used to finance cultic activities; the Delian

inventories distinguish between δημόσια χρήματα or δημοσία κιβωτός and ἱερὰ χρήματα, ἱερὸν ἀργύριον or ἱερὰ κιβωτός (cf. *I.Beroia* 3 L. 5-6 for the differentiation between πολιτικάι πρόσοδοι and πρόσοδοι τοῦ θεοῦ; cf. *OGIS* 229: ταμίας τῶν ὁσίωμ προσόδων); in Athens, loans taken from the treasury of Athena (cf. *IG* I³ 369), Apollon in Delos or Zeus Olympios in Lokroi confirm that the Greeks distinguished carefully between the property of the gods and that of the demos. [AC]

163) J.D. MIKALSON, "The Heracleotai of Athens", in G. SCHMELING – J.D. MIKALSON (eds), *Qui miscuit utile dulci. Festschrift Essays for Paul Lachlan MacKendrick*, Wauconda, Ill., 1998, p. 253-263: M. discusses the economic, social, and religious life of exiles from Herakleia in Athens. The Heracleotai participated in a variety of non-Athenian cults available in Attica (e.g. in the cult of Sabazios in Piraeus: *IG* II² 1335, 103/102 BC). According to M. the cult of Zeus Labraundos (Piraeus: *IG* II² 1271, 266/265 BC) was introduced to Attika by Milesians and that Herakleotai shared in this cult with Milesians. M. also supposes that the cult of Pankrates in Athens (*SEG* XLI 171, 300/299 BC) was founded by Herakleotai following the model of the Herakles cult in Herakleia. [JM]

164) M. MINAS – K. HALLOF, "Eine griechisch-demotische Inschrift aus Samos", *AJP* 45 (1999), p. 26-31: A marble plaque found near the ancient city of Samos is inscribed with a bilingual, Greek-demotic dedication (3rd cent.). The Greek text was already known: the dedication of Horos, son of Phaon, from Kanopos, to Apollon as a vow. The demotic text is published for the first time: "May the falcon, Horus of Buto, give life to Hor the younger, son of Phaon and Ta-dd-hr (?), who had the stele of the falcon, Horus of Buto, made, in front of the falcon, Horus of Buto, the great god". The stone was used later as the grave stone of four persons, called ἥρωες (2nd/1st cent.). [AC]

165) E. MIRANDA, "La comunità giudaica di Hierapolis di Frigia", *EA* 31 (1999), p. 109-155 [*BE* 2000, 602]: M. (re)publishes 23 funerary inscriptions of Jews found in Hierapolis and discusses the situation of the Jews in the 2nd and 3rd cent., the Jewish communities in Asia Minor, the elements that allow the identification of an epitaph as Jewish (religious symbols, personal names, the mention of Jewish institutions or practices, the designation Ἰουδαῖος), the acquisition of citizenship by Jews (most of the Jews in these inscriptions acquired Roman citizenship after the Constitutio Antoniniana), the organisation of the Jews in Hierapolis and the onomastical habits. This material is extremely interesting for the degree of integration of the Jews in the local community. One of the Jews was an athlete (hieronikes, pleistonikes!), despite the condemnation of the gymnasium and of athletic competitions by the rabbis (1). Among the 76 names attested in the epitaphs there are only two or three Hebrew names (Ioudas, Jason = Joshua, Sanbathios) and only a few names with an etymology related to religious values and practices, such as Ἄγνος (purity), Ἑορτάσιος (festival) Θεόφιλος (love of god), Ἰκέσιος (supplication) and Εἰρηναῖος, possibly a translation of Salomon [the situation is quite different in Aphrodisias, from which we have an equally wealthy onomastic material, but from the 4th and 5th cent.; at Aphrodisias the Hebrew names and names associated with religious and moral values are the majority; see A. CHANIOTIS, "The Jews of Aphrodisias: New Evidence and Old Problems", *SCI* 21, 2002, forthcoming]. In the case of P. Aelius Glykon Zeuxianos Ailianos, who bequeathed money to two professional associations for the celebration of the Jewish festivals of the *azyma* and the *pentekoste*, but also that of the *kalendae* (23 = *CIJ* 777) it is not clear whether we are dealing with a Jew or a sympathizer of Judaism. In only three cases the fine for the violation of the grave was to be paid to "the people of the Jews" (5: τῷ λαῷ τῶν Ἰουδαίων), to the synagogue (14 b: τῇ ἀγιωτάτῃ συναγωγῇ), and to "the community of the Jews that inhabit Hierapolis" (16 = *IGR* IV 834 = *CIJ* 775: τῇ κατοικίᾳ τῶν ἐν Ἱεραπόλει κατοικούντων Ἰουδαίων). Notice two epitaphs (5, 23)

that describe the funerary monument as “the sarcophagus and the burial chamber underneath together with the base” (ἡ σορὸς καὶ τὸ ὑπὸ αὐτὴν θέμα σὺν τῷ βαθρικῷ). [AC]

166) C. MORGAN, “Cultural Subzones in Early Iron Age and Archaic Arkadia?”, in *Arkadia*, p. 383-456: Based primarily on the archaeological record, but also making use of the epigraphic material with religious character (*IG* V.2, 3; *InvO* 147-148; *SEG* XI 1043, 1045, 1065, 1067, 1074, 1083, 1086, 1087, 1118, 1121, 1123, 1161, 1162, 1168, 1222; XII 1112; XIII 270) M. offers an impressive overview of Arkadia in the Geometric and Archaic periods. The central question of her study is the Arkadian ethnic identity (*cf. supra* NIELSEN n° 172), its roots and its development. [JM]

167) Y. MORIZOT, “Artémis Limnatis, sanctuaires et fonctions”, in *Classical Archaeology*, p. 270-272: M. discusses briefly the sanctuaries of Artemis Limnatis, Limnaia, and Heleia on the Peloponnese and the goddess' relation to water and marshy areas. On the basis of the environment of the cult places M. distinguishes four types of sanctuaries: 1. sanctuaries situated in a marshy calm area near the sea or in the inland (*e.g.* Tegea), 2. sanctuaries situated directly in the midst of a marsh, near a fertile area (*e.g.* Sikyon), 3. sanctuaries situated near water and near a fertile plain (*e.g.* Kombothekra), 4. sanctuaries situated at points of intersection (*e.g.* Artemision of Alagonia; *IG* V 1, 1431, 1st cent. AD). [JM]

168) O. Musso, “Una nuova iscrizione a Zeus Heliopolitano”, *ZPE* 125 (1999), p. 175-176: Ed. pr. of a votive altar dedicated by three Syrians two men and a woman) to Kyrios Zeus Heliopolites as thanksgiving (L. 7-10: τὸν ἰ [βωμ]ὸν ἰ εὐχαρισί[τ]ο[ῦν]τες ἀνέθηκ[λ]αν) in fulfillment of a vow made on behalf of their children; the stone is in a private collection; the provenance may be Heliopolis (2nd cent. AD). [In L. 4-5 (ὑπὲρ) τέκνων εἰ[ῶ]μένοι is more plausible than τέκνων ἐ[ρ]άμενοι]. [AC]

169) D. MUSTI, “I Nikephoria e il ruolo panellenico di Pergamo”, *RFIC* 126, 1998, p. 5-40: After a detailed discussion of the chronology of the celebrations of the Nikephoria at Pergamon and esp. of the 29th celebration in honor of Dionysios Paspáros (125 and not 69 BC), M. argues that the Nikephoria were a trieteric festival [see, however, *supra* n° 32; M.'s views are also refuted by C.P. JONES, “Diodoros Paspáros Revisited”, *Chiron* 30 (2000), p. 1-14]. [AC]

170) G. NACHTERGAELE, “Retour aux inscriptions grecques du temple de Pselkis”, *CE* 74 (1999), p. 133-147 [*BE* 2000, 730-731]: N. republishes several inscriptions found in the temple of Hermes/Thoth Pautnouphis at Pselkis in Lower Nubia, originally published by W. RUPPEL (*Der Tempel von Dakke. III. Die griechischen und lateinischen Inschriften von Dakke*, Cairo, 1930). *I.Dakke* 38 = *SEG* VIII 860 is an isopsephic inscription; the second line, which was erased later, names Hermes (1, Imperial period); N. observes that an isopsephic inscription from Hierasykaminos (*SB* V 8539) should be read as ὁ Σάραπις χξβ ἰς πάνκαλος χξβ (“Sarapis = 662, unique, absolutely beautiful = 662”), and not Ἰσ(ις) πάνκαλος. N. restores the proskynema of Pankrates (2, *I.Dakke* 43x = *SEG* VIII 841, 5 BC) as follows: Παγκράτης [παραγενόμεν]ος πρὸς τὸν κύριον Ἑρμ[ῆν] ἰ τὸ προσκύνημ[α τοῦ ----] ἰ [ἐ]ποίησα [---] ἰ (ἔτους) κε Φαμ(ενώθ) κ (“I, Pankrates, have come to the Lord Hermes and have accomplished the act of adoration of ---, in the 25th year, on the 20th of Phamenoth”). Two other proskynemata by soldiers (3 B and C = *I.Dakke* 45 and 43) attest the formula συνῆλθον καὶ ἐπροσκύνησα τὸν αὐτὸν θεόν (“I have come together and I have accomplished the act of adoration of the same god”). The strategos Apollonios (4, *I.Dakke* 46, 1st cent. AD) came and made a proskynema to Megistos Hermes; another worshipper commemorated under this graffito his fifth proskynema (τὸ πέμπτον ἐλθὼν πρὸς τὸν Ἑρμῆν). [AC]

171) G. NACHTERGAEEL, "Graffites du Sarapieion de Memphis", *CE* 74 (1999), p. 344-356 [*BE* 1999, 593 and 2000, 705]: N. republishes several graffiti found in the Sarapieion at Memphis (see H. HARRAUER in E. ROGGE, *Statuen der 30. Dynastie und der ptolemäaisch-römischen Epoche*, Mainz, 1999, p. 4-12; *non vidimus*). Six of these graffiti use the expression "the slave of Sarapis and Isis" (δοῦλος Σαράπιος καὶ Ἰσιος [sic]), which according to N. should be understood metaphorically, as a designation of the pilgrims (3rd/2nd cent.). A graffito should be read as "in the incubation room there are thousands of wanton men" ([ἐ]ν ἐνκομητηρίῳ | μύριοι σινάμ[ωροι]), probably an ironical comment on the violation of purity rules. [AC]

172) Th.H. NIELSEN, "The Concept of Arkadia – The People, their Land, and their Organisation", in *Arkadia*, p. 16-79: N. discusses several aspects of the Arkadian ethnic identity, the geographical concept of Arkadia, and its political fragmentation being matched by a fragmentation of the Arkadian identity into many distinct local identities. Alongside the common name, the common mythical origins, the association with a land having a mythical and symbolic quality for the Arkadians, and a sense of solidarity, religion belongs to the vital ingredients of ethnicity. A god intensively connected with Arkadia is Pan; his cults are found throughout the land. In Arkadia Pan possesses urban sanctuaries in the city of the Peraithis, in Heraia, in Lykosoura (*IG* V.2, 530), in Tegea (together with Zeus Lykaioi; *IG* V 2, 92-93), in Megalopolis (together with Zeus Lykaioi; *IG* V 2, 451-452). Foundations and architectural fragments, probably from a temple which according to inscriptions belonged to Pan (*IG* V 2, 556-557), were found in the foothills of Mt. Lykaion. For the Arkadians the cult of Zeus Lykaioi was of great significance. In the 5th cent. a large series of coins inscribed 'Arkadikon' and adorned with the picture of Zeus Lykaioi was struck in Arkadia. N. supposes that this coinage was not struck by an Arkadian federal state, but by a pan-Arkadian amphictiony, which administered the sanctuary of Zeus at Mt. Lykaion. [JM]

173) J.-M. NIETO IBÉÑEZ, "The Sacred Grove of Scythopolis (Flavius Josephus, Jewish War II 466-471)", *IEJ* 49 (1999), p. 260-268: It is not known to which deity a sacred grove was dedicated in Nysa/Skythopolis (Beth Shean; cf. JOSEPH., *Life* 46); possible candidates are Zeus, worshipped here as Askaios and Soter, and Dionysos. In his narrative of Dionysos' birth PHEREKYDES (*FgrHist* 3 F 178) claims that νύσσαι is another word for trees. The sacred grove in Nysa/Skythopolis may be linked with the myth of Dionysos' birth, the foundation myth of Nyssa, and the local cult of Dionysos. Despite the close association of Dionysos with the city's name, his cult is epigraphically attested only through a dedication to Theos Dionysos and possibly through a dedication to Zeus Bakchos (*SEG* XX 457). [AC]

174) B. OTTO, "Ein achäisch-ionischer Graffito aus dem Quellenheiligtum von Policoro am Golf von Tarent", in *Steine und Wege*, p. 239-240: During the excavations at a rural sanctuary outside the ancient city of Siris at the Gulf of Tarent the foot of a *kylix* was found (c. 500) with a *graffito* on the bottom side. O. reads ΔΙΟΙ and interprets the *graffito* as Dios, an epithet of Zeus, in the dative. [JM]

175) A. OVADIAH, "Allegorical Images in Greek Laudatory Inscriptions in Eretz-Israel", *Geriôn* 16 (1998), p. 383-394: O. discusses five Greek inscriptions (4th-6th cent. AD), composed in poetic form and found in Israel and northern Sinai. The texts make use of allegorical images. An Early Byzantine inscription, within a tabula ansata, found in a mosaic floor of a church at Apollonia declares that the Church (i.e. Christianity) surpasses ambrosia and nectar (L. 1: † ἀμβροσίης τελέθω καὶ [νέκταρος οἴκο]ς ἀρείων; R. BIRNBAUM – A. OVADIAH, "A Greek Inscription from the Early Byzantine Church at

Apollonia", *IJF* 40 [1990], p. 182-191). O. supposes that the writer used pagan terms like *ambrosia* or *nectar* in order to promote Christianity over paganism. [JM]

176) D. PANDERMALIS, "Dion 1997. The Epistates, the Peleiganes and the Other Citizens", *AEMTh* 11 (1997) [1999], p. 236-240 [*SEG* XLVIII 785]: Ed. pr. of a letter sent by king Philip V to Dion asking the authorities of the Macedonian city to recognize the asyilia of Kyzikos (Dion, c. 180). A still unpublished decree of Dion also concerns the recognition of the asyilia of Kyzikos (see HATZOPOULOS, *Macedonian Institutions* II n° 32). [For this document see also M.B. HATZOPOULOS, *supra* n° 97, p. 1193 and *BE* 2000, 453 (date and restoration of the last lines). [AC]

177) D. PANDERMALIS, *Dion. Archäologische Stätte und Museum*, Athens, 1997 [*SEG* XLVIII 788-789; *BE* 1999, 332]: In his informative guide of the archaeological site of Dion, P. presents photographs of several published and unpublished inscriptions. We single out two hitherto unpublished texts. A dedication to the Egyptian deities Sarapis, Isis, and Anoubis (p. 22, Imperial period) is inscribed on a marble stele with a representation of Isis in relief. Kallimachos and Kleta dedicated the stele as "thanksgiving for the wandering" (χαριστήριον ἰ τῆς πλανητέας). [M.B. HATZOPOULOS, *BE* 1999, 332, interprets the word πλανητέα as a form of πλανητεία, i.e., the wandering of Isis looking for Osiris]. The epitaph of two brothers designates them as heroes (p. 90, Imperial period); the stele is decorated with a representation of the bust of a horse, a ship (upside-down), a seated woman, three men and a tree with a snake in relief. [M.B. HATZOPOULOS, *BE* 1999, 332, points out that the representation of a ship suggests that the two boys died in a shipwreck]. [AC]

178) D. PANDERMALIS, *Δίον. Ἡ ἀνακάλυψη*, Athens, 1999 [*SEG* XLVIII 783-784; *BE* 1999, 453]: P. presents the results of the recent excavations at Dion in a volume with excellent photographs. The public documents, including a new letter of king Antigonos Gonatas (p. 53, c. 277-239 BC) and a decree (p. 45, 3rd cent.), contain a clause concerning their publication in the sanctuary of Zeus Olympios (p. 53-57). For a decree concerning the asyilia of Kyzikos (p. 55) see *supra* n° 176. We single out a dedication to Zeus Olympios by king Kassandros (p. 59), a dedication to Aphrodite by her priestess after her term of office (p. 73, Imperial period), a dedication to Artemis Soteira (p. 278, Hellenistic) and two representations of footprints dedicated in the sanctuary of Isis (p. 99, Imperial period). [AC]

179) D. PANDERMALIS, "Δίον 1999. Μουσαῖσταί - βασιλεὺς Δημήτριος", *AEMTh* 13 (1999, p. 415-423: Ed. pr. of an honorary inscription for king Perseus. The cult association of the Mousaistai erected the king's statue to honor him for his virtue, for his benefactions towards their association (σύνοδος) and for his piety towards the Muses and Dionysos (170-168 BC). The cult of the Muses had a prominent position in Dion, where they were worshipped together with Zeus and were associated with him in the festival Olympia [AC]

180) I.Ch. PAPACHRISTODOULOU, "Νέα στοιχεῖα γιὰ τὸ Ἀσκληπιεῖο τῆς πόλης τῆς Ρόδου", in *Rhodos*, p. 59-62: P. reports the discovery of three Hellenistic dedicatory inscriptions which permit the location of the sanctuary of Asklepios in the city of Rhodes. One of the texts is explicitly referred to as a dedication to Asklepios after a healing (ἰατήρια). [AC]

181) F. PAPAZOGLU – M. MILIN – M. RICL, *Inscriptiones Graecae Epiri, Macedoniae, Thraciae, Scythiae. Pars II. Inscriptiones Macedoniae. Fasciculus II. Inscriptiones Macedoniae Septentrionalis. Sectio Prima. Inscriptiones Lyncestidis, Heracleae, Pelagoniae, Derriopi, Lychnidi*, Berlin, 1999 [*BE* 2000, 451]: P.-M.-R. (with the

assistance of K. HALLOF) present the first part of the corpus of the inscriptions of North Macedonia, which includes the Greek and Latin texts of Lynkestis, Herakleia Lynkestis, Pelagonia, Derriopos, and Lychnidos. Most of the texts of a religious interest had already been published, but in most cases in less accessible publications. Before presenting the most important text of each region, we make a few more general observations with regard to the funerary practices. An interesting feature of the funerary cult is the practice of dedicating statues of deceased relatives, often upon divine command (34, Vašarejca, 3rd cent. AD: σύνβιον ἰς Ἄρτεμιν ἀνέθηκον κατὰ κέλευσιν τῆς θεοῦ; cf. 37: τὸν ἄνδρα κατὰ κέλευσιν]; 132: τὴν μητέρα ἀνέθηκ[ε]; 183: ἥρωα πολυφίλητον... ἀνέθηκεν; 282: τὸν ἀδελφὸν... ἀνέθηκεν]; cf. 255). One should notice here that in these cases (also with regard to the dedication of grave monuments: e.g., 50, 170 and 174) the verb ἀνατίθημι is not used to designate a dedication to a deity (cf. *infra* n° 213); in an inscription from Lychnidos (331, AD 224) the verb ἀνατίθημι is used to express the donation of a statue of an ephebarchos to the Fatherland. Similarly, if we find ἀνατίθημι in an inscription on an altar dedicated to a strategos (ἀνέθηκεν στρατηγῷ Νικίᾳ, 367, Lychnidos, 1st/2nd cent.) this probably does not mean that the altar was erected for sacrifices to Nikias, but rather in honor of Nikias. The use of a religious vocabulary in funerary epigraphy can be noticed also in the rather common phenomenon to call the deceased person a ἥρωας or a ἥρωίς (11, 20, 23, 25, 40, 41, *167, 181, 183, 194, 195, 198-200, 202-203, 205, 212, 223, 254, 268, 276, 304, 311), in one case μακάριος (277), in another ἱερός: a mother set up a funerary monument for her "holy son, who died prematurely, the hero Torkatos" (ἱερῷ ἰσόθεο θήκατο σῆμα υἱὸς θανόντι ἀ[φ] ἥρωι Τορκάτῳ). [For the attribute ἱερός cf. *supra* n° 82]. The statue dedicated to Neikotyche by her relatives is called an ἄγαλμα (Νεικοτύχη τόδ' ἄγαλμα... [ἐ]τενξ' ἐπ' αἶρας), i.e. the common designation of a statue dedicated to or representing a god (222, Varoš, Imperial period); and the word "piety" (εὐσέβεια) can express the feelings of parents towards their deceased child (234).

We also single out a few interesting epitaphs: The owner of a grave obliged his heirs to perform every year the *rosalia* at his grave (ποιήσουσιν ῥοδοφόρια τῷ στηλίῳ; 166, Melnica, Pelagonia, 3rd cent. AD). Two men "built the altar for their patronus, according to the oath of the testament (κατὰ τὸν ὀρκισμὸν τῆς διαθήκης) and performed the rituals (τὰ θεῖα) for him" (381, Lychnidos, 1st/2nd cent.). With regard to the ideas of afterlife we mention a funerary epigram, in which the parents address their deceased son Eugenios (27 = *GV* 1403a, Suvodol, 3rd cent. AD): "my son, listen and stand up for your parents; why have you left the sweet light and come to the darkness?" ([κ]εῖ κλυθι, τέκνον ἐμόν, καὶ ἀνάστυο σοῖσι γονεῦσιν· τίπτε λιπὼν φάος ἦδ' εἰς τὴν σκοτίαν ἀφικνεῖσθε). Another epitaph informs us (134, Herakleia Lynkestis, 2nd/3rd cent.): "here dwells the fortunate Secundus, the friend of the Blessed" (εὐδαίμων Σεκούνδος, μακάρων φίλος, ἔνθα κατοικεῖ). [These lines seem to be inspired by the well-known apotropaic epigram of Herakles: ὁ τοῦ Διὸς παῖς καλλίνικος Ἡρακλῆς ἐνθάδε κατοικεῖ; for this epigram see *EBGR* 1991, 157]. The funerary epigram of Aptiris expresses the belief that Zeus himself has brought her to the Elysium (382, Lychnidos, 2nd cent. AD; L. 2: ἦξεν εἰς ἡλύσιον αὐτὸς ἄναξ Κρονίδης). An epitaph urges the passers-by not to regard it as a burden to stop at the grave of a child (234, Kolobaise, 2nd cent. AD, L. 2-5: μὴ βαρὺ σοι ἰδὼς παρλιόντ' ἀνεπίσχιν, sc. ἀνεπίσχιν; cf. *GV* 1311).

Lynkestis: An anonymous person dedicated an altar and a column probably from the money he received after selling a slave (*17, Suvodol, 2nd/3rd cent.: ἐκ τῆς Ἀλνικῆτου ἢ τεμῆς ἢ τὸν στύλλον ἢ καὶ τὸν βωμόν). *Sacred manumissions*: Slaves were dedicated to Thea Pasikrata (18 A-C, 19, 35? Suvodol, AD 282-306), in one case during the goddess' festival (18 A), in another instance upon divine command (35: μετὰ τὴν κέλευσιν τῆς θεοῦ). One of the dedicators was himself a sacred slave (ἱερόδουλος) of Pasikrata (18 C), who dedicated his son and his slave to the goddess. We also mention a dedication to Artemis Ephesia (9,

Zivojno, AD 160) [for the cult of the Ephesian Artemis in this region see also *infra*] and the dedication of a statue of Heron, the Thracian Rider, to an anonymous deity (13, Bač).

Herakleia Lynkestis: Dedications: A man and his sister dedicated a relief with a representation of Poseidon to a goddess after an oracle (60; τῇ θαιῶ [sic] κατὰ χρηματισμόν). A man dedicated (καθίδρ[Ε]υσσα) a statue (63). A statue of a god was dedicated by a person “together with the relatives” (τὸν θεὸν τῇ συγγενείᾳ, 62; cf. *IG* X 2.1, 838) [but the dative τῇ συγγενείᾳ may refer to the recipient of the donation (“to the relatives”); statues of gods are known to be “dedicated”, i.e., presented as a gift, to villages, associations, etc.; cf. e.g. *SEG* XL 1049: τῇ κατοικίᾳ τὸν Δία Σωτήρα... ἀνέστησεν]. Other dedications are addressed to Asklepios (58, εὐχήν), Thea Dikaioisynē (55, with a quotation of Hes., *op.* 230f.), Hestia Boulaia (57), Tyche Poleos Nemesis Thea (56), Hercules (59), Jupiter Optimus Maximus (54), to a river god (64), and to an anonymous divinity (61, κατ’ εὐχήν). *Emperor cult:* An inscription attests a high priest of the (city) emperor cult (73); a seat reservation in the theater (Σεβαστοῦ) may have been for the priest of the emperor (112). *Varia:* One of the services of Paulus Caelidius Fronto was his embassy to Delphi, to Apollon Pythios (53, 2nd cent. AD: πρεσβεύσας εἰς Δελφοὺς ἐπὶ τὸν Πύθιον) [either as a theoros to the Pythian festival or in order to request an oracular response]. The tribes of Herakleia derived their names from the names of gods and heroes: Asklepias, Artemisias, Dionysias, Herakleias.

Pelagonia: Dedications: The most interesting text is a dedication of a stele to Aphrodite with the representation of a woman in relief (178, Podmol, 3rd cent. AD): ἀνθесαν αἱ δμῳαὶ δῶρον ἰπροτέραις ἸΑφροδίτης ἰ ἐκ μερόπων μακάρεσσιν ἀναπαρχθεῖσαν Ἀρίστην ἰ μήτηρ Ἀνάλημψις, κασιγνήτη δ’ Ἀφροδιτῶ· ἰ αὐτῇ γάρ σύνναον ἔμμεν Κυθέρεια θέλησεν [“Analempsis, her mother, and Aphrodite, her sister, the slaves of Aphrodite, dedicated the image of Ariste, who has been taken from among the mortals to [or by] the Blessed; for the Kytherean goddess has wished that Ariste shares the temple with her”]. Two slaves of Aphrodite dedicated the image of the deceased Ariste upon divine request in Aphrodite’s sanctuary; the word *προτέραις* cannot be interpreted in a satisfactory way. Another interesting dedication of a statue (of a deceased woman?) was made to Artemis Kynagos (188 = *SEG* XXXVIII 628, Kokre, 3rd cent. AD): “To Artemis the Huntress and to the City Zoilos, son of Dioskourides, and Kassandra, daughter of Kassandros, in accordance with the request (κατὰ κέλευσιν) of their daughter Alexandra; following the command of the Ephesian Artemis and her patron Artemis [i.e., Kynagos] (κατὰ ἐπιταγὴν Ἐφεσίας καὶ πατρωνίσσης Ἀρτέμιδος) she [i.e. Alexandra] lived in virginity for 27 years and [or even] with her husband for 8 months and 22 days; and she lived in Pella”. Alexandra may have been dedicated to Artemis as a child; the formulation used in the text (διήγαγεν παρθεναίαν ἔτεσιν κζ’ καὶ μετὰ ἀνδρὸς μήνας ἡ’ ἡμέρας κβ’) suggests that Alexandra retained her virginity even after her marriage. [But this is not certain, since the conjunction καὶ may be used either emphatically (“she lived in virginity even together with her husband) or in order to separate two different statuses, that of virginity and that of marital life]. A relief with a representation of the Dioskouroi was dedicated by a man and his brother (Διοσκούρους... ἀνέθηκον) in accordance with the request of his (deceased?) brothers (191, Pečtani, AD 232). A man dedicated the statues of healing deities (δωτήρας σοφίης τε καὶ ὑγείης, i.e. the Dioskouroi or Asklepios and Hygieia) after they had saved him from disease (νοῦσόν τοι προφυγόν) σωτήρας]; 287, Debrešte, 2nd cent. AD). A veteran dedicated an altar with representations of Hermes, an ox, a turtle, and a cock in relief on its four sides (229, Mažučiste, 2nd cent. AD) [= *EBGR* 1998, 145]; another veteran dedicated a relief representing a snake “as a present to the Serpent that is being honored here” (δράκοντι τῷ ᾧδε τιμωμένῳ δῶρον; 251, Pletvar, 1st cent. AD) [for the cult of Drakon see *EBGR* 1991, 217]. Euphemos “made a dedication in accordance with an oracle of the god” (253, Oreovec, Imperial period; κατὰ ἰ χρηματισμόν ἰ τοῦ θεοῦ ἀνέθηκε[ν]). Other dedications are

addressed to Apollon Eteudaniskos (230, εὐχὴν) or Oteudanos (231, εὐξάμενος) or Oteudanikos (232, δῶρον) in Kolobaisa (2nd cent. AD), to Artemis (171, Puturus, AD 199/200, by her priestess as a δῶρον), to Herakles Kynagidas (172, Mojno, 2nd cent. AD), Zeus Agoraios (252, Pletvar, AD 167, εὐχὴν; 278, Crnilište, AD 94, κατ' ἐπιταγήν), and to Zeus Olympios (217, Varoš, 2nd cent. AD, εὐχ[ήν] ὑπὲρ [τέ]κνων). *Cult officials*: A priest of Dionysos has the name Dionys, etymologically related to Dionysos (248). *Emperor cult*: The heirs of Antigonos dedicated a statue of Septimius Severus in fulfillment of Antigonos' testament (218, Varoš). *Sacred manumissions*: An anonymous woman dedicated a female slave and her descendants to Artemis Kynagos "after having been troubled/harrassed by Artemis Ephesia, the one in Kolobaise" (ἐνωχλημέν[η] ὑπὸ | Ἀρτέμιδος Ἐφεσίας [τῆς] | ἐν Κολοβαίῃ) (233, AD 200). [For a similar case of a sacred manumission as a result of divine punishment or pursuit see a manumission record in Leukopetra (P. PETSAS – M.B. HATZOPOULOS – L. GOUNAROPOULOU – P. PASCHIDIS, *Inscriptions du sanctuaire de la Mère des Dieux Autochthone de Leukopetra (Macédoine)*, Athens, 2000, n° 65, AD 214): πολλὰ δυνά κακὰ πάσχοντες ἀπὸ Μητρὸς | Θεῶν Αὐτόχθονος | ἀποδίδομεν πεδίσκην ("we give [we pay as fine] a female slave after having suffered many terrible, evil things from Meter Theon Autochthon"). *Onomastics*: Notice the names Heortaios (139, from ἑορτή) and Hieratike (235) [cf. the Latin names Sacerdotos and Sacerdotianus], and a woman with two theophoric names, both of them related to the cult of the Egyptian deities: Isidora "also called Sarapias" (218).

Derripos: Dedications: A man, probably called Elpidophoros, dedicated a relief with a representation of the Dioskouroi; interestingly enough his dedicatory epigram refers to the dedication of a statue of Asklepios (302 = SEG II 437, 3rd cent. AD: ἐλπίδας | εὐφ' ὀρέων | Ἀσκληπιὸν | ἱερῆρα θή | κατο τῷδε οἴκῳ νοῦσων | ἀλεξετῆρα) ["the bearer of hopes (sc. Elpidophoros) erected in this house the healer Asklepios, the averter of disease"; this is an interesting example of the consciousness of the meaning of names]. Another relief with the representation of a goddess and the Dioskouroi was dedicated to the "Saviour Gods", i.e., the Dioskouroi (θεοὶς σωτήρσιν, 310, 2nd cent. AD). *Foundations*: A decree of Derripos accepts the foundation of M. Vettius Philon, who left to the council money on condition that the interest would be used for the celebration of a commemorative day with banquet for Vettius Bolanus (L. 12-15: ἐφ' ᾧ... ἡμέραν ἄγουσα Οὐετίου Βωλανοῦ ἑορτάσιμον ἐνώηται) on October 19th (obviously Bolanus' birthday); this money was not allowed to be used for other purposes (L. 22-25) [cf. *infra* n° 73]. Bolanus can be identified with the consul of AD 66, who had probably served as the governor of Macedonia (300, AD 95). *Agons*: A new agonistic inscription mentions victories in an unknown discipline in agons in Herakleia, Beroia (probably at the Koina Makedonias), Neapolis and in the Isthmus (*308, 2nd/3rd cent.).

Styberra: Dedications: An altar was dedicated by the priest of Herakles Kynagidas after his term of office (319, AD 191). Anthestia Fusca bequeathed money for the restoration of the statue of Thea Tyche, of a temple (Tyche's temple?) and of the statues (ἀνδριάντες) in the temple (336, AD 126). Other dedications are addressed to Asklepios Soter (320, AD 209), Poseidon, Erigonos, and the Nymphs (321, 3rd cent. AD). *Agons*: The office of the agonothetes is attested in two ephobic catalogues (325-326, AD 74). *Emperor cult*: A statue was erected by Sep. Aelius Iulianus and Iulia Aelia Nike, "the high priests and priests of the temple of the emperors" (οἱ ἀρχιερεῖς καὶ ἱερεῖς τοῦ ναοῦ τῶν αὐτοκρατόρων); it is not certain whether the temple of the emperors at Styberra was a provincial temple (322, 3rd cent. AD). Sep. Silvanus Celer served as a Makedoniarches and his wife L. Aurelia Trebonia Nikomacha as high priestess of the provincial emperor cult (333, 3rd cent. AD); [it may be assumed that Celer served as Makedoniarches and high priest of the provincial emperor cult together with his wife; on this issue see *supra* n° 79]; other members of the same family had occupied the same offices.

Alkomena: Sacred regulations: A fragmentary inscription contains a letter of king Perseus (?) concerning the celebration of the festival of the Daisia and the covering letter of Doules to Nikolaos (347, 173 BC?); the letter concern the funding of the festival and the relevant duties of the priest. *Foundations:* L. Aelius Agrestianus bequeathed to the tribes of Alkomena 1000 denarii, "in order that every year, on the 2nd Dios, they use the interest to celebrate his (commemorative) day (ἵνα ἄγωσιν αὐτοῦ ἡμέραν); in order that one of the tribes burns (ἐνκαύσῃ, i.e. sacrifices) for Zeus Agoraios and Hera in the agora a sheep and a cock (ὄρνις) together with sacrificial cakes (πόπανα) and a mixture of figs and almonds (ἰσχαδοκάρυα), and that they enjoy themselves (εὐφραίνονται) [i.e. celebrate a banquet] in the agora; and in order that the other three tribes burn on the same day one sheep and one cock each, together with sacrificial cakes and a mixture of figs and almonds, on the altar in Alkmomena, which I myself have made and inscribed, and in order that they enjoy themselves at the altar". If the commemorative day was not celebrated, the money would be given to the testator's heirs (348-349, AD 192) [for this procedure cf. *supra* n° 73].

Lychnidos: Dedications: to Artemis (356, 2nd/3rd cent.), Herakles Megistos (355, 1st/2nd cent.), of a statue of Theos Dionysos (357, 2nd/3rd cent.), to an anonymous Theos (358, 2nd/3rd cent., εὐξαμένη), and to Jupiter Optimus Capitolinus (359, 364 – the latter on behalf of emperor Gallienus). The honorary inscription for Aurelius Krates mentions the fact that his statue (ἀνδριᾶς) had been dedicated by the Athenians "in the akropolis, in the Asklepieion" (371, 3rd cent. AD). [AC]

182) V.C. PETRAKOS, "Ἀνασκαφή Ραμνοῦντος", *ΠΑΑΗ* 153 (1998) [2000], p. 1-39 [*SEG* XLVIII 129]; P. mentions several new epigraphic finds in the fortress of Rhamnous (without giving the text) [cf. id., *Ergon* 1998 [1999], p. 14-16]. 1) An inscription records the dedication of a torch and commemorates the victory of an Oropian in the torch race of the Ptolemaia in Athens (p. 19, 161/160 BC). 2) A decree of the Tetrapolis of Marathon honors an archon of the Tetrapolis for fulfilling all the religious duties of this office (p. 25f.); this decree was to be set up in the sanctuary of Dionysos, obviously in the Dionysion of Marathon (cf. *IG* II² 1243); the honors were to be announced during the dramatic competition of the Dionysia; it is not clear why the stele was found in Rhamnous; P. suggests that the stele was made in a workshop in Rhamnous, but was not delivered to the Tetrapolis for unknown reasons. 3) A strategos is honored by the Athenian soldiers serving in Rhamnous (p. 31, 2nd cent.); among other services he had offered sacrifices to Zeus Soter and Athena Soteita and organised a torch race in honor of king Ptolemy III and Diogenes of Macedon (Diogeneia and Ptolemaia), who had freed Athens in 229 BC. 4) A decree found near the sanctuary of Aphrodite honors the strategos Euxitheos who had taken great care for the better celebration of the Nemeseia (p. 36f., 184/83 BC); the new decree attests for the first time a night celebration during this festival (*pannychis*); Euxitheos sent soldiers to participate in the torch races at the Diogeneia and Ptolemaia, and gave them awards for winning the races; he was also the first who honored Heros Archegetes, organising an agon in his honor; the sanctuary of Heros Archegetes may be identified with a small shrine where two boundary stones of the sanctuary's garden have been found (p. 39) [cf. *EBGR* 1994/95, 284 and 1997, 299]. [AC]

183) G. PETZL, "Inscripfen aus Phrygien", *EA* 31 (1999), p. 95-103 [*BE* 2000, 596]: Ed. pr. of an interesting funerary epigram from Phrygia (3rd cent. AD, p. 95-97). It reports that Keralia built a cenotaph for her young husband who died while on an embassy to the emperor; "but his soul, as it soars through the air, recognizes the wife's loyalty and the place of the tombstone" (ψυχὴ δ' ἐκείνου δι' ἄερος πτωμένη | πίστι(ν) γυναικὸς οἶδε καὶ στήλης θέσι(ν)). P. also presents a relief dedicated to Zeus (Thallos or Ampelites?, 2nd/3rd

cent., p. 97-99) [for similar reliefs *cf. supra* n° 61], and a dedication to Hosion kai Dikaion (p. 99-102, 2nd/3rd cent.; εὐχὴν ὑπὲρ ἑαυτοῦ). [AC]

184) G. PETZL, "Weihung eines Gehbehinderten", in *Steine und Wege*, p. 241-243: P. publishes an anatomical votive relief with a representation of a right leg at the Pushkin Museum in Moscow (2nd/3rd cent. AD). According to the inscription Kampanos dedicated the small relief to Zeus Philios hoping that his leg could be cured by the god: Θᾶπτον ἔγωγε δράμοιμ' ἄ(ν) | ἢ αὐτίκα κεινηθείην, | ἢ Καμπανός, ὅτου τοῦτ' ἀνάθημ' ἔσορᾷς· | εἰκὼ | πηρωθέντος ἐπὶ σκ[έ]λλους· ἀλλὰ Θεοῦ γε | [ἀν]τιάσας Φιλίου καὶ ΚΑΙ[....]ΟΙΣΙ Θεοι.. [JM]

185) M. PIÉART, "Les puits de Danaos et les fontaines d'Hadrien. Eau, urbanisme et idéologie à Argos", in *Le Péloponnèse*, p. 243-268 [BE 2000, 111]: P. discusses once more the tholos on the Argive agora published by P. MARCHETTI – K. KOLOKOTSAS [*cf. EBGR* 1997, 254]. According to P. the first phase of the tholos (B) was the cenotaph of Danaos, the mythical founder of the city. Under Hadrian the cenotaph was transformed into a Nymphaion. The building inscription dates to this phase [*cf. EBGR* 1996, 218]. [JM]

186) L. PILOT, "Pausanias et les Mystères d'Andanie. Histoire d'une aporie", in *Le Péloponnèse*, p. 195-228 [BE 2000, 84]: Based on the account of PAUSANIAS (4.33.4-6), the well known regulations concerning the Mysteries of Andania (*LSCG* 65, 92 BC), and an oracle of Apollon Pythaios in Argos also concerning the Messenian Mysteries (*Syll.*³ 735, 1st cent.) P. suggests that the Mysteries were a 1st cent. adjunct to an already existing festival which included with certainty a sacrifice in honor of the *Megaloi Theoi*. [JM]

187) C. PITEROS, *AD* 50 B1 (1995) [2000], p. 111-114: P. reports the discovery of several inscriptions in Epidauros and its vicinity. 1) A perirrhanterion was dedicated in the Asklepieion by Teilon and Peithilas (4th/3rd cent.), who were already known as the dedicants of another perirrhanterion (*IG* IV² 186). 2) C. 230 statuettes were found built in the late antique fortification wall of Epidauros (on the hill Nisi); c. 45 are inscribed with personal names of dedicators (among them the military commanders of Epidauros, τοὶ φρουροί), with the name of Dionysos and with the word ἱερῶν (*cf. IG* IV 876-892). 3) *IG* IV 872 (a dedication of *phrouroi* to Apollon Lykeios) and *IG* IV 874 (a donation for agons in honor of the Sebastoi) were rediscovered in the theater of Epidauros. 4) A perirrhanterion, dedicated by a man to Artemis Choria as tithe (δεκάτα) was found at Dimaina near Nea Epidauros (4th/3rd cent.), thus attesting the existence of a sanctuary of Artemis Choria in this area. [AC]

188) H.W. PLEKET, "Mass-Sport and Local Infrastructure in the Greek Cities of Roman Asia Minor", in *Agonistikē*, p. 151-172: P. studies three aspects of mass-sport in Asia Minor under Roman rule: the athletes, the visitors, and the infrastructure (gymnasion and local contests, whether organised privately or by the city). Most of the athletes during the Imperial period belonged to the elites. Concerning the so called sport-fans the example of Kaikilios from Beroia is most telling: in his epitaph Kaikilios reports that he travelled twelve times to the Olympic games (A.B. TATAKI, *Ancient Beroia. Prosopography and Society*, Athens, 1988, p. 184-185, n° 647, 3rd cent. AD [= *EBGR* 1990, 294; see also *EBGR* 1998, 99]). An important aspect of the athletic infrastructure of every city was the gymnasion. In the Imperial period the aims of athletics in a *gymnasion* are often described as 'good shape', 'discipline', and 'philoponia' (*SEG* XLI 1749). But the *gymnasion* was only a part of the infrastructure, since from the 6th cent. onwards a great number of urban contests took place outside the *gymnasion*. There were urban contests founded and financed by individuals and often named after them (*themides*). P. notes that such contests seem to have been common mainly along the southern coast of Asia Minor. A second category of urban games are the so called *politikoi agones*, contests

organized and financed by the city; this does not mean that the financial assistance of local benefactors and *agonothetai* was excluded. It is noteworthy that the term *politikos agon* (or *politike panegyris*) is restricted to southern Asia Minor. P. suggests that the absence of private *themides* in northern and western Asia Minor made it unnecessary to define non-private urban contests as *politikoi agones*. On the other hand the cities of the southern Asia Minor, where *themides* were organized, were financially less capable of founding sacred international crown-games or of receiving imperial approval and assistance for the founding such games. [JM]

189) E.A. POPOVA – S.A. KOVALENKO, "On the Aspects of the Hercules Cult in the Khersonesus State", *Russian Archaeology* (1997.2), 78-84 [in Russian, English summary; *SEG* XLVII 1176]: P.-K. study the evidence for the cult of Herakles in Eupatoria (Krimia), including reliefs and a vase with a dedication addressed to this hero (4th-3rd cent.). [AC]

190) V. ΠΟΥΛΙΟΥΔΙ, "Ρωμαϊκή ἀναθηματικὴ ἀνάγλυφὴ ἐνεπίγραφη στήλη", in G. VELENIS – V. ATSALOS (eds), *Ἡ Δρᾶμα καὶ ἡ περιοχή της. Ἱστορία καὶ πολιτισμός. Πρακτικὰ Β' Ἐπιστημονικῆς Συνάντησης, Δρᾶμα 18-22 Μαΐου 1994*, Drama, 1998, p. 213-217 [*SEG* XLVIII 811]: Ed. pr. of a Latin dedication to the Dioskouroi and Manta by a sacerdos; two soldiers and a goddess are represented in relief on the base (Drama, Imperial period). The cult of the Dioskouroi and Manta Epekooi is also attested in a dedication from Nikiti (Chalkidike, late 3rd cent.) republished by P. (see also I.A. PAPANGELOS, *Ὁδηγὸς Χαλκιδικῆς*, Thessalonike, 1981, p. 138-139 and *id.*, *Ἡ Σιθωνία κατὰ τοὺς βυζαντινοὺς χρόνους. Ἱστορία, μνημεῖα, τοπογραφία*, Thessalonike 2000, p. 43). [AC]

191) C. PRÊTRE, "Le matériel votif à Délos. Exposition et conservation", *BCH* 123 (1999) [2000], p. 389-396: Based on the epigraphic evidence P. discusses the forms of exposition and deposition of votives in the Delian sanctuary during the period of independence of the island and the second period of the Athenian control [for an earlier version of the same article see *EBGR* 1998, 215]. Votives could be suspended from a ribbon (*IG* XI 2, 203B), put on a tablet (*I.Délos* 1416), in a *naïskos* (*IG* XI 2, 208), on a small column (*I.Délos* 1416A), on a table (*IDélos* 1417A) or on a base (*I.Délos* 1417B). On the other hand votives could be deposited in cases (*I.Délos* 1400) or just inside the temple (*I.Délos* 442B). P. notices a significant difference between the inventories of the period of Independence and those under the second period of Athenian control: in the first ones the value of the dedicated objects is more important, while in the inventories under the second period of Athenian control the celebrity of the dedicator is just as important as the value of the dedication. [JM]

192) W.K. PRITCHETT, *Pausanias Periegetes I*, Amsterdam, 1998 (*Monographs on Ancient Greek History and Archaeology*, vol. 6): In his invaluable study on Pausanias P. focuses on two subjects, basing his work on literary sources as well as making use of the epigraphic evidence: the account of Pausanias concerning the Athenian Demosion Sema in the Kerameikos, and the reverence of sacred stones respectively the worship of cult images (xoana or statues). [JM]

193) W.K. PRITCHETT, *Pausanias Periegetes II*, Amsterdam, 1999 (*Monographs on Ancient Greek History and Archaeology*, vol. 7): In his second monograph on Pausanias P. focuses on four subjects making ample use of the relevant literary sources and inscriptions: 1. Alleged topographical errors in Pausanias' text, 2. wooden cult statues and bronze *agalmata* (cult statues, dedications, and portrait statues), 3. the use of the term ἐρείπια by Pausanias, and 4. passages containing the terms ἐορτή and πανήγυρις. In

this last part he also discusses the deities honored in these festivals, the processions and games that took place during some of the festivals, and hymns that were sung. [JM]

194) W.K. PRITCHETT, "Postscript: The Athenian Calendars", *ZPE* 128 (1999), p. 79-93: Based primarily on the epigraphic material (e.g. *IG* II² 847, 951add., 946, 947, 949, 967, 1004, 1078, 2782; *SEG* XXI 541; XXXIV 95), but also making ample use of the relevant literary sources P. discusses some aspects of the Athenian calendar: the relationship between the *κατὰ θεόν* and *κατ' ἄρχοντα* calendar, the *κατὰ θεόν* dates, the existence of hollow months, the prytany year, the solstices, and the sacred calendars. P. argues almost exclusively against the interpretations of F.M. DUNN, "Tampering with the Calendar", *ZPE* 123 (1998), p. 213-231. [JM]

195) J. QUAEGBEUR, "Document égyptiens anciens et nouveaux relatifs à Arsinoé Philadelphie", in H. MELAERTS (ed.), *Le culte du souverain dans l'Égypte ptolémaïque au III^e siècle avant notre ère*, Leuven, 1998, p. 73-108: Catalogue of the inscriptions on statues and stelae and of the papyri found in Egypt related to the cult of Arsinoe II (dedications, names of priests). [AC]

196) G. RAGONE, "Dentro l'alsos. Economia e tutela del bosco sacro nell'antichità classica", in C. ALBORE LIVADIE – F. ORTOLANI (eds), *Il sistema uomo-ambiente tra passato e presente*, Bari, 1998, p. 11-25: At the beginning of his article R. offers based on modern examples a definition of meaning and function of a sacred grove in the Greek and Roman antiquity. Based on literary sources and *leges sacrae* R. studies the regulations concerning the use of a *hieron alsos*. In an appendix R. collected relevant *leges sacrae* (e.g. *LSCG* 37, 47, 57, 65, 84, 91, 111, 116; *LSS* 53, 81). [JM]

197) A. RAUBITSCHKE, "The Pelargikon in the Hekatompedon Inscription *IG* I³, 4A, lines 1-15", *Horos* 10-12 (1992-98), p. 27-28: The guarded area mentioned in the fragmentary lines of the Hekatompedon inscription (*IG* I³ 4A; *EBGR* 1993/94, 169; 1994/95, 267) may be identified with the Pelargikon which had to remain uninhabited (THUC. 2.17,1; POLLUX 8.101; *IG* I³ 78 L. 54-59). [AC]

198) K. RHEIDT, "Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien", in E.-L. SCHWANDNER – K. RHEIDT (eds), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau- und Siedlungsforschung*, Mainz, 1999: The oldest and most important cult place of Aizanoi was the cave of Meter Steunene outside the settlement in a sacred grove which was cultivated by an association of gardeners (*MAMA* IX 49). Although the cult of Zeus in Aizanoi is already attested in Hellenistic times, the temple in the center of the Roman city was built only in the 2nd cent. AD. The third important cult center of the city was the Artemision; the dedicatory inscription of the temple (1st cent. AD) mentioned not only the goddess, but also the person who financed the building, Asklepiades [cf. *EBGR* 1994/95, 380]. [JM]

199) N. RICHER, "Aidôs at Sparta", in *Sparta*, p. 91-115: After a brief notice on the possible existence of cults (and cult places) for seven abstract ideas related to psychological states (Phobos, Aidos, Gelos, Eros) and states of the body (Thanatos, Hypnos, Limos) at Sparta, R. focuses on Aidos and Phobos. According to R. Aidos had a wide sphere of influence at Sparta in connection with both men and women, but the role of Phobos (worshipped at the Ephoreion) was more specifically masculine. PAUSANIAS (3.20.10-11) mentions a statue of Aidos about thirty stades from the city, which showed a female veiling herself. The word ΑΙΔΕΥΣ is inscribed on a 6th cent. [cult?] statue, generally associated with the male figures depicted on the Laconian hero-reliefs (*IG* V 1, 214). The seated figures on the reliefs have been identified as Hades and Demeter (or Dionysos and Demeter, or Agamemnon and Alexandra/Kassandra); therefore the statue could represent

Hades. The paredros of Hades on these reliefs is shown in the same pose as the statue seen by Pausanias: she is in the middle of veiling herself. R. suggests that the statue mentioned by Pausanias originally showed the wife of Hades (ΓΥΝΗ ΑΙΔΕΩΣ) and was later reinterpreted as depicting Aidos. [JM]

200) J.W. RIETHMÜLLER, "Bothros und Tetrastyle: the Heroon of Asclepius in Athens", in *Hero Cult*, p. 123-143 [BE 2000, 104]: Based on the archaeological material (architecture, votive reliefs) and the rich epigraphic evidence R. studies the double nature of Asklepios in his Athenian sanctuary on the South Slope of the Akropolis. According to R. Asklepios was worshipped as a god in the temple, and as a hero in the *bothros-tetrastylon*. Some honorary decrees of the 2nd cent. for priests of the Athenian Asklepieion refer to sacrifices to Asklepios and Hygieia at three festivals: at the Asklepieia, the Epidauria, and the Heroia (e.g. IG II² 974, 975, 1061). R. connects not only the Asklepieia and the Epidauria with Asklepios, but also the Heroia and suggests that during this festival the sacrifices for Asklepios were performed like those for a hero. The place for this *enagismos* was according to R. the *bothros-tetrastylon*. [JM]

201) K.J. RIGSBY, "Greek Inscriptions from Ilion, 1997", *Studia Troica* 9 (1999), p. 347-352: Ed. pr. of an honorary decree for Agonippos of Dyme (a royal agent?) for his contribution to civic concord and for his devotion towards the city and the temple of Athena Ilias (Ilion, 3rd cent.). The priest of Dionysos and the prytaneis were to crown him in the theater at the Dionysia with the god's crown ([τῶι] παρὰ τοῦ θεοῦ [στεφάν]ω); the crowing was to be repeated every year; the decree was to be set up in the sanctuary of Athena Ilias in the place designated by the hieronomoi and the architect. [To the examples given by R. for the expression ὁ παρὰ τοῦ θεοῦ στέφανος also add SEG XLIII 773 L. 23f. (Ephesos, 2nd cent.); a cult association in Ephesos honored its benefactors with a particular crown called 'the god's crown' (ὁ τοῦ θεοῦ στέφανος) – possibly crown decorated with the god's image]. [AC]

202) E. RINGEL – P. SIEWERT – H. TAEUBER, "Die Symmachien Pisas mit den Arkadern, Akroreia, Messenien und Sikyon. Ein neues Fragment der 'arkadischen Bündnisstele'", in *Olympia XI*, p. 413-420 [BE 2000, 350]: R.-S.-T. publish a new fragment of the treaty of alliance between Pisa, Akroreia and the Arkadians, which stood most probably on the same stele as the treaty of alliance between Pisa, Messene and Sikyon (SEG XXII 339; XXIX 405, 406; XXXII 411). In the second decree (L. 4) the oath gods are Zeus, Apollon, Athena, and perhaps Hermes. [JM]

203) N. ROBERTSON, "Aristeides 'Brother'", *ZPE* 127 (1999), p. 172-175 [BE 2000, 83]: R. proposes the following restoration for an *ostrakon* against Aristeides from the Athenian Agora (Agora XXV n° 56): 'Αριστ[είδεν] | τὸν δα[ιδόχο] | ἀδελφ[όν] (Aristeides the brother of a Daduch). According to R. the Daduch of the *ostrakon* is Kallias, son of Hipponikos, a Dadouchos of the Eleusinian Mysteries. According to literary sources Aristeides was a cousin of Kallias. Probably the person who inscribed the *ostrakon* thought of them as brothers. [JM]

204) N. ROBERTSON, "'Ἡρώς ἐπιτέγιος", *ZPE* 127 (1999), p. 179-181 [BE 2000, 291]: The heros epitegios is known from inscriptions as a partner of the Anakes in Athens (IG II² 5071, I² 310 L. 81-83 [= IG I³ 383 L. 346-347]; note that in IG I³ Lewis proposes a different restoration of the latter). The Athenian Anakes are maritime deities, protectors of ships and sailors (IG I³ 133; SEG XXXIII 147). If the heros epitegios had a maritime function, then his epithet should be associated with the word tegos in the meaning of "the deck of a ship". The heros epitegios could then be the protector of a ship's deck. [JM]

205) N. ROBERTSON, "Σπλᾶγχνόπτης", *ZPE* 127 (1999), p. 175-179: R. discusses briefly the statue of a *splanchnoptes* (= roaster of inwards), described by the elder Pliny, and the cult of Athena Hygieia on the Athenian Akropolis. The statue commemorated the healing of a slave by the goddess and stood on a circular base, signed by the sculptor Pyrrhos (*IG* I³ 506, 5th cent.). According to inscriptions (*cf. IG* I³ 824) the cult of Athena Hygieia must go back to the early 5th cent. at least. [JM]

206) N. ROBERTSON, "The Stoa of Hermes", *ZPE* 127 (1999), p. 167-172: R. argues convincingly against the view that the Stoa of the Herms must lie outside the Athenian Agora. Based on literary sources and two inscriptions (*SEG* XXI 52; *SEG* XLVI 167, 282/1 BC) R. identifies the Stoa of the Herms with the Stoa Basileios, where fragments of many different Herms were found. According to R. the term 'Stoa of the Herms' was popular, appearing in the orators and in Hellenistic inscriptions, while the name 'Stoa Basileios' was used for official business (*cf. IG* I³ 104 L. 7-8). [JM]

207) G.M. ROGERS, "The Philosebastoi Kuretes in Ephesos", in *Steine und Wege*, p. 125-130: The earliest lists of the Kouretes from the prytaneion of Ephesos (*I.Ephesos* 1001-1004) describe them as *eusebeis*. Later, during the reign of Nero, the lists characterize the Kouretes not only as *eusebeis*, but also als *philosebastoi* (*I.Ephesos* 1008, 1012-1015). In Ephesos the epithet *philosebastos* is not that frequent in the public inscriptions before the reign of Domitian. It is nevertheless attested as early as the late 1st cent. (*I.Ephesos* 14, where the term *philosebastos* implies, according to R., a general attitude of devotion toward the first Roman emperor). R. notes that the continual increase in the numbers of Roman citizens in the lists of the Kuretes attest that the synedrion of the Kouretes definitely began to be dominated by Roman citizens during the Flavian dynasty. Making use of the two different terms the Kouretes defined the theological relationship between Artemis and the Roman emperors, but they also validated their own mixed civic identities, Ephesian and Roman. [JM]

208) L.E. ROLLER, *In Search of God the Mother. The Cult of Anatolian Cybele*, Berkeley – Los Angeles – London, 1999: Based on the archaeological evidence, the relevant literary sources and the epigraphic material (*e.g. IG* II² 1009, 4038, 4671; XII 118; *CIG* III 3886; IV 6837; *Syll.*³ 1127, 1129, 1131, 1138, 1153; *OGIS* 28; *MAMA* III 396; V 101; *LSAM* 4, 25, 26; *SEG* XIII 445) R. offers an invaluable study of the cult of the Great Mother in Anatolia, Greece (Meter) and Rome (Magna Mater) from the Bronze Age to the 2nd cent. AD. In the first chapter of her study R. also discusses the archaeological evidence for the possible existence of a cult of the Great Mother in prehistoric times. In the case of Greece R. discusses for example the association of the Great Mother with Greek goddesses like Ge, Rhea or Demeter and her close cultic and mythological connection with Attis. [JM]

209) V. ROSENBERGER, "Die Ökonomie der Pythia oder: Wirtschaftliche Aspekte griechischer Orakel", *Laverna* 10 (1999), p. 153-164: Based on the literary sources and the rich epigraphic material R. discusses four economic aspects of Greek oracles: 1. the expenses required for a response, 2. oracles concerning economic decisions, 3. dedications and treasuries, and 4. the role of bribery. In the sanctuary of Apollon in Delphi groups or communities had to pay much more than an individual in order to get a response from the Pythia (*CID* 8, c. 400; *CID* 13, c. 360). A 4th century inscription in the sanctuary of Trophonios in Lebadeia listed the names of those who had requested oracular responses and their contributions (*IG* VII 3055). From the 6th and 5th cent. onwards questions to the oracles can also deal with concrete economic matters (*SEG* XLIII 325, c. 400; *IG* II² 204, 352/51). [JM]

210) L. Rossi, "Lamentazioni su pietra e letteratura 'trenodica': motivi tipici dei canti funerari", *ZPE* 126 (1999), p. 29-42: In her interesting discussion of the typical motifs of ritual lament from the Archaic to the Hellenistic period R. underlines the close connection between funerary poetry and funerary rituals. [AC]

211) Ch. ROUECHÉ, "Enter your City! A New Acclamation from Ephesos", in *Steine und Wege*, p. 131-136: R. publishes a new acclamation from Ephesos and discusses some other examples of such texts from the same city (*I.Ephesos* 1192, 2090). *I.Ephesos* 1357 (late 5th or 6th cent. AD) contains a series of acclamations: a prayer to the archangel Michael, a standard acclamation of the fortune of the city, and a series of exhortations to victory, addressed to Margaretes. The text is inscribed down, and across the cross bar of a cross cut in relief on a marble panel. According to R. it is not clear, whether this is a prayer for help articulated by a living or a dead person. [JM]

212) S. SAHIN, "Epigraphische Mitteilungen aus Antalya (EMA)", *EA* 31 (1999), p. 37-51 [*BE* 2000, 628]: Ed. pr. of 17 inscriptions from Lykia and Pamphylia. *Lyrbe* (or Seleukeia in Pamphylia): A building inscription commemorates the fact that a priest financed the construction of a temple (1, 2nd/3rd cent.). *Perge*: An agoranomos dedicated a statue of Eros to "the goddess" (τῇι [θε]ῶι), i.e. Artemis (4, 3rd cent. AD). *Myra*: Posthumous honorary inscriptions (cf. the designation of the honored person as ἥρωος) were set up by epheboi for a synephebos (11), by the members of a cult association for a thiasites (12), by a slave for his master (13), and by a man for a woman and her son [who had raised him?] for their affection (14, Imperial period). *Patara*: A posthumous honorary epigram refers to the island of the Blessed (16, Imperial period; "if it is true that the souls of the virtuous possess the islands of the blessed, then the island of the Blessed has your soul as well"; εἰ δ' ἔτεδον μακάρων νήσους ἀγαθῶν κατέχουσιν ἡ ψυχαί, καὶ τὴν σὴν νῆσος ἔχει μακάρων) [for this motif see A. CHANIOTIS, "Das Jenseits – eine Gegenwelt?", in T. HÖLSCHER (ed.), *Gegenwelten zu den Kulturen der Griechen und der Römer in der Antike*, Munich/Leipzig, 2000, p. 176 note 15]. [AC]

213) S. SAHIN, *Die Inschriften von Perge. Teil I (vorrömische Zeit, frühe und hohe Kaiserzeit)* (IGSK, 54.1), Bonn, 1999 [*BE* 2000, 625]: The first volume of the corpus of the inscriptions of Perge presents 279 texts from the Classical period to the early 3rd cent. AD (new texts are marked with an asterisk). *Oracles*: A dice oracle was already known in Perge (207); two new fragmentary dice oracles may now be added (*205, *206); one of them was dedicated by T. Flavius to Theoi Sebastoi, Artemis Pergaia, Hermes and the Demos (Ἑρμοῦ ἀστραγαλομαντ[εῖον?]); two of the preserved responses are designated as oracles of Zeus Olympios and Nemesis respectively (*205, 2nd/3rd cent.); the dedicator is also known as the dedicator of an altar to Hermes (240); the second dice oracle is very fragmentary (*206); the answer was found after the enquirer had thrown the dice seven times; the expression [κατ' ἐπι]ταγὰς shows that it was dedicated upon divine command. *Dedications* are addressed to Aphrodite Epokoos (*243, an altar), Apollon Elaibarios (178), Ares Epokoos (*234-235, by the members of the guard of the acropolis, 2nd/3rd cent.; *235: κατ' εὐχὴν), Artemis (2), Artemis Pergaia (*4: ἀπαρχή; *5, Hellenistic; 89, 2nd cent. AD; *238: εὐχὴν), Artemis Asylos (*135, 2nd cent. AD: an altar dedicated by the priest of the Moirai; *246: εὐχὴν), Artemis Pergaia Asylos Epiphanes (*245, 2nd cent. AD), Asklepios Theos Epokoos Soter (*242: εὐχὴν), Diana Pergaia (*133), Diana (239: *votum*), the anassa of Perge (1), Asklepios (*176: εὐχὴν), Genium civitatis (*244), Helios Mithras (*248, 2nd cent. AD: a relief stele with a representation of Helios and the killing of the bull by Mithras: ὑπὲρ τῆς ἱερᾶς βουλῆς καὶ δήμου Περγα[ίων] εὐξάμενο[ς] καθιέρωσεν), Hermes (*240), Patris (*143, *249), Theos Hypsistos (*230-231, 3rd cent. AD: εὐχὴν), Nemesis Epokoos (*247: εὐχὴν), Tyche tes Poleos (90, 2nd cent. AD), Zeus and Hestia (*3), Zeus Poliouchos (232, by his priest), Zeus [or Dionysos] (*136, by his priest); S. suggests

interpreting the word ἐπίστασις in two dedications (1 and 3) as a local Pamphylian dedicatory formula (such as ἀπαρχή or εὐχή) [cf. SEG XXX 1517; EBGR 1989, 31]. A statue of Artemis Epiphanes was dedicated by Menneas (134, 2nd cent. AD: [Ἀρτέμιδ]α Ἐπιφανῆ ... καθιέρωσεν). Claudius Piso dedicated (ἀνέθηκεν) statues of Aphrodite, Apollon, Herakles, Hermes, Hygieia, Marsyas, and Nemesis in the baths (*161-170, 2nd cent. AD). A statue of Harpokrates was dedicated to Theos Megas Sarapis for the victory of the Augusti by the sons of Kanopos (*171, 2nd cent. AD). A man dedicated (ἄφιέρωσεν) a statue of Nemesis to an anonymous deity (*175, 2nd cent. AD). A councilor dedicated a cult statue of Apollon (*177: τὸ ἱέρωμα τοῦ Ἀπόλλωνος καθιέρωσε, 2nd cent. AD). A statue was dedicated by the council "for the salvation and concord of the people" (236, 2nd cent. AD: ὑπὲρ σωτηρίας τοῦ δήμου καὶ ὁμονοίας). In a few other fragmentary dedications only the verb καθιέρω (*29, *32, *141) and ἀνατίθηναι (*36, 38) can be recognized. [One should notice the distinction between ἀνατίθηναι and καθιέρω in several texts, e.g. in 56 A 7f.: ἀνέ[θηκα]ν καθιερούντων; 60 L. 11f. and 61 L. 12: ἀνέθηκε καὶ καθιέρωσε; the verb ἀνατίθηναι refers to the donation of the object or building, the verb καθιέρω to the dedicatory ritual; the same distinction is also made in nos *60-61, 65, 75; cf. also *195: κατασκευάσασα καθιέρωσ[εν]]. *Inventories*: An inventory lists dedications in the sanctuary of Artemis (10). *Sanctuaries*: The sanctuary of Artemis (14, 23) and a precinct of the Horai (ὁ Ὠρῶν περίβολος, 11) are mentioned in decrees as the places where inscriptions were set up.

Festivals and agons: The athletic agon of the Seleukeia (in Seleukeia in Pamphylia or Kilikia?) is restored in a decree (12 L. 48f.). An athletic competition took place every eight years in honor of M. Plancius Varus (θέμις Οὐάρειος); an inscription records the celebration of the sixth enneateris (128). Gladiatorial combats, in which the gladiators fought for their lives ([γέν]ος μονομάχων τὸ [ὑπὲρ] ψυχῆς ἀγωνισάμενον), took place upon permission of the emperor (*203, 3rd cent. AD: κατὰ θεῖαν δωρεάν). Panegyriarchai are mentioned in a fragment (*269). An agonistic inscription lists the victories of a runner in the agons of the Gryneia, Apollonia in Halikarnassos, Koriasia in Kleitor, Panathenaia in Ilion, Kaisareia in Korinthos, Eleutheria in Plataia, Amphiaraiia [in Oropos], Pythia in Tralleis, Hemerasia in Lousoi, and Asklepieia in Epidauros (272). *Foundations*: For the foundation of M. Feridius (*66) see *supra* n° 114. Mouas bequeathed land to his mother; after her death this land would become the property of Apollon Lyrboton under the condition that the revenues should be used for sacrifices to Apollon and for the purchase of bread and wine [cf. *supra* n° 114] and for the celebration of a memorial day and an agon (ἰς τὸ ἀγεσθασί μοι ἡμέραι καὶ ἀγῶνες) on the 3rd day of the 9th month; a banquet (εὐωχία) should be offered to the village on this occasion; Mouas, his brother and his mother should be commemorated (ἀπομνημονεύεσθαι); the fine for any violation of his will would be paid to Artemis Pergaia (77, 2nd cent.). A similar foundation was made by Menneas; with the money he bequeathed an estate should be bought for Apollon (θεῷ Ἀπόλλωνι τῷ ἐν τῇ κώμῃ) ["to the god Apollon who has a sanctuary in the village", not "dem Gott Apollon ein Grundstück im Dorf"; for a similar formulation cf. *supra* n° 148: Θεὸς Μῆς Ἀσκηνὸς προπάτωρ, ὃ ὦν ἐν Σάρδεσιν]; the revenues should be used for sacrifices to the god and banquet on the 20th day of the first month, commemorating Menneas (ἀπομνημόνευσς); Menneas' sister fulfilled his wish (78, 2nd cent. AD).

Emperor cult: Many buildings were dedicated to emperors, sometimes together with deities: a building was dedicated to Tiberius by the provincial governor (*21: ἀφιέρωσεν); the gymnasium was dedicated to Nero (37), a tower to Domitian and Artemis Pergaia Asylos (65, by the priestess of Demeter), an arch to Vespasian, Titus and Domitian, Sebaste Eunomia (i.e. the justice of the emperor), Apollon Soter Pamphylos Epekoos, Artemis Soteira Asylos Pergaia and Perge Eusebes Philokaisar Hiera Neokoros (56, by the priest of Artemis and his brother; the name of Domitian and the reference to the neokoreia were erased later), a tower to Hadrian and Apollon Lyrbeton (77), gates to

Patris (*86) and Hadrian (*87), the Nymphaion and the propylon of the gymnasium baths to Thea Artemis Pergaia Asylos, Septimius Severus and his family and the Patris (196, *197). A series of dedications to Hadrian Olympios Soter tes Oikoumenes were made on the occasion of his visit (AD 131/132) by Petnelissos (*111), the council and the people of Perge (*112-114), and the local tribes (115-116). Other dedications are addressed to Divus Augustus (*91), Tiberius or Claudius (*26), Claudius or Nero (*27), Vespasian (54), Divus Nerva (*92), Trajan, Artemis Pergaia and the Demos (75), Divus Trajanus (*93), Diva Marciana (96), Plotina (*97), Diva Matidia (98), Hadrian (*94, 95), Sabina (99), Antoninus Pius, Thea Artemis Pergaia Asylos and the Patris (*141, *142+143?), Antoninus Pius (*150, *153?), and Lucius Verus (*186). An honorary decree for Apollonios, an ambassador to Germanicus, praises his piety toward the imperial family (23 L. 5f.: εὐσεβῆς δὲ ὑπάρ[χων πρὸς τὸν τῶν Σεβαστῶν οἶκον] and mentions an agora named after the Augusti (L. 7: Σεβαστὴ ἀγορά). A libertus of Claudius or Nero, who served as priest of the emperor cult in Ikonion (Claudiconium), is honored for his piety towards the Augusti (*35). Many honorary inscriptions mention high priests of the emperor cult: C. Iulius Cornutus Bryoninus, high priest of the Augusti and agonothetes of the pentaeteric Megala Kaisareia (42, *43-45, 1st cent. AD), and his wife, high priestess and agonothetes, honored the mastigophoroi who had served during their term of office (47) [for mastigophoroi see *EBGR* 1988, 193]; in their turn, the mastigophoroi honored the couple with the setting up of a small altar (48, βωμῆς); the mastigophoroi also honored another high priest (*193, 2nd/3rd cent.). An honorary inscription lists the services of Ti. Claudius Apollonios Elaibares (58, cf. 59, late 1st cent. AD): he served as priest of Artemis, as high priest of the Sebastoi, priest of Sebaste Homonoia, and as high priest and agonothetes of the agones Sebastoi three times; thanks to his embassy to Rome Artemis Pergaia was awarded the asyilia [or rather the asyilia was reconfirmed: see JONES, *supra* n° 114]. Gn. Postumius Cornutus served as high priest of the Sebastoi and agonothetes of the pentaeteric Megaloi Kaisareioi Agones and the Artemisioi Vespasianioi Agones (*60-61, 1st cent. AD); his mother was priestess of Artemis, his brother high priest of the Sebastoi (*61). C. Iulius Rufus Neos accumulated several offices: high priest of the Sebastoi, agonothetes, and priest of Artemis (*63, late 1st cent. AD). Ti. Claudius Aurelius Gygetianus Appellas served as high priest of the Augustus and the Augusta for life and as priest of Artemis; his wife served as high priestess (*199, 2nd/3rd cent.). Other high priests of the Sebastoi are mentioned in n^{os} *180 and *260. A text refers to the neokoreia of Perge (*267).

Priesthoods: The local benefactor Plancia Magna served as priestess of Artemis for two terms (*120, 121, *122, *123), as priestess of Meter Theon for life “as the first and only” (*120, 121, *122, *123), and as high priestess of the Augusti (*123, 124, *125); [although Plancia Magna served as high priestess both during her second and during her third term as demiourgos (123-125), the iteration of her service as high priestess is not recorded; this is possibly related to the fact that the high priest and priestess were elected for a period of four years, i.e. for a pentaeteris corresponding to the celebration of the agon for the emperor; for pentaeteric priests cf. *EBGR* 1993/94, 174 and 205]. Aurelia Paulina Aeliane served as priestess of Artemis for life in Perge and as high priestess of the Sebastoi in the neighbouring city of Sillyon (*149) together with her husband (*195). Claudia Paulina Artemisia served as priestess of Artemis (ἡ προσεστῶσα τῆς πόλεως θεᾶ Ἄρτεμις ἄσυλος) and of Athena for life (173); her parents had served as high priest and high priestess of the Augusti. A man occupied the offices of the priest of Artemis and of Ares (*252). Other references are to priests of Artemis (56, 58, *61, *63, *174: ἡ προσεστῶσα τῆς πόλεως θεᾶ Ἄρτεμις Περγαία ἄσυλος; *237, *257: Ἄρτεμις Περγαία Ἄσυλος), Apollon (*264), Apollon Kerykeios (*264), Apollon Pythios (79), the Moirai (*135, for life), Theos Soter (Asklepios?) (*241, 2nd cent. AD: διὰ γένους), Zeus [or Dionysos] (*136), and to a priestess of Demeter (65) and of an anonymous goddess (*80); priesthoods are also mentioned in

n^{os} *67 and *263 (for life). A woman is designated as *τραπεζῶ τῆς Ἀρτέμιδος* (*256, 2nd cent. AD), either treasurer or bearer of a sacrificial table.

Myths: Plancia Magna dedicated a series of statues of the mythical founders of Perge: Kalchas of Argos (101), Labos of Delphi, "from whom the festival Labeia originates" (102), the Lapith Leonteus (103), "Machaon, son of Asklepios, the Thessalian, the founder of the sanctuary of Zeus Machaonios on the acropolis" (104), Minyas, son of Ares, of Orchomenos (105), Mopsos, son of Apollon, of Delphi (106), Rhixos the Athenian, "from whom originates the foot of Rhixos" (107; Rhixos' foot is a place south of Perge; there may have been a local legend according to which Rhixos opened a water source with his foot); these statues were joined by the statues of M. Plancius Varus and C. Plancius Varus, the dedicator's father and brother, the recent ktistai of Perge (108-109), possibly also of other members of Plancia's family. *Varia:* The tribes were named after gods: Athena (271), Hephaistos (115), and Hermes (116). [AC]

214) M.Ç. SAHİN, "The Place Name of Korazis: A New Inscription from Lagina", *EA* 31 (1999), p. 35-36: Ed. pr. of an honorary (?) inscription for Demetria, key-bearer (*κλειδοφόρος*) in the cult of Hekate found in the sanctuary of Hekate at Lagina (Hellenistic?). [AC]

215) D. SALZMANN, "Kaiserzeitliche Denkmäler mit Preiskronen. Agonistische Siegespreise als Zeichen privater und öffentlicher Selbstdarstellung", in *Agonistik*, p. 89-99: Based on the archaeological material and the epigraphic evidence S. studies briefly the existence of *donaticae coronae* – known primarily through the numismatic evidence – on funerary and architectural reliefs, sarcophagi, altars, statue bases etc. of the Imperial period. Such prize crowns occur not only in the public, but also in the private sector. *Donaticae coronae* on public monuments have, however, a different connotation from those on private ones. The private examples document the victories of an individual, while the public ones demonstrate the pride of a city which had the honor of organizing important festivals with athletic competitions. [JM]

216) E. SAPOUNA-SAKELLARAKI, *AD* 50 B1 (1995) [2000], p. 319: S.-S. reports the discovery of a dedication to Halia Nympe by a choregos (Eretria, 3rd/2nd cent.). [This inscription was brought to Eretria from Oropos; it is now published in *I.Oropos* 517 (cf. *EBGR* 1997, 296). [AC]

217) C. SARTORI, "I tamiai di Delfi", *MEP* 2 (1999), p. 157-175: S. suggests dating the foundation of the board of the Delphian *tamiai* to the year 339/8 (*Syll.*³ 420). According to S. the 24 *tamiai* were not an autonomous authority, but represented only a part of the Delphic amphictyony specialized in financial matters. The *tamiai* met only during the assemblies, while in the period between two assemblies the two Delphic members were the representatives of the board in the sanctuary. S. discusses also the duties of the *tamiai*. Since after the 4th cent. there is no epigraphic evidence concerning their activities S. suggests that after the death of Alexander and the decline of the Macedonian influence the specialized board of the *tamiai* ceased to exist. [JM]

218) M.H. SAYAR, "Pergamon und Thrakien. Ein Beitrag zur Geschichte Thrakiens in der hellenistischen Zeit anhand von Ehreninschriften aus Bisanthe für Eumenes II., Attalos II. und Stratonike", in *Steine und Wege*, p. 245-251: Based on six already known inscriptions and a new one from Bisanthe in Thrace H. discusses the relations between Pergamon and Bisanthe. All the inscriptions honor Eumenes II and Stratonike resp. Attalos II and Stratonike. We single out two of these texts: a marmor altar on behalf of Eumenes II and Stratonike dedicated to Zeus Soter, Athena Nikephoros and Apollon Pythios (*OGIS* 301), and an inscription [perhaps again an altar] on behalf of

Attalos II and Stratonike dedicated to Zeus Soter and Athena Nikephoros (M.B. HATZOPOULOS – L.D. LOUKOPOULOU, *Two Studies in Ancient Macedonian Topography, Meletemata* 3, Paris, 1987, p. 67). [JM]

219) A. SCHACHTER, "The Nyktophylaxia of Delos", *JHS* 119 (1999), p. 172-174: Eight accounts of the hieropoioi from the period of the Delian independence refer to an event, named Nyktophylaxia. In the earliest document (*IG* XI 142, 307 BC) it is simply called ἡ φυλακὴ ἢ ἐν τῷ ἱερῷ. The event took place in the month of Aresion (*IG* XI 287; *I.Délos* 316, 338, 372, 442). A few things are clear about the Nyktophylaxia. Every year, late in the autumn a nocturnal event took place at the Thesmophorion (*IG* XI 142, 145) under the direction of the priestesses of Demeter and/or Kore (*IG* XI 154, 159, 199; *I.Délos* 372) financed with public funds (*IG* XI 142, 145, 199, 287). At the beginning of the ritual a doorway in the sanctuary was broken through (*IG* XI 287), and afterwards it was put back up again (*IG* XI 154), all at public expense (*I.Délos* 372, 442). S. suggests that the Nyktophylaxia refer to rites performed in honor of the dead, despite the fact that in 426/5 the Athenians had purified the island, removing all the graves and forbidding either dying or giving birth on Delos in the future. The breaking of the doorway at public expense may be explained in the context of conflict between obligation towards the ancestors and obedience to the sacred law. During the celebration of the Nyktophylaxia the participants could pretend to have entered the sanctuary violently. [JM]

220) G. SCHÖRNER, "Votivreliefs in der römischen Provinz Achaia. Zum Götter- und Menschenbild im hellenistischen und kaiserzeitlichen Griechenland", in *Classical Archaeology*, p. 361-363: S. focuses on votive reliefs from the Hellenistic and Imperial period and discusses the relation between adorants and gods. When compared with reliefs from the 5th and 4th cent. the Hellenistic and Imperial examples demonstrate a different attitude towards the gods: Adorants are much smaller than the figures of the gods; in Imperial reliefs they are even absent. The same attitude is attested in the dedicatory inscriptions: Neutral characterisations of the reliefs, like ἀπαρχή or δεκάτη, are seldom used, while terms that emphasize the communicative aspects between adorants and gods (εὐχή, χαριστήριον, ἐπιταγή), are predominant. The inscriptions also show that the dedicators characterize themselves primarily through their function as city-officials (e.g. *IG* V 1, 26). [JM]

221) R. SCHOLL, "Phylen und Buleuten in Naukratis. Ein neues Fragment zur Inschrift SB VIII 9747", *Tyche* 12 (1997), p. 213-228: S. recognizes a new fragment in the University of Trier as belonging to SB VIII 9747 (3rd cent.), and shows that this inscription is not a dedication to a Ptolemaic ruler made by soldiers living in Naukratis, as have been suggested in the ed.pr. (Z. ALY, "A Dedicatory Stele from Naukratis", *Études de Papyrologie* 7 [1948], p. 73-92). The inscription lists persons belonging to four Naukratian phylai. The names of two of the phylai are preserved and are connected to Hera and the deified Nile (col. I, L. 1: Ἡραΐδος; col. I, L. 12: Νειλιάδος). [JM]

222) S. SCHRÖDER, "Zwei Überlegungen zu den Liedern vom Athenerschatzhaus in Delphi", *ZPE* 128 (1999), p. 65-75 [*BE* 2000, 365]: S. discusses the two *paianes* inscribed in the south wall of the Athenian treasury in Delphi (*F.Delphes* III 2, n^{os} 137-138) [see now W.D. FURLEY – J.M. BREMER, *Greek Hymns*, Tübingen, 2001, vol. II, p. 84-100] and focuses on the date of their performance. The second *paian* was written by Limenios; S. attributes the first *paian* to a man named Athenaios. According to S. the *paian* of Athenaios was performed during the Pythais of the year 128/7, while the *paian* of Limenios belongs to the Pythais of 106/5. [JM]

223) L. SCHUMACHER, "Eine neue Inschrift für den Sophisten Herodes Atticus", in *Olympia XI*, p. 421-437: S. publishes a new honorary inscription for Herodes Atticus from Olympia. Herodes is honored as *sodalis Augustalis*, *sodalis Hadrianalis*, and priest of Dionysos by the city of Elis. S. dates the inscription to c. AD 175. The inscription attests for the first time the membership of Herodes Atticus in the *sodales Augustales* and *Hadrianales*. S. supposes that Herodes was also member of the *XVviri sacris faciundis*. [JM]

224) H. SCHWABL, "Zum Kult des Zeus in Kleinasien (II). Der phrygische Zeus Bennios und Verwandtes", *ActaAntHung* 39 (1999), p. 345-354: S. discusses the cult of Zeus Bennios in Asia Minor in Roman times based on thirteen relevant inscriptions collected in *ANRW* II 18.3, p. 1952-1991. The epithet Bennios comes from the Greek-Phrygian term τὸ βέννιος, which designates a cult association [see *EBGR* 1993/94, 146]. According to S. Zeus Bennios was more than just a patron of cult associations, he was probably believed to protect any form of an association, or even groups such as families, guilds, or communities. S. associates the cult epithet Bennios with the name of the Thracian goddess Bendis. [JM]

225) H. SCHWARZER, "Untersuchungen zum hellenistischen Herrscherkult in Pergamon", *MDAI(I)* 49 (1999), p. 249-300: In a thorough study of the epigraphic, numismatic and archaeological evidence on the ruler cult of the Attalids, S. examines critically the association of a series of shrines in and around the vicinity of Pergamon with the ruler cult. A building near the theater should not be identified with the Attaleion; the association of the Attalists (cf. *OGIS* 326) had its seat in Teos, and not in Pergamon (p. 265-272); the temenos for the ruler cult was probably built under Eumenes II and did not represent a public sanctuary (p. 272-278); an apsidal building near the great altar was possibly used for the cult of the Attalids (p. 278-286); the great altar may tentatively be identified with the Eumeneion mentioned in *I.Pergamon* 240 (p. 287-295) [but there are no conclusive arguments for this assumption]; there is no evidence that Attalos II was worshipped as a synnaos of Hera in Hera's temple (p. 295-298). [AC]

226) I. SHOPOVA, "To the Problem Concerning the Dionysiac Cult Associations in Thracia", *Studia Danov*, 207-210 [*SEG* XLVIII 895]: S. republishes an inscribed altar of Moukianos (Augusta Traiana, c. 200-250, *IGBulg* III 1685), interprets the abbreviation MT as μ(ύσ)τ(ης), and argues that the altar was dedicated to Dionysos. Assuming that the name Moukianos is of Thracian origin, S. claims that this monument confirms her view about the existence of two types of Dionysiac cult associations in Thrace, those whose members were Thracians and those consisting of foreign settlers in Thrace. [AC]

227) S. SIMONSOHN, "Epigrafia ebraica in Sicilia", *ASNP* Ser. IV 1 (1999), p. 509-529: S. gives an overview of the Jewish presence in Sicily (from the 1st cent. AD onwards?) [cf. id., *The Jews in Sicily 1 (383-1300)*, Leiden-New York-Cologne, 1997] and presents a collection of Jewish inscriptions (in Greek, Latin, and Hebrew, 4th cent. AD-15th cent.); all the ancient texts have already been included in the corpus of D. NOY, *Jewish Inscriptions in Western Europe, Italy (excluding the City of Rome), Spain and Gaul*, Cambridge, 1993, p. 184-227. We single out a phylactery kept in the Museum of Syracuse (n° 16 = NOY, *op.cit.*, p. 212-215, c. 3rd/5th cent.). [AC]

228) P. SINEUX, "Le péan d'Isyllos: forme et finalités d'un chant religieux dans le culte d'Asklépios à Épidaure", *Kernos* 12 (1999), p. 153-166 [*BE* 2000, 75]: S. presents the text and a French translation of Isyllos' hymn (*IG* IV.2 128) and discusses the strategies by which Isyllos uses a traditional poetic form (the paian) in order to present a new version of the history of Asklepios' cult in Epidauros and in order to support the

aristocratic constitution of Sparta and its opposition to Macedonia. [For a new edition of the text with commentary see now also W.D. FURLEY – J.M. BREMER, *Greek Hymns*, Tübingen, 2001, vol. I, p. 227-240 and vol. II, p. 180-192] [AC].

229) U. SINN, "Olympia: Pilgrims, Athletes and Christians. The Development of the Site in Late Antiquity", in *Classical Archaeology*, p. 377-380: Based on the archaeological evidence and the epigraphic material S. discusses briefly the presence of pilgrims, athletes, and Christians in Olympia in Late Antiquity. According to an inscription on a bronze plate [cf. *EBGR* 1997, 124; see supra n° 65] a building south-west of the sanctuary was the seat of an association of athletes. Such athletic associations also had a religious character (*IVO* 436): the buildings of the athletic associations were also centres of Herakles' worship. The bronze plate attests to the fact that the Olympic festival and the games were still held during the 4th cent. AD. The excavation of a small bath house and a guest house for the pilgrims at the site has also shown that the sanctuary was even enlarged around 300 AD, while Christian evidence in the sanctuary only begins in the mid 5th cent. AD. Most finds from the Byzantine settlement date to the 6th cent. (among them a bread stamp). [JM]

230) A. SOUEREFF – A. MATTHAIOU, "Ταφικά στοιχεία ἀπὸ τὸ Ὡραιόκαστρο Θεσσαλονίκης", *AEMTh* 12 (1998) [2000] 231-236: S.-M. mention the discovery of a lead tablet with a defixio found near a grave at Oraïokastro (near Thessalonike, undated); it is directed against the five sons of Osperos. [AC]

231) C. SOULI – A. VLACHOPOULOU – K. GRAVANI, "Ἀνασκαφὴ Δωδώνης", *PAAH* 153 (1998) [2000], p. 143-151: Ed. pr. of a roof tile bearing the stamp Διὸς Νάου (i.e., of Zeus Naïos) found near the Prytaneion (p. 149, Dodona, early 2nd cent.). The authors also mention two new lead tablets containing oracular responses. One of them is a palimpsest on one of its sides, the more recent text being the word [ἱ]ερά ("sacred", p. 149). [AC]

232) A.J.S. SPAWFORTH, "The Panhellenion Again", *Chiron* 29 (1999), p. 339-352: see our lemma n° 111. [AC]

233) E.M. STERN, "Ancient Glass in Athenian Temple Treasures", *Journal of Glass Studies* 41 (1999), p. 19-50: S. studies the inventories of the Parthenon (*IG* I³ 342; II² 1373, 1388, 1396, 1425, 1447, 1448) and of the Athenian Asklepieion (*IG* II² 1532 fr. b, 1533, 1534A-B, 1535) and suggests that the terms *hyalos* and *lithinos* (the latter in combination with the adjective *chyτος*) are used in the inscriptions to indicate dedications of glass objects. The glass votives include vessels, gems, jewelry, miscellaneous items such as a glass ear, and an ingot of raw glass. [JM]

234) C.M. STIBBE, "Frauen und Löwen. Eine Untersuchung zu den Anfängen der lakonischen Bronzeindustrie", *JRZM* 41.1 (1996) [1998], 355-381 [*SEG* XLVIII 1151]: S. discusses a group of Archaic bronzes with representations of female protomes and lions. In this context he republishes an Archaic dedication from the Heraion of Samos, the statuette of a lion, dedicated to Hera by Eumnastos of Sparta (*LSAG*² 446 n° 16a), suggesting a date in c. 600 BC [*IG* XII 6.2, 540 in the forthcoming corpus of Samos]. [AC]

235) J. TAITA, "Un'anfizionia ad Olimpia? Un bilancio sulla questione nell'interpretazione storiografica moderna", in D. FORABOSCHI (ed.), *Storiografia ed erudizione. Scritti in onore di Ida Calabi Limentani* (Acme, Quaderni 39), Bologna, 1999, p. 149-186: After a critical examination of the evidence for an existence of an Amphictyony at Olympia in the Archaic and early Classical period and of the relevant recent studies, T. plausibly suggests that the sanctuary of Zeus Olympios was

administered by an amphictyony of the communities of the Alpheios valley until the mid-fifth century BC. [AC]

236) K. TAUSEND, "Heiligtümer und Kulte Nordostarkadiens", in *Pheneos und Lousoi*, p. 343-362: T. exploits the archaeological, literary, and epigraphic evidence for the cults and sanctuaries in Northeastern Arkadia. After a short introduction into the cults at Azania, i.e. the Arkadian landscape where Pheneos lies, T. focuses on the urban and rural sanctuaries of Pheneos. Pausanias, inscriptions and archaeological finds offer information on some of the urban cults at Pheneos: the worship of Asklepios, Athena Tritonia, Hermes (*IG* V.2, 360, c. 500 B), the Dioskouroi (*cf. SEG* XXX 1456; XXXIX 1365, which refers to the festival of the Dioskoreia in the 5th cent.) [*cf. infra* n° 237], and Demeter Eleusinia and Kidaria. Sanctuaries of Apollon Pythios, Artemis Pyronia, Demeter Thesmia, and Hermes existed in the chora of Pheneos. Demeter Thesmophoros is mentioned in an inscription, most probably from Pheneos (*SEG* XI 1112; XXII 320, c. 525 BC). [JM]

237) S. TAUSEND, "Sportstätten und Agone in Lousoi und Pheneos", in *Pheneos und Lousoi*, p. 370-379: The epigraphic evidence attests to the existence of festivals with athletic contests in Lousoi and in Pheneos. Two inscriptions from Thouria (*IG* V.1, 1387, 3rd cent.) and Aigion (J. BINGEN, "Inscriptions du Péloponnèse", *BCH* 77 [1953], p. 628, c. 80 BC) mention victors from Thouria and Perge in the local festival of Lousoi in honor of Artemis Hemera. The inscription on a 5th cent. bronze hydria (*SEG* XXX 1456; XXXIX 1365) attests most probably to a Pheneatic festival with athletic contests in honor of the Dioskouroi. An inscription from Olympia (*IvO* 184) refers to the victories of the charioteer Akestorides in Pheneos and Lousoi, the names of the two festivals are not mentioned. [JM]

238) P. THEMELIS, "Ἀνάθημα Εὐδότηι", *Horos* 10-12 (1992-98), p. 77-82 [*BE* 2000, 295]: Ed. pr. of a dedication of an offering table or altar to Eudotes or Eudote in fulfillment of a vow (Athens, mid-4th cent.). The theonym Eudote(s) was hitherto only indirectly attested, in the names of three silver mines (Eudoteion). It is probably the name of a hero or a heroine (*cf. Eukolos and Eudasia; cf. the epithets Epidotes for Hypnos, Epidotes for Zeus, and Eudoso of Aphrodite*). [AC]

239) P. THEMELIS, "Ἀνασκαφή Μεσσήνης", *PAAH* 153 (1998) [2000], p. 89-126: Ed. pr. of several inscription found in Messene. 1) An anonymous high priest of the Sebastoi who was given the honorary name "the new Epameinondas" was honored by the tribes of Messene for the dedication of statues (ἀνδριάντες); the preserved inscription was the one dedicated by the tribe Hyllis (p. 94f., 1st cent. AD), and a small fragment preserves the name of the tribe Kleolaia (p. 95); similar honors must have been awarded also by the tribes Daiphontis and Aristomachis. 2) Messene dedicated the statue of a woman who had served as "mistress of the banquet" (certainly in the cult of Demeter and Kore) demonstrating piety and generosity (θυνεύσασα εὐσεβῶς καὶ μεγαλοψύχως; p. 95, 1st cent. AD); the verb θυνεύω is attested for the first time (*cf. θοιναρμόστρια*); the name of the tribe Aristomachis on the stone indicates either that the woman belonged to this tribe or rather that each tribe honored her separately (*cf. IG* V.1, 1459 with a similar content, dedicated by Hyllis for another official); [this assumption is also supported by the fact that the citizens attended sacrificial banquets κατὰ φυλὴν, i.e. each tribe separately; see *e.g. LSAM* 81]. 3) A couple dedicated the statue of their daughter to Demeter and Kore (p. 96, undated). 4) Two honorary decrees for Claudius Saithidas, high priest of the Sebastoi and Helladarches, record his benefactions that include the restauration of the proscenium of the theater (p. 102f., 2nd/3rd cent.). 4) The theater was decorated with bronze statues of Aristomenes, the legendary leader of the Messenians, and Alexander the Great (p. 107f.,

2nd cent. AD); Aristomenes was possibly associated as a military leader with Alexander [for the popularity of Alexander in the Imperial period see *EBGR* 1998, 188]; heroic sacrifices (ἐνάγισμός) were offered to Aristomenes (*SEG* XXXV 343, 1st cent. AD), whose heroon may be identified with a peribolos near the gymnasium (p. 112-114). 5) A dedication attests for the first time the cult of Artemis Enodia in Messene (p. 120f., 3rd cent.) [for this cult in the Greek world see *EBGR* 1998, 57]. [AC]

240) A. THEMOS, “Ἐπιγραφεὶς ἀπὸ τῆ Σπάρτης”, *Horos* 13 (1999), p. 57-61: Ed. of 5 inscriptions from Sparta. They include a dedicatory altar of Hadrian. The altar was dedicated “to the saviour of Sparta and the ktistes” by C. Iulius Eutycho (1, AD 117-138). Hadrian is called “saviour and benefactor of Lakedaimon” in an inscription on a base [or altar?] (2). [AC]

241) R.S.O. TOMLIN – M.W.C. HASSALL, “Roman Britain in 1998. II. Inscriptions”, *Britannia* 30 (1999), p. 375-386: Ed. pr. of a defixio (‘prayer for justice’) written on a lead tablet (Marlborough Drive, Wiltshire, Imperial period). A person gives to deus Mars stolen pieces of property and “asks your Genius, Lord, that they stop as soon as possible and do not go for nine years; do not allow them to sit or to ---”. T.-H. confirm that a curse published in their *Roman Inscriptions of Britain* as n° 154, refers to the theft of a girl (a concubine?, a slave?). [AC]

242) M. TREML, “Die antike griechische Kosmologie bei Hesiod und den Orphikern”, in D. ZELLER (ed.) *Religion im Wandel der Kosmologien*, Frankfurt, 1999, p. 163-174: Based on the Derveni papyrus (G. LAKS – G. MOST, “A Provisional Translation of the Derveni Papyrus”, in G. LAKS – G. MOST (eds), *Studies on the Derveni Papyrus*, Oxford, 1997, p. 9-22) [*EBGR* 1997, preface]) and the ‘Orphic’ bone tablets of Olbia [*EBGR* 1996, 62] T. discusses the differences and similarities between the cosmologies of Hesiod and the writer of the Derveni Papyrus. [JM]

243) D. TRIANTAPYLLOS, “Λατρεῖες καὶ θεοὶ στὴν ἀρχαία Θράκη”, *Θρακικὴ Ἐπετηρίδα* 10 (1995-1998), p. 355-375 [*SEG* XLVIII 903]: T. gives an overview of cults and deities in the Aegean part of Thrace making ample use of the epigraphic evidence; we single out the references to the aretalogy of Isis in Maroneia (*SEG* XXVI 821; 362f.) and to an altar of Pantes Theoi in the form of a phallus (Polyanthos Rodopis, 4th cent.; cf. A. VAVRITSAS, “Ἀρχαιοτῆτες καὶ μνημεῖα Θράκης”, *AD* 18 B, 1963 [1965], p. 260). In this context T. mentions a marble base with a representation of two pairs of footprints; it was dedicated by the agonothetes Apollonios to Sarapis, Isis and Harpokrates κατὰ πρόσταγμα (Maroneia, 2nd/3rd cent.). T. also mentions an unpublished dedication to Demeter (Mesembria Aigaia, undated). [AC]

244) Y.Z. TZIFOPoulos, “Παρατηρήσεις σὲ τέσσερις ἐπιγραφεὶς σπηλαίων τοῦ Νομοῦ Ρεθύμνης”, *Horos* 13 (1999), p. 213-223: T. republishes four rock-cut inscriptions in caves in the prefecture of Rethymnon and improves their reading. An inscription in a cave at Mougri near Sisai (2 = *I.Cret.* II v 37, Imperial period) commemorates a sacrifice offered by Augetos on March 4th (the day of a festival?). An inscription in the sacred cave of Hermes Tallaios in Melidoni (3 = *I.Cret.* II xxviii 1) was dedicated to Hermes by Hipponax as a vow (εὐχάν). [AC]

245) Y. USTINOVA, “Corybantism: the Nature and Role of an Ecstatic Cult in the Greek Polis”, *Horos* 10-12 (1992-98), p. 503-520: U. discusses the ecstatic Korybantic rites and their social function in the treatment of mentally sick persons and attempts a reconstruction of the ceremony. After the sacrifice a healer drove the patient into an altered state of consciousness through music, incantation, and dance. The epigraphic evidence, especially the documents from Erythrai (*LSAM* 23 and 25) [see now also *SEG*

XLVI 1463; XLVII 1628 and *EBGR* 1997, 175), show that these rites were well incorporated in the polis religion [see also from Macedonia (*SEG* XXXVIII 810; XLVI 810)]. Since in Erythrai the priesthood could be purchased, it seems that the priest was in charge of the sacrifices and the general supervision, while the ecstatic part was the responsibility of a religious expert. [AC]

246) O. VAN NIJF, "Athletics, Festivals and Greek Identity in the Roman East", *PCPC* 45 (1999), p. 176-200: N. discusses the importance of festive life in the Roman East and shows that Greek festivals played a central role in civic life under the Roman rule until Late Antiquity: An inscription from Olympia attests a continuing popularity of the Olympic games till at least 385 AD [cf. *EBGR* 1997, 124; see *supra* nos 65 and 220]. Numerous inscriptions from the Roman East make clear that Greek identity could be also acquired through athletic competition, and that the commemoration of (Olympic) victory became increasingly important in the eastern part of the Greek world in the Imperial Period [cf. *EBGR* 1997, 132]. Festive life in the East developed its own dynamics. Cities sent out envoys to the entire Greek world inviting everybody to their agons. Special envoys were sent to share in the sacrifices during the festivals [cf. JONES, *supra* n° 112]. The ritual calendar had to be adapted to accommodate new or expanded celebrations, which in most cases were financed by upper-class benefactors (Oinoanda, 2nd cent. AD: *SEG* XXXVIII 1462 [*supra* n° 58]). Such Greek festivals were also closely linked with emperors, and in particular with the imperial cult. Many competitors in the festivals of the Roman period received considerable money prizes, but most of them were also connected with the élites in the Greek cities (Oinoanda, 212-232 AD: *SEG* XLIV 1169, 1194-1196). Regulations concerning the organisation of such festivals also make clear that agonistic festivals were also an occasion for the local élites to set up a model for *their* society (*SEG* XXXVIII 1462). [JM]

247) V. VASILOPOULOU, *AD* 50 B2 (1995) [2000], p. 834: V. reports on the excavation conducted in the cult cave in Agia Triada (Boiotia). The discovery of an inscribed statuette and of pottery dedicated to the Λειβηθρίδες Νύμφες (Λειβεσθριάδεσσιν) allow the identification of this cave with the cave of the Nymphs Leibethrides mentioned by PAUSANIAS (9.34.4) and STRABON (9.410 and 10.471). [AC]

248) Chr. VENDRIES, "Les concours musicaux dans le Péloponnèse sous le Haut-Empire : l'exemple de Corinthe", in *Le Péloponnèse*, p. 269-285: Based on the epigraphic evidence V. discusses the musical competitions on the Peloponnese, focusing on the Korinthian Isthmia and Caesarea and the Argive Nemeia. The epigraphic material shows clearly that the Korinthian musical competitions were the most important ones on the Peloponnese. At the end of his article V. discusses also the stele of the flutist L. Cornelios Korinthos, found at the Isthmian sanctuary of Poseidon (*SEG* XXIX 340, 2nd/3rd cent. AD), which refers to thirty two victories of the musician at musical competitions all over the Greek world. [JM]

249) A.-M. VÉRILHAC – C. VIAL, *Le mariage grec du VI^e siècle av. J.-C. à l'époque d'Auguste* (*BCH* Suppl. 32), Paris, 1998: This profound analysis of the various aspects of ancient marriage (legitimacy, dowry, etc.) includes a detailed analysis of the relevant rituals (p. 281-370), making ample use of the epigraphic evidence, esp. concerning the mention of *καὶ νυμφικά* in inventories (*IG* II² 1424, 1425, 1440, 1471, 1485, 1544; p. 328f.), nuptial processions (*GV* 1519, 1584, 1680, 1823, 1833; p. 321-325), the crowning of the statue of Apollonis by brides in Kyzikos (M. Sève, "Un décret de consolation à Cyzique", *BCH* 103, 1979, p. 327-359 (p. 332), banquets (*LSCG* 177 and *IG* XII 3, 330; p. 300), purifications (*LSCG* Suppl. 115; p. 329f.), the sacred law of the Labyadai in Delphi (*CID* I 9), and the sacrifice to Aphrodite Pandemos in Kos (*IschrCos* ED 178; p. 330). [In p. 329, V.-V.

misunderstand the potter's name Γάμων on Roman lamps from Crete (e.g., *I.Cret.* I xvii 54; III iii 61; IV 540) as a word and tentatively associate these lamps with nuptial rites; see *SEG* XLVIII 1212; for nuptial rites see also *supra* n° 57]. [AC]

250) H. VERRETH – H. GOLDFUS, "A Greek Magical (?) Ostrakon from Elousa (Haluza)", *ZPE* 128 (1999), p. 150-152: V.-G. publish an ostrakon (5th-7th cent. AD) found in the ancient Elousa, written on both sides with red ink. Five lines with four to six letters are written on the convex side, while on the concave side eight figures are drawn (a *probatio pennae*?). V.-G. offer three interpretative possibilities: 1. The letters and drawings present a writing exercise, 2. the letters may be abbreviations; KCB in L. 1 may be read as Κ(ύριε) σ(ωτήρ), β(οήθει), 3. the letters, at least some of them, might have a numerical magical value, with the numbers 222 and 74 appearing more than once. [JM]

251) H.S. VERSNEL, "Κόλασαι τοὺς ἡμᾶς τοιούτους ἡδέως βλέποντες 'Punish those who rejoice in our misery': On curse texts and Schadenfreude", in *Ancient Magic*, p. 125-162 [*BE* 2000, 148]: V. studies the role that derision, gossip, and slander played in magical texts and literature. In a judicial prayer from Amorgos (*IG* XII.7, p. 1, date uncertain: 2nd cent. BC-2nd cent. AD) a supplicant addresses Demeter asking her to punish a man named Epaphrodeitos, because he had persuaded his slaves to run away. There is also an additional motif: the supplicant suspects that people rejoice in his misery, caused by Epaphrodeitos, and asks Demeter to punish them too (τοὺς τοιαῦτα ἐνθυμούμενους καὶ καταχαίροντες) καὶ λύπας ἐπιθεῖναι... κόλασαι τοὺς ἡμᾶς τοιούτους ἡδέως βλέποντες). On a Punic lead tablet from Carthage (*CIS* I 6068; 3rd cent.) a man named Maslih expresses the same suspicion, that people rejoice at his expense and asks Hawwat Elat to punish them. Such supplications are also included in funerary curses (e.g. *SB* 1323). But slander, as a weapon against an opponent, is also found in the so-called ritual *diabole*. In this type of 'slander spells' the author accuses his opponent of abstruse ritual violations against a god (e.g. *PGM* IV 2572-92). Some *defixiones* also express the desire to see someone in a disgraceful position: Judicial prayers from Knidos against thieves or other sinners request among other things that they "confess publicly" their sins (*I.Knidos* 147-159, 2nd-1st cent.). [JM]

252) E. VOLANAKI-KONTOLEONTOS, "Μεγάρου ἐπίσκεψις Ι", *Horos* 10-12 (1992-98), p. 473-490 [*SEG* XLVIII 2185; *BE* 1999, 54]: After a survey of the archaeological and epigraphic evidence of the function of the μέγαρον/μάγαρον in Greek cult (*IG* II² 1177 and 1363; *IG* V.2, 266; *IGBulg* I² 398; *I.Délos* 440 A L. 41; 2047; *I.Smyrna* 734; H. von GAERTRINGEN – C. ROBERT, "Grabmal eines rhodischen Schulmeisters", *Hermes* 37 (1902), p. 142, from Rhodes; A. HENRICHs, "Μέγαρον im Orakel des Apollon Kareios", *ZPE* 4 (1969), p. 31-37, from Hierapolis), V.-K. argues that there is no evidence that permits the identification of the megaron with subterranean chambers. [AC]

253) E. VOUTIRAS, "Euphemistic Names for the Powers of the Nether World", in *Ancient Magic*, p. 73-82 [*BE* 2000, 147]: In the light of three *defixiones* V. discusses the ambivalence of chthonic divine powers, and especially of the souls of the dead, who had perished untimely or had met a violent death. In order to avoid any danger magicians used special (euphemistic) names in addressing such nekydaimones. Two *defixiones* (*DT* 43, 44), possibly from Arkadia, begin with an invocation of Pasionax ('lord of all'), who is clearly the dead person lying in the grave, in which the two *defixiones* were found. V. interprets Pasionax not as the name of the dead person, but as an euphemistic appellation, which describes the ambivalent character of the daimon: a lifeless corpse, but also a powerful soul, which is potentially dangerous; the euphemistic name should soothe the possible wrath of the dead. In the same way V. interprets a late antique *defixio*

from Savaria in Hungary (*SEG* XL 919), where a dead person named Abrasarx (a perhaps intentionally altered form of Abrasax) is invoked. [JM]

254) E. VOUTIRAS, "Opfer für Despoina. Zur Kultsatzung des Heiligtums von Lykosoura IG V 2, 514", *Chiron* 29 (1999), p. 233-249 [*BE* 2000, 340]: V. presents a new edition with commentary of the lex sacra concerning the sanctuary of Despoina in Lykosoura (*IG* V.2, 514, late 3rd cent.). This text, probably the abbreviated – and possibly in part new formulated – version of an older sacred law, consists of regulations of ritual purity (L. 2-13) and of sacrificial regulations (L. 13-19). V. discusses in detail the first part of the sacrificial regulation that treats all the sacrifices that took place in the sanctuary and focuses on the preparatory rituals (προθυσία). He plausibly suggests restoring in L. 13f. ποσθύ[μ]α[σιν] (not πὸς θύ[η]σιν) and in L. 15 ἀγάλμασ[ι] (not ἀγάλματ[ι]); this part of the text may be translated as follows: "those who sacrifice should use as additional offerings to the sacrifice (ποσθύματα) branches of olive and myrtle, honeycombs, and barley cleaned from weeds; as dedications (ἀγάλματα) they should use white poppy capsule and lamps; as incense they should use myrrh and aromatic plants". These additional offerings were probably burned on the altar. According to these restorations, the lex sacra of Lykosoura does not contain any unusual elements, neither with regard to the sacrifice to Despoina nor with regard to ritual purity [*cf. supra* n° 25]. [JM]

255) E. WEBER, "L. Pomponius Protomachus – Ein Ephesier?", in *Steine und Wege*, p. 391-395: Based on the bilingual inscription on an altar dedicated to the powerful Eudikia (Εὐδικίῃ σθεναρῇ) in Carnuntum (*IGR* I 1393, AD 247-249) W. discusses the identity of the dedicator L. Pomponius Protomachus. According to W. the dedicator belonged most probably to the Ephesian family of the Pomponii. [JM]

256) P. WEISS, "Festgesandtschaften, städtisches Prestige und Homonoiaprägungen", in *Agonistik*, p. 59-70: W. suggests that the so called Homonoia-coinage had an agonistic background. Such coins documented the good relations between a city which sent theoroi to the festival of another city who also participated in the sacrifices to the gods who were honored at the agonistic festival [for *synthysia*, *cf. JONES* *infra* n° 112]. In the contemporary inscriptions which documented the same attitude, terms like συνθύειν, συνεορτάζειν were used and the εὐσέβεια, the συγγένεια, or the εὐνοία were emphasized: all these terms were part of the *homonoia* between the cities. [JM]

257) L. WELLS, *The Greek Language of Healing from Homer to New Testament Times*, Berlin-New York, 1998: In a study of the vocabulary related with healing W. discusses the cult of Asklepios in Athens and the relevant inscriptions concerning miraculous healing (p. 40-62), the healing practices and the narratives of healing miracles in the Asklepieion of Epidauros and the healing miracles (*IG* IV² 121-122, 125-127; p. 13-39, 253-279), and healing practice at the Asklepieion of Pergamon (p. 313-317). [AC]

258) M.H. WILLIAMS, "The Meaning and Function of *Ioudaios* in Graeco-Roman Inscriptions", *ZPE* 116 (1997), p. 249-262: W. discusses Jewish inscriptions, mostly epitaphs, which contain the words *Ioudaios*/*Ioudaia* or their Latin counterparts, *Iudaeus*/*Iudaea*. He argues that in all but a very small number of very early inscriptions, where it clearly is a personal name, *Ioudaios* simply means 'Jew', though with different functions. In two cases *Ioudaios* functions as a personal name (Delphi: *CIJ* I² 710, 162 BC; 711, 119 BC). According to W. there are no reliable epigraphic examples of *Ioudaios* meaning 'someone (Jewish or not) from Judaea'. *Ioudaios* in a Jewish context has different connotations: in the Jewish catacombs of Rome it may describe persons who were either proselytes (*CIJ* I² 21, 68, 202) or immigrants (*CIJ* I² 296), but it can also praise Jewishness, i.e. living an upright life in accordance with Jewish values (*CIJ* I² 250; *BS* II 58).

Ioudaios in non-Jewish contexts can reflect an awareness of ethnic difference (*CIJ* I² 711b; II 1537, 1538), but it also emphasizes membership in the Jewish community and suggests apartness from the rest of local society – pagan or Christian – (*CIJ* II 776, 789, 790). [JM]

259) M. WÖRRLE, "Artemis und Eleuthera in Limyra", in *Steine und Wege*, p. 269-274: W. publishes ten small altars from Limyra dedicated to Artemis (n^{os} 1-8) and Eleuthera (n^{os} 9-10). They all date in the Imperial period. Some of the dedicatory inscriptions contain also the epithets of the two goddesses (2: Pergaia; 3-4: Kombike; 6: Thausike; 7: Lagbene; 10: Trebendatike). [JM]

260) M. WÖRRLE, "Epigraphische Forschungen zur Geschichte Lykiens VI", *Chiron* 29 (1999), p. 353-370: Ed. pr. of a posthumous honorary inscription for a woman from Limyra who served together with her husband as priestess of the civic emperor cult (Asarönü, near Limyra, early 3rd cent. AD). [AC]

261) E.P. ΖΑΝΝΟΥ, "Ἐπιγραφές ἀπὸ τῆ Λακωνία", *Horos* 13 (1999), p. 63-70: Ed. of 12 inscriptions from Sparta and its vicinity, including four dedications to emperors: a dedication to Tiberius Caesar Augustus Soter (1) and three dedications to Zeus Eleutherios Antoninos Soter, i.e. Antoninus Pius (2-4). A woman is characterized in her epitaph as "most pious" (ἐὺσεβεστάτη, 9, 2nd cent. AD). [AC]

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